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NATIVE AMERICAN MAGAZINE

vol 8

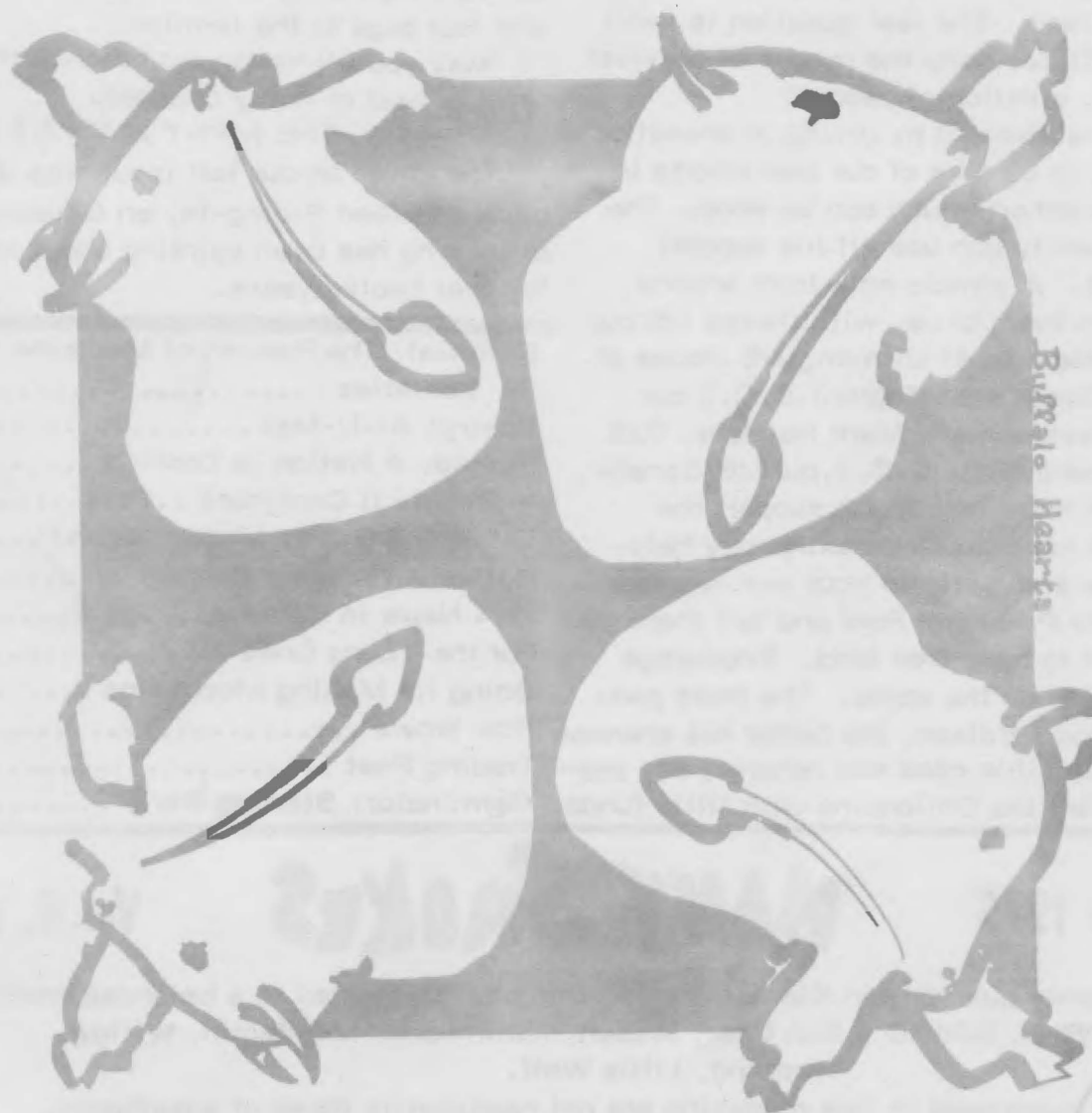
MANY SMOKEs

Volume 8, No.4

KLAMATH FALLS, OREGON

Winter 1975

50¢



Dear Friends,

There is much fresh news and background on the Chiloquin land controversy. It has kept Sun Bear and Wabun on the road quite a bit. We've included in this issue a news update and the creed the Chiloquins have adopted for the Flaikni Nation.

Support for the Chiloquins continues to flow in from people but the government has continued the same bureaucratic antics. Edison, of course, is relentlessly refusing cheap substitutes (such as money, free use, etc.) for title to Chief Chiloquin's land.

You will see that a substantial part of this issue is devoted to this situation. It is not simply a question of whether or not an Indian gets land. The real question is, will the United States deny the means of survival of a culture, a nation of people?

One gains strength by giving of oneself, and if many of us give of our own efforts to encourage another, much can be done. The Chiloquin family can use all the support they can get. A simple note from anyone, addressed to them or us, will always lift our spirits. Letters to Al Ullman, (US House of Representatives, Washington, D.C.) our local Congressman and Mark Hatfield, (US Senate, Washington, D.C.), our US Senator, letting them know how much support the Chiloquin's have would be extremely helpful. Please also write to your own representatives and to President Ford and tell them you want Edison to have that land. Encourage your friends to do the same. The more people who support Edison, the better his chances are. Pursuing this case and refusing any payments has left the Chiloquins with little funds.

We know money is short these days but any you could spare would be most helpful. We are grateful for contributions of any kind. And always, we need more people with an accurate understanding of what is happening. Pass this issue around. Or pray. Do anything.

Also in this issue is our 1974 News in Review. It is chock full of the most important news from last year. We encourage you to read it all.

We also suggest you find a child you like and read our new feature FOR THE YOUNG ONES aloud to him or her.

Things are going well with us here. Our chickens are laying 2 dozen eggs a day, and we've added a fresh Holstein cow, two ponies and four pigs to the family.

May you all keep your balance through 1975, a year of many changes.

THE MANY SMOKES FOLKS

The cover on our fall issue was done by Jean Breed Riding-In, an Oklahoma Indian artist who has been painting about Indian life for over twelve years.

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Winter 1975

MANY SMOKES

Vol. 8, no. 4

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editorial



Many Indian people today are looking for ways to restore the spiritual values and traditional ways of our people. They know that Native Americans were a people who had a strong reverence for and belief in the Great Spirit.

As they look around in these times and see the imminent collapse of this government and system, they are looking for stronger values. They see the way the white man's Sunday religion works where people go to church on Sunday and then they steal and cheat each other all the rest of the week. They see a nation that claims to be Christian and yet the same nation has plundered Indian lands and continues to hold back justice from our people. Aware Indians today are looking to join with other Indians who show a real concern for their people.

They search the old ways. They ask themselves, "What were the ideals of old that kept us strong and true in our hearts?"

The answer is that the medicine man and the medicine society were the center of a tribe. Before the crop was planted proper prayers and ceremony had to be done. In hunting, the prayers and medicine for success in the hunt were made, and, after the crop was harvested or a successful hunt made, prayers and ceremonies of thanksgiving were done. In every major undertaking of the tribe, the medicine was first consulted.

The American Indian Movement (AIM) is turning more all of the time toward a spiritual direction. And other tribal people

The Rebirth of Medicine Societies

are also becoming more aware of this need. People everywhere are learning more about the sweat lodge and other medicine things.

To get back to the old way, people must learn to live together in strong tribal groups totally supportive of each other. Where Indian people raise their own food and learn to live together in love and harmony, there medicine societies will become alive again in those reservation areas. For these societies to succeed, they should take into consideration the times we live in, and they should prepare our people for the hard times ahead -- for the drought, food shortages, and changes in the surface of the Earth Mother.

Let us form up groups directed toward helping our people. Let tribes move away from the old Bureau of Indian Affairs type councils. If we are to survive at all then we have to learn how to work with our own resources. For one day soon you may look around and the federal government and its great dollar corruption system will no longer be there. In all that is about to happen, a medicine society can help to give direction. You young people, especially, should search your hearts and ask for a new way that is also of the old. For soon shall be the earth cleansing.

Gheezis Mokwa

Gheezis Mokwa

MY NATION, BEHOLD IT
(From a theme of Black Elk)

Lay down

your arms
and the leaves of the holy tree
wither;

Open your coats

to searching fingers
and the flames of the holy fire
dwindle;

Hold your hands

to shackles
and the hoop of the holy nation
shatters.



Maurice Kenny

At-u-mai
say it right... Ute

I was born

My father wept with joy

I was born

My mother died

Father wept with grief

Hush the Great Spirit said

The best is yet to come

I was seven summers

My second mother came

I could not understand

Hush Father said

The best is yet to come

I was fourteen summers

My first love came and conquered

It felt like a good day to die

Hush said Father

The best is yet to come

I was twenty and one summer

My maiden and I became one

Everyone wept

Hush someone said

The best is yet to come



I was twenty and eight summers

My Father died

All alone I cried

Hush my maiden said

The best is yet to come.



WHERE ARE YOU KIENTPOOS ...
CAPTAIN JACK

your grave is empty

and my stomach-full,

there's just an old photograph

a confused story

of who you were,

an Indian chieftain

with a white man's name

given to you in fun

in exchange for the land

we took from you in self righteousness
in dishonor



we liked you

we had no will to harm

you or your family,

your bones are

in the surgeon general's

office,

where doctors can

measure your skull,

they were taken there

after your body, and

those of your brothers,

were exhibited in major cities,

like a side show

we hunted you in

your rocks and quarries

is that where you wander now?

we hung you with the honor

due our own necks

we convinced ourselves

it was yours somehow.

your spirit wanders

through the streets and

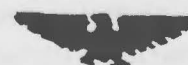
the buildings we built on your land,

on the gallows you died a criminal

fighting for right

against the self righteous white man...

C. A. Smith



John Spotted Elk

BEHOLD, a Nation is Coming!

In the past people gathered together into tribes because they shared a like philosophy or way of thinking. They also banded together for survival and sociability. In a tribal group, if hardship or sickness came upon a family they had others who were responsible for helping them.

Indian people have always gathered around leaders who showed a strong sense of responsibility for their people. Crazy Horse, for example, had a great following because he fought to keep the lands and preserve the way of life of his people. Chief Joseph was loved and respected by his people because he refused to sell the land and because he showed respect for the traditional ways of his people. He realized that the land was sacred and that to sell it would mean the end of his people. He said, "The Earth is your mother. You cannot sell your mother." He realized that the land didn't belong to one person or generation alone, but to all future generations as well.

Today we are seeing the fulfillment of many of the Indian prophecies concerning the cleansing of the Earth Mother, and the time of purification. This time means the end of the system of spoilers and murderers all over the globe. In this and other lands people are taking their natural resources unto themselves and driving out those who would exploit them.

As Indian people look and see higher prices and food and fuel shortages they look back to their old way of life where they raised their own food, cut wood to heat and cook with and depended on the Earth Mother and themselves for all of their needs. If we are to survive then we must again find our way to harmony with the Earth Mother.

Many people are seeking a way to establish themselves on the land. If people are to survive then they must have a common philosophy and direction, so that they are not a mere political gathering, but a group based

upon common ideals. To insure the survival of the Flaikni Nation, the ideals of the nation are embodied in the following creed, which must be agreed to by anyone wishing to join in this nation.

FLAIKNI CREED

Those people who wish to join this tribe will, after a period of time in which they prove their sincerity to the chief and sub-chiefs of the tribe, take a pledge to the Tribe and the philosophy and beliefs it is founded upon. All members of the tribe will abstain from the use of all alcoholic beverages. In the past alcohol has been used to steal our land and corrupt our people. Those strong enough to build this nation must be strong enough to stay away from this evil.

At puberty each member of this tribe will go on a vision quest. During this period the spirits will show them the direction their life must take. Their lives will be lived according to this vision.

All children born to members of the Tribe are the responsibility of all of the tribe. This means that all adults will teach the children and have a hand in their upbringing.

There will be no hunting or killing of wild life within a mile of our village. No animals or birds will be killed while they are caring



Indian stuff

Casa Kakiki

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Behold

for their young. We will make prayers and show respect before hunting for food. No part of any animal shall be wasted.

We will show like respect for trees and plants, using their gifts sparingly and with respect.

We will build our dwellings upon the land in a traditional manner.

Those living in the village will dress in a traditional manner.

We will strive to learn the medicine ways of our people.

All members will pledge a reasonable amount of their resources and material assets, as well as their energies to the benefit of the tribe.

We will have the traditional form of government: the council circle in which each member living in the village has a voice. During the formative years of the tribe there will also be a chief's council composed of the chief, medicine people, and sub-chiefs, and this council will have the power to veto any decisions of the council circle. This is to insure that the

Nation takes the proper traditional course while its members learn what the traditional way really is.

We understand that in this form of government each person must strive to carry the law within their heart and to live up to it at all times. Any disagreements that arise between tribal members will be settled by the Chief's council. Anyone who does not show respect for the laws of the tribe will be dealt with by the Chief's council.

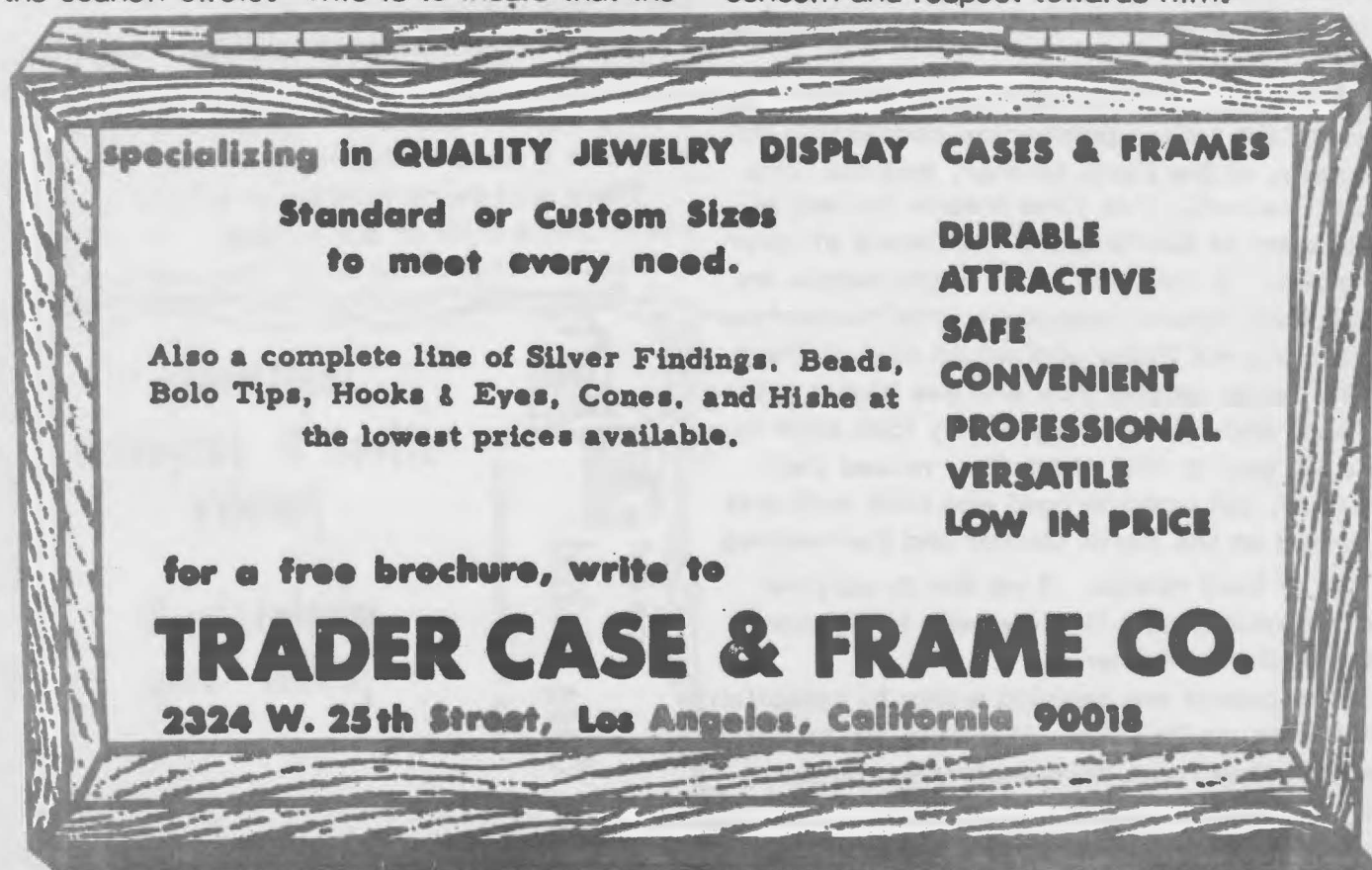
Tribal members may live outside of the village but they will not have the same rights and responsibilities as those living on the land.

We will strive always to learn to live together in love and harmony upon the land.

We will share the benefits and labors of our lives as brothers and sisters.

Anything that we add to our direction will be measured as to how it will affect our relationship to each other and the Earth Mother.

We understand and respect the concern that our Chief Edison Chiloquin has always shown for the land, and we will show the same concern and respect towards him.



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IN BEAUTY IT CONTINUES

The Chiloquin Potlatch on Nov. 2 and 3, was a good success. Lee Piper, Bird Clan mother of the Eastern Band of Cherokees, Richard Rainbow, a Miwok medicine man, and Sun Bear were the honored guests who spoke to those attending of the traditional way and how it related to Edison Chiloquin's efforts to regain his grandfather's land and use it as a land base for the Klamath people. About 500 people attended and were responsive to what these medicine people had to say.

Since that time the Chiloquins have been continuing their fight in a quieter way. They met with local Forest Service people in late December to tell them of their efforts and to ask what they could expect from them. At the meeting Robert Chadwick, Forest Supervisor for the Winema National Forest (and a good person to write to about your feelings on the Chiloquin's efforts), told them that all he could do is give them a special land use permit that would allow them to use a part of Chief Chiloquin's grandfather's village site. However, such a permit is subject to the whim of the government and could be taken away at any time, so it would not be acceptable.

In December the Chiloquins also went to court in an attempt to get the money for legal fees to pursue their battle paid by the U. S. National Bank of Oregon, the former trustee for the Remaining Lands. The suit in which they fought was one brought by the bank asking the court to declare whether they were obligated to pay for lawyers and assessors for the Executive Committee for the Remaining Members to press their claim that they weren't paid enough for the Remaining Lands. A dozen young Klamath people went there to testify that they wanted Edison to get the land so they would have a chance to keep their heritage and culture. Apparently the judge didn't hear because he ruled that the trust did have to pay for the Executive Committee's fees, but that it didn't have to pay for the Chiloquins' legal fees. The Chiloquins could appeal the decision, if they had the funds to do so.

Also in December, the \$103,000 payment was given to the Klamath Remaining Members, excepting, of course, Chief Chiloquin. At the time of this payment, there was no sense of joy among the recipients as there had been when the Klamaths were originally terminated. Rather, there was a sadness and a realization of what was being lost. Since the payment the bank has been using some really horrible methods to try to force Edison to take the money. They have notified him that he owes taxes on the payment. They have refused to give him a per capita payment that they owe him separate from the large payment. They have put the check in a trust account for him and told him he could take the interest. However, it is possible that doing that could be construed as a technical acceptance of the money and could be a way by which he would lose his claim to the land.

Legally we are next going to try to help Edison get together enough money so that he can be represented in the suit that will formally condemn the Klamath Remaining Lands. We feel that the government cannot have clear title to those lands unless they give Edison clear title to the land that he seeks. We will also fight the legality of the whole purchase of the remaining lands since the Remaining Members were never given a choice of what they wanted to do with their lands.

At the same time the Chiloquins are working to educate the Klamath people about their own traditions, and are mapping out their plans about what will be on the land when they get it. Be sure to read the Plaikni creed which will spiritually govern the building of the village.



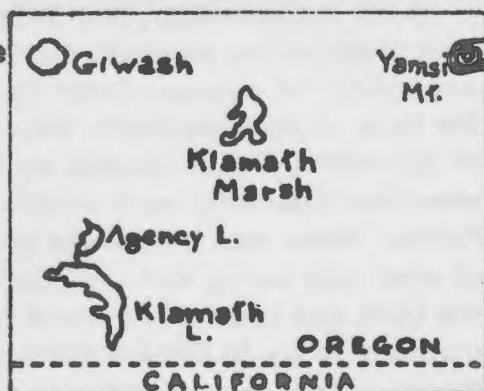
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Le'wa the Giant

Modoc
Legend



Maklaks (people) of the Klamath Nation believed that the spirits of the dead, surviving after death, can and do communicate with the living and that they have the power to return in many forms.

