

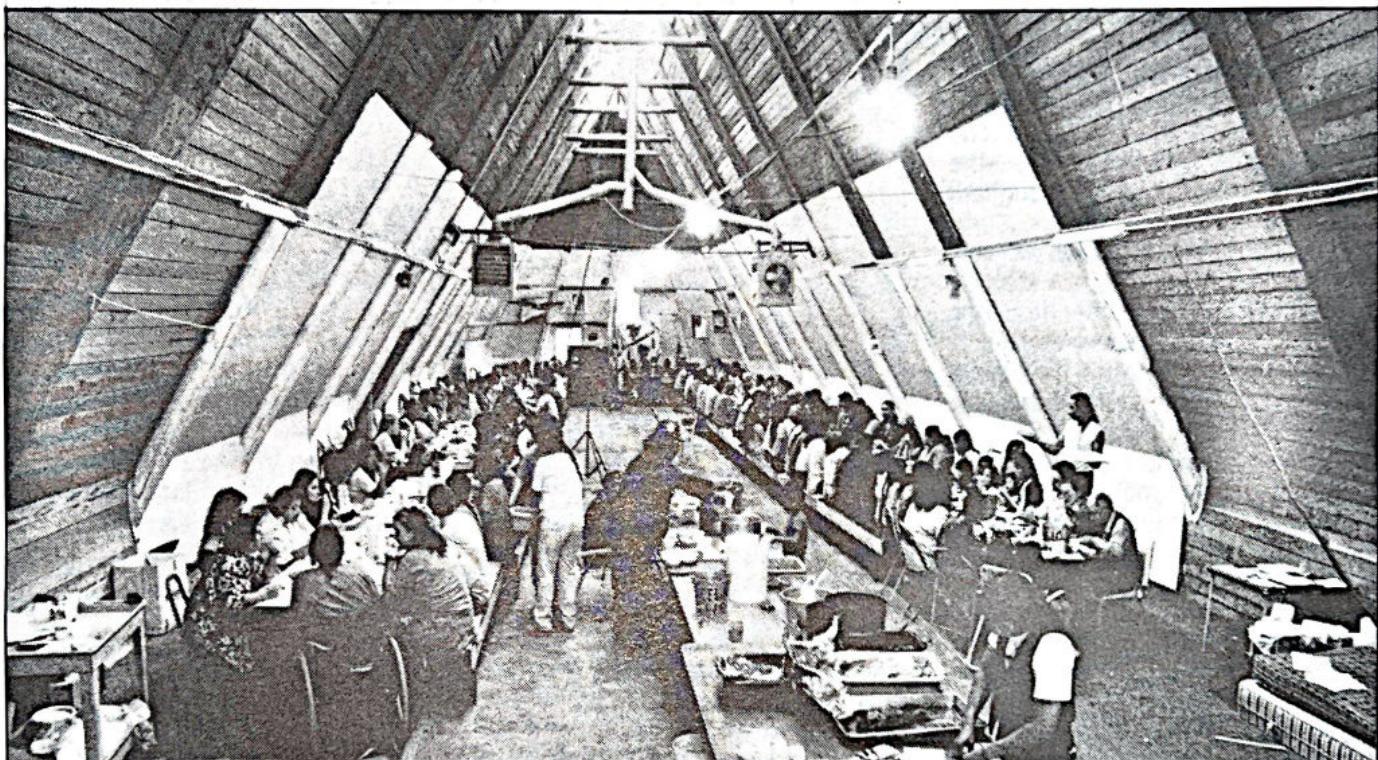


# TREATY COUNCIL NEWS

1259 FOLSOM, SAN FRANCISCO, CA 94103

Vol. 8, No.2  
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## SPECIAL EDITION: *IN THE SPIRIT OF SMOHALLA* 12th INTERNATIONAL INDIAN TREATY CONFERENCE JUNE 21 - 26, 1988, Celilo Village, Oregon



Salmon Feast in the Celilo Village Longhouse

### Welcoming Address By IITC Board Member James Main, Sr.

Good afternoon All My Relatives. Maybe these people were sent here by the Great Mystery or the grandfathers to start this up again, this unity, solidarity and spirituality. And I guess I could go on and on but we're suffering back home from the same types of things called development. Our range of mountains is being strip-mined for gold. The shining metal that our European brothers go crazy over—polluting our water, destroying our timber and our wildlife. Just a small group of us trying to resist that. Those mountains are sacred to us. There's burial grounds all around there. Those peaks, our people go up there and fast. They get songs up there and visions. The grandfathers, the spirits come and talk to them—answer their prayers. And yet they're destroying that with development and resource development. I guess what

they call "developing our resources." They want us to take that away from us and what will our grandchildren have. I guess they don't think about that anymore. Just today, if they can get some money out of it. The same way they are doing to these people here. They wiped out our buffalo. That's what my people lived on. We have to eat food, buy junk food that gives us sicknesses.

I'd like to acknowledge this gentleman here, these people here and thank them for their time. They say when you take somebody's time you're taking a part of their life. And I say to these people at Celilo village for giving us all this time. On behalf of the Treaty Council, my own people from Montana. I have a little delegation. My family is here. My grandchildren, my wife, my son, they're here. And thank everyone else who travel-

ed from far away, my brothers and sisters from different parts of the world, I thank them for coming here, giving testimony and sharing—came here in Solidarity. This lady, that drum. It's like a shot in the arm to listen to somebody like that—like a breath of fresh air. So I thank you. I'll shut up now. I've been given some advice about talking. You stand up when everybody can see you. Talk loud. Everybody will hear you. And sit down and everybody will like you. Thank you.

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# **The Voices of the People: Excerpts From Presentations By Delegates to the Conference:**

## **COLUMBIA RIVER**

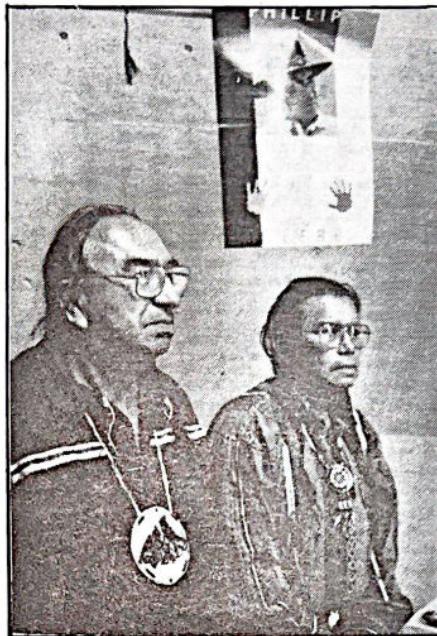
### **Chief Johnny Jackson:**

Today I could say that I'm one of the people that's holding down this little piece of ground here that's left along the Columbia River. The BIA played a great role in trying to remove the people from the River. From way back, it was a long-range plan. Celilo Falls used to be one of the great waters—one of the seven wonders of the world—known by the white man and people throughout the world who came here to visit this at one time. The traditional Indians' fishing site—the only one, as big as it was—throughout the world.

But the white man needed progress and he needed money; he needed power; so he put up another dam. And with that, he had to remove these fishing sites. He had to remove the people. He started with Bonneville. At that time he promised the Indian people that there would only be one dam. Since then there's been many dams along this river. And many lands that belonged to Indian people along the river, the River People had been flooded. Some of them weren't covered but the people were removed from there, and told that they could not return.

Today he looks at the Indian people as more or less a stumbling block along this Columbia River to where he wants to beautify the river on both sides—and do away with Indian fishing. Remove them onto the reservations and make this river a playground, a scenic area for tourism, for sports fishermen, for windsurfers, for water skiers, from the area of Portland all the way to Luce, Idaho. That is in his plans.

