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Locklear Is a Yankee With an Unusual Past and Future

By MURRAY CHASS

Gene Locklear is (A) the only major league baseball player who is a full-blooded Indian, (B) the only major league baseball player who has done a painting for the White House, (C) the only major league baseball player whose first time at bat for the Yankees resulted in a $1,000 fine for the team, (D) none of the above, (E) all of the above.

Since Locklear is a full-blooded Lumbee Indian who has wintered did a painting for the White House and who this summer was thrown out at first base on a close play that led to a $1,000 fine. The answer must be (D).

To be sure, Locklear is unusual. He would, however, prefer being less unusual and ask be the trend among Yankees.

"I hit .321 in the majors last year," 27-year-old outfielder said the other day, and "and this year I can't ever get to play. But if I'm not playing, it's better to be on a winner than a loser."

Locklear started the season with the San Diego Padres but was sold to the Yankees' Syracuse farm club July 10. Then the Yankees purchased him from Syracuse Aug. 3.

When the Padres sold him, he was preparing to do a painting for Dave Winfield, a teammate, who was moving into a new condominium. He already had done a landscape for another teammate, Johnny Grubb. The painting he donated to the White House through Dr. Ted Mam, then President Ford's special assistant on Indian affairs, also was a landscape, a scene from North Carolina depicting an old tobacco barn.

"I like to do mostly landscapes," said Locklear, who comes from Pembroke, N. C. "I like realism, but I also get into abstract realism. I like to stretch the imagination, do landscapes as funny, like I might change a green leaf into a blue leaf, do things as you don't see them sometimes."

Locklear used to draw and paint since he was very young.

"During the season I paint with acrylics because they dry quicker," he said. "I use oils in winter. Oils are better because they don't dry as fast and you can work with them longer."

Locklear did his most prolific work two winters ago when he turned out 20 paintings of Pete Rose in action plus a collage of baseball stars for Rose's restaurant in Cincinnati. Among his other baseball works are a painting of Henry Aaron, which he gave to the home run king, and a painting depicting Yogi Berra arguing with an umpire.

His Future Work

"I devote a lot of time in the winter to painting because this is what I want to get into when I get out of baseball," the 5-foot-11-inch, 170-pound Yankee said. "I like to paint things that I want to see that way. It is easier for me to have a gallery and picking out what you want to see them sometimes."

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It turns out to be more pleasing, I think, both for me and the person buying the painting. I'm doing something that somebody wants. They're getting what they want.

"I've developed my own techniques and I have my own way of expressing myself. By looking at my work, people can tell what kind of person I am. I don't want to paint like somebody else just to make money or become known. I want to be myself, rather than copy someone else's style. It's harder work, but it's more rewarding."

In the offseason, Locklear works at his studio in Pembroke, where he lives with his mother, among the Lumbee Indians. The Lumbees used to be Cherokees, but the government changed their designation to avoid confusion with the Cherokees who live in the northwestern part of the state around Asheville. The Lumbees have at least one advantage over the Cherokees: They live on their own property instead of on a reservation.

"Reservation life degrades you," Locklear said. "It limits everything. It's like putting a dog in a cage."

He has not put Locklear in a cage. He has played baseball from New York to Hawaii, and his paintings have been on exhibit from New York to Los Angeles and San Diego, where he is a partner in the Warpath Indian Store.

As an acknowledgement of Locklear's achievements, the Governor of North Carolina proclaimed last Jan. 31 Gene Locklear Day in the state. Approximately 1,000 people attended a dinner in his honor. "I'm the only professional baseball player and the only professional artist who comes from my community," he said. "At the age of 27, from where I come from, I've accomplished a lot."
Fenwick: Windy, Warm as Wyoming

Way, he’s even defended Wyoming weather. If you can’t believe that, get his book, “Red Fenwick’s West,” and read his article, “My Heart Is In Wyoming.”

His book has been stories, and he got into the right businesses. It was fluid to him like cowboys to the upper table and they stick to him like nobody to a cowboy’s tail. He’s written most of the predictable books and he’s still trying to tell all the rest. Either way, the wind seems to give no bottom.

For instance, here’s one of his favorites that never went through the typewriter:

During one of the many years that Red covered the National Western Stock Show for The Denver Post, he met a top-notch horse breeder from Lewiston, Idaho. That was a lot of years ago and Red can’t remember his name.

“I get in talking to him,” Red said, “and he knew more about horses than any fellow I ever met.”

As a young man, the breeder hired on as a hand during a cattle roundup on a big Montana ranch. Being the newest hand, he had to observe the tough nutrition rules among the cowboys. Among other things, that meant waiting till late to rope his saddle horses.

From the first, he noticed that one gelding in the herd was head-and-shoulders above the others in class — “he had a lot of bottom, a lot of strength” — and the breeder figured he’d be the first horse roped.

He was surprised when all the other cowboys ignored the horse. There was a big question mark in his brain, but the breeder roped the horse anyhow when his turn came.

Then, after he’s saddled and bridled the critter, he found out what the other cowboys knew.

“The minute you mounted him, he came undone,” he said. “He bucked like a rodeo saddle bronc, but if

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“The minute you mounted him, he came undone.”

Red had made it plain how he felt about the West. He’s paid good-hearted fun at its laughable size when anyone’s praise in its good side and avoided it on its other side. Red’ll still fight any man who says the good side ain’t a hell of a lot bigger than the bad side.

By BILL MYERS
Denver Post Staff Writer

Every one in a while, nature makes a mistake, and it made a whopper with Red Fenwick. It let him be born in Indiana.

But, as with most natural mistakes, things came out all right in the end. Red and the West (led by its heartland, Wyoming) adopted each other. All objections should work out all right.

Robert W. Odell Fenwick was a snot-nosed kid of 9 and his hair was red when his folks moved to Wyoming. He’s 67 now, and some lucky thing has turned his hair gray. During the 38 years in between, the Fenwick-West Monument Adoration society became an institution, and it’s still going strong.

The West, again led by its Wyoming heartland, has made it plain how it feels about Red. The latest of many honors it has showered on him came Friday night when the University of Wyoming awarded him a Doctor of Laws degree, the university’s highest honor.

And Red had made it plain how he felt about the West. He’s paid good-hearted fun at its laughable size when anyone’s praise in its good side and avoided it on its other side. Red’ll still fight any man who says the good side ain’t a hell of a lot bigger than the bad side.

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He didn’t want to see a horse with so much potential go to waste. The breeder roped the horse anyhow when his turn came.

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1962

Pilato

1962

RED

FENWICK WITH SOME CLOSE FRIENDS

He has made it plain how he feels about the West.

Red

Is Like

Wyoming:

Wild, Windy

"When I spit in his eye, it burned, of course, and he wondered. "Now why in the hell did he do that?" and he had that on his mind and he forgot to buck."

"SO THAT WAS THE PROCEDURE! From then on, each time he mounted the horse the breeder would spit tobacco juice in his eye first."

"Then one day, he decided to mount without spitting, just to see what would happen. The horse walloped off without bucking, but he still blinked his left eye. Venting. From then on, there was no more spitting but always alot of blinking."

"The gelding "turned into the best front horse in the outfit," but the breeder wasn't around long enough to find out if he ever gave up the blinking."

"That's just one from the hit portfolio of tall-but-true ones Red's accumulated during his career. Here's a brief rundown on that career, written by Red himself for use during the University of Wyoming award ceremony:"

"Contrary to a widely accepted notion, I am not a native of Wyoming. I was born June 10, 1909, in the little railroad suburb of Evansville, Ind., named Howell."

"My father, Robert Lee Fenwick, and my mother, Blanche, lived there only temporarily while my dad took the place of a telegraph operator who was ill or on leave. Shortly after my birth, we returned to the family's native Kentucky, where I spent my early childhood."

"WE CAME TO WYOMING when I was 9, lived briefly at Wendover, Casper and Lockett (a telegraph station on the Burlington southeast of Casper), then moved to Douglas, where I attended the public schools."

"My mother died when I was 11, and I guess I became unmanageable, so I spent one year at St. Clara's Orphanage in Denver. I ran away from home at 13 to go to Cheyenne Frontier Days. I returned a wiser and hungrier boy."

"I had always wanted to attend the University of Wyoming, but it was not within the means of a railroad telegraph operator. Besides, I wasn't the smartest kid in school. I flunked miserably in algebra and geometry, but I fiddled in English, composition, rhetoric, debate, and got passable grades in history and geography - plus, and political science."

"I know what I wanted to be - a newspaperman. So Miss Price, head of our Carnegie Library, obtained university books on necessary subjects for me to read and outlined for her secretary. I owe her a great deal."

"I WORKED ON RANCHES in the Douglas area, became a lineman for the Mountain States Power Co. (now Pacific Power and Light), Postal Telegraph out of Cheyenne and the Mountain State Telephone Co. throughout Wyoming."

"I worked as a Civilian Conservation Corps camp su-
Fenwick Still Riding High

Continued from page 4.

perintendent in Yellowstone National Park three years, then worked briefly for the Greybull Standard, a weekly newspaper at Greybull.

"From then, I went to Casper and in a short time became city editor of the Casper Times, a morning daily, became interested in politics, served as press secretary to the late Sen. Harry E. Schwartz and, after his death, went to work for the old Casper Tribune-Tribune, now the Casper Star-Tribune."

"I had become disillusioned with politics, finally accepted an offer in 1912 to work as a general assignment reporter for the Denver Post. I've been here ever since."

"At one time, I was Rocky Mountain Empire editor, moving editor of the Denver Post covering 12 Western states for five years, then went back to general assignment. I never aspired to be an editor in the first place."

An all-around newspaperman he was as hell is. Although Red undoubtedly is the Post's most widely known and best-liked staffer, he never was too proud to write obituaries or any of the other routine stories that are a newspaper's bread and butter — and that was every day, up to and including the last day he worked full-time for the Post.

RETIRED LAST OCT. 1, but as any loyal Ridin' the Range fan knows, he still writes the Sunday column, plus doing special assignments for the Post.

All of Red's awards, official and unofficial, have a good story behind them, but not all are funny, by a long shot.

Take the Denver Press Club's news-writing award of 1947, for instance. That's the first one Red ever won and he's especially proud of it — not just for the honor but for the good he was able to do for some of his best friends, the Navajo Indians.

During his riding-assignment days with the Post, he was covering part of the Navajo reservation in New Mexico by bus. He struck up a conversation with a young Navajo who sat down beside him and the Indian informed him his people were starving.

There were several reasons, chief among them being a drought, overgrazing by sheep and failure of the Navajos' vital gardens. 

"From there, I went to Casper and in a short time informed him his people were starving."

So Red hurried back to Denver, got his car and "went out to the reservation to see these things for myself."

He spent 36 days on the job and found out that no part of the Indian's story was exaggerated.

He took along a Navajo interpreter and learned that although telephones on the reservation were limited to headquarters and trading posts, Indians in the remotest areas knew of his mission. It was, Red says, an example of the "moccasin telegraph," the Navajo system of sending out runners to spread news.

In the remotest areas the interpreter would talk to the Navajos first, then report, "They call you Red. Yes, they will talk to you. You can take their picture."

"They know you were coming."

THE PERMISSION FOR PICTURES was a special liberty. In those days, at least, back-country Navajos didn't permit pictures because they thought the photographer, getting their image, also took away their soul or spirit.

Red was "shocked and sick" when he left the reservation.

"I saw Navajo mothers, their breasts dried up from starvation, sitting on the ground on sheep pelts, chewing up corn and spitting it in the mouths of their babies," he recalls.

So Red wrote a series of stories and within a week after it appeared in The Post, "all the big newspapers from California, others from the East and national magazines had people on the reservation."

"There were so many," Red says, "they ramped down what little grass there was."
Within 28 days, a congressional investigating committee was there, too, and the sequel of it all was an $87 million appropriation to finance a rehabilitation program for the Navajos. Red went to task for the Navajos again in December 1967 when temperatures dropped and severe temperatures stranded needy Indians in their hogan and their livestock in the back country.

He organized an effort that led to donation of supplies, snowmobiles from the Denver area to take them to remote parts of the reservations and a Wyoming Air National Guard plane to haul the snowmobiles to the reservations.

Among Red's prized possessions is a full-feathered, red, yellow, and black headdress that came from another series he wrote. "After the Navajo series," he said, "the Southern Ute sent for me to come down. They had a problem."

The trouble was over some land-claim money paid to the tribe. "The Bureau of Indian Affairs somehow got part of it and proposed to use it for roads and other public improvements on the reservation. The Indians wanted to spend it for such things as their houses and furniture."

So Red went to Ignacio, Colo., tribal headquarters, and attended a tribal council meeting. The Indians accepted his offer to write a resolution to the Bureau of Indian Affairs rejecting the bureau's proposal and asking that the money be given to tribal members. Copies of the resolution also went to every member of the Colored congressmen's delegation.

"A lot of letters and stories later," the Indians finally got the money "and they spent it wisely," Red said.

NOT LONG AFTERWARD, during a national convention at Denver, the grand chief of the Southern Ute, who called Red in, gave him the headdress and adopted him into the tribe as a member which John priest would be "spelled, "painter," meaning White Eagle.

He was on the Northern Cheyenne Reservation in Montana when he noticed three arid workers in excess of a man's head as he prayed. "It's just a sample from his gallery of honors and awards that led to donation of something sacred, something powerful."

'It made me feel like tearing my shirt and underwear off, and taking a bath. I wanted to be an Indian.

"These powerful emotions came. Red said, despite the fact that the Cheyenne language was being spoken and he couldn't understand a word.

Red found out later that he probably was only the sixth white man to be admitted to the tribe in the history of the Cheyenne.

The point of all this was that the Cheyenne Indians were real to the Congressional Record at the order of Sen. Mike Mansfield, D-Mont.

IMAGINE ALL THE STORIES behind these honors:

- The Prix Mall Award for a series Red wrote that led to a pardon for Loren Hamby, a Colorado Springs man who served 14 years for a crime in the Colorado State Penitentiary for a murder he didn't commit.

- A honorary life membership in the Professional Rodeo Cowboys Association for his years of reporting on and promoting rodeos.

- Special recognition from the International Western Writers Association for the same reason. Red remembered the founding of the organization and was its first president.

- A charter membership in the Cowboy Hall of Fame in Oklahoma City.

- The Outstanding Citizen's Award from the Wyoming National Guard, in which Red served two years as a cavalry trooper during the mid-1920s.

- A "Pony Express Bronze Certificate" showing that Red rode a part of the route in Wyoming during a re-creation of the great mail service in its centennial year, 1960.

- Appointment as "Custodian, All-American Camp of the state of the governor of New Mexico."


- The Father of the Year Award from the Daughters of the American Revolutionary War. Red can't explain that one because, he says, "other men can claim to be lovable to women and can beat his score of being two sons and three daughters."

NO AWARD CAME FROM IT, but Red exposed a national scandal while he was a World War II correspondent for The Post.

He was traveling in Alaska during construction of the Alcan Highway where he noticed "acres and acres of urinals" stacked in the snow.

He knew there were a lot of troops and workers in Alaska during the war and they'd need quite a few urinals, "but sure as hell not as many as there was piled up."

In another area, he saw "acres and acres of valences for special racing that were to be Cadillacs all rolled up."

He got to inquiring around about that and found out the valences "all were the wrong size."

He found out, too, that the urinal supply was a little bit scarce at the need.

So he wrote some stories about the mess. All had broke loose nationally at the round-up, and the situation was put to right.

That's just a sample from his gallery of honors and awards. A long the size of "Gone With the Wind" might do it justice, but no one could tell the stories told in all like that.

Cont'd
His flock of fans prove what kind of a job he does with the typewriter, but better yet is his final persona, when he's not limited by the rules of a family newspaper. If you read him sometime in a quiet dining place and if he is told he has been older a little, he might spin you the uncensored version of this one:

A YOUNG COWBOY WITH AMBITION came to the decision there wasn't much future in the business "unless a fella had his own ranch." So he saved his money and bought some land and a few cattle to start, a herd.

He had to have a brand, of course, and he didn't have any trouble figuring out a design. "It was a damn good one, too," says Red, who can draw it for you on a bar napkin. "It was hard for a rustler to alter." But the brand had to have a name, too, and there the old cowpoke and asked the old hand studied it for some time.

"Damn," says Red, who can draw it for you on a bar napkin, "a fella had his own ranch." "It's his Many Fans

GROUP OPPPOSING INDIAN POLICY EXPANDS

GREAT FALLS (AP) - Montanan Opposing Discrimination, a group opposed to present Indian policy, took steps to expand this weekend in Great Falls to expand its influence by establishing several chapters.

The group's stated goal is to find solutions to problems it believes are caused by current Indian policy by federal courts and federal agencies. Specifically the group is opposed to tribal councils assuming legal control over non-Indians living on Indian land.

Lloyd Ingraham, of Ronan, counsel for the group said the federal government's Indian policy has created chaos, alienation and confusion for Indian and non-Indian alike.

He gave the Flathead Reservation as an example, saying the Flathead tribal council had assumed jurisdiction over nontribal members.

"Consider what this means when there are more nonmembers living on the reservations than members, when tribal members are elected to hold office in state government, but nonmembers do not, have that right in tribal government," he said.

He said tribal councils are creating problems for nonmembers living on the reservations by taxing them and claiming water rights on all water flowing through reservations.
U.S. livestock sold for 75% of value

By TOM KUHN

WHITE CONE - A contractor working for the Bureau of Indian Affairs has in four months auctioned $1.1 million worth of U.S. government livestock to his own business partner and other associates at 75 per cent of market value, The Arizona Republic has learned.

Despite the high value of the livestock, neither the BIA nor the contractor bothered to advertise publicly the auction at the government pens near to insure competitive bidding.

W. D. Baker of Joseph City, the contractor, acknowledged the sales made to his partner and others with whom he has had past business dealings. He denied they received favoritism.

A BIA official in Albuquerque said the manner in which Baker conducted the auction at White Cone will be investigated by the solicitor general for alleged conflict of interest.

The government's losses from selling livestock at less than market price are reflected in BIA records kept at Flagstaff. They show livestock bought by the government for $1,113,589 was sold for $905,000 over a period beginning last April 7.

"If Baker has a conflict of interest, we will of course bring that to a screening board," said BIA contracting officer Larry R. Ware.

Baker acts as both purchasing agent and auctioneer for the BIA in his program to reduce Navajo livestock in northeastern Arizona. He first buys the Indian livestock for the government, and sells them at auction. Usually the same buyers show up each day, sources in the area said.

The BIA buys livestock from the Navajo for prices quoted in the Denver market for sheep, goats, cattle and horses. The government then auctions what it has bought at the end of each day for whatever Baker can get.

BIA officials in Flagstaff, in charge of the joint-use area livestock reduction, were asked two months ago by a BIA employee to examine Baker's business connections. It was learned they made an inquiry and dropped the matter, but not before discovering at least one of Baker's apparent business conflicts.

Eugene A. Snyder, a BIA soil scientist in charge of the government pen at White Cone, said he asked for the inquiry and was told by his superiors that "everything is clean."

Snyder reported that Victor Williams, Baker's partner in a livestock dealership at Joseph City, is the largest buyer of government livestock auctioned by Baker.

Williams is listed as a buyer for the Rita Blanca Cattle Co. of Dalhart, Tex., but Baker said the livestock he sells to Williams are tracked to the Baker & Williams Livestock Dealers pens in Joseph City to await marketing.

"What could be wrong with (Baker & Williams Livestock) leasing Rita Blanca a pen to put their cattle in?" Baker asked. He said he didn't know whether he or Williams held a majority interest in the Joseph City partnership.

Baker said he and Williams are also partners in a leased ranch near St. Johns where they hold cattle on the summer pasture for fall market.

Other major buyers at the government pens at White Cone, according to Snyder, are Doyle Hatch of Hatch Livestock at nearby Holbrook, and his father, Vern Hatch, of Taylor, and J. Verne Young of Cortez, Colo.

EIGHTEEN buyers came to White Cone for the auction, but most of all but the major buyers make infrequent appearances, Snyder said.

Baker said he has had private business dealings with every one of the buyers to whom he auctions livestock at White Cone.

"Everybody who trades here, I've traded with all of them," he said.

Baker receives 7½ a day under his contract with the BIA to buy Navajo livestock for the government. He also receives a 4 per cent commission on everything taken in by auction. He has received more than $20,000 in salary and commissions during the past 4½ months, according to BIA records.

BIA officials said Baker's contract, up on Sept. 15, is renewable.

"I hired out to do a job and I've been doing my job," Baker insisted. "I set them in start the previous month where I think there's a margin of profit left, and what the buyers do is strictly up to them," he said.

Baker is empowered under his contract to pick the opening auction price and to close bidding when he thinks the highest price has been reached.

Baker said the auction was advertised "by word of mouth and telephone, and one thing and another."

The BIA has made no attempt to advertise the auction, said Lynn R. Montgomery, BIA joint-use area assistant project director at Flagstaff.

Montgomery said he looked into Baker's business connections but found nothing that caused him alarm. Montgomery indicated he learned during his inquiry of Baker's partnership with Williams in the St. John's ranch operation.

The BIA district office in Albuquerque, however, has ordered "in-depth investigation" into the White Cone auction. The investigation is prompted by the newspaper discoveries, officials said.

Michael Perry, a BIA contract investigator sent to White Cone Monday to interview Baker about his business connections, said Baker did not disclose at that time his partnership with Williams in the livestock dealership.

Arizona Republic
August 18, 1976
Navajos Advised To Tax Miners

DNA Chief Would Stall Leasing

Navajo...

(Continued From Page 1)

The DNA director said a tribal tax structure would allow the tribe to use royalties for its own development, whereas a federal moratorium would prevent Navajo earnings from federal programs and would reserve the power of tax dollars "that really belong to the Navajo government.

Zah added that the state of New Mexico takes $7.2 million in taxes each year from the Navajo Generating Station and other businesses who currently pay taxes to the state. He predicted that businesses facing taxation from both the tribe and the state would initiate court actions against such double taxation.

William "Posle" Dawski

Zah said that he was distressed that the El Paso Panhandle is being negotiated at a time when "there is a leaking of power about the need for money to keep the tribe going."

He noted recent disclosures that the tribe's current fiscal condition is being founded on the lease of the Navajo Generating Station and the state is paying taxes from the lease payments.

"We can't continue to operate with the knowledge of emergency," he said. "One day our resources will be gone, and we will be left with no source of income. For that reason we must develop a tax structure to preserve our power.

This should help us to stay healthy and thrive.

John said that the tribe has a "pot of money" that it will use for special purposes. He said that the tribe should consider the example of other tribes who have a "pot of money" that is used for special purposes.

(AUG 17 1976)

GALLUP INDEPENDENT
Task force to study Navajo land sale

FLAGSTAFF — Several federal agencies have established a special task force to study the potential environmental impact of the Bureau of Land Management's plan to sell 200,000 acres of land in the Horseshoe Valley-Peoria Plateau area to the Navajo Tribe.

The task force, said a BLM official, must prepare an environmental impact statement, which is expected by mid-1977. The BLM will be in charge of task force operations, according to William Bealston, project director for the joint-use administrative office in Flagstaff. Other agencies involved in the task force are the U.S. Geological Survey, the National Park Service, the Public Health Service and the Fish and Wildlife Service.

The tribe applied last year with the BLM to purchase the land. It would be used to relocate Navajo families who must move as a result of a federal court settlement in the Navajo-Hopi land dispute.

Federal Court Judge James Whallon, who made the decision, is expected to rule soon on a proposed subway line which would turn over half of the 1.8 million acres to the Hopi Tribe.

Once the parties line in favor, the tribe is expected to file suit against the Hopi Tribe for relocation purposes.

The decision of whether to approve the tribe's request will be made by the secretary of the Interior Department when an environmental statement is prepared.

Navajos OK aid contract

WINDOW ROCK — The Navajo Tribe and the BIA have signed a three-year contract allowing the tribe's education division to oversee the distribution of Johnson-O'Malley funds, which go to public schools for special programs for Indian students.

The contract, signed Tuesday, provides $2 million for the current school year, $1.5 million for the next year, and an amount to be determined by Congress for the following year. The tribe may use the money for direct classroom assistance, after-school programs, and other related activities.

Pilatero, director of the tribal education division, said he was delighted with the contract since it involves the tribe more directly in the day-to-day workings of the public schools.

The tribe has been trying to take over supervision of the program for several years.

Pilatero said his office has started negotiating with public school superintendents in the Arizona, New Mexico and Utah portions of the reservation about subcontracting the Johnson-O'Malley funds, which go to public schools for special programs for Indian students.

The contract for this year, he said, is for $2 million. He said the amount for the next year, he said, is for $1.5 million to be determined by Congress. The contract for the following year will be determined by Congress.

The tribe is expected to continue to negotiate with public school superintendents in the Arizona, New Mexico and Utah portions of the reservation about subcontracting the Johnson-O'Malley funds, which go to public schools for special programs for Indian students.

The contract for this year, he said, is for $2 million. He said the amount for the next year, he said, is for $1.5 million to be determined by Congress. The contract for the following year will be determined by Congress.
Continued from A-1

address the issue of state tax powers over non-Indian improvements on Indian lands, he said.

"It is intentionally not clear on the question of taxation of improvements. It is intended to be neutral. All the bill does is exempt fractional interests from taxation and leave the question of improvements to be decided under existing law. The existing law, however, is not clear whether these improvements are or are not subject to taxation."

John Jasper of the State Property Tax Dept. said copies of the law were sent to local tax collecting agencies, telling them to enforce the law. So far the request for an interpretation of the law has yet to be made, he said.

Mrs. Blackwell and Hanley spoke on a panel presentation that discussed the bill. The bill was passed five months ago is the last legislature.

Sponsored by the New Mexico Humanities Council and Navajo Community College, the panel was presented at San Juan College. The first session was held Wednesday and a second session was planned late Wednesday in Shiprock.

Author of the original HB-19, John Jasper, a lawyer, said the bill as passed by the legislature is confusing and does not impose the tax on anything.

"It is only an exemption bill," he said.

AUG 19 1976
Albuquerque Journal

Resident Tax Argued

FARMINGTON -- Federal and Indian lawyers said Wednesday that the state property tax law HB-19 on non-Indian lands improve minor on Indian reservations is "not applicable" and "unconstitutional."

"The federal government has absolute powers to legislate over Indian affairs, and state laws generally are not applicable to tribal lands," and Dept. of Interior attorney Sharon Blackwell.

"I will argue vigorously that the state action is unconstitutional since it places an indirect and direct burden upon the owner of the land," said Sen. Hanley, a Navajo lawyer.

But after Indian tribes became aware of the bill last year, the State Legislature then supported a bill that would ultimately end up in the courts, Jasper said. A bill was drafted "that clearly raised an issue to be decided by the courts," he said.

The bill that finally passed was "a compromise bill" and does not clearly

Continued on A-2

Continued from A-1

address the issue of state tax powers over non-Indian improvements on Indian lands, he said.

"It is intentionally not clear on the question of taxation of improvements. It is intended to be neutral. All the bill does is exempt fractional interests from taxation and leave the question of improvements to be decided under existing law. The existing law, however, is not clear whether these improvements are or are not subject to taxation."

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AUG 19 1976
Albuquerque Journal

Federal, Indian Lawyers Criticize Tax Law by State

Jasper explained that the motivation behind the bill was "future anticipated revenue." from non-paying companies moving on the Navajo Reservation where they would not be paying state taxes.

"One of the concerns was the future development taking place on the Navajo Reservation. The natural resource development was going on."

"The state said let's not cut off any anticipated future revenue because there will be services provided."

A man holding a lease from Cochiti Pueblo told the panel he was recently notified by Sandoval Count to pay taxes on a house he built at Cochiti Lake.

The state has notified the Dept. of Housing and Urban Development (HUD) in Albuquerque to pay taxes on houses built with government funds at a development in Shiprock, said Luther Branham, director.

Branham said if HUD paid the tax, it will have to raise revenue from tenants. HUD has 60 days to pay the tax, Branham said.
ST. JOHNS (Staff) - Apache County school district taxes were set Monday at considerably different levels for different districts, with Navajo Reservation considerably different levels for $45.39.
The county total increased by about $2.9 million.
The tax rates were approved Monday by the County board of Supervisors.
The largest rate change occurred in the Chinle School district. Chinle, which began last year with a school tax of $45.39 per $100 assessed valuation, was given a $6.96 rate this year. In 1977, Chinle's rate was almost $11 more than last year. Although two of the three reservation districts received lower valuations, their tax rates were set much lower this year than last.

The biggest rate change occurred in the Chinle School district. Chinle, which began last year with a school tax of $45.39 per $100 assessed valuation, was given a $6.96 rate this year. In 1977, Chinle's rate was almost $11 more than last year. Although two of the three reservation districts received lower valuations, their tax rates were set much lower than last year. Avarid B. Hall, county school superintendent, said, because of improved budgeting procedures.

In addition, the financial problems incurred by the school district last year and the federal court decision revealed in federal and state funding sources “but the problems of the county and the Chinle school district were real,” he said.

Publicly resulting from the court battle started forces rolling to provide additional revenue for the district. Hall explained.

In addition, the school district rates, county taxpayers will be billed $6.34 per $100 assessed valuation for county and statewide taxes.

Window Rock district property owners will be billed $6.96 per $100 assessed valuation for school taxes this year. Last year's rate was almost $1 more than this year's. The 1976 figure was $17.43 per $100 assessed valuation.

The Ganado district's 1977 fiscal year figure was set at $4.25 - about $4 more than last year's $10.44 rate.

Off-reservation district taxes ranged from an increase of more than $1 for the Concho district to a reduction of about $3 in the W. Johns district.

Chinle, which last year had the largest total property valuation, placed second in the total this year. The Round Valley Consolidated district placed first with a valuation of $4.3 million this year - an increase of $1.1 million.

Chinle lost about $600,000 in valuation - dropping to $7.1 million from last year's $8.1 million. The Ganado district lost $900,000 in property value. It's 1977 fiscal year property total is $2.2 million.

Of the three reservation districts, Window Rock was the only one to have its property value increase. Window Rock property value rose about $221,000 this year. Last year's total valuation was $7.14 million.

Property valuation changes were made by the state and county assessors. In other action, the board directed county attorney J. Kendall Hansen to investigate the possibility of establishing an Inter-Governmental Agency Emergency Services agreement.

The agreement, between county government and the city, would be for control of disasters such as fires, floods and other natural catastrophes. Hansen said:

He said a formal agreement is necessary to protect the county from liabilities incurred during emergency assistance.

“Suppose some of your equipment goes to an emergency and gets burned up or somebody gets hurt,” he said.

County Manager Buzz Haws said it should be a reciprocal effort agreement. However, the agreement probably would not affect the Navajo reservation.

Haws said:

Emergency service personnel “probably would not go onto the reservation unless there is an agreement with the tribe,” Haws said.

He explained that former unofficial emergency agreements used to include the reservation but the Navajo Tribe now cooperates with Arizona during emergencies. Before the agreement becomes official, it must be approached by the Arizona attorney general, Hansen said.

Hansen said.

GALLUP INDEPENDENT
AUG 1 7 1976
Letter to the Editor

Past Effort Credited; Chinle Not Home Yet

Editor,

I'm writing this letter for two reasons: first, to set the record straight in terms of an article which appeared while I was on vacation dealing with "Chinle Schools to Start Year in Financial Black"; second, to urge continued maximum effort be directed at achieving a good decisional opportunities for all reservation public school students.

The additional funds to be received by the Chinle Public School District during the past two years.

The District will receive additional P.L.874 money, this is the direct result of efforts taken during the past two years, including legal work done by the Native American Rights Fund. The extra state transportation aid is again the direct result of efforts taken last year and particularly the result of work done by Burton Barr, majority leader of the Arizona House of Representatives. The write-off of the early payment JOM money received last spring is the result of discussion held at that time with the then BIA acting area director at Window Rock, Curtis Georgeh.

These efforts taken during the past two years culminated in the additional monies being available for the Chinle Public School District now. The implication is that these funds are the results of efforts taken since June 30 are not one naive belief.

The final and certainly the most important point I want to make, is that the Navajo people including the Chinle Public School District must not think the financial problems of reservation public schools are solved. For them, all only the beginning. As Chinle under the adopted budget students are receiving a minimum education as directed by the desire to keep the tax vote down. In no way are these students receiving equal educational opportunities in equal educational facilities as are off-reservation students.

Now that Chinle is in the book and relax instead of pursuing with diligence and vigor the achieving of equal educational opportunities for all reservation public school students.

The basic issue of whose responsibility is such education remains unanswered. In the state of Federal Government so paying to each other adequate funds needed needed to provide equal educational opportunities in equal physical facilities remains a dream. If that dream is to become a reality it will take the continued effort on everyone's part to see that the students are given a fine and equal chance.

Bob Rosessell
Round Rock, Arizona

EDITOR'S NOTE: Mr. Rosessell is former superintendent of the Chinle Public School District.
Navajo Jail 'Misrun'

By DAVID SCHNEIDER
WIDOW ROCK, Ariz. (Dine Bulletin) — The Navajo Nation's correctional system is mismanaged and some correctional officers are found to be untrained and negligent in their duties, according to a study by the International Association of Chiefs of Police (IACP).

"One of the first observations was that jailers...could not tell at once how many prisoners were in their custody at any given time or who they were," the study reported.

IACP also found lack of exercise; only one of the division jails had many supervision of outdoor exercises. The lack of standards in the distribution of bedding was also noted.

"In at least one jail no mattresses were in evidence and the officer on duty stated that prisoners had destroyed them so that there were only enough for the trustees." The report stated however, that in "other jails the mattresses appeared to be in relatively good shape." The report said that "little or no literature was available on a regular basis for inmates. When inquiry was made it was suggested that many inmates could not read and that those who did were not so inclined to read."

Wants New Division

To remedy this situation the IACP calls for the creation of a division of rehabilitation to take charge of the custody and care of inmates before trial and with the rehabilitation of convicts afterwards.

The association stated the major advantage of such a division would be the separation of police functions from custodial duties. The way it is now the police cannot with their investigative functions be concerned with the management of jails and the rehabilitation of prisoners convicted of crimes.

The five-year plan for the creation of the division and providing a budget of 2.3 million over the next five years.

The recruitment, training, and appointment of one senior custodial officer for each district with a probationary period of one year until competence had been demonstrated.

The recruitment and training of 24 staff custodial officers with one year's probation.

The appointment of qualified persons for rehabilitation research, alcoholic rehabilitation, work release and reentry work release programs.

The establishment of alcoholism detoxification centers in conjunction with the jails.

The selection and appointment of a research psychologist.

The report also found that the tribe has failed to provide adequate facilities for both non-delinquent and delinquent youth.

It recommended the creation of a juvenile rehabilitation section within the rehabilitation division.

Its functions would be similar to that of the division of rehabilitation except that it would be specifically designed to deal with the problems of young people.

A youth guidance center would be established under the authority of the juvenile rehabilitation section. Delinquent youth would reside here for a period prescribed by court order. It would also be a home for youth who are confined and treatment. Tribal health, educational and social services would be represented in giving these youth guidance services not presently designed for their need.

The report concludes its section on juvenile corrective needs stating, "The tribal government will be obliged to provide programs for non-delinquent children... and children who are truly delinquent."

"The Navajo Nation must recognize that it has small, growing and potentially harmful problem of juvenile delinquency," the study added.

(Turn to Page 6 Jail)

By DAVID SCHNEIDER

Navajo Jail 'Misrun'.

GALLUP INDEPENDENT

AUG 18 1976
Navajo Jail...

(Continued From Page 1)

"Another problem needs immediate attention if it is not escalable to proportions already in evidence in other parts of the nation generally and in other reservations specifically." The police chief said.

"When I first came here I was aware of conditions within and without the police departments that required correction and knew that I could not do it alone," Roland Dart, Superintendent of the Navajo Division of Law Enforcement said in response to the report.

"I was the one who requested the study by the police chiefs." Dart said.

"We paid $30,000 for the report knowing that its recommendations would help us get the totally professional force the Navajo Nation deserves.”

"We have already adopted and implemented some of the recommendations," he stated but added that more remains to be done.

"It is important to emphasize that the report fully recognizes the quality our 17 week recruit training school and specialized in-service training programs for evidence technicians, traffic accident specialists, and investigators," Dart said.

The study, Dart said, calls for "my training program superior to that of many police agencies of comparable size, and recommends we train Indian police throughout the Southwest." Dart stated that there were enough new mattresses for jail inmates, that prisoner exercise remains a problem for security reasons and because when the jails were built exercise rooms weren’t provided. But prisoners are taken out about once every other day by be added, and often they are assigned to outside work such as cleaning details.

"We've instituted practices now which have upgraded conditions since the IACP report was issued.” Dart said.

"Our record keeping is accurate and we know who our inmates are. General orders have been issued on the operation of the jails. A central record keeping system and a field reporting system are in operation," Dart added.

"Our jails now go through a two-week training program in order to improve their performance. Unfortunately their pay is low which doesn't give them the incentive to do the kind of job that higher pay would.” Dart said.

Changes in Navajo Police Suggested

WINDOW ROCK, Ariz. (Dine Bureau) — One of the nation's police organization has recommended major changes for the Navajo Nation’s police force in a special five year plan conducted by the international association of chiefs of police (IACP) the request of tribal chairman Peter McDonald, proposes changes in police organization, patrol manpower, operations, personnel administration, services and equipment.

The report also calls for specialized training of youth officers. The creation of a juvenile delinquency oriented program, and the institution of a juvenile system solely concerned with youthful offenders.

Roland Dart, director of the Navajo Division of Law Enforcement said he urged the construction of the Kayenta facility before a congressional committee last March. He stated that at the present time the Bureau of Indian Affairs is under a congressional directive to conduct a report to all the criminal justice facilities on the reservation and to report back the first of January.

Other organizational and manpower changes termed necessary by the study are the creation of new positions including that of operational assistant, the establishment of patrol beats in certain areas and the drawing of new district boundary lines.

Increasing patrol, the plan calls for additional training for selected personnel and provision for the use of radar to catch traffic violators.

The study proposes new programs for criminal investigations and the introduction of a case review system to ensure follow up.

The report also calls for specialized training of youth officers, the creation of a special juvenile delinquency oriented program, and the institution of a juvenile system solely concerned with problems of youthful offenders.

Dart termed the reports emphasis on the creation of programs for youthful offenders probably the most important, made by the study.

Further recommendations by the IACP are:

--- Annual manpower and personnel studies;
--- Establishment of uniformed divisions of these units along with interstation radio;
--- Purchase of new radio mobile equipment and the linking of communication equipment into the state and national data retrieval centers.
Zuni 1985-1

'Conditions Deplorable'

By ROSS BUCKER

ZUNI - A wide variety of programs are needed to close the standard of living gap between Zuni Reservation residents and the rest of the country, according to a draft of the Zuni Comprehensive Development Plan.

The report toward Zuni 1985 said that "average" living conditions in Zuni are deteriorating. Some progress has been made, but the level of living gap between Zuni and the U.S. average is not narrowing, sufficiently at all.

Zuni's rapidly expanding population coupled with an explosive expansion of housing development means more and more "people are living in homes that need repair," the report said.

"Prices for the total new housing development projects are staggering," the report said. Based on 1976 figures, construction of 1,500 dwellings on the Zuni Reservation would cost $167.3 million to build. Each unit, including street, water, sewer and site improvements, would cost $44,844 to build.

Although "rural," Zuni has not been left behind in the "urban" race for development. According to the report, 1,500 new units are needed on the reservation, the report claims. Most families are living in homes that "need repair..." "there are 983 houses in need of attention."

"Prices for the total new housing development programs are staggering," the report said. Based on 1976 figures, construction of 1,500 dwellings on the Zuni Reservation would cost $167.3 million to build. Each individual unit, including street, water, sewer and site improvements, would cost $44,844 to build.

Although "rural," planning attempts have been made by parties "individuals," the report explained that there has been no stimulation of "the total geographic and economic development approaches possible."

Tribal government "desires," the report states, develop a comprehensive map and planning system for the entire reservation. Land use and ownership patterns, building and zoning codes, a complete inventory of ground water and power needs should be included in the system, the report continued.

Also to improve living standards of tribal members parks and recreation facilities should be developed on the reservation, according to the report.

"The Zuni River and adjoined areas offer a wealth of potential," the report states. "An average of five canoe per week are used at the Zuni Comprehensive Community Center because of the dentist located at the center. An aquatic center could be built, according to the draft report. "Animal excrement pollutes and contaminates the river and in one of the causes of dysentery of children who play in the water," added the report.

Although 280 new homes have been constructed by the Zuni Housing Authority 5,000 new units are needed on the reservation, the report claims. Many families are living in homes that need repair..." "there are 983 houses in need of attention."

"Prices for the total new housing development projects are staggering," the report said. Based on 1976 figures, construction of 1,500 dwellings on the Zuni Reservation would cost $167.3 million to build. Each individual unit, including street, water, sewer and site improvements, would cost $44,844 to build.

Improvements for the 983 homes in need of repair would cost $11.8 million - $4 million, the report said.

"Construction and renovation of the houses would, in addition to providing better living conditions, provide more than 300 jobs for reservation residents each year until 1985, the report concluded.

To improve communications within the tribe and with off-reservation areas, the report said. A radio station is needed. The report noted that the Zuni Reservation has no radio station.

"A tribally produced newspaper would replace the Zuni newsletter. The newsletter, which is read by the tribe every two weeks does not contain current news," the report said.

A radio station for the future radio station should be broadcasted in approximately one year. The station will provide news, entertainment and educational programming.

A cable television station is needed because of poor television reception here. The report said. A tribe radio station would replace the Zuni newsletter. The newsletter, which is read by the tribe every two weeks does not contain current news," the report said.

"A tribally produced newspaper would replace the Zuni newsletter. The newsletter, which is read by the tribe every two weeks does not contain current news," the report said.

"A tribally produced newspaper would replace the Zuni newsletter. The newsletter, which is read by the tribe every two weeks does not contain current news," the report said.
expense of Yuma County, which would revert to the desert if one
was. If your bill passes, Yuma County will be left with a refuse
handful of people running the gas stations remaining along the
southern route between Texas and California.

I take a second step to no one in my desire to see constitutionally
viable and politically strong Indian tribal governments. I certainly
desire the consent of your bill. Indeed, it seeks to help the Indian
indians who are members of the specific tribes in question. How-
ever, I do not think that the whole real substance of the
provisions which would benefit you from your bill, and I do not
think that this is necessary.

Your bill nearly doubles the amount the indians have sought in
the negotiations for it provides that the five Indian tribes be allo-
cated 22,150 acres of agricultural land of these five Indian tribes
would happen under their own proposal to the Secretary of the
Interior. This quite different, and a submit wholly unaligned. Inci-
ding whole towns and city and dam serious damage to the
economical stability of the entire state of Arizona. In more than triple
the viable agricultural land of these five Indian tribes in your bill
would do.

Before you turn the communities of Yuma, Phoenix and Tucson
into battle wag_ALIGNstruments and eliminate hundreds of thousands of
acres of nearly needed productive agricultural land, I would hope
that you would come to Arizona to a careful of the facts and the
real impact of your bill.

Sen. Kennedy responded that my letter was not reasonable and
most moderate. He agrees that the legislative, rather than judicial,
resolution is the soundest course.

However, that is not sound in the average figure now included
in his bill, a position I now refreshing because the figures in the
bill would give the Indians three times the amount of acres which
aggregate all the land now only colonization and in the amount
the Indians demanded have requested as their share of the
Arizona Project.

I take real heat at Sen. Kennedy for a genuine willingness to re-
consider and recontemplate the provisions of your bill. I'd like to share a part
of his letter with you:

"S. 308 presents one approach to such a settlement, and it does not
seem to me to be fair. I do not think that such a bill would
be fair to the Indians. I do not think that it is a fair distribution of
the resources of the country."

As I indicated when introducing the bill on April 13, the specific
acres contained in the bill are furnished to me by the tribes. By
using these figures, I am not suggesting that they hold some special
magic. I am not committed to any ratio to more than triple
the concept of settlement through the acquisition of water rights to
irrigate partially irrigable lands."

**Indian Fishing via Boldt Order**

**Will Risk Arrest**

State Fishermen officials say they will begin
arresting Indian fishermen today who are fish-
ing in accordance with a federal judge's ruling
that allows them to fish in federal waters
under treaty fishing provisions.

"We have the authority and will enforce any
Indian fishing that is in violation of the treaty
fishing regulations," said Bill Cum-
how, Fisheries Information
officer.

The complicated de-
cision began with a
court-ordered hearing
in Bellingham, Wash.,
where Pacific Salmon
Commission officials
gave the Lummi
tribes's shares.

Lawyers for the Lum-
mi and Metlakatla
tribes argued that the
Indians were entitled
to a fair share of the
catches, and they were
denied more time to fish
than the two days al-
lowed by the commis-
ion.

Bollard agreed and
issued the order giving
the Indians three extra
days, aimed at countering a
seven-day-a-week open
troll fishery the commis-
ion had allowed.

But the commission
terminated the troll fishery
at the requests of the
Indians.

Bollard said he was
eager to see the Lum-
mis' lawyers to dis-
agree with the court's
decision this week.

As the Legislature
meets again, the
fishermen will have
two days to fish, while non-
Indians are restricted to
one day.

But Tuesday, the Ca-
adian-American com-
mision amended its
rule to prohibit treaty
fishing on the Okan-
burg, the Canadian-American commission amended its
rule to prohibit treaty
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Arizona in Turmoil
Over Irrigation
Of Indian Farmland

EDITORS NOTE: Today the Independent looks deeper into the controversial Central Arizona Project (CAP), under construction near Phoenix.

The Federal Bureau of Reclamation expects CAP to deliver 1.2 million acre-feet of irrigation water to central Arizona by the mid 1980's, primarily through diversion of water from the Colorado River.

Yesterday Steve Nickerson, in a request from Awkwesasne Notes, described the apathy towards the CAP's irrigation water. Today Cheryl Warren, Democratic candidate for the US Senate, warns that the proposed Indian water allocations are too high, and will do nothing good for Indians.

Her letter, reprinted here, was originally written to Sen. Ted Kennedy (D-Mass.). His response accompanies it, as Ms. Warren's request.

TOMORROW: Arizona Republicans Sen. Barry Goldwater and Paul Fannin comment on CAP.

Dear Senator Kennedy:

Nearly three months ago you introduced a bill in the Senate of the United States (S. 2586) which, if enacted, would give to five Indian tribes, with a population of less than 22,000, over 90 per cent of the 1.2 million acre-feet of water which the Central Arizona Project (CAP) will bring into the interior of the state of Arizona.

While Arizona has its share of natural beauty and assets, one thing we do not have plenty of, particularly in central and southern Arizona, is water. Because the surface water (mainly from the Verde, Gila and Salt Rivers) is already fully committed and the ground watertable is shrinking fast, the Central Arizona Project Act which each year would bring 1.2 million acre-feet of "new" water into the interior of Arizona.

Unfortunately, the state is depleting our reserved water supply by 2.2 million acre-feet of water each year. It doesn't take a lot of mathematical learning to appreciate that even with the Central Arizona Project Arizona's annual overdraft will still be 1 million acre feet. In short, the water that will be brought to central and southern Arizona by the Central Arizona Project is desperately needed to supply existing agricultural, municipal and industrial users and it is not enough to make up the yearly overdraft.