Not all of the spirit deities were the souls of the deceased. Some also represented the spirits of mountain winds, animals, etc. These spirits could be large or small, weak or powerful, beautiful or repulsive. They could have a beneficial or a bad influence. They appear most often at night or during a storm. Some are seen alone, and some in groups. A few of their number, such as Na'hniash, a dwarfish human creature who leaves small footprints like those of a little child behind him, are visible only to the medicine man.

Maklaks also knew that giants originated many of the geological changes upon the surface of the earth.

The Giant Le'wa had his underground home east of Yamsi Mountain at a place where the waters of Giwash (Crater Lake) flowed from a deep channel, roaring and churning themselves into a white foam for a distance of a few hundred feet and then disappearing into the earth. The Giant Le'wa went to Yamsi Mountain to wrestle with Skel, the all-powerful pine martin who lived at Yamsi. After conquering Skel, Le'wa carried him through his underground passage to Giwash to feed him to his children. Skel's daughter, seeing what was happening, struck Le'wa with a heavy flint stone and killed him. His body is the island lying within the waters of Crater Lake.

native art — John Bennett

John Eennett is the name the missionaries gave him. His Indian name is Ya Tazshi. Probably one of the most excellent as well as familiar Haida carvers, John got his start in art when, time after time, as if being guided by some mysterious force, he was made to leave numbers of ordinary jobs by an ever more bothersome back injury. Naturally, almost instinctually, in his surplus of free time he took to Totem and paddle carving. On the carvings he paints in symbols stories of his people handed down to him. Stories that are ancient, prophetic ... like how the North Pole, by melting, is going to make the earth sink.

"When I tried to go back home after 20 years, I saw there was a 20 foot difference in the tide level -- the Ocean is higher -- like my people have said, the Earth is sinking," John said.

His grandfather, Isaac Chapman, whose Indian name John carries, was not only considered the greatest carver of his time but also was "chieftain" of his village called Yen, located on Queen Charlotte Island, British Columbia. Necessity caused the tribe to migrate to Alaska where his father became "chief" of the new village called Howkan. The new way of life was based primarily on fishing, but, by the time Mr. Bennett was 18 the fish began to die off, thus their only means for support died too.

Having the responsibility of a family, John decided to leave the now government sponsored tribe and began a series of jobs in the U.S. "Later," he said, "I tried to go back to my people, but I was rejected. At one time I owned two boats and both my father and grandfather were village leaders. It is something they hand down from father to son, but it is not for me. They said, 'You talk like a whiteman, act like a whiteman. It is better that you go away and not stay here!' And so I did. But they are good people. Not crazy like we are. I think they are more advanced humanly than we are."

News 1974 Review

LAND RIGHTS -- 1974's most important issue in Native American news has been the right of Indian people to use Indian land. Three-hundred seventy-two cases involving such things as trespass and infringement upon Indian land, land use by Native people, water rights, boundary issues and hunting and fishing rights came up in the 1974 EIA report. There were many other things reported in Native and other newspapers that weren't even mentioned in that report. The biggest and most important events in the land rights controversy last year follow.

CHIPPEWA: At Kenora, Ontario, a park that had been taken from the local Chippewa tribe in 1959 was taken over and occupied by American Indian Movement members July 23. The issues involved were contamination of a river that supplied the area's Indians with fish by mercury from local industry, causing deaths and blindness in many Indian people, and discrimination against Natives by whites and policemen in the town of Kenora, which is the major supply point for rural Indians. The occupation was ended in mid-August after the arrival and conciliation work of AIM leader Dennis Banks.

Charges against the occupiers of the park have been filed, but can't be prosecuted until the ownership of the land is decided. Charges of possession of firearms against the Ojibwa Warrior Society, who took over the park, are being pressed in the courts now, clouding the major issues of the event.

MENOMINEE: The December 22, 1973 restoration of the Menominee people to tribal status in the lawbooks of the U.S. government required that their tribal roll be updated. Procedures for this updating were announced Oct. 17, 1974.

The tribe, whose termination in 1961 had driven it to bankruptcy, scored a major victory in reachieving tribal status. The termination withdrew government health services, welfare, and educational aid programs, and ended the trust status of the tribe's lumber mill and reservation land.

Copies of the legislation concerning the tribe's re-enrollment are available from BIA Minneapolis Area office, 831 Second Ave., S., Minneapolis, MN. 55402. Anyone with 1/4 Menominee blood should write for it.

HAVASUPAI: The Bill giving the Havasupai tribe the land they requested at the top of the Grand Canyon has passed both Houses of Congress, and is awaiting the President's signature. Formerly living on 500 acres of land at the bottom of the Canyon, the Havasupais, in 1973, introduced a bill through Sen. Goldwater calling for research by the Interior and Agriculture Departments into their need for a larger land base. Receiving a major setback from the House Indian Affairs Sub-comm-

ittee, giving them only use of 100,000 acres and the Canyon bottom, the tribe called for, and received, help from the public and the major news services. Their major opposition, from the National Park Service and Forest Service, was quelled in May when Nixon announced support for the tribe. A bill was introduced providing up to 253,000 acres to the tribe. After several amendments, the bill, providing more than 185,000 acres in clear title, and 94,000 more in trust, passed Congress.

KOOTENAI: At Bonner's Ferry, Idaho, a 67 member band of Kootenai people declared war on the U.S. on Sept. 19, 1974. The Kootenais are a sovereign tribal group who have never signed a treaty with the U.S. They are asking for 128,000 acres to be placed in federal trust for them, additional monies to be paid for lands taken years ago at 36 cents/acre, recognition of their native hunting and fishing rights, and other rights. They declared war after the U.S. responded to these demands by giving them a 5 2/3 acre plot formerly belonging to the Roman Catholic Church. The tribe posted men on two highways, charging a voluntary 10¢ toll. Forty state police cars were sent to the area. The reservation tribal government on the nearby Flathead Reservation, which included members of the Kootenai, Salish and Pend'd Oriettes tribes, has backed up the Bonner's Ferry band with financial and legal help.

KLAMATH: Edison Chiloquin, hereditary chief of the Plaikni Tribe (grouped lately under the name Klamath), declared again this year that he would never accept payments for his share of the Klamath lands. He still seeks the land on which his grandfather's village stood. In December, payments of \$103,000 each were given to all of the 472 other Remaining Members and their heirs, and the Klamath Remaining Lands were annexed to the Winema National Forest. For more information on the Chiloquin land fight see page 7.

SHOSHONE: At Battle Mt., Nevada, the part of the Western Shoshone tribe that lives in the area has split from the tribal government that exists under the auspices of the BIA.

The tribal government is trying to get the government to pay for lands "encroached upon" by towns, highways, ranches and the federal government, which terms the Shoshone land "public domain" or "National Forest." The split-off faction, led by traditional Frank Tamerike, wants the 1.5 million acres so used restored to the tribe. The land has been traditionally used for hunting and gathering of food, and has religious value to the Shoshones. Indians there have been arrested for gathering foods without permits and hunting without licenses on lands never legally taken from the tribe.

Tamerike says that less than 50% of the lands have

news

been "encroached upon", the only obstruction on the remainder being the U.S. government. Two suits have been filed in federal courts -- one for the tribal government, suing for money; and one for the traditional Shoshones, suing for land.

SOUTH AMERICAN INDIANS: Genocide and slavery continue in Peru where the ACHE Indian people are being hunted down in their forest lands and sold into slavery to the rich people in the cities. It seems the ACHES are considered to be the fiercest of the forest peoples and owning one is kind of like having a captive tiger to show off to your friends ... In Brazil, the last refuge that the natives had has been cut in half by a superhighway, despite all protests and government plans to route the highway around the reserve. The natives, who kept to the reserve to avoid cultural conflicts and the epidemics of European diseases that have decimated their tribes, are now left open to the outside world ... Many more of the South American peoples are being continually repressed, but we feel that events closer to home demand more of our limited space. Excellent information on South American tribal problems is available from INDIGENA, P.O. Box 4073, Berkeley, Ca. 94704.

ONONDAGA: Last March, the Onondaga Nation Council decided to deport all non-Indians from their country. The decision was to take effect at the end of June, and was made because of a federal law stating that if a "preponderance" of non-Indian people accumulates on a reservation, the land is no longer the property of the Indian nation. All non-Indians, including the children of non-Indian mothers (Onondaga descent is reckoned along the maternal line) had to leave the Onondaga land. Those who resisted were escorted from the land by the Onondaga Warrior Society. All due process of Onondaga law was followed.

Last October, indictments were taken out for six of the leaders of the nation. They were charged with breaking and entering, burglary, and coercion, charges carrying a total of 21 years in prison. The federal and state governments charge that no due process was followed (meaning New York law) in evicting the whites. The Onondagas say that New York law doesn't apply on

sovereign Iroquois land, and that their own due process was followed. Oren Lyons, a member of the Onondaga Council of Chiefs, commented: "Halcomb (N.Y. District Attorney) convened a jury, all white, no Indians, which presented only witnesses from the evictees side, none from the nations, and they naturally came up with criminal charges. We are perfectly within our rights to remove anyone we care to from this reservation, whether they're Indian or not. The governing body, the Longhouse, has that power and authority."

GANIANKEH, SIX NATIONS: Last May, a group of Mohawk people occupied an area in the Adirondacks, for the purpose of re-creating a traditional nation. The Mohawk people rejected all financial or other aid from the U.S., as well as all products of white technology. They wished to live as their grandfathers had before the coming of the white settlers. They appealed to the U.S. government and the United Nations for recognition of their sovereignty under international law. They wished to live in harmony and cooperation, rather than in strife and competition. The tribe engaged in food-gathering and hunting, building up their food stores for the winter, and building traditional shelters. Then, last October, the state went to federal court, asking for a ruling that the state holds title to the lands, and for an eviction order. Later in October, white vigilantes began harassing the Mohawks. A sniper fired on the camp from a nearby mountain, and shots were reported from passing cars. The Mohawks took defensive action, setting up an armed guard around the camp. On Oct. 28, the Mohawks returned fire twice, when they reported being fired upon from passing autos. Two whites were injured.

Mohawk Nation lawyers say that the case is between the two governments, that of the U.S. and of Ganiankeh. They say that the courts have no business in the matter. On Dec. 6, a search warrant was issued to the county, to allow police to search for weapons, supposedly to check ballistics on the two guns used in the October shootings. The state police counsel withdrew the warrant, avoiding a confrontation. He felt that the D.A.'s interpretation of serving a warrant would cause needless violence. In reply to the Mohawks' demands for nation-to-nation talks, the White House said that later acts of Congress had given civil and criminal jurisdiction over in-state reservations to the

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state of New York; that the President is no longer authorized to act. The Six Nations Confederacy, of which the Mohawks are a part, never accepted the Congressional Amendments; they say Congress had no right to amend the treaty without Iroquois consent.

Under Article VII of the 1794 Treaty, the Six Nations have lodged a complaint with the White House against U.S. citizens in eleven alleged shooting incidents. BIA Commissioner Morris Thompson lodged a counter-complaint against Mohawk citizens in the case of the two whites shot. New York Representative James Hanley has requested federal negotiators, saying that it seems illogical to invoke the treaty on one hand (Thompson's counter complaint), and ignore it on the other.

Mohawk Nation chiefs investigated the two shootings of whites, and turned their findings over to the Grand Council of the Six Nations. The findings will not be given to the U.S. until it lives up to its own side of the treaty. The Syracuse (N.Y.) Herald Journal printed an editorial, hitting the heights of historical irony, stating that if the Ganienkeh Indians "do not claim to be U.S. citizens, then the Mohawks are foreign invaders who have seized American soil, and must be dealt with as such."

NAVAJO-HOPI: Congress, at last report, was still deliberating whether or not to divide the lands of the Hopi and Navajo tribes, over which a dispute has raged for decades. The bill they're discussing would provide for a 10-month and 10-day mandatory negotiation period, after which, if the dispute were not resolved, the federal and state governments would divide the 2-million acre joint land use area between the two tribes. It would also provide help for Indians living on the land to relocate.

PITT RIVER TRIBE: The long-standing litigation against the U.S. government brought by the Pitt River Indians because of the 1964 settlement for the state of California, giving the Indians 47 cents an acre for lands taken, was turned down in the Supreme Court. The Pitt River Tribal Council vetoed the settlement, after which the BIA staged an election for a new council. The Pitt Rivers charged that the election was rigged, with "deceased voters" and other illegalities. This illegal election was the basis for the settlement then given the California Indians. The current litigation, suing for the return of one million acres, failed in the Supreme Court. One of their lawyers, during the course of the case, was charged with collusion and unethical practices by the Indians. They were forced by the BIA and Justice Department to keep him. The Pitt River People will next present their case to Congress.

ARIZONA WATER RIGHTS: Five tribes of native people in Arizona united last November, forming a coalition to assure that their reservations will have water. The tribes are being deprived of water by the Central Arizona Project (CAP) which takes water from the Colorado river to supply the cities of Phoenix and Tucson. The

tribes prior rights have been adjudicated in court many times. The critical issue seems to be priority of water use. The document received by the tribes, which set off the dispute, requests that municipal and industrial users have first priority, agriculture second. The Indians, who need the water for growing crops and for cattle, would not have any water, regardless of their tribal allocations, if the towns and industries used all of the water. They feel that future generations may be in danger because of this, in view of the past expansion of Arizona's industry and towns, and the states past record of land and water thefts.

The Yavapai people of the Ft. McDowell reservation are especially affected by the water problem. The CAP wants to build a dam on their reservation. To do this, the government would have to move the tribe off of their reservation. Appraisers have already been sent to determine the money value of the reservation. Who will determine the real value of the land to the Yavapais, and what could the government pay them for the loss of their heritage?

QUECHAN: The Quechan tribe, along the Colorado River, expresses great hope for the return of 32,000 acres of their original 43,000 acre reservation. Department of Interior officials now agree that an 1893 Presidential order taking away their land was illegal, and is now without force. Discussions continue on payment for the 11,000 acres of land permanently lost. In Oct., 1973, the Quechans took over an area of 150 acres near Sleepy Hollow, Arizona. Now that their optimism is rising, they have discontinued the occupation, but are still manning roadblocks to keep most people out. The Quechans are part of the group fighting the CAP over water rights.

FEATHERS-- Last February several dealers in Indian artifacts were cited for sales of feathers of migratory birds protected by U.S. law. In April, 28 people in Oklahoma were arrested, 14 of them Indians, for trafficking in feathers. The Department of the Interior in a flurry of press releases tried to make the defendants sound like a ring of dangerous criminals responsible for

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the wholesale slaughter of protected birds, though none of the defendants were charged with conspiracy, or with killing birds, only with possession and sale of feathers. Twelve of the 14 Indian defendants were convicted, two acquitted. Many of the feathers confiscated were kept by their owners for their cultural value, or were for use in traditional religious ceremonies.

In the early part of the year also, several dealers in Indian goods were cited at Indian shows for offering feathers for sale. The feathers were confiscated, and the dealers were fined. People across the country protested these arrests as violations of Indian religious freedom, and as harassment of Indian people. If some agreement is not reached with the Department of the Interior, many Indian craftsmen will lose their livelihood. No one seems to be able to find out exactly what the law is, but it seems to include all feathers but those of starlings and domestic fowl.

ENERGY -- For many decades now the white society, in its greed for energy, has been ripping off Indian people for their land and water. Beginning with the discovery of oil in the Oklahoma Indian Territory, the technological society has engaged in a race with itself to use up all the energy stored in the earth mother. Now that the U.S. has nearly exhausted the readily available reserves stored under its own land, and has been repulsed by most foreign lands with large energy reserves, the government has begun to look once again at the resources deep within the earth held by Native American peoples.

The Northern Cheyennes and the Crows of Northern Montana own lands overlying vast coal fields. Mining magnates have recently proposed building several mine-mouth electrical generators. These companies already have leases on these reservations totalling

more than 600,000 acres, to be strip-mined for coal. Perhaps even worse than the effects this mining will have on the land are the effects it will have on the water. All of the water rights for the Big Horn, Yellowstone, Powder and other rivers in the area have been leased to the energy companies for their mining and electrical generating plants. The water used is not recyclable as it is far too polluted. Mining the reservation lands has other bad effects. A cycle of erosion and land drying is started, which would destroy the watersheds in the area, killing the land on the reservation, as well as destroying fertile valleys hundreds of miles downstream.

Dakota Indians are now under the gun, too. Thirty-five or more coal-powered electrical generating plants are planned for the Dakotas, to be located at mine mouths. Environmental specialists have estimated that these plants would produce as much smog as Los Angeles and New York City combined.

The Indians in these areas have begun to fight this expansion, and the pollution and destruction that goes with it, by fighting to uphold their treaty rights. The BIA leased out their lands without their consent.

Nearly 145,000 acres of Navajo Reservation has also fallen into the hands of mining companies by the BIA leasing it without the tribe's consent. Because of these leases, the Navajos have recently instituted a new program for mineral development on their land. Their program involves three basic objectives: 1) maximum Navajo participation in resource development; 2) environmental protection; 3) maximum evaluation of reservation mineral resources to provide for long-term planning.

CANADIAN INDIANS -- Canadian Indians and Inuit (Eskimo) are struggling with the Canadian government for land in the McKenzie River Valley and Yukon territory. Their land will be passed over by the Alaska pipeline, the giant project underway to supply the United States and Canada with Arctic petroleum, making it more difficult for them to win their claim.

HEALTH -- Protests during the last year brought much attention to the health problems on Indian reservations, and among Indians in the cities. Among the findings of the researchers were the following facts: 1) The death rate of Native American children is nearly three times greater than that of other American children. 2) Life expectancy for Indians is 20 years less than that for the

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general population. 3) Middle-ear infections are common among Indians, rare in others. 4) Tuberculosis is six times as common among Indians as it is in other Americans. 5) Suicide rate among Native men is four times greater than it is in Caucasian men.

Many new programs were instituted last year among such tribes as the Navajo, Zuni, Chippewa, Papago, Apache, Pima.

CLAREMORE HOSPITAL, OKLAHOMA -- Last September, protests by a Native American doctor raised a hornet's nest of investigations, denials of guilt and transfers of personnel from the U.S.-operated Indian Health Service Hospital. Dr. Connie Uri, a Native woman from Los Angeles, in response to complaints from Oklahoma Indians, investigated and exposed the practice of sterilization of young Native women at the Claremore Hospital. Following her expose, a nationwide hue and cry among Native people spurred Department of Health, Education and Welfare, as well as press, investigations of the situation. The Indian people charged genocide. Only 32 out of 132 sterilizations from June 1972 to June 1973 were therapeutic. The others were done merely to keep the Indian women from having children. The HEW investigator denied claims of genocide, saying that the sterilization rate was "not unusual".

Also exposed during this investigation were the ill equipped and outdated, out-of-repair facilities that the IHS personnel have to work with on Indian patients. This condition is widespread in 29 of the 51 Indian hospitals across the country. A Congressional bill has been signed providing for a new hospital at Claremore. Whether this will mean better health care or more sterilizations remains to be seen.

SANTA DOMINGO PUEBLO -- Indians, after months of discussion, have closed a road crossing their reservation. The closure was effected because traffic on the road, consisting of construction workers and supplies for a Corps of Engineers Dam to the north, disturbed sacred grounds. Permission for the building of the road had never been given by the Pueblos and they had never been compensated for the use of the land. BIA officials made the deal without consulting the Indians. The New Mexico non-Indian press is making a big fuss about the closure, despite opinions from

Interior Department officials that the Santa Domingos are legally right.

WOUNDED KNEE -- The long, dragged-out trials of Dennis Banks and Russell Means for their alleged offenses at Wounded Knee came to an end when Judge Fred Nichol dismissed all charges. He said he was "pushed over the brink" when the Justice Department refused to accept the unanimous verdict of an 11-member jury. It seems that the jury member the government had counted on to hang up the jury suffered a stroke during the deliberations. Nichol gave four reasons for the dismissal: 1) contradictory testimony from the FBI, and the concealment from the court of evidence earlier presented, 2) witness Louis Moves Camp, who barely missed a rape charge while in FBI custody, was the subject of a cover-up by the FBI, which intentionally misled the court, 3) illegal involvement of the U.S. Army in the Wounded Knee incident, including domestic surveillance. Nichol said "We don't want the military running the civil affairs of this country.", 4) refusal of the Justice Department to allow the trial to come to a verdict.