The Natives of the River are still here. And he can't understand why they will not leave the river and go back to the reservations. He forgets one thing, that these people that live along this river never were on the reservations. Their ancestry is along this river here. They lived along this river from time immemorial. All their cemeteries, everything they have is here.



*Traditional chiefs Howard Jim and Johnny Jackson joined Wilbur Slockish, Sr. In hosting the conference*

### **Ray Slockish:**

The other tribes, I don't know what their feelings are. But my feeling is that I've given up enough fishing rights. I've given up enough land. I've suffered long enough. I have to do with less and less fish each year. We have shorter seasons. We have no say-so or control over the government as it is today. And soon as somebody flashes a dollar before our leaders they are quick to sell out to the highest bidder or to the fastest bidder.

And I would like the people to really listen and think about these things because it's hard to look at losing these things. I do not want to be these have-nots. I want to say, I still retain these rights. I don't want to look back and say, this is the way it used to be, to my children. I want to say, this is the way it was and this is where it will always be.

### **Chief Wilbur Slockish:**

There are so many issues facing us today that hurt Indians. I never say I'm an American Indian. I'm an Indian and that's it, an Indian. I ask a man one time where he got this word American. Where do you get this title, American? I said, I'm not American, I'm an Indian. I've been here a long time before you ever knew what the word America was. And I keep it that way.

## **BIG MOUNTAIN**

### **Louise Benally:**

I like to thank you, say thank you to the people that have opened up their homes and their heart to the people that have gathered here. Myself, I have been involved with the Treaty Council nine years. And the first time that I ever came to a Conference, this Treaty Council was being held at Big Mountain, 1979. And through the Circle there, I made a commitment to my people that I will help whatever way I can. From there on as the government fencing crew came onto our land, we had to physically resist because our beliefs were different from theirs.

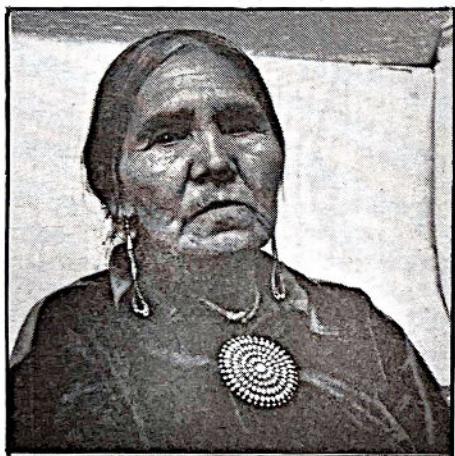
Our belief is that Big Mountain belongs to the people that live there. Because before 1862 when Dine people were marched to Ft. Sumner, my ancestors have lived there at Big Mountain. So for this reason, after being in prison for four years, being starved, they came back to the Mountain that they know as home. So until then to this day we still live there, and we continue our ceremonial ways. We continue our living with the Earth in the natural way. So up to this date since 1974 the government again committed a crime against us by passing a law without our approval that our land had to be given up to multinational corporations.



## **May Shay:**

I'd like to thank you. My name is May Shay. I'm from Big Mountain. We have gathered here people from different nations with different struggles and different issues, but it's all one common thing that this government is all affecting us. I feel good about our meeting here and seeing each other again. For a lot of us our struggle is very hard and very difficult at Big Mountain because our life ways are affected. The government is taking the animals that we depend on, they are taking away the land that we depend on. But one thing that I must tell you, this mountain we speak of is sacred to us. For this reason we cannot go.

I graze sheep, and the sheep I depend on for my food and for my income. And if the government should take all of this away, what will I do. I don't know English. I don't have any job skills. But I know sheep. And I know that the Mountain is sacred and I don't want to relocate. I want to thank you again for being here



**Big Mountain Dineh elder, May Shay**

## **SOUTH AMERICA**

### ***Nilo Cayuqueo, Mapuche Nation, Argentina:***

Today we are between 35 and 38 million Indian people living in South and Central America. So we are many nations—over 700 nations live in these countries. You can have an idea of what the population of Indian people is in a country like Bolivia, for example. Bolivia has a population where 80% are Indian. In Ecuador and Peru, 60% are Indian. Last night, when I

listened to my brother, Floyd Westerman, I was remembering when we traveled and worked together to a conference in Bolivia. I remember how impressed he was when we arrived in La Paz, which is the capital, because you don't see so much white people there. Just a few. Just a few white people and the rest who are controlling the government and the economy are mixed-blood people, so-called mestizo. So in some way, Bolivia today is like South Africa, with the minority group, 4% of the population controlling all the country. This is Bolivia.

And today in the coca region (of Columbia), close to the border with Ecuador, the Indian people are fighting today for the right of the land, the right to survive. In response to that, the military are killing them. There are several massacres during the last two years. One hundred and eighty-nine Indian leaders were killed in the last nine years of the struggle in the coca region in Columbia. You can have one idea how the situation, the violence from the governments and military against the poor people, but especially against the indigenous people. That is the kind of situation today we have to confront

They say General Pinochet, who is a dictator, came to power in 1973. From that time, thousands of Mapuche leaders were disappeared. Today the Pinochet dictatorship continues the intimidation and jailing of the Indian people and also is trying to divide the land of the people. You know we had a traditional way of life living in community. We had each community sharing everything, helping each other, the people and the elders. You don't see any people on the streets or alone. All the people they killed were the families of the community. But today the government, the strategies to destroy the Indian way of life, to destroy the strength of the community, are trying to divide the land in a small parcel of land in order to divide the people. And the people, they don't have a choice, that sell the land because they have to pay taxes also. To save the land, what the government is doing is giving this land to the corporation, like the United States corporation or corporations from Japan. There's a lot of lumber. There's a lot of trees, a lot of forest in some areas. But more than that, the Chilean government is very interested to keep this land because they realize and they tested, there's a lot of uranium in the Mapuche land in the south-

ern part of Chile. You know what uranios (uranium) means for us. Uranios means for the people around the world.

So I think we need to struggle hard. We need to make everybody understand who is working for social change, that the Indian people, we are Indian Nations, even if we are inside of those countries, today colonial countries. Because from Alaska to the extreme south, all the countries that exist today, are colonial countries. The Indian people were not asked anything, if they want to be part of those colonial countries or not. They just forced to make those countries according with their interest, so I think we need to make them understand what is the right of the indigenous people. What are those? But all the indigenous people around the world no matter how small they are, they have a right, we have a right to decide what we want for our future, for our children, and for our next generations.



## **NICARAGUA**

### ***Amalia Dixon, Miskito Nation:***

One of our goals that was accomplished was to recognize the autonomy in Nicaragua, of the people of the Atlantic Coast. We want to express that the struggle was very, very hard but I would think that the people, no matter how small it is, if you will decide to struggle for our rights, we can achieve those goals. But I want to tell you something, our Indian folks are still in the mountains and we still have the weapons with us. The government has to accept that because we told them we never would give up our arms, our weapons, because we think of the weapons as the defense to defend our rights of our people. As I say, necessitate the process of autonomy of the people of the Atlantic Coast.

Also in the spirit of the autonomy project that was approved by the Constitutional Assembly, we are proposing *continued on page 4*

*Continued from page 3*

to the government today, to make some amendments. We think they will accept this. Today our people are very confident that in the future we are going to achieve the goal to have a process of autonomy in our region. When we are talking about autonomy, we are not talking about cultural autonomy like the government is proposing to the indigenous people to give cultural autonomy. We are talking about other things too. For us, autonomy means the right to honor Mother Earth, to have a right to the resources, the richness, the right to keep the culture alive—our way of life. To practice our religion, to have the right to have self-education, our own language. While we are talking autonomy, we are not talking about a partial autonomy, we are talking total autonomy. And nothing we have said could be more close to us. We are very optimistic about our future. We gained a first step, but we are very confident that we can achieve our goal in the future.