Your bill would run roughshod over existing agricultural, municipal and industrial users and allocate to five Indian tribes with a handful of people enough water to irrigate 211,000 acres of land. Since it takes approximately 6 acre feet of water to make land agriculturally productive in central and southern Arizona, it will take approximately 1.3 million acre feet of water annually to irrigate these lands for agricultural purposes.

Thus, since the Central Arizona Project will bring only 1.2 million acre feet of water into the state's interior, the five Indian tribes would be allocated over 90 per cent of this desperately needed water if your bill became law.

I do not write, and I don't think that any responsible person does, that these Indian tribes do not have substantial claims to water in this arid land. But to commit nearly 90 per cent of the Central Arizona Project water to these five tribes wholly ignores existing laws these tribes not to mention the disastrous effect on the state's economy.

Your bill seems purchasing $6,000 of farm land in the Yuma-Mohawk District near Yuma. The land in the Yuma-Mohawk irrigation district is some of the most agriculturally productive in the nation and the economic mainstay of one of the fourteen counties in this state - Yuma County.

I do not think that it is either morally justified or a sound allocation of benefits to attempt to improve the lot of the Indian tribes at the

A Southwest Issue

Over a million acre-feet of irrigation water will flow towards Phoenix in the mid 1980's, through canals of the Central Arizona Project (CAP).

The question is, who will get the water?

Cont'd
Navajo Uranium Hearings Set

By HOWARD GRAVES
WINDOW ROCK, Ariz. (AP) — The Navajo Tribe may be on the brink of an economic treasure trove from possible uranium deposits on reservation land in northwestern New Mexico.

Hundreds of millions of dollars could be reapèd for America's largest Indian group under an agreement with Exxon Corp.

Federal officials called the project, if approved, a milestone for the estimated 150,000 reservation Navajos.

"The whole deal is unprecedented," says Dale Itschner, Bureau of Indian Affairs (BIA) official at Window Rock.

"There's a lot of money involved," says Wayne Stephens of Billings, Mont., the BIA's project manager for the Navajo-Exxon Uranium Development.

The Navajo government sent its proposal to about a dozen major companies.

Itschner said the Navajo tribe is expected to receive an estimated $22 million annually or $8.25 million per year for no less than 10 years.

AUG. 2, 1976

Farmington Daily Times
Navajo Harvest

‘Navajo Town’ Needs More Study

WINDOW ROCK, Ariz. (Dine Bureau) - The director of the Navajo Tribe's Research office said he questions whether enough study has been done on the environmental impact of a proposed town that will be created because of the Navajo Indian Irrigation Project (NIIP).

In a statement to the Bureau of Indian Affairs, Dr. Ron Faich said the BIA-prepared draft environmental impact statement on the project even fails to mention the new community that the Navajo Agricultural Products Industries plans to build for its workers and families.

He said the town, expected to accommodate a population of about 6,000, will have some physical and cultural impact on the Navajo people, especially since another community, this one of 10,000 - 30,000, is expected to be built in the same general area if the tribe approves coal gasification.

The town in that area, including Shiprock, will make the Navajo people "a predominantly urban people for the first time in their history," said Faich. "Is anyone so naive as to think that this change is not the paramount environmental impact of all from the point of view of the Navajo people?" he added, comparing the impact that will be faced by the general Navajo population to that of the African tribes who move from their traditional rural villages to the more modern cities.

Andrew Benallie, assistant to Navajo Vice Chairman Wilson Skeet, said the irrigation community is expected to be established about five miles northeast of the Burnham chapter with 90 per cent of the community to be situated on the reservation and about 10 per cent on the other side of the reservation boundary.

The new community, as yet unnamed, will consist mostly of houses. Benallie said, with construction of the first units planned to begin in one or two years. He added that persons living in the community probably will do most of their shopping in Farmington, which, because of the new road between Farmington and Crownpoint now under construction, will only be about 30 miles away.

GALLUP INDEPENDENT

GALLUP, N.M., July 19, 1978
Millions for Navajos, Exxon Are at Stake in Hearings

By HOWARD GRAVES
Associated Press Writer

WINDOW ROCK, Ariz. (AP) — The Navajo Tribe may be on the brink of an economic treasure trove from possible uranium deposits on reservation land in northwestern New Mexico.

Hundreds of millions of dollars could be reaped for America's largest Indian group under an agreement with Exxon Corp.

Federal officials called the project, if approved, a milestone for the estimated 140,000 reservation Navajos.

"The whole deal is unprecedented," says Dale Itcher, Bureau of Indian Affairs (BIA) field solicitor at Window Rock.

"There's a lot of money involved," says Wayne Stephens of Billings, Mont., the BIA's project manager for the Navajo-Exxon Uranium Development.

Depending on which option it exercises, the Navajos possibly could receive an estimated $2 million annually or $8.25 million per year for no less than 10 years.

BIA officials say Exxon also could make millions of dollars from mining and selling uranium, if it is found.

The Interior secretary has been asked to approve an environmental exploration permit for Exxon under the agreement.

The 51,200-acre prospecting area is along the New Mexico-Arizona border of the sprawling reservation.

If uranium is in sufficient quantities, the promise of development is so great, Exxon will be required to cease lease and operations if the lease were renewed, the BIA believes could be used for mining and milling purposes.

If the Interior secretary approves the environmental impact statement (EIS), the tribe would receive an immediate $6 million bonus payment from Exxon. BIA officials say that authorization probably won't come until late December or early 1977.

Draft EIS hearings begin Tuesday in Window Rock, the Navajo capital. The BIA-sponsored public hearings will continue Thursday at Shiprock and Friday in Farmington, both in New Mexico.

The tribe will hold additional hearings Aug. 9-10 at Newcomb and the Coyote chapter house, both in the allotted exploration region.

"We're dealing with a mineral that is rather controversial," Itcher said.

"We're going to the Navajo letter of intent that as much as 100 million pounds of uranium could be present in the prospecting area. The draft statement says geological surveys of the area indicate uranium deposits.

If the Exxon agreement is approved, "the Navajos are committed to potentially massive mining and processing development of their uranium resources," says the statement.

Tribal Chairman Peter MacDonald said there may be opposition to the project from some Navajos living within the area.

"The minerals belong to all the people and not just to the people living there," said MacDonald. "We all have an interest in it."

During the first and second years of the permit, Exxon must spend $500,000 each year for exploration. In the third and fourth years, the company would pay $1 per acre for each acre remaining under the permit. During the fifth and sixth years, the work requirement is $4 for each acre still remaining.

There is no limitation upon the number of exploration blocks other than the 51,200-acre total limitation.

The mining lease would be for 10 years "or so long as the specified minerals are produced in paying quantities," says the draft EIS.

Exxon would be responsible for all exploration and predevelopment costs prior to mining.

Exxon has indicated that if it finds enough uranium, it might build four underground mines and two processing mills.

The Navajo, BIA and the U.S. Geological Survey must give their approval before Exxon can begin mining.

The New Mexico Environmental Improvement Agency, acting for the U.S. Nuclear Regulatory Commission, would conduct environmental review of Exxon's milling techniques.
AZTEC — An unexpected letter from the Bureau of Indian Affairs has left Aztec school officials once again in doubt about the future of their Indian student dormitory program.

At their regular meeting Thursday the Aztec Board of Education was informed by Superintendent Gordon King that a letter received from the BIA this week has informed the district that Johnson-O’Malley funds will be available for out-of-state Indian student tuition only.

According to the letter, the BIA has now taken the position that unless the local school officials could not reach a negotiated agreement that would be a “possibility” that Indian students will not be enrolled in the district.

A motion by board member Ken Folk, the board Thursday instructed King to inform the BIA that unless some agreement is reached, Indian students from outside the Aztec district may not be enrolled in the Aztec public schools next year.

The BIA letter was signed by Stanley Bennett, acting chief, branch of legislative liaison in Window Rock, Ariz.

King said the letters he received a call from Bennett early today and arrangements are being made for an August meeting in Aztec between BIA and local school officials.

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Crow elated over victory; vehicle tax is prohibited

By RICHARD H. GEISSLER
Of The Gazette Staff

Indians residing on reservations in Montana no longer have to pay state, county or school district taxes on their motor vehicles.

Yellowstone and Big Horn County assessors were notified by the state Department of Revenue Wednesday that they could no longer assess taxes against motor vehicles owned by enrolled members of the Crow Tribe living on the reservation.

A spokesman for the assessor's office in Billings said that up until the receipt of the notice, reservation Indians had been taxed when they purchased plates for their cars, trucks, motorcycles and other vehicles.

The memorandum sent by Dennis Burr, state property assessment division administrator, said the order was issued after the U.S. Supreme Court upheld a lower federal court decision that Indians on the Flathead Reservation north of Missoula were not subject to state taxes.

Burr told The Gazette that even though the state and county can no longer levy property taxes against motor vehicles, licenses will not be free.

"There will still be some fee charged for the license and there is a chance the junk-car fee will still be charged," Burr said.

For years members of the Confederated Salish and Kootenai tribes sold cigarettes on the Flathead Indian Reservation without buying tax stamps.

Part of the reservation is located in Missoula County and Missoula Sheriff John Moe tried to force the Indians to comply with state tax laws. The case finally ended up in U.S. District Court in Montana.

Moe lost. The state was determined to have limited taxing authority over Indians living on reservations.

A portion of the Crow Reservation extends into the southeast corner of Yellowstone County.

The rest of the reservation, including most of the 2,500 enrolled Crow living on the reservation live on the portion in Big Horn County.

County officials expressed concern Wednesday that many of the rural addresses on the reservation would be difficult if not impossible to confirm and that properly controlling the tax-free status would pose problems.

Spokesmen from the Crow Tribe were elated over the ruling and said it represented a reaffirmation of tribal sovereignty.

THE ARIZONA REPUBLIC
PHOENIX, AZ.
D. 211395 5I1. 313.233

AUG. 2, 1976

Navajos plan hearings on uranium offer

WINDBACK ROCK - The Navajo Tribe and the Bureau of Indian Affairs will conduct six public hearings in the next two weeks on a proposal by Exxon Corp. to explore and mine for uranium on the Navajo Reservation.

Exxon has already received approval from the Navajo Tribal Council to begin exploration. The BIA has been considering the proposal for two years.

Tribal officials have criticized the BIA for taking such a long time to consider the proposal, saying the tribe is to receive a bonus of $10 million over the 20-year life of the project. Tribe spokesmen say they are being forced a second year in interest because of the delays.

A spokesperson for the agency is preparing an environmental impact statement and is to be completed by the end of the year.

The six hearings will deal with the environmental impact statement.

The BIA-sponsored hearings will be Tuesday at the city council hall, Winslow, Thursday at the lying school in Chinle, Ariz.; and Friday at the community college in Farmington, N.M.

Tribe-sponsored hearings will be held at the Navajo Nation Capitol in Window Rock, Ariz., on Aug. 18 and 19 of the community council in Window Rock, Ariz., and on Aug. 11 at the Cupotla Band, H.M., chapter house.

This will be the first time that the tribe has sponsored its own public hearings on mineral development on Navajo land.
Indian tribes plant fish in Northwest

By DON HANNULA

More than 1.5 million salmon have been planted this year in western Washington streams and marine waters by 13 Indian tribes, according to the Northwest Indian Fishery Commission. That includes cooperative programs with the state Fish and Wildlife Department and the federal Fish and Wildlife Service.

The tribes also have planted 420,000 steelhead and 17,000 rainbow trout this year.

Indian hatcheries and fish-planting efforts have been growing steadily since the January 21, 1974, ruling by United States District Judge George H. Boldt that treaty tribes should have the opportunity to catch half the harvestable salmon and steelhead returning to traditional, off-reservation, Indian fishing grounds.

The most activity this year was by the Quinault Tribe, which planted 3,180,000 coho, fall Chinook and chum salmon, as well as 140,000 steelhead and 1,700 rainbow trout.

The Lummi Tribe, which has a big aquafarming program, planted 3 million salmon and 240,000 steelhead. The Makah Tribe planted 1,500,000 salmon and 2,500 rainbow trout.

Other tribes and their plants: Tulalip, 1,470,000 salmon, 30,000 steelhead and 12,500 rainbow trout; Squaxin Island, 420,000 salmon; Muckleshoot, 600,000 salmon and 1,500 rainbow trout; Port Gamble, 400,000 salmon; Puyallup, 250,000 salmon; Suquamish, 50,000 salmon; Nisqually, 335,000 salmon, and Steilacoom, 90,000 salmon.
Navajo Relocation Talk Delayed by Lease Issue

WINDOW ROCK, Ariz. (Dine Bureau) - Tribal Council deliberations on the El Paso coal contract have forced postponement of the scheduled appearance of the chairman of the Navajo-Hopi Relocation Commission to August 27.

Contacted by phone at his Sun City, Ariz. home, Hawley Atkinson said tribal general counsel George Vlassis notified the commission office in Flagstaff Tuesday that the postponement would be necessary. Arrangements were then made for an appearance on the 27th, Atkinson said.

Atkinson insisted that Navajo input will be sought in the preparation of the relocation plan. "I am on record at two chapter houses as saying the only way we can develop a successful plan is by contacting individual Navajo relocatees," he said. "We will make an intensive effort to do that."

The commission chairman further reported that a socioeconomic consulting firm will be retained to develop the plan by which Navajo and Hopi will be relocated in settlement of their land dispute. He said the firm "must be objective and yet have an understanding of the upheavals that will go on."

Anthropologist Thayer Scudder will be contacted for advice in selecting the consulting firm. Atkinson said Scudder has testified before congressional and federal court hearings that forced relocation on a large scale would cause grave social and cultural disruption among the relocatees.

GALLUP INDEPENDENT
AUG 18 1976

ARIZONA ROUNDUP

 Vermillion Water For Indians Costly Item

The Phoenix Gazette
PHOENIX, ARIZ.
D, 127,306

W-M Water For Indians Costly Item

Yuma - Shifting down the Vermillion Water project to pump water over to Indian areas would cost $5 million to $10 million, a Yuma County official says.

Sen. Edward Kennedy, D-Mass., has proposed shifting the project, paying for the farmers and landowners and relaxing the water to five central Arizona tribes.

County Manager Gene Brassel presented the Yuma County Board of Supervisors Monday with a cost analysis of the proposal, as prepared by the U.S. Bureau of Reclamation. Anticipated costs include $223.3 million to purchase 11,000 acres of irrigable land and 17,000 acres of privately held, non-irrigable land.

The federal government would lose its $81.9 million investment in the irrigation system and the district would be paying up investments amounting to $94.4 million, the report said.

It is also expected to doom the farming towns of Roll and Walton and cost more $2.3 million to relocate about 5,000 persons in the district.

Hearings on the Kennedy bill are to begin Aug. 19 in Washington. Yuma County spokesmen and a number of landowners will testify at the hearings.
DENVER (AP)—Indian tribes do not have the power to deny female members rights guaranteed them under the U.S. Constitution, the U.S. 10th Circuit Court of Appeals ruled Monday.

The opinion stems from a case in which the Santa Clara Pueblo in New Mexico refused tribal membership to the children of a woman married to an outsider.

The appeals court overturned a New Mexico U.S. District Court which said the tribe was entitled to define its membership.

The pueblo in 1939 adopted an ordinance granting membership to children born of marriages between male members and non-members. The same privilege was not extended to females marrying outside the tribe.

The court, in an opinion written by Judge William E. Doyle, said the ordinance was passed because "the increase in mixed marriages produced concern about the enlarged demands for allocation of land and other tribal resources."

Equality guarantees of the 1968 Indian Civil Rights Act are like those of the 14th amendment to the constitution, the court said.

They are more important than a tribal rule adopted because of "practical economic considerations," the judges said. The district court had said restricting the pueblo's ability to deny tribal membership would put its culture and economic survival at risk.

But Doyle wrote that if the mixed marriages caused economic difficulties, the problem "could have been solved without resorting to discrimination — by simply excluding the offspring of both sexes where the parent, either male or female, married outside the pueblo."

Julia Martinez, a Santa Clara, brought the case to court. She is married to a Navajo. They have lived at the pueblo for 25 years and have reared eight children there.

The tribe denied the children membership although they speak the native language and practice the traditional religion.

Corruption predicted in mining Navajo land

By REA PHOENIX

PHOENIX, ARIZ. 211,962 SUN.

AUG 6, 1976

The Navajo approved an agreement two years ago permitting Enron Corp. to explore and mine for uranium. Geologists have said there may be 10 million tons of uranium in the sparsely settled area.

Testimony from Thursday's hearings will be used in an environmental impact statement that will determine whether the Interior Department approves the agreement.

The final hearing will be held in Flagstaff, Ariz.

An additional hearing at the hearing claimed the tribal government will have a great deal more change to become a government that is elected, especially once the tribe has an elected council. The tribe will make decisions on more than 10 million over the life of the mine.

Most sections reviewed a report showing community in the area for the Navajo government to develop the uranium and to prepare for investigation of the tribal government.

State laws provide for tribal approval of the agreements, so if the tribe approves, the agreements have been indicated for approval.

"Let us make sure that the agreements and the hearings are not to be destroyed, that they will be continued for 40 years," the agreements will only led to disaster.

Fifteen percent each of the Navajo and Apache all were against the agreement. Most of the Navajo live in the Navajo area, which will be within the uranium mining region. Apaches and they have worked in uranium mining and have some experience in the area.

The same town was physically from the deposition.

Larry Krueger, a member of the tribe and member of the Navajo Nation Council, said the tribe's future would be dangerous for such epidemics.

"I think the problem more important than material things, particularly, is the fact that the fair way was possible and the Navajo government was going to approve this agreement so that they can live in peace."
Tribal Legal Aid Budget Expands

By HOWARD GRAVES
Associated Press Writer
WINDOW ROCK, Ariz. (AP) — The budget of the Navajo tribe's Legal Aid Department is growing.

Tribal records show the department's legal fees budget jumped from $3,000 a year in 1974 and 1975 to $50,000 for fiscal year 1975-76. Legal Aid's total budget increased from $117,694 in 1974 to $205,919 for fiscal 1976.

Director Bruce Charles, who formerly worked in legal aid services in Albuquerque, said the $3,000 in legal fees for referral attorneys were "totally ridiculous. I originally asked for $100,000," for fiscal 1976. He said that when he became Legal Aid director about a year ago, "I tried to make the program as effective as possible. It's a service the tribe feels is necessary."

Charles said his office has represented about 150 Navajos in various civil and criminal cases.

Charles said there was nothing strange about the use of tribal funds for hiring off-reservation referral attorneys. He said the money is used to hire attorneys for legal work that can't be handled by his small staff.

He was asked about the use of tribal Legal Aid money to pay attorney fees for tribal officials who pleaded guilty to embezzlement.

"There was nothing more to this than in the public defender system," Charles said.

The tribe paid $2,500 in legal fees for a one-time executive convicted for embezzling tribal property.

Tribal documents also show that Legal Aid paid $555 to a second Phoenix attorney, Paul Eckstein, to represent a second tribal official earlier this year.

Eckstein payment was approved by Perry Allen, executive administrative assistant to MacDonald.

Eckstein, a Navajo in private practice at Window Rock, was listed to receive an estimated $500 to represent Edward Paul Tso, director of the Navajo Office of Manpower Administration, who was sentenced to one year's probation, $1,500 in financial restitution and to contribute six months of personal service to a tribal agency.

The Eckstein payment was approved by Perry Allen, executive administrative assistant to MacDonald.

Louis Denetsosie, a Navajo in private law practice at Window Rock, was listed to receive an estimated $500 to represent Edward Paul Tso, 33, also of Window Rock.

Denetsosie, an assistant director of the Navajo Office of Manpower Administration, was sentenced to one year's probation, $1,500 in financial restitution and to contribute six months of personal service to a tribal agency.
WHITE CONE, Ariz. (AP) -- A Bureau of Indian Affairs contractor has auctioned more than $1 million worth of U.S. government cattle to his business partner and other associates in the past four months at 73 per cent of their value, authorities said.

Neither the BIA nor the contractor advertised the auction at government pens here to reduce livestock grazing on land designated for joint use by the Navajo and Hopi tribes.

The contractor, W.D. Baker of Joseph City, acknowledged the sales to his partners and other associates Tuesday, but denied they received favoritism.

The solicitor general will investigate for possible conflict of interest, said a BIA official in Albuquerque.

BIA records at Flagstaff show cattle, horses, sheep, and goats bought from the Navajos for $1,178,000 were sold for $905,000 since April 7.

"If Baker has a conflict of interest, we will of course bring that to a screeching halt," said BIA contracting officer Larry R. Ware.

Baker purchases the Indian livestock, then auctions them. Eugene A. Snyder, BIA soil scientist in charge of the government livestock pen at White Cone, said he asked for an inquiry two months ago, and was told by his superiors that "everything is clean."

Snyder reported that Victor Williams, Baker's partner in a Joseph City livestock dealership, is the largest buyer of government livestock auctioned by Baker.

Baker receives $79 a day under his BIA contract, plus a 4 per cent commission on the auction sales. BIA records show he has received more than $43,000 in the past four months.

"What could be wrong with (Baker & Williams Livestock) leasing Rita Blanca a pen to put their cattle in?" Baker said.

Baker said he also has had private business dealings with each of the other buyers to whom he auctions livestock at White Cone.

Baker receives $79 a day under his BIA contract, plus a 4 per cent commission on the auction sales. BIA records show he has received more than $43,000 in the past four months.

"I hired out to do a job and I've been doing my job," said Baker. "I set them in (start the price) where I think there's a margin of profit left, and what the buyers do is strictly up to them."

Word of the auctions is spread "by word of mouth and telephone, and one thing and another," he said.
Approval of Interior Secretary Needed

Navajos OK New Coal Lease

WINDOW ROCK, Ariz. (AP) — The Navajo Tribal Council has approved a renegotiated lease with El Paso Natural Gas Co. and Consolidation Coal Co. for coal mining on 40,000 acres in the Burnham, N.M., reservation area.

The 49-11 vote climaxed almost a week of discussion and represented a victory for the administration of Tribal Chairman Peter MacDonald.

The new lease must be approved by the secretary of the Interior.

"As leaders, we have responsibility and must put politics aside in matters as important as this," MacDonald told the council just before the Friday vote. "I believe this lease protects our people, our land and our resources."

He said the lease was much better than any previous lease for mineral development negotiated by the tribe, and may be the type of lease that Indian tribes throughout the country will use as a model when negotiating for development of their resources.

Tribal officials said the renegotiated lease represents a better deal for the Navajos than the previous lease with El Paso. That lease, negotiated in 1965, had two more years to run.

The Navajo Nation initially would receive $5.6 million as a bonus royalty payment from the company. The payment is due within 10 days after the lease is approved by the Interior secretary.

Under the lease, the tribe would receive 55 cents a ton for the coal mined and sold, or eight percent of the price of coal EPNG receives, whichever is greater.

In the previous lease, the price for coal to the tribe had been 20 cents a ton if it was sold on the reservation and 30 cents a ton if the coal was sold off the reservation.

The new proposal would also require EPNG to:

- Pay the tribe $1.53 per acre for a total of more than $20,000 per year for the first seven years, a stipulation the tribe hopes will encourage EPNG to begin mining soon.
- Pay the tribe $10 per acrefoot for any water used in the mining operations.
- Give the tribe more control over land reclamation and environmental protection.

The resolution accepting the companies' offer said the lease improved the Navajo position "both economically and environmentally." The lease includes a Navajo preference hiring clause.

The lease also calls for relocation of some 45 Navajo families, who will be compensated for having to move.

A number of Navajos from the Burnham and Shiprock areas, who opposed development of the land in these regions, attended the tribal council session during most of the week-long debate. When the council recessed some of them protested the decision.

The vote was on a role call, which is unusual for the tribal council. Fourteen council members were absent.

The actual key vote came Thursday when the council, voting 26-22, defeated a move by those opposed to the lease to have the resolution tabled and delay the action indefinitely.
Apaches Joining Treasure Hunt

MESCALERO (AP) — The Mescalero Apaches are getting into the Victorio Peak treasure act. Of El Paso employs him to explore, excavate and retrieve the area of the missile range has been New Mexico's most publicized missing treasure story for many years. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers.

The Mescalero Reservation for awhile in the 1870s. Some Apaches gathered loot from his camping places. He and his raiding party have been known by the Army as one of the most publicized legends.

Newman apparently is recognized by the Army as one of the legitimate treasure claimants, and he claims to have seen the treasure in a cave at Victorio Peak. Newman confirmed today that the tribal council has authorized a contract with Newman who is president of Treasure Finders, Inc. Mescalero President Wendell Chino was not available for comment.

Newman said the contract provides that he is to bear all expenses related to the search, and is to receive 20 percent of any treasure following discovery. Newman said the contract says that the Mescalero Apache Tribal Council does hereby authorize the President of the Mescalero Apache Tribe and Treasure Finders Inc. for the recovery and sharing of said treasure of Chief Victorio.

For a long time the Army has been trying to recover the fund, but has not had much success. According to Newman, the Army has indicated it will allow entry by claimants in an orderly manner. The claimants have been preparing for a scientific search of the peak, to be conducted by the Stanford Research Institute, on behalf of all claimants. The search would aprove electronic and instruments designed to determine if there is any gold cache on the peak. The electronic search was postponed earlier this summer. A new date has not been set.

Indian' defined for BIA policy

The office of the Commissioner of the Bureau of Indian Affairs (BIA) announced in the Area Offices recently that during the past several months, an intensive study has been made of the statistical definition of Indian. In terms of the present policy and the statutory definition in the Indian Reorganization Act, June 18, 1934, definitions for sharing the proceeds of such treasure would be used.

Effective April 20, 1976, the definition of Indian as stated in Section 19, Indian Reorganization Act, of June 18, 1934, 25 USC 479, was to be the criteria used in recognizing as individual for the purpose of Indian preference in certain personnel actions in the bureau. Indian means persons of Indian decent.

1) Who are members of any recognized Indian tribe now under federal jurisdiction?
2) Who are descendants of such members who were, on June 1, 1934, residing within the present boundaries of any Indian reservation;
3) All others of one-half or more Indian blood;
4) Eskimos and other aboriginal peoples of Alaska.

An individual meeting any one of the above criteria of the statutory definition, will be afforded preference in personnel actions filling a vacancy by a promotion, reassignment or lateral transfer, in the bureau. This policy will not apply to initial hiring until a new Schedule A Appointment Authority has been removed from the Civil Service Commission. Employees will be responsible for providing the Personnel Office with cert.

The commissioner urged everyone where there were employees, to contact him to request information on this subject.

The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers. The state government, the U.S. Army and other officials and agencies have been involved in dealing with treasure seekers.
Forumbngton (N.M.) Daily Times Thursday, August 19, 1976...3A

Taxes Said

By SCOTT SANDLIN
Daily Times Staff
A University of New Mexico professor says Indian tribes, particularly the Navajos, should consider payroll tax, a severance income tax and taxes on resource extraction to provide revenue supporting governmental services.

The remarks came from economist Dr. Gerald Boyle during the first of two forums Wednesday sponsored jointly by the New Mexico Humanities Council and Navajo Community College on state taxation on Indian land.

Boyle, who has studied the economic status and tax alternatives for the tribe, was one of 11 economists, attorneys and humanists at the panel discussion attended by about 40 people.

Boyle suggested an internal payroll tax as a more effective form of generating revenue than a sales tax, since only 10 per cent of Navajo consumer purchases are made on the reservation.

He also said a change in the economic viability of coal, uranium and other natural resources in recent years made tax possibilities "almo. endless."

But an afternoon speaker, Sharon Williams of the Navajo Tribe's newly formed tax division, said future leases between the tribe and industry could tie exemptions that hinder the tribe's ability to tax.

She used the lease with Arizona Public Service Co. (APS), which includes an exemption for up to 30 years, as an example. She said the exemptions were "unconscionable."

Graham Holmes, an attorney and title examiner for the Navajo Land Administration, said future leases between the tribe and industry could tie rent to an escalation clause.

In addition, he also said the state is "peeling away at the tribe's sovereignty with taxes. They are trying to find a crack or hole to broaden their tax base."

The question of state taxation of leasehold interests on Indian lands hinges on the perennial question of jurisdiction, he said. Since the state has jurisdiction of non-Indians on Indian reservations, the state has used that concept as a wedge with taxation, he said.

The tax area, said counsel Joe Little, director of the Navajo Indian Tax Study Commission, needs to be continued head-on to be resolved and close the legal gap.

An attorney who drafted the original version of House Bill 19 on taxation of leasehold interests on tax-exempt lands said the original bill was clear on the property tax question.

The (House Taxation and Revenue) committee's position was that the issue would have to be decided sooner or later by the courts," said John Jasper, consultant to the committee on the bill. "The draft bill clearly states those questions."

He said amended versions of the bill took a neutral position.

The legal issue tied up with the question of state taxation of leasehold interests on Indian lands is interference with a tribe's right to govern itself, he said.

The compromise measure finally passed by the legislature is "intentionally unclear and vague," he said.

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Mrs. Blackwell said the state law encroaches upon federal authority.

"The federal government has absolute power to legislate over Indian affairs, and state law generally is not applicable to Indian lands," she said.

The discussion, moderated by Navajo Community College economists professor Phil Nelson, drew a crowd comprised primarily of persons with vested interests in the taxation question. They included State Reps. Boyd Scott and Jerry Bond, representatives from WESCO, Utah International, APS, El Paso Natural Gas, a contingent of Pueblo Indian officials, including the governor of Laguna and Cochiti pueblos and members of the All-Indian Development Association; officials from the Navajo Tribe's tax department; and members of local civic groups.

Source of Indian Revenue

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Seneca Nation, N.Y. Sign Land Pact

The first pact between the state of New York and a sovereign Indian nation since the early 1800s was signed this week on the Allegany Indian Reservation in Cattaraugus County.

The agreement makes 795 acres of land available to the state for construction of a key link of the Southern Tier Expressway. Under the agreement, which was signed by State Transportation Commissioner Raymond T. Schuler and Seneca President Robert Hoag, the Seneca nation will receive 750 acres of land within Allegany State Park, and 45 acres of private land to be purchased by the state from local property owners. The nation itself will receive nearly $2.25 million from the state and individual members of the nation will share a total of $1.3 million.

The agreement clears the way for the state to begin construction of a 16-mile section of the expressway between Allegany and Salamanca, which will connect with the already-completed Salamanca to Jamestown section.

Raymond Hardy, special assistant to Gov. Hugh L. Carey, presented Hoag with a letter from Carey in which the governor said he hoped the signing would "signal an even greater area of cooperation in the future from which all of the Senecas and all of the people of New York will benefit."

The Changing Navajo Culture

Extensive industrial development on the Navajo Reservation is almost certain to break down the tribal culture, just as a researcher says, but that isn't necessarily a revolving prospect since the alternative is the poverty inherent in a pastoral society.

"How much can this area take?" asked Ronald G. Faich, Navajo Research and Statistics Center director, at a public hearing in Window Rock on a draft environmental impact statement for a uranium mining and milling operation that could bring the Navajos more than $400,000.

He added that the "pressures and disciplines" on Navajo culture from uranium development and other industrial and agricultural developments "can't be conveyed" in an environmental impact statement. Faich apparently is suggesting that the Navajo Reservation be maintained as a living museum of a colorful people untouched by technology.

To be sure, the Navajos have a desert culture, but one that has changed over the years, purely for the better in other ways. The Navajo silversmithing so admired around the world doesn't go back to the dews of time, but was introduced by Spaniards exploring this area a few centuries ago. Navajo culture also changed when the horse, also introduced by the Spaniards, was replaced by the pickup truck.

The Navajo culture today is considerably different from the culture of a century ago. Whether as a result of uranium finds or some other development, the culture probably will be something different still a hundred years in the future. After all, culture commonly is an evolutionary process, except among primitive peoples hopelessly isolated from contact with other societies.

It is to be hoped that the Navajos can combine the best of their traditional ways with technological change — as they have done rather successfully in the past — to come up with a culture that is uniquely Navajo.

In any event, the Navajos should not be frozen in time and denied the advantages of industrialization simply because non-Indians find them so fascinating.
A federal judge ordered Indian activist Bob Satiacum yesterday to remove his smoke shop, bar and other controversial business enterprises from Puyallup tribal land in Tacoma within two weeks.

U.S. District Court Judge Walter T. McGovern issued a preliminary injunction against Satiacum and his brother Charles in a lawsuit brought against them by the tribe and its tribal council, which accused the brothers of occupying the land by force without having signed a lease.

The order will be in effect only until the suit goes to trial. But due to a heavy backlog of civil court cases, a trial of the case on its merits isn't likely to occur for several years - if ever.

The defendants' lawyer, Jack Tanner, said afterward that the ruling won't mean the end of the business empire which Bob Satiacum has built on the reservation - and which has embroiled him in running legal battles with other tribal members and the U.S. government.

"It's going to come as a shock to some people," Tanner predicted with a chuckle. "I imagine Bob will pop up in business on the reservation but not on tribal land." It's likely to be on nearby land that Satiacum or his family owns on the reservation, he added.

Judge McGovern ruled that the Satiacums are occupying the tribal property illegally. But he said the brothers may be entitled to some amount of compensation for the buildings and improvements they have put on the property since 1971.

During a court recess, Tanner and lawyers for the tribe, Laurence and Sharon Finegold, then agreed that the Satiacums will vacate the property within two weeks and take all fixtures and other movable property with them.

Then, either the judge will require the tribe to post a bond based on the value of the remaining permanent structures, or the parties will attempt to negotiate for the purchase of it by the tribe.
Klamaths draft wildlife plan

By BILL CHIDESTER
of the Oregonian staff

Preservation of the deer population and regulation of Indian hunting practices are the main provisions of a new fish and wildlife management plan drafted by the Klamath Indian Tribe for its members on the old Klamath Reservation.

Tribal officials and advisers explained the purpose and provisions of the plan at a news conference Thursday in Portland.

Charles Kimbol, tribal chairman, said the plan was adopted 120 to 13 by the tribe's general council.

He said the Klamath Indian Game Commission will enforce the plan and punish violators. The plan pertains only to tribal members, on the 1954 rolls, hunting on the 1.2 million acres of the former reservation which is part of the Winema National Forest.

"This is truly a great event in our tribe's long history," said Kimbol.

He noted that federal sanction and supervision of the tribe was terminated in 1954, but in a 1974 court case, the U.S. Ninth Circuit Court of Appeals held that the Klamaths have hunting and fishing rights on the former reservation.

Tribal members are not subject to state law when hunting or fishing on the former reservation, he noted.

But the lack of state regulation over Klamath Indians on the reservation does not mean there will be a lack of effective regulation. The Klamath Tribe is able to regulate its tribal members far more effectively than can the State of Oregon," he said.

Joseph F. Coburn, director of the Pacific Northwest Indian Program, estimated the deer population on the former reservation has been reduced from 30,000 in 1961 to 9,100 in 1974, due to overhunting by non-Indians.

Charges that the Indians are responsible for the decrease in the deer herds have never been proved, said Charles Wilkinson, University of Oregon law professor and tribal adviser.

Further defense of these charges is not an underlying theme for the fish and game management plan, he contended.

One provision of the plan is that tribal members will be allowed to hunt no more than 7.5 per cent of the deer population during the year beginning Sept. 1, 1976. Larry Safley, wildlife biologist for the tribe, has recommended that annual harvest of the deer population should not exceed 22 per cent, if the herds are to be preserved, said Kimbol.

Other provisions are:
- Antelope hunting will be closed to tribal members, to encourage conservation practices by the state.
- A road closure program by the U.S. Forest Service will be adopted.
- Tribal game wardens will be appointed to enforce the plan, and violations by non-Indians will be reported by the game wardens to state and federal officials.
- A tribal court will hear violations.
- Tribal wildlife conservation programs, directed by Safley, will continue on the old reservation.
- The plan will be sent to the Oregon Fish and Wildlife Commission, said tribal officials. "If the state doesn't accept the plan, we may have to revise it," said Coburn.

Kimbol said the commission last year rejected the tribe's proposals for hunting regulations on the old reservation, and Wilkinson said the tribe's experience with the commission "has been frustrating."

"We would hope the state will adopt a similar fish and game management practice," Wilkinson said.

There is no implied threat here for litigation with the state," Wilkinson said he hoped any differences with the state Fish and Wildlife Commission could be worked out "at the bargaining table."

Sid Lezak, U.S. attorney for Oregon, said the ramifications of the game management plan "go beyond hunting and fishing."

He said the plan "focuses attention on the identification of the Klamath Tribe and the "long road back" for social and economic direction after "heavy-handed methods" used in the past by the U.S. government.

He said he was "delighted to see the Klamath Tribe use this game management plan as a method toward the conducting their own affairs."
Three members of United Tribal Youth examine the van they use to attend Indian gatherings and recruit members to the group, organized to build Indian self-esteem. From left are: Rudolph Tartsah Jr., Anadarko; Theron Starr, Clinton, and Gary Tsoodle, Anadarko. (UPI Photo)

Indian Group Fights 'Negative Problems'

By KAY McCARTHY

United Press International

Indian teenagers and young adults have formed a new group they hope will spread across the country to fight the "negative problems" confronting them.

United National Indian Tribal Youth or UNITY urges Indian youths to lift their self-esteem and preach positive thinking similar to advice from Norman Vincent Peale.

UNITY executive director J.R. Cook, 37, of Weatherford, said the group seeks to interest Indian youth in planning what they will do with their lives.

"The part we identify with is the tomorrow, the future," he said. "There are so many negative statistics, dropouts, unemployment, poverty, a high incidence of alcoholism. The proportion of Indian people incarcerated is way out of line."

Thoughts for building self-pride are listed in a UNITY newsletter:

"I am a valuable worthwhile person worthy of the respect of others. I have a positive expectancy of winning and take all setbacks as temporary."

"I am kind, gentle and compassionate with myself. I easily express my ideas and know that others respect my point of view."

Cook says UNITY tries to increase Indians' participation in school activities and "assist in dealing with negative peer group pressure."

UNITY groups have formed at Weatherford, Elgin, Carnegie, Mountain View, Hobart, Geary, Canton and Seiling. Some groups meet in schools and have faculty members as sponsors.

The members plan to sponsor a band and present an Indian puppet show at the American Indian Exposition in Anadarko Aug. 6-14. In March they held a state conference in Anadarko.

Cook, who says he is at most one-sixteenth Cherokee, was an assistant basketball coach at Southwestern State University at Weatherford and worked with the Upward Bound program there for 10 years.

He then served as project director for a dropout prevention and cultural enrichment program funded by the U.S. Office of Education, Title IV, Indian Education, for a year, ending July 1. UNITY grew out of the Title IV program, but now he hopes no federal funds will have to be used.

"We are striving to do without a federal grant and at the moment we're about $11,000 in debt," he said.

Some of the money was spent to buy, decorate and furnish a bright red, white and blue van members use to travel around the state and on out-of-state trips to Indian gatherings.

UNITY was able to borrow the money through assurances by its board of governors, who are adults active in Indian organizations in Oklahoma.

"This shows that we were convinced of the value of it," Sammy Tsewayne White, board president, said. White, who wears two long braids, is a staff member at the Native American Center in Oklahoma City, writes two weekly columns in The Oklahoma Journal on Indian matters and co-hosts an Indian television show.

Gary Tsoodle, 17, of Anadarko, a Kiowa-Apache, said UNITY offers help for youths with such problems as a bad home life.

"They try to see you on the same level and can say 'I know what you're talking about,'" he said.

"We are striving to do without a federal grant and at the moment we're about $11,000 in debt," he said.
IN THE INNER CITY

By Edward H. Blackwell
of The Journal Staff

The name hasn't been selected for what is believed to be the first newspaper in the Milwaukee area to serve the Indian community. The paper's first edition was published July 10. The second edition is expected to be distributed soon.

Lee Thundercloud, a member of the Indian Community Newspaper Committee, which publishes the paper, said one of the reasons for the delay was technical problems in printing the paper.

The Indian Urban Affairs Council, an organization of Indian groups serving the metropolitan area, is underwriting the cost of publication. Thundercloud said.

Half Live Here

It is estimated that about half of the state's Indians live in the Milwaukee area.

"There is a need for the paper because there are a lot of issues involving Indians that the Indian people should know about," Thundercloud said.

The paper should let people in the Indian community know what services are available and provide a better means of finding out what issues they should be concerned about, he said.

"And besides, it gives a voice to the Indian community," Thundercloud said.

In the first edition, readers were asked to send suggestions for a name for the newspaper. About 30 were received. Thundercloud said.

The names will be published in the next edition, and readers will be asked to vote for their favorite. The name receiving the largest number of votes is the one that will be given the newspaper.

The paper's staff hopes people in the Indian community will contact the paper if they have news of interest to the community. The number to call is 933-4100.

The contributions Catholic schools have made here and in other cities to the educational success of blacks and other minorities have not been widely publicized.

In the June edition of Psychology Today, T. George Harris, editor in chief, wrote that "one of the hidden facts of ghetto education has been the black success in Catholic schools... Around the U.S. poor families, not just middle class types, wait for months to get their children into parochial schools in ever increasing numbers."

True Here

This is true in Milwaukee. All of the Catholic schools in the inner city and community schools, former parochial schools, all report waiting lists.

Harris said there was a deep irony in the situation. "Their success rate is very high and their cost is quite low, a fraction of the cost per pupil in public schools."

The big difference in cost comes not as much from the lower salaries paid the priests, nuns and lay teachers as from the low overhead of the church operated schools, Harris said.

This is because they don't have the increasing bureaucracies that burden the public school systems, he said.

One of the troubles is that while nobody disputes the success of these schools, which incidentally have an exceptionally high number of anti-Catholic students, few help them when they are on the edge of insolvency.

INDIANS ASK HUNTING LIMIT

Members of a newly formed Klamath Tribe Game Commission asked the Oregon Fish and Wildlife Commission Thursday to limit hunting by non-Indians in the Winema National Forest.

While the tribe limits Indian hunting in order to build up deer and antelope herds, Charles Kimbel, tribe chairman, said, during a Portland press conference that the tribe was determined to "restore our land to its former bounty." He said the Indians would harvest only 7.5 percent of the deer population although an Indian-born wildlife biologist said a 22 percent harvest would fall within good conservation practices.

Clarifying that the new tribal regulations would apply only to Indians, and that Indians would not trespass on private land without permission, Kimbel asked the state commission to set aside past misunderstandings and cooperate with their conservation efforts.

"One of the saddest chapters in the history of the Northwest has been the failure of state wildlife agencies to cooperate with Indian tribes," Kimbel said. "Rather than work with us, they have chosen to fight us at every turn."

...That misunderstanding is that state management is somehow superior to tribal management," he said.
ADULT EDUCATION

House aid awaited on Indian program

By NANCY PAULU
Minneapolis Star Staff Writer

The future of the Minneapolis Regional Native American Center's adult education program is in doubt because the U.S. Office of Education has not allocated money for the program to continue.

But there's one ray of hope, said Ervin Sargent, executive director of the center at 1530 E. Franklin Av. Some special federal legislation was approved this week by the House Education and Labor Committee.

The Minneapolis center's program, which serves more than 200 persons, was paid for last year by $62,500 from the federal office of education under the Indian Education Act.

SARGENT SAID the program, which has been operating for a year, enabled about 200 adults to enroll in high school equivalency courses. Fifty-five received their equivalency diplomas last year, Sargent said.

However, Sargent said, he learned this week that the office of Indian Education (a division of the office of education) received more applications this year than it did last year. Consequently, 20 Indian groups that received money last year won't be getting any this year, he said.

The legislation, which tentatively is scheduled to go to the House floor next week, would authorize $2 million to enable 20 programs around the country to continue operating, according to Kenneth Fredgren, an administrative assistant to Rep. Berkley Bedell, D-Iowa.

(Bedell's office, along with the offices of Sens. Hubert Humphrey and Walter F. Mondale and Rep. Donald Fraser, all Minnesota Democrats, has been urging the U.S. Office of Education to continue supporting the Indian programs.)

FREDGREN SAID the legislation also provides that $500,000 should be made available immediately so that the 20 programs can continue operating until the $2 million actually is appropriated.

Sargent said the Minneapolis center's adult education program staff includes a director, a secretary, two community resource aides and four or five instructors. The staff "will continue working for another week or two," Sargent said. "Then they'll be laid off until more money comes in."

The center, which opened May 4, 1974, provides recreation, manpower training, education and library services to Indians living in the Minneapolis-St. Paul area. The center's main educational budget of $170,000 would not be affected by the office of education's decision.
BIA Ready to Audit Tribal Data

Journal Washington Bureau
Washington, D.C. — The Bureau of Indian Affairs (BIA) is ready to audit the books of the Lac Court Oreilles Indian tribe, the commissioner of Indian affairs told Sen. Gaylord Nelson Wednesday.

But Morris Thompson, in a letter to Nelson, said that if for some reason the bureau was unable to conduct the audit, it would help the tribe to develop procedures "to insure the integrity of the system to disperse federal funds."

Nelson, Rep. David Obey (D-Wis.) and Sen. William Proxmire (D-Wis.) had asked Thomas Kleppe, secretary of the interior, what the agency was doing to set up an accurate system to account for federal funds received by the tribe. The BIA is part of the Interior Department.

US Atty. David Mebane of Madison had recommended setting up a new accounting system after an investigation by his office and the FBI into allegations involving the misuse of federal funds on the reservation.

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In his letter to Nelson, Thompson said that if for some reason the bureau was unable to conduct the audit, it would help the tribe to develop procedures "to insure the integrity of the system to disperse federal funds."
Indians set to take their fight for rights to Congress, courtrooms

American Indians are ready to take their continuing battle for greater self-determination into the halls of Congress and the nation's courtrooms.

That was the clear message delivered by seven Indian panelists who spoke at a session of the American Bar Association Section of Individual Rights and Responsibilities, at Atlanta last week.

According to Alan B. Parker, an attorney for the American Indian Law Center in New Mexico, the government has forsaken its discredited policy of trying to force native Americans to assimilate into American culture and of terminating recognition of their Indian tribes (a policy begun in the 1900s).

Now, he said, Congress has begun to recognize that self-determination for Indian tribes is the right course of the future.

As evidence of this shift, Parker cited the work of the year-old congressional Committee on Problems of the American Indian, composed of three congressmen and five Indians.

He said the committee will recommend major revisions in the government's policies toward Indians—including amending the rules governing federal assistance programs to give Indian governments equal access with state and local governments to federal grants-in-aid.

The impetus for changing federal policies toward Indians has come primarily from the Indians themselves, according to panelist Morris Thompson, commissioner of the Bureau of Indian Affairs. In response to demand from Indian governments, he said the BIA has sought to develop expertise which Indians need to deal with increasingly complicated issues of resource development, water rights and conflicting jurisdictions between state and Indian governments.

Several panelists underscored the importance of training more Indians as professionals, particularly as lawyers. "Indians now realize that they themselves must make decisions affecting their land and people," said Thomas Fredericks, director of the Native American Rights Fund. "We must not allow the BIA or other branches of the federal government to be responsible for us. We have to look out for ourselves."