On the Pine Ridge Reservation, a February election had upheld Tribal Chairman Dick Wilson in his job, despite the results of the primary, in which Russell Means won over Wilson. AIM charged that the election was a fraud, saying that Richard Wilson's supporters stuffed ballot boxes and tampered with absentee ballots, among other offenses. Violence in the form of severe beatings, stabbings, and attempted shootings of AIM members and other supporters of Means, both before and after the election, was charged to Wilson and his supporters. Means also charged the BIA with complicity in the rigged election; Bureau police ran several of his supporters off of the road, and were allegedly involved in several of the beatings. On the recommendation of the U.S. Commission on Civil Rights, who investigated the February election and termed it invalid, the BIA has ordered a new election.

Hearings on the Fort Laramie 1868 Treaty began on Dec. 28. The purpose of these hearings is to determine the sovereignty of the Lakota Nation, and to determine whether the U.S. government has the right to prosecute Indians for alleged wrongs on Indian

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We of the Longhouse tell our stories each Winter. Charley tells good stories, but he won't except in the Winter. "Stories take our minds away from work," he told us. "I don't even tell you in secret, or the spirits will be angry and send a bee to sting my tongue."

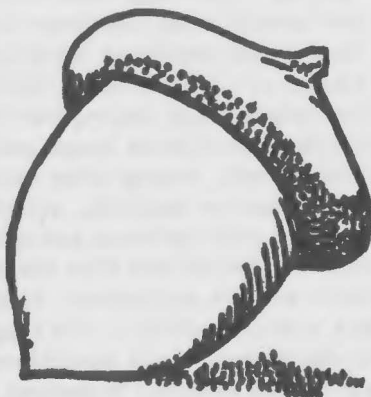
"But it is Winter now, Charley. Please?"

"Well, -- "

"Please, Charley."

"Alright, let me tell you about the young hunter who was a friend of all the animals because of his kindness. He never killed an animal with babies. When he killed a deer, he would cut it open and cry, 'Here, you meat-eaters, this is for you!' He always asked permission to hunt, and made prayers. The animals knew him as their friend and they loved him."

for the
young
ones...



Charley told us the ways of the Iroquois hunters and how we must be friends with the animals, for without them, we would starve.

"One day when this hunter was alone, a band of angry warriors fell upon him. They killed and scalped him, and hid his body in the brush. After they had gone, a Wolf smelled blood and found the hunter's body.

"When the Wolf saw who it was, he howled and called the other animals together to mourn for their friend. The Bear felt the body and it was still warm. So the animals held council to decide how to pay him back for his kindness.

"Finally the animals together made a very strong medicine. Each gave a little of his best power, and a strong medicine was made that could be held in the bowl of an acorn, and they called it Little Water.

"But," said Charley, "a man needs his scalp." He paused and looked around the

room. He wouldn't look at us.

"Then what?"

"Come on, Charley, tell us."

"Oooo-kay," says Charley. "Let's see... I forget...how does the story go now?"

"No-o-o! Come on, Charley, cut it out!"

"No fair, Charley!"

"Oh!" says Charley suddenly, sitting forward but avoiding our eyes to keep from laughing. "Let me see. I think I suddenly remember..." Charley is happy when he can make us really ask for the story.

"Well the animals made the Little Water medicine for the hunter, but they still needed to find his scalp. They sent Gāh-ga-go-wa, the Giant Crow, to look for the scalp. He found it in the enemy village, hanging from a smoke hole, all dried up. But he grabbed it.

"While Gāh-ga-go-wa was getting the scalp, the other animals gave their medicine to the hunter. When they saw the dried-up scalp, the Dew Eagle sprinkled it with dew to soften it up enough to grow back.

"The hunter regained his life, and realized as he lay there, that he could understand the animals' talk. They sang a song, and the hunter remembered all of it. They told him to sing the song with his friends when help is needed. They told him that the secret of their medicine would be given to an Iroquois.

"When the hunter opened his eyes, he was alone. The tracks of many animals were all around.

"That hunter obeyed his animal friends and formed a medicine society we know as the Little Water Company. They learned the song that was given to the young hunter. The Little Water Company sings only at night, and their ceremonies are so secret that few people ever get to hear it. It is done four times a year to keep its power."

"What is it like, Charley?"

"I don't know," he replied. "It's secret."

"Come on, Charley, not again!"

"Truly, my friend, it is a great secret. There are many great secrets in the world that we may never know. This one is very important and sacred, and I can't tell you of it, for truly I don't know..."

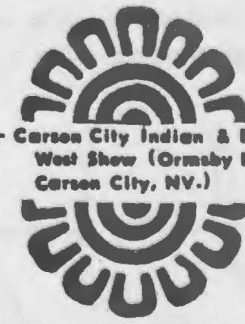
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1975 calendar 1975

<i>april</i>	<i>may</i>	<i>june</i>
11, 12, 13 - San Rafael Indian & Early West Show (Marin County Veterans' Memorial Center, San Rafael, CA.) 25, 26, 27 - Redding Antique & Early West Show (Civic Center, Redding, CA.) 	16, 17, 18 - Reno Indian & Early West Show & PowWow (Washoe County Fairgrounds, Reno, NV.) 23, 24, 25 - Sacramento Antique & Early West Show (Cal Expo, Sacramento, CA.) 	27, 28, 29 - Sacramento Indian & Early West Show (Cal Expo, Sacramento, CA.) 
<i>september</i>	<i>november</i>	<i>december</i>
 12, 13, 14 - Redding Indian & Early West Show (Civic Auditorium, Redding, CA.) 	21, 22, 23 - Sacramento Fall Indian & Early West Show (Cal Expo, Sacramento, CA.) 	 5, 6, 7 - Carson City Indian & Early West Show (Ormsby House, Carson City, NV.)

Watch for additional listings. See next issue for Reno Fall show.

doing it- moccasins

Here are some instructions for making the simplest kind of moccasins we know. Please read all the instructions before you begin.

You will need:

Leather - flexible, suitable to your needs. A heavier leather or a double thickness is recommended for the soles which must withstand the most wear and tear. Nothing is more frustrating than wearing out the soles of beautiful new moccasins in less than three weeks.

awl - a sharp pointed device for piercing holes in leather to ease the sewing.

leather needle - can be used instead of an awl. It has a 3-sided shape near the point instead of being round like other needles. While leather needles are useful, care must be taken not to stretch the leather out of shape while sewing.

sinew, nylon thread, polyester thread, or shoemaker's linen, always well waxed with

beeswax - this keeps your stitches tight, both while you are working and after completion. Also protects against the rotting effects of moisture.

paper - for the pattern

thimble - if it helps you

scissors - good sharp ones, heavy-duty
an understanding of each step before continuing to the next.

NOW:

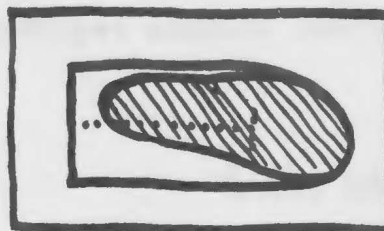
1. Use a piece of typing paper or paper bag to make a pattern for the sole of the moccasin. Stand barefooted with full weight on the paper.



Use a pencil to draw the outline of your foot. The pencil is held straight up and down while making the pattern. Cut out this outline to use in the next step.

2. Use another sheet of paper to make a pattern for the moccasin top. To do this, center your first pattern piece on the second sheet of paper and draw the same shape, allowing 3/4

inch margin all the way around EXCEPT at the heel. At this point, continue the lines at least one inch past the heel as shown in the drawing.



only along the dotted line shown in the figure.

3. Now transfer the paper pattern to the moccasin material. Mark left and right tops and soles. Be sure you have one of each.

4. Next, take both parts of either moccasin, and line them up with the outer sides together, as you would in sewing of any kind. Sew from toe to heel, allowing room for the thickness of a foot inside. If you use a leather needle, take care not to stretch the leather out of shape. If

you pre-punch with an awl, do only two inches at a time for sewing. This allows you to anticipate the necessary adjustments in advance. When your seam is finished, begin again at the toe and sew the other seam.

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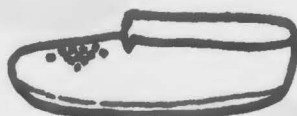
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doing it—

5. Sew the other seam from toe to heel. Sew heel seam. Turn it right side out and enjoy.



HELPFUL SUGGESTIONS:

1. If you want fringe, it can be done in two ways: a. when you cut your pattern, cut the tops 2 -2½ inches higher and cut fringe with scissors when moccasins are otherwise finished, or b. sew on a fringe made separately.
2. Try out this pattern on left-over fabric first. You can check to be sure you have cut the pattern correctly and the moccasins will fit. If the fabric foot-covers fit properly, they can be used for boot liners or for padding around the house.
3. Beadwork can be done before assembling the moccasins if you are sure the leather is correctly cut.
4. Do not attempt to make a fancy pair until you know you can handle a simple pair.
5. Do not compare your first moccasins to moccasins made by experienced people. This is not realistic, and not an Indian way to judge your success. Moccasins are for warming and protecting your feet. If they look nice as well, be glad.



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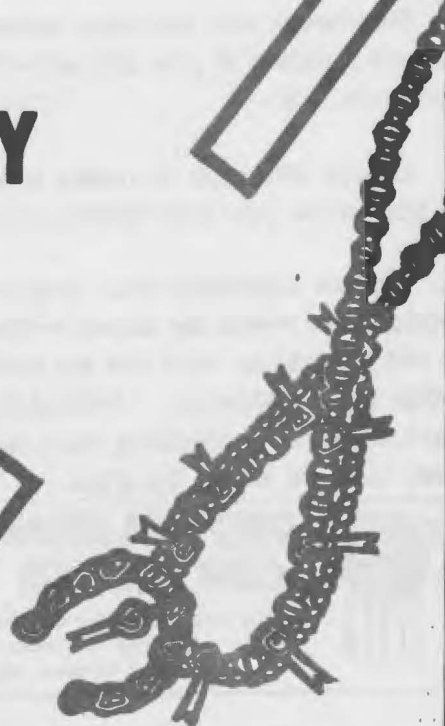
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territory. Historical evidence is being submitted to show what the treaty meant to the Lakota people when it was signed. A favorable ruling on this hearing would mean that all charges arising out of the Wounded Knee occupation would be dropped.

SARAH BAD HEART BULL -- When her son's killer, Darryl Schmitz, was indicted for secondary manslaughter (the weakest charge possible) Sarah and four witnesses to the killing tried peaceably to enter the courthouse to speak with the District Attorney about raising the charge from manslaughter to murder. The four witnesses, all Oglala Lakotas, had seen Schmitz stab Wesley Bad Heart Bull, and all say without provocation. When Sarah approached the courthouse steps to request admittance, police who had gathered because of a small crowd of demonstrators grabbed her. She was beaten in front of the crowd by several police. High Eagle, one of the four witnesses, and Kenneth Dahl, both of whom tried to come to Sarah's aid, were also beaten and arrested. The crowd, who became enraged by the beating of Sarah, turned into a mob, and a riot ensued in which the building next door was demolished by fire, two police cars and the courthouse were damaged by smoke and fire.

Sarah, High Eagle and Kenneth Dahl were charged with inciting to riot where arson was committed despite the fact that all three were in jail long before the fires were set. They were all convicted. Sarah was given a one to three year sentence which she was to start serving within 24 hours. Her four remaining children had to be given new homes, and all of her personal affairs tied up in that time. Sarah is now free after months of work by supporters, including AIM leaders and legal counsel, but the injustice remains.

Darryl Schmitz is still free in South Dakota. He was acquitted of even the weak manslaughter charge.

FIRST INTERNATIONAL TREATY COUNCIL -- The Council, held last June on the Standing Rock Lakota reservation, was attended by over 3200 Native people from 97 tribes, both U.S. and from other countries. The main results, achieved after about a week of talks were: the determination of Native peoples to retain independent

sovereignty; and to continue the struggle to regain the rights and land, or reparation for land taken, by infringements of the 371 treaties signed by the U.S. government with the sovereign nations that existed in the country before the white man came.

GALLUP, NEW MEXICO -- The Coalition for Navajo Liberation (CNL) continues to fight the almost innumerable wrongs committed against the Indian people in the Gallup/Farmington, New Mexico area. At least nine Native men have been found murdered in the area in the last year. In most of these cases the bodies found were mutilated by tortures committed while the men were still in a state of drunken consciousness--tortured by having their clothing set afire, burning sticks pressed to their bodies, melted plastic from burning cups dripped on their flesh. In addition police reported that the men's genitals had been set afire, explosives stuffed into their bodies and set off, intestines cut out, and throats slashed from ear to ear. But none of this is too surprising to the Indian people in the area who know that they are always in open season.

The CNL is trying to close down bars in the area; stop illegal sale of alcohol to Indians; file suits because of unfair teacher hiring practices, inadequate curriculum in the schools, discrimination in hiring, testing and firing practices of the municipal government; stop unfair and slanted journalism in the area; stop police brutality; stop exploitation of Indian culture through jewelry and pawn shop practices. To achieve these ends they began regular Saturday marches in May. On June 8 they were refused a permit to march because the San Juan County Sheriff's Posse parade had been issued one. Leading the parade was a group of riders in U.S. 7th Cavalry Army uniforms. Coalition members blocked the path of the parade. They refused to move so the mounted posse was ordered to charge. A scuffle occurred, tear gas filled the air and 34 Navajos were arrested. Following this incident local merchants tried to stop the Saturday marches but a federal judge ruled that they could not. So the CNL marches continue, as do the daily atrocities toward the Indian people in the area.



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Al Lewis, prop.

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 Casa Grande, Ariz. - O'Odham Tash
 Hollywood Reservation, Fla. - Pow Wow
 Kamiah, Idaho - Nez Perce Games & War Dance Contest
 21, 22, 23 - Great Western Exhibit Center, Los Angeles, Ca. - Am. Indian Show
 28, March 1, 2 - Tucson Community Convention Center, Tucson, Ariz. - Indian Show

MARCH

Juneau, Ala. - Annual Alaska Arts & Crafts Fair
 Fairbanks, Ala. - Fairbanks Native Assoc. Spring Solstice Potlatch
 Salt River Indian Community, Scottsdale, Ariz. - Annual Natl. Indian Trade Fair
 Ouray, Randlett & Whiterocks, Utah - N. Ute Bear Dance
 Wapato, Wash. - Speedlyi-Mi 8th Annual Indian Trade Fair
 Denver, Colorado - Am. Indian Art Show
 14, 15, 16 - Market Hall, Dallas/Ft. Worth, Texas - Am. Indian Arts & Crafts Show

APRIL

Scottsdale, Ariz. - All Indian Days
 Pomona, Cal. - All-American Indian Week
 St. Charles, Ill. - Annual Pow Wow, Kane County Fairgrounds
 Most Pueblos, N.M. - Spring Corn Dances
 Pendleton, Ore. - Root Festival (Umatilla)
 18, 19, 20 - Riviera Hotel, Las Vegas, Nev. - Indian & W. Art Show & Sale
 11, 12, 13 - Civic Center, San Rafael, Cal. - Indian & Early West Show
 25, 26, 27 - Civic Center, Redding, Cal. - Redding Antique & Early West Show

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THE INDIAN TRADER, the newspaper for Indian traders, small and large. Published six times a year. Subscriptions, \$5.00 in U.S., Mexico, Canada; \$7.50 foreign by surface mail, \$15.00 air mail. Write the INDIAN TRADER, P.O. Box 404, La Mesa, California 92041.

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starting early

Many plants take too long to grow to maturity for outdoor gardens. These include many of the tastiest vegetables - cabbage, cauliflower, broccoli, celery, tomatoes and peppers. All of these vegetables, and many others, can be started indoors or in hotbeds and transplanted outdoors after frost danger is past. Now is the time to start these, as winter draws near to the end.

For best transplanting results, plant in individual pots about 3 inches across. If these aren't available, large flat pans can be used. After plants are established, thin to 3 inches apart. Water daily. Keep plants warm and spray them occasionally to clean dust off.

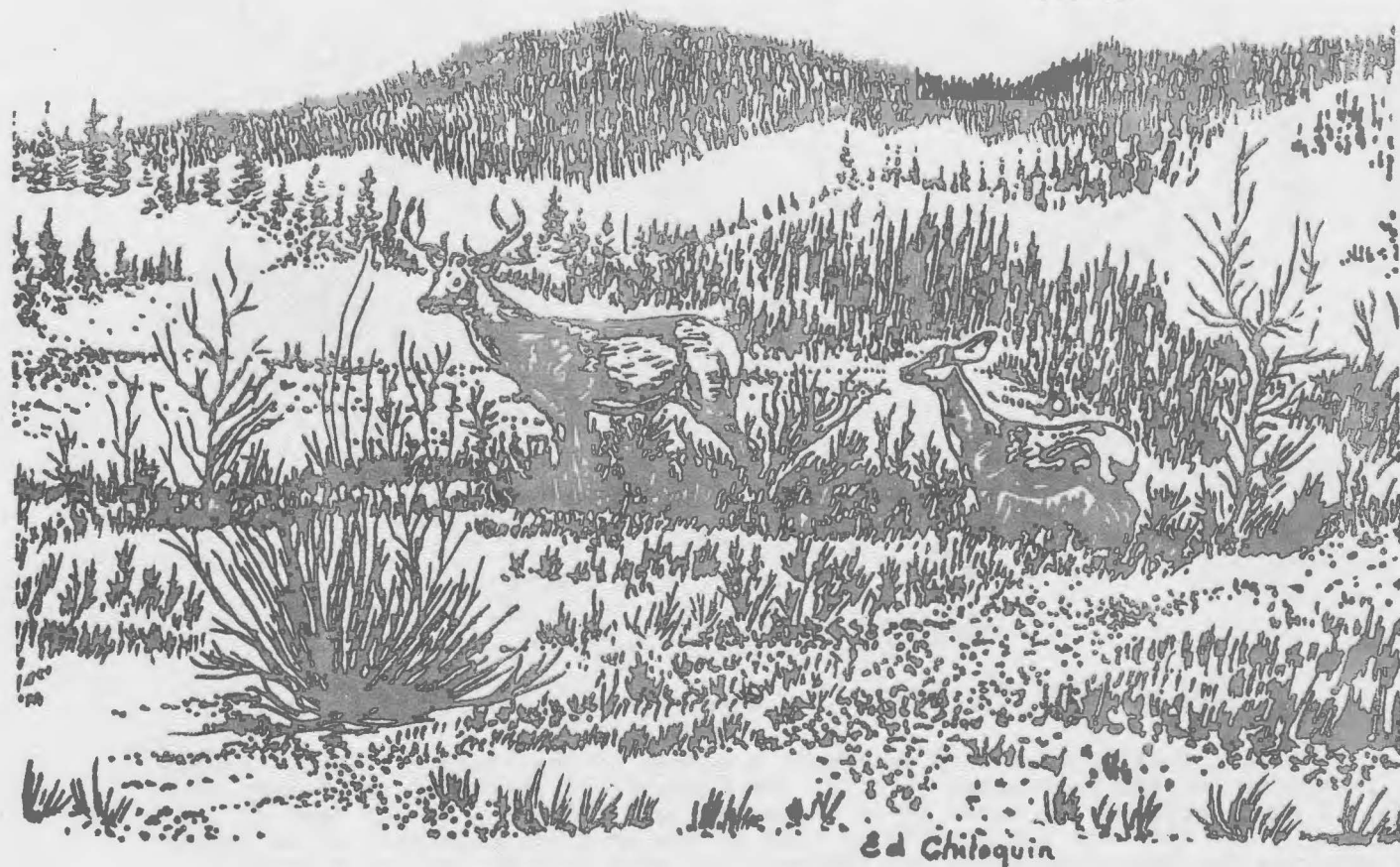
When transplanting outside, dig deep enough so that roots will fit straight in the hole. Carefully remove plants from pots. Do not bend or break roots. Pack soil in lightly, leaving no air, and hill up about 1 1/2" around the stem. Give each plant water. Care for your plants well. They will give you enjoyment and much healthy food.