We are the owners of this land, our Motherland. We shouldn't run away, and no one has the right to take us out from our land. Something that belongs to someone, we're supposed to respect. But something that belongs to us is ours. And if we are talking about freedom, then there's supposed to be freedom, the real freedom for everyone: for the animals and for our trees, for our forests, everything.

We're listening to your problems and our nation is ready to give their hands to you anytime you need us. Economically we don't have anything to give you. But our hands, our experience, and in those things we can help you in your struggling. We're not afraid. I'm speaking to you with the idea that whenever you plant a seed, that seed comes up. So with that idea, I'm speaking to you.

Autonomy means a recognition of our full rights, our rights over our riches; our rights over our way of living, our system of life; our reality; our participation in the position of everything. We don't know anything about political parties. All we know is the way that we're accustomed to live and the rights that we have over our land. We are free to move around in our land. We speak what we want.



*Juan Salgado, Kisan Por La Paz, Nicaragua*

## CHEROKEE NATION

### *Pat Moss:*

Most of our people aren't really outspoken people. We're kind of conservative people. Most of the people in our organization are traditional people, as I am myself. And we never really got too outspoken about things before this. But it was a situation where there was no one speaking up, and we had to do it. I've got a health survey that we did a couple of years ago that this health survey was done within a 12-mile radius of this facility. (Kerr-McGee's uranium hexafluoride processing facility in Gore, OK.) There's 300 names on here, or a little over 300. And as of last year, over half of these people had already died of cancer, brain cancer, all different kinds of cancer. And now, I think it's more like two-thirds of these people are dead. Most of them are Cherokee people and not many of them were all that old either. A lot of these people were my age and a lot of them were even younger. And no one is speaking up for them. No one, it seems like nobody cares, nobody cares that one of our girls had a baby that was born with no eyes and no eyesockets. Nobody cares that some of the traditional plants that we've used for medicines and in our ceremonies for hundreds or maybe thousands of years, are disappearing. And the ones that are left that we can find, sometimes we don't trust to use them because we're afraid that they're contaminated.

They give us this land and tell us we can have it forever, and then they come in and dump all over it. I don't know what's going to happen. It's a struggle and a lot of our people just give up before they ever get involved. And they think well, there's no hope. How are you going to fight Kerr-McGee. They're a Fortune 500 company. And they got defense contracts, so the government's behind them. How are you going to fight the federal government? And myself, I'm not an optimistic person. I've had a lot of disappointments in my life. So I just tell people when I talk about that, that I'm not in this with the hopes of winning any battles or anything. If we do, then I'll say, I'll thank the Creator. But if we don't, it's all right because I'm not going to lay down like a dog and take it. I'm going to go out kicking and screaming. And that's basically all I have to say on that today.



## CANADA

### *Mike Arnhouse:*

I have heard people say that there are not many people here, but there are many powerful people here. They have traveled a long ways and are very concerned. They must be very concerned about their people to have traveled this far. So we have formed these alliances with each other—very spiritually. We use all our spirituality to join these alliances because a lot of times when our people have met, they did not include the Creator, and when they do not include the Creator, they begin to argue among themselves. They begin to fight among themselves when they do not include the Creator because again my uncle has said when we talk about our children and when you talk about your wives, you talk about your husbands, those things are too important to argue about. We have been given very spiritual ways to work those things out. And I'm very glad this morning to see someone and they started the meeting

out with a very, very good prayer about the Creator to bring our minds together, to bring their spirits together, to bring their bodies together.

And I'm so thankful for the hospitality and the food that has been given so far, the way everybody has been so friendly and so good here. I like coming to these gatherings because I'm also very concerned about our own lands at home. Because a lot of the same things are happening to you as they are at home; happening to us. Some of the same huge corporations want the same things on our land. We have got a lot of fresh water and there's a lot of thirsty people on this land now because of the pollution.

So my brothers and sisters of all the races and the hosts, I'm very thankful to have spent this short time with you in our lives, to share, share our feelings because they are true. And I am thankful and I hope that in the future that we will work together and we will pray together and we'll not forget that we have ceremonies for these fish and these waters and all the animals and all of Creation. And we have songs, and that is our greatest help.

### ***Helen Michele:***

I'm Helen Michelle and I'm from the Carrier Nation, and I'm of the Grizzly Bear Clan. I say he's my clan because they're trying to wipe out our clan as their clan. And the place where I live, the grizzly bear lives right behind me in the mountains. He comes to talk to me, as well as the eagle, the loon, the timber wolf, all the animals that live there. Moose, deer, all my Relations are there with me and only a few of my family. As of now I am the elder of my family and I stand in front of you to talk to you all, because I've been doing a lot of court procedures on behalf of myself and my brothers and my sisters trying to bring my family back to our land. And I've been up against a lot of blocks because I've been doing what I've been doing. I'm fighting for my rights. I've been up against Human Resources. I've been up against Department of Indian Affairs, the RCMP, and all those different organizations that are there for me. But up till now, I found out that they're not there for me. They're not going to fight for me. They're not going to fight for my children. I've stood up and I've been standing up today. And I've been standing for the past four years, talking, trying to find ways

to bring my family back. Each time they lock me down, throw me in jail, charge me, find ways to try to do away with me.

### ***Kelly White:***

And so this is what happened in the beginning of the '80s. And the U.S. and the Canadian governments made an international treaty regarding fishing. Seventy of our people on my home reserve had, from the police forces, their households confiscated, their cars, their clothing, and they even tried to apprehend their children for fishing in 1980. And this whole international treaty for fishing went all the way across Canada. People were turning over police cars in defense and they were being called "radical" and they were being called "militant." And you know, everything else they were being called. But we're the People. The visions of reaching a peaceful land are within our hearts.

Thank you very much for taking your time. And I hope in the future that many more of us form alliances like this, that we'll start helping each other. But we sign these alliances with the traditional people, with our own ways of leading our people with our pipes and leading the people in our own Indian protocol with the Creator first.



***Kelly White***

### ***Statement from Burns Lake, British Columbia:***

We wish to present some evidence to the committee you have set up for violations of our Human rights, Aboriginal rights, and also our religious freedom. Our rights as Native People

within the Province of British Columbia, Canada, have been systematically taken away through policies of the governments of Canada. These courts we are up against are racist because we have different cultural values. One that is a traditional culture which also relates to the land. The purpose of this practice by the governments of Canada is to kill off our tribes in a silent way through genocidal practices on our traditional families in Burns Lake (i.e., Tony Jom Jr.'s adoption case, our salmon fishing case on the Fraser River).

Although we have contested these agencies responsible for these court actions, they do not recognize how we are only practicing our own Native laws. One example is the apprehension case of our nephew, Tony Tom Jr., who was taken away and adopted out to a white Mormon home in Vancouver, B.C., which is against our will and our culture as Native American Indians.

Our grandfathers taught us well about our children, of how we are to give them priority when they are in need while growing up. We must also be responsible for our extended families whenever a niece or a nephew is in need of a home or support of any type. It is in our sacred religious beliefs that our Native children are required to learn the basic survival skills, handed down by our elders, to relate to our Sacred Mother Earth. Of how we have kept in close contact to Mother Earth through our hunting, fishing and food gathering practices. All our needs of the land is the sacred law of the land for which we must learn to pass on to the generations that follow.