To demonstrate the increased involvement of Indians in professional fields, Richard LeFromboise, president of the American Indian Law Student Association appeared on the panel. He announced that on recommendation from his organization, the ABA Law Student Division adopted a proposal to require all law schools in states with significant Indian populations to provide for some Indian training—"at least a course or seminar on Indian law."

The proposal will be presented to the ABA Board of Governors for action.

Other panelists included Rodney B. Lewis, chairman of the Committee on Problems of the American Indian; William H. Grandon, chief judge of the Gila River Indian Community in Arizona; W. Richard West Jr., a Washington, D.C., attorney; and moderator Richard Trudell, director of the American Indian Lawyer Training Program at the University of New Mexico.
Tribal business 'confused'

By FLYNN J. ELL
Of The Gazette staff

Official Crow Tribal business since July 1 may or may not be official.

The protest of Chairman Patrick Stands Over The Bull's reelection May 8 still lies smoldering in federal district court in Billings.

Stands Over The Bull, who has been sworn in and working since July 1, said Wednesday that his opponents "haven't got a leg to stand on" and that he isn't taking seriously a suit filed in federal court.

But an attorney for a second slate of Crow officials elected June 12 said the suit filed July 23 is serious.

"If it wasn't serious, I wouldn't have filed it," said Billings Attorney Frank Kampfe.

Kampfe represents a second set of Crows headed by Jiggs Yellowtail, who claim they were duly elected following June voting, scheduled by the Crow election board after hearing protests.

Yellowtail won without opposition in a race which Stands Over The Bull ignored.

The suit charges that the Department of Interior through the Bureau of Indian Affairs has interfered in the Crow election process by overruling the election board of the Crow Tribe, a sovereign nation.

The BIA, acting on the advice of the solicitor in Billings, upheld the validity of the Stands Over The Bull election and ordered BIA employes not to participate in the second election.

"It is asserted that the Department of Interior cannot add what is not stated and cannot rely upon Anglo-Saxon law to affect or change the actions of the Tribal Election Board," the suit claims.

The suit further charges that the court should restrain the Stands Over The Bull administration from working pending a legal solution.

Bud Fritzler, a Crow tribal member supporting the suit, said the reason summons haven't been issued is to save money.

Fritzler estimated $100 would be saved by writing until Battin returns and sets a hearing date before summons are served.

Fritzler said he fears the Crow Tribe "will all go down the drain" if the tribe doesn't run its affairs in a "businesslike manner."

Kampfe said he hopes the matter will be in Battin's court by September prior to the next Crow quarterly council meeting in October.

Meanwhile, Chairman Stands Over The Bull said he is conducting official business normally and plans to continue to do so.

"We don't know officially that we are defendants in the suit," Canan said.

Canan acknowledged the legal action clouds business being conducted by the tribe, but he added, "I don't want to give the impression, however, that whole tribal system is in limbo."

But Flynn, a Crow tribal member supporting the suit, said the motion summaries haven't been issued so far saving money.

Flynn estimated $100 would be saved by writing until Battin returns and sets a hearing date before summons are served.

"It's stated in our constitution (approved by Interior Secretary) that they (the BIA and solicitor) are not supposed to interfere, yet they wrote words not in the constitution into their reply," Fritzler said of opinions dating back to the May 8 election.

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Blackfeet’s neighbors resent Indians’ special legal status

By CHARLES S. JOHNSON
Gazette State Bureau

BROWNING — An undercurrent of tension, rising swiftly to a high level of anger and even to violence, challenges the legal status of the Blackfeet Reservation.

The Blackfeet Indian Reservation, which forms the eastern border of Glacier National Park, is the center of complex disputes over law enforcement, taxation, fishing rights and other explosive issues.

These questions are by no means unique to the Blackfeet but confront Indians and whites near reservations across the country.

The complications arise from the unique status of Indian reservations as a sort of federal entity under the jurisdiction of the federal government.

The Bureau of Indian Affairs has jurisdiction over both Indians and whites near reservations across the country.

There are a number of white lawyers who practice on reservations.

Most knowledgeable observers agree that the jurisdictional disputes are more important than the crimes and persons involved.

The furor has subsided somewhat by now, but Earle Old Person, the fist-sized, soft-spoken Blackfeet tribal chairman, still wonders what the objections were.

"If they can try us by our laws, why can’t they be tried by our laws?" he asked as he leaned back in his easy chair, before a portrait of John F. Kennedy.

"The ordinance will be adopted again."

The family retained Roy and Gertzen, Montana’s only female sheriff and one of a handful nationally, wasn’t too surprised.

"They object because they don’t want to be governed by our law, or serve on our council."

The Bureau of Indian Affairs eventually sufficed with a legal status for the ordinance, but for those who lost, the matter is far from over and rumors persist that the ordinance will be adopted again.

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"The whole thing is just a fabrication anyway you look at it," she said. "It's too bad it had to happen, but it was just one of those situations."

She cited the lawsuit "a gain in the neck financially and emotionally," and said: "Even if we're cleared, people will say for years, 'I wonder, I wonder.'"

But there are other less drastic jurisdictional dispute around the reservation.

Some Cut Bank residents resent having the county pay the cost of providing services to the reservation when Indians are exempt from some state taxes. The result, they say, is higher taxes for the whites.

J. Riley Johnson, editor of the Cut Bank Pioneer Press, said the burden of paying for reservation services should be spread nationwide. "Why should little Glacier County foot all the bill for the Blackfeet Reservation?" he asked.

Old Person and other Blackfeet leaders blame Glacier County officials for refusing to cooperate.

"The tribe is willing to get together, but Glacier County isn't," said Leo M. Kennerly Jr., the reservation's planning director. "We've attended meetings in Cut Bank with the county commissioners, but they've never returned the courtesy by coming here."

A current hassle involves a state law requiring teachers at schools near reservations to complete a mandatory Indian studies course by 1979. The Cut Bank school board opposes it, but the county never went along.

It's just one more thing that worries you about Indians and reservations and how to react," Kennerly said. "If I was a teacher going into a Blackfeet neighborhood, I would want to learn a few things about it before I went there."

What, then, is the solution to all these various disputes? As one might expect, no one much agrees except that it's really out of the state's hands. Gov. Thomas L. J. Johnson appointed a state task force last year to study the jurisdictional problems but it gave up after tribes at three of the state's seven reservations, including the Blackfoot, withdrew their support.

Old Person said the Blackfeet pulled out because the white "felt pressure on the governor" over Ordinance 50. "If these people who started up all this must have given the task force a chance to get on its way, it could have worked," he said.

Others are looking elsewhere for solutions.

"Until Congress of the United States does anything, we're not going to solve it," lawyer Reagan said.

Sheriff Gertzen said the only solution is to abolish reservations.

A prominent Cut Bank resident, who declined to be identified, said Congress should provide that state law apply on reservations, while maintaining the federal protection the Indians now have.

Old Person said individuals in the two towns might be able to work out some of the differences if it weren't for the interference of some county officials.

Johnson said the question must be resolved soon by Congress or courts.

"If they want to set up the reservation as a separate zone, fine," he said. "If they want to integrate it, fine, but let's quit fooling around."

Some whites privately blame Roy for inciting the Blackfoot and his blunt views undoubtedly offended many.

"The cry is raised by non-Indians that Congress must intervene and quit pampering the Indian," Roy said. "To that I would say poppycock. The law as settled is 95 percent of the cases."

The solution is set to "force state jurisdiction on the Indians," as some advocate by to settle the remaining issues in federal courts, where Indians have fared well, he said.

"The emergence and emergence of tribal authority is a reality that people who surround reservations have got to recognize," the lawyer said.
Too many fishers spoil the catch
Indians move first on salmon settlement

By J. H. BALDWIN

The Columbia River has been described as a "great salmon stream," a treasure that the Chinook Indians have utilized for thousands of years. The salmon are a source of food, a means of trade and a way of life for the Indians. However, the salmon have been overfished, and the Indians are seeking a way to protect their future. The article discusses the efforts of the Indians to protect their salmon resources and the challenges they face in doing so.

The article mentions the Columbia River Basin Commission's salmon restoration plans, which are aimed at restoring the salmon population. The plans include reducing water temperatures, improving habitat, and protecting the salmon from human activities. The article also discusses the Indian tribes' efforts to obtain a settlement agreement for their salmon rights.

The article highlights the importance of salmon to the Indian tribes and the challenges they face in protecting their resources. The Indian tribes are seeking to protect their salmon populations and ensure their future. The article also mentions the Columbia River Basin Commission's salmon restoration plans, which are aimed at restoring the salmon population.

The article concludes by stating that the Indian tribes are seeking to protect their salmon populations and ensure their future. The article also mentions the Columbia River Basin Commission's salmon restoration plans, which are aimed at restoring the salmon population. The plans include reducing water temperatures, improving habitat, and protecting the salmon from human activities. The article highlights the importance of salmon to the Indian tribes and the challenges they face in protecting their resources.
Great Scott: Channel 9 is also searching for money for its projected Images of Indians series, dreamed up by producer Robert Hagopian in conjunction with Phil Lucas of United Indians of All Tribes Foundation. The premise behind Images of Indians is to use movies and documentaries from the past 70 years to show the changes in stereotypes of native Americans on the screen, how they affect most people's conception of Indians — and how they also affect Indians' own emotions.

Dr. Richard Meyer has announced that N. Scott Momaday, Kiowa Indian and Pulitzer Prize-winning author for his book, "House Made of Dawn," has been chosen to write the pilot script for Images of Indians. Momaday is at work with Hagopian and Lucas screening the films that will be the basis for the pilot and the 12 other programs in the projected series. However, unless $100,000 is raised from corporations, foundations or individuals, the series is not likely to go beyond the pilot stage. The Lilly Endowment has provided funds for the pilot but the series is ticketed at about $200,000. The National Endowment for the Arts has announced an $100,000 grant for the venture but getting the money is dependent upon Channel 9's raising matching funds.

Is this "the most interesting series anyone can come up with in relation to Indians today? Isn't everyone already aware of how false the stereotypes in movies were? What particular purpose will be served by dredging this all up again?"

Honor the treaty

Editor: This is in reply to J. Harvey Roster's letter of Aug. 14 ("Forget the treaty") concerning the Ute Indian request to hunt free of state restrictions.

A treaty with the United States government, regardless of its age, should be regarded as a solemn promise between the people of a great nation and a people who were forced to give up almost all they had so that this great nation could come into being. The history of this country's broken treaties with the Indians is disgraceful. It is about time that the United States honored its promise to the Utes.

DAVE GARNETT
Indian tribe files suit to recover 16,000 acres of land on Cape Cod

A Mashpee Indian tribe filed suit in US District Court yesterday claiming it is the legal owner of all the land in the town plus a portion of Sandwich.

The Wampanoags want the court to return 16,000 acres of prime Cape Cod land to the tribe. The Indians said they are not interested in evicting any permanent resident or recovering the site of Otis Air Force Base.

The class action suit named 146 land owners as defendants, claiming they are representative of the 1,500 land owners in the area.

Attorney Barry A. Margolin of the Native American Rights Fund, who filed the suit, said there are about 500 members of the tribe in Mashpee and about 1,000 on the Cape.

A similar suit was filed in US District Court in 1974 by Wampanoag Indians on Gay Head seeking to recover a large part of Martha's Vineyard. No trial date has been set in that case.

The Mashpee suit claims the Wampanoags were in possession of the land in 1760 when the Federal Indian Non-Intercourse Act was passed barring state confiscation of tribal lands without Federal approval.

Mashpee initially was an Indian plantation, then an Indian district, and Margolin claims the state illegally converted it to a town. According to the suit, in 1665 “the sachems of the tribe were granted the land in perpetuity, “Never to be sold, . . . but preserved from generation to generation.”

Similar suits have also been brought by Penobscot Indians in Maine and Narragansett Indians in Rhode Island.

Most of the land the Mashpee Indians are seeking is woodland. They disclaimed any interest in two small necks known as Seconsett and Monomosnoc. However, they said they want 100 acres in Sandwich which the tribe claims was originally part of their aboriginal territory in Mashpee, and was annexed illegally by Sandwich.

AUG 27 1976

Grants awarded

AUSTIN—Eight Texas school districts will receive $89,662 federal allocation designed to improve services to American Indian children during the 1976-77 academic year.

The grants, funded under the Indian Education Act of 1972, may be used to support vocational-industrial, mathematics, or language arts instruction; special services for the handicapped, medical examinations, psychological examinations, food and clothing, or social work services.

Individual grants to the Texas schools average $2,741 per child, according to Dr. W.N. Kirby, Texas Education Agency director of federal funding.

These funds may not replace money now being spent to educate educate American Indian children but must supplement current services, Kirby points out.
**Job-Skills Bank**

**Now In Operation**

A Job-Skills Bank is currently operating on the Navajo Reservation under the sponsorship of the BIA Branch of Employment Assistance. According to Mark LaFollette, Navajo Area employment assistance officer, the system was initiated in response to a need for better employment and job seeker information sharing throughout the reservation.

The system was developed through a contract with ACKOD, Inc., an Indian non-profit organization headquartered in Boulder, Colo.

The primary objective of the Job-Skills Bank is to match skills and interests of job-ready clients with employers' needs. Career development centers are located in the 54 agencies on the reservation as well as Leupp, Page, Kayenta, and Holbrook, Arizona; Gallup and Farmington, New Mexico, and Window Rock, Arizona.

The services are aimed at including monitoring, research, coordination, and interface between federal, state, and local agencies involved in job development and job placement.

1. Reduce duplication of resources and efforts in job development and job placement.
2. Establish a central office where inter-agency and intra-agency job and client information can be processed for more effective participating agencies.
3. Make available training and employment trends and data needed for planning purposes.

**Cigarette tax is a smoky issue**

New Mexico is trying to get its hands on thousands of dollars in cigarette taxes it can't now collect.

Fred O'Cheskey, commissioner of the Bureau of Revenue, said that taxes on cigarettes are not being collected because the state has joined the state of Washington in its push for federal legislation to prevent tax-free imports of cigarettes from one state to another.

"The key to federal legislation is to control cigarettes coming into the state," O'Cheskey said.

WASHINGTON LOST $7 million last year because it cannot collect taxes on cigarettes sold on Indian land. This tax loss is relatively small compared to Washington's, O'Cheskey said.

"I'm aware of three or four places with fairly sizable volumes," O'Cheskey said. "This is even less than the wholesale price in New Mexico of $3.93 to $4.03 a carton. The retail price range generally from $4.30 to $4.60 a carton."

The cigarettes are even cheaper on Indian bases where neither federal nor state taxes are levied.
ALTHOUGH O'Cheskey said he has no idea how many cigarettes are being sold on Indian land in New Mexico, he is almost certain the cigarettes are brought into the state from Washington and Oregon.

"Our success will be in limiting the ability of these people to cross state lines," he said.

His bureau has no power to enforce tax laws on Indian land although it can collect tax from non-Indian purchasers.

But O'Cheskey said enforcement options against the non-Indians are not workable.

"A FEW YEARS AGO, we tried controlling sales of untaxed cigarettes by setting up roadblocks to stop the buyers on their way out," he said.

"Before it was over, the bureau was in real trouble. Tourists were upset, we had all kinds of complaints. I don't know if roadblocks would solve much of the problem, especially if we tried to set one up at every exit from those places and had to pay an agent $10,000 each a year to inspect every car."

"I don't think we could pay for that kind of thing with the taxes we would collect," O'Cheskey admitted.

O'CHESKEY AND others in his bureau hesitate to discuss the problem because they believe publicity will encourage even more sales on Indian land.

Wholesalers agree but are obviously dissatisfied.

"It's a hot potato," said E.A. Phillips, president of Philmer Distributors, one of two cigarette wholesalers in Albuquerque.

"The bureau has taken a stand not to give the problem any publicity, and we're lying low."

The sellers -- in no uncertain terms -- refuse to discuss their cigarette business.

BILL ADAMS, owner and operator of Bear Don't Walk, said, "I don't want anything written. There's a controversy between the Indians and the state, right now and if (a comment) wouldn't contribute to the Indians although any other time it would be advertising you couldn't buy."

He refused to say how many cigarettes he sells at his trading post and would not allow pictures to be taken of his cigarette counter.

"If you want a story," he said, "go out to the air base."

A CLERK at Jack's Smoke Shop also refused to disclose the volume handled but said cigarettes "go out pretty good." The store sells only cigarettes, and was raided a few years ago by Bureau of Revenue agents who later admitted the raid had been a mistake when they learned the store is on Indian land.

"We confiscated 22,000 cartons and closed down the shop," said Marilyn Pappasok, assistant director of the bureau.

An attorney for the bureau called the cigarette sales "legalized bootlegging."

VERNON HENNING said the bureau has very little information about businesses on Indian land.

"There might as well be a Berlin Wall separating us from the reservation sellers," Henning said. "None of them is in the mood to cooperate with us and it doesn't do a helluva lot for the state."

"We love no idea what's going on. We don't know the volume they handle but we have information the cigarettes are being brought in from some broker by a non-Indian. No one involved is letting any state authority know what's going on."

BILLINGS, MONT.
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URBAN BEAR DONT WALK
gets fellowship

Indian lawyer on new route

Urban Bear Don't Walk Billings, was the recipient of a two-year fellowship grant from the American Indian Law Training Program in Oakland, Calif.

One of five Indian lawyers in the country who were awarded the fellowship, Bear Don't Walk said the program is designed so Indian attorneys can make private law practice and become self-sustaining.

"Very few Indians who have law degrees actually go into private practice," he said, adding, "many of them enter the federal or tribal government, or teach."

The program is designed so that Indian lawyers can serve Indian people who are in need of legal service and cannot afford it, or Indian organizational bodies such as the Montana Inter-Tribal Policy Board and the Billings American Indian Council.

Bear Don't Walk said Indian people from the Crow and Northern Cheyenne Reservations are also included in the program. "We try to locate on or near a reservation because it is very difficult to practice law from a distance," he continued.

The Indian attorney said, "I can help the tribal governments at their request, but they usually get their own lawyers and pay them well."

The four other recipients of the fellowship are located in California, Oregon, the Hopi Reservation in Arizona, and the Navajo Reservation in Arizona and New Mexico.
Indian rights favored by Supreme Court

By Doug Dana
Staff writer

"The U.S. Supreme Court in the last four years has almost always reversed state court decisions restricting Indian rights," an Indian attorney said here Monday.

Thomas Fredericks, director of the Native American Rights of Boulder, Colo., said that in all but two of 14 recent cases, the Court has ruled in favor of Indian rights and against state courts.

"That shows what kind of justice Indians get in state courts," he said in a seminar on "Law and the American Indian" at the annual meeting of the American Bar Association.

Fredericks said an important example in the Bryan decision in June, in which the Supreme Court reversed a Minnesota Supreme Court decision and said that Indians on the Leech Lake Reservation could not be taxed by the state. The dispute arose when local authorities tried to collect real estate taxes on a mobile home owned by an Indian family.

Fredericks called the Bryan decision a "confirmation" of the principle of sovereignty for reservation Indians, who maintain that federal laws and treaties give them the right to govern themselves without government interference.

He said in an interview that state courts have often interpreted unclear laws in favor of state governments while the Supreme Court and lower Federal courts are more likely to "look at treaties as Congress intended them."

Minnesota officials have said in light of the Bryan decision that the state cannot tax Indians who live and work on the reservation, including the imposition of cigarette taxes. Fredericks and other attorneys, who represent Indians said the Bryan decision will be used to buttress the Indians' right to achieve sovereignty in other areas such as zoning regulations.

Fredericks said Indian tribes, particularly in the Upper Plains and Western states, are "confronted with an all-pervasive crisis threatening their natural resources." He said tribes need the assistance of outside technical experts who could help them make decisions about coal and water rights because they could not rely on either the government or the utility companies to help them.

BIA needs overhaul, Dem claims

CHINLE — The Bureau of Indian Affairs needs an overhaul, a Democratic candidate for the U.S. House from District 4 said Wednesday.

Craig E. Davids, Arizona House minority leader, told the Navajo Tribal Council, "For too long, the Indian BIA has stood for "Bureaucracy, nepotism and arrogance."

The BIA is supposed to be the "advocate, not the adversary of the Indian people," he said.

Davids said if elected he would work to raise the BIA's status to "at least" subcabinet level and to make its director an under secretary in the Interior Department.

He said a concentrated effort should be made, with a push from Congress, to bring more Indians into upper and middle level positions within the BIA and to stop that agency's drift to "incompetence and arrogance."

Davids said if elected he would demand that the BIA be reorganized, David said he would fight the BIA's status to "at least" subcabinet level and to make its director an under secretary in the Interior Department.

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Davids' primary opponent is Democrat Tony Maxa, a Phoenix lawyer.
U.S. is given livestock case

The U.S. Bureau of Indian Affairs announced Wednesday it has referred to Washington a case of apparent conflict of interest in the sale of U.S. government livestock in northeastern Arizona.

W. D. Baker of Joseph City, a BIA contractor, has acknowledged that since April he has handled $1.1 million worth of government livestock for the BIA, not in his own business but rather as the agent of others with whom he has had private dealings.

The auction took place at White Cone, in the joint U.S.-Canadian herding area where Baker buys Navajo livestock for the government. Days on the same day matched it. The sale has never been publicly advertised.

Larry Ware, BIA contracting officer at Albuquerque, said he referred the case to the regional commissioner's office in Washington following an article in The Arizona Republic which described the apparent conflict of interest.

"I have no comment on it," said Ware, who the day before had freely discussed the case and confirmed that his office was investigating to determine whether Baker was acting properly.

Tribe Halts Oil Action Once Again

Attorneys for the Swinomish Indian Tribe agreed in federal court yesterday to postpone for another week the tribe's threat to shut off two oil pipelines that it says are on tribal land and in Skagit County.

A temporary restraining order, issued by U.S. District Judge Donald V. Voorhees August 19, was due to expire Tuesday. But attorneys for the tribe and Olympic Pipeline Line Co. and Trans Mountain Oil Pipe Line Co., which obtained the order, agreed to the tribe's request to give the judge time to rule on a motion for an injunction extending the order.

Tribal attorneys requested notice on the pipelines from August 19 that the tribe would close the pipelines today, claiming the pipelines' trespass across tribal tidelands near the Skagit River. Olympic official's contend that they have valid easements and that the pipelines don't cross Indian-owned land.

TACOMA — U.S. District Court Judge George H. Boldt yesterday said he would give the U.S. State Department "one final opportunity" to make its wishes known regarding special fishing privileges for six northern Washington Indian tribes.

He postponed until Wednesday at 9:30 a.m. a hearing on whether the privileges, which had been ordered by him, should be continued or even expanded.

The order made the postponement after also U.S. Atty. Jim White and Canadian members of the American-Canadian Joint Fisheries Commission agreed for second time today July 11 to give the Indians another week to proceed with fishing for sockeye salmon.

The Indians said they had been told by the Canadian government that the Indians were "probably not going to get any means for the Indians in that fishery."
Indians agree to give gillnetters two more days

By ROBERT OLmos

U.S. District Judge Robert C. Bel- lon signed an order extending
for two days the fall Chinook salmon
season on the lower Columbia
River.

The season was extended from 6
p.m. Monday through 6 p.m. Wednes-
day.

The extension was officially ap-
proved Monday afternoon by the Co-
lumbia River Compact, made up fishery
officials from Oregon and Washington.

Attorneys representing Indian tribes
said the tribes agreed to the compor-
mise season because they realize the
dramatic effects a shortened season
would have on gillnetters.

U.S. Atty. Sidney Lezak described
the agreement to the court as "an his-
toric accommodation."

He said the resolution had been
reached only after "a great deal of give
and take" in meetings between the par-
ties involved since late Sunday after-
noon.

The meetings followed a hearing at
which Judge Belloni ruled that restrin-
ting orders issued by state judges in
Oregon and Washington on the fishing
matter were invalid.

The restraining orders would have
had the effect of opening up the gillnet
season against a halt called by Oregon
and Washington fisheries authorities.

The state orders were dissolved late
Sunday evening, the court was told
Monday.

Lezak said the extension will allow
gillnetters the opportunity to catch an
estimated 20,000 additional fish, giving
them a "chance to recoup their losses."

Gillnetters, in a complaint filed with
Clackamas County Judge Thomas E. Edison
last week, contended that reduction of the
season from 10 days to five would cost them more than $1 million in lost
income.

Lezak said that a condition of the agree-
ment would be that gillnetters re-
frain from fishing in the Columbia Riv-
er during hours authorities have set as
closed to fishing and that no non-Indian
fishing be allowed during the period
commonly referred to as the "upriver
fish season."

Both James Hovis, representing the
Yakima Indian Nation, and Owen Pan-
er, representing the Confederated Indi-
an Tribes of Warm Springs, spoke in
court on behalf of their tribes, Panner
saying that he hoped the agreement was
"the start of an era of good feelings" be-
tween Indian and non-Indian fishing
interests.

Olney Patt, vice-chairman of the
Warm Springs Indians, said following
the court session that he hoped the ac-
tion would lead to further discussions
that eventually will result in "a long-
range, comprehensive plan for manag-
ing the Indian fish resource."

In his remarks, Judge Belloni also
referred to a plan that will allow a
50-50, Indian-and-non-Indian catch.

"It is nonsense, that such a plan, agreeable to all parties involved, cannot
be worked out," he said.

He said he hopes the plan could be
devised by next year so that the federal
court will not have to consider the mat-
ter again next year.
Hearing on Fraser R.
sockeye run continued

By MARSHALL WILSON
Times Staff Reporter
TACOMA — A hearing to determine if a permanent order should be granted to allow Indians more fishing time on the Fraser River sockeye run was continued for a week today by United States District Judge George H. Boldt.

Earlier, Judge Boldt had issued a temporary order giving the Indians more fishing time so they would have a fair opportunity to compete with the larger non-Indian commercial fishing fleet.

JUDGE BOLDT granted an additional three days to the Lummi and Makah Indian fishermen in conformance with his February 12, 1974, decision giving Indians the opportunity to catch 50 per cent of the harvestable salmon and steelhead returning to traditional off-reservation Indian fishing grounds.

The temporary order later was modified to allow the Indians a total of three days a week of continuous fishing with any type of gear.

Today's hearing was continued on a motion of Jim Waldo, assistant United States attorney, who said he has not received instructions from the State Department, which is discussing Judge Boldt's temporary order with the Canadian government.

A meeting scheduled between officials of the two countries in Ottawa yesterday has been delayed.

"It's pretty well established that no one has charged me yet with hesitating to determine any issue brought before the court," Judge Boldt said. "This matter, however, is of vital importance, affecting relationships between our two countries. I would be very hesitant to do anything which might unnecessarily (hurt that relationship)."

"But things must come to a conclusion and I will grant one final chance for them (the State Department) to advise you," Judge Boldt told Waldo.

The International Pacific Salmon Fisheries Commission, which has management authority over the Fraser River under a treaty between the United States and Canada, had set regulations allowing only two days of fishing a week, for Indian and non-Indian fishermen alike.

U.S. Dis­trict Judge George H. Boldt told reporters later that the State Department is trying to learn the Canadian reaction to Judge Boldt's temporary order and how strongly the Canadians consider it a breach of the United States-Canada treaty on fishing.

Under the treaty, American and Canadian fishermen share the Fraser sockeye run and the International Pacific Salmon Fisheries Commission is responsible for managing the fishery which takes place primarily in the Strait of Juan de Fuca, the northern San Juan Islands and the Canadian Gulf Islands.
Judge orders pipeline left on while he decides on injunction

United States District Judge Donald Voorhees has ordered the Swinomish Indian Tribe not to shut off an oil pipeline servicing refineries at Anacortes for at least 18 days.

By then, Judge Voorhees said, he would decide whether to issue a permanent injunction sought by the Olympic and Trans Mountain Pipeline Companies, owners of the high-pressure oil pipeline which crosses tidelands claimed by the tribe as part of its reservation.

After listening to brief arguments from both sides yesterday, the judge said he was reluctant to take the case. But he said his court may have to rule on ownership of the property to keep the adversaries from “fighting it out on the tidelands.”

THE TRIBE has threatened to shut off the flow of oil to and from the refineries because Olympic and Trans Mountains pay no rent for use of the tidelands. The Indians also say the pipeline poses a threat to the environment.

Olympic and Trans Mountain contend there would be risk of a serious oil spill if Indians shut off the valves, allowing pressure to build in the pipeline.

Dale Rammerman, attorney for the companies, told the judge: “There is a serious and good-faith dispute over ownership of the tidelands, and the court could resolve it.”

Robert Pelcyger, a lawyer for the tribe, argued that Swinomish rights to the tidelands have been recognized “since President Grant.” He said a lengthy court battle would extend the dispute unnecessarily. “Does it take years to evict a trespasser?”

JUDGE VOORHEES told both sides he was inclined to issue a permanent injunction, pending a trial of the pipeline companies’ lawsuit. But he added that an injunction “would not solve the underlying problem, which is who has title to this land.”

Break in State dispute on Indian fishing

By Ed Neal
Outdoors Writer

That abrasive subject of Indian fishing rights in two of California’s finest salmon and steelhead streams, the Klamath and Smith Rivers, is moving closer to solution.

Conciliatory moves by the Yurok Indians are turning the Klamath situation around, while an Aug. 5 ruling by the attorney general’s office confirms the Indians have no special rights on the Smith.

This combination of factors could free California from the round-robin of court suits which have so foul the situation in Washington. One case, Washington vs. the Puyallup Tribe, has been to the U.S. Supreme Court twice, three times to Superior Court in Washington and now three times through the Washington State Supreme Court.

Taking the Klamath first, the problem goes back to April of 1973 when the Supreme Court ruled the lower river and a mile on either side—the 45 miles from the Hoopa Reservation to the ocean—was Indian territory.
This meant the Indians could fish the river any way they desired so long as the fish was for their own use. State wardens were withdrawn from "new...Indian lands, and things began to go sour. Some of the younger Indians went hog wild, openly selling salmon they netted.

As one Yurok complained recently, "there are as many whites as Indians using nets. Somebody has to put a stop to that or somebody might get hurt."

The situation grew so intolerable, as Director Charley Fullerton of the Dept. of Fish and Game put it, "the Indians came to us, asked, 'can you help us improve the situation, set up some kind of a cooperative management?'

One meeting with the Indians already has been held with officials from the Bureau of Indian Affairs and the Justice Dept. sitting in. "Things look promising," said Fullerton.

As for the Smith River, that's another situation altogether. It started last month when two Indians openly announced they would use gill nets in the river, although they have yet to make good on their threat.

Prompt action by the Trout Unlimited Council of California and Fish & Game defused the situation as the two agencies appealed to the attorney's general's office for a on the river's status.

"It came in a hurry," Deputy Attorney General Charles W. Getz IV confirmed "California does have the right to enforce its fish and game laws against California Indians fishing on the Smith River."

Explaining, Getz said, "the land in question formerly was part of the Smith River Reservation; was terminated in 1936. Subsequently the land became part of the Smith River Rancheria, held in trust by the U.S. In 1958 Congress enacted legislation to terminate certain California rancherias, including the Smith River."

"Since there is no reservation, rancheria or trust allotments, there is no 'Indian country,'" Getz concluded.

Subtracted by the ruling, Fullerton affirmed "we'll take legal action if anybody even alights with acting in the Smith."

Getz ruling drew an immediate "thank you" from Ed Henke, familiar to sports fans as the one-time 49er but in recent years an active figure in conservation. He's chairman of Trout Unlimited's legislative committee in California.

In his letter to the deputy attorney general, Henke said, "we anticipate that an on-going, full review of the entire present and potential Indian fishing and hunting rights issue in California will be in order.

"We further desire that our action in requesting immediate answers and more direct, concise action will serve notice... we are dedicated to serving in the area of prevention... to inhibit an absolute fracture of such resources and not jump in after a total disaster has taken place. Let's be prepared with law books in hand and promote what is morally right, fair and just for all our citizens."

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United States District Judge George H. Boldt yesterday modified an order giving treaty Indian fishermen more time to fish for Fraser River sockeye salmon, thereby easing an impending confrontation with the International Pacific Salmon Fisheries Commission.

After hearing arguments over the telephone, Judge Boldt ruled that fishermen from the Makah and Lummi Indian Tribes will be allowed to fish continuously with any type of gear during the three days each week when fishing is open in waters administered by the international commission.

He also signed an order restraining the State Department of Fisheries from taking any enforcement action against treaty Indian fishermen.

The judge's order modified an earlier ruling which said Indian fishermen should be allowed to fish five days a week. Under regulations set by the international commission, only two days of fishing were allowed. However, Judge Boldt ruled that the smaller Indian fishing fleet would not have a fair opportunity to harvest its share of the catch unless Indians were given more time to fish than non-Indian commercial fishermen.

In response, the international commission amended its regulations to prohibit Indians from fishing during the same times as non-Indian fishermen were allowed. At the same time, it increased the number of fishing days from two to three.

TREATY INDIANS said they would follow Judge Boldt's order and fish five days a week despite the commission's actions. The Fisheries Department, which has responsibility for enforcing the commission's regulations, said it would arrest Indian fishermen who violated the commission rules.

However, Judge Boldt's amended ruling yesterday will restrict the Indians to three days a week, in conformance with the commission regulations. Terms of the order allowing Indians to fish continuously during open periods and with any type of gear still will allow them some advantage to make up for the smaller size of their fishing fleet.

Frank Haw, assistant director of the Fisheries Department, said the compromise order was satisfactory to the department. Bill Smith, executive director of the Northwest Indian Fisheries Commission, said Indian fishermen were disappointed there had to be a compromise, but they are pleased that the judge obviously agreed with their position that Indians should be allowed more time than that allowed by the International Pacific Salmon Fisheries Commission.

The commission is made up of United States and Canadian representatives charged with managing the runs of pink and sockeye salmon returning to the Fraser River. The Fraser River runs are shared by fishermen of both countries.

In 1974, Judge Boldt ruled that treaty Indian tribes have the opportunity to catch 50 percent of the harvestable runs of salmon and steelhead returning to traditional off-reservation Indian fishing areas. Under that ruling, Indians are entitled to half the American share of the Fraser River run.
Tribe Bows On Oil Turnoff

By NEIL MOHIE

The Swinomish Indian Tribe bowed to a last-ditch federal court order yesterday and didn't carry out a threat to shut off two oil pipelines that it says are on tribal tidelands in Skagit County.

Olympic Pipe Line Co. and Trans Mountain Oil Pipeline Co. hurriedly obtained the order after the Swinomish Tribal Community served notice on them Monday that at 5 p.m. yesterday, tribal representatives intended to close the valves of the pipelines.

U.S. District Court Judge Donald S. Voorhees issued the temporary restraining order a few hours before the threat was to be carried out, and a copy was served on tribal leaders just 12 minutes before 1 p.m., according to Dale B. Ramerman, an attorney for the companies.

Ramerman said one of the defendants in the newly filed lawsuit, Swinomish Indian Senate Chairman Tandy Wilbur Jr., "told us they would comply with the order.

The order prohibits the tribe from interfering with the pipelines at least before Aug. 19 at 5 p.m. Voorhees also issued an order directing the tribe to show cause Friday at 2:30 p.m. why the temporary order should not remain in force until after the lawsuit goes to trial.

The tribe contends that the pipelines cross tribe-owned tidelands on the west side of the Swinomish Slough north of LaConner. It has demanded that the companies either buy a 40-year right of way for $100,000 a year or remove the pipelines.

The companies claim that if the Indian tidelands do exist, they're not where the pipelines are and they're not included in valid pipeline easements held by the two corporations.

Olympic's pipeline runs from Anacortes in Port Edward and Trans Mountain's line is from Canada to Anacortes.

The lawsuit against the Swinomish Tribal Community, its senate and tribal leaders, and police asks for an unspecified amount of damages as well as for a permanent injunction prohibiting the Swinomish from damaging or interfering with the use of the lines.

In the tribe's letter to the pipeline companies threatening to close the valves of the lines, Wilbur accused the companies of having "illegally used tribal lands for many years" and refusing to recognize the tribe's ownership of the lands in question.

Wilbur said the tribe's ultimatum was based partly on environmental concerns — that if there ever was an oil spill, the strong flushing action of the slough waters would cause the oil to spread over a large area, severely damaging tribal fishing and drinking waters.

Wilbur said the pipeline valve shutdown would be supervised by "a competent engineer."

Students Learn Indians' Ways

The students sampled Hah-wish-keek (milkweed soup), Nanapun (Indian bread) and bark from trees and a view of history that is seldom found in books.

They learned how to peel bark from trees and fashion it into baskets and wigwams. And they learned an Indian view of history that is seldom found in books.

The wigwam was planned by Billy Daniels Jr. and his sister, Mary, both Potawatomi tribes.

But instead of the Indians walking into the European-American culture, it was the other way around... we thought it was time the European-American walked into the Indian culture," Rozman said.

And the experience certainly were new. Judy Olson of Cedarburg talked proudly of the wigwam he helped build.

"Did it from tree," she said, referring to the bark she and a classmate picked for the wigwam.

"The wigwam was planned by Billy Daniels Jr. and his sister, Mary, both Potawatomi."

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Did it from tree."
tribes. They are two other tribes, two each from the Ojibwa and Menominee tribes, were assistant instructors for the course.

Irene Mack, a Menominee who is an assistant to Boehe- man at UWM, said the class offered an opportunity for students to cross barriers. She added that the course gave students an opportunity to "understand us, to learn why we disagree with all the history books that have been published.

Ms. Mack recalled some of her own early experiences. "Years ago when I was a little girl, the government used to issue rations once a month to families as the re- serves," she said. "Often they weren't fit for the human consumption, sometimes the salt pork was green and slimy... In school, if we were caught speaking our language, we were published severely."

Brenda Panawash, a UWM senior in anthropology, said she was impressed with the utility of the Indian people to run.

"And the way they are treated, they respect them. It is real something," she added.

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How to allocate salmon harvest?

What is a "comprehensive plan" for management of the salmon and steelhead runs of the Columbia River required by U.S. District Judge Robert C. Belloni to give Indians above Bonneville Dam the opportunity to net 50 per cent of the run for natural reproduction and hatchery replenishment? No one seems to know.

Judge Belloni's order cutting in half the 10-day commercial gillnet season established by Oregon and Washington was based on the states' seven-year failure to provide such a plan to the court. The injunction obviously discriminated against the lower Columbia gillnetters while commercial ocean trollers and charter boats, and sports fishermen both in the ocean and in the Columbia, are not so restrained.

Judge Belloni conceded that the non-Indian gillnetters were taking the rap, but he contended that no other course was available because the states had not assumed a 50 per cent supply of the upper-river August run of Chinook by earlier restrictions, presumably a more severe restriction of ocean fishing than the Oregon Fish and Wildlife Commission and the Washington Department of Fisheries applied. He said he would rescind the injunction if the states presented a "comprehensive plan" satisfactory to the court.

The state agencies, acting as the Columbia River Fishery Compact, have made an effort to produce a comprehensive plan for the Columbia anadromous fish. It was considered briefly in January and not approved, apparently because it consisted of a series of options.

The Department of the Interior and its lawyers have flatly rejected the request of Oregon Atty. Gen. Lee Johnson that they draft a comprehensive plan. Judge Belloni reiterated that this was the obligation of the states. But he also admonished federal attorneys to reconsider and present a plan.

Obviously, if the second five days of the lower-river gillnet season are to be restored, in part, the Compact agencies need to present another formula, not necessarily for the year-around but for the August season. There will be an impression of sorts, if to have the gillnet season the commission's offer to shut down the ocean fishing from sport and commercial boats at the peak of the August season for Chinook and the intermingled coho. U.S. Dist. Atty. Sid Lezak and attorneys for the four Indian tribes had requested a closure of all non-Indian fishing, but Judge Belloni held that was unnecessary.

The problem is that a fish run cannot be computerized, as the Compact staff attempted to do in recommending a five-day gillnet season which the Compact commissioners stretched to 10 days. No one knows how large the August run will be or how a reservation of 50 per cent for the Indian fishery above Bonneville Dam can be determined in advance. If the run is large, as it is expected to be, and the gillnetters are cut back, there will be no way to recall the fish to the lower river after the Indians have caught their "fair share" in season.

The federal court has given no consideration, it appears, to the obligation of the state agencies to audit billing closely and to suspend the fishing if the run is below normal. The agencies have full authority to end or extend a season for conservation purposes or to comply with the court's 50 per cent ruling.

There is a way to estimate a run with a better degree of accuracy. That is to fish the run and compare the landings with those of past years. In 1975, the Indians fishing commercially above Bonneville caught a reported 122,300 adult Chinook salmon in their August-to-October season. In the Aug. 10-22 season below Bonneville, non-Indian commercial landings were 92,900 adult Chinooks. The August run consists primarily of upper-river fish, and has provided about 40 per cent of the annual non-Indian gillnet catch of Chinooks and coho.

This newspaper believes the federal courts have misunderstood the treaties of the 1850s in ruling that the provisions assurance reservation Indians the right to "fish in common" with other citizens off reservations mean the right to catch 50 per cent of anadromous fish, reaching historic fishing sites. Nonetheless, the court has a point in complaining that the states have not complied with the order to provide a comprehensive plan for the fishery.

Ismuch as no one knows what this may be, it is essential that the state agencies, the government's lawyers and biologists and the tribal lawyers and council members make a common effort to meet informally and try to agree on a plan fair to all users. Management of a fishery by a federal judge is for the birds, not the fish.
13 Indians Complete Seminary Training To Teach Own People

"This is a real turning point in the history of the Church regarding our Indian brethren and sisters," Joe J. Christensen, Church commissioner for seminaries and institutes, said last week.

He was speaking of the 13 new Indian seminary teachers who have just completed training this year and will begin teaching on reservations and in other predominantly Indian areas this fall.

Until now, there has been only one, full-time Indian seminary teacher in the Church, the commissioner said. This year will mark the first time 10,000 to 15,000 Indian seminary students will be taught by Indian instructors.

The teachers, who represent several different tribes, attended with their wives a three-day orientation conference in the Church Office Building July 27-29 during which they received counsel from several seminary and institute administrators and Church officials, including President Marion G. Romney of the First Presidency, Elder Boyd K. Packer of the Council of the Twelve, and Brother Christensen.

The teachers, who were all chosen on the basis of referrals and recommendations, were called to enter one of two training programs last fall. Some trained for three or four semesters at a special program at Brigham Young University and others trained in the field with full-time seminary teachers.

They will take over as area directors in Arizona, New Mexico, Utah, South Dakota, Montana, and British Columbia. The Caucasian teachers who have been teaching in these areas will be placed in seminary teaching jobs elsewhere, Brother Christensen said.

"This program is consistent with the church's overall philosophy of having seminary and institute teachers all over the world instruct their own people," the commissioner said, noting that the program fulfills the promise in Alma 29:8 that "the Lord doth grant unto all nations, of their own nation and tongue, to teach his word."

He said the Indian seminary teachers program will be an ongoing effort and more new teachers will be trained and sent out each year.

"Hundreds and thousands of young people will be reached as a result of your dynamic leadership," Commissioner Christensen told the teachers in his keynote address at the conference July 27.

He urged them to "avoid the very appearance of evil" and to have the conduct of a missionary wherever they go. "This is an historic period," he said, "and this movement won't be without opposition. We must be prepared to meet the adversary with power and strength."

The commissioner also charged the teachers to strive for unity in their families, wards and branches and to set a good example in their respective communities by being financially responsible and by keeping their homes and yards in order.

"If you do these things, you will have the power of the priesthood you possess through Jesus Christ," he said.

President Romney, who spoke July 29, reminded the group of the noble heritage they possess as Lamanites and descendants of the House of Israel. "I see in you the fulfillment of the prophecy (in the Book of Mormon) that the Lamanites wouldn't be destroyed," he said.

"You are the ones the Lord has raised up to publish peace to your people," he told the teachers. "You will make records that will last forever."

President Romney said the time has come when Lamanites will come into the Church in great numbers. "From this point on, Zion will grow among the Lamanite people faster than it has ever grown before."
Navajo legal aide urges halt on mineral leases until tax system is ready

By BILL DONOVAN

WINDOW ROCK — The director of a legal service agency on the Navajo Reservation recommended Tuesday that the tribe place a moratorium on new mineral development leases while tribal officials develop a taxation system.

Peterson Zah, director of the legal aid service on the reservation, said he believes a taxation system would take care of all the tribe's present financial needs, thus allowing the tribe to leave its natural resources for future development.

In past mineral leases approved by the tribe, said Zah, the tribe has accepted royalties instead of taxes. This system has proved to be unfair to the tribe, he said.

"The total amount of royalties the tribe receives from the companies is many times less than what the company pays in taxes to state, federal or county governments," Zah said in a letter to a member of the Navajo Tribal Council.

Zah noted that the council first approved creation of a tax commission two years ago. "The longer we sit and let the state governments steal our power, the harder it will be to collect taxes in the future," he said.

The Four Corners Power Plant, near Shiprock, N.M., pays about $7.3 million in New Mexico state taxes each year. The tribe receives about $1.4 million in royalties.

The Peabody Coal Co. operation at Black Mesa, the tribe, Zah said, receives about $16.3 million a year from the Peabody Coal Co. operation at Black Mesa. The tribe, Zah said, receives $1.4 million from royalties.

The Four Corners Power Plant, near Shiprock, N.M., pays about $7.3 million in New Mexico state taxes each year. The tribe receives about $1.4 million in royalty payments on the coal from the Navajo Mine which powers the plant, Zah said.

He explained that the states tax non-Indian-owned businesses on reservations under existing state and federal laws.

None of the several hundred non-Indian-owned businesses on the reservation pay taxes to the tribe, said Zah, although they "benefit from the programs and services provided by the tribal government."

All non-Indian businesses on the reservation must have a tribal permit, however, for which the tribe does receive revenue. In most cases, the tribe charges the busi-
Chief tribal judge listens to human side

**by ROBERT OLmos**

**WARM SPRINGS** — Most people are afraid to play the bad guy. But Irene Wells doesn't mind the part.

"Somebody's got to do it," she says. Her remarks are in reference to the role she plays in the law enforcement and justice system of the Warm Springs Indian Reservation.

She is chief tribal judge and, as such, she is part of a thrust that is bringing new professionalism not only to the Warm Springs justice system but to those of other reservations across the country.

The new wave is developing from improved training projects for Indian judges, introduction of new twists to Indian judicial programs and an all-around stress on dispelling the attitude among tribespeople that, as Judge Wells puts it, "being part of law and order makes you a bad guy."

Mrs. Wells was working as a tribal enrollment officer when the 1965 death of Judge Coquille Thompson led her tribe to appoint her to a temporary judgeship.

"I later was made permanent chief judge and I stayed on the job until 1977, when I left to raise a family," said the mother of four (two of her own; two adopted). She returned to the bench in 1973 to face increased judicial responsibilities, some of them caused by new federally sponsored training programs.

Under her authority are court and police administrators, probation officers, tribal and Bureau of Indian Affairs juvenile officers and two associate judges who fill in when other business calls her away from the bench.

Judge Wells, a patient, thoughtful woman with a calm, unruffled manner, takes it all in stride. She should be accustomed to Indian justice procedures, coming, as she says, "from a law and order family."

Her grandfather, Fred Smith, her father, Martin Sanders, served as chief of police on the reservation. So did an uncle, Woody Smith. And today her brother, Jeff Sanders, heads the 21-person police department.