MANY SMOKES
P.O. BOX 1961
KLAMATH FALLS,
OREGON 97601

RETURN REQUESTED

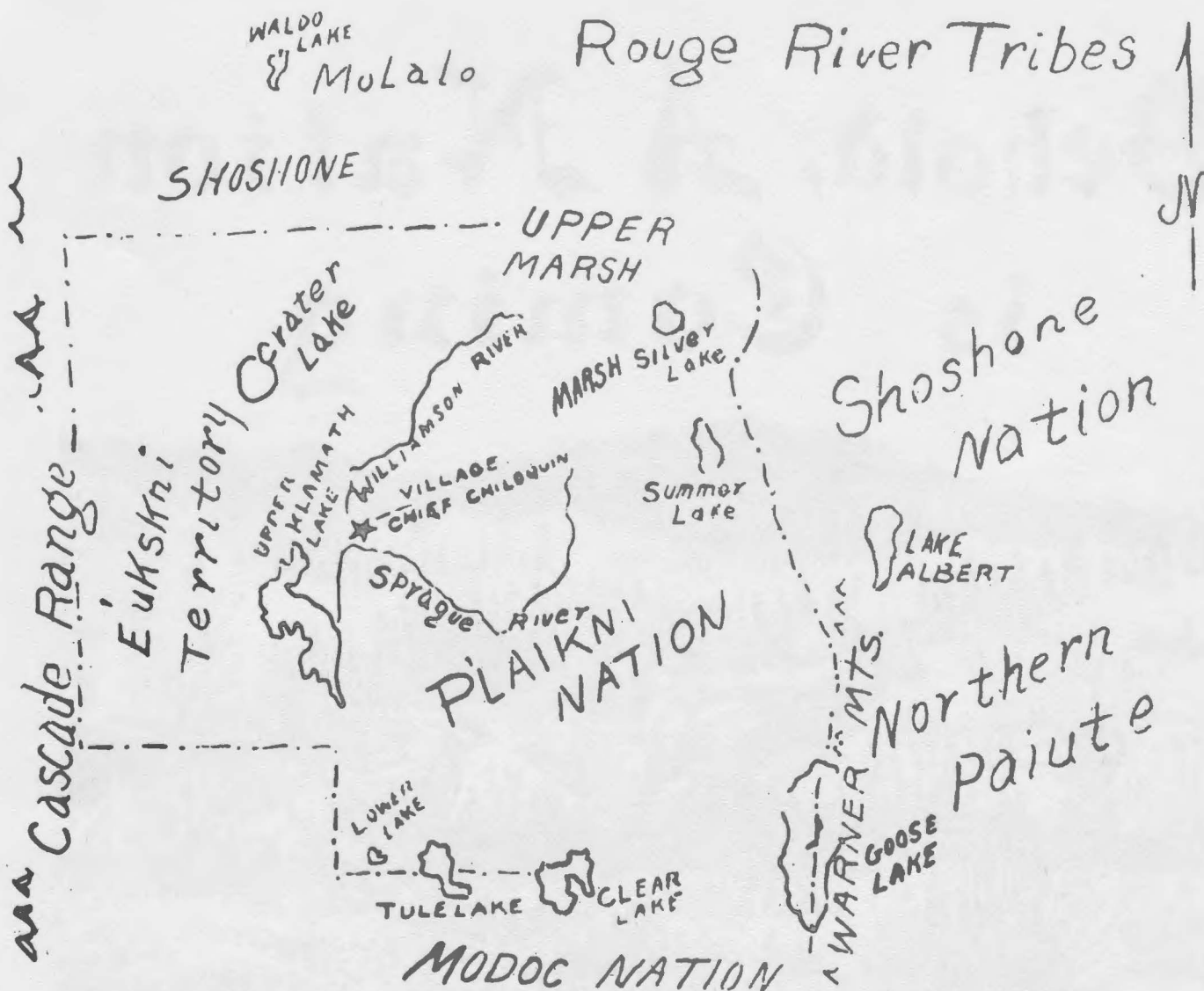
Behold, A Nation is Coming



Ed Chiloquin

the story of Chief Edison
—Chiloquin—
and the termination of the
Klamath Tribe of Oregon.

INCLUDING 2 ORIGINAL DRAWINGS and an ORIGINAL MAP
by CHIEF CHILOQUIN



Why I Want My Land

by Chief Edison Philmore Chiloquin

I am a full blood Native American; a member of the Klamath Tribe of Oregon and a grandson of the last great chief of the Klamaths, a signer of the Treaty of 1864. I now reside on ten acres of my ancestral land bordering on the town of Chiloquin. The town was established in 1923 on the original allotment of my father who retained the ten acres which has subsequently come into my ownership through inheritance and the purchasing of other inherited shares. All other inherited lands of my family have been lost through the undivided share policy of the Bureau of Indian Affairs (BIA) which necessitated the sale of land for distribution of equities.

In the early 1950's they started talking about terminating the Klamath Tribe. At that time Klamath Indians were given their choice of taking their share of the tribal estate in money or land. My vote was to retain my share of the ancestral lands. Along with the 473 other Remaining Members who had voted likewise, my share was placed under the trusteeship of the U.S. Bank of Oregon. In 1968, the Remaining Members voted to terminate the Trust Agreement after years of frustrated attempts to force development of the lands. The bank claimed this vote called for sale of the land, and not just a change of management. The result was the passage of the Klamath Forest Purchase Act which condemned the Remaining Klamath Lands and made them part of the Winema National Forest.

I have always maintained, and always will, the stand that I will not accept money for my share of our lands. From this decision I shall never waver. All I want is as much of my ancestral lands as my share is worth put back in the status of the original treaty lands to be recognized as Klamath Indian land for all time to come. I want to preserve the culture of my tribe by recreating my grandfather's old village of my people at Ktai-Tupaksi (Standing Rock). I want traditional Indian people to be able to live there in the traditional way while the knowledge of the old ways is still in our mind and in our heart. I have spoken.

a Brief History of the "Klamath" Tribe

For many thousands of years before the coming of the white man, the tribes of Southern Oregon lived on their ancestral lands in peace and plenty. The lands to the East of the Cascade Range were rich in beauty, and in the wild foods and game necessary to sustain life. Four tribes lived in the area around what is now called Klamath Lake. These were the E'ukskni (Lake People), the Plaikni (River People), and bands of the Modoc and Shoshone Nations. Although the cultures of these tribes varied greatly, they lived together peaceably. They all shared a belief in the Great Spirit who governed all life. They all believed that life was a circle; that death was but a change of worlds; that the spirits of their ancestors always hovered close, watching the actions of their people still living on the earth. Like most other Native peoples, the members of these tribes were very moral and civilized. Their societies were governed by humane rules, and each person was responsible for carrying the law in their own heart. The people in these tribes loved and respected the Great Spirit, and the land that he had given them to care for.

The Chief of the Plaikni Nation at the time of the coming of the white man was Tse-laki-ns. He was the son of a chief and all of his brothers and sisters were sub-chiefs of the tribe. Tse-laki-ns means Chief-by-the-running-water, and refers to the Chief's main village site on the banks of the Sprague River. White settlers called Chief Tse-laki-ns "George Chiloquin".

As the Europeans "manifested their destiny" ever further west and north, word of what they had done to tribes in the south and east spread ahead of them. Chief Tse-laki-ns, along with Head Chief Lelks of the E'ukskni people, and the heads of the Modoc and Shoshone bands all knew that the white settlers had killed off all members of many California tribes, like the Shastas, so they could take their land. When settlers came into Southern Oregon the councils of the four tribes met and talked for two weeks. They decided that they would give the white settlers part of their lands peacefully, so that they could continue to live in their sacred manner on the rest of the lands. They signed the Treaty of 1864, giving the white settlers over 200 square miles of their land. The four tribes were put together on one reservation, which contained 50 square miles, and were called the "Klamath" Indians, apparently because some members of Peter Skene Ogden's exploring party had come through the area and met a trading party of Kalamet Indians from the area of the Dalles, Oregon. They mistakenly called the Indians of Southern Oregon by that name which was misspelled as "Klamath".

After they were settled on the reservation, one-third more of the Plaikni, E'ukskni, Modoc and Shoshone land was taken from them by a false boundary survey. In the 1920's the government made land available to white settlers by declaring Indians incompetent and selling their shares of land, and by keeping inherited shares of land from the heirs and selling it to whites. These actions completely violated the Treaty of 1864. In 1922, 35,818 acres of the Klamath lands were obtained by whites through these methods. More acreage was taken as the government claimed right of way for railroads and then highways through the reservation. The land that remained was managed by the BIA, which allowed a lot of lumber companies to come and take what they wanted off of the Klamath land. It wasn't until the 1940's that the tribe even had any say over what was done to their land. At

that time, 80% of the reservation land had already been logged by lumber companies. Like all native people the Klamaths had a concern with protecting the earth mother for future generations. When they had a say over their land, they slowed down the cutting of timber. In 1947 a Senate investigating committee came to the reservation to look into the Klamaths competence for managing their own affairs. That began the destruction of the tribe.

the termination of the Klamath Tribe

The termination policy of the federal government was conceived by a group of Washington legislators totally ignorant of any aspect of Indian society. Even worse, these legislators were fanatics who felt it was their sacred duty to terminate as many tribes as possible so that their members could become fully integrated into the white society. They didn't care to acknowledge that most Native Americans didn't want to be integrated into the dominant culture. They wanted, instead, the right to live their own lives in peace.

Of course, it is entirely possible that the fanaticism of these legislators was just a cover-up for the real reason they wanted to terminate tribes: they wanted the resources on the tribal lands. It seems an incredible coincidence that most tribes terminated were on land that would be more valuable if they were off of it. For instance, many smaller California tribes were terminated and gave up land that now has some of the highest real estate value in the state. Both the Menominees of Wisconsin and the Klamaths held some of the richest timberland left in the country. The publicity put out on termination contended that tribes terminated were ones whose members were ready to be integrated into white society because of their high educational and employment levels. At the time the Klamaths were terminated about 20 members had graduated from high school and unemployment in the tribe ran about 50%.

The Klamath Termination Act (Public Law 587) was passed in 1954. However there was enough debate within the tribe and the government that it was amended several times in the next five years and it was not implemented until 1959. During the debate only one thing was crystal clear: unless the lumber companies could take what they wanted from the Klamath lands, the whole economy of the Klamath basin would suffer greatly. Finally in 1961, the government paid \$90 million for 1.5 million acres of Klamath land. Later they had to pay \$23 million more because the reservation had originally been assessed at \$126 million. Of the land the government obtained 525,000 acres became the Winema National Forest; 15,000 acres went to the Department of the Interior as a wildlife refuge; 91,000 acres were sold to Crown Zellerbach lumber (for \$1.6 million or a little more than \$15 per acre); and additional acres were sold as "economic units". Some of the poorer economic units were sold back to the Klamaths at an auction that took place before they had the money or ever believed that they really would have it. The government did well at that auction. One Klamath bid \$20,000 for 10 acres of worthless land, plus a desk, chair and lamp that had been used in the BIA office. Despite the fact that he was drunk when he bid, and despite legal maneuvers on his behalf, the government kept the case from coming to court until the Statute of Limitations had run out. The other 135,000 acres of Klamath land was kept by tribal members who voted to keep land rather than take money.

Termination proved as deadly for the Klamaths as it had for other tribes. Most of the members who took money for their land

spent it foolishly. Many of them went on a drunken spree that ended with them broke -- financially, in body and in spirit. Others drank themselves to death. A lot of the tribal members who lived through the experience are now on welfare. Why did termination do all of this? When you take away a person's culture, heritage, religion, pride and land, what reason do they have to go on living?

The Klamath Remaining Members

Recognizing that the Treaty of 1864 gave the Native people in the area a "vested interest" in the Klamath lands, the termination act gave Klamaths the choice of taking land or money. Because the three man team of "management specialists" (local businessmen) appointed to carry out termination decided that those members who choose to keep land would have to keep this land in common and under the trusteeship of a bank, many members who would have preferred to keep land were afraid that the bank would treat them even worse than the BIA had so they voted to terminate. Out of the 2600 members of the tribe, 473 choose to keep land. They became known as the Klamath Remaining Members.

The bank that acted as trustee for the Remaining Members was the U.S. National Bank of Oregon. They had come in with the lowest bid on managing the trust and so the "management specialists" gave them the job. The termination act said that every five years the Remaining Members could vote to terminate the trust with the trustee if they were not satisfied with the job they were doing. In 1969 the Remaining Members voted to do so. Unbelievable, the bank trustee treated this vote as if the Remaining Members had voted to sell their land. The trustee acted to extinguish the treaty right to hold tribal land in common -- which is probably the most fundamental right of American Indians -- simply by means of a vote on the question of termination of a particular trust. The vote in the 1969 election cannot be read as anything more than an expression of dissatisfaction with either the trust agreement or the trustee. When the bank announced that they were going to sell the Klamath Remaining Lands, with the barest non-publicized approval of the Executive Committee (which had voted to sell by a vote of 5 out of 10), they stripped the Remaining Members of their treaty rights by their arbitrary conduct. The bank did what even the federal government had not dared to do. They terminated a tribe without even consulting its members.

The Remaining Members formed a committee to Save the Remaining Klamath Lands. The Native American Rights Fund (NARF) agreed to give them legal help. They brought a strong suit that would have allowed Remaining Members to keep land instead of take money. Shortly before the case was to come to court, differences in the Indian community caused the lawyers handling it to feel that the suit would not have a good chance of winning at that time. Because of the differences in the community a breakdown of communications occurred, and no one from the committee notified Chief Chiloquin, the named plaintiff, of the lawyers decision to not go ahead with the suit. Had he been aware of what was happening, Chief Chiloquin would have obtained other representation to go ahead with the case. When he learned of the decision it was too late to do so. Shortly after NARF dropped this suit they began to represent the governmentally recognized Indian group that had formed in the area, The Organization for the Forgotten

American (OFA). Although OFA had begun in 1969, it was not heavily funded by the government, through the Office of Economic Opportunity, until just prior to this suit being dropped. Most of the people in OFA favored selling the Remaining Lands.

When NARF dropped the suit most of the traditional Klamaths became resigned to losing their land. They felt they had done everything that they could. The only exception is Chief Edison Chiloquin. He didn't know how else to fight the government either, but he did know that he could never sell his land.

Because there was enough public outrage at this time over the bank's plans to sell the land to a lumber company, Congress voted in 1972 to condemn the land and make it a part of the Winema National Forest. The government paid \$49 million for the land which meant that each Remaining Member's share was worth \$103,000. Payments in that amount were given to the Remaining Members, with the exception of Chief Chiloquin, on Dec. 4, 1974.

Richard Kalar, a young attorney who had worked with OFA and become disillusioned with the organization, left it but stayed in Klamath Falls to help Edison in his fight. Sun Bear, a Chippewa medicine man and publisher of Many Smokes magazine, moved to the area to help with the fight. He brought with him his wife, Wabun, who has worked on Capitol Hill and as a free-lance writer and public relations person; and the rest of the Bear Tribe, a medicine society which he heads. Rick, Sun Bear, Wabun and the Tribe began working full time last September on getting Edison the right to keep his land. They held a potlatch last November in which medicine people from the West Coast came and spoke with the people from the Klamath area. In December they went to court to see whether the trustee would be obligated to pay legal fees for Chief Chiloquin's battle. Unfortunately, the judge ruled against them. Since that time efforts have been directed toward getting the land through legislation. Although Oregon Senators Bob Packwood and Mark Hatfield, and Congressman Al Ullman weren't very optimistic in the beginning, public pressure has caused them to re-evaluate and they are now exploring alternative ways of giving Chief Chiloquin title to the land that he seeks.

What Comes Next ?

We will continue to try to bring Chief Chiloquin's fight into the public's eye. We know that when most people hear of his dilemma, they are anxious to help him. Chief Chiloquin, the most highly decorated Klamath veteran of World War II, is not asking for anything for nothing. He has not touched the \$103,000 check sitting in the bank. He is more than willing to give this amount back to the government if they will just let him have the 640 acres on which his grandfather's village stood. Considering that the government has never paid more than \$120 per acre for any of the former Klamath lands they now hold, he is making them a very reasonable offer. He wants this particular piece of land because, on it, are most of the sacred places of his people. This is the land on which his ancestors' spirits roam. On the land he wants to rebuild his people's village as it was so the Klamaths will again have a land base and so all of the American people will be able to see traditional Indian life as it really was lived.

Some politicians have indicated that the matter may be able to be solved administratively. That would be good if it happens, but we are also prepared to lobby for legislation in Congress if that is necessary. We have proceeded slowly, carefully working our way through channels so that we cover everything that is necessary. We have had long meetings with the local Forest Service people and they seem to be for what Chief Chiloquin wants, but they don't have the power to give or sell him the land.

We have written to President Ford but have received no response thus far. We have considered bringing the case to court again, but, at present, we don't have the money necessary to do so.

Everything that we have done and will continue to do has been guided by what we call "medicine". Before we decide to take any step we consult with the spirits guiding the entire proceedings. They have told us that Chief Chiloquin will have the land. We just aren't certain yet how it will happen.

How You Can Help

Tell people about Chief Chiloquin and what he is doing. Write letters to President Ford, Senators Hatfield and Packwood, Congressman Ullman, Robert Chadwick, Forest Supervisor, Winema National Forest (P.O. Box 1390, Klamath Falls, Or. 97601) and tell them that you support Chief Chiloquin. We also have petitions available that you could circulate among your acquaintances.

Chief Chiloquin and his family need money to sustain them while they continue this battle. He has never had a job in the white man's system. They have always supported themselves through craft work. However, this battle has taken so much of their time that they don't have enough left to work on crafts. We also need funds for legal fees and for continuing to pressure those who can give the Chief his land.

We would also appreciate your good thoughts and prayers on the work that we are doing.

For other copies of this booklet (we request a \$1.00 donation), petitions or more information, please write us at the Chiloquin Fund, P.O. Box 1961, Klamath Falls, Oregon 97601

The Village

To learn how the village will be built and governed, read the Plaikni Creed which follows, titled, as is this booklet, by Black Elk's vision of the future, "Behold, A Nation is Coming". In beauty it continues.



Chilaquin

BEHOLD, a Nation is Coming!

In the past people gathered together into tribes because they shared a like philosophy or way of thinking. They also banded together for survival and sociability. In a tribal group, if hardship or sickness came upon a family they had others who were responsible for helping them.

Indian people have always gathered around leaders who showed a strong sense of responsibility for their people. Crazy Horse, for example, had a great following because he fought to keep the lands and preserve the way of life of his people. Chief Joseph was loved and respected by his people because he refused to sell the land and because he showed respect for the traditional ways of his people. He realized that the land was sacred and that to sell it would mean the end of his people. He said, "The Earth is your mother. You cannot sell your mother." He realized that the land didn't belong to one person or generation alone, but to all future generations as well.

Today we are seeing the fulfillment of many of the Indian prophecies concerning the cleansing of the Earth Mother, and the time of purification. This time means the end of the system of spoilers and murderers all over the globe. In this and other lands people are taking their natural resources unto themselves and driving out those who would exploit them.

As Indian people look and see higher prices and food and fuel shortages they look back to their old way of life where they raised their own food, cut wood to heat and cook with and depended on the Earth Mother and themselves for all of their needs. If we are to survive then we must again find our way to harmony with the Earth Mother.

Many people are seeking a way to establish themselves on the land. If people are to survive then they must have a common philosophy and direction, so that they are not a mere political gathering, but a group based upon common ideals. To insure the survival of the Plaikni Nation, the ideals of the nation are embodied in the following creed, which

must be agreed to by anyone wishing to join in this nation.

PLAIKNI CREED

Those people who wish to join this tribe will, after a period of time in which they prove their sincerity to the chief and sub-chiefs of the tribe, take a pledge to the Tribe and the philosophy and beliefs it is founded upon. All members of the tribe will abstain from the use of all alcoholic beverages. In the past alcohol has been used to steal our land and corrupt our people. Those strong enough to build this nation must be strong enough to stay away from this evil.

At puberty each member of this tribe will go on a vision quest. During this period the spirits will show them the direction their life must take. Their lives will be lived according to this vision.

All children born to members of the Tribe are the responsibility of all of the tribe. This means that all adults will teach the children and have a hand in their upbringing.

There will be no hunting or killing of wild life within a mile of our village. No animals or birds will be killed while they are caring for their young. We will make prayers and show respect before hunting for food. No part of any animal shall be wasted.

We will show like respect for trees and plants, using their gifts sparingly and with respect.

We will build our dwellings upon the land in a traditional manner.

Those living in the village will dress in a traditional manner.

We will strive to learn the medicine ways of our people.