The apprehension of Tony Tom Jr. is a violation of our human rights. As we have taken our grievances to every level of government and agencies within the Indian communities, namely the Tribal Councils in our communities and to every level of government in British Columbia and Canada, we have no assistance or support in trying to help a family member who is being silently, spiritually killed.

We are hereby giving our struggle a new direction and that is to change the actions from the local level to the National and International level, to better educate the world. Your support is needed for these cases; letters of support and funds are needed to carry out the legal costs on the apprehension and the fishing case.

#### ***Send support letters to:***

Helen Michell, P.O. Box 720,  
Burns Lake, B.C. Canada, V0J 1E0.  
Message phone number:  
Dora Fitzgerald, Vancouver, B.C.  
736-6820.

**CONFERENCE  
Passed by Consensus of the Co  
June 25-2**

**DECLARATION OF THE COLUMBIA  
RIVER INDIAN PEOPLE  
RE-AFFIRMING AND RE-ASSERTING  
THEIR TRADITIONAL CUSTOMS,  
WAYS AND SELF-GOVERNANCE**

**UNDERSTANDING**, that the people of the Columbia River have from time immemorial lived on, occupied, used and sustained the gifts of the Columbia River, and;

**UNDERSTANDING**, that our sacred burial grounds, these sacred cemeteries, where our relatives are buried, and are their final resting places, are to be protected by those of us who walk this sacred Mother Earth, for the remains of our relatives should never be uncovered or removed, and;

**UNDERSTANDING**, that this land with mountains, roots, berry-fields, bear grass, and rivers, which are gifts given to us by the Creator to care for and maintain for the future generations must be honored so that the people may live, for the peoples of the Columbia River have from time immemorial lived on this land and used responsibly the Creator's gifts from the Columbia River, and;

**UNDERSTANDING**, that the Columbia River Peoples use the salmon, the water, the berries, the herbs and the roots that grow along the banks of the Che Wana as medicine for our peoples, and; **UNDERSTANDING**, that our ancestors and present relatives have buried sacred objects for sacred offerings, to honor the four directions and for healing of our Mother Earth, that these sacred things must not be uncovered or removed, nor be put on display in exhibits or museums, because this weakens them and shows disrespect for our way of prayer, and;

**UNDERSTANDING**, that the U.S. and state governments, as well as the governments of the other peoples surrounding the Columbia River people, have failed to recognize the Creator's bestowal of the Columbia River people's harrassment and imprisonment and impeded their traditional, spiritual ways and efforts toward economic self-sufficiency, and;

**UNDERSTANDING**, that legislation and external regulations have been enacted impacting our traditional rights without the consent of our Chiefs,

Council and traditional Elders, and; **UNDERSTANDING**, that no measure short of complete recognition by everyone of the Columbia River Indian people's right to live according to ancient traditions and laws shall be satisfactory, and;

**UNDERSTANDING**, that the Columbia River, Che Wana, and the salmon relate to our spiritual beliefs as well as our economic well being;

**NOW THEREFORE LET IT BE KNOWN TO ALL**, that the Columbia River Indian peoples herein re-affirm and re-assert their traditional sovereignty, customs and beliefs, and declare that their Chiefs, Council and traditional Elders are their Chief authority.

**BE IT FURTHER KNOWN**, that the Columbia River Indian People will control and manage their hunting, fishing and traditional gathering in their accustomed areas and places.

**BE IT FURTHER KNOWN**, that all treaties, laws, agreements and rights enacted should be understood and interpreted in the way that the Columbia River people understand and interpret them.

**BE IT FURTHER KNOWN**, that the Col-

**FROM TIME IMMEMORIAL** Indian people from around the Pacific Northwest gathered each spring at Celilo Falls to honor the return of the mighty chinook salmon to Che Wana. The salmon that was traded, bartered and sold at Celilo was a vital part of the diets of Indian people throughout the region and from as far away as the Great Plains. As late as the early 1950s, Indian fishermen harvested more than 2 million pounds of salmon annually at the site. By then, the Columbia River was already being choked in the name of progress by the federal dams being built along the river, and poisoned by the waste and discharges from aluminum plants and nuclear facilities. On March 10, 1957, the echo of falling water was silenced forever with the flooding of the sacred fishing grounds at Celilo Falls, the greatest traditional salmon harvest location on the North American continent. Since that sad day, the state of Washington has continued its violent assault on Columbia River Indians fishing according to their customs and traditions, as preserved in the treaties signed in 1855 and interpreted and affirmed in seven United States Supreme Court decisions.

**WE WERE INVITED TO GATHER** "in the spirit of Smohalla" the Wanapum prophet, from whose family David Sohappy is descended, to honor the Columbia River fishermen sent to federal prison in the federal/state "Salmonscam" sting operation that took place at Celilo Village in the spring of 1982. We will come together to share, to learn, and to pray with the river people of Che Wana, to hear about the ongoing struggle to preserve their way of life, and to hear from other Indigenous people from throughout the world whose way of life continues to be undermined and attacked. Special prayers will be offered for all the victims of the crime that occurred when "Salmonscam" spread its ugly net around this sacred place.

**TO HONOR THOSE WHO HAVE COME BEFORE US**, our ancestors, the river people of Che Wana, the salmon, roots, berries, and other medicine people, we ask that all who join us at Celilo Village come with a clear mind and a good heart. Alcohol, drugs, firearms, violence or angry words are not welcome and will not be tolerated. The sacred memory of Celilo Falls, and the dignity and peace of Celilo Village must be respected by all who join us at this gathering.

# RESOLUTIONS: Conference General Assembly 6, 1988

umbia River people have never relinquished our traditional rights to the land, water, berries, roots and other gifts of the Creator entrusted to us and necessary for us to continue our traditional way of life.

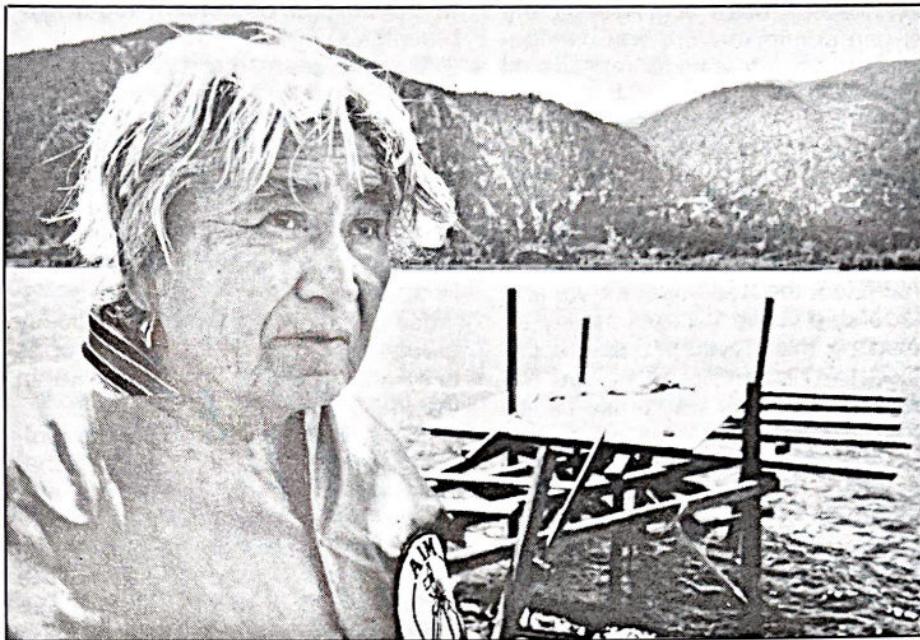
**BE IT FURTHER KNOWN**, that laws passed by anyone other than our traditional leaders will not be accepted by us. Issued by the traditional Chiefs and Council of the Columbia River People: Chief Howard Jim, Chief Wilbur Slockish, Chief Johnny Jackson.