Her educational background includes one year of pre-law at the University of Oregon and a special six-month narcotics course that she hoped would lead her into criminal narcotics work. Instead, her training led her through positions as a reservation juvenile officer and the enrollment officer a job she held before she was tapped for judge.

She and other Northwest tribal court judges have taken part in Law Enforcement Assistance Administration training sessions held in Seattle. The series of sessions, held last year and earlier this year, have been invaluable to her, she said.

"One of the biggest changes caused by the training is being reflected in the courtroom procedures. I believe we are getting more professional in the way we do things," she said.

This summer, two Indian law students interned at the reservation, bringing to the judge's courtroom, for the first time, defense and prosecution procedures.

The interns, sponsored by the American Indian Lawyer Training Program, were Cathy Wilson, 21, from Arizona State University, and Doug Horsham, 46, from the University of Utah, both first-year law students. They were advisory attorneys in a jury trial concerning a drunk driving case.

Ordinarily, defendants in the primarily misdemeanor cases that come before Judge Wells are represented by tribal-court spokesmen.

"Although our procedures are becoming more modern, we still have to look at the human side of things when the older people appear in court. We have to remember how the old people were brought up and we can't always stress the letter of the law in those cases," the judge said.

Defendants appear in court in cases involving their grandchildren, the judge said.

Many tribal members, the judge said, have "a lot of hangups" over the fact that she is judge and her brother is chief of police.

"They feel that because we are related that we will always swing the way of the police. But I do what I feel is right as a judge regardless of our relationship," she said.

The tribal court is located next to the police department.

"Next year we will be in larger quarters. The tribe is having a new administration building constructed and when that is completed the court will move into part of the old administration building. That will give us a chance to spread out a little more," the judge said, glancing at her crowded courtroom space.
Tribal court unique cog in patchwork system

WARM SPRINGS — The tribal court here is one of 114 Indian courts across the nation.

They generally handle civil and criminal misdemeanor cases, while state and federal courts hold major criminal trials.

In principle, tribes govern their internal affairs. In practice, jurisdiction is allocated among three governments — federal, state and tribal — which results in patchwork law enforcement by various agencies that can include the Bureau of Indian Affairs, tribal police, federal law enforcement units and state, county and municipal police.

In an effort to help the Indian judge — who is seldom a trained lawyer — administer this confusing jurisdictional tangle, the federal Law Enforcement Assistance Administration has been funding a series of training programs totaling $783,299 for Indian judges since 1971. The project is funded through the National American Indian Court Judges Association, created with the help of Arrow, Inc., of Washington, D.C., a nonprofit organization for the advancement of Indian Americans.

The seminars, which helped Judge Irene Wells of the Warm Springs Reservation and other Northwest tribal court representatives, were supported with those funds.

LEAA administrator Richard W. Velde said the program endeavors to preserve customs and practices of specific Indian jurisdictions while assisting judges in developing a fair and equitable judicial system.

"We have seen many examples of the destructiveness of trying to uproot hundreds of years of traditional practices with another system that may be no fairer and could well fail in the Indian cultures," Velde said.

In the past five years, the Indian Court Judges Training Program has grown from training 42 judges to training more than 175 this year. The current series of instruction offers a wide law school education for the lay judges. They do legal research, write sample opinions, participate in moot court and listen to a variety of multi-media presentations dealing with law.

"Some of the judges have been involved in the program since 1971 and we want to prepare the Indian court judge to assume all judicial responsibilities that are given out. It is the only way Indian judges will ever be on an equal footing with judges outside the reservation," said Dale Wing, LEAA's Indian program manager.
Big Cypress Reservation of the Seminoles: Trip back in time

By George Lepocky

 Actually, tourists are welcome. The Seminoles are eager to earn extra spending money by taking visitors through the vast swamp. The women make dolls out of cattail plait fibers and dress them in traditional patchwork tribal costumes. These and other hand-works are sold in the settlement's two general stores. Some families live in picturesque thatch-roofed dwellings called chickees which may be seen from the main road.

The Seminoles talk of building a campground, but you can "rough it" along the banks of a canal if you have camping equipment. Regular gas is sometimes available, but there's not even a pump for premium. The reservation has no restaurant and the only foods available in the stores are strictly "survival rations." The nearest oasis is Clewiston, 42 miles away at the south end of Lake Okeechobee. This picturesque town of about 2,000 people has a Wild West frontier atmosphere. Cowboy boots and bandannas, hats are typical garb for the natives, and huge breeds of cattle munch exotic grasses which thrive on the area's rich muck soils. Many of the cattle on Florida ranches contain a strain of Brahman, imported from India because of its ability to resist hot weather.

At the center of Florida's sugar cane industry, Clewiston is proud to call itself "America's Sweetest Town." During the fall harvest season, Jamaican laborers burn the cane the day before it is cut. This practice removes leaves from the stalks and debris from the fields, making the cutters' work easier. Lush crops of green beans, celery, carrots, and sweet corn also grow in the area's drained marshlands.

Clewiston also is a miniature Venice, faced with canals and boathouses. A huge food control dike which keeps Lake Okeechobee on good behavior.

Okeechobee is a Seminole word meaning "big water." The lake covers 750 square miles and is the second largest body of fresh water in the nation. (Lake Michigan is the largest.)

Lake Okeechobee is a mecca for bird-watchers; for fishers, fly, or after black bass, panfish, and catfish; and for bird watchers in search of the elusive Everglades kite. The fast-flying hawk is one of America's rarest birds because it feeds only on a species of snail found only in the Okeechobee region.

Clewiston's main attraction, though, is Old South Bar-B-Q Ranch, a restaurant/museum combined with an antique, Denver Carroll's creation is proud set of his nicknoload, one of which is a mechanical singing bird in a cage.
Josie Billy, a Seminole Indian medicine man, poses with his wife at the Big Cypress Reservation in Florida.

The restaurant's atmosphere extends even to the parking lot, where life-size dioramas recreate the gunfight at the OK Corral, "Hanging Judge" Roy Bean's courtroom, and other frontier scenes.

Though Old South's decor is a sly put-on, its food is for real. In addition to barbecue, the menu features catfish fresh from Lake Okeechobee, served with hush puppies so good you'll want the recipe. It's available.

Clewiston is about a two-hour drive from Miami and Palm Beach on the Atlantic Coast, or from Fort Myers and Naples on the Gulf of Mexico. It's a good one-day excursion from either coast, but the Clewiston Chamber of Commerce can help you make motel or campground reservations. Advance planning also is advisable if you want to fish on the Big Cypress Reservation. Write to The Seminole Tribe of Florida, Inc., 6073 Sirling Rd., Hollywood, Fla. 33024 to obtain permit information.

Finding the Big Cypress Reservation isn't too difficult. Though maps won't help, highway signs provide directions. From Clewiston, go nine miles west on U.S. Hwy. 27, then turn onto Fla. Hwy. 80, headed toward Le Belle and Fort Myers. At Fla. Hwy. 833, turn left (north) and follow the signs from there to the reservation. The trip from Clewiston to the reservation should take about an hour.

One word of advice about this excursion: Except in town or on pavement, you're in a wilderness. If you go off the beaten track, dress appropriately—which especially means a pair of canvas tennis shoes so you can get your feet wet in the middle of the swamp.
Indian lexographer perserves native tongue

BY LAWRENCE SHOOK

Helen LaFrance

Lawrence Nicolemoo, a Coeur d'Alene Indian
who lives at Plummer, Id., is a medicine man,
"scholar, lawyer, linguist, charismatic Catholic"
and lexographer.

Nicodemus doesn't care for titles. But if he did,
and if he hung a shingle over his door, he would
have to add another word: Lexographer.

Thinking back to the publication last August of
his two-volume Coeur d'Alene dictionary and
accompanying textbook, he joined the elite profession
whose illustrious members include Noah Web
ster, Paul and Wagner and a long-deceased
Cherokee named Sequoya.

Using language experts as consultants, Nicolemoo
wrote his dictionary and textbook in the
"modern mode"—as if for TV—complete with a
cassette tape. Now, for the first time, the Coeur d'Alenes can learn to read
and write in their own language.

Not since 1879, when Sequoya completed the
Cherokee syllabary, has there been a similar
act of scholarship; linguists and scholars are now
saying Nicolemoo's work represents the most
complete American Indian language approach
ever taken.

"I wrote the book," he says, "because I
thought if the Coeur d'Alenes lost that language,
what would happen to all those times.

"They wrote the books," he says. "because I
thought if the Coeur d'Alenes lost that language,
what would happen to all those times.

Nicodemus has spent most of his life worrying
about his people. "They get too complicated for
the cities and become urban Indians," he complains. "They forget
their ways."

He says without language the only identity
Indians have is their skin color.

Nicodemus calls home a weathered old frame
house built by his maternal grandparents, Louie
and Susan Antelope, in 1923. The house stands off
a hillside in a corner of the reservation.

He has lived there most of his life.

"I want to make them like classical short
stories," he says.

Nicodemus doesn't give a straw about that. What he cares about is that the program
might save his people's cultural heritage from
gone the way of the passenger pigeon, as has
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GALLUP INDEPENDENT

JOM Staff Laid Off
Follows School Indian Program Negotiations

GALLUP (Staff) - All Johnson-O'Malley - Navajo employes in the Gallup-McKinley School District have been temporarily suspended as of today. The announcement was sent out to all principals' offices following the scheduled meeting between Navajo Tribal officials and the school district administration.

Supt. Jack Swicegood in Santa Fe was unavailable for comment, but he had said, earlier, that if a contract was not signed Thursday and funds weren't forthcoming, the employes would be suspended.

The JOM-Navajo programs, operating against labs and math labs, among other programs, is operated by some 125 employes. It serves over 700 students.

Negotiations with the tribe didn't begin till the middle of August, but talks following two negotiating sessions, which degenerated and went sourly, the employes were sent to work on a "good faith" basis, since negotiations supposedly had been completed and all that remained was signatures.

NEVADA APPEAL
Carson City, Nevada
August 1, 1976

KLEPPE VISIT

The visit of Secretary of the Interior (Interior?) Thomas Kleppe this week left a lot of questions unanswered. Most reporters wondered how the secretary was briefed before coming to Nevada after his faux pas called the Ruby Marsh area Ruby Lake. And, when direct reference was made to the new Pyramid Lake Indian fishery and possible conflicts between that operation and the Nevada Department of Fish and Game's fishery, Kleppe was unprepared to answer despite being involved in the Bureau of Indian Affairs and the U.S. Fish and Wildlife Service.

It's good that Nevada has received the visit of a high-ranking Cabinet member who now has a slight personal inkling of some of the state's more pressing problems. But we, and that includes several federal employes and members of the press, could view the secretary's visit only as a political move.

The obscure federal official that the visit had been designed to meet as many federal employes as possible and give a small pep talk, such as that presented to the Stewart Indian School employes.

Cont'd
By JOHN SCHROEDER

KEAMS CANYON — Pilot Ted Vaughn sported the distant metallic glint of a stolen Missing in the mid- denominators and the controls of the six-engine Cessna owned.

Within seconds the small brush a downed jet body became a blur as the plane rushed toward a rocky outcropping at 200 miles per hour.

The vehicle's startled occupants stared at the craft roared up and circled overhead.

Vaughn knew them. It was a false alarm.

But it proved the swift effectiveness of a vigilance program by the Hopi Indian Tribe to stem thefts of artifacts and religious ceremonial items secreted in various areas of the reservation.

The thefts reached near-epidemic proportions a year ago for several reasons, explained Ivan J. Honey, Hopi tribal police chief and special agent for the Bureau of Indian Affairs.

Black market prices for the items were high, the Hopi Reservation reservation area had limited enforcement and the federal Antiquities Act lacked teeth for successful prosecution.

Such thefts are almost a daily occurrence, he noted, "but now they're extremely rare" because of the police and successful prosecution of the culprits.

Tribal rangers cruise the area in volume and a six-plane helicopter patrols the Hopi-Nevada Joint-Land Area for trespass violations.

The aircraft, Honey explained, can cover the site in about an hour and when the pilot spots suspicious vehicle or digging activity, he alerts the ground patrol.

The Antiquities Act has been ruled "adequately broad" by federal courts, and this was incurring prosecution. Explained Federal Bureau of Investigation agent David Vessel of Flagstaff, the FBI has jurisdiction on Indian reservations and Vessel works closely with Hopi authorities in such thefts.

"We had a heck of a time getting successful prosecutions under that law," he said. As a result, he and Honey took a new tack by filing larceny complaints, listing the Hopi Tribe as the "victim" and property owner.

"The U.S. attorney's office in Phoenix concurred and it worked," said Vessel.

The agent said a "very high retail market" has developed in recent years among some artifact and antiquity dealers, who will steal items themselves or hire a Hopi - usually an alcohol - to steal them or reveal their location.

Recently the FBI recovered in Los Angeles and New York two of three Black Ogre religious masks taken from a sacred burial place. The third, Vessel said, has tentatively been located in Germany.

"As you can see, it's a national and international problem."
aret to the Museum of Northern Arizona for an appraisal. They were initially recognized by a Hopi employee for their religious significance.

"The subject said he bought them from an alcoholic Hopi for $250," said Vessel. The two figures, it was learned, were up to 600 years old. Only a few Hopi religious leaders knew of their existence.

"They were appraised at $65,000," Vessel said. But for the Hopis, many of the items are beyond value and cannot be replaced.

"As long as we have them, there is no value for our sacred things," said Herman Lewis of Polacca, the Kachina chief responsible for the protection of the items for social and masked dances.

"Some of the things we can't replace. They must be made according to procedures way back, unless somebody knows," he couldn't say how old some of the religious items are, but said that some have been in existence "ever since we came to this place." Masks, sacred ceremonial stones and other religious items are kept in secret locations "according to Hopi procedures," he said.

"It's a very emotional thing to the Hopi" when such items are stolen, said Vessel. "It's like stealing the Pietà in Rome. When they're gone, they're gone forever."

The air patrol has produced a half-dozen arrests in recent months, said Vessel, adding that Hopi villagers are now quick to notify authorities of suspicious activity.

"Nearly every Hopi suspect we had, almost without exception, has died," he said.

The ancient ruins of A watovi — destroyed by the Hopis in the 1500s to stem the tide of Christianity — resemble a prairie dog village from the air, a reminder of past illegal digging.

Last March, explained Sidney, the Tribal Council issued an order restricting visits to ruins in an attempt to stop the vandalism.

And those Hopis who assist in the thefts of sacred artifacts appear to be facing a penalty much stiffer than larceny.

Hopi religion decreed that any tribal member who has a role in such thefts will die, explained Sidney.

"Nearly every Hopi suspect we had, almost without exception, has died," he said.
Indian-White Conflict: Civil Rights, Treaty Rights, Water Rights...

HELENA, Mont.—Across the “Indian country” of Western America, and in scattered Eastern states as well, an era of intense conflict is developing between Indians and their white neighbors.

The issues range from rights to water from the Mississippi, the Columbia and Colorado Rivers, to fishing for salmon in Washington State, from local property taxes on Indian lands in Montana to fire service for the昌达 Nation in New York. Controversy centers around law enforcement jurisdiction on Indian reservations from Minnesota and Wisconsin to the Pacific coastal states.

The chief battlegrounds are the reservations, originally guaranteed to the Indians “forever” but later opened in part to white settlers. Today the ownership pattern of those areas resembles a checkerboard, a piece of Indian-owned land here, white-owned land there.

Since the rise of the “red power” movement in the 1960s, Indians have strived to reassert jurisdiction over their reservations’ original boundaries. The federal government’s policy switch from assimilation to “self-determination” has aided this effort, and Indians have prevailed in many court tests of treaty rights.

Over $3 billion a year flows from Washington into various Indian-related services and economic developments.

But while living on or near reservations, the federal government has shown scant regard for local residents and local governments. The “Indian problem,” they say, was created nationally, restitution programs were devised nationally, and all should be paid for nationally.

Threats to the whites’ livelihood and lifestyle have led to the formation of predominantly white “civil rights” groups in 14 states and creation of a national protest group, the Interstate Congress for Equal Rights and Responsibilities. The Interstate Congress says whites are not being treated equally in Indian communities.

Mr. Peirce writes a weekly syndicated column on the problems of cities and states.

"Will we have to yield to tribal law, yet pay taxes to state government, which won't serve..."
ernments and their white neighbors, between tribal—would be required to determine the real practice." 

seem more credible in the of moderate black civil rights organizations black power groups helped make the demands for greater Indian AIM has helped create a psychological climate

challenging states and occasionally qualified Indian men and women—some and others across the nation, young and of younger, more educated, aggressive tribal leaders. Today, on the Flathead reservations

policy of self-determination and the emergence of younger, more educated, aggressive tribal leaders. Today, on the Flathead reservations

important that the tribes try to gain independence, just as radical black power groups helped make the demands of modern black civil rights organizations seem more radical at the time. But then came the 1960s, with a few federal policy of self-determination and the emergence of younger, more educated, aggressive tribal leaders. Today, on the Flathead reservations and others across the nation, young and old Indians strongly qualified Indian men and women—solve with legal background—can return to their birthplaces and find

ican avoiding taxes

The younger leaders are speaking out and

The Flathead reply that the number of conversions if Indian land to avoid taxes & segregated and that their real concern is to consolidate tribal lands. Last property taxes, they say, are more than compensated for by federal support of local schools and economic activity generated by the reservations. There's been no violence between Lake Counties and their Flathead neighbors, but whites reportedly fear that the tribes will use this way.

The Flathead, a community of 13,000 on per cent white, mostly small farmers provide a test tube case of the conflicts. There have been court battles over shoreline rights to Flathead Lake and the sale of tax-free sale of reservation and the removal of Indian-owned land from the tax rolls. Lake County's whites are particularly irked by the sharp increase of taxable areas while inflation, wealth gains, with local government--finance Indian homesteads can avoid property taxes by placing land under tribal trust status and giving up their right to sell. Stories circulate about neighbors who are 1/16th and 1/32nd Indian avoiding taxes this way.

What's more, whites say, the Indians can vote in local elections and approve taxes they will never have to pay themselves. They also are eligible for social services paid for in part through local property taxes.

The Flatheads reply that the number of conversions if Indian land to avoid taxes & segregated and that their real concern is to consolidate tribal lands. Last property taxes, they say, are more than compensated for by federal support of local schools and economic activity generated by the reservations.

There's been no violence between Lake Counties and their Flathead neighbors, but whites reportedly fear that the tribes will use this way.

Little of this conflict was apparent 20 or 30 years ago. The "assimilation" was official federal policy and the Bureau of Indian Affairs could note in 1957 that the Flatheads were "advancing in the shape of assimilation with the dominant culture." In those days, intermarriage between Flatheads and local whites was quite common.

But then came the 1960s, with a few federal policy of self-determination and the emergence of younger, more educated, aggressive tribal leaders. Today, on the Flathead reservations and others across the nation, young and old Indians strongly qualified Indian men and women—solve with legal background—can return to their birthplaces and find employment in federally subsidized health, welfare and resource programs.

The younger leaders are speaking out and challenging states and counties that try to assert jurisdiction over Indian country. This issue is more important than the highly publicized American Indian Movement (AIM)—although AIM has helped create a psychological climate for greater Indian independence, but as radical black power groups helped make the demands of moderate black civil rights organizations seem more radical at the time. But then came the 1960s, with a few federal policy of self-determination and the emergence of younger, more educated, aggressive tribal leaders. Today, on the Flathead reservations and others across the nation, young and old Indians strongly qualified Indian men and women—solve with legal background—can return to their birthplaces and find employment in federally subsidized health, welfare and resource programs.

All the wisdom of Solomon—and then some—would be required to determine the real "justice" in most conflicts between Indians and their white neighbors, between tribal "sovereign" rights and legitimate rights of local government and their taxpayers. Strong national
Yurok Indians Ignore Court Order, Block Klamath River With Rope, Nets

BY WALT WILEY
See Staff Writer

KLAMATH, Del Norte Co. — “They’re all just sitting on their hands. There’s all their friends — part of his business. They would have to be settled in federal court. The Indians accused him of having any law enforcement. The sheriff, the Coast Guard, Yash and Garo, they’re all just sitting on their hands.”

So said Alvin Larsnn as he leaned against the counter of his tackle shop in Requa if the mouth of the Klamath River. Today, Larson succeeded in getting the U.S. Army Corps of Engineers to issue a cease and desist order against blocking a navigable waterway. But, according to Jack Faud, assistant chief of construction operations for the Corps, if the Indians choose to disobey the order, the matter will have to be turned over to the U.S. Attorney’s office and then would have to be settled in federal court.

“This is Indian land; these laws don’t apply.” said a young woman as she lounged on an old boat at the Yurok Indians camp upriver.

Nearby, salmon and elk meat were smoking in smokehouses built from poles and branches cut in the area, while a dozen or so other members of the group lounged under a brush shelter out of the sun.

“I’ve lived here all my life, and my family’s land is right up there, but I understand Simpson Timber has built two dams on it — I haven’t been there in quite a few years,” said Eddie Markeson, a Yurok Indian and one of the group relaxing in the shade.

“I don’t think this area up, but I sure support it. If my family said that land to Simpson I sure don’t know anything about it.”

And members of the group, who said their mother ships and rows between 15 and 50 at any one time, said the fact Larson’s jet boat tour guides into the Indians and their prayer rocks and salmon c和平 as “museum pieces” is the reason they have decided to step its passage.

“You ought to see the jet boat go up this riffle,” said Sergio Fonseca, a native of Yurog, who has joined the group in the river as he stood beside the rope and gillnets erected to block the boat’s passage.

“It just leaves a mess behind the way it goes across the gravel.”

Larson denied that the boats harm the river, but he added, “I wonder what they want from us. I’ve lived here all my life, and I’m going to be put out of business if it doesn’t stop.

“It’s bad enough the Indians are allowed to gillnet all the salmon they want right here at the mouth of the river, but when they pull this you wonder if there are any laws at all.”

Yurok Indians Ignore Court Order, Block Klamath River With Rope, Nets
Iroquois tribal masks

American Indian chief Jacob E. Thomas carves Iroquois tribal masks at the Field Museum of Natural History. Chief Thomas, 54, is a Cayugan, a member of one of the six nations that compose the Iroquois confederacy. He'll lecture 10 a.m. to noon and 1 p.m. to 4 p.m. Friday and Saturday. (Sun-Times Photo by Jack Lenahan)

Watch your manners

The Hopis are allowing non-Indians to witness the snake dance at Shungopavi today for the first time in years. We trust the outsiders will appreciate the labor and revere the ceremony.

At the height of the student revolt the elders of several Indian villages were forced to bar visitors from their ceremonial dances.

Too many hippies, yuppies and assorted youth rebels forgot their manners when they visited the reservation in the northeast corner of the state.

Now that most of the steam has gone out of demonstrations by representatives of the various youth subcultures, the Hopis are going to resume their traditional role as hospitable hosts.

The snake dance is well worth seeing, whether performed by the Hopis or by a group of white adults who call themselves the Smokies (pronounce Smoke-eyes) and put on their dances at Prescott.

The important thing, in either case, is that observers display the reverence due a ceremonial which is essentially religious.

Someone recently made a lot of mileage by suggesting Indians put on a White (pronounced White-eye) dance "to perpetuate the ceremonies, both secular and religious, of the white businessman."

If you're going to the Hopi reservation today, be sure to park your car in the designated place, leave your alcoholic refreshments in your bottle, and take no pictures.

And don't panic when the Hopis release the snakes after the dance. They will slither away to their homes in the rocks, and you can sample your bottle of Snaki (pronounced Snake-eye) on the way home.
Indians clash over unity

By JOEL SCHATZ
Staff Writer

Is unity possible in Chicago's American Indian community? Is it necessary? Is it even desirable?

Cong. Sidney Yates (D-9th) believes there must be some kind of unified voice for Chicago's Indians; some one or some group that legitimately can claim to speak for the city's several thousand Indians when they are dealing with government agencies, trying to get services and funds.

But many of the Indians who came to talk with Yates at Mundelein college Monday, Aug. 17, insist that any sort of unified or representative front either is impossible or the wrong goal to be striving for.

Yates invited several dozen Chicago Indian leaders to the meeting to tell him what they need, what the federal government is not doing, and what should be done to improve government's handling of services and relations with urban Indians here. There are more urban Indians in the 9th district, Yates claims, than in any other congressional district in the country, except one.

INDIAN PROGRAMS in Chicago are destined to fail, one leader from the American Indian Rehabilitation Association charged, because they are based on the idea that all urban Indians are the same.

"We are not the same," Joe Whiteeyes declared. The Indians living in Chicago—estimates ranged from 6,000 to 10,000—represent more than 300 tribes with different languages and backgrounds. Yet people—white people—prefer to "put all Indians into one box."

While some Indians at the meeting rallied for solidarity, others said unity has failed to come about due to internal conflicts.

Those conflicts, however, had nothing to do with tribal differences, Sharon Hamill claimed. The Indian community here, she said, is in some ways like a small town, where everyone knows what everyone else is doing and has done in the past. And they don't forget.

WHEN ONE GROUP FIGHTS with another, Hamill said, it usually is because they object to that group's or individual's past actions. The differences are based on past performance and personality clashes, not on tribal distinctions. There are various Indian groups that work together regularly, she said, despite tribal differences.

Though the subject of unified representation underlay most of the evening's discussion, there also were specific "bread and butter" issues, as Yates described them, in need of immediate attention.

The three prime concerns were Indian health, jobs and education programs that either are threatened or have been eliminated due to funding cuts.
Aug 26 1976

Indian Center upholds firing

The American Indian Center (AIC) board has upheld on Aug. 2 firing of director Juanita Elder, whose attorney said Wednesday she may take her case to court or to the regulators in the Department of Health, Education and Welfare.

AIC has been drafting a proposal to HEW for several months, asking for money for an Indian clinic in East Dallas. One source said the charges were "more personal than management-related," and involved Mrs. Elder's relationship with her staff and alleged "abuse of procedures."

This is the third attempt to fire Mrs. Elder, the only Indian member of the Dallas Alliance which drafted Dallas-school desegregation plan, since she joined AIC four years ago.

Aug 2 1976

Navajos plan equal-vote study

WINDOW ROCK — Navajo tribal officials have contracted with a California consultant to develop a reapportionment plan for the reservation.

C. Howard Wilson, Van Noyo, said the tribe will pay his firm $71,000 to develop a plan for more accurate representation of the Navajo in the tribal council. The council is composed of 74 members, each elected from an "election community."

The election communities are unequal in population, Wilson said. Thus one tribal councilman represents 446 persons while another has 1,977 persons, he said.

Wilson said this will be the reservation's first reapportionment. He said plans must be submitted within six months to the council for approval.

Aug 25 1976

New audit of CISCO finds debt

Adair Phillips: A preliminary federal audit has shown the Chiricahua-Apache Indian Health Center of Oregon (CISCO) owes the U.S. government $32,000 because of accounting and bookkeeping errors in the management of tax-supported programs for Indians and Mexican-Americans.

An audit by the Department of Health, Education and Welfare found some expenditures by CISCO were not documented during a period from June 7, 1971 to March 31, 1978, and that other expenses were not allowable under terms of the federal grants.

The audit was conducted between April and July of this year. CISCO was given until Sept. 15 to submit further information to HEW, including vouchers and affidavits which presumably would justify some of the expenses.

Sharon Paz, CISCO board member and a former interim director of the program, said she hoped the amount could be reduced by as much as 90 percent.

Noreen K. Saltiel, CISCO attorney, said, "we had the kind of second, third and fourth backup forms."

Vernon, said, "we and John Talley, CISCO board chairman, said the disallowed and undocumented expenses represented a small percentage of total grants awarded to CISCO and were due primarily to a lack of administrative expertise and a lack of technical assistance.

CISCO, located in Adair Village seven miles north of Corvallis, was established to provide a live-in learning environment for disadvantaged Indians and Mexican-Americans.

Aug 21 1976

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INDIANS FORMING 'CAUCUS' POLITICAL GROUP

PHOENIX — About 200,000 Arizona Indians, or about one-third of the state's Indians, will be involved in the upcoming 30th annual tribal meeting in rural Charlestown, R.I.

The Indians have formed a political group called the Arizona Indian Political Caucus which is being organized by Floyd Bringing Good.

Bringing Good, chairman of the organization, said there are about 200 members and is conducting a statewide membership drive. Members will meet Friday evening to start the process leading to endorsement of candidates in the November election.

According to the Arizona tribe, the largest Indian reservation in the country with 19 tribes occupying 17 reservations. Twenty-seven Indians will be occupying the state in Indian land, he said, adding there are 200,000 Indians in the state.

He said contemporary Indians, a r e becoming aware of being involved in their own affairs at the federal level.

Besides endorsement of political candidates, the group will be involved in voter registration, taking personal positions in issues and working to political complaints, he said.

INDIAN DESCENDANT CAN COPE WITH BOTH CULTURES

PHOENIX — Cathy Chetelain, a member of the Narraganset tribe and a descendant of Chief Sitting Bull’s daughters, is part of the Indian population in the country with 19 tribes occupying 17 reservations.

"I wish I had a costume," said Cathy, watching Narraganset girls in their buckskins. "I love the beadwork and the feathers."

She is part of the Narraganset tribe and is Chief Sitting Bull’s great-great-granddaughter.

"When I get a good tan I look fairly Indian with high cheek bones and long, straight hair," she said, a bit defensive about her party-white complexion.

Cathy, 24, now attending Brown University, said that, as she became interested in her heritage, her only contact was a grandmother in California who died two months ago.

"I saved all her letters. I don’t think she was much interested in me, though. After all I was a long way away and she had family close to her in California."

"But she liked the idea of being an Indian. It made me feel different."

Then she told the story of the boyfriend who called her Pocahontas. A Narraganset woman standing nearby saw she “go for the throat” if anyone called her that.

Cathy made it clear she thinks differently.

"It’s nice to keep traditions and all that bit. But it can go too far. We’d be much better off if everyone just thought of themselves as Americans."
Norman D. Dick, one of six Democratic candidates for Congress in the Sixth District called yesterday for United States District Judge George Boldt to withdraw from further deliberations in connection with Indian fishing rights.

Dick said he felt no question Judge Boldt's decisions or his integrity, but said the judge's name had become synonymous with tension and discord "at a time when we need judicial action acceptable to all parties."

Judge Boldt was author of the controversial 1974 decision giving treaty Indian tribes the opportunity to catch 50 per cent of the harvestable steelhead and salmon returning to traditional fishing grounds.

Dick said Judge Boldt's decision was not just to his mind, but said the judge's name had become synonymous with tension and discord at a time when we need judicial action acceptable to all parties.

Dick also suggested controlling the number of commercial fishermen so that an increased fishery would not be accompanied by unauthorized catch of new fishermen. Dick made his proposals at a news conference.

The Wampanoag Indians of Mashpee, indicating they don't very much like the way the white man runs things, want their tribal land back.

A suit was filed in their behalf yesterday in federal district court to regain title and governing power of the little Cape Cod town, plus portions of land in three adjoining communities, Falmouth, Sandwich and Barnstable.

The Indians claim some 8,000 acres was taken from them illegally by an act of the Legislature in 1870.

They are seeking to repudiate it by authority of a 1765 general act that prevents the taking of native American land without the consent of Congress.

According to Russell Peters, president of the Mashpee Wampanoag Indian Tribal Council, Inc., the suit was filed as the result of a recently passed resolution by the 1,000-member tribe.

It said the land of Mashpee was guaranteed forever by the Wampanoag Indians in 1666 and reconfirmed as never to be sold without the consent of the Indians by the Colony of New Plymouth in 1685. The Indians claim some 11,110 acres was taken illegally from them.

Mashpee was recognized as an Indian plantation and district by the colony's successors, the Province of Mass. Bay and the Commonwealth of Mass., until 1870 when the Legislature unilaterally declared it a town.

The resolution, beyond declaring the tribe's right to the land and to govern it, allegedly prevents it from using the land for housing and commercial purposes.

The suit was filed in U.S. District Court.

According to the suit, "We are seeking to have this act declared null and void and the land returned to the Mashpee Wampanoag Tribe."

The suit asks the court to declare the act illegal, that the Wampanoag Indians have never surrendered their title and interest in the land, and that the Mashpee Wampanoag Indian Tribal Council, Inc., has the right to possess, control and manage the land.

The suit seeks a declaratory judgment, a declaratory judgment, an injunction, and an order of specific performance.

The Indians are seeking to repudiate it by authority of a 1765 general act that prevents the taking of native American land without the consent of Congress.
The affair of the 18,000-acre area, declared the intention of the Indians "to preserve the beauty and character of our land by halting the indiscriminate development and defacement of our woods, fields and shores."

The Wampanoags named 148 defendants in the suit—some individual land owners and other large corporations and real estate developers. The town owns part of the land involved, and the state Division of Fish and Games owns another section.

According to Atty. Barry Margolin, who filed the suit on behalf of the Mashpee tribe for the Native American Rights Fund, permanent residents of the area will not be evicted if the Indians win.

"Permanent residents, whether they be there lawfully or unlawfully, may remain," he said. "The tribe will seek agreements with them, not just terms for use of the property."

However, summer folk and big companies owning large tracts of woodlands and shorefront property in Mashpee, Falmouth, Sandwich and Barnstable listed by the defendants in the suit, probably won't fare so well. Named among the defendants is the New Seabury Corp., which has built multimillion-dollar developments on Cape Cod, the New Bedford Gas and Electric Light Co. The First National Bank of Boston and others.

Margolin said the Mashpee suit was one of several filed for various Indian tribes throughout the country recently based on the 1790 Indian Nonintercourse Act.

The U.S. district court in Maine recently found in favor of the Passamaquoddy and Penobscot tribes in a similar suit stating the 1970 federal law is still applicable. Further action is expected there to return lands to the Indians. Another suit is pending in Rhode Island in the Narragansett tribe.

1,000 watch as Hopis perform centuries-old ritual to get rain

HOTEVILLA — The painted dancers faced each other — the Antelope priests with their gray bodies and the Snake priests with their brown bodies — and chanted a low, ancient prayer for rain.

Their chant often was drowned out by thunder.

The rain started about 3 p.m. last Saturday on this arid mesa that is the home of the Hopis. That was an hour before the public Snake Dance — the first that has been publicized to attract Anglos in the last three years — was to begin.

But the 700-year-old Snake Dance ritual, which is so sacred to the Hopis as the Easter sunrise service is to Christians, was now into its ninth day.

The rain came in large drops that washed the red dust off cars and tamed the dirt road that leads to the plaza of Hotevilla.

Later, about 1,000 persons filled the ancient village, sitting or standing 15 deep around the central courtyard or climbing wooden ladders to stand on the flat, earthen roofs of homes.

About 40 per cent of the spectators were Anglo, some from as far away as Massachusetts and British Columbia.

Whether they were aware of the controversy that closed the dances to non-Hopis or were struck by the significance of the dance, they were quiet and respectful. Only a couple of people had to be reminded (gently) that picture taking wasn't allowed. The only obvious complaint was the way some were dressed, especially a few young women who wore
\textbf{The Snake Dance} in Santa Fe}.

One of the most impressive spiritual ceremonies are the Snake Dances of the Southwest. They are performed by members of the Kiowa Apache tribe, who reside in the southwestern United States. The Snake Dance is a religious ritual that involves the use of rattlesnakes and is believed to have magical and spiritual powers.

During the Snake Dance, members of the tribe gather in a kiva, a ceremonial room, and perform a series of dances and rituals. The dancers wear regalia and carry rattlesnakes, which are believed to possess spiritual power. The dance is performed in a circular motion, symbolizing the cycle of life and death.

The dancers perform in pairs, with one dancer holding the snake and the other dancing nearby. The snake is used to scare the dancers, who then kneel and bow to the snake, symbolizing their surrender to the spiritual power of the animal.

The dance is believed to have originated among the Apache tribes, who have a long history of using rattlesnakes in their religious practices. The dance is performed during the summer and fall months and is believed to bring good fortune and protection to the community.

The Snake Dance is a powerful and awe-inspiring ceremony that serves as a reminder of the spiritual connection between humans and the natural world. It is a testament to the enduring legacy of the Apache tribe and their unique cultural heritage.
Lawrenceville school educated Indians

1875 letter portrays Cherokee life

By BILL SAMSON
Innovate Editor

A DESCRIPTION of the Cherokee Nation in 1875 is provided in a letter found earlier this year in the archives of an eastern preparatory school.

Its existence also points up the importance of the institution, the Lawrenceville School in New Jersey, to the eastern education of 19th century Cherokee, who became leaders of that early civilized tribe of Indians, most of whom now are located in northeastern Oklahoma.

The letter was written on April 27, 1875, by Cherokee Chief William Prince Ross, an 1839 graduate of Lawrenceville and one of the leaders of the time. It was sent to Mrs. Jane Porter Conkle, long-time Lawrenceville educator.

The letter was published here for the first time with Pierce's permission.

Chief Ross, no relation to former Chief John Ross who led the Cherokees from 1838 until his death in 1866, wrote from his home in Fort Gibson, discussed friends and family matters and then wrote:

"THERE IS SO MUCH that could be said depicting the Cherokee Nation and the Indian Territory that might not be wholly devoid of interest to you that I know not where to begin.

"I am now receiving returns of the census of the Cherokee people taken preliminary to the distribution of $339,000 of their own money among them to relieve the destitution caused by the failure of crops last summer."

"The summer of 1875 was one of widespread drought in the Southeast, followed by a grasshopper plague of such intensity that it was noted in many annals and letters of the time."

"These returns show the existing recognized population of the nation including native Cherokees, adopted Indians, white and colored, to be 18,318.

"There are something like 45 public schools scattered over the country, besides one high school (female) now in operation, an orphans' school (military)."

"Two railroads have been constructed, the Missouri, Kansas and Texas Line which runs within 3 miles of this place from north to south, and the Atlantic and Pacific from Missouri. The terminus of the latter is its intersection with the former at Vinita, sixty miles north of here."

"The telegraph follows the line of the former road with a branch to this place, which is a military post although there is not more than a corporal's guard at this place.

"Tulsa, 20 miles east, is our capital and the neighborhood in which our two high schools and home for the blind and insane are located.

Cont'd
Rush's father was a Cherokee chief appointed to that office in 1863. The child was born on February 18, 1859, in what is now the state of Oklahoma, then part of Indian Territory. He was a great-great-grandson of Chief Johnston of the Muscogee (Creek) tribe. His ancestors had moved from Georgia to the Shawnee Nation of Oklahoma in the late 18th century.

Rush's early education was at the Cherokee Male Seminary, established in 1873 to educate young Cherokee boys. He later attended Lawrenceville School in New Jersey, where he excelled in academics and athletics. He graduated from Princeton University in 1881, where he was a member of the College of Agriculture and Commerce. After graduation, he returned to Oklahoma to practice law.

Rush's political career began in 1890 when he was elected to the Cherokee Nation's legislature. He was re-elected several times and served as Chief of the Cherokee Nation from 1910 to 1920. He was known for his progressive views and his efforts to improve the education and health care of the Cherokee people.

Rush was also a prominent figure in the national politics of the United States, serving as a member of the U.S. House of Representatives from Oklahoma from 1921 to 1925. He was the first Native American to serve in the U.S. Congress from Oklahoma.

Rush died on March 3, 1926, in Washington, D.C. He was buried in Lawrenceville, Oklahoma. His legacy as a leader of the Cherokee Nation and as a politician and activist for Native American rights lives on today.
Navajo Finds Art Mainstream

He's a Navajo painter, a former shepherd, a socialite, a committee chairman, a Republican, a poet laureate, the subject of "American Indian Artists," fourth program, to be seen at 9:30 p.m. Tuesday on Channel 11. It is a prominent filmic paper and printmaker whose work and ideas have brought him into the mainstream of contemporary American art.

Gorman's strong Mexican figure studies differ sharply from the decorative line-work of "traditional" Indian painting, but so too does his academic background. Unlike an older generation of trained Indian artists, most of whom received their instruction at the Santa Fe Indian School (1922-1932), Gorman chose to study in Mexico under muralist Carlos Merida.

The impact of Orozco, Rivera, Siqueras and Tamayo led him to abandon the conventional Indian representation of the human figure and concentrate instead upon the mass and shape. His subsequent paintings, principally of Navajo women, radiate an attention and concern for the human form that are new to Indian painting, most of which has treated the body as an abstract, diagrammatic manner.

GORMAN'S FIGURES ARE FULL, fleshly, explored for their own sake. Warren in the lithography that he has worked on since 1960 or the silts that he has painted since student days, Gorman strives to combine matter and spirit in his images of the human body. Unlike most Indian painters, he is intrigued with nude and has executed a lithographic nude of them.

Gorman's use of color is also drawn from traditions outside his native ones. His palette is composed of the bright, shocking hues of a series of semi-abstract paintings inspired by Navajo blankets. With a characteristic mix of humor and seriousness, Gorman has explained the basis for this series of paintings: "I adapt Navajo rug motifs in my canvases because one day the rugs themselves will no longer be available. Also, polymers are less susceptible to moth than wool."

When asked about his influences, his ideas, Gorman replies: "I think they come from being aware of anything: a candy wrapper, an old lady's wrinlkes, a funeral, a decayed rug, a sound, a smell..."

GORMAN'S AWARENESS HAS NETTED him work places in the permanent collections of the Metropolitan Museum of Art, New York; the U.S. Department of Interior, Washington, D.C.; the Museum of Indian Arts, San Francisco; the Heerd Museum, Phoenix; the Philbrook Art Center, Tulsa. His paintings have won him major painting awards and have been exhibited in private galleries around the world. From the Copey de Chey bogan where he lived and tended sheep as a child to the galleries and nightclubs of Aspen and Scottsdale, "American Indian Artists" explores the world of Gorman's work.

"American Indian Artists" series is narrated by poet Rod McKuen.

Menominee Reject Contract

WECEXT, Wis. - Striking employees of the Menominee tribe's logging and sawmill operation have voted 14 to 45 Monday to reject a contract offer that was hammered out in five days of negotiations last week.

Negotiations were scheduled again Tuesday in the strike that began July 15 by the 182 members of Local 4012, International Woodworkers Association.

George Puck, union vice president, said the latest offer by Menominee Tritlel Enterprises, which runs the logging operation and sawmill, fell short of union goals, although he felt that the workers should settle.

The union wants a one-year contract, and the company offered a two-year pact. The union also is asking a 25 cent an hour wage increase, but the contract offered 50 cents retroactive to July 1. With 21 cents due July and another 14 cents due June 1, 1979. The settlement base pay now is 25.48.

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Ojibwa College To Open

Special to The Sentinel
Houabton, Mich. — Ojibwa Community College, on the Ojibwa Indian Reservation near Baraga, will open for the first time about 15 students, authorities said.

Classes will be in the Tribal Center, once known as the Capitol Priory.

Indian students will attend the new school free. The college will be sponsored by Michigan Technological University and supported by the state and federal government.

James Schulte, formerly with the Baraga school system, will be educational director of the college.

Courses offered, which will be approved by Michigan Tech, may be transferred to other schools because of Tech's accreditation. One course, expected to be popular, will teach students the Ojibwa language.

AUG 25 1976

Dem backs Indian land payments

Attorneys would receive about 25 per cent more from in-lieu payments for the federal lands in Indian reservations were included in a bill now before Congress, a Democratic candidate in the 4th Congressional District said Tuesday.

Tom Mason said he has written to Sen. Henry Jackson, D-Wash., urging that amendment to the Payment in Lieu of Taxes Act that ten percent of the income and will begin Senate hearings today.

"The bill goes to one of the basic injustices to the states that have federal lands," Mason said at a press conference in the Bay公共 Regency Hotel.

"There is a fundamental inequity in state local government to provide services to lands it cannot own."

It noted that almost 95 per cent of the land within Arizona is federally owned and not subject to local taxes.

The bill recognizes the problem and proposes to compensate for it, but doesn't go far enough, Mason said.

For example, Gila County, where 45 per cent of the land is federal, now receives $17,000 yearly in federal funds for these lands. It would receive $22,500 under the bill as proposed, but would get $28,000 if reservations were included, Mason said.

Maricopa County now receives $28,000 yearly, but would receive $66,000 under the bill as proposed or $1 million yearly with the addition of reservations, he added.

The new language in the 4th District — Apache, Gila, Graham, Greenlee, Maricopa, Navajo and Pinal — would receive $3.5 million from in-lieu payments if reservations were included, compared with $3.1 million if reservations were excluded, Mason said.

The money would go into the county general funds of uncompromised carry-over funds provided.

In the federal land, he added, "these services include firefighting and maintaining roads, police protection, health services and education.

The bill was supported in the House by Arizona Rep. John Boynton, a Republican, and Harold Dall, a Democrat, but Arizona Republicans failed to vote on the bill, he added.

Mason said local taxpayers now are "overtaxed" to compensate for the untaxable federal lands.

"The impact of the federal taxpayers is both unfair and unjust," he said.
Navajos study suit to void bond vote

By BILLY DONOVAN

WINDOW ROCK - Navajos in the northern part of Apache County are considering filing suit to void Tuesday's bond election, if county voters approve it, because they say county officials did not publicize the election in Navajo.

Several members of ACTIVE, the Apache County TeamInitiating Voter Equality, said county officials made no attempt to inform Navajos about the proposed $4.5 million bond election.

Several groups in the northern part of the county are against approval of the bonds since all the money will be used to improve high schools in the St. Johns area and none will be used on the reservation portion of the county.

Results of the election were not available late Tuesday.

Apache County Attorney J. Kendall Hanson, said Monday that since there is no written Navajo language that is understood by any sizable number of Navajos, he did not think the county was required to publish legal advertisements in Navajo.

He said the election, however, was advertised in the legal advertisement section of the Navajo Times in English and Navajo by a private organization that will handle the sale of the bonds if they are approved.

Rosalind Zah, one of the leaders of ACTIVE, said the county made no attempt to publicize the bond election over the radio in the Navajo language. According to Hanson, the county is not required to use radio announcements.

Mrs. Zah said ACTIVE attempted to get radio station KGAK, of Gallup, NM, to carry the announcement as a public service. The station refused to do so except as a paid legal advertisement.

Ray Stevens, assistant general manager of KGAK, said the station does not carry any announcements free that would have to be paid for in newspapers.

Defendants are Interior Secretary Thomas Kluge, Reclamation Commissioner Gilbert Stanton, Bureau of Reclamation Project Manager Clifford Prell and the construction firm of Peter Rebert and Sons Co., a Glendale firm which holds the $34.2 million contract to build the siphons.

The suit asks a court to consider the construction work on the project be halted until a study is completed.
School Fund

The U.S. Bureau of Indian Affairs has awarded the Navajo tribe $1 million for educational programs in Utah, New Mexico and Arizona, announced Sen. Jake Garn, R-Utah.

The money will be used for administration and management of Johnson-O'Malley programs for Navajo education.
A census of three chapters of the Navajo Nation, which occupies parts of Arizona, New Mexico, Colorado and Utah, will be conducted by the Bureau of the Census, beginning Sept. 1.

A census of three chapters of the Navajo Nation, which occupies parts of Arizona, New Mexico, Colorado and Utah, will be conducted by the Bureau of the Census, beginning Sept. 1.

About four weeks of field work will be required.

The chapters, political subdivisions of the Navajo Nation, are Red Rock, Lakiachkai and Tuba City. They were selected because they represent varying degrees of difficulty in census taking.