All members will pledge a reasonable amount of their resources and material assets, as well as their energies to the benefit of the tribe.

We will have the traditional form of government: the council circle in which each member living in the village has a voice. During the formative years of the tribe there will also be a chief's council composed of the chief, medi-

When Chief Chiloquin wins, we all win, for this generation... and for all generations to come.

cine people, and sub-chiefs, and this council will have the power to veto any decisions of the council circle. This is to insure that the Nation takes the proper traditional course while its members learn what the traditional way really is.

We understand that in this form of government each person must strive to carry the law within their heart and to live up to it at all times. Any disagreements that arise between tribal members will be settled by the Chief's council. Anyone who does not show respect for the laws of the tribe will be dealt with by the Chief's council.

Tribal members may live outside of the village but they will not have the same rights and responsibilities as those living on the land.

We will strive always to learn to live together in love and harmony upon the land.

We will share the benefits and labors of our lives as brothers and sisters.

Anything that we add to our direction will be measured as to how it will affect our relationship to each other and the Earth Mother.

We understand and respect the concern that our Chief Edison Chiloquin has always shown for the land, and we will show the same concern and respect towards him.



**Angela and Annie Wilson, 2 of
Chief Chiloquin's 5 grandchildren.**

To reorder copies write:

**THE CHILOQUIN FUND
Post Office Box 1961
Klamath Falls, Oregon 97601**

503-783-2385

JANUARY 4, 1975

Office of the White House Press Secretary

THE WHITE HOUSE

STATEMENT BY THE PRESIDENT

I have signed into law S. 1017, the Indian Self-Determination and Education Assistance Act. My Administration is committed to furthering the self-determination of Indian communities without terminating the special relationships between the Federal Government and the Indian people.

The Congress is to be congratulated for its passage of this legislation. It will enhance our efforts to implement this policy of Indian self-determination.

Title I of this act gives the permanence and stature of law to the objective of my Administration of allowing -- indeed encouraging -- Indian tribes to operate programs serving them under contract to the Federal Government. Furthermore, with the passage of this act, Indian communities and their leaders now share with the Federal Government the responsibility for the full realization of this objective. It will be through the initiatives of Indian communities that the authorities provided in this Act will be implemented. I urge these communities to make the fullest possible use of them and pledge the support of this Administration.

In addition to making this kind of contracting a right, the act does much to make it feasible and practical.

For example, it authorizes the Bureau of Indian Affairs to make grants to tribal organizations to help them develop the abilities of potential workers -- through training and other means -- to operate these programs. At the request of the tribe, it also allows Federal employees who work in programs transferred to tribal operation to continue working without losing Federal fringe benefits, thus making it possible for the tribe to begin operation with a nucleus of experienced employees.

The granting authority provided in this act can also be used to strengthen tribal governments and tribally funded programs.

Title II, the Indian Education Assistance Act, amends the Johnson O'Malley Act to give the Indian community a stronger role in approving or disapproving the use of funds for children in public schools. It also provides for better planning in the use of these funds to meet the educational needs of the Indian students.

The enactment of this legislation marks a milestone for Indian people. It will enable this Administration to work more closely and effectively with the tribes for the betterment of all the Indian people by assisting them in meeting goals they themselves have set.

#



THE SECRETARY OF HOUSING AND URBAN DEVELOPMENT
WASHINGTON, D. C. 20410

January 16, 1975

File

TO: Participants of the National Indian Housing Conference

Several questions were asked and issues raised at the National Indian Housing Conference in Scottsdale, Arizona, November 14-16, that couldn't be answered on the spot. I assured the conference participants that the issues would be reviewed and answers provided in a timely manner.

To achieve this I have established a committee to be co-chaired by Reaves Nahwooksy, Indian Programs Coordinator, and Mary Pinkard, Director, Policy Development Division, EO. They will catalog the issues, coordinate HUD's response and prepare status reports for you. This letter is the first of those reports. Separate subcommittees have also been established to deal with specific policy issues.

In regard to the Indian Housing Manual, staff from the HUD Central Office and from various field offices are working on completion of the manual. The estimate for completing the manual by January 1 was, in retrospect, unrealistic. Delays have been caused by the legislative requirement to implement the 1974 Housing and Community Development Act, the need to resolve significant Indian Housing policy issues, and the need to develop a new tri-agency Indian Housing Agreement. It is planned to resolve these policy issues by the end of January, complete the draft by the end of February and publish the manual in the Federal Register by the end of March.

Initial meetings to improve the Indian Housing Tri-agency Agreement are scheduled to start with the Bureau of Indian Affairs and the Indian Health Service on February 3.

Enclosed are two charts which show the production history of Low Rent Public Housing for Indians and the allocation by regional office of the 6,000 units which were discussed at the conference. These charts should clarify many of your questions.

An important issue was raised by Mr. Multack and others as to whether HUD can waive the matching provision in the 701 program

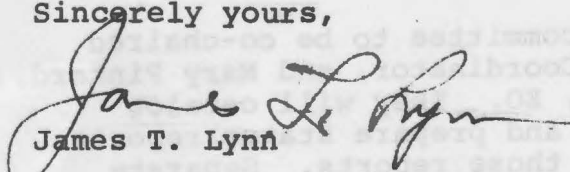


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for Indian tribes. EDA waiver authority was cited as precedence. EDA does have the authority from the 1973 amendments to the Public Works and Economic Development Act of 1954 to make 100% grants to the cost of the program to Indian tribes. The Housing Act of 1954 did not give the Secretary of HUD authority to waive the matching provision.

We are making a concentrated effort for full follow-up to the Indian Housing Conference. The transcripts of the meetings are being prepared for printing. In the meantime, I assure you that the issues you raised are being vigorously pursued by HUD personnel.

Sincerely yours,


James T. Lynn

Enclosures

LOW-RENT PUBLIC HOUSING

SUMMARY

INDIAN HOUSING ACTIVITY

<u>Fiscal Year</u>	<u>Applications Approved</u>	<u>ACC's</u>	<u>Construction Starts</u>	<u>Completions</u>
1962-1969	10,469	6,950	5,035	3,915
1970	5,679	4,358	3,763	1,206
1971	5,686	7,304	4,974	2,160
1972	9,714	3,706	3,111	2,889
1973	562	1,498	2,675	3,788
1974	<u>1,288</u>	<u>660</u>	<u>2,638</u>	<u>3,499</u>
			17,161*	
TOTAL	33,398	24,476	22,196	17,457

*Actual Construction Starts FY 70-74

STATUS-HUD 30,000 UNIT COMMITMENT

HUD CONSTRUCTION START COMMITMENT.....30,000

LESS: ACTUAL STARTS FY 70-74.....17,161

TOTAL UNMET COMMITMENT.....12,839

LESS: UNDER ACC, NOT UNDER CONSTR...2,083

AUTHORIZED, NOT UNDER ACC.....6,568

TOTAL "PIPELINE".....8,651

NET UNMET COMMITMENT-NOT AUTHORIZED AS OF 11/14/74.. 4,188

AUTHORIZED NOVEMBER 30, 1974 6,000



ALLOCATION OF 6,000 INDIAN HOUSING UNITS
NOVEMBER 30, 1974

Region	Units Allocated
I	100
II	100
III	0
IV	550
V	500
VI	1,450
VII	250
VIII	1,250
IX	1,400
X	400
	<u>6,000</u>

NET UNMET COMMITMENT-NOT AUTHORIZED AS OF 11/14/74... 4,188
 TOTAL "PIPELINE"..... 8,621
 AUTHORIZED, NOT UNDER ACC... 6,388
 UNDER ACC, NOT UNDER CONSTR... 2,233
 TOTAL UNMET COMMITMENT..... 12,819
 LESS: ACTUAL STARTS FY 70-74..... 17,161
 HUD CONSTRUCTION START COMMITMENT..... 30,000

AUTHORIZED NOVEMBER 30, 1974

THE WHITE HOUSE
WASHINGTON

FOS
Ave

Jerry →

Microbiology
Horse Research

400,

Bright → 2 years

4 years



#129 not
5 states

THE WHITE HOUSE
WASHINGTON

United Southern Tribes
with Department of Commerce
Joseph Chavez - Minority
Business Enterprise
Sept 3 Extension
- will meet dollar value
returned. Review Finance Projects
- Audit can be Adequately
Addressed.
- Could individual Tribes
be contacted with if not
United Southern T.

THE WHITE HOUSE
WASHINGTON

42.6 70 of Indian Project
Not



Remind Mr. Lee to set up meeting-

Accomplished

1-31

Met w/ comm. -

Indian meeting-

12/20 - Bigay should have come but had family problems. Had six ordes - their names in Accers file - their calling cards - w/ Ealynn

They ARE:

Charles W. Helseth
Director: Administration
(813) 955-0281

H. (813) 922-3920

United Southeastern Tube
&

John V. Bailey
1970 Main St. Wood Bldg.
Sarasota, Fla. 33577
Some numbers -



THE WHITE HOUSE

WASHINGTON

February 10, 1975

File

MEMORANDUM FOR: BILL BAROODY
JOHN HILL
BRAD PATTERSON
✓ NORM ROSS
ANN RAMSAY

FROM: TED MARRS *TM*

The attached is self-explanatory.

The reading package was produced from multiple sources over the weekend and is not a perfect staff job. It was designed to give a "feel."

cc: Warren Rustand

Enclosure



2-10

February 10, 1975

MEMORANDUM FOR:

WARREN RUSTAND

FROM:

TED MARRS

In response to the President's expressed interest, a paper covering Indian matters is attached. It is broken into:

- General Comment
- Demography
- Economy
- Education
- Housing
- Federal Involvement and Funding
- Chronology of U. S. Indian Policy

There is still a need for Presidential participation in a session with top Indian leaders. I would recommend as an option to the White House meeting that the President make this top level powwow in conjunction with a ceremonial that has high Indian visibility. For example, he might attend the Pueblo Fiesta at Taos during which he or Mrs. Ford could dedicate the Indian Cultural Center at Albuquerque. This can be arranged. The dates are September 29 - 30, 1975.

Proceed with option:

Approved _____

Disapproved _____

Other desirable adjuncts to a high level Indian meeting would be issuance of a properly coordinated Presidential Indian Message.

Approved in concept _____

Disapproved _____

- 2 -

If, on the other hand, it is convenient to have such a meeting now, we can make it useful and productive.

Attachment



GENERAL

Indian relationships to the United States Government are unique and complex.

They revolve around a responsibility for resources, funds and personal well-being of what is now estimated as one million people of whom five hundred thousand are on reservations. This is based on trust, treaty, law, Presidential edict, responsibility, tradition and expectation. The most significant recent commitment was to "self-determination without termination." Minus the baroque this means responsiveness to Indian tribes which are willing and able to manage their own affairs in a given area. It has been widely hailed that the President commented on this policy in his letter to the National Tribal Chairman's Conference.

Meeting the resultant Federal responsibilities is complicated by the involvement of multiple Departments and Agencies, intra-department priorities and the number and variety of Indian governments. Culture and religion of the Indian conflict with national laws (eg. the use of the eagle and peyote in religious ceremony). No less traditional are the continuous land disputes and resource rights with the national energy crisis bringing to a head some important questions as to mineral rights.



A feel for the scope and significance of Indian affairs can be gained from a few facts to show the profile of the Indian today and a briefing of the roles of the Federal Departments.

It must be kept in mind that there is marked difference in educational status, culture, resources, political economy, motivation and readiness for self management as you move from one tribe to another. It is well to also have in mind that an analogy has been drawn between the Indian/BIA relationship and the love/hate relationship of son and father. This carries over to a lesser degree to relationship with other areas of Government. One must also be conscious of the fact that we are dealing with a situation which has been changing with increasing rapidity during the past ten years. There have been important advances and there is strength and urge to grow but there is a marked lag behind national levels in many social and economic aspects of life.

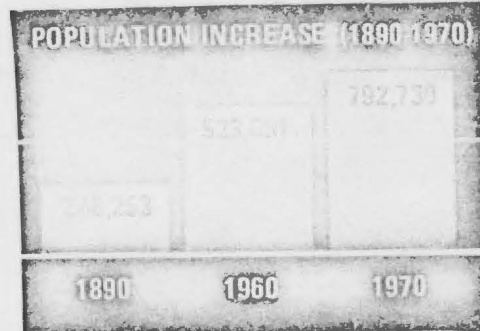


DEMOGRAPHY

Population increase is an important factor in all considerations of Indian matters:

10 Largest Indian Tribes	
Navajo	96,743
Cherokee	66,150
Sioux (Dakota)	47,825
Chippewa	41,946
Pawnee	30,971
Lumbee	27,520
Cherokee and Houma	23,562
Apache	22,993
Indians	21,473
Creek, Alabama and Coushatta	17,604

About 13 percent are Navajos, 9 percent Cherokees, 6% Sioux (Dakota) and 6% Chippewa.

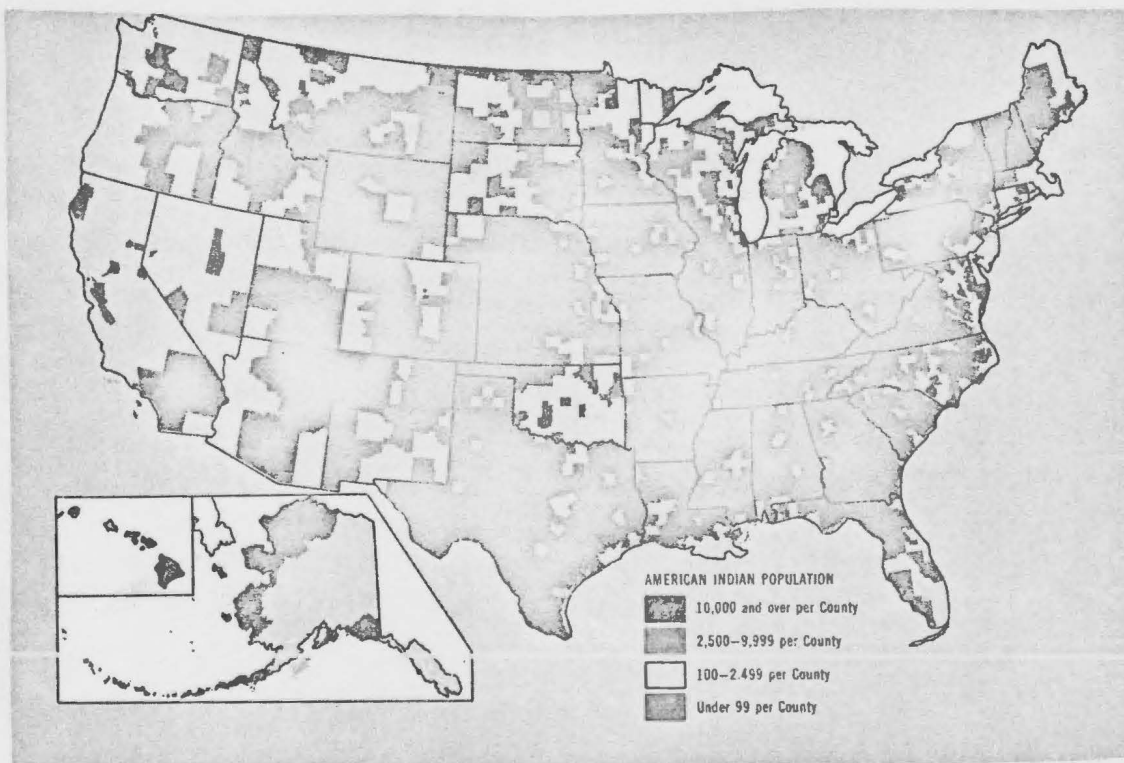


More than half live in five states: Arizona, California, New Mexico, North Carolina and Oklahoma. Eighty five percent live in eighteen states.

There is a shift to urban areas from reservations. In 1960 less than 1/3 of Indians were urban; in 1970 half of the Indians were urban. In general "the urban Indian" is better paid and has better housing but cultural trauma, competition, alcohol and drugs take a toll.



Concentrations of Indian Population



ECONOMY

The total acreage of Indian lands under trusteeship of BIA in 1970 was 55,407,901. There are about 14,000,000 acres in the Navajo Reservation in Arizona, Utah and New Mexico, where an immense electric power development is being built. Ten other reservations have more than 1,000,000 acres each.

The annual median family income was \$6,000.00 in 1970 with a national median of \$9,600.00 with 40% below the poverty level versus 13.7% as the overall US figure. The median for urban Indians in Tucson was \$3,389.00 and in Washington was over \$10,000.00. On reservations the range was from a median of \$2,500 for the Papago to \$6,115.00 for the Laguna.

This picture is distorted by the fact that while Indians pay state, local and Federal taxes that tax exemptions do apply on lands held in trust and on income from such. This income varies from a pittance to over a million dollars per year for some reservations. Also herds of sheep and cattle as sources of food may be by-passed in accounting. Further, medical service and other special services have to be considered.

Despite any such added factors poverty is real, dramatic, and stark. Much Indian land has little potential productivity,



industrial and commercial jobs are limited in the area, education and training are inadequate and capital has been limited and poorly used.

Farming, ranching and arts and crafts are increasingly productive and there are governmental efforts to establish plants and businesses on or near reservations. However, 55% of the employed men over 16 years of age work in urban areas. The number of professionals and technically trained has more than doubled during the past 10 years. There are about fifty Indian physicians but there are about 100 in medical school today.

About 70% of working Indian women 16 years old and over are in clerical, operative and service jobs. There are 11% in professional and technical operation.

OVERALL THE UNEMPLOYMENT RATE FOR INDIANS HAS BEEN SHOCKINGLY ABOVE THE NATIONAL AVERAGE.

INDIAN FUNDING

PROGRAM LEVELS FOR FY 1973, 1974, 1975

(millions of Dollars) ^{1/}

	<u>FY 1973</u>	<u>FY 1974</u>	<u>FY 1975</u>
INTERIOR	561	592	723
HEALTH, EDUCATION & WELFARE	548	648	691



INDIAN FUNDING (Continued)

	<u>FY 1973</u>	<u>FY 1974</u>	<u>FY 1975</u>
LABOR	31	20	46
HUD	16	20	25
COMMERCE ^{2/}	<u>43</u>	<u>39</u>	<u>39</u>
TOTAL	<u>1,199</u>	<u>1,319</u>	<u>1,524</u>

1/ Excludes DOT, which estimates \$18 million in expenditures for Indian related projects in FY 1974.

2/ Including EDA



EDUCATION

College enrollment doubled between 1960 and 1970.

Half of the Indian population between 3 and 34 years of age are in school and 95% of those between 7 and 13 are in school.

In 1960 only 1/5 of 25-year olds had finished high school while in 1970 1/3 of 25-year olds had finished high school.

Indians on the Navajo Reservation have 4.1 median school years while those in Washington, D. C. exceed the national median for educational level.

ONE FOURTH OF INDIAN MALES BETWEEN 16 AND 21 ARE HIGH SCHOOL DROPOUTS.

HOUSING

Fifty percent are buying homes or own them (63% is national average).

Most live in homes built before 1939 - twenty eight percent not having complete plumbing (8% is the national figure).

Twenty five percent of Indians are "overcrowded" versus 9% of the total US population.

Many live in primitive hogans - one or two room clay, stick and log huts or in shantys.



HUD Assistance to
Native Americans
(in thousands of Dollars)

<u>Program</u>	<u>1973 actual</u> <u>BA</u>	<u>1974 est.</u> <u>BA</u>	<u>1975 est.</u> <u>BA</u>
Low rent public housing	13,000	17,000	22,000
Comprehensive planning			
assistance	1,400	2,700	2,500
Model Cities	1,452		
Community Development			
Block grants			<u>1/</u>
Total, HUD programs	15,852	19,700	24,500

1/ Pending legislation would authorize block grants to Native Americans, beginning in 1975. Estimates of how much might be provided to Native Americans cannot be made at this time.



FEDERAL INVOLVEMENT IN INDIAN MATTERS

The Justice Department has special responsibility for Indian matters under the Law Enforcement Assistance Act and those laws pertaining to Civil Rights.

As a result of the comprehensive Employment and Training Act (CETA) of 1973, the Department of Labor has, for the first time, established a relationship with Indians and other native Americans on a significant level. CETA provides for direct contracting between the Department and Indians and native American tribes and organizations. The Department established a new Division of Indian Manpower Programs to handle all CETA Indian programs. In accordance with the act, all activities pertaining to these programs are handled at the national level.