## RESOLUTIONS

**NOW, THEREFORE BE IT RESOLVED:** That the IITC general assembly support the "Declaration of the Columbia River Indian People," will make every effort in its work with the United Nations International Human Rights Commission and other governmental and non-governmental organizations, to advocate the Columbia River Indian People's rights to: Religion, sovereignty, traditional leadership and governance, use of and jurisdiction over the gifts of the Creator in the Columbia River region, including the gifts of land, water, salmon, roots, berries, herbs and bear grass; respect for sacred burial grounds; respect for sacred objects; and interpretation of all laws and other agreements in the way that they are interpreted by the Columbia River people. On behalf of the people, these resolutions are offered by the traditional Chiefs: Chief Howard Jim, Chief Wilbur Slockish, Chief Johnny Jackson.

## DUWAMISH NATION

**WHEREAS**, the Duwamish Nation are the Indigenous Peoples of Seattle, our Chief whose name was "Sealth," signed the Point Elliott Treaty of January 21, 1855, on behalf of the Duwamish Nation, and ratified by the U.S. Congress on March 8, 1859, and; **WHEREAS**, under the terms of the Point Elliott Treaty the Duwamish Nation were to receive approximately 25,000 acres, and giving up 57,000 acres, which is now commonly known as Seattle, Washington, and; **WHEREAS**, the Duwamish Nation under Article 7 of the Treaty were never allotted their lands, or reimbursed for the removal to a Reservation, and; **WHEREAS**, the Duwamish did not relinquish their Creator-given right to fish and hunt, but the Boldt decision in 1978 took these rights from the Duwamish



David Sohappy, released from prison May 17, 1988

Nation without their consent;

**NOW THEREFORE BE IT RESOLVED**, that IITC in General Assembly do hereby resolve to begin documenting the effects of the Point Elliott Treaty of January 21, 1855, and support the efforts of the Traditional Duwamish Peoples.

## ALASKA RESOLUTION REAFFIRMED

**WHEREAS**, Basic Sacred Fundamental Human Rights are not negotiable, and;

**WHEREAS**, IITC passed two (2) Resolutions concerning Alaska Native People's and their Survival Rights on June 28, 1987 at a Meeting of the Board of Directors in Santa Cruz, California (resolutions attached), and;

**WHEREAS**, June 5, 1988 Chickaloon Village hosted a meeting with representation from the Athabascan, Tlingit, Haida, Inuit, Yupik and Aleut Nations, and;

**WHEREAS**, the Indigenous peoples of Alaska seek the complete restoration of the Survival Rights of Alaska's Indigenous Peoples, including but not limited to the Rights of our Elders, Children and Future Generations to live with dignity as Indigenous Peoples; the Jurisdictional Rights of their Traditional Governments; Hunting and Fishing Rights; Land Rights; Religious and Cultural Rights; and all rights which naturally belong to Traditional Sovereign People, and;

**WHEREAS**, the Alaska Native Claims Settlement Act of 1971 (P.L. 92-203) as amended attempts to terminate the Above Rights without the Consent or agreement of the Alaska Natives Traditional Governments;

**NOW THEREFORE BE IT RESOLVED**, that IITC in General Assembly reaffirms our unity in our commitment to the Restoration of the Alaska Native Peoples Rights through the Removal of the Genocidal effects of ANCSA and other United States and state of Alaska legislation, through helping the Alaska Native Traditional Elders and leadership assert their Traditional Sovereign Plenary Rights;

**BE IT RESOLVED FURTHER**, that IITC shall continue its efforts to provide credentials for Traditional Alaskan Native Elders and Leadership to International Meetings and Forums, and;

**BE IT FURTHER RESOLVED**, that IITC prepare to hold an International Indian Treaty Council Conference in Alaska in 1989 or 1990, preferably 1989.

## ARCTIC NATIONAL WILDLIFE REFUGE (ANWR)

**WHEREAS**, Basic Sacred Fundamental Human Rights are not negotiable, and;

**WHEREAS**, the IITC stated their position on Development at the 11th Annual IITC Conference at Big Mountain continued on page 8

## Resolutions

Continued from page 7

Sovereign Dine Nation in 1986 and by Resolution Alaska #2 in June 28, 1987 at Santa Cruz, California, and; WHEREAS, the Coastal Plains of the Arctic National Wildlife Refuge (ANWR) has been targeted by the Reagan administration, and multinational energy interests for massive oil and gas development, and;

WHEREAS, the area targeted for development is the calving grounds for the Porcupine Caribou herd, of which Athabascan and Inuit peoples depend upon for their survival in Alaska and Canada, and;

WHEREAS, the traditional Elders and Leadership in the Villages mostly affected by this development are opposed to this development and the destruction of their way of life based upon the Caribou;

NOW THEREFORE BE IT RESOLVED, that IITC in General Assembly hereby condemns the development of the Arctic Wildlife Refuge that disrupts the way of life of the Indigenous Peoples of the Arctic and is a blatant Human Rights violation, and;

BE IT FURTHER RESOLVED, that IITC shall respond immediately to assist the Athabascan and Inuit peoples in Alaska and Canada to stop this development for the Preservation of the Gwich'in and Kutch'in Athabascan and Inuit way of life based upon the Caribou, and;

BE IT FURTHER RESOLVED, that IITC shall send a fact-finding team to Alaska to see firsthand the way of life of the Alaska Native Nations.

### PRISONER'S RIGHTS RESOLUTION

WHEREAS, prior to the arrival of the European invaders there were no prisons in this land, and;

WHEREAS, our laws and systems provided for a truly healing and corrective manner of dealing with those who stopped outside of our law, and;

WHEREAS, Native North American people are incarcerated at four times the national average, and;

WHEREAS, many Native North American people are incarcerated for the lack of a good attorney, for the lack of an understanding of their rights, for the lack of visible support and for fear of a system whose entire history is based on the destruction and oppression of Native North American people, and;

WHEREAS, we consider any Native North American who has been incarcerated for the above noted reasons to be a political prisoner, and;

WHEREAS, there exists inadequate human and financial resources to protect the rights of Native North Americans before and after their incarceration;

THEREFORE BE IT RESOLVED, that the IITC will endeavor to generate support and resources to accomplish the following things:

1) To develop a program which will ensure access to and resources for adequate and competent legal representation.

2) To develop an educational program that will provide Native North Americans with an understanding of the mechanics and process of all levels of the judicial system.

3) To establish a program within the IITC which will promote awareness of the spiritual needs of Native American Prisoners thereby providing the assistance to local support and advocacy groups which is needed in their efforts to establish spiritual programs within the institutions.

4) To establish a tenacious and relentless program designed to ensure that prisoners' rights to immediate and competent physical, mental and emotional health care as well as dental care are upheld. And further, that the civil rights of their visiting families and friends are protected.

5) To provide a mechanism for the immediate negotiation of prisoners' rights to: traditional foods; annual outdoor powwows vs. "special meetings"; the unhindered and respected use of the drum; the unhindered and respected use of sage, cedar, sweetgrass and tobacco; the right to retain their medicine bags on their persons with the strictest privacy and integrity; the right to protect the sacred grounds of the sweat lodge; the unhindered access of spiritual teachers to the institutions.

Moved by: Michelle Good, Bedeaux Wesaw, Pat Moss.