The census is the first in a research program designed to develop ways to improve the count of the American Indian population in the 1980 census of population and housing.

The census will aid the bureau in exploring the possibility of using special sources such as population registers and federal rolls to help improve coverage and of developing updated household statistics on the American Indian population. Lessons learned on the success of the test, the bureau will develop plans to conduct similar studies on other Indian reservations.

The census, whose formation was announced Wednesday at the Phoenix Press Club, involves through political action to maintain treaty and reservation rights and the rights of citizenship.

Sister Francisca Griggs, program director, said an educational program used to help Indians and others for the past three years was not reimbursed by the Office of Indian Education.

"The idea behind the program was to have it become a community thing — to be on its own — after three years," the director said.

The Urban Indian Program has some funds through the Comprehensive Employment and Training Act that it can use to provide basic education and training opportunities.

"But the funds are limited. I think we can only help about five and we had been hoping we could help between 100 and 200," the director said.

Urban Indian Program workers will begin contacting business and industry leaders the last week in August to enlist their help.

"We need help in buying school materials and to help provide transportation for students. We can't afford to pay stipends; the students will have to work and go to school at night. We have money available for teaching and tutorial help, but we can't hire that help until we have the students," Sister Francisca said.

Classes arranged through the Urban Indian Program provide basic education and give students a chance to earn the equivalent of a high school diploma.
Ehrlichman helping Navajos raise funds to build new schools

By BILL DONOVAN

PINON — John Ehrlichman, former aide to President Nixon and a convicted Watergate conspirator, has been helping Navajo officials drum up support for new school facilities.

Doyle Wyant, principal of the local bureau of Indian Affairs school, said Ehrlichman has visited the reservation several times recently and has agreed to promote financing for a new school here and for one in Low Mountain, a small community to the north.

Both towns are in the Navajo-Hopi joint-use area.

Ehrlichman, who lives in Santa Fe, was asked for help a year ago by local school officials, Wyant said. This was after Ehrlichman had served federal court to allow him to work as an attorney for a New Mexico Indian tribe instead of being sentenced to prison for his involvement in Watergate.

Since then, Ehrlichman has provided school officials and others supervising the campaign with several suggestions on how to obtain the $10 million needed for the schools.

Residents of the Pine area have been trying to get a new school since 1959 without success, Wyant said.

He said the BIA became involved in the school funding because of Ehrlichman's efforts.

"I was told just yesterday in a phone conversation with (Indian Commissioner Morris) Thompson that we will have new schools by 1979," Wyant said.

The Pine school was built in 1923, he said, and is meant to accommodate 300 students. This year, however, about 350 students are expected to attend kindergarten through third grade.

"Wyant said he believes Ehrlichman's actions are an honest attempt to fight a wrong and are not self-serving."

"Ehrlichman has told me several times that he wanted to publicly in connection with his services to our school," Wyant said. "In fact, he told me that having his name connected with the school would probably hurt it."

Wyant said Jack Anderson, the syndicated columnist, has also visited the school and expressed a desire to help. However, he said, there has been no mention of the school's problems in any of Anderson's columns."

"Tribal Officer Promises Fight To Keep Post"

Bruce Townsend, chairman of the Delaware Indian business committee, said he will seek a court injunction to block a Sept. 1 tribal general council and removal hearing aimed at him.

Townsend said he also would seek a congressional investigation of the Bureau of Indian Affairs involvement in Delaware tribal activities.

The BIA scheduled the removal hearing to coincide with the general council, which Townsend has opposed. Townsend has opposed tribal General Commissioner Morris Thompson's removal from his position as the BIA's enforcement officer for the Delaware tribe.

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Townsend has opposed tribal General Commissioner Morris Thompson's removal from his position as the BIA's enforcement officer for the Delaware tribe.
Plan to buy out Indian rights hits wary wall

The federal government would have to buy out Indian mineral rights and oil rights throughout the country if it decided to buy out Indian fishing rights in this area, says Tacoma Mayor Gordon N. Johnston.

Johnston, a Democratic candidate for United States representative from the 6th District, termed a suggestion by a candidate, Mike Parker, to buy the fishing rights as "wild and irresponsible," the Associated Press said.

In an interview Saturday with The Tacoma News Tribune, Johnston also criticized another candidate, Norm Dicks, who said that a way be found to abandon decisions on Indian fishing made by United States District Judge George Boldt, which already have been upheld by a higher court.

On other matters, Johnston said he favored limitation of terms of public office. "Someone with fresh ideas should be elected to solve the new problems," he said. "I think eight years in major or mayor is enough.

"They become residents of Washington, D.C., and because of the seniority system, they lose sight of why they're there," he said.

Girl Dancer Claims Bias In Anadarko

By Lisa John

CAUGE - A nationally known Indian dancer said Friday she believes both sex and individual discrimination kept her from the war dance competition at the recent American Indian Exposition in Anadarko.

Georgette Palmer, 17, of Cache, said she hadn't been told she could not enter the contest she placed third in last year.

"It was getting ready to pay the $5 entry fee before the war dance and was told it was for men only," Miss Palmer said.

"I felt hurt and shocked," she said. "We were told that the all-women dance committee had made a new rule they said they figured should be men only.

The Cache High School senior, known for her award-winning hoop dancing and war dance, said she wrote a protest letter to the Anadarko Daily News paper after the exposition, but further protest are being left up to the supportive friends.

Official Sorry

Robert Goombi, president of the American Indian Exposition who lives in Norman, Friday expressed regret over the incident, but said, "I was not going to go against the board of directors.

"Traditionally, there were no lady war dancers. If we want to maintain the full culture, there would be no contest for lady war dancers," Goombi said.

"In my opinion, the majority of lady war dancers would admit this position."
Skull holes possibly connect Indians and Europeans

By JULIAN M. WARES
Republican Managing Editor

Two research reports on the same subject, published 36 years apart in the same medical magazine, provide a possible anthropological link between ancient Arizona Indians and some modern families living in eastern United States and Europe.

Earlier this year, anthropologists, Dr. Denise J. Ryan of Arizona State University and Dr. Mahmoud Y. El-Hajjil, of Case Western Reserve University in Cleveland and a pediatrician, Dr. Betty Lord, also of Case Western Reserve reported their findings that some ancient Arizona and New Mexico Indians had abnormal holes in their skulls.

Their report, published in the American Journal of Roentgenology, indicated a nutritional deficiency. The digging sites where the skulls were obtained were dated as ranging from 460 to 1079 A.D.

However, 36 years before that report was published, Dr. Lowell C. Wormald and Dr. J. Woodward Travers, both of New York, published similar findings in the same journal.

According to Wormald, now a Phoenix physician, the skull holes discovered by himself and Travers were in black and white residents of the New York area. In researching other reports of the same phenomenon, the pair found similar accounts of the abnormal, skull holes in Europe.

In his report, co-authored with Travers, Wormald offers an explanation of the holes, but cautions doctors who may encounter them in patients not to confuse them with holes drilled in the skull for brain operations or craniotomies.

The holes described by the anthropologists are described as a form of aneurysm, caused by the osteoporosis which weakens the ancient skulls.

Wormald also reported that the skull holes were caused by nutritional deficiencies in the diet.

Their note, however, that scientific evidence does not fully support a hereditary origin.

The only difference between the Indian and non-Indian skull holes is that the Indian skulls also had holes around the eye sockets and key, spike-like projections of bone at the sites of the skull.

OKLAHOMA CITY, OKLA.
OKLAHOMA JOURNAL
DAILY GAZETTE

AUG 26 1976

\textbf{Trad Time}

The choices of Oklahoma by a British Television crew to blue the American Indians is long overdue recognition of our state and in Indian citizens by the news media ... They seek film at Anadarko, Okla. and Ardmore to show Indian life and activities ... This show will help spread the truth about Oklahoma and its Indians ... and help eliminate one of the misconceptions which are all too common. (Andross Anderson)
Both Protests Involve Same Indian Groups

By RICK LANNING

WINDOW ROCK — An aide to Navajo Tribal Chairman Peter MacDonald said today that some militant Indians who have been protesting the tribe's acceptance of a coal contract are the same people who invaded Fairchild to close down its semiconductor plant at Window Rock last year.

Aide Daniel Peaches said the demonstrators — 18 of whom were arrested last night to unlawful assembly — included members of the American Indian Movement (AIM) and the Navajo Coalition group.

At least one person was injured when Tribal Police Under Chief Roland Dart moved in to arrest the Indians when violence erupted during the second day of a sit-in to protest the council's acceptance of a contract to allow El Paso Natural Gas Co. to mine coal on tribal land.

Navajo Patrolman Barbara Lightbloom was stabbed in the hand with a rusty nail and required treatment at a local hospital, Dart said.

Peaches said the demonstrators, who were still in jail this morning, will be charged with disturbing the peace, destruction of property, and assault and battery on a police officer.

The 14-member Tribal Council held a closed meeting yesterday after demonstrators took over the council chambers Tuesday while members were having lunch.

Although the sit-in ended voluntarily seven hours later, Peaches said all council members were visibly upset.

The identified Willard Teixeira, coordinator of the Navajo Coalition, and Dall Yazzie, a Coalition chapter official from Shiprock, as leaders of the demonstrators.

"They are strongly opposed to mineral development on the reservation and some are political members of Chairman MacDonald," Peaches noted.

MacDonald and Sen. Barry Goldwater, R-Ariz., last year engaged in a verbal battle over who should be held responsible for the lengthy takeover of the Fairchild plant.

Goldwater has expressed concern over what he termed the "lack of leadership of MacDonald" and other tribal leaders who permitted AIM members to leave the plant with their weapons and a promise of amnesty after a weeklong occupation of the plant.

Such was not the case yesterday, Dart said. "Chief Dart on Tuesday said he proposed "necessary" legal documents to evict the demonstrators from the council chambers, but they left before the papers could be served.

"About 8 p.m., when council began to move the demonstrators ran across the street and began throwing rocks and bottles at passing and parked vehicles," Dart said.

When the Indians continued to throw objects and began hurling their stones on the police, Dart ordered his men to begin making arrests. Seventeen adults and one juvenile were taken into custody.
Anger flares over banishing of AIM Indian

by RANDY FURST
Minneapolis Star Staff Writer

A district judge in northern Minnesota has sentenced a state leader of the American Indian Movement (AIM) to up to a year in jail and has banned him and his family from the White Earth Indian Reservation for nine years.

The decision by District Judge Warren Saetre last week in Crookston has created controversy on the reservation.

Saetre sentenced Jerry Roy, the AIM member, on two counts of aggravated assault for a shooting incident in November.

Roy said that he listened in disbelief when the judge told him that part of his probation was that he and his family move off the reservation for nine years.

Saetre, contacted by telephone at his summer home in Manitoba, Canada, defended his decision yesterday.

"I know you're not supposed to banish people," Saetre said, "but I thought it would restore peace in the area. I shouldn't make these comments. I wish you wouldn't publish this."

Saetre said yesterday that he originally had ordered Roy to begin serving his sentence at the Northeast Regional Correction Center in Saginaw, Minn., Monday. But he said he has stayed execution of the sentence until an Aug. 2 hearing at the request of Roy's attorney, Douglas Hall of Minneapolis, who has appealed the sentence.

Jerry Buckanaga, a member of the reservation's tribal council and secretary of the reservation, angrily denounced the judge's decision yesterday, saying it makes "the whole idea of self-determination for Indians a charade."

Buckanaga said he was surprised when he heard of Saetre's decision. "I just didn't think judges went around doing this kind of thing," he said.

Roy, a long-time AIM activist, was born on the White Earth Indian Reservation and lived there for several years before his family moved to Minneapolis.

He said he returned to the reservation about two years ago and began organizing there for AIM (Saetre claimed Roy had moved back to the reservation several months before the incident).

Roy, Daniel Goodwin and several others were shot while on the reservation Nov. 11. According to Mahnomen County Atty. Michael Kraker, Goodwin maintained that he had no gun and contended that Roy shot him without cause.

Roy claims that he was at his house in Mahnomen, which is adjacent to the AIM office, when an AIM supporter rushed in shortly after 6 p.m. Nov. 11 and said he had been ordered at gunpoint to leave the office.

Roy claims he went outside and saw about nine armed Indians carrying office furniture out of the AIM office and throwing it on the ground. He said they were also burning AIM files and throwing them on a bonfire.

Roy said he went outside with a gun to stop the men and one of the men allegedly told another Indian to "kill the son of a bitch." Roy said the man raised his gun in fire while Roy shot Goodwin in the elbow "in self-defense."

Roy said he was then shot in both shoulders, the face and just above the heart.

Kraker said the state's witnesses testified that they came to the AIM building to hold a meeting and because there was insufficient room, they moved filing cabinets and furniture outside so there would be enough room inside for the meeting.

Kraker said the state's witnesses said that they were only burning garbage outside.

Vernon Bellecourt, a national field secretary of AIM, who also lives adjacent to the house, testified that he examined the burned remains the next day. He said in a telephone interview that they included burned cabinets, files of the Wounded Knee Legal Defense/Offense Committees as well as lists of AIM supporters and financial records.

Bellecourt said there had been friction between him and other AIM members and the group who he says "raided" the office. He said that the alleged raid was "an attempt to destroy the Indian movement."
"It has all the earmarks of an FBI provocation," Jecourt said, "with the pitting of Indian people against Indian people."

Told of Bellecourt's accusation, Kraker said yesterday, "I think it's too ridiculous to criminalize Roy's wife, Patricia Joy, testified that she saw six of the nine men who were allegedly raiding the office carrying guns, but the state's witnesses testified otherwise.

An all-white jury found Roy innocent of two counts of attempted murder but found him guilty on two lesser charges of aggravated assault.

Roy claims the grand jury that indicted him was also all-white. Kraker said he isn't sure whether there were Indians on the grand jury, but he said one of the members was HavaHan.

Kraker said that before the sentencing he urged Saetre to give Roy 10 years in prison. Hall, Roy's attorney, argued for probation, Kraker said, and the judge decided to compromise by ordering Roy and his family banned from the reservation for the probation period.

Kraker said yesterday he had "no objections" to the banishment.

"There are precedents for a judge to use some type of method to keep in the situation participants apart," Kraker said. Saetre said yesterday that he would consider Hall's arguments at the Sept. 8 hearing. But he added that he believes he was right in ordering the banishment.

Bellecourt looks at it differently. "What they've done," he contended; "is deny this man his birthright for 10 years."

SEP 2 1976

Russell Means, a leader of the American Indian Movement, will begin serving a 30-day jail term Tuesday after pleading guilty to a misdemeanor assault charge. He was sentenced Wednesday in Kennewick, S.D., on the charge stemming from a Feb. 6, 1973 court house riot at Custer, S.D. He also was ordered to pay a $100 fine and court costs.

MONTBELLO COMET

LOS ANGELES, CAL.

MONTBELLO COMET

AUG 1 9 1976

Two new positions established

Board of Education has authorized establishment of two new positions that of community aide (American Indian aide) and that of supervisory clerical position. Both positions are to be filled this school year.

The community aide is to provide liaison between the school and the parents for the improvement of the learning experience of the American Indian student, as well as provide assistance on school related problems. In addition, the aide is to contact American Indian parents at their home, obtain information which will help teachers and the school serve the student better, and provide information to the parents about the school. (MUSD) recently received federal for a $28,000 Indian Project designed to provide American Indian students an opportunity to learn about their culture.

The supervisory clerical position is designed to provide supervision for clerical employees. The aide is to plan, direct, and control classified personnel transactions, including the development and administration of Eligible Lists, hiring of employees, inter-relationship of status and separation of employees.

Additional details on these positions are available by contacting the Montebello Unified School District Classified Personnel Office. 788-1225.

SEP 2 1976
Boldt calls for agreement to allow Indians chance to catch more salmon

By MARSHALL WILSON
Times Staff Reporter

TACOMA -- Attorneys for the state and federal governments and treaty Indian tribes yesterday were given until September 3 to work out an "equitable adjustment" that will allow Indians an opportunity to catch more salmon the rest of this year.

United States District Judge George H. Boldt, noting that treaty Indian fishermen caught only 6.7 per cent of the Fraser River sockeye salmon run this year, said the Indians must be given a chance to catch a higher share of other salmon species in Puget Sound.

The order came at the end of a lengthy hearing on whether Indians should continue to be allowed an extra day of fishing each week for the remainder of the sockeye season in the Strait of Juan de Fuca.

The order was in compliance with Judge Boldt's 1974 Indian fishing-rights decision.

All fishing by Americans in the strait has been halted by the International Pacific Salmon Fisheries Commission.

Donald Moos, a member of that commission as well as state fisheries director, told the United States is far ahead of Canada in the total number of sockeye caught this far this year.

Moos said the United States has taken 1,276,000 sockeye from the strait, compared to 1,357,000 by Canadian fishermen, with little chance of Canada making up the difference.

Moos said the big United States lead was due, in part, to late reports from some Indian tribes, particularly the Lummi, on fish taken.

Judge Boldt said the question of special fishing advantages for the Indians in the Strait of Juan de Fuca is now moot, since the fish already have passed that point this year.

Pointing to his efforts to increase the Indian catch, in compliance with Judge Boldt's 1974 Indian fishing-rights decision, Moos said Indians caught only 1 per cent of the sockeye in 1974, 3.7 per cent in 1975 and 6.7 per cent already this year, with some catch tickets still to come in.

James Johnson, attorney for the state, said Indians have been given extra fishing time this year but many of the tribes are not using all the extra time allotted.

"They probably chose to fish in other areas, for other species," Johnson said.

Al Ziontz, an attorney for the Lummi and Makah tribes, on whose behalf the court action was taken yesterday, suggested that an "equitable adjustment" might consist of closing chinook and coho fishing to all non-Indians.

Whatever adjustment the attorneys for Indian and non-Indian fishermen might work out apparently will be effective in following years.

Charles Peterson, fisheries director for the Makah tribe and a commercial fisherman for 40 years, asked yesterday that the court allow his tribe to catch 1,000 sockeye for use in the Makah Days celebration scheduled tomorrow through Sunday.

He also asked to be allowed to catch 1,000 more sockeye for a subsistence program, feeding approximately 60 senior citizens each day at no cost in a tribal restaurant.

Judge Boldt said that although he was sympathetic to the request he could offer no relief since he thought it "went beyond my authority."
Students Begin Arriving at Indian School

Special to The Tribune

BRIGHAM CITY - The first contingent of Indian students has arrived here at the Intermountain Indian School and enrollment is expected to exceed 900 during the upcoming school year.

David Burch, Intermountain Indian School superintendent, said classes will begin Monday. He said students will be arrived over the weekend by airplane, bus and private carrier.

Preparations

They will be assigned dormitory numbers, given physical and dental examinations and have their previous academic records checked by the staff.

The superintendent explained the evaluation made by Phoenix area office specialists during the previous year pointed out the need for more reading and math classes.

Math Reading

He said this year's curriculum requires all students to enroll in the two classes.

He said certifications received from area offices indicate the high school students will range in age from 14 to 30 years.

Few high school students will concentrate at vocational programs. They will be housed separately from the high school students. Range is 15 to 30 years for the prep high school students.

Indian Land Title Fuss Prompts Suit for $150,000

A Tulsa law firm was sued for $150,000 in U.S. District Court Wednesday over an allegedly incomplete title search of land being developed by Broken Arrow Mall Inc.

Lawyers Title Insurance Corp., Richmond, Va., claims the law firm failed to detect an alleged flaw in the land title when the land was sold by survivors of a restricted Creek Indian.

Named as defendants were the law firm of John W. Gable, John E. D. Heironymus and Chris L. Rhodes Jr.

Broken Arrow Mall Inc. made a $1,150,000 loan and mortgaged the land. The new suit seeks $150,000 in damages claimed it has paid more than $20,000 in monthly payments and now claims it has prepaid more than $8,700.

The suit seeks $150,000 in damages caused as a result of the allegedly inaccurate title search by the Tulsa law firm.
Boldt to Order Indian Fishing for

More Species

By JACK WILKINS
Tacoma Southside Bureau

TACOMA — U. S. District Court Judge George Boldt said yesterday that since treaty Indians had caught only 6.7 per cent of the American share of sockeye salmon bound for the Fraser River in British Columbia, he will order that the Indians be given compensatory seasons in Puget Sound on other species of salmon.

"You will be ordered to make an equitable adjustment," the judge told James Johnson, assistant state attorney general for the Fisheries Department.

At the conclusion of a five-hour hearing, Boldt ordered attorneys for the department and the tribes to attempt to work out agreement on commercial regulations for other species prior to a September 3 hearing on the matter in his court.

Under Boldt's order of 1974, treaty tribes must be allowed the chance to catch 50 per cent of the salmon and steelhead at ancestral fishing grounds, plus those used for personal food and tribal ceremonies and those caught on reservations.

Thus, the effect of compensating Indians for the small percentage they caught of the huge Fraser sockeye run would be to allow them more than 50 per cent of the allowable catch of other salmon species.

During the hearing, Fisheries Director Don Moore testified that in projecting regulations on other species for Indians and non-Indians, the department had considered the sockeye catch "a different set of books."

Al Ziontz, attorney for the Lummi and Makah tribes, said an equitable adjustment would be to close all non-Indian fishing for Chinooks and Cohos.

The judge ruled that the question of whether Indians should continue to have special privileges on the sockeye run this year is moot, because most of those fish have now passed through American waters.

Fishermen Cheer Boldt Critics

BY JOHN O'BRYAN

A standing ovation of more than 400 indignat

fishermen last night loudly cheered 27 speakers who demanded that Congress overturn Judge George Boldt's decision on Indian fishing rights.

The meeting was called by the Pacific Marine Fisheries Council to obtain suggestions from Puget Sound fishermen that might help Congress formulate a national policy for U.S. fisheries.

"Right now we've got 27 Indian tribes, federal agencies and two state departments regulating the catch of fish," shouted one speaker. "It's impossible to preserve our fisheries in this manner."

Another speaker added: "Congress has appropriated $1 million to see that Indian fishing rights are protected, but they didn't appropriate one damned cent to see that our rights are protected."

Judge Boldt's decision gives Indians the right to take 50 per cent of the harvestable salmon.

The cheers turned to lusty boos when a repre-

dentative of the "Freedom Socialist Party" got up to read a prepared statement.

We support the Judge Boldt decision.
Indians Build Boats—And Jobs

By DEBRA SMITH

The Yakima Indian tribe has turned to boat building to provide more jobs for its tribal members, according to William Northover, chairman of the tribe's Economic Development Committee.

The Indians are producing fiberglass boats of various sizes, ranging from lightweight canoebuilt versions of nine to 16 feet in length. They are designed in the factory by a designer employed by the tribe.

The boats are virtually unsinkable, said Northover; they can be filled with water and remain afloat. Many of the models are self-righting.

The plant is located on the outskirts of Wapato near the Yakima River. "We have decided to venture into industrial production of this kind after reassessing the economic conditions of the tribal members, many of whom receive public assistance," said Northover.

The plant is presently in the position of being able to sell all the boats it can produce, said Forrest Collins, general manager.

"The boats are among the very select group," he added, "which regulatory agencies have proclaimed seaworthy enough to be used at one of America's most demanding racing venues—the Hal's Canyon Rapids of the Snake River."

"All of the money we make off sales goes back into the operation of the plant," said Northover. "The industry really hasn't paid off yet, it is still in the developmental stage where more than $200,000 was invested into the industry by the tribe which hopes for gross sales of at least $500,000 within the next several years, he said."

"We are now looking into other areas, such as irrigation systems, highway barriers and flood control systems," said Northover.
MASHPEE — An estimated $175 million in lush property is in jeopardy as the result of a suit filed by the Wampanoag Indian Tribe claiming the town is illegally situated on their tribal grounds.

The Indians, represented by the Native American Rights Fund, filed suit in U.S. District Court, Boston, seeking title to 16,000 acres of land, including part of the town of Sandwich.

Cape Cod banks, because of the suit, have notified real estate operators they will not underwrite new mortgages until all legal matters are settled.

Construction of new homes has stopped in some areas.

Federal funds for the town are being withheld jeopardizing construction of a new police and fire station and a public works maintenance project at South Cape Beach.

The suit had, until recently, threatened to hold up construction of a $4 million school.

Construction of new homes has stopped in some areas.

Federal funds for the town are being withheld jeopardizing construction of a new police and fire station and a public works maintenance project at South Cape Beach.

One real estate man said lack of mortgage money killed at least one major deal involving several pieces of property worth several thousands of dollars.

Judy Alberico, vice chairman of the school board's building committee, said the school project was salved at an emergency meeting of the building committee with the Wampanoag Tribal Council.

Russell Peters, Tribal Council leader, said the group has agreed to remove the liens from the school parcels—the only land given exemption from the suit by the Indians.

The action allowed the continuation of the school to proceed.

The next step, Miss Alberico said, is to take up the matter of signing the contract by next Wednesday's deadline or risk suit by the contractor.

According to the 1976 town of Mashpee real estate valuation list the land in question is valued at more than $159 million and the buildings an additional $75 million. There was no estimate on the value of businesses.

It involves the plush New Seabury resort area which includes private homes and condominiums, two executive golf courses, a tennis club, a marina and acres of prime land on Nantucket Sound.

Also, a partially constructed new golf course in another section of Mashpee; the Lake Wobbly-Mashpee Development area; the fresh water development project at John's Pond and the sprawling Tappanzee Inn; a resort complex on Nantucket Sound.

The main thoroughfare between Falmouth and Hyannis, Rte. 28, winds through the contested property.

The register of deeds in Barnstable County has ordered a notice of the suit attached to deeds of all property changing hands.

Barry A. Margolis, of the Native American Rights Fund, represents some 250 Wampanoag Indians in the town and 1000 located elsewhere on the Cape.

The suit claims the Indians had possession of the land in 1786 when the Federal Indian Non-Intercourse Act was passed barring states from confiscating Indian tribal lands without federal approval.

The suit seeks a declaration that the land is Indian Tribal property and is going to proceed.
The Utah Supreme Court, in a 3 to 2 decision, has upheld a Fourth District Court decision which in effect rules that an enrolled member of the Ute Indian Tribe is subject to the law of the land and not immune from accountability.

Justice A. H. Ellett wrote the majority opinion upholding the decision of Fourth District Court Judge Allen B. Sorensen, who awarded $28,000 in damages to Myron Brough, a non-Indian, from Ramon R. Appawora, an enrolled member of the Ute Indian Tribe.

Stephen G. Boyden, attorney for Appawora and the Ute Tribe, said today since it was a split decision the first step will be to petition the Utah high court for a rehearing.

He said if the outcome of that is unfavorable, the tribe will pursue the matter to the Supreme Court of the United States. "We have no alternative," he said. "We think they're wrong."

The case involved an auto accident on Nov. 13, 1974, on a county road about two miles south of Fort Duchesne in Uintah County, in which Brough, a pedestrian, was injured. A vehicle driven by Appawora struck another vehicle, triggering a chain reaction accident.

Appawora asked the Supreme Court to dismiss the action on the basis that the district court did not have jurisdiction over members of the tribe.

Ellett wrote that Appawora claims the reservation on which he lives "encompasses all the land within the drainage of the Duchesne River from the snowcapped mountains on the north to the snowcapped mountains on the south."

The justice said that because of a $31.9 million settlement between the Ute Indians and the United States government about 25 years ago, the Indians lost all rights which they or their ancestors ever had to the land not theretofore allocated to them. Ellett said the settlement involved payment for lands on which the traffic accident occurred.

Citing former precedents in case law, Ellett said, "No longer can an Indian migrant carry about him a protecting mantle which makes him immune from the law of the land so long as he does not stray beyond the snowcapped mountains to the north and south of the Duchesne drainage basin."

He wrote, "To declare the law to be claimed by the appellant would be to abandon all forms of due process and permit an enrolled Indian to commit crimes or torts at will and be immune from any accountability to the law of the land."

Justices J. Allan Crockett and F. Henri Henriod concurred in the decision.


In the dissenting opinion, Tuckett said the Ute Indian tribe had not accepted state jurisdiction by a majority vote of the adult Indians living on the reservation.

He said the tribe was established by Congress and only Congress could terminate the reservation or change its status.

The court's definition of "Indian Reservation" as defined by Utah law indicates that the rights of way running through the reservation are part of the reservation.

In the majority opinion, Ellett wrote, "The Ute nation no longer exists and descendants of the inhabitants of that nation are now citizens of the United States."
Indian water system lacks filtering plant

By Jim Parsons

Eagle Butte, S.D.

The Indians on the Cheyenne River Reservation have a new $3 million water system that, for three or four months out of the year, churns out water that officials say is potentially unsafe for people to drink.

Virtually everyone originally involved in the project — the tribal leaders, the design engineer who monitored construction and the state and federal officials who reviewed the project — knew about the potential health problem.

Various experts and agencies said the water should be treated before people began drinking it. But no one insisted that a treatment plant, which probably would have cost an additional $600,000 or so, be added to the project, which began operating a year ago.

"I guess everyone wanted the water so badly that they didn't care," said Joyzelle Rilling, the tribe's economic development director. "It doesn't taste bad or look too bad so who's going to worry about there being too many bugs (bacteria) in it?"

The South Dakota Department of Environmental Protection is worried. So is the Indian Health Service.

The federal government's department of housing and urban development (HUD) is sympathetic but not concerned enough to come up with a sizable chunk of money to help remedy the situation.

HUD and the Economic Development Administration (EDA) put up most of the money for the project, which is called the Fox Ridge water system.

HUD was asked by the tribe and South Dakota Sen. James Abourezk to allocate some of its emergency funds to help pay for a filtration plant. The department said no. A HUD official in Washington replied last week on a scale of 0 to 20 the water problem only rated a 10 as a "threat to health and safety."

The official also said, "The project . . . is complete although it does not provide water that can meet the standards promulgated by the U.S. Environmental Protection Agency."

HUD did say the tribe should reapply for funds during the 1977 fiscal year.

Abourezk was irritated that the federal agencies could not come up with the money to help the Indians on the reservation if about $15 million is appropriated to put in 200 more miles of pipe.

At present, most of those communities get their water from cisterns that have to be filled by tank trucks. Ms. Rilling said some livestock probably use unsafe water from livestock dams or streams that are polluted.

Tribal leaders said they didn't know they had a problem until the system was ready to operate. They hadn't been involved in the planning or construction, which began in 1973.

Julian Staven, the engineer who designed the system and later was hired to run it, said last week that he still doesn't believe a filtration system is needed, even though water-quality experts who reviewed the plans disagreed strongly on that point from the beginning. Staven retired last year.

In May 1975 the state wrote that unless filtration was provided the system would have to be "discontinued" or shut down during critical periods.

But Donald Bogue, head of the state water hygiene division, said last week that he wouldn't try to
shut down the system even if he had the legal authority, which is questionable. The warning was
simply a statement of what should be done, he said.

Ms. Rilling complained that sup­
ernumerous agencies made that point
but that no one followed through
to make sure that the system
would, in fact, produce clean
water. That includes HUD, EDA
and the Indian Health Service,
which is part of the Bureau of
Indian Affairs.

"It is a case of no one being at
fault and, yet, everyone being at
fault. And that," she added,"in­
cludes us (the tribe)."

NAC: Education
key to Indian
success

By BOBBIE BANNER
Correspondent

UNEMPLOYMENT, POOR EDUCATIONAL op­
opportunities and a lack of health facilities are problems
that plague Uptown residents, but the Native Ameri­
can Committee, Inc. (NAC) is trying to provide solu­
tions.

NAC started in Chicago in 1969 as an action group
to support other Indian organizations in demands for
better housing and to stop discrimination against Indi­
an. From that point, NAC, with its main office at 544
N. Hermitage, has expanded into a group of 200 mem­
ers offering community services.

According to NAC director, Matthew Pilcher, the
major emphasis is education. NAC has established
opportunities for Indian children and adults, and is the
only community group in Uptown offering help,
according to Pilcher.

The Alternative Education Center was established
three years ago for children, age five to eight, who
cannot or will not relate to the public school system.

"There are a variety of reasons why these children at­
tend our school," Pilcher said. "They may have emo­
tional problems or language or cultural barriers."

THE CENTER NOW has an enrollment of 18 stu­
dents and has expanded the age to 13. Pilcher said the
attendance rate of the students is extremely high and
credits individual attention as the main reason. "Some of
the children have perfect attendance and it's because
they receive special attention. It's a different situation
than the public classroom with 35 students to a class
and the teacher has little time for each student," Pilcher
said.

According to Pilcher, Indian history and culture
are emphasized at the school along with a basic educa­
tion. Pilcher said there are plans to expand the school,
but they are contingent upon additional funding.

The center is not an accredited school, but NAC is
striving to achieve this goal. "All the children are In­
dians, but they are not accredited. We advertised for
two months in Chicago for an accredited Indian teach­
er, but we couldn't find one," said Pilcher. The center
has just hired an accredited teacher who is not of In­
dian descent.
While NAC offers alternative educational opportunities for the young, it also offers General Education Development (GED) courses for Indian adults. The GED courses are for those who did not finish school and who want the equivalent of a high school diploma.

The NAC GED Adult Education Program has graduated eight students in the past two years, and the director of the GED program, Mike Limas, expects three more in the next two months.

There are 14 adults in the class, the majority female, Limas said. Maralee Corbin, a member of the staff, said, "Most of the women are going back for their kids, in show them that education is the only way out and to find a better job."

Almost half of the students are planning on going on to college, Limas said. The GED program has a career counselor, and students are beginning to realize there are a large number of opportunities for them, Limas said.

In addition to the education programs, NAC has social services for youth and senior citizens, a media department, a resale shop, and an arts and crafts shop. Although the 13-member staff is busy with these activities, NAC has plans to expand present programs.

The first goal NAC is working toward is finding a large enough building to encompass all of its groups. Right now, NAC is housed in five different locations and they are looking for one building. "We are looking for a location in the vicinity of Broadway; because our offices are not in the center of the Indian neighborhood," Pilcher said.

NAC is also looking into the possibilities of establishing a senior citizens center for Indians. Pilcher would like to see a center set up that could teach the crafts and languages of the Indians. "Most of the young generation has grown up in Chicago and has not had opportunities to learn the crafts or languages on the reservations their grandparents knew," he said.

In the future, NAC would like to set up programs that would include a health clinic, training programs for nurses and teachers, and equipment and tools to teach Indian arts and crafts.

All these projects require money, and Pilcher said NAC will have to turn to private foundations. "This year we received $294,000 from the Department of Health, Education and Welfare (HEW) to run our programs. However, most of the money is for staffing and program development, and private foundations could provide us with the opportunity to do more," he said.

NAC estimates there are approximately 32,000 Indians living in Chicago, although the latest census claims there are approximately 10,000. According to Pilcher, the main reason Indians come to Chicago is for jobs, but the lack of educational opportunities may hamper that pursuit. This is the gap NAC's education programs are trying to meet, but it will take at least ten years for these programs to show impact, according to Pilcher.
New newspaper in town

By KATHI RICHTER

For years, the lack of an effective means of communication has been a major obstacle in the Indian community. "The general Indian populace has very little access to information," observed Lea Thundercloud, a concerned member of that community who wanted to overcome that obstacle. "The Indian community did not have a means of communication to voice its concerns." His efforts to change that situation were realized with the publication last month of what is believed to be the first newspaper in the area designed specifically for the Indian community.

Thundercloud said that most news affecting Indians was spread by word of mouth and was usually "old or wrong" by the time the community heard it — third or fourth hand.

A statement of purpose ran on the front page of the first issue saying that the editors of the paper "recognize the need for a responsible information and news source that will be responsive to the Indian people of Milwaukee."

"Our purpose is to respond to that need with a newspaper that will focus on Indian concerns and involvement with issues that affect Indians," the statement continued. "We will also promote dialogue between the Indian community and the organizations whose function it is to serve Indians."

In the storefront office at 1414 N. 27th St. that serves as headquarters for the as yet unfilled newspaper, Thundercloud, 27, pointed out that "there are things going on that affect Indians and they don't know about them."

He said that he knew the new publication would give the community a "sense that someone cares."

Also in the first edition of the paper, readers were asked to offer suggestions for a name for the publication. The suggestions will be printed in a later edition and readers will then be asked to vote on them. Thundercloud feels that the major problems facing Indians in Milwaukee today are "generally not recognized outside of the community." He cited housing, unemployment and the education and welfare of Indian children as the main concerns.

Last summer, Thundercloud, who is a student at Milwaukee Area Technical College, said he "finally decided that I wanted to do something" for other Indians.

He decided to get involved by joining the National Indian Youth Council at MATC, where he helps Native American students with any problems they may face at the school.

Thundercloud also serves on the board of the Indian Urban Affairs Council, an umbrella organization for seven Indian groups in the Milwaukee area. It was at an IUAC board meeting last spring that the idea for an Indian publication was discussed and Thundercloud volunteered to head up the effort.

"Our basic interest is the community, to respond to it," he said. "That's the role of this newspaper."

Thundercloud said the paper is now trying to line up people to act as correspondents, letting the paper know of anything that might be of interest to others in the Indian community. Volunteers may contact him at the paper's office, 333-4150.
The Indian: One Big Exception

State F. Paul, Seattle attorney, long has defended Indian cause.

Congressman Lloyd Meeds' "Other Voices" column on the Boldt decision published by The P-I on Monday, August 10, inspires another opinion.

Query: In the year 2019 as we approach this nation's bicentennial, will we still have special Indian fisheries, reservations, jurisdictional disputes, water rights controversies, and a Bureau of Indian Affairs with a budget of a billion dollars annually or its been equivalent? Perhaps more importantly, will the American Indian statistically still appear as if he suffers from a societal imposed policy of genocide?

We have had "Indian Law" for our entire nation's history. The Bureau of Indian Affairs, was first created as a division of the War Department in the early 1800's. The American people, parties from a sense of well meaning guilt, have expended millions and millions of dollars to solve their conscience, but is that enough? Despite all this special and unique attention to one race, the American native suffers, at least when one looks at the statistics, to a greater extent than any other racial or ethnic minority in the United States today.

One has to wonder why, when one looks at the amount of money and the amount of national attention we have paid to the problem, there are so many reasons for this and state of affairs, but I suggest that when one reads through the chief, the most valid explanation lies in the fact that discrimination is an insidious evil when one discriminates in favor of as well as against a race.

In 1864, the Supreme Court ruled in regard to school funding that "separate but equal" was inherently unequal. As school segregation existed in the South at that time, one can legitimately argue that John Brown was right, as well as wrong, as white as it was to the black's. Segregation or a separate legal philosophy is unjustifiable no matter what its purpose, what its roots. But because we discriminate on race, the Indian as a nation, have failed to perceive the effect it has had on the American Indian. My hypothesis: That until the American Indians enjoy the same legal rights in his person and his property as other Americans he is doomed to have failure.

Judge George Boldt's decision is regard to Indian fishing rights to this state is perhaps the first time we have locally perceived an issue around which an analysis of the ultimate problem and solution might be addressed if only we, as a people, will permit ourselves to see the future rather than the trees.

While the Boldt decision, as my family and I have argued for 40 years, is sound law and should have been recognized years ago, it is not sound fisheries policy and it is not sound national policy.

I save it to others to defend Judge Boldt's decision, but despite the fact that I believe his decision is sound law, it is sad fisheries policy irrespective of the various property rights that are involved. For years previously, fisheries management regulated only portions of the fish runs, distinct and basically irrespective of what happened in other segments of the run. The effect of that was to prejudice Indians from a reasonable return in the streams while others were effectively unregulated. Historically, fisheries management failed to regulate dams and industrial polluters of our creeks, rivers and coastlines; there were complicated overlapping jurisdictions between the federal and state bureaucracies and even within the state such as State Game Dept., regulating steelhead and State Fisheries Dept. salmon; and of course we cannot forget the federal government's failure to protect our coastal waters from foreign fleets of fish trawlers just beyond our six mile limit.

With the Boldt decision, the failure of fisheries to regulate the run of fish as a unit ended. But while Boldt removed the discriminatory system in regard to the biological nature of a run of fish, he imposed a discriminatory pattern in favor of the Indian fisherman from a fisheries management standpoint, either system is considerable.

Worse, the Boldt decision, as it represents one small aspect of the national policy toward Indian affairs, is best national policy. The American Indian represents one of the most wealthy economic entities in the United States today. In this state the Cowlitz "owns" over two million acres of prime Eastern Washington lands; the Yakima's over a million. These two tribes represent the first and second largest aggregated land holding entities in the state. The Cowlitz and other rights of the Yakima give them a mind boggling annual budget.

And yet, who that has traversed the Yakima lands hasn't been aware of the incredible visible poverty and all of its degrading symptoms. In this year, 1979, there are many Yakimas who speak no English whatsoever.
Many tribal governments are in a process of buying back lands which were tribal control as a result of certain Federal legislation laws in the last century. This land, therefore, is being brought back into the fold of inalienable lands held to the tribe for the benefit of the tribe. Many other lands which were adjudged in the late 1860's by the sale of thousands of undiscovered interests in small tracts predating their economic viability to any one, including the tribe. Non-Indian ownership on reservations is restrained by law and rights such as off reservation fishing are non-transferable to others. They are tribal rights and not individual. Indian reservation communities seldom have any kind of an industrial base and seldom does a community offer a variety of professional services. Seldom does an Indian youth raised on a reservation perceive the occupational opportunities available in 20th Century America until long after he has lost any opportunity to acquire the skills necessary to function beyond the borders of the reservation.

Despite the purpose of the Bureau of Indian Affairs to insure that the titles and assets of tribes are not stipulated away by the encroachments, the loss and stunt of bureau negotiations on behalf of tribal entities is that frequently contracts which are signed too often are for less advantageous to the tribe than had aggressive business negotiations been brought to the tribe's representatives.

The sweetheart relationships that exist among an occasional tribal leader, BIA officials and the time is on the table that many to conclude that if there has not been outright fraud in the United States, there certainly have been obvious instances of conflict of interest and the denial of tribal witnesses, individual natives even nothing as an Indian who cannot be identified as theirs alone. Everything is held merely because of some status as an Indian. Frequently an Indian marries outside of the tribe due to the children his wife has to compensate his own. But Indian tribe has to have at least equal a quarter blood to inherit any rights as a Yakima.

That is probably the most obvious instance of legally preserved discrimination in the tribes. By definition, the requirements are racist. Indeed, they almost strike of legal inadmissibly.

The solution, in my opinion, requires the adoption of an entire policy of the Indian tribes toward Indians. Thirty years ago, the Congress of the United States never had a policy of termination of Indian reservations throughout the country. To anyone familiar with the pay capital distributions that occurred in Klamath, Oregon and Mocham, Wisconsin. It is hoped that experience will never be repeated again. But the concept of ending federal protection and federal involvement of a special nature with Indian tribes was then valid and remains valid today.

But there is a new model which offers the American people an alternative to test experience which is already showing great advantages of their American Natives into the 20th Century. As a result of the Alaska Native Claims Settlement Act (ANCSA), tremendous economic wealth was paid to the Alaska natives for the establishment of their aboriginal rights within the state. Thirty Regional Corporations (or reservations) were established, all organized under the Alaska Corporation Act. Some of these corporations have already been identified within the guidelines of Fortune’s top 125 corporations. Several others probably also qualify. By the turn of the next century, well into the billions of dollars will flow through these corporations. They will be taxed, they will pay their way in the State of Alaska. Some of these corporations most assuredly will probably fall or at the very least be marginal. But those which succeed will give their Native stockholders the ability to participate in 20th Century economic life.

ANCSA was and is one of the most complex bills ever enacted by Congress. It took six years of one of the most vigorous fights the Congress of the United States has ever experienced in its quantities and on its floor. After all, it ended 300 years of neglect and injustice and also awarded 1 billion dollars and 40 million acres of valuable land to Alaska’s Natives.

A bill to its likewise state-wide would be vastly more complicated. Here we have treaty rights come to Alaska, perhaps 50 times the number of natives, a dozen times the acres and several times the sand mesas. But it is feasible to accomplish and even more importantly, imperative to native survival.

A country divided itself against itself cannot stand. Because the number of North Americans are not readily a significant percentage of the Americans people, the right status of the American native seldom reached the proportions which threaten our society. But the natives is looking today and will continue to live until it finds itself within the economic mainstream of America.

The American Indian has been a citizen of the U.S. since 1820. He has fought in our wars and whether consistently has been granted or not, has been an American for a long time, to return to such a ‘white man’s country’ ludicrous survival.

The answer, as the Alaska Native has learned, lies in his ability to deal on the basis of equality with all economic engines existing in the United States today. As to most reservation rights, the answer lies in a congressional alteration of the institutions into corporate entities much as Alaska’s counterpart. For some inalienable rights such as reservation fishing, the answer lies in the qualification of such rights and the payment of dollars to the property owners. Reasonable fisheries management requires the odd of such interests but to accomplish it requires the payment of substantial monies to those who would lose the right.

The U.S. has been and recognizes no color, racial, religious or ethnic base. For the front part that is true with the one glaring exception of the redman.
Armed Indians Block California River

By Bill Richards

WASHINGTON POST Staff Writer

Klamath, Calif., Sept. 19—A complex land dispute in this Northern California wilderness area has escalated into an armed confrontation between calling themselves "Indians" and a band of Indians who have cut off a section of the Klamath River at the height of the salmon-fishing season.

The action has provoked fear among officials of a repeat of the clash four years ago between Indian activists and lawmen at Wounded Knee, S.D., after armed Indians seized land there.

The Indians and their sympathizers here, whose numbers have varied from 15 to more than 50, have been conducting what they are calling a "land convention" since Aug. 20 in a redwood grove 14 miles from the mouth of the river.

The encampment was undertaken to protest what they claim is fraudulent transfer of Indian land a half-century ago to white timber interests with the complicity of the U.S. Bureau of Indian Affairs.

Most non-Indian campers have been sent away from the isolated site here, which is owned by a Seattle timber company, and visitors to the encampment are met by Indian guards carrying rifles.

Last week hundreds of the gathering mounted on the Indians drove a rope and net across the Klamath and declared the river off limits to all but those boatmen they allow on site.

A two-hour battle of 47 passengers and a local constable attempting to serve a court restraining order on the Indians who burned boats by armed Indians. Judge was fired on but the Indians claimed the shooting was done by an outsider who was not a member of the camp.

Federal officials, who have jurisdiction over the river and the Humboldt County sheriff's department seeks to avoid supplementing what county district attorney John Huffman yesterday called "a potentially explosive situation," said the Indians and their followers do not plan to leave the grove until their land claims are settled in court.

"Our grandparents were chased out of most of their land along the river 50 years ago," she said. "These buyers went to old people who couldn't read or write and get them to turn over their land piece by piece for a $1 gold piece.

Carlson has a stack of photo copies of deeds signed by the Indians by the timber company and legal papers she says she found in the river, requested the court order against the Indians and their followers the Indians are asserting their land claims against the U.S. Army Corps of Engineers, warning filed a cease-and-desist order against the rope and net barrier.

The Indians have closed off most of the river to all vessels, set up a 20-mile barrier on most of the river, erected a large net to keep vessels from crossing the river.

The Klamath is one of the busiest salmon fishing areas on the West Coast and Larson said nearly 28,000 fishermen use the river every year. He said the blockade cost him three days in lost boat rentals and tours last week.