Titles II and VI (Established pursuant to the new Emergency Employment Act) of CETA provide for direct grants to Indian tribes on Federal and State reservations. Section 302 of title III provides for special comprehensive manpower programs for Indians regardless of where they reside. Grants for these comprehensive programs are let by the Department to Indian and native American tribes, bands and groups, or public and private nonprofit agencies.



DEPARTMENT OF LABOR INDIAN MANPOWER PROGRAMS
UNDER THE COMPREHENSIVE EMPLOYMENT AND
TRAINING ACT (CETA) OF 1973

1. FUNDING LEVELS

FY-74 - Title II	\$ 4,054,238
FY-75 - Title II	3,011,856
FY-75 - Title III	50,560,000
FY-75 - Title VI	<u>5,987,590</u>
	\$63,603,694

2. NUMBER OF GRANTEES

Title II	48
Title II Funds in Title III Grants	<u>23</u>
Total	71

Title III (To Date)	129
(Estimated Additional Grantees - 20)	

Estimated number of Title VI Grants	<u>71</u>
Total Grant	271



Department of Labor
Direct Funding of Indian Programs
Level of Program Effort
(\$ in millions)

	1973	1974 ^{1/}	1975 ^{1/}
Categorical Programs (MDTA/EOA)	12	11.6	---
Planning Grnats (CAMPS)	.8	.7	---
Summer Youth	4.5	4.3	---
EEA (PEP)	12.2	---	---
CETA Title II	---	1.6	1.8
CETA Title III	---	---	42.2
WIN	<u>1.4</u>	<u>1.5</u>	<u>1.5</u>
Total	30.9	19.7	45.5

1/ President's Budget



The Department of the Interior meets its Indian responsibilities primarily through the Bureau of Indian Affairs.

The Government of the United States in fulfilling its responsibilities to the American Indians provides opportunities for Indians to develop and utilize their complete potentials and capabilities. The primary emphasis of Federal Indian programs is self-determination, assisting Indians to assume greater responsibility in planning and managing programs for the educational, economic, and social development of their reservations. To this end the established objectives are:

- To encourage and assist Indian people to plan and assume administrative responsibility for all Indian programs which they are willing and prepared to administer.
- To help Indians conserve, develop, protect, utilize, and manage their land, water, and other natural resources to enhance their productive capacity and to preserve Indian land ownership for Indian people.
- To provide a level of per capital income and employment for Indians at least equal to that of their non-Indian neighbors.



--To provide Indian children with educational opportunity for educational achievement at least equal to that of other Americans.

--To provide Indian community facilities and services adequate to meet individual and community needs.

--To offer Indians a choice of remaining at home or moving away from their homelands equipped, in either case, with the skills and capability required to live in dignity and equality.

It is the mission of the Bureau of Indian Affairs to provide the guidance and leadership in obtaining these objectives and the much-desired goal of equality for the entire Indian citizenry.

BIA appropriated funds	FY-73	\$560,875,000
BIA appropriated funds	FY-74	591,634,000

FY 1975 Budget (Estimate May 31, 1975)

Operation of Indian Programs	\$454,107,000
Construction	51,875,000
Amendment for Indian Financing Act	80,000,000
Road Construction	59,000,000
Miscellaneous Appropriations	70,000,000
Permanents	8,401,000
Grand Total	<u>\$723,383,000</u>



In 1955, when the Department of Health, Education, and Welfare assumed responsibility for the health care of Indians and Alaska Natives, both medical facilities and personnel were grossly inadequate to meet the existing program health needs.

Since 1955, 13 hospitals, 15 health centers and 54 field health stations have been built, and major alterations have been made at 11 other facilities. Through Public Law 85-151, 147 beds to serve Indians and Alaska Natives have been added in 18 community hospitals which were constructed with Hill-Burton assistance.

Dramatic increases in the use of services have occurred since 1955. Virtually all Indian births occur in hospitals. Annual admissions to Indian and contract hospitals have nearly doubled; outpatient visits made to hospitals, health centers and field clinics have more than quadrupled; and the number of dental services provided has more than quadrupled.

Health levels among the two indigenous populations have substantially improved. From 1955 to 1968 infant death rates have declined from 62.5 to 30.9 per 1,000 live births; tuberculosis death rates are down 75 percent; gastroenteric death rates are down 53 percent, and death rates from influenza and pneumonia are down 36 percent.



Tuberculosis, once the number one scourge of Indians and Alaska Natives has been dramatically contained. In 1956 for example, the Indian Health Service had 3,606 tuberculosis admissions to PHS Indian and contract hospitals. In fiscal year 1969, there were only 830 tuberculosis admissions. This represents a decline of 77 percent in tuberculosis hospital admissions.

New active case rates of tuberculosis among Indians and Alaska Natives also have been dramatically reduced. They are down 44 percent since 1962.

In addition, life expectancy for Indians and Alaska Natives is 64 years as compared to 70 for the general population. In 1950 the Indian life expectancy was 60 years and that of the general population, 68 years - the gap is narrowing.

There are other manifestations of better general health reflected in a leveling off of hospitalizations and a continuing large increase in clinic visits, signifying less severe illnesses and fewer people requiring prolonged hospital care. To maintain this momentum it may be necessary to support a modification of current legislative proposals pertaining to Indian health - possibly with a stretch out over a seven year period and FY 77 implementation.



-15-

Education, Social and Rehabilitative Service, Social Security and Office of Human Development also are significant activities within HEW but will not be described in detail in this paper.



DHEW

Budget Authority

(\$ in millions)

	<u>1973</u>	<u>1974</u>	<u>1975</u>
<u>HEALTH</u>			
Indian Health:			
Direct care-----	87	96	108
Contract Care-----	32	40	45
Field health services-----	53	61	70
Construction-----	45	50	55
Program management-----	3	3	3
Subtotal-----	220	250	281
Other health services (family planning, maternal and child health, etc.)----	2	5	5
Biomedical research (e.g. digestive disease)-----	1	2	2
Health manpower-----	2	2	2
Alcoholism and general mental health---	10	13	1
Total, Health-----	235	272	291
<u>EDUCATION</u>			
Elementary and secondary education:			
Indian Education Act-----	18	40	42
Aid to the disadvantaged-----	39	42	44*
School assistance in Federally affected areas-----	33	42	42
Emergency school aid-----	1	2	1
Occupational, vocational and adult education-----	15	15	15*
Special projects (bilingual education Follow Through, libraries, etc.)----	10	11	7
Subtotal-----	116	152	151
Higher education:			
Basic opportunity grants-----	1	5	12
Guaranteed loan subsidies-----	12	13	18**
Other student aid-----	8	7	5
Developing institutions-----	3	3	3
Subtotal-----	24	28	38
Total, Education-----	140	182	189

*Included in proposed grants consolidation legislation.

**The amounts shown represent the level of student loans supported by Federal interest subsidies of \$2,394,834 in 1973; \$3,720,000 in 1974; and \$4,487,233 in 1975.

<u>SOCIAL AND REHABILITATION SERVICE</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>
Public assistance:			
Cash assistance-----	63	60	55
Medical assistance-----	5	6	7
Social services-----	16	19	19
Research-----	1	1	1
Subtotal-----	85	86	82
Vocational rehabilitation-----	4	4	4
Total, SRS-----	89	90	86
<u>SOCIAL SECURITY ADMINISTRATION</u>			
Supplemental security income-----	--	8	17
Old-age, survivors and disability insurance-----	50	56	64
Total, SSA-----	50	64	81
<u>OFFICE OF HUMAN DEVELOPMENT</u>			
Head Start, youth development and aging-----	11	11	12
Native American Program-----	23	31	32
Total, OHD	34	42	44
Total, DHEW	548	648	691



The Department of Commerce has, over the past seven years, funded 42 industrial parks on 37 Indian reservations at a cost of \$17,594,390 (as of 12/31/74). Other agencies agreed to promote these parks to industry to locate branch plants to provide jobs for the Indian people. This was never done, therefore, the Assistant Secretary of EDA established the Indian Industrial Development Office on January 2, 1974, under the Special Assistant for Indian Affairs.

This office began an aggressive program to assist the Indian tribes in promoting the utilization of these industrial parks to achieve the intent of their existence--providing jobs for the American Indian.

As of December 31, 1974, the Indian Industrial Development Staff has been instrumental in locating 10 industrial firms on Indian reservations with an employment projection in one year of over 600 new jobs for Indians.



DEPARTMENT OF COMMERCE
ESTIMATED OBLIGATIONS FOR INDIANS

	<u>FY 1973</u>	<u>FY 1974</u>	<u>FY 1975</u>
<u>Regional Action Planning Commissions:</u>			
Technical assistance	\$ 888,642	\$615,550	\$440,000
Supplemental grants	804,740	318,520	285,000
Total, RAPC	1,693,382	934,070	725,000

Office of Minority Business Enterprise:

Local Business Development Organizations	1,000,000	900,000	1,550,000
National Business Development Organizations	-	129,000	250,000
Business Management Development	100,000	200,000	200,000
Experiment and Demonstration	143,000	571,000	600,000
Total, OMBE	1,243,000	1,800,000	2,600,000

National Oceanic and Atmospheric Administration:

Administration of Pribilof Island	3,063,000	3,518,000	3,851,000
Total, Department of Commerce (excluding EDA)	5,999,382	6,252,070	7,176,000

EDA Approved Projects

	<u>FY 1973</u>	<u>FY 1974</u> as of 6/30/74 (EST.)	<u>Amended</u> <u>Budget</u> <u>FY 1975</u>
Public Works - PWIP Program	\$ 4,678,500	\$ 6,000,800	\$ -
Public Works - Regular Program	24,993,175	22,708,132	25,000,000
Business Loans	1,550,125	-	-
Planning Grants-Area	2,872,018	1,128,668	3,200,000
Planning Grants-District	99,457	-	-
Technical Assistance	1,470,047	1,494,533	2,000,000
O & A	1,800,000	1,700,000	1,787,000
	37,463,322	33,032,133	31,987,000
 Total Department of Commerce	 43,462,704	 39,284,203	 39,163,000



EDA APPROVED PROJECTS ON INDIAN RESERVATIONS
FISCAL YEARS 1966 - 1974
AS OF: May 17, 1974

FISCAL YEAR 1971

Public Works - Regular Program	\$19,259,027	
Business Loans	871,850	
Planning Grants - Area	811,390	
Planning Grants - District	88,163	
Technical Assistance	<u>793,053</u>	\$21,823,483

FISCAL YEAR 1972

Public Works - PWIP Program	4,149,225	
Public Works - Regular Program	18,003,547	
Business Loans	24,117	
Planning Grants - Area	771,244	
Planning Grants - District	99,938	
Technical Assistance	<u>1,282,353</u>	24,330,424

FISCAL YEAR 1973

Public Works - PWIP Program	4,678,500	
Public Works - Regular Program	24,993,175	
Business Loans	1,550,125	
Planning Grants - Area	2,872,018	
Planning Grants - District	99,457	
Technical Assistance	<u>1,470,047</u>	35,663,322

	FY 1974 As Of 6-30-74
<u>Economic Development Administration:</u>	

Public Works - PWIP Program	\$ 6,000,800
Public Works - Regular Program	22,708,132
Business Loans	-
Planning Grants - Area	1,128,668
Planning Grants - District	-
Technical Assistance	1,494,533
O & A.	<u>1,700,000</u>
Total, EDA.	\$33,032,133



DOT Assistance for Indians

	<u>1974 expected</u>
FAA airport grants	9 M
FHWA emergency highways	4 M
NHTSA/FHWA highway safety for Indians	5 M



THE WHITE HOUSE

WASHINGTON

PARTIAL CHRONOLOGY OF INDIAN POLICY 1775 - 1975

- 1775 Continental Congress assumes control of Indian Affairs and names commissioners for the northern, middle, and southern departments.
- 1781 to 1789 under the Articles of Confederation it was accepted in principle that the central government should regulate Indian affairs and manage Indian trade.
- 1783 Settlement on and attempts to secure title to Indian lands forbidden except under the direction and with the authority of the Congress.
- 1786 Secretary of War made responsible for Indian Affairs by an Ordinance of August 7th.
- 1787 Northwest Ordinance of July 13, 1787: "The utmost good faith shall always be observed towards the Indians, . . ." etc.
- 1789 Under the new Constitution, Article I, section 8, clause 3, the Congress was given the specific authority "to regulate commerce with foreign nations, and among the several States, and with the Indian tribes."
- 1789 In four statutes the Congress established Federal authority to make war (or presumably peace), to govern territories, to make treaties, and to spend money in dealing with Indians.
- 1803 As a result of the Louisiana Purchase from France a vast new territory with a large Indian population is added to the United States, and Thomas Jefferson proposes the removal of eastern Indians to the area west of the Mississippi.
- 1830 Indian Removal Act passed by the Congress.
- 1832 to 1842 Federal Government removes portions of "Five Civilized Tribes" from southeastern states to Indian Territory.
- 1849 By Congressional action the Bureau of Indian Affairs is transferred from the War Department to the new Department of the Interior.

- 1850's With the opening of Indian Territory west of the Mississippi to settlement it became Government policy to set aside reservations for Indian tribes.
- 1866 As punishment for their support of the Confederacy, the Five Civilized Tribes were compelled to accept new treaties by which they relinquished the western half of Indian Territory where some 20 tribes from Kansas and Nebraska were settled in 13 new reservations.
- 1867 to 1868 Indian Peace Commission negotiates final treaties with Indians (last of 370 with the Nez Perce on August 13, 1868).
- 1870 to 1876 Following Federal Indian policy the remaining tribes were placed on reservations, with the help of the military when necessary. Rations of food and clothing were made available in lieu of the privilege of hunting in "customary places."
- 1870's Beginnings of a Federal program to provide schools for the education of Indians.
- 1871 The negotiation of treaties between the United States and Indian tribes is ended by Congressional action.
- 1878 Congress authorized the establishment of a United States Indian Police.
- 1883 Courts of Indian Offenses were authorized to allow tribal units to administer justice in all but the major crimes.
- 1885 United States courts were given jurisdiction over Indian cases involving major crimes (murder, manslaughter, rape, assault with intent to kill, arson, burglary, and larceny).
- 1887 The General Allotment or Dawes Severalty Act makes the allotment of land to individual Indians and the breaking up of tribal landholdings the official policy of the United States.
- 1891 Provision is made for the leasing of allotted Indian lands.
- 1901 The Congress conferred citizenship on all Indians in the Indian Territory.



- 1902 to 1910 Beginnings of Federal Indian reclamation, forestry, and conservation programs.
- 1907 The Supreme Court defines the right of the United States to reserve waters for the use of Indian tribes in *Winters vs. United States* (so-called "Winters Doctrine").
- 1909 to 1912 Beginnings of a formal Indian health program, with a Special Message from President Taft to the Congress on that subject August 10, 1912.
- 1924 The Congress grants citizenship to all Indians. A majority were already citizens as a result of treaties or earlier blanket grants to particular groups. (Indians did not gain the right to vote in all States, however, until 1948.)
- 1924 A Division of Indian Health is established within the Bureau of Indian Affairs.
- 1931 \$50,000 was appropriated to secure remunerative employment through the Bureau of Indian Affairs' new Guidance and Placement Division.
- 1931 A new Division of Agricultural Extension and Industries is established with the Bureau of Indian Affairs.
- 1933 Steps are taken to emphasize the right of Indians to practice their own customs and religion and to stress the fact that interference with such practices would no longer be tolerated.
- 1934 New Indian legislation such as the Wheeler-Howard or Indian Reorganization Act officially reverses the trend to break up tribal governments and landholdings typical of the allotment period (1887 - 1933), provides for tribal self-government, and launches an Indian credit program; and the John O'Malley Act allows the Secretary of the Interior to contract with States, territories, and other agencies to provide services to Indians.
- 1946 Act to create an Indian Claims Commission to hear claims of Indian tribes against the United States.
- 1948 The Hoover Commission recommends the transfer of the Bureau of Indian Affairs to the Federal Security Agency and states that "assimilation must be the dominant goal of public policy" for Indians.

- 1948 to 1953 The Bureau of Indian Affairs job placement program evolves into the "Relocation" program for Indians.
- 1951 The Bureau of Indian Affairs states as program objectives "a standard of living for Indians comparable with that enjoyed by other elements of our society," and the "step-by-step transfer of Bureau functions to the Indians themselves or to appropriate agencies of local, State or Federal Government."
- 1953 House Concurrent Resolution 108 calls for termination of special services of the Bureau of Indian Affairs to specified tribes and in particular States "at the earliest possible time."
- 1954 Act to transfer the Division of Indian Health from the Bureau of Indian Affairs to the U. S. Public Health Service (PHS) (accomplished in 1955). Appropriations for Indian Health rose from over \$12 million in 1950 to over \$61 million in 1965.
- 1954 Legislation to secure transfer of Bureau of Indian Affairs agricultural extension to the Department of Agriculture failed enactment, but was later accomplished by administrative action.
- 1957 Legislation authorized PHS to assist communities with the construction of health facilities that would benefit both Indians and non-Indians.
- 1958 Legislation allowed Indian tribes to benefit from federally impacted area bills (PL 81-815 and PL 81-874) by securing financial assistance for the construction and operation of schools that would benefit Indians.
- 1962 Benefits of Manpower Development and Training Act made available to Indians; and the Congress authorized nearly \$135 million for the Navajo Irrigation Project.
- 1964 The Economic Opportunity Act through the Office of Economic Opportunity (OEO) Indian Desk extends its benefits to Indian reservations.
- 1965 Birth Control advice and services are offered to Native Americans and natives of the Pacific Trust Territories through the Interior Department.
- 1966 Special programs for Indian children are provided under the Elementary and Secondary Education Act.



- 1968 Civil Rights Act extends the guarantee of certain constitutional rights to Indians under tribal governments. Repeals 1953 action allowing States to extend legal jurisdiction over Indian reservations without tribal consent.
- 1968 Special Message to the Congress on "The Forgotten American" March 6, 1968, by President Lyndon B. Johnson, in which he calls for the establishment of a National Council on Indian Opportunity to be chaired by the Vice President and to include "a cross section of Indian leaders" and the Secretaries or Directors of those departments or agencies that are significantly involved with Indian programs (NCIO is to encourage all Government agencies to make their services available to Indians, and is to coordinate their efforts to achieve particular purposes). President Johnson also suggests that the idea of "termination" should be replaced by Indian "Self-determination."
- 1968 As a Presidential candidate Richard M. Nixon also speaks out against the termination philosophy and suggests that "American society can allow many different cultures to flourish in harmony."
- 1969 Ninth Circuit Court upholds land "freeze" order of the Interior Secretary on behalf of Native Alaskans and affirms the validity of the Native's position in regard to aboriginal use and occupancy.
- 1969 Environmental Policy Act protects resources of Native Americans and other citizens.
- 1969 to 1970 Studies of and hearings on urban Indian programs tend to liberalize Government services to this group.
- 1969 to 1970 It has become Bureau of Indian Affairs policy to encourage the formation of Indian school boards and to invite Indian leaders to take over the management of their own schools and other programs formerly administered by Bureau of Indian Affairs employees.
- 1970 In a Special Message to Congress on Indian Affairs July 8, 1970, President Nixon stated: "The time has come to break decisively with the past and to create conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions." The President also asked for a new Concurrent Resolution that would "renounce, repudiate, and repeal" the termination policy outlined in HCR 108 of the 83rd Congress.



- 1970 The President's request for the return of the Blue Lake area to the Indians of Taos Pueblo was enacted by the Congress and signed by the President December 15, 1970.
- 1970 to 1971 There is a considerable increase in the number of Indians in leadership positions in Federal Indian programs.
- 1970 to 1971 Zuni Pueblo Indians of New Mexico began their "home rule" experiment in 1970, and the Miccosukee Indians of Florida assumed control over their own affairs in 1971.
- 1973 Tribal participation in Indian budget matters assured by BIA.
- 1973 Office of Native American Programs in HEW as a result of Comprehensive Employment and Training Act.
- 1974 Indian Industrial Development Office established in the Department of Commerce.
- 1975 (Budget) Sets planning target to reduce BIA employment level by 1,245.





United States Department of the Interior

BUREAU OF INDIAN AFFAIRS
WASHINGTON, D. C. 20245

cc send to
Jim Fair
2-12

IN REPLY REFER TO:
Law Enforcement Services
BCCO #9248

FEB 10 1975

Honorable Wendell R. Anderson
Governor, State of Minnesota
St. Paul, Minnesota 55155

Dear Governor Anderson:

Commissioner Thompson has asked us to thank you for your letter of December 20, 1974 relative to funding the law enforcement programs of the Minnesota Chippewa Tribes, specifically the Leech Lake Game Conservation Program.