### KERMIT REDEAGLE BELGARDE

WHEREAS, Kermit Red Eagle, who is half Lakota Sioux, is currently being held by the State of Washington in the Washington State Penitentiary, and; WHEREAS, the American Indian Movement has been slandered and maligned during the prosecution of Kermit Red Eagle Belgarde, and;

WHEREAS, the prosecuting attorney testified and instructed the jury as to the nature of the American Indian Movement, calling them "killers and madmen" and referred to Wounded Knee as "one of the most chilling events of the past decade," calling the American Indian Movement "butchers and indiscriminately killed whites and their own," and;

WHEREAS, the Washington State Supreme Court has overturned this conviction on the basis of prosecutorial misconduct and recognized that he was denied due process and has or-

dered a new trial, and; WHEREAS, this case is a blatant example of how racism and perverted perceptions of the American Indian Movement are perpetuating the failure of the U.S. judicial system to see justice done for the Native North American people:

NOW, THEREFORE BE IT RESOLVED: that the IITC supports Kermit Red eagle Belgarde's struggle for justice and a fair trial.

Moved by: Bedeaux Wesaw, Michelle Good.

### IITC RESOLUTION IN SUPPORT OF NATIVE AMERICANS FOR A CLEAN ENVIRONMENT AND THEIR EFFORTS TO STOP THE CONTAMINATION OF THE EARTH BY INDUSTRY

*Because of the dangers to this and future generations from the dumping and mishandling of nuclear waste around the country, and because of the efforts of Native Americans for a Clean Environment to hold the Kerr-McGee Corporation accountable for their lack of responsibility in protecting our Mother Earth for future generations, the IITC offers the following resolution:*

WHEREAS, the nuclear industry requires that hazardous materials be transported through territorial boundaries of several Indian Nations and that the Kerr-McGee Corporation has a disastrous history of dealing with Indigenous people by the abandonment of contaminated mine sites and mill tailings, and;

WHEREAS, Kerr-McGee continues to contaminate Indian lands by spreading fertilizer made from their waste (containing heavy-metals and radionuclides) in Oklahoma and donating the "enriched" hay to the Dine people at the "Big Mountain" resistance camp, and;

WHEREAS, Kerr-McGee is currently transporting their solid waste for storage at Ambrosia Lake in the Dine Nation; BE IT THEREFORE RESOLVED, that the IITC calls for a worldwide boycott of Kerr-McGee and all of its subsidiaries (listed below) until the Corporation divests all of its interests in the nuclear industry, and;

BE IT FURTHER RESOLVED, that the IITC supports the work of Native Americans for a Clean Environment and calls upon conscientious people worldwide to join in this boycott.

### Kerr-McGee Corporation subsidiaries:

Benedum Trees Oil Co., Big Hole Drillers, Inc., Cato Oil and Grease Co., Kerr-McGee Building Corp., Kerr-McGee Chemical Corp., Kerr-McGee Coal

## **Resolutions** *Continued*

Corp., Kerr-McGee Refining Corp., Mine Contractors, Inc., Quivira Mining Co., Sequoyah Fuels Corp., Southwestern Refining Co., Transworld Drilling Co., Triangle Refineries, Inc.

### **RESOLUTION ON TOXIC WASTE DUMPING IN BRITISH COLUMBIA**

**WHEREAS**, the Provincial Government of British Columbia proposes to allow the dumping of all its toxic industrial and radioactive waste from within the Province at Cache Creek, and; **WHEREAS**, the proposed site is on an ancient Indian Sacred Burial ground, and; **WHEREAS**, three hundred thousand (300,000) tons of toxic waste per year is proposed to be dumped in Cache Creek for the next twenty (20) years, and;

**WHEREAS**, the dumping of toxic waste will greatly affect the way of life of the STUCTWESEMC People of the Shuswap Nation, by poisoning the water, air, land, wildlife and the people by contaminating the food chain, and; **WHEREAS**, the Provincial Government completely ignores the life and concerns of Native People when considering the environmental impact of waste dumping practices, and, therefore, is adversely affecting their Cultural, Social, Economic and Spiritual life, and;

**WHEREAS**, IITC as a Non-Governmental Organization of the United Nations is entrusted with the task of promoting the rights of Native People; **NOW THEREFORE BE IT RESOLVED**, that the International Indian Treaty Council support in the international community, the efforts of the STUCTWESEMC People of the Shuswap Nation, to prevent the Provincial Government of British Columbia from allowing the poisoning of the Earth, our Sacred Sites, our People and the other life forms of our area, or otherwise adversely affecting our lives and our way of life.

### **RESOLUTION OF THE CONFEDERATED SHUSWAP-OKANAGAN NATIONS**

**WHEREAS**, the Confederated Shuswap-Okanagan Nations are Sovereign Nations, as willed by the Creator when he placed us on this island in our territory, and gave us instructions under which our people have lived in health from time untold, instructions contained in the teachings of Coyote, and; **WHEREAS**, as sovereign nations, the Confederated Shuswap-Okanagan people have sovereign rights, and; **WHEREAS**, only the Creator can change or take away these rights, and; **WHEREAS**, Canadian Indian organiza-

tions such as the Assembly of First Nations, the Union of B.C. Indian Chiefs, the Shuswap and Okanagan Tribal Councils, other Indian organizations, and chiefs elected under the Indian Act cannot prove they have legal or moral authority to represent the Shuswap or Okanagan Nations, and; **WHEREAS**, the above-named organizations mentioned that use a foreign system of political elections are not the true representatives of the hereditary chiefs and traditional peoples of the Shuswap and Okanagan Nations, and; **WHEREAS**, the above-named organizations mentioned that use a foreign system of political elections have merely assumed their authority over time in collusion with the Canadian Government in areas such as land claims, aboriginal title, and aboriginal hunting and fishing rights, and; **WHEREAS**, the above-named organizations mentioned that use a foreign system of political elections are merely civil servants who can only exercise delegated authority given to them by the Department of Indian Affairs to administer program funds, and; **WHEREAS**, we read and submitted our *Charter for the Confederated Shuswap-Okanagan Nations* before the 12th Annual International Indian Treaty Council Conference, and are herein attaching a copy to this resolution: **NOW THEREFORE BE IT RESOLVED**: that the International Indian Treaty Council general assembly recognize the authority of the four hereditary chiefs of the Confederated Shuswap-Okanagan Nations who have been given this authority by the Creator, through the teachings of Coyote, to

represent our people in affirming their rights and their sovereignty over their aboriginal territory.

**NOW, THEREFORE BE IT FURTHER RESOLVED**: that the International Indian Treaty Council general body will also recognize that because of that authority given by the Creator through Coyote's teachings to the Confederated Shuswap-Okanagan Nations, the IITC will also recognize and promote our principles and philosophies enshrined in the Confederated Shuswap-Okanagan Charter, to the United Nations and to all peoples of the world.

### **RESOLUTION OF THE CARRIER NATION, NORTH CENTRAL BRITISH COLUMBIA**

**WHEREAS**, mining and logging operations (clearcutting) are destroying our means of livelihood in our ancestral homelands and the contaminators be made to clean up, and;

**WHEREAS**, no agreements have been made between our people and the Canadian Governments, and;

**WHEREAS**, we now are made to live on small land areas totally unable to support our populations—some are 1/2-square mile per 200 people, and; **WHEREAS**, logging operations are proceeding at seven (7) days per week continuously (night and day) in our ancestral homelands, and;

**WHEREAS**, mining operations are poisoning and have poisoned our living areas;

**NOW THEREFORE BE IT RESOLVED**, that a permanent moratorium on logging and mining operations be imposed in our trapping areas, and;

**NOW BE IT THEREFORE RESOLVED**, continued on page 10



**Executive Director Bill Means, with Lavina Washines and Dennis Jennings**

*Continued From Page 9*

that our trapping areas be converted to traditional ownership land status, and;

**BE IT THEREFORE RESOLVED**, that our children be returned to their families and/or extended families and not be put into foreign homes, away from the ancestral homeland and from their traditional laws of the land.