Larson said the Indians had demanded payment in cash to keep the boats out of the river and later asked for a description of the boat they were in the waterway.
Senate Panel Calls Indians Group
A Minority Dedicated to Violence

Associated Press

The Senate Internal Security Subcommittee said yesterday the American Indian Movement is "a frankly revolutionary organization which is committed to violence."

"The American Indian Movement does not speak for the American Indian," the subcommittee said. "It is a minority movement, at the most, members several thousand followers."

These were among the findings in a subcommittee report, released yesterday, based on testimony and documents received from Douglas F. Durham, who infiltrated the AIM for the FBI.

Durham, testifying at a closed-door hearing on April 6, said the AIM is a violent group dedicated to the overthrow of the government. "They have trampled the civil rights of Indian, as well as non-Indian, citizens in the country," he said. "They are in cooperation with Communist groups, within the United States, Canada, Puerto Rico, Cuba."

Leaders of the AIM were not available immediately for comment.

The subcommittee said the AIM has many foreign ties — with Cuba, the People's Republic of China, the Irish Republican Army, the Palestine Liberation Organization and organizations in various European countries.

It said the AIM also "has maintained contact with and has received propaganda and other support from a larger number of leftist extremist organizations" in this country.

The report said these include the Weather Underground, the Communist Party, the Symbionese Liberation Army, the Black Panther Party, and the Prisoners Solidarity Committee.

AIM Appraisal Challenged

MARINOMEN, Minn. — A spokesman for the American Indian Movement criticized a Senate subcommittee report describing the organization as "revolutionary" and "committed to violence."

Vernon Bellecourt, AIM's national field director, said the Internal Security subcommittee investigation was a "stacked deck" in which AIM views were not sought.

Bellecourt attacked the subcommittee's chief witness, FBI informant Douglas F. Durham, as a "psychological liar" and an "errand boy" who never was in important AIM decisions.

The Senate unit report said AIM does not speak for the American Indian, calling it a minority movement, at the most, numbers several thousand followers.

The subcommittee acknowledged that its report was based on testimony by Durham, who said infiltrated AIM for the FBI. Durham said he was paid $20,000 by the FBI for expenses.
Colorado appointment

Marilyn Youngbird Martin, an administrator of the Federal Bureau of Indian Affairs, has been appointed executive secretary of the new Colorado Commission on Indian Affairs. It was announced by Lt. Gov. George Brown, chairman of the commission created by the 1976 Colorado General Assembly.

ANCHORAGE, Alaska—Morris Thompson, the first native American to head the federal Bureau of Indian Affairs, is resigning to become vice president of Alcan Pipeline Co. Alcan is a subsidiary of Northwest Pipeline Corp. of Salt Lake City and one of three companies competing for federal approval of a natural gas pipeline from Alaska's Prudhoe Bay.

ANCHORAGE, Alaska (AP) — Morris Thompson, the first native American to head the federal Bureau of Indian Affairs, resigned today to accept a vice presidency with the Alcan Pipeline Co. Thompson begins his new duties tomorrow. An affiliate of the Salt Lake City-based firm, Northwest Pipeline Corp., is one of three companies trying to win federal approval for a natural gas pipeline from Prudhoe Bay.

Thompson, an Athabaskan from Tanana, Alaska, was appointed commissioner of the BIA in 1973.

09-22-76 2:01 EDT
Indian fishermen face day's ill luck on Columbia

By BOB OLMO
of The Oregonian staff

CASCADE LOCKS — Early morning sun dapples the Columbia River surface as Harold Green's Fiberglas boat heads for the nets he's spread out in eddies and backwaters.

Another day of fishing is under way. Will he be lucky or unlucky?

"Last year, I made $1,800 in one day. We had to work hard to make it but we did," grins Green, a Warm Springs Indian who fishes out of tribal campground here.

Green, his family and his crews have been at the campgrounds since spring, sometimes fishing for the tribe but mainly fishing for livelihood. They live in a trailer, a tepee. They use several small surrounding buildings for sanitary needs and for dying out salmon strips and lamprey eels that are later worked into stews. In late fall, they will return to Warm Springs, where the men will try to find work as tree trimmers.

"Fishing hasn't been good lately," says Green, as his turquoise-ringed hand guides the boat's steering.

He comments on the recent court action that allowed non-Indian gillnetters an additional two days of downriver salmon fishing.

"All that means is less fish for us and, like I said, fishing hasn't been too slow lately," he says grimly.

"I've had some trouble keeping my boat in the marina. The battery was thrown in the water and wires on the boat were cut. I don't know who did it. So now I don't leave it at the marina overnight. I take it to the campground," Green says.

The $5,000 boat, which Green bought through the Confederated Tribes' credit department, approaches the first of five nets spread out at registered sites.

Four pair of arms, including those of small Arnold, tug to pull the heavy, nylon net, about 300 feet long, out of the water and over the boat. Only driftwood and river weeds are snarled in the mesh.

There is no luck, either, at the second net. In the third, a newly caught Chinook, estimated to be about 10 pounds, struggles, slapping the water in frenzied thrashings. But it is the only fish in the net.

"They talk about Indians depleting the river supplies," Green says, adding as he points to the lone Chinook lying in the boat bottom, "but you can see what we get."

Better luck awaits the party, though. Another net yields a Chinook that later will weigh out at 28 pounds on the buyer's scale.

The boat swings onなければならない scaffolding, from which dangle dip-nets. These, too, are checked.

The sun, now arching over Mt. Hood, makes silhouettes of the figures on the scaffolding and, for a moment, they resemble drawings of the-century Indian fishing scenes.

Only four fish are caught in the morning run. They are added to the catch of the previous night, which is stored among wet burlap sacks in a campground bin.

At the campgrounds, a Vancouver, Wash., buyer hands Green a check after the fisherman has filled out required forms — one for the game department and one for the fisheries department.

Total earned from the two catches: $55 for 79 pounds of fish.

It has not been another $1,800 day.
Outlive Coal

By Paul G. Hayes
of The Journal Staff

The outcome of the struggle between the colt and the boy was foreordained. The boy would win.

The colt was 15, red slender, his long black hair held by a red headband. He worked silently, but confidently.

A dozen youngsters ranging down to toddlers watched and learned from the corral fence.

The colt was a week old, brownish red, spindly, a wild beast. It, too, fought silently, transferring all its strength to its four thin legs stiffly to resist the boy’s pull on the rope at the other end.

As both pulled, the noose tightened around the colt’s neck. Its tongue hung out at one side of its mouth, its wind was choked off, its eyes glazed.

Exhausted, the colt would fall on its side with a thud that raised a puff of dust.

But it got no rest, no time to gather strength and resolve, no chance to draw a sufficient breath. The boy was on it instantly, hitting the colt’s ears with such force that the colt had to struggle up to stop the pain.

Then the pulling resumed. It would go on as long as necessary. The boy would win when the colt, resisting its instinct to pull against the rope, took a single step forward.

In that one step, it would learn that the pull was a signal to go forward. Its memory forever would be locked in place by the pain of the lashing, the exhaustion, the suffocation. It would be a step from instinctive freedom into a life of loyal bondage.

The boy was doing much more than breaking this colt. He also was teaching his younger brothers, who watched closely from the fence, knowing that they’d be expected to do the same in a few years.

The Great Plains Indians were successful because they knew horses.

That culture still is alive on the reservations of southeastern Montana. Children of 6 or 7 ride easily and do so daily.

The horse was a necessity when the Indians were nomadic hunters who followed the seasonal movements of the bison. Now the bison are gone, and the reservations are more peaceful compared with the former fenced range.

Land Gives Life

The reservation has become a number of things. To some, it is simply the concentration camp into which unwanted persons were herded. The US government allotted reservation land as a means to transforming nomadic hunters into farmers in a single generation.

To the Indians, the reservation is everything. Outsiders may laugh the idea if they like, but without these lands, the tribe, the very identities of the Indians, would vanish.

“We are Indian because we are land based. Without the land, we are not a nation,” said Angela Russell, director of coal research for the Crow Reservation of some 2,200,000 acres. There are 4,300 Crowes here.

But the reservation is home to all 6,000 Crowes, whether they live on the reservation or not. It is where their language is perpetuated, where
The job security incident cuts both ways, where some political analysts still scratch back to the days of freedom.

Without the reservation, the Indians become individuals, some successful, some not, some in cities, some on farms, some to internment with whom their culture would dispart.

Not All Agree

That isn't to say that the reservation is sufficient - poverty strikes that is not - or that the Indians themselves are unanimous about maintaining the land as the foundation of tribal identity.

E. Ross Toole, a Montana historian, notes that under President Dwight Eisenhower there was an effort to weaken, if not to get away with the reservation, to raise the Indians out, if necessary, and bring them into the mainstream.

That policy has been reversed. The new militancy did that, that the compilation of the angry young to know the history of oppression, to hate the oppressors and to identify as Indians, to set themselves apart from the rest of us.

Certainly not mainstream.

Indian identity has always been an elusive one. Diverse forces are always colliding, always changing. But for the Crow Indians of northeastern Montana, the Cro's mission is intensified by the presence of coal.

Billions of tons lie under the eastern end of the Crow reservation under the Crow-Cheyenne boundary. Angela Russell is the sister of Pat Standt Over Bull, the Crow tribal chairman.

The Crow is a tribe of contrast. It is primarily a farming community, and the Crow's agricultural ties are evident in the tribal building and in the style of life. The tribe's leaders are primarily farmers, and the tribe is primarily agricultural.

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Suit over killing of Indian rejected

By GWENYTH JONES
Minneapolis Star Staff Writer

The father of a 15-year-old Indian youth killed by a Bureau of Indian Affairs policeman Nov. 25, 1972, cannot collect damages, U.S. Dis­ trict Judge Earl R. Larson decided yesterday.

Leo F. Desjarlais Sr. and his wife, who has since died, had filed a $500,000 suit against the federal government and eight policemen allegedly connected with the incident, in which his son, Brian, was killed.

Larson's principal finding was that James Bailey, the Red Lake Reservation policeman who shot young Desjarlais, did so in self-defense.

He also found that Bailey and other officers who came to the scene did not act improperly in not calling for medical assistance when they concluded that Desjarlais was dead.

The Desjarlais family charged that bureau police conspired to harass youths on the reservation, that they tried to "cover up" the shooting afterwards and planted a shotgun under Brian Desjarlais's body.

Larson said there was no evidence to prove the charges.

The fatal shooting occurred after police got a complaint that there was shooting near a private home in Red Lake. Some shots had been fired at a police squad car and, shortly before 9 p.m., Bailey was shot.

The presence of a gun under the body was corroborated by a photograph taken immediately after the shooting, Larson said.

There was no evidence that any of the defendants withheld information, made false statements or took any other action to cover up the true facts of the shooting, Larson found.
Getting Honor for Indians
Like Shooting for a Star

HOUSTON — (UPI) — An engineer who helped put satellites and astronauts into space is having difficulty getting a resolution through Congress to honor the first American Indian tribe.

National Aeronautics and Space Administration engineer Jerry Elliott, a member of Oklahoma's Choctaw Indian tribe, worked on the Gemini, Apollo, Skylab and Apollo Soyuz orbital missions but said he could not get a Native Awareness Week declaration from Congress.

"For months, all our congressmen had to do was call for the offices of Rep. Theodore C. Bilbo (D., Miss.), Sen. Lloyd Bentsen (D., Tex.) and say they support the resolution, that's all," Elliott said.

"This celebration and educational week is all positive. No funding is required. There is nothing controversial about it. I can't see how anybody would say they will not support it," Elliott's resolution already has been endorsed by Sen. Jerry Brown of California and David Boren of Oklahoma. He said it also had the support of the mayor of Oklahoma City and Los Angeles.

If the campaign is successful, the work would be Oct. 10-16.

Elliott's efforts began, he said, when he realized most of the American Indians' problems stemmed from lack of understanding.

"There are American Indians in medicine, engineering, education, law, in all areas of life in this country today," he said.

"There are two ways to go about this type of thing. The first way (nulls) has failed. The way I am going, working within the system, is right. But we have been unable to touch the hearts of those who could make this a reality. It hasn't happened."

Tribal Meet
Plans Disputed

By a Staff Writer

TULSA, OKLA. — Indian Commissioner Morris Thompson was asked Wednesday to cancel a Saturday meeting here of the Delaware General Council to consider removal of the tribe's board chairman.

Thompson said he scheduled the hearing also he was "advised that the tribal chairman has refused or failed to respond to such a request by the tribal grievance committee."

However, Howard Barnes, grievance committee chairman, Wednesday said the request for a hearing on charges involving Chairman Bruce Townsend, Tulsa, was "sufficient because it stemmed from an unscheduled meeting of three committee members and cannot be supported by evidence."

Barnes said he and not the council had called the meeting attended by Wallace Young, Donald Secondme and Mary Watters. They signed a June 28 resolution calling for a hearing.

The June 28 resolution also called for a hearing to consider removing being vice-chairman, Henry Secondme and secretary Mary Townsend Crow.

Barnes said he met with grievances committee members, William Thompson and Miss Watters and resolved asking Thompson to cancel the meeting.

Barnes said he could find no evidence to support the removal of the tribal officers. Barnes said he hoped to have a decision on the status of the general council meeting from Thompson by Friday.

Job Policy Rapped
In US Indian Bureau

WASHINGTON, D.C. — The Indian Affairs Policy Review Committee, established by Congress last year, has released its report, which was prepared for the committee by the Bureau of Indian Affairs, according to a statement made here Friday.

Outside consultants who headed the report said that $118 million a year could be saved by improving hiring and management practices.

The report was prepared for the 11 member American Indian Policy Review Committee, which was established by Congress last year.

Miss Ada Deen, of the Menominee Tribe in Wisconsin, a member of the subcommittee, its executive director is Brent L. Giroux, a Wisconsin Ojibwe Indian.

"Some of the sharpest language in the 56 page report was aimed at the way the bureau administrates Indian preference in hiring and promotion.

"Since 1934 the bureau has been required to give preference to Indians when hiring and promoting employees. The bureau now has about 18,000 employees and an annual budget of more than $1 billion.

"According to the report, very non-Indian have left the bureau because of Indian preference. A policy of making Indians to fill every vacancy has resulted in promotion and turnover.

"Staffing is "crusade" and the bureau does not try to recruit qualified employees at colleges and universities, according to the report.

"Indian preference discriminates Indians as well as non-Indians, employees, the total community stake."
Shoalwater Indians retain tradition of hospitality

TOKELAND, Wash. — When white men first came to Shoalwater Bay 150 years ago, they found a small band of Indians living in a sheltered cove on the north shore.

The land had strong family ties with the Quinaults up the coast and the Chehalis people to the east and provided a way station for Indians traveling south in the Columbia River to fish or pick oysters in the tide flats of the bay or trade with inland tribes.

They were peaceable people who fed everyone who passed their way on bountiful supplies of salmon, oysters, wild fowl, clams, wild fruit and game.

When James G. Swan, one of the Washington coast's earliest historians, came among them in 1852, he found their life so pleasant that he spent three years there.

Today, the Shoalwater people live on a one-square reservation north of Grandpa George Charley, she said, on a mile-square reservation north of Grandpa George Charley, she said, at the mouth of the Coso River.

The dred, daughter of the late Alfred, third generation of chiefs, his head was flattened and the head lengthened to a child grown.

Although Mrs. Landry's father was the son and grandson of chiefs, his head was only slightly elongated. Her grandmother told her why.

"Grandma would put my dad to his cradleboard with the headpiece pinned against his forehead. But Mrs. Kindred would come to visit every day and would take the head off his forehead. As soon as she left, Grandma would put it back on, but my dad's forehead never went back on, but my dad's forehead never was flattened like Grandpa's."

Grandpa George Charley, she said, could not wear a ready-made hat. He had to have a hat Steven and fitted especially to his head.

Mrs. Kindred" was Elizabeth Kindred, daughter of the first white settlers on Tole Poli, who played with the Indians in her childhood and remained close to them all her life.

"Her invaluable Indian basket collection is in a Washington State museum, but Mrs. Landry's own Chippewa collection is in the basket case of the Smokey Signal museum."

There is no admission charge to the museum, "We went children to be able to come whenever they want," Landry said. Although fine turquoise jewelry and examine is sold in the gift shop, nothing is for sale in the museum except the paintings of the Landrys' friend, Eugene Landry.

Through the yearsumo, Mrs. Dunlap and her husband and grandchildren have given the Shoalwater way station for Indians traveling south to pick oysters on a mile-square reservation off the north shore.

VORP OF ART. — Fred Landry, designer and co-owner of Smokey Signal Museum, made Choctaw war bonnet when he was young. It is among artifacts exhibited in museum, which is located near Tokeland, Wash.

The gable-end walls, the beam and crossbeams are of untreated logs brought from nearby woods, giving the building the feeling of a traditional bark-roofed loghouse.

Inside are all manner of treasures from both Indian and white history, reflecting the close relationship the Shoalwater people always had with the whites.

"Some of the exhibits are things we used once long ago," said Myrtle Landry, daughter of Roland Charley, the Shoalwater's last hereditary chief.

Some of the tools heads in a glass case came from the old tribal cemetry, re-opened last year, where Shoalwater chairman Earl Davis was buried a year ago.

Another museum exhibit is a toad-back canoe carved and cut out by Cleve Jackson, an old chief of the Quinaults. In canoes just like it, Mrs. Landry's father and grandfather and their friends used to stand the Washington channel every spring.

When Swan wrote of the Shoalwater tribe in 1852, he described their custom of binding the heads of babies in high-ranking families so that the forehead was flattened and the head lengthened to a child grown.

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SEP 10 1976

INDIANS DEFY ORDER TO CEASE RIVER BARRICADE

KLAMATH (O)—A stubborn band of Indians maintained their rope and 2 post barricade Thursday across the salmon-choked Klamath River, ignoring a court order to reopen the scenic stream to sport fishermen.

"We're really evaluating what our next step is going to be," said Lt. Col. Karl S. Schmit, deputy district engineer for the Army Corp of Engineers. "We haven't decided yet, but should know what action is going to be taken with the next day or so.

"I hope it doesn't come to force," he added. "We are trying to avoid trouble.

The Indians have strong fishing 

THE ARIZONA REPUBLIC
PHOENIX, ARIZ.

SEP 10 1976

Apache’s rights

The latest controversy regarding the right of the White Mountain Apache Tribe to use the railroad right of way has escalated to a point where the tribe has threatened to take action.

The railroad, without the consent of the Tribal Council, has been using the railroad right of way for its own benefit, according to the tribe.

This was a direct violation of both tribal and federal law. It was in effect no different than any citizen walking on his property to find that someone had erected a hot dog stand in his backyard, without his permission.

The reservation is our land and we ask no more than the rights of any citizen in the protection of its rights with regards to that land.

A recent letter to the editor contained the statement, "I would have felt better if the railroad had stayed where it wanted to." The rail company had given its help in Utah.

To travel by rail would indeed be the improvement of the foot travel through the U.S. Army last time they removed Apaches from Arizona to Oklahoma at gunpoint.

RONNIE LOPEZ
Chairman
White Mountain Apache Tribe
Developing conflict over Indian reservations

By Neal R. Peorce

Helena, Mont.

Across the "Indian country" of Western America, and in scattered Eastern states as well, an intense battle is developing between Indians and their white neighbors.

The issues range from rights to water from the Mississippi, the Columbia and Colorado rivers to fishing for salmon in Washington state, from local property taxes on Indian lands in Montana to fire service for the Cherokee Nation in New York. Controversy rages around law-enforcement jurisdiction on Indian reservations from Minnesota and Wisconsin to the Pacific coastal states.

The chief battlegrounds are the reservations, originally guaranteed to the Indians "forever," but later opened in part to white settlers. Today the ownership pattern of these areas resembles a checkerboard: a piece of Indian-owned land here, white-owned land there.

Since the rise of the "red power" movement in the 1960s, Indians have been striving to assert jurisdiction over their reservations' original boundaries. The federal government's policy switch from assimilation to "self-determination" has aided this effort, and Indians have prevailed in many court tests of treaty rights. More than $3 billion a year flows from Washington to various Indian-related services and economic developments.

But whites living on or near reservations say the federal government has shown scant regard for local residents and local governments. The Indian "problem," they say, was created by reservation programs devised nationally, and all should be paid for nationally.

Threats to the whites' livelihood and lifestyle have led to the formation of predominantly white "civil rights" groups in 43 states and creation of a national protest group, the Interstate Congress for Equal Rights and Responsibilities. The Interstate Congress says whites are not being treated equally in Indian communities. "Will we have to yield to tribal law, yet pay taxes to state government, which won't serve us?" asks Jack Freeman, the South Dakota rancher who heads the Interstate Congress.

Lake County, Montana, a community of 15,000 (25-percent white, mostly small farmers), provides a test-tube case of the conflict. There have been court battles over shoreline rights to Flathead Lake and disputes over tax-free sale of cigarettes on the reservation and the removal of Indian-owned land from the tax rolls.

Lake County's whites are particularly irked by the shrinking number of taxable acres while inflation wreaks havoc with local government finances. Indian landowners can avoid property taxes by placing land under tribal trust status and giving up their right to sell it. Stories circulate about neighbors 1/16th and 1/32nd Indian avoiding taxes this way.

What's more, whites say, the Indians can vote in local elections and approve taxes they'll never have to pay themselves. They also are eligible for social services paid for in part through local property taxes.

The Flatheads reply that the number of conversions of Indian land to avoid taxes is exaggerated, and that their real reason is to consolidate tribal lands. Lost property taxes, they say, are more than compensated for by federal support of local schools and economic activity generated by the reservation.

There's been no violence between Lake Countians and their Flathead neighbors, but whites reportedly fear that the tribes will try to gain civil and criminal court authority over both Indians and non-Indians in all the territory that once belonged to the reservation. They foresee an unfair privatization of the entire nation in its early dealings with its native peoples.
Indian Affairs Study

Indians Affairs Study Could Save Millions

By MIKE FLANAGAN

WASHINGTON — A management study of the Bureau of Indian Affairs, requested by Sen. Dewey Bartlett, R-Okl., produced recommendations Friday that could save hundreds of millions of dollars.

At the same time, the recommendations would help "dramatically establish a "real American Indian policy" and the effectiveness of programs intended to help Indians, said Sen. Jamie Whitten, D-Miss., chairman of the American Indian Policy Review Commission.

Abourezk, who was not enthusiastic about the management study authorization when it was attached in January to Bartlett's legislation creating the Indian Policy Commission, said implementation of the recommendations could achieve $12 million annually in actual savings.

The recommendations also would bring about a one-time savings of $20 million and help the BIA avoid another $10 million in expenditures annually, Abourezk said.

BARTLETT, WHO LISTENED AS

Abourezk outlined the management study recommendations at a press conference Friday, hailed the study as a "valuable landmark in the struggle for greater efficiency and economy in the operation of the federal government."

Congress has talked about improving efficiency since the 1970s, but "not until Friday has anything positive been done about it," Bartlett said.

"The report provides hard evidence that bold business principles can be applied to government with tremendous results in better services, lower costs and renewed public faith in government," Bartlett said.

The study, conducted under the supervision of Abourezk's commission, produced 22 recommendations and a number of criticisms of BIA operational practices.

The MANAGEMENT STUDY team discovered a "notable absence of managerial and organizational capacity, financial' planning and poor communications throughout the BIA," little long-range planning and poor communications with the BIA and between the BIA and Indian tribes.

There was a "critical lack of information necessary to efficient administration," and the performance of key administrators is "not measured against appropriate paradox," the team reported.

A number of the most important recommendations would eliminate 12 area or regional BIA offices and place increased authority on local agency offices so BIA decision makers would be more accessible to Indian tribes.

At the same time, six regional service centers would be established to provide administrative support and technical assistance to tribes, Abourezk said.

"At the heart of these changes is coordination, between the BIA, with tribes and representatives of the BIA on tribal opinions and comprehensive tribal analysis and long-range plans to guide operation of capital and human resource into near-term goals," he said.

"It was a consensus of this panel that the BIA has a real function," he said. "It can save a lot of money and do a lot of things."
Dear Editor,

The jailing of 18 or more members of the Navajo administration at Window Rock, is a very poor policy of our Navajo tribal chairman. His order to usurp offices and destroy the Navajo traditional ways within the tribal council chambers, is entirely ill-advised and immoral. This only confirms his inability to lead the Navajo tribe.

The chairman is not an ideal person to deal with — he is transparent and inaccessible to his own people, especially to the Indian Navajo. But he is very responsive to the Anglos and the crooks that he associates with. For this reason, the Anglos and the crooks are being hired at Window Rock today — maybe the Anglos that are being hired are crooks, too!

The chairman speaks about self-determination to the Navajo youth, without mentioning his implication in the corrupt affairs of his own administration at Window Rock. Implication yes, the fact is, the chairman and his cronies that he so closely associated with the past seven years, are all crooks. The truth is, the chairman selected and appointed the crooks into high office positions, with confirmation by the Navajo tribal council at his own request.

With all the money kickbacks to the crooks, the conspiracy against the Navajo tribe by clandestine nephews and the political plans hatched by the chairman and his cronies, has warned to the top. It has told us that the chairman himself is a crook; for he is involved in the crooked policies of the chairman and his cronies. In fact, he is involved by association, that is very plain to see — in other words, he is a hypocrite.

For these reasons, the chairman should resign from his own corrupt administration in the best interest of the Navajo tribe. The Navajo tribe cannot expect the present corrupt administration. The Navajo tribe had made mistakes in the last administration beginning in 1983 — the same is still spectacular today.

The truth is, the chairman and his cronies, have made money contributions to his political election as chairman, and had first priority in all high office positions. He doesn't care whether they are qualified or not, their only qualification was being crooks.

The fact is, the present Navajo administration was corrupt and made known to the public by the Bureau of Indian Affairs (BIA) and Senator Goldwater, the chairman charges the BIA with interference into his crooked administration and charges the good senator with political interference.

I for one, believe the good senator from Phoenix and the BIA were the best interests of the Navajo people at heart, by promoting our interests, to continue watching the crooked crooks at Window Rock.

The Navajo tribes are aware of the corruption that we are experiencing today and they should "kick-out" the chairman, including all of his crooked associates and close house. The fact that these men were crooks, who were recently appointed by him to high office, were crooks in the last administration. The Navajo tribal council will verify this and I myself was present when the charges of illegal under-the-table dealings were made known, and put in record. So there is no ending of crooks being appointed to high positions within the present crooked administration.

Anytime that the Navajo tribe elects a chairman, an individual who is oriented to the Navajo ways of life, the Navajo tribe elects a chairman, an individual who is oriented in the Navajo ways.

The chairman speaks only to the Anglos and the crooks and denying the news media to lead the Navajo tribe. .

In contrast, more than 65 per cent of the Navajo labor force had no one in their household.

The BIA's K-up jobs are still in the hands of non-Indians and the same is true of the Public Health Service (PHS). The chairman talks about self-determination for Navajos.

There is no self-determination here, according to the statistics. Besides this, the chairman is a 95 per cent unemployment rate on the Navajo reservation today.

The subsidized government enterprises that are beneficial to the Navajos is the BIA's General Assistance Welfare grant, where millions of dollars of the taxpayers' money is being wasted year after year and there is no end to the grave train. These subsidized handouts have robbed the Navajo Indians of the initiative that they once had in the 18th Century.

Franklin J. Howard
Former Navajo Board Member
Toha City, Az.

Forbes Ahneek and Paul Jones
have the best records so far.

The prospect of relocation of more than 3,000 Navajos from their homes within the Executive Order Age of 1962 is the herbaceous quagmire that the chairman's shoulders for very poor representation in behalf of the Navajo tribe. Also, equally so blame is the no-accomplishment tribal attorney. They are only "foot­leaders" and they only represent the crooks of this administration, wasting our tribal funds.

The chairman draws a salary of more than $20,000 a year, the tribal attorney receives $20,000 a year and the office receives lesser amounts, plus expenses.

For this amount of tribal appropriation every year, they have not accomplished anything in behalf of the Navajo tribe.

Letters to the Editor
State-Indian Taxing Accord Possibility

By FRED BUCKLES

SANTA FE — Sen. Ted Montoya will try to solve the sticky problem of taxation of non-Indians on Indian land in the 1977 Legislature.

He will propose legislation authorizing the governor to enter individual agreements with Indian tribes and pueblos. Indians would impose taxes and the state, already geared up for the job, would collect them. The state and Indian jurisdictions would share taxes. Agreements would be effective until the legislature nullified them at the first session after pacts are signed.

Sen. Montoya says: "It's not the kind of thing that could be accomplished quickly. The governor could form a task force or set up some other approach to negotiate agreements. The central theme is that the Indians and state would sit down at equal and were some matters out as to who, how and where taxes shall be levied."

Montoya says: "It's not the kind of thing that could be accomplished quickly. The governor could form a task force or set up some other approach to negotiate agreements. The central theme is that the Indians and state would sit down at equal and were some matters out as to who, how and where taxes shall be levied."

These Indian jurisdictions are in Sen. Montoya's 10th-District: Arriba Condors district: Sandia, Santa Ana, Cochiti, San Antonio, San Felipe, Zia and Jemez Pueblos and part of the Navajo Reservation "checkerboard" area. Montoya has a "free ride" for re-election. He has no primary or general election opponent. He says he is weighing a run for Senate minority whip.

The current whip, Sen. Odis Echols, D-Santa Fe, 84, and his family are moving to Albuquerque. Pat, has been hired as a first grade teacher in Albuquerque Public Schools.

Echols, a senator 16 years, heads a corporation that owns an Albuquerque Spanish language television station. Echols finished third in the 1974 Democratic governor primary.

Mrs. Judy Carter, sister-in-law of Democratic presidential candidate Jimmy Carter, will be in New Mexico next Monday and Tuesday. Her husband, Jack, is Carter's brother. She will ride in the annual Santa Fe Fiesta parade Monday. Trips to Albuquerque and Los Alamos are also planned. A Carter volunteer luncheon in Albuquerque Tuesday is being arranged.

The family of Albuquerque lawyer Tom McKenna, GOP State Senator candidate in Bernalillo County District 19, is selling red and white "El Palto," bumper stickers for 50 cents to fund his campaign. Tom McKenna Jr., 23, and his brother, Michael, 31, sold the stickers at the Republican National Convention in Kansas City for donations. The winner McKenna's Democratic opponent in the general election is Albuquerque attorney Les Houston. Houston was second in a five-man field in the 1974 Democratic lieutenant governor primary. Houston lost a 1972 bid for the State Senate.

New Searns, a Chicago utility analyst rated, raised the New Mexico Public Service Commission first in the nation in regulatory practices and the resultant impact on electric utilities. "The New Mexico PSC scored 90 on a scale of 100 on five "factors of regulation." PSC member Gary Blakely, Albuquerque, is the youngest member to administer the nation. We will be 27 Thursday.

Sign on a school bus in Santa Fe: "Carriers of the most precious cargo."

There are more than 13,000 state and local government employees in the U.S. and 2,800,000 federal employees.
Indians Viewpoint

...an opinion

The author is a resident of Tohatchi. His commentary deals with recent leases between the Navajo Tribe and industry.

By Glenn Avery

Isn't there a law on the book now that prohibits a closed session? If such law is now in effect, the tribal council, on the order of our chairman, is in reality in violation of this statute.

The council has practically been conducting our government affairs under such circumstances too long and is being manuevered by our chairman our general counsel George Vlassis in implementing many unfavorable contracts or approving leases that are very detrimental to our livelihood and welfare, socially, economically, environmentally, physically and, last but not least, emotionally and spiritually.

The wise move that our chairman should have made is to let the demonstrators bring their reasons for the demonstration before the full council. There must be some very strong reasons for the protests. The presentation of requests to the council may really wake up most of our tribal leaders on their shortcomings in their dealings with some large companies. This shortcoming was very clearly demonstrated by the recent vote on the coal lease with El Paso.

The new fears expressed by Lou Crowder from the legal aid department is actually without grounds. If General Dynamics doesn't follow Fairchild in taking advantage of our labor force by paying them a rock bottom pay without any benefits, but getting the company fat financially at the expense of the employees' disadvantages and inconveniences, Crowder may be only another Larry Ruzow, a partner with Vlassis' firm in Phoenix. They are strategically used as connecting links between the administration and the different companies such as Tucson Gas and Electric, WESCO, Exxon, etc., in leasing tribal resources and giving rights of way.

Vlassis' claim that the new contract is about three times more than the previous one is without merit, because the cost of everything has more than tripled in the past few years. Even the supposed six million dollar bonus coming to the tribe upon approval of the uranium lease (with Exxon) is not extra money coming to the tribe, either.

This money will really be coming out of the royalties over a period of years. If the council is so desperate to consummate a coal lease contract, it should at least ask for 20 per cent of our royalties at the mine site instead of a set price of about 55 cents a ton. In another few years the coal may be selling for $60 a ton and our tribal government will still be getting a mere 55 cents a ton.

Vlassis' claim that the Navajo Tribe will be setting a precedent for the other tribes to follow is a misstatement, incomprehensible and calls for ridicule. The other tribes have alert leaders to negotiate better deals. Ours literally gives away our remaining resources.

Our general counsel is what we need to replace first to straightening our government.

Remember Vlassis also had just given up the tribe's right to the state land near Aneth, Utah, that contains millions of dollars worth of natural resources, just to save a grazing surface for about 10 sheep until yearly.

This is what our chairman and the general counsel call a good deal for the Navajo Tribe.

Congratulations to the 11 members who voted against the new coal lease. This was merely another rush deal, a tactic usually used by our chairman and his general counsel. Remember also the force majors clause inscribed into the contract on the proposed Exxon lease.

Our general counsel is what we need to replace first in straightening our government.
Coconino Navajo Vote
Interest is 'Exciting'

By JERRY KAMIE
FLAGSTAFF (Staff) — The interest of the Navajo people in the electoral process has added a new dimension to the work of two Coconino County election officials.

"It is exciting to see how much the people want to get involved and vote," said Kathy Eden, director of elections for the county, where the desire to vote made it to the polling places for last November's general election in a very different way than in the past.

"They are extremely interested in participating in elections and are hungry for the information our office supplies them," said county recorder Bill Hudgins.

In Coconino County as a whole, 52 per cent of those registered to vote actually made it to the polling places for last Tuesday's primary, but on the Navajo Reservation, where the desire to vote made it to the polling places for last November's general election, the necessity to make a choice and the mechanics of completing a ballot were not necessary.

The county director of elections and county recorder said they were sometimes frustrated at being unable to understand a word that was being said during the formal session. For the fry bread and in union now, navigable parts of a chopper meant proved to be pleasant compensation.

Hudgins said the visits to the reservation demonstrated for her the old myths that Navajos are remote and humorless. "They are usually reserved at first," she said. "But when you've spoken to them and shared some interest, they get out of their way to make you feel comfortable and their sense of humor is just fantastic. They love to kid each other."

Credited Samuel Pete

Eden and Hudgins said the director of the office of Navajo political affairs, Samuel Pete, was a tremendous help in introducing them to persons in the various chapters where help they might need. Eden said that much of the credit for the large turnout among Navajos must go to Pete.

Both officials said they became aware of the difficulty of translating their work into Navajo. There are no Navajo synonyms for many English words pertaining to elections, and so the words must be conveyed in a lengthy process explaining an entire concept.

Hudgins said the translation of an educational slide presentation she prepared for county voters ran 46 minutes in English and demanded an hour and a half in Navajo.

Ten Seek Window Rock Board Posts

FORT DEFIANCE, Ariz. — (Crime bureau) — Ten candidates have filed for the three positions on the Window Rock School Board that will be on the ballot in November. Two candidates are presently on the Board and the other eight are running for the first time.

Wallace Harmon, the Navajo Tribal Administration, and Peterson Mata, director of the Window Rock School Board, have placed their names on the ballot.

The other candidates include Katherine Hilies, an employee of the Social Services Branch of HHS, and Con- nell Yazzie, director of the Navajo Family Housing Program, Inc, from Fort Defiance.

Candidates from the other three positions on the Window Rock School Board are: Thomas White, a houseman for the Bureau of Indian Affairs, Michael Deines, a social worker for the Navajo Tribal Agency, and Thomas Lott, a member of the Window Rock-Navajo Indian School.

All candidates will run as a team on the ballot with the three candidates who receive the highest vote being chosen to the Board.

GALLUP INDEPENDENT

SEP 1 1976
Montoya: I Deliver for Tribe

Putting the "I deliver" campaign theme, Sen. Harry Montoya, D-NM, said Saturday he has strong backing from Navajo voters because of all he’s done for them.

"I’ve built roads, hospitals, and the Navajo Irrigation Project," the senator said.

The senator was in Farmington Saturday to make personal appearances at the San Juan County Fair and shopping centers and do ribbon-cutting ceremonies to open Democratic headquarters at 92 W. Apache.

His re-election opponent, Republican Harrison Schmidt, had implied in local news interviews that the senator has a "pessimistic attitude" on Indian reservation developments.

"How can you be any other way," Montoya asked. "I’ve spent millions of dollars just for roads on the reservation.

He added, "San Juan County has received close to a billion dollars from bills I’ve supported since I’ve been in Congress. That’s more than any other county except Bernalillo and Los Alamos."

Montoya’s San Juan County campaign manager, Navajo Lake Marina owner Charles McPherson, said, "I don’t know how anybody in San Juan County can say he hasn’t done anything for San Juan County."

The county is the most Republican of all in New Mexico and a traditional weak spot for Democrats.

Montoya’s comments in news interviews referred to a running fight with Schmidt over what the two candidates actually said about Indians at a joint appearance before the Associated Press Broadcasters Association in August.

Schmidt said in local interviews afterwards that he and the senator have completely different attitudes. Schmidt said he believes Indians should be encouraged to make developments along certain lines.

The Navajos, he said, should be encouraged to develop a tribal economy that supplements natural resource development for the day when the resources run out.

"Sen. Montoya clearly does not want to do that," Schmidt said.

Montoya said, "I am proud of the new development of the Navajo Irrigation Project," he said.

On the question of protection for non-Indian developments, the senator said, "I believe if they lease this land they must private individuals, they should have the privilege of taxing the buildings they use on the lease." He was asked if Indians should have the right to impose whatever conditions they want to impose. But it would be a breach of contract if they were to do it afterwards.

The senator, for the last few days, has been attacking Schmidt, the former TV newsman, as being out to represent New Mexico.

Crows vote not to renegotiate coal

BILLINGS, MONTANA

SEP 1 1975

By JANICE LITTLE LIGHT

BILLINGS GAZETTE

BILLINGS, MONTANA

CROW AGENCY — The Crow Tribal Council voted not to renegotiate leases and permits of Crow coal with AMAX, Shell, Peabody and Gulf as introduced during a special session here Saturday.

Speaking in the Crow language in support of a resolution to renegotiate, a tribal member said, "There are many poor people who need money, so we must go ahead with development."

However, a counter resolution to table the resolution was defeated by a vote 252 to 27 after about one hour of limited debate.

Advocates of the counter resolution declared the meeting was in violation of civil rights and therefore unconstitutional.

After adjourning the two-hour meeting at 6 p.m., Chairman Pat Stands Over Bull said that he was going ahead to withdraw the lawsuit that had been filed against the coal company.

"I am going to see my attorney on Monday," he said, "and view the legal aspects of a withdrawal." One member of the tribe said, "A majority vote of the council is the ultimate decision in tribal matters."

The council has made a decision to continue with the lawsuit," said Urban Bear, a Crow Indian who is a lawyer. "Officers serve at the council’s will, and a chairman has no authority to do anything against a decision by majority vote of the tribal council," he said.

Delegate Dillon, who favored postponing the resolution, said, "This move is not anti-development, it is a move to stop a big steal.

"Without the suit, Shell would be mining right now on the reservation," he continued. Ninety per cent of the Crow are for development, but only if done properly.

He added, "The vote today means Shell is going to do it properly, and not just leave it up to four or five men as it has been up to now."
Navajo Having Problems Retaining Own Culture

The Navajo Tribe, as well as the rest of the Native American world, have been having problems retaining their culture and their past history along with learning the ways of the non-dominant Western European civilization and the modern technology. Fortunately, efforts are now being made to preserve the past, as well as teaching the present and future. Many schools on the reservations are now teaching their native languages as well as the English language.

Recently, I saw where the Apache language, previously an unwritten tongue, has been compiled and a complete Apache dictionary will soon be on the market for the future generations of Apache Indians to learn and use.

Like other Indian tribes, for countless generations, Navajo Indian elders have passed down their language, legends, and traditions along to their young. The Navajo language is being used in the schools, but it hasn’t always been easy.

Mimeographed teaching texts often are saddle-stitched together on poor quality paper and illustrated with dull, black and white, photographs. Now a new book in the native Navajo language has been released through the National Geographic Society.

Published by the society’s special publications division, a lavishly color-illustrated book about lion cubs available in our classrooms.

"More use would be made to preserve our history, in its original form, while serving to construct a better society for all."

Crown coal snub irks Shell Oil Co.

By JER M. PEASE
of The Gazette Staff

HOUSTON, Tex. — Officials of the Shell Oil Co. here expressed disappointment and immediately withdraw their latest proposal to obtain leases and permits to mine coal on the Crow Reservation.

Their action was in response to a vote by the Crow Tribal Council last Saturday not to re-negotiate with the company for these leases and permits.

Jack L. Mahaffey, special manager of Shell Oil Co. mining ventures, said, "For several months we have had discussions with the Crow Indians which we had hoped would lead to a satisfactory new lease."

"We are of course disappointed that our latest offer, what we believe was a good one, was tabled at Saturday’s special tribal council meeting. As a result of this action, we have withdrawn the proposal."

Another Shell spokesman in Houston said the coal mining situation "rests with the Crow now. Any further action must be taken by the Indian tribe."

The spokesman also said there would be no further proposals at this time.

Shell and three other fuel companies, AMAX, Peabody and Gulf, have been attempting to secure leases on the reservation for several years. Officials of these three companies were unavailable for comment.

The four companies are currently facing a lawsuit by the Crow Tribe, which claims that illegal methods were used in prior negotiations for the leases.

Tribal Chairman Pat Stands Over Bull has indicated that he is considering withdrawing the suit and furthering negotiations, but the decision of the tribal council opposes such action.

Coal mining on the reservation would mean more money for the tribe, but many of the Crow’s are reluctant to approve the massive development which could considerably change their lifestyle.

BILLINGS GAZETTE
BILLINGS, MONTANA
9/14
Letters To The Editor

Police Article Called Political

Editor:
The editorial on Tuesday, Aug. 24, 1976, by your Mr. Donovan on the administration of the Navajo Police Department under the leadership of Mr. Lafie Bennett was just blatantly political.

Mr. Bennett, a very close friend of mine, doesn't really need an Arjgio to defend him because most of the people that have had dealings with Lafie know him to be a sincere capable and honest individual when honesty and capability appear to be so lacking under the present administration of the tribe.

Mr. Donovan didn't point out in his article that Bennett had been called upon in the past to help organize the police departments of the other tribes in the country. Nor did Mr. Donovan point out the fact that Mr. Bennett did work very successfully in the past with the previous administrations of the tribe and it was not until the current leaders took over that politics became such a major force in tribal affairs.

It is a fact that one of the current leaders of the tribe tried to pressure Mr. Bennett into firing a Navajo policeman who, it was alleged, was having an affair with a leader's wife. Bennett investigated the situation and found that the man, during his assigned working hours, was doing his job very satisfactorily and refused to dismiss the individual, stating that no one has the right to be the judge of what a person does in his free time. It wasn't long after this that Bennett was asked to resign as head of the Navajo Police Department.

The difference between Mr. Bennett's administration is evident in the articles and pictures that are current news in your paper. Lafie Bennett's people were proud to be part of the tribe, both in its cultures and beliefs. The current administration of the police department reminds you more of a political group set up for the protection and preservation of a minority interest.

Again, let me say, that Mr. Lafie Bennett is just fine of a gentleman to be attacked the way he was with no chance to set his record straight on what happened.

C. P. "Pat" Perry
2410 E. Aztec 825
Gallup

Agree on Rumors

Editor:
We totally agree with your editorial of Saturday August 7, 1976, "Time for Results in Navajo Probe," put up or shut up. We are glad that the Gallup newspaper has broken out against rumors on our reservation causing much confusion. We believe certain people on this reservation have worked with FBI men in charge of Gallup causing such confusion, without any due process. We think these same acts by these people cause the plane crash in which most of our young Navajo leaders lost their lives.

The school boards across the reservation are being used by a few top people of NASA doing the very thing they say are wrong. For instance, who is the president of NASBA and who is or was the president of Navajo Housing and Development Enterprise and Navajo Labor Inc., Board east of Gallup? Yes, the same person.

Watch out for these people, Mr. new acting Director of Navajo area. Thank you, Gallup newspaper.

W. D. Noble and Relatives of the three dead Navajo leaders.
Steamboat T.P.
Ganado, Arizona
Joint Area Is Divided

By JERRY KASMIR
TUCSON, Ariz. (Blue Hermes - Adopting the proposal of a federal mediator. Judge James Walsh of the U.S. district court in Tucson has drawn a line to partition one of 5 million acre joint use area equally between the Navajo and Hopi Tribes.

A milestone decision in the long and bitter Navajo-Hopi land dispute, the line will require the relocation of 2,300 Navajos and 300 Hopis.

Judge Walsh was authorized to draw the partition line by legislation passed by Congress in December, 1974. The legislation called for six months of federally-mediated negotiations between the two tribes to develop a mutually acceptable settlement to the land dispute.

Federal mediator Edward Simkin presided over the negotiations from March to September of last year, and when the two tribes could not agree, Simkin submitted a proposal to Judge Walsh for court-ordered settlement. Simkin's plan has now been accepted by Judge Walsh.

With the partition line, most of the land in the northwest and southeast portions of the disputed joint use area will be turned over to the Hopis, while the northeast and southeast portions will be made part of the Navajo Reservation.

The most controversial aspect of the partition is the establishment of a "Navajo Island" at the community of Jeddito near Kepler Canyon. Mediator Simkin suggested forming the island under terms of the 1964 legislation which called for forced relocation to be "as near as practicable." The Jeddito area, one of the most densely populated parts of the disputed lands, will be entirely surrounded by Hopi lands.

Judge opposition to the mediator's proposal was directed most vigorously against the Jeddito Island proposal. Some 30 Hopis live in this area, and all will be forced to relocate.

The Navajo-Hopi land dispute finds its legal roots in an 1862 executive order issued by President Abraham Lincoln, setting aside 2.4 million acres in northeastern Arizona for the use and occupancy of the Hopi Indians as the fee of the Interim Reservation.

Over the ensuing years, Navajos settled the 670,000 acres of this Executive Order Reservation in ever growing numbers, while the Hopis remained concentrated around the three areas which they had settled for centuries.

In the 1890's, President Grover Cleveland decided the exclusive Hopi Reservation by executive order, excluding the entire Executive Order Area. By this time the Navajos had effectively settled all of the area except for the 44,000 acres which had been designated in the 1862's and 1875 as the Exclusive Hopi Reservation.

In the landmark Healing versus Jones decision, the Supreme Court approved an earlier decision by a special three-judge federal court, ruling that both tribes had "joint equal and indivisible" rights and interests to the 1.5 million acres under dispute. The court said it lacked jurisdiction to divide the land between the two tribes.