In response thereto, we would like to assure you that we share your concern that there not be a disruption in the agreement worked out between the State of Minnesota and the Leech Lake Band of the Chippewa Tribe.

Contrary to the indication in your letter, we have tried our best with the resources available to support the Leech Lake law enforcement activities. Recently, our Minneapolis Area Office has provided training for their conservation officers and they have also pointedly brought this need to our attention in their budget requests. In turn, this office included this need in our requests for FY-1976 funding.

Unfortunately, our request for increased funding for FY-1976 law enforcement activities is still under consideration pending completion of a requested comprehensive study of the entire Indian Criminal Justice System. This was completed in early September 1974 and following review by the Department of the Interior has now been forwarded by Secretary Morton to the Office of Management and Budget, along with a request for an amendment to the FY-1976 Federal Budget which would authorize substantially increased funding for law enforcement activities throughout Indian Country. If approved by OMB and the Congress, this will specifically enable us to respond favorably to the need at Leech Lake.



Thus, while it has been made clear to the Leech Lake Band and others concerned that the Bureau of Indian Affairs' assistance is contingent upon additional funds being made available to us, we wish to assure you again that we have sought to secure the funds and will continue to do so. However, final approval lies with the Office of Management and Budget and the Congress.

It is our hope for continued good relationship between the Chippewa people and the State of Minnesota. To that end, we hope it will be possible in the future for the Bureau to provide financial assistance for the conservation program at Leech Lake.

It is hoped the foregoing helps you to understand our position. We appreciate your expression of concern.

Sincerely yours,

Sgd. John Geary

ACTING

Director, Office of Indian Services

cc; Norman Ross - Assistant Director, Domestic Counsel - with copy of incoming correspondence.





WENDELL R. ANDERSON
GOVERNOR

STATE OF MINNESOTA

OFFICE OF THE GOVERNOR

ST. PAUL 55155

*has not been answered yet
11/9/74*

*will send a copy when ready
2/3 - hope to get one today*

DEC 30 RECD

December 20, 1974

Mr. Morris Thompson
Commissioner, Bureau of Indian Affairs
U.S. Department of the Interior
1951 Constitution Avenue Northwest
Washington, D. C. 20242

Dear Mr. Thompson:

I am deeply concerned over the decision by the Bureau of Indian Affairs to delete from its fiscal year 1976 budget a \$342,600 request for law enforcement activities on Minnesota Indian reservations.

This budget decision, if not reversed, could seriously jeopardize the landmark agreement negotiated in 1972 between the Leech Lake Band of the Minnesota Chippewa Tribe and the State of Minnesota.

A vital part of that agreement involves enforcement of the Leech Lake Conservation Code by the Leech Lake Reservation Business Committee of the Minnesota Chippewa Tribe.

The Leech Lake Reservation Business Committee has made available to me your letter of October 18, 1974 to all Tribal Chairmen on the fiscal year 1976 BIA budget. The reservation business committees of the Minnesota Agency submitted to the Minneapolis Area office earlier this year a request for \$342,600 for law enforcement in the reservation areas. This item was forwarded to your office for review and is deleted in the budget data appended to the October 18th letter.

I urgently request that this item be restored to the budget of the Minnesota Agency of the BIA. I cannot understate the importance of this matter to the Native American Community in Minnesota and to my administration. I must advise you that I intend to use the full resources of my office to see that the BIA fulfills its responsibility in this regard.

Let me summarize the history of the Leech Lake Conservation Code. In 1972, the U. S. District Court in St. Paul confirmed that federal treaties granted the Leech Lake Band of the Chippewas the right to hunt, fish, trap and gather wild rice free of state control within the original boundaries of the Leech Lake Reservation.



Page two
Mr. Morris Thompson
December 20, 1974

Similar decisions, as you are well aware, have been handed down in several states over the past few years. After extensive, sensitive negotiations the State of Minnesota reached an agreement with the Band, which I signed on behalf of the State in January of 1973 and which the Minnesota Legislature ratified in April of 1973 (Minnesota Laws 1973, Chapter 124).

The Agreement and its legislative ratification (1) exempted members of the Band from Minnesota game and fish laws within the reservation; (2) established a system of special licenses and license fees for non-Indians for the privilege of taking game and fish within the Reservation, the proceeds to be returned to the Band; and (3) authorized the enforcement by Band conservation officers of a conservation code.

In the summer of 1973, the Band implemented the Conservation Code. This Code governs the enforcement of game and fish regulations for members of the Band and the Tribe. It also established a law enforcement system to deal with Indian and non-Indian violators of game and fish regulations.

Since the first discussions between the State, the BIA Area office and the Band on the management of the game and fish resources in the Leech Lake Reservation, two issues have been of primary concern to the Band and to the State of Minnesota. First, it was deemed vital that the income from the state game and fish license fee system be returned to the Band for the support of projects of concern and benefit to the Reservation. Second, the costs of enforcement of the Conservation Code were not to be assumed by the Band but were the obligation of the federal government through BIA support of reservation law enforcement activities.

Consequently, the failure of the Bureau of Indian Affairs to support law enforcement activities on the Leech Lake Reservation has seriously jeopardized the continued implementation of the Conservation Code.

Because of the lack of funds in the current fiscal year, the Band has been forced to utilize a significant portion of the license fee proceeds to finance the administration of the Conservation Code. This situation, when combined with reduced initial license fee proceeds, has meant that the Band has not realized the revenues for reservation development projects predicted during the negotiations on the settlement agreement. The budgetary outlook for



Page three
Mr. Morris Thompson
December 20, 1974

both calendar and fiscal year 1976 is very unsatisfactory to the Band.

You should be aware of one other matter. Earlier this year it was brought to my attention by the Band that pursuant to the settlement agreement, Band law enforcement officers were required to enforce state game and fish regulations against non-Indians. I assured the representatives of the Band that the state would provide financial support for these Band activities.

Since that time, the Minnesota Department of Natural Resources has contracted with the Band for the services of several Band law enforcement personnel and has provided the equipment necessary for the Band to carry out its responsibility to enforce State law. Further, I have directed the Minnesota Department of Natural Resources to include in its biennial budget, for fiscal years 1976-77, funds to continue this type of support.

I include this matter to make it clear that at no time did either my office or the Band have an understanding that state funds would be used to enforce Indian laws on the Leech Lake Reservation.

I hope this information gives you a full understanding of the current situation. From my observation of similar Native American treaty negotiations throughout the country, none has been characterized by the cooperative attitude and good feeling that has existed in Minnesota. There have been no serious or continuing violations of conservation regulations nor any Indian versus non-Indian confrontations over the depletion of resources.

Your agency is in a position to preserve the positive situation in Minnesota. The Minnesota Agency law enforcement budget request for fiscal year 1976 is an item that will, by and large, determine the fate of this productive relationship. In my judgement, there is no question that the funds should be restored and that the BIA has a moral, if not a legal responsibility to provide this assistance.



Page four
Mr. Morris Thompson
December 20, 1974

I would appreciate hearing from you, at your earliest convenience, on the status of this budget item. I frankly cannot understand how a matter of this importance could be jeopardized by bureaucratic requirements. If you cannot restore this item to the budget, I would appreciate information as to who can effect such action. Finally, I would like to know what your recommendation would be if asked by Secretary Morton, the Office of Management and Budget, or The White House, whether to restore these law enforcement funds.

I state again my interest in this matter and my determination to do whatever is necessary to see that this issue is satisfactorily resolved.

Sincerely,

Wendell R. Anderson

Wendell R. Anderson

WRA:skf



Page five
Mr. Morris Thompson
December 20, 1974

Senator Walter F. Mondale
Senator Hubert H. Humphrey
Congressman Albert Quie
Congressman Robert Bergland
Congressman Donald Fraser
Congressman William Frenzel
Congressman-elect Thomas Hagedorn
Congressman Joseph Karth
Congressman-elect Richard Nolan
Congressman-elect James Oberstar
Senator Henry M. Jackson
 Chairman, Interior and Insular Affairs Committee
Senator James S. Abourezk
 Chairman, Subcommittee on Indian Affairs
 Interior and Insular Affairs Committee
Senator John L. McClellan
 Chairman, Appropriations Committee
Senator Alan Bible
 Chairman, Subcommittee on the Interior
 Appropriations Committee
Congressman James A. Haley
 Chairman, Interior and Insular Affairs Committee
Congressman Lloyd Meeds
 Chairman, Subcommittee on Indian Affairs
 Interior and Insular Affairs Committee
Congressman George H. Mahon
 Chairman, Appropriations Committee
Congresswoman Julia B. Hansen
 Chairman, Subcommittee on the Interior
 Appropriations Committee
The Honorable Rogers C. B. Morton
 Secretary of the Interior
The Honorable Roy Ash
 Director, Office of Management and Budget
Mr. James Falk
 Domestic Council, The White House
Mr. Harry Boness, Sr.
 President, Minnesota Chippewa Tribe
Mr. Dave Munnell
 Chairman, Leech Lake Reservation Business Committee



Page six
Mr. Morris Thompson
December 18, 1974

Mr. Harold Finn
Secretary, Leech Lake Reservation Business Committee
Mr. George Goodwin
Executive Director, Minnesota Chippewa Tribe
Mr. Kent Tupper
Tupper and Smith
Commissioner Robert Herbst
Minnesota Department of Natural Resources
The Honorable Norbert Arnold
Minnesota Senate
The Honorable Joe Graba
Minnesota House of Representatives
The Honorable Gerald Willet
Minnesota Senate
The Honorable Glen Sherwood
Minnesota House of Representatives
Mr. Alton Nordwall
Acting Area Director, Minneapolis Office
Bureau of Indian Affairs
Mr. Ed Demery, Superintendent
Minnesota Agency, Bureau of Indian Affairs
Mr. Morris Sherman
Leonard, Street, and Deinard



THE WHITE HOUSE OFFICE

REFERRAL

To: Honorable Morris Thompson
Commissioner
Bureau of Indian Affairs
Department of the Interior

Date: Feb. 11, 1975

sent down stairs -
he wants no formal written answer but did meet Mr. Ross
4-15-75
at 10:00 and
he did receive his vacation and slots -

ACTION REQUESTED

- ☒ Draft reply for:
☐ President's signature.
☒ Undersigned's signature.
☐ Memorandum for use as enclosure to reply.
☐ Direct reply.
☐ Furnish information copy.
☐ Suitable acknowledgment or other appropriate handling.
☐ Furnish copy of reply, if any.
☐ For your information.
☐ For comment.

NOTE

Prompt action is essential.

If more than 72 hours' delay is encountered, please telephone the undersigned immediately, Code 1450.

Basic correspondence should be returned when draft reply, memorandum, or comment is requested.

REMARKS:

Description:

☒ Letter: _____ Telegram: _____ Other: _____
To: President Ford
From: John Lufkins, Inter-Tribal Council of Michigan, Inc.
Date: Feb. 6, 1975
Subject: Requesting an Indian Action Team Program

By direction of the President:

Norman E. Ross, Jr.
Assistant Director
Domestic Council

R/p 456-6554

(White House Suspense Copy)

March 4, 1975

MEMORANDUM FOR DON CRABILL

FROM: PHYLLIS TUCKER
Secretary to Mr. Norm Ross

SUBJECT: Final Report on the National Council
on Indian Opportunity

In your January 7 memorandum you had indicated that you would appreciate receiving copies of responses GAO receives from Federal agencies and eventually a copy of their final report on the National Council on Indian Opportunity.

Mr. Frank Subalusky, Assistant Director of the Resources and Economic Development Division, GAO, responded to our request in that we should contact Senator Fannin's office for this information, providing he releases this material. As you know, Senator Fannin requested this information initially, and GAO is responding to his request.





UNITED STATES GENERAL ACCOUNTING OFFICE

WASHINGTON, D.C. 20548

RESOURCES AND ECONOMIC
DEVELOPMENT DIVISION

January 30, 1975

Mr. Norman E. Ross, Jr.
Assistant Director
Domestic Council
The White House
Washington, D.C. 20500

Dear Mr. Ross:

Thank you for your letter dated January 17, 1975, in which you responded to our request for information on benefits provided to American Indians by the National Council on Indian Opportunity. In your letter you requested that we provide you with copies of responses received from other Federal agencies relative to our request for information on Federal benefits provided to American Indians and a copy of the final report when available. As stated in our letter dated December 17, 1974, this review is being performed at the request of Senator Paul J. Fannin.

It is the policy of our Office not to distribute copies of reports prepared pursuant to requests of members of Congress to anyone other than the requesting authority. Therefore, we are unable to provide you with a copy of the final report on this matter or the information obtained in conjunction with Senator Fannin's request.

In order to obtain the requested information, we suggest that you contact Senator Fannin's office and upon his approval we will provide you with the requested information.

Again, thank you for your cooperation in providing to us the information we requested.

Sincerely yours,

Frank V. Subalusky
Frank V. Subalusky
Assistant Director



2/3

January 17, 1975

Dear Mr. Subalusky:

This is in response to Victor Lowe's letter of December 17, 1974, requesting specific information on the National Council on Indian Opportunity obligations for FY 1974.

Enclosed are the completed forms as requested. We would appreciate receiving copies of the responses from other Federal agencies to this request, and would further appreciate a copy of your final report when it is available.

Sincerely,

**Norman E. Ross, Jr.
Assistant Director
Domestic Council**

**Mr. Frank V. Subalusky
Assistant Director
Room 312, Interior South Building
1951 Constitution Avenue, N.W.
Washington, D.C. 20245**

Enclosures

**Ross/Crabill/pt 1-17
cc:WH files/w incom files**

Note: When completed report comes in, send cc to Don Crabill, OMB



EXECUTIVE OFFICE OF THE PRESIDENT
OFFICE OF MANAGEMENT AND BUDGET
WASHINGTON, D.C. 20503

JAN. 7 1975

MEMORANDUM TO MR. NORMAN ROSS
Domestic Council

Subject: GAO Request for Information on the National
Council on Indian Opportunity

Per your request, there is attached a draft response to Mr. Victor Lowe's letter to you of December 17, 1974. As noted in the draft letter and the attachments thereto, the NCIO was discontinued at the end of fiscal year 1974, hence we have not responded to those questions directed toward current practices and performance.

As is further mentioned in the draft response, we would appreciate receiving from GAO both copies of the responses they receive from other Federal agencies and a copy of their final report.

*Send it
on to
Crabill
when we
get them*

Donald E. Crabill
Deputy Associate Director
for Natural Resources

Attachments





UNITED STATES GENERAL ACCOUNTING OFFICE

WASHINGTON, D.C. 20548

GENERAL GOVERNMENT
DIVISION

DEC 17 1974

Mr. Norman Ross
Domestic Council
The White House
Washington, D. C. 20500

Dear Mr. Ross:

At the request of Senator Paul J. Fannin, the General Accounting Office is making a review of Federal benefits provided to American Indians (Indians, Eskimos, and Aleuts), including individuals, tribes, bands, groups, and businesses. In this regard, we need to determine the total obligations for each Federal program providing benefits to American Indians for fiscal years 1969 through 1974, and the portion of these obligations which benefited Indians.

Also, for those programs designed exclusively for Indians or programs which have funds set aside to be used only for the benefit of Indians, we need:

- a description of each program,
- information on the number of people involved in the operation of each program, and the number involved in program planning as opposed to program operations,
- the names of similar programs of other Federal agencies, regardless of whether or not these programs are designed exclusively for Indians,
- agency procedures for coordinating its program with similar programs of other Federal agencies, and
- a list of congressional committees and subcommittees, other than appropriations committees, that are involved in program oversight for the program.



Because the activities of the National Council on Indian Opportunity (NCIO) were designed exclusively to benefit American Indians, we would like to receive information on all NCIO obligations for the period under review. We have enclosed pro forma sheets for your use in providing the information we are requesting and instructions on how they should be completed. We would appreciate receiving the requested information within 45 days from the date of this letter.

If you have any questions concerning this matter, please contact the following representatives of the Resources and Economic Development Division on 343-4594.

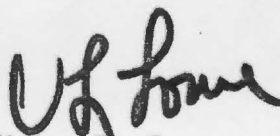
Mr. Frank V. Subalusky, Assistant Director
Mr. David L. Jones, Supervisory GAO Auditor

at: Please forward the requested information to Mr. Subalusky

Interior South Building
Room 312
1951 Constitution Avenue, N.W.
Washington, D.C. 20245

Your cooperation and assistance in this matter is appreciated.

Sincerely yours,



Victor L. Lowe
Director

Enclosures - 3

U.S. GENERAL ACCOUNTING OFFICE
 RESOURCES AND ECONOMIC DEVELOPMENT DIVISION
 REVIEW OF PROGRAMS TO ASSIST AMERICAN INDIANS

OBLIGATIONS FOR FEDERAL PROGRAMS PROVIDING
 BENEFITS TO AMERICAN INDIANS AND OTHERS

CODE 14572

Name of Parent Organization National Council on Indian Opportunity

(1) Agency or other subordinate organizational unit and program	Total obligations (in millions)						*Obligations made for the benefit of American Indians (in millions)					
	Fiscal years						Fiscal years					
	(2) 1969	(3) 1970	(4) 1971	(5) 1972	(6) 1973	(7) 1974	(8) 1969	(9) 1970	(10) 1971	(11) 1972	(12) 1973	(13) 1974
National Council on Indian Opportunity	.2	.3	.3	.3	.3	.3	.2	.3	.3	.3	.3	.3

*If actual obligations are not available please estimate.

U.S. GENERAL ACCOUNTING OFFICE
RESOURCES AND ECONOMIC DEVELOPMENT DIVISION
REVIEW OF PROGRAMS TO ASSIST AMERICAN INDIANS

OBLIGATIONS FOR FEDERAL PROGRAMS SPECIFICALLY DESIGNED
TO BENEFIT AMERICAN INDIANS OR WHICH HAVE FUNDS SET
ASIDE SPECIFICALLY FOR THEIR BENEFIT

CODE 14572

1. Name of parent organization National Council on Indian Opportunity

Name of agency or other subordinate organizational unit
administering program same

Official name of program same

Common name of program same

Enabling legislation (P.L.) P.L. 91-125 (S.J.Res. 121)

U.S. Code citation or statutory reference 83 Stat. 220

2. Brief description of program:

The National Council on Indian Opportunity was created by Executive Order 11399 of March 6, 1968. It was chaired by the Vice President and was comprised of Indian leaders and the heads of Federal agencies conducting programs for the benefit of Indians. On April 11, 1974, the President withdrew a proposal for FY 1975 appropriations for the Council which was therefore discontinued at the end of fiscal year 1974. (House Document 93-286)

3. The program is:

- a. designed exclusively for American Indians: ()
b. one which sets aside funds to be used for the benefit of American Indians. ()

4. Total program obligations benefiting American Indians for fiscal year 1974 \$282 thousand

5. People^{**} involved in:

a. program operations None
b. program planning None
Total None*

^{**}Council employment consisted of:

1 Sched C Executive Director
6 Career staff people
8 Presidentially appointed WAE
Indians and/or Alaska Natives

*See #6 below

6. Similar programs administered by other Federal agencies
was

The Council was not a "program" operation, but/is, rather, designed to encourage and coordinate the use of Federal programs, administered by the respective departments and agencies which could benefit the American Indian and Alaska Native citizens. It was also responsible for appraising the impact and progress of such programs and suggesting ways to improve them to fit the needs of those for whom the Council was to serve.

There was not, nor is there, any other operation of the Executive Branch which is like that of the Council.

7. Program coordination

Please see #6 above.

8. Congressional committees and subcommittees

Since the Council's total operation concerned the Executive Branch of government, the Interior and related agencies subcommittees of the Appropriations Committees were the only ones with which the Council dealt on an annual basis.



January 8, 1975

MEMORANDUM FOR: BOB ROBINSON
DEPARTMENT OF THE
INTERIOR

FROM: NORM ROSS

Attached is the material I talked to you about concerning information required on the National Council on Indian Opportunity, which was discontinued at the end of FY 1974.

Your help in completing Enclosure II is very much appreciated.