### AOTEAROA

The long-term goal of the Waitangi Action Committee is for the self-determination and independence of the Maori Nation of Aotearoa. The short-term goal of the Waitangi Action Committee is to stop the Government sponsored Waitangi Day celebrations until such time as the Treaty of Waitangi has been honored.

### RESOLUTIONS:

**WHEREAS**, the Treaty of Waitangi was documented and signed on February 6th, 1840 between representatives of the Maori people and the British Crown, guaranteeing us full and exclusive rights to our lands, and fisheries;

Through legislation, wars, rape and exploitation, the Maori Nation in 1988 are still being denied these rights; **THEREFORE WE ASK THIS CONFERENCE TO:**

- 1) Demand that the New Zealand Government honour the Treaty of Waitangi.
- 2) Endorse the use of the rightful name AOTEAROA for the country commonly known as New Zealand.
- 3) Call for international support and solidarity against the government sponsored Waitangi Day Celebrations every February 6th.

### WHAT DO WE WANT:

- 1) International solidarity for the February 6th Protest March to Waitangi.
- 2) Letters to the ministers and organizers of the Commonwealth Games and Letters to Ministers condemning celebrations during the year of 1990:  
Minister of Maori Affairs, Koro Wetere, Parliament Buildings, AOTEAROA (NZ)  
Minister of the Opposition, Jim Bolger, Parliament Buildings, AOTEAROA (NZ)  
Dr. Michael Bassett, Chairperson of the Games Committee, c/o Parliament Buildings, AOTEAROA (NZ)

Prime Minister David Lange, Parliament Buildings, AOTEAROA (NZ)

Mayor of Auckland City, Dame Cath Tizard, Auckland City, AOTEAROA (NZ)  
3) Letters to the Black nations asking that they boycott the Commonwealth Games on the grounds that apartheid is thriving in Aotearoa.

4) Support all moves to return Maori land, language and culture to its right-

ful owners.

- 5) Support Maori people reclaiming full and exclusive rights as sovereign people against the illegal occupation and exploitation of Maori ancestors, land, forests and fisheries.

### AOTEAROA 1990

February 6, 1990 marks the 150th anniversary of the signing of the Treaty of Waitangi — 150 YEARS OF OPPRESSION.

To date our people are being given money to upgrade our tribal lands so the government can be assured of participation in the celebrations.

Once again the New Zealand government is inviting members of the British Crown to the shores of Aotearoa. In the past we have always asked to be heard on the grievances that we have — to no avail. The New Zealand government believes that by hosting the 1990 Commonwealth Games in Auckland City — the biggest Polynesian city in the world — it will contribute to the enhancement of its "liberal" reputation overseas, gained because of its stand against apartheid and on the nuclear issue.

### ABORIGINAL RIGHTS RESOLUTION

**WHEREAS**, the Pacific Commission has met at the 12th IITC Conference at Celilo Falls, Oregon, and;

**WHEREAS**, the Australian Aborigines have declared January 26 a day of mourning, and;

**WHEREAS**, the IITC does not recognize Australia's Bicentennial celebrations, and;

**WHEREAS**, the jail rate of the Aboriginal people of Australia is greatly disproportionate to that of the non-Aboriginal population, and;

**WHEREAS**, the mining of Uranium in Australia has increased, in particular its sale to France, and;

**WHEREAS**, the IITC recognizes the call for a Nuclear Free Pacific;

**THEREFORE BE IT RESOLVED THAT:**

January 26 be declared an international day of mourning to commemorate the ongoing struggle of the Aboriginal people to survive and that;

The Australian Government act to redress past abuses and inaction and to recognize and support claims of land ownership, hunting and fishing rights of the Aboriginal people and that;

The IITC condemns the disproportionate jail rate for Aboriginal people to non-Aboriginal Australians and that the IITC recommends that the United Nations Human Rights bodies and the Australian Government act immediately to rectify this in concert with the Aboriginal people and that;

The IITC supports the cessation of Uranium Mining in Australia and its particular sale to France, in accordance with the call for a Nuclear Free and Independent Pacific.

### NUCLEAR FREE ZONE

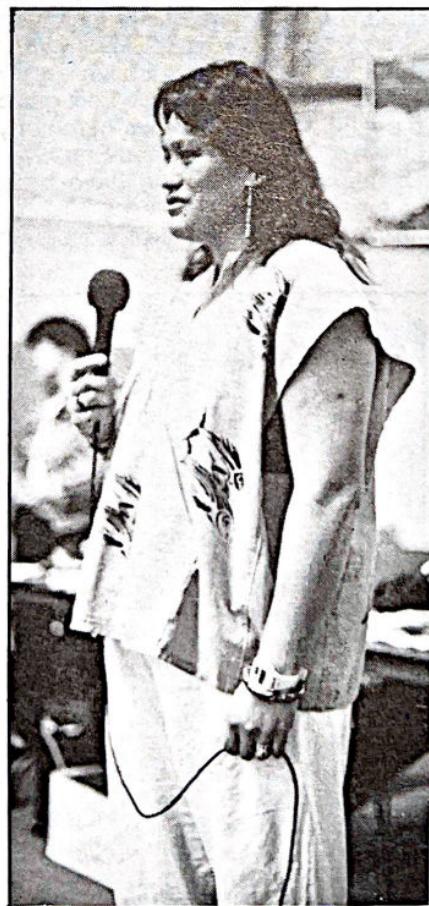
**WHEREAS**, the IITC represents region 5 — Great Turtle Island (US) of the Nuclear Free and Independent Pacific Movement, and;

**WHEREAS**, the NFIP has accepted a proposal by a member nation of the IITC to expand the NFIP's Nuclear Free Zone, and;

**WHEREAS**, the present Nuclear Free Zone will be extended to include the Southwestern coast of the USA Great Turtle Island to the western most Island of the Aleutians, and;

**WHEREAS**, such expansion will insure NFIP's continued work toward a Nuclear Free Pacific that includes the Great Turtle Island (USA);

**BE IT THEREFORE RESOLVED**, that the General Assembly of the 12th Conference of the IITC has accepted the proposal and will continue to work with the NFIP toward a Nuclear Free and Independent Pacific.



**Henewhere Harawira, IITC Board Member, Maori Nation, Aotearoa**

**THIRD ANNUAL CONFERENCE  
OF THE TREATY OF GUADALUPE  
HIDALGO, AT SELLS, ARIZONA,  
JUNE 12, 1988.**

WHEREAS, the conquest rid us of our native tongues serving to assimilate us into Spanish colonization, and; WHEREAS, these conquistadores stole many of the sacred objects of our indigenous nations now in the hands of Spain and other European countries, and; WHEREAS, the subsequent declared war with Mexico served to usurp seven states of the U.S. from Mexico resulting in the colonization by the Americans, and; WHEREAS, the Treaty of Guadalupe Hidalgo was broken immediately thereafter robbing us of all treaty rights regarding land, and mass violations of each article including the deletion of article 10, and;

WHEREAS, the major violations affecting us today is prompted by racist immigration laws and genocidal practices against our peoples, and; WHEREAS, this Commission opposes the immigration laws and will act to lobby locally and nationally against them, and;

WHEREAS, the Chicano/Mexicano pueblos have survived due to our cultura, and;

WHEREAS, this cultura is threatened now by the attempted outlawing of the Spanish language which binds us as a people, and;

WHEREAS, the Treaty of Guadalupe Hidalgo project was formed as a body to help interpret the treaty, and to be utilized as a tool for investigating land, water and human rights violations along modern conceptional lines, and;