After a series of Congressional battles in the early 30's, marked by bitter exchanges between Navajo and Hopi leaders, Congress finally adopted a law in December of 1974 calling for a 30-month negotiation period. The law provided that should the negotiations produce no settlement, the dispute would be settled by order of Judge Walsh, acting under guidelines set forth in the legislation.
Menominees Challenged on Authority to Seek Funds

Special to The Journal

Madison, Wis. — A state agency decided Wednesday to seek a federal legal decision about whether the Menominee Restoration Committee could legally apply for federal assistance funds.

The committee, which is the Indian government for the Menominee tribe before total restoration to tribal status is complete, had applied to the Wisconsin Council on Criminal Justice (WCCJ) for about $20,000 to help fund a special consultant for the county's sheriff's department.

The consultant would help train officers in the department and would advise Sheriff Lyle Wish. The executive committee of the WCCJ Wednesday approved the grant, but agreed to ask the federal Law Enforcement Assistance Administration (LEAA) to determine whether the restoration committee had a legal right to request the money.

Several persons opposed at the executive committee meeting to protest that the restoration committee had never told the Menominee people of the grant.

"The people don't know what this proposal involves," Phyllis Firewood, an attorney for the Menominee Legal Defense/Offense Committee, told the WCCJ.

She said according to law, the restoration committee could not enter into contracts such as the one that would be necessary to receive the money, without the approval of all the Menominee residents.

Because the residents were not told about the grant, she said the restoration committee was not properly representing the people.

The executive committee approved the project because any holding up of the project would have dried up federal funds, according to Andrew Newport, of the WCCJ staff.

However, Charles Hill, executive director of the WCCJ, said the LEAA found that the restoration committee acted improperly in seeking the grant money and would withdraw the money.

The program received WCCJ funding last year, but hasn't yet been started because complete approval from the LEAA is still pending. Because of LEAA guidelines, however, it was necessary to approve funds for the second year of operation Wednesday or else the project would have died before it ever got started.

In other action, the executive committee:

Approved $48,700 to continue a program to provide women inmates in the Milwaukee County Jail with educational opportunities.

Approved $100,000 in federal funds for the State Department of Justice for training of police recruits. The state must provide an additional $230,000 to complete funding for the program. This is the last year the council has helped pay for the training program.

Approved $44,000 to continue the Planning, Research and Development Bureau of the Milwaukee County Sheriff's Department.

The purpose of the bureau is to examine the organizational and fiscal problems of the department, according to a WCCJ analysis.

Approved about $48,700 to continue a program to provide women inmates in the Milwaukee County Jail with educational opportunities.
Menominees to Vote on Pact

MILWAUKEE, Wis. — The 182 striking employees of the Menominee Tribe’s logging and sawmill industry will meet Monday morning to vote on a contract package hammered out in five days of negotiations this week.

The proposed two-year agreement represents a compromise by labor and management over the length of the contract. The union had sought a one-year pact and the firm wanted it to cover three years.

A joint statement issued Friday by the two sides in the contract dispute did not disclose a proposed wage increase.

The six-week old strike began July 15 by Local 4302, International Woodworkers of America, against Menominee Tribal Enterprises, the tribe’s only industry.

Related

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Indians deserve health care

THE EDITOR: The comment by RW of the City (above self-appropriation for Indian health care brought my attention to the fact that I am a Native American Indian. I tried to repeat it as the author's ramblings of the ignorant but I must try to enlighten this poor soul. This is the general attitude of the Angles in western Oklahoma, and as a result, the Indian has suffered untold misery in discrimination.

RW should read the health statistics for the answer as what proportion of Indians will have occasion to benefit from Indian health care. Quite a few non-Indians also take advantage of these services, such as Anglo women married to Indians.

The answer to his question "Where do we stop?" is for him not to worry because it will be beyond his ability.

When the Great White Fathers made all the Indian treaties "for as long as the grass shall grow and the rivers flow," they knew that they would never be able to pay for all the land and minerals that they systematically stole and cheated from the natives. They created the "100 years of paternalism" because they coveted the Indian lands.

This health care and certain other commitments were stipulated in the Indian treaties and we meant to hold the United States to their word. "A man is only as good as his word." The Ugly American has tried to renage on all of his treaties but today the Indian is discovering the laws and courts of the U.S. sometimes work in his favor.

It's bad enough that the Indian was "treated" out of everything but his very soul. Now people like RW seemingly begrudge them Indian health care. People like that should not make such comments unless they know all the facts of any issue.

Incidentally, we Indians pay taxes just like anyone else. It hurts our pocketbooks the same as anyone else but we don't moan and groan over the fact that the government sends millions of aid to people in other countries. That's what RW should aim at with his grumblings.

Medicine Herb Woman (CHW), Clinton

AUG 25 1976

Action Line

Apalache Line answers questions, refers problems, help required. Call Action Line at 241-3071 between 8:30 a.m. and 6 p.m. or write: Action Line, Billings Gazette, Billings, Mont. 59101.

I read in The Gazette this week that Indians who reside in the Crow tribe and live on the reservation in Big Horn County are exempt from paying state personal property tax. In this same exemption available to other Indians of other tribes and in other reservations. I live in Poplar on the Fort Peck Reservation. L.T. — Poplar.

According to the legal division of the State Department of Revenue the U.S. Supreme Court ruled in the case of the tribes vs. Mac that the wording of the treaty between the Flathead Indians and the federal government exempts them from property tax. Other tribes in Montana have submitted copies of their treaties to the legal division to see if the same exemption is available to them. At this time, it has been determined that the Crow in Big Horn County are exempt too.
The Iroquois diet featured over 40 corn dishes, with canapes of fried grasshoppers and an infinite variety of wild birds, animals, and fish. That is what fueled Hiawatha in the female-dominated "Six Indian Nations" or "the old island on the back of the turtle," an area of southern Quotio and western New York where nine tribes including Mohawks, Oneida, H cinematic and Onondagas welcomed the first British and French explorers to this continent four centuries ago.

On Sept. 17, Canada winds up its Indian culture series with four stamps picturing the artifacts, dress, symbolism and way of life of those Indians the White man first met in Canada. The stamps will be printed in sheets of two in six-color lithography plus embossing. Artifacts pictured include two masks, one of corn husk; a turtle shell rattle; an earthenware vessel; and a ball club.

By tradition, the Dallas Stamp Collectors Club takes a Labor Day holiday Monday evening but continues its plan for a bus jaunt to Oklahoma City's Skirvin Hotel for the SPA convention Oct. 1-2. Space is available for 40 persons on a chartered bus leaving North Dallas Oct. 1, and returning Oct. 3 for a $16 fare. Call Joe Brooks at 743-9288.

Park Cities Philatelic Society holds a fun and game evening Wednesday at 7:30 p.m. in Patterson Hall on the SMU campus.

Germany's greatest 17th century novelist, Johann Jacob Christoph von Grimmelshausen, who was kidnapped by Hessian soldiers at 10 for service in the Thirty Year's War, has been honored by a West German stamp on the 300th anniversary of his death. The design features the fabulous creature with one web foot, a cloven hoof, wings and the tail of a fish that was pictured on the title page of his best-known novel's first edition.

A golden plover in its brooding plumage provides the design for a 50pf stamp spotlighting Europe's growing concern for the protection of its game birds.

A pair of stamps will be issued Oct. 17th to celebrate 50 years of radio in Ireland. A state-controlled station with studios in Dublin was established by Dr. Douglas Hyde, the scholar-poet who became Ireland's first president. Radio of Ireland was among the first to broadcast sporting events live.

On Oct. 1, the African state of Malawi plans an issue of four values picturing railroad locomotives. On Oct. 2, two of the current bird definitives will be overprinted to honor the centenary of the Blantyre Mission which was established by Dr. Livingstone, the Scottish missionary after he discovered Lake Nyasa.
Deputy chief position

Faulkner candidate for Cherokee post

By BELL SAMPSON

Tulsa County Sheriff Dave Faulkner today announced he will run for deputy chief of the Cherokee Nation under that tribe's new constitution.

Faulkner said he will retain his job as sheriff. He is three-eighths Cherokee, he said.

The tribal position is part-time and Faulkner said he would not accept any pay for it if elected. It would require him to attend periodic council meetings, usually one or two a month, and to succeed the chief in the event of death or disability.

Faulkner said he wants to protect interests of the Cherokee people in the coming Arkansas River bed settlement that could mean millions of dollars to the tribe. He's been advising the federal government's settlement with the tribe are pending in Congress.

Faulkner said he also wants to succeed his grandfather, David McNair Faulkner, who was last assistant chief before statehood. The assistant, or deputy, position has been nonexistent since then and until adoption of the new constitution.

Cherokee Chief Ross Swimmer is expected to announce during the annual Cherokee Nation holiday opening at Tahlequah today that President Ford has approved the constitution adopted by the Indians at a special election last July.

Swimmer also was expected to announce that candidates for the deputy chief job and 15 council posts must file by Oct. 1 and the election will be scheduled Oct. 26.

Others who have expressed interest in the deputy chief job sought by Faulkner are Tulsa John Gerkin and Sallisaw Mayor Perry Wheeler.

Gordon, who led Swimmer in votes cast for chief in Oklahoma in the 1979 election only to lose it in absentee balloting, is expected to head a slate of candidates opposing Swimmer's administration.

Wheeler is a Swimmer-appointed tribal councilman serving on an interim body that has no legal authority unless elected.

Faulkner is running as an independent candidate for deputy chief, aligned with no faction in Cherokee politics.

Faulkner said if elected he would prevent a repetition of past mistakes that have embarrassed the Cherokee Nation financially, costing thousands of dollars. He was referring to tribal housing and business management scandals uncovered in the past year but dating back several years.

"I would support continuing beneficial programs of health, education and social advancement for all Cherokees," Faulkner said. "I would work with other Cherokee leaders to maintain pride, dignity, honesty and integrity in tribal affairs. I want to restore the proud heritage of Cherokee leadership.

Faulkner is descended from a long line of Cherokee leaders, including the Rev. Stephen Foreman, Indian educator; and John Thompson Adult, former justice of the Cherokee Supreme Court.

Faulkner has no opposition in re-election as sheriff this year as result of his successful litigation to disqualify the two Democratic and one Republican opponents who had filed. The litigation was based on a new state law which stiffens education requirements for sheriff candidates.
Cathy Catanista was weaned on Hollywood's depiction of Indians. She admits she tended to side with Errol Flynn in the movie version of Custer's last stand.

"An old boyfriend made a big thing out of the fact I descended from Sitting Bull," she said. "He'd tell everybody and then they'd call me Pocahontas." Kathy is Chief Sitting Bull's great, great-granddaughter.

Raised in New Jersey, Kathy became interested in her Indian ties five years ago. Now an Ivy League graduate student, she takes time from her chemistry studies to develop her knowledge of Indians and Indian lore.

Wide-eyed and thin-faced, Kathy looked out of place at the Narraganset Indians' 300th annual tribal meeting in Rural Charlestown, R.I. But they treated their visitor like the Sioux Princess she would have been a century ago.

"One of Sitting Bull's daughters married a Montana senator," she said. "That took us off the reservation. I'm a direct descendant through the female line."

To the savage whoops and the pounding of an Indian water drum, she stepped into the medicine circle and flashed onto a hefty squaw who showed her the steps.

She stumbled through a few ceremonial dances, then fell to the side—timidly feinted in the cheeks.

"When I get a good tan I look fairly Indian with high cheek bones and long, straight hair," she said, a bit defensive about her pasty-white complexion.

Kathy, 24, now attending Brown University, said that, as she became interested in her heritage, her only contact was a grandmother in California who died two months ago.

"I saved all her letters. I don't think she was much interested in me though. After all I was a long way away and she had family close to her in California."

"It's nice to keep traditions and all that, but it can go too far. We'd be much better off if everyone just thought of themselves as Americans."

"There's nothing wrong with being proud of your heritage," she said. "I'm a doctor or a lawyer and still being a member of the tribe," she said.

(UP)
Optimism voiced on ending fishing controversy

Negotiations between Columbia River fishing attorneys and the Oregon Fish and Wildlife Commission have generated optimism among participants that the Columbia River fishing controversy can be resolved.

Gov. Bob Straub, in a speech Thursday in Astoria, disclosed the "delicate and vital" negotiations between the state agency and Yakima, Hoxi, Pasco, Umatilla and Warm Springs Indians.

Persons involved in the negotiations were unwilling Friday to disclose details of the discussions but they said the talks are more active and substantive than any previous ones.

Don Carlson, attorney for the Confederated Umatilla Indians, said the talks are "hopeful something will take place."

"We hope to achieve a sense of management of the river without constantly having to go back to court after every Fish and Wildlife Commission meeting," he said.

John R. Donahue, director of the commission, described the talks as "very meaningful."

Donahue said the negotiators are trying to work out a formula for determining what is a fair share of fish for Indian fishermen and a means of involving the Indians in comprehensive planning for management of the Columbia River salmon fishery.

"I think we are making progress," Donahue said.

Jack Stewart, chairman of the commission, said he is optimistic that the negotiations might resolve the controversy that has led to numerous court hearings and decisions during the past nine years.

"I think we are making progress," Donahue said.

The negotiations for the negotiations were to begin without a legal limit on the size of the salmon fishing industry.

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Abuses alleged

Ron English, St. Paul, Minn., was among leaders of the American Indian Movement who claimed today the U.S. Attorney's office is harassing Indians. English, a member of the national governing board, said he came to Oklahoma City to examine alleged abuses against AIM supporters.

A supporter of the American Indian Movement claimed today he was offered $200,000 by federal agents in Alamosa, Colo., in early August to testify before an Oklahoma City federal grand jury concerning explosives thought to be in his possession.

Larry Casados charged in Oklahoma City that two agents of the Alamosa, Colo., in early August, were on hand today at the Alamosa airport.

Casados, who is not an Indian, makes his statement at a press conference in front of the Old Post Office Building downtown.

The letter was written Aug. 16, after the money was allegedly offered. Included among those was Ron English from St. Paul, Minn., who said he was one of the organizers of AIM in the late 1960s and currently serves on the governing board of the group.
By Terry Tafoya

Minority Voices

By Terry Tafoya

Defender, Indian Child’s Services

Native Americans were guaranteed education. We paid for it with our land. To assist in Indian education, numerous resources exist; unfortunately, most are inadequately funded.

In 1972, the Title IV Indian Education Act was passed, authorizing federal money for Indian education. The $18 million given the program was impound-ed by then-President Richard Nixon, and later released by a lawsuit in the spring of 1973, as a result of the combined efforts of the Native American Rights Fund and other Indian organizations.

Title IV in its broadest sense is an effort of the federal government to help subsidize Indian self-determination in education, something long mourned by politicians and treaty-holders, but until recently, rarely a reality.

Funding through Title IV is primarily available to eligible school districts, local educational agencies, and non-local educational agencies (for example, Bureau of Indian Affairs schools and agencies supported or made up of Indian Parent Advisory Groups).

Title IV allows a greater flexibility in the funding of programs than other sources of Indian education funds, such as the Johnson-O’Malley Act, which requires statements of strict, "standard" academic responsibilities and objectives.

Title IV programs do not always have this academic stress because they are not constrained by the parents themselves, rather than by professional educators. Thus Title IV can mention such things as "influencing attitudinal changes." The Indian Education Act emphasizes Indian cultural activities, while the Johnson-O’Malley money goes to fund programs of a more remedial nature. It is stressed that Title IV is to supplement and not supplant JOH programs.

The Act is available to a school district only with the organization and supervision of the Indian Parent Advisory Committees, which determines how to spend the funds.

In addition to its support of Indian cultural programs for Indian students, there has been an unexpected side-benefit of Title IV, in the formation of the Indian Parent Advisory Committees. They have resulted in an increased cooperation and consolidation among the Indian parents.

In some cases, particularly in urban settings, Indian parents who did not even know of one another’s existence are coming together for the sake of Indian self-determination, the real issue of Indian education.

The problem has arisen, however, that more and more organizations are applying for the limited Title IV funds. At the same time, Title IV funds will be reduced for the coming year, and a new division of funding will be created for Native American Scholarship funds.

Unfortunately, Congress approved the scholarship, but rather than providing new funds, mandated that the money be taken from the previously budgeted funds.

Indigenous tribes and urban groups are now realizing this means many of the programs presently funded will not be funded next year. The competition will be too great.

Frequently in school districts with a small Indian population, the Title IV program is too small to have any relevance for the Indian students. Teachers, Indian instructors and counselors hired through Title IV money will disappear, since they were paid for with "soft money," rather than being a regular part of the school system.

As competition increases, those who evaluate the Title IV programs for funding will begin rejecting proposals, not because they poorly represent the needs of Indian students, but because they may not totally conform to the technicalities of proposal writing.

Programs that are large enough and rich enough to have access to a professional grant writer probably will be the ones that will receive continued funding.

The small programs will suffer. The funding crunch will hit the small tribes and organizations with few other resources to meet needs. In other words, those programs that need the funding the most will have the greatest difficulty obtaining it.

For Indian Programs

Dollars Dwindling

Title IV in its broadest sense is an effort of the federal government to help subsidize Indian self-determination in education, something long mourned by politicians and treaty-holders, but until recently, rarely a reality.
Engineer fails to get congressional support for national 'Indian week'

HOUSTON (AP) — NASA engineer Jerry Elliot, a member of Oklahoma's Osage Indian tribe, Tuesday added a

month-long effort to obtain congressional support for a Native American awareness week will fail without quick

action.

"For months, all our congressional

had to do was call the offices of Rep.

Senator James Abourezk (D-Ohio) or

Senator Lloyd Bentsen (D-Texas) and ask

they support the legislation," Elliot said.

"This celebration and education

week is all positive. No funding is re-

quired. There is nothing controversial

about it. I can't see how anybody would

say they will not support it."

The outspoken Elliot, 34, has ob-

tained the endorsements of the gov-

ernors of California and Oklahoma, and

the senators of Oklahoma City and Los

Angeles. He said in at least one case he

knew of congressional support

was not genuine.

"In May, Sen. James Abourezk

introduced the resolution, waited two

weeks and then withdrew his support. No reason was given, and my questions

were not answered," Elliot said.

The veteran space flight controller,

who worked in Gemini, Apollo, Skylab

and Apollo-Saturn moon missions, then

stepped up his personal campaign to set up

the Oct. 15-20 celebration and education

week.

"The Bicentennial really isn't much

for the American Indian to celebrate," he

said. "On the other hand, it has

never happened before that this country

paid tribute to the citizens who

have been here considerably longer

than 200 years."

"The stereotyped and distorted

image that the country has of Ameri-

can Indians persists. It needs to be

corrected."

SEP 8 1976

Court War Possible Over
Indian Land

By Chroming, Wisconsin

Milwaukee Journal

SEP 5 1976

The Dallas Morning News

DALLAS, TX

n 254.920 140.294

Court War Possible Over Indian Land

By Chroming, Wisconsin

Milwaukee Journal

SEP 5 1976

property taxes. Much of the

land is now held by sub-

Indian and has been developed

with summer homes, resorts

and other businesses.

"The implications could be

strategically," said Matina

Shuman, an attorney who is

an expert on the laws that affect

Indians. She is with the

US Interior Department's

office in Minneapolis.

Long process

It is legally possible, she

said, that the present "owner"

do not really own the

property and that the original

owners of the reservations

might claim it.
The brief cites several cases limiting the jurisdiction of state law on federal Indian reservations, including Supreme Court cases which permit — even in New Mexico — the sale by Indians on reservations of tobacco products exempt from state taxation.

"Note also that New Mexico's Alcoholic Beverage Control Act provides for imposition of taxes,..." the brief stated. No argument was made concerning the taxes, however.

New Mexico District Atty. Gen. Torn Dunnigan said he had taken over the conduct of the case's 12 cases of the attorneys cited from Atty. Gen. F. Scott MacMillan, who is ill.

"I haven't started it," he said of the state's argument on the merits of the case. He said he hadn't yet seen the federal brief, which was filed Aug. 9.

Cont'd
"It hasn't gotten to my personal attention yet," he said.

The federal brief noted that federal law requires Indian reservation liquor operations to be operated "in conformity with" applicable state law.

The use of the phrase "in conformity with" to indicate strict compliance with all of New Mexico's Alcoholic Beverage Control Act was not intended, the brief argued. "Conformity means merely in harmony with..."

The Mescalero case arose when State Liquor Director Carlos Jaramillo, an adviser of Atty. Gen. Tony Anaya, last year denied a Mescalero application to move a tribe-owned liquor license to the Inn of the Mountain Gods.

The reason was that the inn lies within the five-mile buffer zone of the town of Ruidoso, even though it lies on the federal Mescalero Reservation, and is in the next county from Ruidoso.

Rather than seek to purchase a high-priced Ruidoso buffer zone license, the Mescaleros persuaded the federal government to file the suit seeking the judgment that a state license is not required.

Liquor operations without a license at the inn have continued under terms of a temporary restraining order.

"(Federal law) grants the tribe the option to allow the sale and consumption of alcoholic beverages within its reservation and to regulate the conditions of such sale or consumption provided such regulations is in conformity with state law," the brief argued. "The enforcement of (federal law) is a federal operation."

"(Federal law) does not grant the State of New Mexico any licensing or other regulatory authority over the Tribe and it is submitted that this court should issue a declaratory judgment in that effect with appropriate injunctive relief."

Should the Mescaleros win the case, it presumably would clear the way for operation of Indian-owned liquor establishments on Indian reservations all over New Mexico outside the terms of the state's quasi system of issuing licenses.

The Arizona Republic
PHOENIX, ARIZ.
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SEP 10 1976

Redistricting studied to help Indians

By BILL DONOVAN

WINDOW ROCK, the U.S. Department of Justice is reviewing the supervisory districting pattern of four counties with heavy Indian populations in northwestern Arizona and southeastern New Mexico.

Reyn Schwartz, an attorney for the Department of Justice, told Thursday he is studying the county supervisor districts in Coconino and Navajo counties in Arizona and McKinley and San Juan counties in New Mexico.

The investigations are part of the one the department conducted two years ago in Apache County, Arizona. That probe resulted in reapportionment of its supervisor districts.

The Justice Department claimed that Apache County officials were depriving the Navajo of fair representation by allowing only one supervisor district for the 30,000 Navajo residing in Apache Reservation while giving two to the predominantly Anglo, 7,000-population co-territory portion.

Schwartz said the department has just begun its new study and it will take two months to complete. He said it took the department six months to complete the 1978 tribal reapportionment in Apache County.

Indian rights division more than two years and a "year fight" to get Apache County reapportioned.

The investigation of the four counties is part of the Justice Department's efforts to instate that counties with large Indian populations have equal voter representation, Schwartz said.

The department also is investigating the council precincts on the Navajo Reservation, he said, because of complaints that several large communities are not getting equal representation.

For example, the tribe's largest community, Shiprock, N.M. and LeChee, a small community near Canada, both elect the representative to the 14-member tribal council. Shiprock has a population 2.7 times larger than LeChee.

The Navajo Tribe recently hired a California firm, C. Howard Wilson, which conducted a reapportionment study for the redistricting of Arizona voting precincts. To do a similar study for the tribe, tribal officials have said that the reservation voting precincts would be changed before the 1978 tribal elections.

Schwartz and another Justice Department attorney spent Tuesday and part of Wednesday in Apache County reviewing the county's election maps.
Water theme: Share

By Nick Storm
Deseret News energy writer

PARK CITY — Government and Indian officials must work more closely to share scarce water because of growing demands for energy development, three experts said today.

The trio — Gary Weatherford of UCLA Law School, John Currier, Deseret University College of Law, and Dallin W. Jensen, assistant Utah attorney general — spoke at a conference on energy and public lands.

"The conference, which begins Monday and will conclude Thursday, is sponsored by the University of Utah College of Law, the U. of U. Division of Continuing Education and the Environmental Law Institute, Washington.

"Multiple purpose water management is a reflection of the fact that fish resources contain varied values for human society," Weatherford said. "Water has utility for potatoes, power, perch and poetry."

"Most values have been recognized through precedents in legal rules and entitlements in contracts. To change the relative position of any one of the values requires adjustment in the way the other values are regarded in the system," he continued.

Preference for the preservation of minimum flows for fish and river runners, for example, can mean reduction in crop land, according to Weatherford. "Hydro-power production can mean forgone voyage. Storage means shoreline camping and lake fishing, but it also means, evaporation which means some loss in utility of the resource."

"This trade-offs occur not only between uses, of course, but between regimes. Inadequate agricultural returns from all upstream uses can reduce or raise the cost of agriculture downstream," he said.

But, Weatherford added, despite its new pronouncements, energy is not a newcomer to water demands.

"It has played a significant role in western water development and management since the turn of the century, initially through hydroelectric generation and later through the addition of coal-fired steam generation plants," he said.

The competition has stiffened, he continued, because "the rise in energy demand paralleled by heightened water demand for other uses and values in the multiple purpose family, particularly water quality, Indian development and recreation."

State, federal and local governments can encourage the maximum use of water by encouraging the exercise of rights from existing non-use by energy users, by encouraging conservation of related supplies so more water becomes available, and by developing new sources, Weatherford said.

"Currier warned that it will be necessary to further resolve Indians' general relationships with state governments before addressing the problem of compensation for water rights.

"In other words, I think that whatever is decided by Congress or the Supreme Court about the rights of the federal government with respect to reservations other than Indian reservations will be a starting point, but not a limitation, on how it will choose to deal with the rights of the Indians," he added.

Currier also predicted that Indians will probably eventually be compensated for their water rights, instead of having them replaced or preserved in kind.

"A third avenue is that it will not ultimately be possible to integrate the claims of Indians into state systems of water administration under the present state of the law concerning Indian rights generally," he continued. "As a corollary, I do not believe the federal courts will accept the task, for lack of an acceptable theory for their guidance in the case law.

"For these reasons, I forecast that a new and independent instrumentality will be created to hear and determine all controversies with respect to monetary compensation for any losses suffered by Indians to their rights which can not be accommodated within state water law administration systems," Currier said.

Nearing that states throughout the Mountain West are in various stages of revamping and upgrading their water allocation plans, Jensen said it is because "the competition for water has never been greater.

"Not only must potential energy projects compete for water with other consumptive uses such as recreation, industrial and agricultural, but also with increasing demands to have water in natural stream channels to satisfy increased flow needs for recreation and fishing purposes and to protect the natural stream environment," he said.

"The western states are experiencing demands upon the available water resources to satisfy an ever-increasing volume of uses. The need for the states to formulate and implement a coordinated program for the allocation and utilization of their water resources has never been greater," Jensen said.

Attention is presently focused on state water planning programs, allocating unappropriated water, completing existing appropriations, making proper changes and transfers and bargaining inherent appropriations, such as those caused by piping con or a sherry line from one state to another, according to the Utah legal official.

"While it is true that some of these reforms will reflect a piecemeal approach to solving water problems, nevertheless it appears that a number of states are trying to stake out and implement some comprehensive and coordinated state water policy," Jensen said.
Hogue Quitting Tribal Council

Burnham Chapter voted Monday evening to accept the resignation of Navajo Tribal Councilman Benjamin Hogue if he would agree to submit his resignation in person. Hogue submitted a letter Aug. 25 to Chapter President Wally Davis resigning the post he has held for 14 years.

Hogue’s resignation follows the renewal of the tribe’s lease with El Paso Natural Gas Co. for strip-mining of about 40,000 acres of coal in the Burnham area. The tribal council’s renewal of the lease brought a flood of protest.

Hogue, in his letter, said he had considered the matter seriously before submitting his resignation:

“The tribe says, ‘A house divided against itself cannot stand.” I have stood for certain types of development, which have been opposed,’” the letter said.

“Burnham people are willing to work together, but as long as interferences are made, my term as councilman has no useful effect for people to progress,” the letter continued.

The councilman said he lacked support from the chapter.

Once his resignation is formally accepted, the Navajo Tribal Council will declare a vacancy to exist and the chapter may proceed with the election of a new council member.

Oct. 9 hearing planned

Judge favors plan to divide disputed Navajo-Hopi land

By BILL DONOVAN

TUCSON—Federal Judge James Walsh said Monday he favors the proposal submitted by a federal mediator to end a century-old land dispute between the Navajo and Hopi tribes.

Before issuing an order to this effect, however, Walsh has scheduled another hearing for Oct. 9 with representatives of the two tribes to discuss possible solutions.

The partition line, drawn up by William Siskin of Tucson after six months of negotiations between the two tribes, would force the relocation of some 2,000 Navajos and 10 Hops.

Walsh’s decision is expected to end a dispute that has been the subject of fights in courts and in Congress since 1962.

The disputed land surrounds the present Hopi Reservation northeast of Flagstaff but is within the larger Navajo Reservation. Navajo attorneys have been trying for 14 years to get the Hopi Tribe to take a cash settlement instead of the land. The Hopi Tribe has steadfastly rejected this offer.

Both tribes have voiced objections to the Siskin proposal. The Hopi Tribe’s objections center around relocation.

Siskin favored this part of the proposal since it would reduce to 35 the number of Hops who would have to be relocated.

The Navajo Tribe’s objections center on tribal officials’ belief that a better land could have been drawn, which would have resulted in fewer Navajos having to be relocated.

According to the bill passed by Congress in 1974, relocation will begin in two years. Five-year period has been set aside for relocating the families. If they agree to move during the first four years, the families will receive a bonus in addition to relocation expenses.

The problem with relocating the Navajo families, according to Navajo officials, is that there is no more room on the 20,000 -acre reservation for any more livestock growers. Tribal officials point to Bureau of Indian Affairs studies which claim that land of the reservation is already overgrazed.

The tribe in question is outlined in the 1974 bill as 20,000 acres of lands near Hildale, Utah - Paria Plateau owned by the Bureau of Land Management.
MacDonald Warns

MacDonald warned that unless Navajo needs and concerns receive attention, “we will make a stand using every means we have, even if it means barricading ourselves there.”

Plan Would Move 3,500

MacDonald’s remarks come after an announcement from federal district court Judge James Walsh expressing tentative support for a federal mediator’s plan to divide the disputed Joint Use Area equally between the two tribes. The plan would establish boundaries forcing some 3,500 Navajos to relocate from lands which would be turned over to the Hopis. About 30 Hopis would be forced to move from land which the mediator’s plan would give to the Navajos. The plan will be reviewed in Turner Oct. 8, in a meeting among Judge Walsh and lawyers representing the two tribes.

MacDonald expressed anger that the Navajo application for federal lands in the House Rock Valley is being delayed by an environmental impact study that will probably not be completed until early 1988. Navajo acquisition of 208,000 acres of federal land was authorized in 1974 legislation to settle the Navajo-Hopi land dispute.

“This is the cap of the process that has caused so much frustration,” MacDonald said. “Here we are about to have a court order forcing several thousand people to leave their homes and yet we have no place for them to go. This causes a tremendous amount of anxiety.”

Reassurances Seen Lacking

The Navajo chairman took a slap at the controversial Navajo-Hopi Relocation Commission, charging there with failure to work with the Navajo people to ease their fears. “There are no reassurances to the people as to how they will earn their livelihood in whatever place they are forced to go,” he said. “The people fear they may be taken to this place and just let there. What about jobs, schools, hospitals, roads what have we heard about these things?”

MacDonald said he has contracted the Indian Secretary of the Interior and member of Congress, asking that relocation commissioners Harvey Lewis and Rev. Paul Urbanchee resign. MacDonald and Urbano have had serious disagreements with the only Indian member of the commission. Robert Lewis of Zuni, who told Atkinson last month that the agreement has failed.

Lewis Wants Indian Members

Lewis submitted his formal resignation; however, according to reliable sources he is working at having Atkinson and Urbano replaced by Indians. Lewis himself has refused to comment on his activities.

MacDonald went on to charge that “the Hopi Tribe doesn’t care what happens to the Navajos.” “They just want us off the land and have never tried to sympathize with our people,” he said. MacDoanl said Hopi officials should show a willingness to settle the land dispute “without requiring the relocation of such a vast number of people.”

Federal officials have said the Navajos must cooperate.” MacDonald said. “If cooperation means only that the Navajo people will blindly take orders, then I have no meaning. The government and the Hopi Tribe must also be willing to cooperate with us, or we will not be willing to cooperate with them.”

GALLUP INDEPENDENT

SEP 1 6 1976
Indians' Problem Reviewed

"Discrimination against Indians exists in the Salt Lake City area, but the problem is more in terms of Indian people not being trained for particular jobs."

Mr. Harrison, new assistant director of the Utah Native American Consortium, Inc., 120 W. 13th South, added that this agency is actively engaged in both job training and job counseling for the metropolitan area native American population estimated at 8,000 persons.

More Effective

"Our approach here is becoming more effective," said the 31-year-old Navajo with administration and paralegal experience. Mr. Harrison, a native of Fruitland, N.M., has been working about six years as a paraprofessional lawyer in the tribal courts on the Navajo Indian Reservation.

Cultural Differences

"One of the big problems of urban life is adjusting to cultural differences," Mr. Harrison said.

He noted that the Utah Native American Consortium, with 10 employees and both private and governmental funding, has stressed orientation programs for Indians in the Salt Lake City area to prepare them to make transitions from rural to city living.

BIA Suspends Auctioneer

PHOENIX, Ariz. (AP) — The auction duties of a White Cone contractor who sold $1.1 million worth of U.S. government livestock at 75 percent of market value to his business partner and other associates have been suspended by the Bureau of Indian Affairs.

W.D. Baker of Aughst City, Ariz., the contractor, conducted auctions at White Cone until last Sunday. White Cone is a Navajo settlement in the pasture area south of Holbrook. The Navajos have been ordered to sell their livestock to the government to clear the range.

Baker not only did the buying for the government but the same day sold the government's livestock at auction.

BIA officials said Baker's conduct at the auction was investigated and no further action was planned.

"While we have no evidence, nor feel any wrongdoing has been committed, sufficient grounds exist for people to be suspicious," said Jose Zuni, BIA director of administration in Washington.

Zuni said Baker is still the contractor for the appraisal function of the contract until it expires Sept. 30. He said Baker has announced plans to bid when the contract is issued again.

The cattle auction had been going on almost daily for more than three months. The BIA and Baker acknowledged they did not follow the usual procedure of publicly advertising a federal sale.

Lynn Montgomery, assistant project manager in the BIA's joint-use area office in Flagstaff, said the government is trucking the livestock directly to market in Phoenix and Cortez, Colo., until the conflict question is cleared up.

The joint use area office is responsible for removing and selling some $4 million worth of Navajo livestock to open the land for Hopi settlers.
San Carlos Lake is closed by hazard from dying fish

By ROBERT L. THOMAS

San Carlos Lake and lower Painted Rock Reservoir have been closed to the public because of the health hazard created by thousands of dead or dying fish, the Arizona Game and Fish Department said Wednesday.

San Carlos Lake, east of Globe, will be closed indefinitely and Painted Rock Reservoir, west of Gila Bend, will be closed for three weeks.

Al Guenther, wildlife manager of the game department, said the Army Corps of Engineers closed Painted Rock because the decomposing fish had created noxious hydrogen sulfide gas fumes.

The massive die-off of fish, involving mostly carp and goldfish, was caused by the corps flushing stagnant water from the upper reservoir into the lower impoundment.

Last June a fish die-off happened in the upper lake and the condition worsened until the corps decided it was necessary to clean out the lake by letting the water flow through the Painted Rock dam, into the lower lake and down the Gila River.

In the process the poisonous water killed the fish in the lower lake. The three-week closure will allow the hydrogen sulfide fumes to dissipate and give the corps time to clean up the dead fish.

The San Carlos Indian Tribe closed San Carlos Lake Wednesday by erecting roadblocks on all dirt roads leading to the shriveling lake.

The closure was necessary, according
Board Tries to Avoid Dual-Language Voting

By DAVID MACKENZIE
World Education Writer

The Tulsa School Board Thursday
pledged plans to circumvent a federal law requiring election materials and voting machines in the Cherokee lan-
guage.

According to David Fist, school board at-
torney.

Fist urged the school board to join in
the plan along with the city of Tulsa and
the Tulsa County A-1 Vo-Tech District, two other government agen-
ties affected by the federal Voting Rights Act of 1965.

School officials have grumbled that
dual-language ballots are required in
a district when there is a minority
speaking a recognized language other
than English and where the illiteracy
rate is five per cent or more.

Fist said: "The situation does not occur
in Tulsa County but does in a small
part of Osage County that's in the
school district.

Fist wants to use what he called the
"ballot provision" to sidestep the law.
That would mean determining that the
minority group in question — Chero-
kees — didn't have an illiteracy rate
over five per cent.

Fist suggested having a University of
Tulsa professor, identified only as Dr.
Bailey, do a survey in parts of Osage
County in the Tulsa city limits. The
survey would cost about $2,000.

THAT COST WOULD BE SPLIT
by parents these
and that the survey
could be done before the next school
election in January.

"There's no guarantee the results
would be favorable," Fist warned, "but
I think they would and I think it's
worth the money."

He said the U.S. Justice Department
and Bureau of the Census have agreed
to review the survey, and that the plan
"is a little unique, because we are the
first political subdivision in the
country to take advantage of the bal-
loon provision."

Besides an acceptable survey, a fa-
favorable ruling would be required from
U.S. District Court, but Fist predicted
this would be "a formality."

Fist at first used the figure of $15,000
for added school district costs in pro-
viding information in Cherokee, but
then he said it may have been any-
where from $7,500 to $20,000.

The whole tab for the election was
$32,000, said acting Sup. Dr. Bruce
Upshaw, "and normally is between
$18,000 and $20,000."

The board also heard a progress re-
port on planned improvements for 13
north Tulsa schools.

Dr. Paul McCloud, assistant superin-
tendent for research, planning and de-
velopment, presented the 34-page docu-
ment, commenting, "Once we've solved
that problem, we've made a year, and I think
we've made considerable progress, but
I'd be the first to admit that we've not
solved all the problems or met all the
needs of north Tulsa's schools."

One local school in McLain High, the
target of a grand jury probe last
spring, One school was specifically
placed into a new superintend
at and at other north Tulsa schools is
greater parental involvement.

BOARD PRESIDENT DR. ROBERT
Sanders called that "one of the higher
priority items. Without motivation of
students by parents these solutions will
be only 25 per cent effective, if that
much."

The board went into executive ses-
tion in consider a personnel matter,
and was expected to hear a report from
board member Ray Ghidard on the
situation.

Ghidard denied a report that only
eight applicants are left, four from
within the school system and four from
distance. He said the number of mate-
rs was eight until last week, when two
decided but to stay in the running.

Ghidard is expected to recommend
a candidate for the board meeting next
Tuesday at 7 p.m.
Tribe Opposes Sale of Land for U.S. Flood Project

By Chris Shuey
Special to The Washington Post

PORT McDOWELL, Ariz., Sept. 26—The small Yavapai Indian tribe has voted to refuse to sell most of their 24,000-acre reservation in western Arizona to the federal government for use in a massive flood control and irrigation project.

Saturday's vote, which is not binding on the government, was 144 to 57 against selling the land. There are 466 members of the tribe, which once had about 8,000 members on a 10 million-acre reservation.

The U.S. Bureau of Reclamation had sought to buy 24,065 acres of the tribe's reservation for use in the water project. The government offered to pay $65.9 million for the land, or about $73,000 to each member of the tribe.

The government hopes to use the land to build the 13-foot-tall, 100-foot-high reservoir that would back up the proposed Orme Dam, a 190-foot-high earthen structure that would be built near here. The reservoir created by the dam would force the relocation of some 345 Indians who still live on the reservation.

The proposed Orme Dam is about one-fifth of the $2 billion Central Arizona Project, a plan to bring Colorado River water into the arid lands around Phoenix and Tucson. The proposed dam has been designed to provide flood control for the eastern portion of the Phoenix metropolitan area and to hold Colorado River water when ground water supplies in winter months are adequate.

The government will make the ultimate decision on whether to build the dam. Secretary of the Interior Thomas C. Kleppe, who oversees both the Bureau of Reclamation and the Bureau of Indian Affairs, is expected to decide around the first of the year if eminent domain will be used to acquire the reservation land over the objections of the Yavapai.

"The feeling among federal officials is that if there is a large majority of Indians against the sale, the government will begin looking for alternative plans," Tribal chairman Clinton Pattea before Saturday's vote.
WASHINGTON (UPI) - President Ford today cast his 17th veto, rejecting legislation to increase employment opportunities for non-Indian employees of federal Indian agencies.

In a statement, Ford said he "strongly supports the "objective of having Indians administer the federal programs directly affecting them,' but he said the bill "is the wrong way to deal with this problem.

The measure would have provided special retirement benefits for certain non-Indian employees of the Bureau of Indian Affairs and the Indian Health Service who are affected adversely by Indian preference requirements.

Ford said the bill would provide "windfall retirement benefits to a relatively small number of non-Indian employees of these agencies." "The Indian employees and other non-Indian employees in these same agencies would not receive these benefits." Ford said the payments "would seriously distort and mislead the retirement system to solve a personnel management problem for which there are more appropriate administrative solutions." He said that he had been assured that many of the non-Indian employees would have "ample opportunity for full careers with the Indian agencies if they so desire." He added that the problem "should be addressed without resort to costly retirement benefits."

UP 09-24 05:11 PED
By JANICE LITTLELIGHT
‘Of The Gazette Staff

Putting the right man in the right job may be the employment officer’s ideal, but sometimes skills gap in the marketplace or are simply not offered for sale.

The result is either underemployment or unemployment.

Unemployment is the college grad who wants a job, the geologist who works as a janitor, the engineer who sells appliances.

Underutilization is the teacher who shares his classroom for higher in a lower status job, the scientist making a killing as an insurance agent or the nurse who finds work as a secretary.

Sometimes the job market is a Catch-22 situation. You can’t get a job without experience, and you can’t get experience without a job.

Employers prefer hiring someone with experience rather than someone with a record of educational achievement, according to a 1975 Eastern Montana College graduate.

In the job market I was competing with people who had experience, and most agencies filled openings with an experienced person, said John Rodriguez, who has a business degree, specializing in accounting.

Not only hold to CETA (Comprehensive Employment Training Act) trainees, but Billings Indian Center as a bookkeeper trainee so she can gain experience.

Few employers in Billings are enthusiastic about training people, Rodriguez said.

She said she applied everywhere: Bureau of Indian Affairs, Indian Health Service, Montana Job Service, other agencies, and newspaper listings. “I made a job out of looking for a job,” she said.

She doesn’t want to apologize in the accounting field, but because she doesn’t want to waste away in Billings, she is “starting at rock bottom” by accepting a trainee position in the area most interesting to her.

A state Job Service official in Helena said people with specialized fields of education and doing work below their educational level are classified as underemployed, and a person earning substantially less wages than his work is “underemployed.”

Unemployment is a difficult thing to pinpoint, she said.

In the winter a construction worker is not underemployed if he works only three days a week. The matter of wages earned places him in a category with people who work 40 hours and earn as much as he would earn in three days.

In a Billings department store, a receptionist-switchboard operator who studied English, graduated from Rocky Mountain College and did work toward a master’s degree is “underemployed.”

Underemployment, according to Clarence Nybo of the state Job Service in Billings, is a still a little more predominant for women than for men. In selecting careers they avoid the hard sciences where the greatest demand exists.

According to Gary Lythgoe, a counselor at the same agency, there is a higher percentage of women in the labor market and the number is growing.

With the rise of the unemployment rate, highly qualified individuals go into jobs with lower educational requirements, he said.

There are others who, like Rodriguez, do not want to leave Billings and must settle for trainee positions.

Richard Sutton was awarded a master’s degree from the University of Montana in Business Administration in 1974. He was a laborer clerk for the city under CETA until two months ago.

He said his is not a hardship case.

“I just want a permanent job so I can stay here,” Sutton said. “Because the living out here is easier — not as much pressure.”

He is a native of Buffalo, N. Y., and came to Montana in 1973 as a U.S. Air Force launch control officer at Continental Air Base in Great Falls for four years.

There is no great demand in the outside world for his type of engineer, Sutton said.

“I am now doing what I basically studied, and with the experience. I will be moving up.”

He said he will be getting a promotion with a 13 per cent increase in pay next month.

The problem in Montana is that the pay scale does not equal the cost of living, according to the former Easterner: “It is about three or four years behind the rest of the country.”

Sutton said one has to give: either the cost of living goes down or salaries go up. An influx of industry into the area would relieve the two problems, he said.

There is not enough industry in Billings, Sutton said. “Compared to back East there is nothing here.”

Many college graduates do take entry level positions.

A number of UN graduates wait on tables at the Rex Hotel. Mark Thomas does, and considers himself underemployed.

However, “I’m very very glad to be working here,” he said. It is a good atmosphere to work in, and Thomas, who graduated in 1972.

But he doesn’t want to be a waiter forever. With experience in teaching agriculture in farmers in French West Africa, Thomas said he wants to return to Africa in the same capacity, but the Agency for International Development (AID) requires a master’s degree.

So, he said, he will be going to graduate school after he leaves Billings.

“Many young people are leaving Billings,” he said, “because there are no opportunities here.”

Another waiter at the Rex, Corby Skinner, said he is there by choice because he is also going to graduate school.

According to Skinner: “Doing well in school doesn’t have much to do with getting a good job. But I don’t feel inadequate because I went to school.

He recently received a graduate’s letter from the college president on getting straight A’s. The head of the BIA higher education office in Billings, Carl Vance, said: “The demand for Indian people with college degrees is a lot greater than the supply, and as soon as Indians get out of college, they can find jobs.”

However, Indian Center personnel see it differently. There are many who have just graduated and are without jobs, according to one who completed his education in June.

Some are unemployed, but are in the “underemployed” category. A tip-up for one of the officers at the BIA in Billings received a degree from SMC in June. According to the clerk, “I’m here at this job as a matter of survival because there are no jobs.”
BIA relieves contractor of duties as auctioneer

By TOM KUHN

The Bureau of Indian affairs on Thursday suspended the auction duties of a contractor at White Cone who said $1.1 million worth of U.S. government livestock at 70 per cent of market value to his business partner and other associates.

W. D. Baker of Joseph City, the contractor, as recently as last Sunday conducted an auction at White Cone, a Navajo settlement in the post use area 35 miles north of Holbrook. The Navajos have been ordered to sell their livestock to the government to clear the range.

Baker not only did the bidding for the BIA, but the same day said the government’s livestock at auction. Records show his partner in a livestock dealership was one of the largest buyers.

The “contract modification” suspending Baker’s auction duties was prompted by reports in The Arizona Republic that detailed Baker’s associations with the men who bought government livestock from him.

BIA officials in Washington and Flagstaff said Baker’s conduct in the auction was investigated and that no further action was planned.

“While we have no evidence, nor feel any wrongdoing has been committed, sufficient grounds exist for people to be suspicious,” said Joe A. Zuni, BIA director of administration in Washington, D.C., announcing the contract restriction.

Arizona Republic

SEP 17 1976

HOPIS, NAVAJOS URGED TO VOTE AGAINST STEIGER

A Hopi leader has urged members of the Hopi and Navajo tribes to vote against Rep. Sam Steiger, R-Ariz., in his U.S. Senate race with Dennis DeConcini.