Attachment



Accord Ends Factory Siege By Indians

By Tom Curtis
Special to The Washington Post

SHIPROCK, N.M., March 3, on-the job training during



General Motors Will Market \$600 Million in long-term Securities

General Motors Monday announced that it will raise \$600 million by selling long-term securities, ABC said. The company says the capital will be used to finance plant development and research and expresses GM's confidence in its future, ABC reported.

Navajo Indians Leave Occupied Electronics Plant

New Mexican Indians who had occupied an electronics plant on a Navajo Reservation one week ago, left Monday under a compromise settlement, ABC/CBS reported. A tribal council agreed to amnesty for the protesting Indians and will investigate conditions which sparked the occupation, ABC/CBS said.

Federal Reserve Study Shows Worst Recession Since Index Was Created

A study released Monday by the Federal Reserve Bank in Boston indicated that the nation's economy is in worse shape than any government index had previously shown, ABC/CBS reported. The study showed that the economy slid 3 per cent in January, and nearly 22 per cent since July, 1973, when the general index hit its peak. One researcher at the bank said the study shows the nation is in for its worst recession since the index was first recorded 22 years ago, ABC/CBS said.

The study showed a decline twice that showed in a comparable Commerce Department study, CBS reported. The Federal Reserve study is considered more accurate because it discounts the inflated prices that make some indicators look better than they really are, CBS said.

Egypt Wants Britain and France to Play Role in Mideast Settlement

In Cairo Monday, Egyptian officials said their government would like to see Britain and France play a role in any guarantees for a final Middle East peace settlement, NBC reported.



Flood Closing Deepens

By Tom Curtis

Special to The Washington Post

SHIPROCK, N. M. — In

Wash Post
3-17-75



Navajo Plight



United Press International



For styles stocked in sizes over 12
At all stores except f st.



DEPARTMENT OF HOUSING AND URBAN DEVELOPMENT
WASHINGTON, D. C. 20410

April 10, 1975

OFFICE OF THE ASSISTANT SECRETARY
FOR EQUAL OPPORTUNITY

IN REPLY REFER TO:

Dear Participant:

As part of the Department's follow-up to the National Indian Housing Conference, this office has the responsibility of responding to the many issues that were raised during the three days. Many questions involved the new Housing and Community Development Act of 1974, particularly Title I, the Community Development Block Grant Program.

By now many of you know that HUD area offices are currently taking applications for the Block Grant program. The deadline for submission for FY '75 for most funding is May 15. Indian tribes, bands, groups and nations are eligible to apply directly to HUD for Block Grant funding, as a "unit of local government." Some workshop training sessions for Title I have already been conducted by HUD field offices. Contact your area office to determine if any are planned -- or could be arranged.

Many questions concerned HUD's posture on having a set-aside for Indians for Block Grant funding. At least for the first year that the program operates, the Department has decided not to make any sub-allocations within the SMSA and non-metropolitan funding pots. There is nothing in the statute or the legislative history that indicates that Congress intended for the Secretary to generate sub-allocation criteria or formulas that rest exclusively on ethnic tests. It is true that the bulk of Indian tribal funding needs will have to be fulfilled by applications against the Discretionary funds, especially those allocated to the non-metropolitan portions. However, there are objective measures of need set forth in the regulations (subpart E) which include measurements for substandard housing and poverty. The way these funding criteria are written should assure that Indian tribes would demonstrate comparative or competitive needs, placing them near the head of the line for discretionary funding. To date, the volume of applications in some regions already is bearing this out.

In response to those at the Conference who expressed concern that small tribes and communities not have as many requirements and "red tape" in applying for Block Grant funding as larger ones, it is appropriate to point out that those jurisdictions with population under 25,000 can have most planning requirements -- except for the preparation of a housing assistance plan -- waived by the Secretary. In addition, the regular A-95 clearinghouse procedures are not required for applications from Federally recognized tribes.

The issue of requiring a tribe to have a Housing Assistance Plan must be answered according to which HUD program is being applied for. In regards to Title I, a Housing Assistance Plan is always required of all eligible and applicant jurisdictions seeking a Community Development Block Grant, whether entitled or discretionary. In Oklahoma it is necessary that the Indian Tribal Housing Authority prepare a Housing Assistance Plan if the tribe desires to apply for Title I funds. A Housing Assistance Plan is not required of all applicants for housing assistance. The specific program for which one is required will be detailed for you at a later time.

Several questions were asked regarding HUD recognition of, and involvement with, the need for coordination of the various Federal Agencies' programs for community development. The further rationalization and coordination of the several major federally assisted planning programs is of special concern to this Department. With the support of OMB, HUD will be attempting to bring these planning programs into a more sensible and uncomplicated relationship to one another. There are statutory limits controlling how much progress can be made in this field. Ultimately, the burden of inter-program coordination falls on the tribe or other jurisdiction receiving the funding. The 701 Comprehensive Planning program is, in part, designed to help achieve such a purpose.

Title I Block Grant funds can be used as a local match for some -- but not all -- other Federal or State programs. The test is set forth in the basic Title I regulations, Section 570.200(a)(9), which briefly, say that any type of program that would in itself have been eligible under Title I can be matched. The actual list of matchable programs will be determined on a case by case basis, with applicants taking the initiative as to what they want to match, and HUD deciding whether or not the proposed match is approvable.

More specific questions came up regarding the use of Title I monies as the local match for the 701 Comprehensive Planning program. Although 701 policy allows for the use of Title I funds as a match, it is still the decision of the HUD office reviewing the specific Title I application as to whether those monies can be used to match the specific 701 program.

Several conference participants related the difficulties tribes experience acquiring outside consultants with the knowledge, experience and capability to effectively assist the tribe in its planning efforts. The Department must maintain its position that the selection of any consultants is the responsibility of the tribe. One suggestion for improving this situation is for the tribes to consort to form their own consulting organizations. Some regional efforts to this effect have been made already.

Technical assistance to tribes may be available upon request from HUD offices. Presently, the technical assistance provisions of the HCD Act of 1974 (section 811) do not include any funding. Any decisions as to whether or not funding will be provided will have to be made by the Secretary or the Departmental Budget Officer at a time when they so determine.

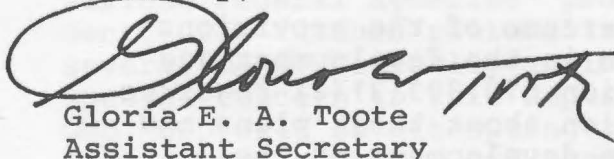
Reference was also made at the Conference of the provisions of Title I for citizen participation in the development and execution of a grant program. Section 570.303(3)(2) requires that the applicant provide information about their plans and an opportunity to participate in the development of the application -- including at least two public hearings -- before an application is submitted to HUD. A public hearing would be advertised and open for participation to all minority and non-minority citizens of a city. In addition, there are performance standards set forth in section 570.900. Composition of Citizen Participation groups, and how, specifically, the community goes about achieving a cross-section of citizens' views is basically a local matter. However, the Department can and will indicate whether or not the Citizen Participation performance specifications have been met.

Questions arose at the Conference regarding the availability of programs designed for urban Indians. Presently HUD has no programs which are available solely for urban Indians.

The Department is not in a position to administer a program which would be specifically for urban Indians, to the exclusion of urban citizens of any other ethnic or racial group. However, there are a number of HUD programs for which urban Indians are eligible. Efforts to create neighborhood facilities with functions which relate specifically to such a group are an applicable activity under the Block Grant program. Efforts to assist urban Indians in this manner may be accomplished by utilizing the city government which is to apply to HUD for Block Grant money.

Similarly the Department offers no program specifically for elderly Indians. There are provisions in the Block Grant program whereby a "senior citizen" is an eligible activity. In addition, HUD has a program - Section 232 - to insure mortgages for nursing homes. This letter covers most of the questions concerning the Community Development program (Title I Block Grants and 701) which were raised at the Conference. If you are having difficulty with either program, please contact the Community Development representative in your local HUD office, or communicate with Reaves F. Nahwooksy, Indian Programs Coordinator, 451 - 7th Street, S.W., Washington, D. C. 20410.

Sincerely,



Gloria E. A. Toote
Assistant Secretary



File

THE WHITE HOUSE

WASHINGTON

April 11, 1975

MEMORANDUM FOR: TED MARRS
NORM ROSS

FROM: ROGER SEMERAD *RS*

SUBJECT: INDIANS

With your interest in Indian affairs,
I thought you would be interested in the
attached item.

Attachment



LABOR DEPARTMENT ALLOCATES \$11.2 MILLION
TO INDIAN MANPOWER PROGRAMS

Additional manpower training funds of \$11.2 million were allocated today to 120 Indian prime sponsors, including \$2 million for 5 new sponsors under the Comprehensive Employment and Training Act (CETA).

This action brings the total allocations for Indian sponsors to \$49,753,165 this fiscal year.

The 5 new prime sponsors raise the total to 133 in the Nation.

To qualify as a prime sponsor, an Indian reservation must have a population of at least 1,000 and a governing body capable of administering manpower programs.

Indian reservations have also received more than \$12.9 million in public service employment funds under Titles II and VI of CETA.



DEPARTMENT of the INTERIOR

news release

BUREAU OF INDIAN AFFAIRS
For Release April 11, 1975

Lovett 343-7445

HEW REGULATIONS CALLED 'BREAKTHROUGH' BY INDIAN COMMISSIONER

~~Proposed new regulations for HEW's programs of assistance for college~~
students have been described as a "major breakthrough in Indian education" by
Commissioner of Indian Affairs Morris Thompson.

In a letter to HEW Secretary Caspar W. Weinberger, Thompson expressed his
"strong support" for the new rules published in the Federal Register in March.
They set forth provisions for coordinating the HEW programs with BIA's higher
education assistance program.

Thompson noted that because of "confusion and inconsistency in college
and university financial aid officesIndian students were denied the full
benefits of HEW assistance." He pointed out that while BIA funds were meant to
be supplemental to other resources available, they were often used as the
primary or sole source of assistance for Indian students. He said the
proposed rules "clarify this situation."

The proposed rules set forth specific instructions that HEW assistance
programs ~~are to be made available to Indian students without consideration of~~
possible BIA assistance. BIA funds can then be used to meet any still unmet
need and, if sufficient, to reduce the need for student loans and work-study
programs.

Thompson summarized the effect of this supplemental-only use of BIA
funds. "Very simply, the implementation of these new rules will mean that
more Indian people will be able to receive college educations and, consequently,
be better prepared to contribute to the development of the Indian community."

X X X

KEWEENAW BAY TRIBAL COUNCIL

Frederick Dakota

Chairman

Box 233

L'Anse, WI 54946

Office Phone - Tribal Center

906-353-6872

Home - 906-524-6679

MEMORANDUM

THE WHITE HOUSE
WASHINGTON

met w/ Freshwater
4-18-75

- Should Michigan attempt to have introduced
a separate bill to deal only with its own
issue? Sub m.

- Hearing scheduled on 24th concerning bill

H. R. 5778
S. 1327

= 4M has at been transferred

Index

Sub m., Sub m. + Minard deposits special

- why should we take
get a wide feel

- H. & T. they
have been together

- Don't know how much
land is worth now

- Land was purchased for
economic development

- Eco. dev. on some more than
increased income.

- Land not be used now



MEMORANDUM

THE WHITE HOUSE

WASHINGTON

Subsurface estate

- not known

More available ways of using mineral right

- would help incline of tax self ch.
- Subsurface could upset surface development.

Deposits

- Only 1 sq mi about 3 mi from Ft. Peck
1 mi from the river

- Present - Admin intact
Tax papers have been paid back

con

- Present
- Tax papers should get value on
present.



May 15, 1975

MEMORANDUM FOR

DICK PARSONS

FROM:

NORM ROSS

SUBJECT:

Indian Coordinating Group

Attached is a memorandum from Bill Baroody concerning the establishment of an Indian Coordinating Group. We have been requested to prepare a memo for Jim Cannon to send to Baroody with our recommendations.

I will schedule a mutually convenient time to discuss this with you and the Commissioner of Indian Affairs. I will attempt to arrange a time next Monday or Tuesday for a session in your office.

Welcome, Many thanks.

NEROSS/ee

cc: White House Files



THE WHITE HOUSE

WASHINGTON

May 13, 1975

MEMORANDUM FOR:

PHIL BUCHEN
JIM CANNON ✓
JAMES LYNN
JACK MARSH

FROM:

BILL BAROODY *bs/*

SUBJECT:

Indian Coordinating Group

Indian concerns have traditionally been brought to the White House. As you know, Ted Marrs has been handling a terrific volume of Indian matters. He has carefully studied the situation and is convinced that Presidential responsibilities in this area require a mechanism to cope with increased activity (violence, litigation, legislation, petitions, etc.).

Of equal importance are the coordination of Indian policy among the Departments and Agencies and an updating of that policy with consideration to the economic and social impacts. This body would direct focus on those critical areas.

After thorough review and discussion, the establishment of an Interdepartmental Task Force is advocated. The Indian Community and the Departments and Agencies favor this approach. Your careful review and comment on the attached paper will be appreciated.

Enclosure

1012 MAY 12 1975 2 20



5-15

1975 MAY 15 PM 5 58

ENCLOSURE

MEMORANDUM FOR THE PRESIDENT
SUBJECT: [Illegible]
[Illegible text]

[Illegible text]

[Illegible text]

RE: [Illegible]

DATE: [Illegible]

BY: [Illegible]
[Illegible]
[Illegible]
[Illegible]

MAY 15 1975
WASHINGTON
THE WHITE HOUSE

THE WHITE HOUSE

WASHINGTON

May 12, 1975

ACTION

MEMORANDUM FOR: THE PRESIDENT

FROM: BILL BAROODY
PHIL BUCHEN
JIM CANNON
JIM LYNN
JACK MARSH

SUBJECT: Coordinating Group, Federal Indian Policy

I. BACKGROUND

Indian relationships to the United States Government are unique and complex. They revolve around a responsibility for resources, funds and personal well-being of what is now estimated as one million people of whom five hundred thousand are on reservations. This is based on trust, treaty, law, Presidential edict, responsibility, tradition and expectation.

Over the years, policies have varied widely and inconsistency has been the prevalent characteristic. In general, programs have been administered with little regard for Indian aspirations or participation.

In a Presidential message to the Congress in July of 1970, "self-determination without termination" became the centerpiece of Indian policy. Minus the baroque, this means responsiveness to Indian tribes which are willing and able to manage their own affairs in a given area. You have reaffirmed that policy position.

"My Administration is committed to furthering the self-determination of Indian communities without terminating



the special relationships between the Federal Government and the Indian people."

(Jan. 4, 1975, signing statement Indian Self-Determination and Education Assistance Act)

In January 1975 the Congress established, through SJ Resolution 133, an American Indian Policy Review Commission consisting of members of the House, Senate, and Indian representatives. There are no Executive Branch members. This commission is charged to develop a new national Indian policy, conduct an independent management review of BIA, issue a report, and terminate activities, no later than June 1977. This commission will, in all likelihood, be making proposals to which the Administration must be prepared to respond.

Recently, several Departments and Agencies have organized Indian desks but there is no mechanism to coordinate Federal Indian policy and consult with Indian leaders. Despite good intentions, definition and coordinated implementation of policy are lacking. Because of express need and Congressional activity, such a mechanism should be established.

II. OPTIONS

Three options are available: A Presidential Commission on Indian Affairs, a Domestic Council Committee on Indian Affairs or a Presidential Task Force on Indian Affairs. All options would include the use of an appropriately constituted advisory council of Indian membership and all, to maintain vitality, will require the continued interest of the President and senior advisors.

Option One: Presidential Commission

Discussion: A Commission would provide an excellent vehicle for study and research. Due to a good indication of White House interest and commitment and the



inherent prestige of a Presidential Commission, it should be welcomed enthusiastically by the Indian Community. The composition and tenure of the Commission would pose difficult problems as would the definition of its mandate. The operational tendency would be to study the problem rather than be action oriented. Staff tends to proliferate and costs generally increase above those projected.

Option Two: Domestic Council Committee

Discussion: A Domestic Council Committee would be prestigious and demonstrate a clear indication of White House interest and support. With Secretarial participation, the attention factor would be considerable but experience demonstrates the absence of direct involvement. Staff needs would be more modest than a Commission and the composition of the Committee would be "in house." In late 1974, there was a rough consensus among the Departments and Agencies that such a Committee would be desirable but the Indian reaction was negative. There exists a perception that similar committees have not been particularly effective.

Option Three: Presidential Task Force

Discussion: The Indian Community favors an Inter-departmental Task Force and the proposal is in accord with current thinking of the affected departments and agencies. The composition of the Task Force would include the various Indian desks and they would be direct participants rather than point of contact. The Task Force would be action oriented with a diminished ability to pursue study and research projects. While it is a sub-cabinet group, a sufficient indication of White House interest and support could be evidenced by Presidential directive and the fact that it would be chaired by the Special Assistant to the President for Human Resources. The membership of the Task Force would have, in large measure, name identification with the Indian Community. Modest staff needs and cost would be internalized.



III. RECOMMENDATION

That you approve Option Three which provides for the establishment of a Presidential Task Force on Indian Affairs.

Approve _____ Disapprove _____

It is further recommended that you announce the establishment of this Task Force at a meeting with appropriate representatives of the Indian Community present.

Approve _____ Disapprove _____



THE WHITE HOUSE
WASHINGTON

June 2, 1975

MEMORANDUM FOR: PAUL THEIS
MIKE DUVAL

FROM: BILL NICHOLSON *WUN*

The attached is for your information.

1/k

Norm



Attached
LTR IS
Interesting

Wm

ROBERT M. LINDHOLM
Attorney at Law

P.O. Box 899 Supreme Court Bldg.
Jefferson City, Missouri 65101

May 21, 1975

MFW.
Copy of this
letter to the
Chiefs to
Paul Threlk
Mike DeLa
+
The Chiefs,
only for WNW

Mr. William W. Nicholson
Deputy Director
Scheduling Office
The White House
Washington, D. C.

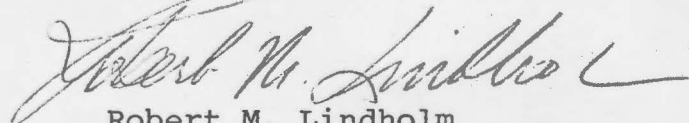
Dear Mr. Nicholson:

Thank you so much for your letter of May 14, concerning President Ford's busy schedule. When sending the invitation, I was certain the President would not be able to attend due to other commitments and interests. However, I felt the letter attributed to Chief Seattle in 1855, originally written to President Franklin Pierce, was of sufficient importance and beauty that it should again be brought to the attention of the President of the United States.

In the event the original copy of the letter I sent has been misplaced, I am enclosing another copy in the hopes that it can be brought to his attention. I would again invite anyone on the White House staff with environmental interests to visit the display at the National Wildlife Federation.

Thank you once again for your consideration.

Very truly yours,



Robert M. Lindholm
Assistant Attorney General

RML/rm

Enclosure

P.S. I believe this is essential since President Ford vetoed the strip mining bill, one of the mindless exploitive sort of policies which troubled Chief Seattle. Please try to renew the appeal.

RL



Duwanish Tribe
State of Washington
1855

President Franklin Pierce
Washington, D. C.

The Great Chief in Washington sends word that he wishes to buy our land. How can you buy or sell the sky--the warmth of the land? The idea is strange to us. Yet we do not own the freshness of the air or the sparkle of the water. How can you buy them from us? Every part of this earth is sacred to my people. Every shiny pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people.

We know that white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy, and when he has conquered it he moves on. He leaves his father's graves, and his children's birthright is forgotten.

There is no quiet place in the white man's cities. No place to hear the leaves of spring or the rustle of insect wings. But perhaps because I am savage and do not understand--the clatter only seems to insult the ears. And what is there to life if a man cannot hear the lovely cry of the whippoorwill or the arguments of the frog around the pond at night.

The whites too, shall pass--perhaps sooner than other tribes. Continue to contaminate your bed and you will one night suffocate in your own waste. When the buffalo are all slaughtered, the wild horses all tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift and the hunt, the end of living and beginning of survival.

Chief Sealth
Duwanish Indian Tribe



June 2, 1975

MEMORANDUM FOR: WILLIAM W. NICHOLSON

FROM: NORM ROSS

SUBJECT: Dedication at Cochiti Lake, New Mexico

In response to your request for a possible speaker at this dedication, I would suggest Morris Thompson, the Commissioner of Indian Affairs.

NROSS/pt 6-2-85

cc:WH files w/incom file

etc file to Bill Nicholson -