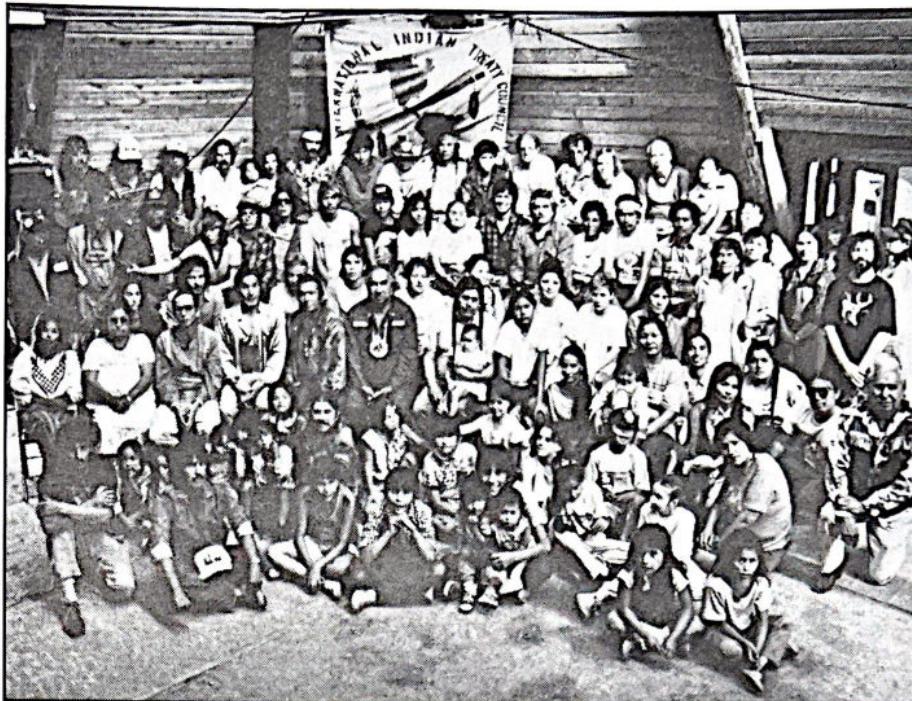
WHEREAS, this body now known as the National Chicano Human Rights has attempted to involve representatives from the Chicano Indigenous grassroots struggles relating to issues stemming from treaty violations, and;

WHEREAS, the right to free education hindered by "economics" resulting in irrelevant and failing educational system in the U.S. prompting 60% of our youth to failure in this school system, and;

WHEREAS, this Commission will work in combatting the problems of irrelevant education by promotion of survival schools and activism in our present education school system, and;

WHEREAS, the NCHRC condemns and strives to oppose the right-wing movement of English-only campaigns in our communities, and support the organizations based on this issue, and;

DEMAND from the foreigners a return of our sacred objects and codices back



**General Assembly of delegates and staff**

to Mexico to be placed in the hands of the rightful descendants, and;

DEMAND an end to the desecration of native burial sites and a return of the bones of our ancestors from museums and archaeological projects;

BE IT FURTHER RESOLVED, that NCHRC is in support of the Declaration of Indigenous Peoples strategy for 1992 as International Year of Solidarity with Indigenous Peoples.

□

WHEREAS, land and water are considered sacred gifts provided to all peoples of the Mother Earth by the Creator, and;

WHEREAS, the IITC has provided Chicano People with the opportunity to bring forth issues of land and water rights so that they may be understood by Indigenous communities throughout the international arena, and;

WHEREAS, Chicanos hold and use water and land in the same regard as other Indigenous Peoples throughout the Turtle Island (Western Hemisphere) and the World, and;

WHEREAS, the threat of land and water loss to Indigenous communities throughout the southwest is of primary concern to Chicano and other Indigenous communities, and;

WHEREAS, Tonantzin Land Institute has provided support in the struggle of local southwestern Indigenous communities to defend, preserve, and protect their land and water rights;

THEREFORE LET IT BE RESOLVED, that representatives of Tonantzin Land Institute commit themselves to do everything possible to join the IITC in going before the international community and forums of the United Na-

tions with the specific grievances of the communities:

Atrisco Land Grant, NM;

Havasu Baajo, Grand Canyon;

Kiajalla Navajo Committee, Utah;

Tierra Amarilla Land Grant, NM

LET IT BE FURTHER RESOLVED, that Tonantzin Land Institute will continue to collaborate with the IITC, the National Chicano Human Rights Council, and other entities, to bring attention to the world community the efforts of local land-based communities from throughout the southwestern United States.

**RESOLUTION ON IMMIGRATION  
AND AGRICULTURAL  
COOPERATIVES**

WHEREAS, the Culture and blood in their veins is what bonds the peoples of Latin America to Indian peoples in North America, and;

WHEREAS, oppressive governments in Latin America are forcing its people who are primarily of Indigenous descent to seek political asylum in the United States, and;

WHEREAS, immigrations from Latin America and their relatives in the United States seek to form Agricultural Cooperatives to provide for their economic well being, until the conflicts are resolved at home, and while being respectful of Mother Earth, and;

WHEREAS, the sovereign Indian Nations have the right to grant political asylum to political refugees, including from those countries involved in armed conflict, and to regulate the use of sovereign Indian lands;

NOW THEREFORE BE IT RESOLVED:  
*continued on page 12*

*Continued From Page 11*

that the IITC supports the right of sovereign Indian Nations to grant rental use of land for the purpose of establishing Agricultural Cooperatives respectful of Mother Earth, provided that the traditional leaders of the Indian Nation approve the allocation of these lands to be rented for that purpose.

Submitted by David Silva, Representative of National Farmworker Coalition.

## BOYCOTT CALIFORNIA GRAPES

### DECLARATION OF LIL'WAT NATION

We, the people of the Lil'wat Nation declare that our land and our rights as a Nation have never been relinquished by ourselves. The creator placed us here on our land with the right to self-determination. The right to self-determination and the right to exist as a people is sacred in our way; and we believe we have that right.

Canada's unilateral action in patriating its constitution without the consent of the Indian People and its blatant disregard of rights to self-determination of Indian People is regarded by the Lil'wat Nation as a bold and callous act against a sovereign people. To ensure the protection of our Lil'wat Nation against any aggressive action by another nation or infringement by a colonial power or government,

*We the Lil'wat Nation thus shall, now and forever more, never agree to assign our rights to any person or colonial power or government, thus:*



*Myra Sohappy cooking salmon*

1. WE WILL NOT BE INVITEES TO A CONFERENCE WHERE OUR RIGHTS AS A SOVEREIGN PEOPLE IS TO BE DISCUSSED. OUR ATTENDING SUCH A CONFERENCE WILL BE AS EQUAL PARTICIPANTS.
2. LIL'WAT PEOPLES' PARTICIPATION MUST BE FULL, EQUAL AND ON-GOING AT ALL LEVELS OF DISCUSSION WHETHER PREPARATORY OR OTHERWISE.
3. OUR REPRESENTATION WILL BE CHOSEN BY OUR PEOPLE AND NOT BY ANYONE OR BY ANY OTHER COLONIAL POWER OR GOVERNMENT.
4. NO DECISION AFFECTING LIL'WAT PEOPLES' RIGHTS SHALL

BE MADE WITHOUT FIRST RECEIVING OUR CONSENT AND BEARING THE LIL'WAT GOVERNMENT'S SEAL.

5. LIL'WAT PEOPLE WILL DECIDE ON HOW OUR CONSENT IS TO BE GIVEN.

*Signed by Chief Leonard Andrew,  
Lil'wat Nation.*



*NOTE: Thanks to Dick Bancroft for all of the photos used in this issue.  
—Treaty Council News Staff*

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