The Rev. Caleb H. Johnson, vice chairman of the Navajo-Hopi Unity Committee, issued the call for Steiger’s defeat after a Sept. 11 committee meeting in Old Orville. Steiger sponsored the bill that established guidelines to end a century-old land dispute between the two tribes.

Johnson was in Phoenix Thursday to talk to DeConcini about his position on the 1.8 million-acre dispute. It was not known whether the two met.

Steiger’s primary election opponent, Rep. John B. Conlan, R-Ariz., had worked for repeal of the law.

Steiger carried the Hopis in the primary, but not the Navajos, and therefore isn’t expected to get many Navajo votes in the general election. It was estimated that a boycott of Steiger by the Hopis would cost him about 200 votes, since most of the Indians generally do not cast ballots in off-reservation elections.

SEP 17 1976 Arizona Republic
Bill Tharp

Why Indians Are Worried

SEP 9 1976

WE JUST HAVEN'T been listening.

The Indians have been trying to tell us ever since we arrived that their way is a lot to offer, but we just paid them no mind.

We misinterpreted their motions. The first missionaries saw them standing on a hill greeting the sunrise with open arms and jumped to the conclusion they were sun worshippers.

Actually, they were praying to the Great Spirit, thanking Him for the sun and beseeching His watchcare during the day for them and their family.

The early missionaries saw them pray before a buffalo skin and jumped to the conclusion they worshipped the buffalo.

Actually, they were offering their prayers of thanks for their daily food, which, for the most part happened to be buffalo.

White men, ever since have watched them sit at their campfires giving thanks for the night and paid no meaning into it, other than that possibly they wanted to keep warm.

They watch them dance and think the exercise is frivolous as their own grievances at a discotheca or night club.

We just haven't been paying attention.

Serious, old-time Indians are worried about the direction we're going. The white man said it was better for them to give up their culture and quit teaching it because it just hindered their entry into the main stream.

The old-time Indian realize they have traded their birthrights for a mess of potage. The white man isn't going anywhere, unless he takes his eyes off the materialistic and gets back to studying the campfire.

Archie Sam, just back from Natchez, Miss., where the white man is suddenly becoming very concerned about preserving some of the Indian heritage of the region, told me this week why the old chiefs traded the campfires all night.

They sat and try to get themselves in light with the Great Spirit, believing that the more of them that are attuned to His voice, the stronger will be the prayers that ascend from their campfire to heaven.

They can read in the fire if there is someone in the circle or in the dance who is going off bad vibrations, and they will see that person removed.

Quickly, notice from what you are reading here and let your eye drop to the left-hand bottom of the page. See what Billy Graham is saying.

"People are aware that there is something radically wrong with our world. Today, many have become jaded and tired of society, and hungry for something more. There is a spiritual vacuum in the hearts of many people, and they are looking for something to fill it."

The old-time Indians know that their young ones, rising themselves of the old ways, are running after false gods.

The white man does not study his religion as hard as the old-time Indians do. He would not sit and stare at a campfire all night to give his prayers more meaning.

He scarcely takes the time to pray — and tries to keep it a secret when he does.

He is off on a tangent and the old-time Indians know it. They worry for the future of their people.
U.S. Attorney Says Probe Of Tribe "Won't Die on Vine"

BY HOWARD GRAVES

TUCSON, Ariz. (AP) — U.S. Atty. William C. Smitherman says a federal investigation into alleged criminal wrongdoing in the Navajo tribal government is "not going to die on the vine."

He and Justice Department officials in Washington, D.C., doubt that the probe will be influenced by the Nov. 3 presidential election outcome.

"The U.S. attorney's office and the federal grand jury will continue the investigation until we exhaust all leads," Smitherman said. "It's a continuing investigation."

He said, too, "A change in the federal administration won't have a deleterious effect."

There are some Navajos and non-Indians working on the nation's largest Indian reservation who question how far the probe will be carried.

They declined to use their names in fear of losing tribal and federal jobs and possible intimidation.

At least seven Navajos and one non-Indian have been indicted, convicted or sentenced as a result of the investigation by Smitherman's office and the Federal Bureau of Investigation.

A task force of two attorneys from the Justice Department was especially assigned to the U.S. attorney's office in Phoenix last January to handle the probe.

There have been two federal grand juries in Phoenix involved in investigating what one investigator calls alleged financial corruption in the tribe.

A grand jury was impaneled and 1975.

The first interest in possible criminal wrongdoing on the reservation came in December 1974 from Dennis Ike, then head of the Justice Department's Office of Indian Rights.

Ike, who was based in Washington, spent weekends and holidays in his line investigation, he said.

He left Justice last March to become deputy undersecretary in the Interior Department.

Smitherman and other Justice Department officials interviewed by a reporter said the probe is considering alleged mail fraud, embezzlement, use of bribes to obstruct interstate commerce and, in general, criminal misconduct.

Most of the investigation's focus is in and around Window Rock, Ariz., the Navajo capital.

Smitherman said tribal Chairman Peter MacDonald hasn't been subpoenaed by investigators.

MacDonald has denied any wrongdoing by his administration.

One of those indicted and convicted was a staff assistant to MacDonald, who was elected to a second, two-year term in 1974. His annual salary is $30,000.

The 34-year-old Smitherman said tribal financial records are bad. He said because of tribal accounting procedures it is difficult to tell where federal monies have been mixed in with locally derived funds.

"It takes time to reconstruct the tribal financial affairs," he said in an interview. "Our investigative techniques are not any different than in reconstructing bank fraud or land frauds. We've got to be careful of the character of the money we're dealing with."

Smitherman, a native of Carbrett, Tex., and a Baylor University law school graduate, said, "We've got to be patient and cautious, but not overly so. We don't want a case one step at a time. It's not how fast we get it done, but that it's done properly."

He said, "In view of the large amount of public money spent on the reservation and the methods of accounting for that money, problems are created which cause this type of an investigation. It lends itself to fraud."

Federal documents obtained earlier this year by a reporter indicated an estimated $443 million in federal grants and contracts were spent on the Navajos in 1973.

Government sources said the amount may be closer to $500 million annually. The estimated 150,000 tribe members who live on the 25,000 square mile reservation in portions of Arizona, New Mexico and Utah.

Constitutional sources say there is no federal office that actually knows how much public money goes to the tribe.
Executives Shudder Over BIA Policies

By Vivian Vahlburg
Washington Bureau

WASHINGTON — A group of corporation executives took a shot at the Bureau of Indian Affairs' personnel policies and shuddered.

"Almost every area of personnel management in the bureau is inadequate," they concluded in their report. "There is a notable absence of managerial and organizational capacity throughout BIA."

- "Positions are made on a day-to-day basis with little long-range planning."
- "Nepotism, favoritism, and in some cases, tribal unrest determine hiring practices. Vacancies are filled too slowly."
- "Management is often 'inhumane' or 'elitist.' Employees must be told what is not tolerable and, if volunteered, must be uninvited."
- "Training activities are inadequate at all levels and do not meet BIA needs. As a result, many underdeveloped and underutilized employees operate in an unorganized and uncoordinated manner and mismanage their assignments."
- "Manpower intern programs for Indians and meaningful employee orientation programs are practically nonexistent."
- "Training deficiencies at the superintendent level result in quixotic and political appointments, making functional effectiveness accidental."

"BIA internal communications are poor. Information 'sheds down' from the central office to area and agency operations, but it is not discussed — it is imposed. Directives are often superfluous and inappropriate. Almost continual internal reorganization and changing interpretations of Indian preference create a non-effective environment where many employees spend excessive time generating or reacting to reviews."

"Nepotism most often occurs because of Indian preference. The study group concluded that failure to understand Indian preference has caused many problems — and forced to situations where jobs are not filled or they are filled by people who are under or overqualified for them."

The study was done by a group of volunteer executives from industry, business, and academia. It was Oklahoma City, Dewey Bartlett's personal study which caused the management study. A similar study had been made of the Oklahoma state government under Bartlett's governorship.

The study group noted that many other states have been done on the BIA — and few of the recommendations implemented. So, to make sure its recommendations don't suffer the same fate, the group asked Congress for a law setting up a special office within the Office of Management and Budget to oversee implementation of the recommendations.

Their prescription for the BIA was, first, a major organizational change — eliminating all twelve area offices, creating six regional service centers, and making agency heads responsible for the administrative effectiveness of their personnel while making centralized groups responsible for programs.

They called for a large scale training and recruiting program, so that the BIA not only attracts but grows, qualified Indian talent. They called for more systematic attention to job classification requirements — making sure individuals fit the jobs that need to be done, and making sure that the bureau is not over or understaffed.

The group concluded that output of BIA employees is "very low" and that the BIA has made "extensive use of temporary employees." It suggests dealing with non-Indians adversely affected by Indian preference by giving them limited appointments or special projects, making them personnel, budget or management specialists.

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Newspapers debate right to run for office

By CHARLES S. JOHNSON
Of The Gazette State Bureau

CUT BANK — Should an Indian who is not subject to state taxes or courts be allowed to vote in state elections and run for office?

The Cut Bank weekly newspaper asked this provocative question earlier this summer. It quickly triggered a war of words with the rival weekly in Browning on the Blackfeet Indian Reservation on the opposite end of Glacier County in northern Montana.

In many ways these two small newspapers are the voices for their communities and reveal the many differences that separate them even though they are only 28 miles apart.

The Cut Bank Pioneer Press, edited by J. Riley Johnson, serves mainly the eastern, non-Indian portion of the county (although he recently hired a correspondent in Browning).

In Browning, the Glacier Reporter, run by Larry D. Miles, is aimed for the most part at Indians living on the reservation.

Johnson raised the emotional issue in an editorial in June after the U.S. Supreme Court ruled that states do not have the right to tax Indians living on reservations. He then moved to cite a specific example close to home — Leo M. Kassner Jr., a Blackfeet Indian from Browning and the Democratic nominee for the House of Representatives from Dist. 14.

"If he serve in the legislature and pass judgment on state matters if he is not a citizen of that state," the editorial said, "that is, he is not a taxpayer or subject to that state's laws."

Miles fired back through his Browning paper, blasting Johnson's editorial as "nonsense" and adding: "The thinking that one should not be able to vote or run for office unless he pays taxes represents the kind of antediluvian thinking upon which the poll tax was predicated."

The Browning editor, who is not an Indian, said he didn't find it "threatening that a state with 5 per cent Indian population should have some Indian representation in the state legislature."

But the Cut Bank editor raised another question and suggested turning the tables: "Can a white man run for the Blackfeet Tribal Council?"

Miles responded that Johnson apparently did not appreciate "the difference between state government and a private corporation."

Johnson, a former executive secretary of the Montana Republican party, said in an interview that he did not advocate preventing reservation Indians from voting or seeking office.

Cheyenne will study Navajo coal effects

By BEVERLY BAD
Special to The Gazette

LAME DEER — Forty Northern Cheyenne are going next week on a 10-day tour to see what coal development plans are for — or to — the Navajo Reservation.

The trip carries six college credits through Navajo Community College and will be conducted as a seminar in tribal economics by Susan Braine, public information officer of the Northern Cheyenne Research Project.

The 40, including 10 Rocky High School students, were chosen from 81 applicants. The school contends to conduct student body panel discussions at the end of the tour and is supplying curriculum and a test.

Purpose of the tour, which is sponsored by the Research Project, is to "help prepare Northern Cheyennes for an informed decision concerning their future."

In addition to on-site visits to the Peabody Coal Co.'s Black Mesa mine and the Four Corners power plant, the group will explore alternate economic developments.

Visits are planned to a Navajo food cooperative, a wood-processing plant, a uranium mine, a Navajo Irrigation project and an arts and crafts cooperative.

"We plan to steer clear of officials and tribal councilmen and talk with the Navajo and Hopi families living in the areas of mine and power plant operations," said Susan Braine.

The group will leave Sept. 29 and return Oct. 8.
Proposed BIA Closure Gets Mixed Reception Here

A businessmen’s task force recommendation that $122 million be saved by closing the Bureau of Indian Affairs 13 area offices — including Portland — has been met with mixed feelings here.

The report of the American Indian Policy Review Commission Task Force, manned by 19 executives from private industry, said in Washington, D.C., that almost every area of personal management in the government agency was “unsatisfactory.”

The task force recommended a massive restructuring of the BIA, including closing the 13 offices and opening six regional service centers in an attempt to move decision making closer to the tribal level.

Director of the local BIA office, which serves more than 30,000 Indians of 41 tribes in Oregon, Washington, and Idaho, said the move would take BIA authorities farther from the Indian people.

But the Urban Indian Program, set up three years ago “to do the job the BIA wasn’t doing,” called the recommendation a step in the right direction.

“I haven’t seen the report so it’s premature to say anything, but if we’re to offer better service, then the closer we are to the reservations, the better,” said Francis Briscoe, BIA area director based in Portland.

Refuting the notion of paternalism on the part of the Bureau of Indian Affairs, Briscoe said Indian-BIA business would be slowed down “if we have to take back to the seat of government matters which don’t necessarily require a top level decision.

He added, however, that “we can adjust ourselves to the time of the times — we want what’s best for the Indian community.”

Sister Francella Griggs, executive director of the Urban Indian Program and herself part Indian, told The Journal:

“The reason we — and similar programs in most major cities — are in existence is that the BIA didn’t do its job. If it had, people would have stayed on the reservations. If the jobs and education they wanted had been there — and so many reservations wouldn’t have been closed,” Sister Griggs told The Journal.

“I’m not anti-feed, but I am against the way things have functioned for the Indians. If we could have done the things the BIA has gotten all these years, the Indians would have gotten the training they needed,” she added.

“I agree that they’ve been spending a lot and not getting much done.”

Established by Congress early in 1975, the review commission found the BIA guilty of making no long range plans, poor inter-agency communication, and too strict a control of Indian life.

“Every tribal decision throughout the United States is subject to BIA veto, every decision,” said the commission’s chairman, Sen. James Abourezk, D-S.D.

“That has to stop and the Indians must make their own decisions,” he said in announcing the 59-page report.

The final report to Congress is due next February.

The 13 BIA offices are located in Portland, Billings, Mont.; Juneau, Alaska; Aberdeen, S.D.; Albuquerque, N.M.; Anadarko, Okla.; Minneapolis, Minn.; Muskogee, Okla.; Window Rock, Ariz.; Phoenix, Ariz.; Sacramento, Calif., and Washington D.C.
For Arkansas riverbed

U.S. advised to make restitution to Indians

BY BILL SAMPSON

The Department of Interior has advised Congress to make restitution to Oklahoma Indian tribes for having taken the Arkansas riverbed and without consulting the Indians, Barnes wrote: 

The department's advice is an important legal step toward settling controversies involving ownership of the riverbed and without determining ownership of the riverbed, the Corps of Engineers was written by the solicitor of the Corps of Engineers without consulting the Bureau of Indian Affairs.

The Congressional counsel had asked the Corps of Engineers to construct the riverbed at $177 million.

The department's advice is an important legal step toward settling controversies involving ownership of the riverbed. The Congressional counsel had asked the Corps of Engineers to construct the riverbed at $177 million.

BARNES CITED two examples of legislation to support his opinion. One was a 1944 act in pay the Cheyenne River Sioux for loss of property in the Missouri River bed in connection with construction of Oahe Dam. The other was a 1946 act paying Indians on the Fort Berthold Reservation for property loss due to construction of the Garrison Dam on the Missouri River.

Barnes' opinion indicates the federal government's policy regarding the ownership of the riverbed. The stretch of the river in question is equal, and the Cherokees were entitled to the riverbed.

The government, particularly the Secretary of the Interior, was mistaken in a letter establishing a policy which is not totally accurate and which may have served to obscure the major issues involved.

First, I do not make, nor have I ever made, any allegations of wrongdoing relative to the operation of the Lac Courte Osceola financial office. I did single out Tribal Chairman Garick Baber for personal criticism.

The money matters involved are merely a fragment of the complex picture. The several controversies involving Federal procedures on Indian reservations around the country are inadequate, that is more of a reflection on the Bureau of Indian Affairs and other federal agencies that grant funds for Indian programs and have corresponding oversight responsibilities to see that the funds are properly spent.

The money matters which have received scrutiny by the Lac Courte Osceola financial office are more complex and serious than the public can fully understand based on published information.
AIM leader's banishment from reservation lifted

by RANDY FURST
Minneapolis Star Staff Writer

The banishment of a state leader of the American Indian Movement (AIM) from the White Earth Indian Reservation has been lifted by the judge who imposed it.

Saetre's banishment Roy Aug. 18, after he was convicted of two counts of aggravated assault in a shooting incident at the AIM office on the reservation Nov. 11.

Saetre, said in an interview with The Minneapolis Star two weeks ago, "I know you're not supposed to banish people, but I thought it would restore peace in the area."

Saetre's unusual sentence provoked controversy on the reservation. Vernon Bellecourt, a national field director of AIM who lives on the reservation, accused Saetre of denying Roy his "birthright."

Roy was accused of shooting several Indians who entered AIM offices the evening of Nov. 11. The prosecution maintained that only one of the Indians that Roy shot at had guns. Roy claimed they all had guns and had begun carrying AIM files and furniture outside to burn them.

In his order yesterday, Saetre said that in all things Roy's appeal is denied except the condition the court imposed upon the defendant to remove himself and his family from the White Earth Reservation."

Saetre said that during the time the defendant is on probation he shall not reside upon any of the lands encompassed within the area of what was originally defined as the White Earth Reservation... unless the defendant files with his probation officer the original or true copy of his legal right and authority to reside on any of such lands such as a lease, deed, or the like from the person authorized to grant the defendant right to reside therein.

Crow coal statement ready

A draft environmental statement on Crow-owned coal is open to public comment, according to James Carrol, area director of the Bureau of Indian Affairs.

The statement, "Crow Ceded Area Coal Lease, Tracts II and III, Westmoreland Resources," is being circulated for comments from federal, state and local agencies and organizations to ensure all relevant environmental factors have been identified, Carrol said.

The lease area is 65 miles out of Billings on land known as the Crow Ceded Area.

The draft statement contains the requirement that Interior Secretary Thomas S. Kleppe reconsider approval of existing coal leases between the Crow Tribe and Westmoreland Resources.

A public hearing will be at 10 a.m. Sept. 29 at Crow Agency for oral and written statements.

Additional information on the hearing and copies of the statement are available from the BIA office in Billings.
A projda list of the liming which diminssedncluded in-cludeds the management of the Chippewa flowage as a flood control and hydroelectric power reserve; jurisdiction over the flowage as a sport fishing and hunting resource claims for damages resulting from past flowage management practices disputed individual and tribal property rights; the issue of repurposing some 9,000 to 6,000 acres of additional land for tribal use, and many others. The State of Wisconsin, the US government, members of the Lac Courte Oreilles band of the Chippewa, Indians, property owners and lessees in the area and the public in general all possess rights which must be defined and protected.

Similar problems have arisen in other parts of the country. Unfortunately, because of historical variables and the individual character of the Indian treaties involved, solutions cannot be readily transported from one jurisdiction to another.

However, I believe we have all learned that ultimately the problems will be resolved — through agreement or court action or the passage of time — and it is to the advantage of all concerned parties to work toward an early settlement.

I am hopeful that, after all the facts are known, equitable solutions can be found, which will be acceptable to all the involved parties.

GAYLORD NELSON, US senator, Wisconsin, Washington, D.C.

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BILLINGS GAZETTE
BILLINGS, MONTANA
July

Riverton fights denial of grant

RIVERTON, Wyo. (AP) — Riverton officials plan to fight the federal Economic Development Administration's (EDA) denial of a grant aimed at financing construction of an industrial park and a water improvement project near the city Administrative Assistant Bill Peterson said he has contacted members of Wyoming's Congressional delegation and asked them to help the city gain a reversal of the decision.

"We're going to fight this administrative decision by the EDA tooth and nail," Peterson said. "The grant sought by the city would have helped finance the two projects, which total estimates peg at $1,050,000.

An EDA official cited five reasons why the federal agency denied the grant. The official said plans to build an industrial park and improve the city's sewer system don't jibe with plans for an area also encompassing the Wind River Indian Reservation.

Plans for the area are included in a so-called Overall Economic Development Plan, the official said.

The federal official said other reasons for the denial of the grant are that one part of the project calls for construction of an industrial park and the city's pre-application didn't mention any merchants having committed themselves to locating in the park.

The EDA also said a suit hasn't been settled that was filed by the Arapahoe and Shoshone Indian tribes. The suit claims the two tribes own all water springing from their Wind River Indian Reservation.

The suit alleges the two tribes own an entire water system from their Wind River Indian Reservation. The federal official also said the funds would have been used for a water improvement project when the city already has enough water.

Riverton officials say most of the reasons given by the EDA are without merit.

"Our pre-application was denied without a hearing and we've been misled for almost two years," charged Peterson.
TALKS INTERRUPTED 100 YEARS AGO

Utes, Comanches Conclude Treaty

BY DAN PARTNER
Denver Post Staff Writer

LAWTON, Okla. — The scene last week at Tia-Piah Park was like nothing ever staged in Hollywood — Indians in spectacular ceremonial dress... others combat-ready in their war bonnets... and still others stripped to the waist and wearing the traditional buckskin leggings.

The leaders of the Oklahoma Comanche and the Utes of Colorado and Utah — enemies for 227 years — met on the hallowed ceremonial ground to conclude a peace treaty their ancestry began writing more than 100 years ago.

The tribes both are of Shoshomian linguistic stock but their age-old alliance was broken first by the Spanish, who fanned the feud by supplying aid to the one tribe and then the other, and kept it alive by French traders who in 1748 brought guns to the Comanche camp.

THE COMANCHE attacks finally forced the Utes out of the Oklahoma panhandle country into Colorado and the Rocky Mountains, according to historian Gillett Griswold, director of the Ft. Sill Army Museum. The raids continued for generations until, about 100 years ago, members of the peace-seeking Ute tribe met with their enemy to negotiate an end to the hostilities.

As the tribal leaders were about to shake hands to seal the bond of peace a shot was fired into the air. The tribes, fearing ambush, immediately engaged in battle and the pact never was completed.

TRADITIONS OF THE past were revived for creation of the authentic peace-making ceremony. Comanche medicine man Melvin Kerchee made a stately circle of the arena as camp crier, calling the names of those to participate in the historic encounter.

As the principals assembled before the king-sized tipi, site of the peace-pipe ritual, Kerchee and another Comanche medicine man, Milton (Brownie) Savo, "purified" them individually with the smoke of sacred cedar, fanned by an eagle-wing fan.

When the final handshake "to heal the past" was made, the tribesmen (which included one woman on each side) circled the arena singing the traditional "Chief's Song." The ashes of the peace pipes (supplied by the Utes) were buried and all participated in a prayer to their common Great Spirit.

Then came an exchange of gifts and the celebration festivities.

Heading the Ute delegation from the reservation near Ignacio, Colo., were Leonard Burch, chairman of the Southern Utes, and Edward Box, medicine man and spiritual leader.

The Comanche leaders included James Cox, council chairman, and Elmer Parker, chairman of the Comanche Gourd Clan, both of whom are grandsons of Quanah Parker, last chief of the Comanche, who died in 1911.

The Utes, Griswold said, long have sought to end the feud and finally arranged the meeting through Perry L. Heath, former Comanche Gourd Clan chairman, now assigned by the Bureau of Indian Affairs to the Ignacio reservation.

The ceremony, symbolic of the unity between many American Indian tribes, may result in an annual meeting between the tribal chiefs to celebrate the pact, Griswold said. The Utes have extended an invitation to meet at Ignacio next year.
SEP 14 1976

Oct. 9 hearing planned

Judge favors plan to divide disputed Navajo-Hopi land

by BILL DONOVAN

TUCSON—Federal Judge James Walsh said Monday he favors the proposal submitted by a federal mediator to end a century-old land dispute between the Navajo and Hopi tribes.

Before issuing an order to this effect, however, Walsh has scheduled another hearing for Oct. 9 with representatives of the two tribes to discuss possible problems.

The partition line, drawn up by William Simkin of Tucson after six months of negotiations between the two tribes, would force the relocation of some 3,500 Navajos and 30 Hopis.

Walsh's decision is expected to end a dispute that has been the subject of fights in courts and in Congress since 1962.

The disputed land surrounds the present Hopi Reservation northeast of Flagstaff but is within the larger Navajo Reservation. Navajo attorneys have been trying for 14 years to get the Hopis to take a cash settlement instead of the land. The Hopi Tribe has steadfastly rejected this offer.

Both tribes have voiced objections to the Simkin's proposal. The Hopis object to the establishment of what they call a "Navajo island" at Jeddito, a small Navajo community near Keams Canyon.

In the proposed partition, Jeddito would be located within the new Hopi Reservation but would remain Navajo.

Simkin favored this part of the proposal since it would reduce to 30 the number of Hopis who would have to be relocated.

The Navajo Tribe's objections center on tribal officials' belief that a better line could have been drawn, which would have resulted in fewer Navajos having to be relocated.

According to the bill passed by Congress in 1974, relocation will begin in two years. A five-year period has been set aside for relocating the families. If they agree to move during the first four years, the family will receive a bonus in addition to relocation expenses.

The problem with relocating the Navajo families, according to Navajo officials, is that there is no more room on the 25,000-acre reservation for any more livestock growers. Tribal officials point to Bureau of Indian Affairs studies which claim that most of the reservation is already overgrazed.

The tribe is trying to purchase, as outlined in the 1974 bill, some 200,000 acres of land near House Rock Valley - Paria Plateau owned by the Bureau of Land Management.
By ROBERT OLMS

At MUNMBUIJ - To the non-Indian
day, American tribal music can sound
as musically unafllnable as opera
must sound to someone whose taste
runs to Tammy Wynette.

But to someone like Larson Selam,
who is bent on preserving the fast-
diminishing, unwritten body of native
American music, it is every bit as
beautiful and rich as anything offered on the
Metropolitan Opera stage.

Perhaps more so, in Selam's estima-
tion, because much of American Indian
music is allied to religious ceremony
and conveys a true spirituality opera
can only feign dramatically.

The Monmouth man, a descendant
of hereditary Yakima chiefs who holds
a master's degree from Oregon State
University, does not like to call himself
an "expert" on Indian music.

But if he — poet, lecturer, tribal
singer, composer — is not, who is?

"Dr. Louis Ballard is a well-known
Indian composer who uses Indian
themes for symphonies he writes. He
could be called an expert. I don't have
the academic background. I just have
the natural background," he
said.

In his house, which is replete with
Indian artifacts, are hundreds of tapes
he has collected during the past seven
years in travels throughout the United
States, Canada and Mexico. Preserved
on them are the songs, chants and
religious choruses of dozens upon dozens of
tribes.

Visitors listening to the tapes are
instructed to note the differences
between warrior songs, love songs, prayer
songs; the differences between the way
the Menominee and Pawnee sing.

"Each tribe has a slightly different
way of singing a song, a different way
of beating the drum. A trained ear can
easily tell those differences," said Se-
lam, who last year, as artist in resi-
dence, taught a course at Bemidji
(Minn.) University on Indian music.

As in opera, voices that will partici-
pate singly or in groups at religious
ceremonies are selected for specific
ranges and pitches, depending on the
role that voice will play in the ceremo-
ny.

"Sometimes voices are selected be-
cause they go well with bells; others are
chosen because they can carry well
above the sound of certain drums that
are used," said Selam. His grandfather,
Frank Schappe, was a well-known tribal
singer, as is his mother, Lena Schap-
py Selam, who Selam said "sings as
well as Beverly Sills."

Selam laments that Indian music is
becoming lost.

"At the pow-wows all the music is
mixed. Many of the young people don't
know what they are singing — or why.
They are not being taught the meaning
behind many of the old songs," he said.

Pow-wows, he said, have replaced
the long winter events of the past
when, with hunting done and tribes
settled, stories would be told, songs sung,
games played and dramas presented.

At some modern pow-wows there
are singing competitions, with individu-
al singers or groups vying for prizes.
Favorite singers make the rounds of
pow-wows and some of them are as
well known to tribes as John Denver is
to the general public.

Some have recorded. Selam has
written some of the "cover notes" for
their records.

A little-known fact about tribal mu-

sic is that new songs are composed eve-
ry day and are introduced at pow-
wows. The songs are composed "in the
mind," as Selam put it, and memorized.

Singers sing them at pow-wows, others memorize them and another
"hit" is born.

One of the compositions he wrote
was inspired when his truck became
mired in mud. Selam said.

"I listened to the sound the motor
was making as I was trying to get the
truck free and the song came to me," he
said.

He sat on a chair, beating his grand-
father's drum, singing his song. The
whirring of the wheels trying to free
themselves from the mud came clearly
across.

Selam stopped. He grinned widely.
"I call it 'The Truck Stuck in the
Mud Song,' " he said.
LIVING HERITAGE — Leroy Selam performs one of the pieces from his vast repertoire of American Indian music. He has made it his mission to preserve on tape the songs and chants of tribes all across the continent.
Trailers seemed a good deal, leave Indian families cold

Two years ago, Mary Brooks, 28, and a number of other Indians on Minnesota reservations got free trailers to live in from the federal government.

It seemed like a good deal then, since there were no trailers left in the supply.

Now, the trailers on a reservation near Shakopee and those of some of the other Indians are falling apart. She and Bureau of Indian Affairs (BIA) officials think their acquisition may have been a mistake.

ABOUT 200 TRAILERS were given by the federal government to Indians in Wisconsin, Michigan and Minnesota, said Clement Evans, BIA housing development officer in Minneapolis.

The trailers originally were used in the eastern U.S. southern part of the country as disaster relief homes. Many have thin walls and poor insulation, and "were not built for the cold weather," Evans said.

But few people, including BIA officials, realized at the time just how inadequate the trailers were, he said.

Evans said he doesn't know how many of the trailers now are being used in the state, or how many are in bad condition. Mrs. Brooks has one of the worst, he said, adding that some people have refurbished the trailers and made them very livable.

"THE PIPES FROM THE TRAILER are broken, and broke on Mrs. Brooks' trailer the first winter she and her son, now 17 months old, lived in it. Because of the poor insulation, it was too cold in the trailer even with the gas heater, and they had to live with the relatives, she said.

She got the pipes fixed but they broke again. The walls broke and winds also blew in. Because it was so cold, she said, she doesn't have enough money to repair the trailers or move.

Some of the trailers went to families in the Shakopee Menominee Nation Sioux community where Mrs. Brooks lives.

Sue Totenhagen, 23, who lives in the community in one of the relief trailers with her family, said their trailer's pipes also froze. She said it is "deteriorating fast."

"LAST WINTER we had to move out because the baby got sick," she said. "It was cold in here all the time."

She said the trailer was so finicky that "one day the wind came through the wall in." She said sometimes when the wind blows hard "we get out of here. We're afraid it will tip over."

Evans said the BIA never promised the acquisition of the trailers to merely aid Indians in arranging to get them. Now, he said, the BIA recommends against the trailers although some Indians still ask for them. "It turned out to be not quite a good deal," he said.

"We knew they were inadequate but we were made just for the Shakopee Sioux community when," Evans said.

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"We knew they were inadequate but we were made just for temporary housing," Crooks said. He said the reason some trailers may have deteriorated so fast is that their occupants maintained them poorly.

Mrs. Brooks has been trying for several months to get a loan from the BIA. The agency has held up her application because the loan is collateral. Evans said be homes Mrs. Brooks' loan can be approved soon, but Mrs. Brooks said, "They've been telling me that for a couple of months now."

She is worried about where she and her son will live this winter. " Pretty soon it's going to be too cold, and I don't know what I'll do."

NORMAN CROOKS, the Shakopee Sioux community chairman, said that although the trailers were free, the community had to pay about $4,000 out of its yearly federal assistance allocation to transport the vehicles from the east to Minnesota. Evans said the cost of transporting the trailers to Minnesota averaged $1,500 apiece.

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Heated debates and demonstrations marked the meeting of the Interstate Congress of Civil Rights and Responsibilities, pointed to some of the legal problems on or near Indian reservations, such as criminal jurisdiction, property rights, and tax shortages. Opposing demonstrators were a group of Indian students, singing traditional songs and carrying pickets outside the building, expressing a distrust for the organization.

The speakers, who included Jack Freeman, president of the Interstate Congress of Civil Rights and Responsibilities, and lawmakers involved in some of the legal problems on or near Indian reservations, such as criminal jurisdiction and property rights, apologized for their speech.

Freeman and John Backhouse, a park ranger in Lake County, attacked Congress and the Department of Interior, urging Indian tribes to take the power of their own government.

But American blacks, tribal members in attendance were unswayed by the warning, and expressed more concern over the land and water rights issues. Caleb Sholes, a member of the tribal executive board, offered Freeman what the Interstate Congress was doing about the Poplar River Project in northeastern Montana.

The project, according to Sholes, is by-passing Indian water rights and will affect the quality of life for all of eastern Montana. It was noted that Norman Fellow, chairman of the tribal executive board, was not allowed to attend a meeting in Washington concerning the project.

Freeman replied that the Interstate Congress is not involved in the project, because they are concerned with individual rights, not group rights.

His speech had begun with a discussion of the criminal jurisdiction problem. He said he had no objection to appearing in a tribal court, but objected to being tried by a government in which he had no say. The interstate congress, he said, tried unfruitfully to solve this problem.

The president said these and other situations must be solved by Congress, but added that the legislators do nothing.

Ingraham also attacked the federal government, and spoke out against the policy of self-determination for Indian tribes. He said the policy "is causing disruption, polarization, and land seizures among people, and it only extends the paternal policy of the Bureau of Indian Affairs and the Interior Department because all tribal policy must be approved by them."

The attorney also spoke of the added burden being placed on cities and towns due to the recent ruling that some Indians are exempt from property taxation. Ingraham pleaded MOD, saying it is "not radical, but John Birch, not redneck or black, but is concerned that bureaucrats will take the power of the people. "All they do is talk. They never get to the point," he said. "They want something they can't get from the Indians legally. We don't trust them."

Indians picket white rights group

By JOE M. PEASE

BILLINGS GAZETTE

BILLINGS, MONTANA

WOLF POINT — Heated debates and demonstrations marked the meeting of the Interstate Congress of Civil Rights and Responsibilities, pointed to some of the legal problems on or near Indian reservations, such as criminal jurisdiction, property rights, and tax shortages.

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Indians fight eviction from Canyon homes

Associated Press

GRAND CANYON — Three Havasupai Indian families appealed to Washington on Monday for the right to stay in their Grand Canyon National Park camp.

The National Park Service has ordered park concessionaire Fred Harvey to tell the Indians to be out of their homes by Oct. 1, according to Tribal Chairman Clark C. Jack Jr.

"They're not hurting anything," Jack said. "They just want in any place where they've been living all these years."

Roger Giddings, a park spokesman, said, "These people are employed by one of the concessionaires in the park. Due to the deplorable state of the structures, we've requested that other residences for them be found."

"It is our interest to rid the park of what might be considered a very undesirable housing arrangement."

Some of the buildings will be destroyed, Giddings added.

"But the concessionaire has made arrangements for them (the Indian families) to move to other residences here in Grand Canyon Village."

"They will move to other housing as becomes available. Housing is a very critical concern in the canyon. We just don't have a lot of available housing."

Arizona Republic

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Jack said Park Superintendent Marie E. Stitt ordered the move to avoid maintaining "aggregated housing. He said the Havasupai Tribal Council has appealed to the director of the National Park Service and the Congress for their congressional delegation.

Jack asked for a year "to try and make some better arrangement than was done to get them out."

The Havasupai residence camp, two miles west of Grand Canyon village, "is in the sole remainder of many Havasupai camps once scattered along the Grand Canyon's South Rim prior to establishment of a national park there," Jack said.

Many of the occupants have lived in the "simple cabins without running water most of their lives," he said.

Giddings said, "There are no utilities out there, except for one little building that has electricity. If I'm not mistaken, an extension cord is run in the houses. There are adequate sewerage facilities."

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"They will move to other housing as becomes available. Housing is a very critical concern in the canyon. We just don't have a lot of available housing."
WASHINGTON — The U.S. Bureau of Reclamation said Thursday that a final rule on allocation of Central Arizona Project water to Arizona's Indians is currently being drafted.

A spokesman said Interior Secretary Thomas Kleppe has reached a decision on allocations, and that the proposed rule will be published soon in the Federal Register.

Thereafter, a certain time will be allowed for public comments before the rule is made final.

Kleppe announced on Sept. 3 that he had authorized publication of the allocations notice for the $1.6 billion water development project. At that time he said this would clear the way for the CAP.

"This matter has been kicked back and forth for the last three years, and although we did not satisfy all demands of everyone concerned, we will be getting more water into Arizona in quantities they haven't had before," he said.

He said he had met with all interested parties on an individual basis and had carefully studied all the issues.

"The bottom line in this decision is that we are going to get water to Arizona in the fairest and most practical way," he said.

The only change Kleppe made in proposed rules announced on April 21, 1975, was the inclusion of 4,300 acre-feet of water for the Fort McDowell Indian Reservation.

Under the 1975 allocation rule, announced by then-Secretary Rogers C. B. Morton, irrigation water was included for four reservations in the CAP area — Ak-Chin, Gila River, Salt River and Pueblo.

The Fort McDowell reservation was left out by Morton because it was at the time considered to have an adequate supply of surface water for farm irrigation.

Since then, the central Arizona tribes have insisted that they should have far more water than what the proposed allocation stipulates.

They have gained the introduction of a bill by Sen. Edward Kennedy, D-Mass., which would authorize the purchase of water rights from non-Indians for transfer to the tribes. Under the Kennedy plan, they would get most of the water from CAP.

The priority for water rights purchases would be the Wellton-Mohawk irrigation district. These lands would go out of production as water rights were turned over to the tribes.

A report that Kleppe was withholding publication of the final rule until he got answers to questions raised about the allocations proved erroneous.

Evidently, confusion arose because procedure requires that Kleppe receive written comments from the public and consider them before finalizing the rule.
Navajo livestock cutbacks on

schedule at White Cone

WHITE CONE - The Bureau of Indian Affairs' livestock reduction program in the White Cone area is proceeding on schedule, BIA officials said Monday.

So far in the five-month-old program, 44,000 of the 120,000 Navajo-owned sheep units in the area have been removed, said Bill Collier, program officer for the Joint Use Administration Office in Flagstaff.

Collier defined a sheep unit as one sheep or goat, one-fourth of a cow or one-fifth of a horse.

The program in the White Cone area ultimately seeks to reduce the Navajo-owned sheep unit level to 8,000, one-half of the area's grazing capacity.

White Cone is in the 1.8 million-acre joint-use area, which surrounds the Hopi Reservation but lies within the larger Navajo Reservation. Both tribes claim the land. U.S. District Court Judge James Walsh of Tucson is expected to draw up a partition plan within a few weeks that will give each tribe half the land.

The area is currently occupied by Navajos and their livestock. Recent BIA studies indicate that the Navajos have been overgrazing the area for years.

In 1972 Walsh ordered that the number of Navajo livestock in the area be reduced to one-half of the land's carrying capacity, but it was not until early this year that the BIA established a program to bring about this stock reduction.

Since April, Navajos in the disputed area have been bringing their livestock, mostly sheep, to White Cone, where they are receiving the full market value of their stock plus a 50 percent bonus as an incentive.

Collier said that the Navajos have been cooperative and that there has been no need to impound any livestock.

The number of sheep units in the White Cone area is relatively small compared with other communities in the joint-use area, he said. When the program concentrates on the heavily grazed Jeddito area, impoundment may become necessary, he said.
Indians have found a Mecca in Minneapolis

By ELIZABETH WHEELER

(North American Indians, the original ethnic group in today's society, still suffer an un
known brand of exploitation as a minority group. For
they have been demanding recognition, and through efforts have been establishing their
right in their own culture, their own style of
living, and their own property, from New York
town to New Mexico and Arizona. The following
is perhaps the best example of the Indian urban
effort.

MINNEAPOLIS — Elaine Sullivan, 30, moved here last year from northern Minnesota.
She found a place to live in the neighborhood surrounding Franklin Avenue, one of the least
attractive parts of the city with a reputation for
gangster breathing.

There are a number of reasons why Miss Sullivan chose that neighborhood, perhaps the
most significant being that she is a Chippewa
Indian. "I'm not a full-blood," she says. "I
suppose I'd have to write to the Bureau of In-
dian Affairs to find out how much Indian blood I
do have."

Miss Sullivan, a dark and attractive young
woman who favors blue jeans and inexpensive
jewelry, was born and reared in Leech Lake, one of the 10 Indian reservations in the state,
and is one of many Indians to come here.

Franklin Avenue is an ugly street, but the
most community-born, and in the center city. St.
Paul, has fostered the beauty, still heavily popu-
lated with bars and liquor stores, Franklin Ave-
uenue has come a long way in the past decade,
and even further from its early days as the
residential area for railroad workers.

INDIAN CHURCHES AND INDIAN-owned businesses have appeared almost nightly
since a group of young Indians organized to protect the Indian areas and explained at the
end of the street stands the new Native Ameri-
can Center. — a focal point for the tribe.

Chippewa and Sioux are the dominant tribes of Minnesota and the majority of the Indians
living in the Twin Cities are members of one or
the other. But. says George Mitchell, a full-
blooded Chippewa who lives in the traditional
land of his people and wears his long hair in
two braids, Indians from the East and South
west can be found in the area.

"Minneapolis is kind of a Mecca for the In-
dian people," he says: "In terms of American
crime, it is the home of many evils."

Mitchell is a co-founder of the American In-
dian Movement (AIM), and works in an adult
education program for Indians here.

One reason the Indian movement has proved
its most significant is that the Indian popula-
tion of 10,000 to 15,000 is concentrated around
Franklin Avenue, and not lost to the sprawl as
in Chicago or New York City.

OTHER REASON, SAYS Mitchell, "in
the AIM started here," giving Indians a sense
of pride and community. With AIM come a
number of organizations designed to help In-
dians with legal problems, alcohol or drug
dependence or trouble adjusting to city life. A third reason
may be the attitudes of the generally liberal
population here.

"The people have more empathy than
sympathy," says Mitchell.

Now, the city is the home of perhaps the
most beautiful and successful American In-
dian center in North America.

The Native American Center," says Elaine
Sullivan, "is the most positive thing to come out of Minneapolis since AIM."

A love, flat building, the Native American
Center suggests the culture of the people it was
designed to serve. The wood and concrete were left unfin-
ished. The facade is the Chippewa Feather Design
studio in cedar planks. Inside is a museum displaying the
works of Indian artists and a chippewa beaded
alcohol or drug dependence. Other courses are of general
interest. The fall, many non-
Indians will probably sign up for a course in understanding
the metric system.

Another important service available at the Native Ameri-
can Center is treatment for alcohol or drug
dependence. Also, special pre- and
occupational hot meals are offer-
ed for the neighborhood's elderly.

The center is a place to
be free. Area residents can
at the center every
Tuesday and Wednesday night when the bas-
eball games are played and the Indian teams play. Ameri-
can Indian leagues have no rules, but tournaments and perform-
ances are offered in an outdoor amphitheater. Tourists, too, are
invited to the center by the Chamber of Commerce.
Staff members conduct tours and answer questions about Native American culture.

Important as it is, the Native American Center is only one manifestation of the success of the Twin Cities' Indian community. Area radio stations broadcast special interest Indian news daily. Some broadcasts feature lectures on Indian culture and music.

The Minneapolis Institute of Art is displaying pictures and relics of the Arapaho Ghost Dance. Area schools offer extension courses in Indian language.

The Twin Cities is the home of two Indian survival schools. The best known, the Little Red Schoolhouse in St. Paul, has had good luck interesting "problem learners" in education.

In effect, the Native American population of the Twin Cities has become as much a part of the culture as the Swedes of Minneapolis.

Says George Mitchell, "I was constantly frustrated when I was trying to be a white man. I am proud of my Indian dress. I'd rather see this country become a rainbow culture. I'd like for us to be able to see different peoples and their different ways."

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Spectators and performers wait for a show to begin in the amphitheater outside the Native American Center in Minneapolis. A part of the facade is the Chippewa Feather Design rendered in cedar panels for the amphitheater.
Hopis' guided tours offer glimpse of Indian culture

By JANA BOMMERSBACH
SECOND MESAS — The philosophy of the Hopi businessman and newspaper editor was clear: "If Anglos don't come in and run over us like a herd of cattle, we will have our culture here for them to see."

It's a philosophy Wayne Sekaquaptewa subscribes to as one of three partners in the Hopi Cultural Center, near Hotevilla on Arizona 264 east of Tuba City.

The center, including a motel, restaurant, museum, shops and crafts center at work — is one of the only newspapers on the reservation, and as one of three partners in the Hopi Cultural Center, it's a philosophy Sekaquaptewa subscribes to as one of three partners in the Hopi Cultural Center, near Hotevilla on Arizona 264 east of Tuba City.

"You'll find the people are nice and friendly," said Perry Honani, another partner in the center.

To help with that plan, the center offers guided bus tours of the reservation on Monday through Saturday.

The tour, costing $12.50 per person, includes a meal, lecture on Hopi culture, walk-through of a village and a visit to a private home, he said.

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The Hopis have opened up their front yards to visitors — and if that works, we might let you in the living room."
from eommg back onto the reservation," Sekaquaptewa said. "They killed the men and divided the women and children among themselves."

He said the Smithsonian Institution has been doing the excavating, and the tribe expects the project to "yield a tremendous treasure."

"There are 50 ruins within a 50-mile radius of the cultural center," Sekaquaptewa said. "We eventually expect to provide tours of all the ruins."

Look for guided tours of Awatovi in about five years, he said.

He also hopes to expand the cultural center, which already has enough intriguing things to occupy an entire day.

The museum includes displays on the history of the Hopis, plus well-preserved examples of their pottery, silversmithing, baskets, paintings and Kachina carvings.

The two shops are filled with Hopi art and crafts for sale. The shops are operated by the Hopi Silvercraft Cooperative Guild.

One route to reach the cultural center is to go through Flagstaff, turning east on U.S. 180 to Tuba City and then following Arizona No. 264 to the southeast. Along the way is a hidden treasure that shouldn't be missed.

Coal Canyon can hardly be seen as you travel down 264 (except as a glimpse in the rearview mirror), but is a splendid sight worth a stop or picnic break.

The clue is to watch for the lonely windmill on the north side of the road, and drive toward it on the dirt road off the highway. A picnic area is near the edge of the canyon.

Tourists should remember when they are on the Hopi Reservation that they are visiting a nation and a culture very different from that in Phoenix.
Dam Built For Farming, Not For Fish

San Carlos Fish Don't Survive

By PETE COWILL
The Arizona Daily Star

Why could not the fish be saved? 

That is the question Arizonans are asking as a result of a massive kill of largemouth bass, crappie, catfish and other species of fish that occurred last weekend at San Carlos Lake. 

The best bait fishery in the state is now "dead." And according to estimates by the Arizona Game and Fish Department, it will be 1976 before the state's fishermen can expect to catch any fish above fingerling size. 

This year's kill was also predicted by G&F and it happened in mid-July. Not all fish, however, died and in a couple of years the reservoir might bounce back to produce lots of Junker bass, crappie and catfish. 

The direct cause of the fish kill was the warm water near the Grandage Dam; too many fish in too hot water with not enough oxygen and food produced the kill. 

San Carlos Apache Tribe has closed all dirt roads leading to San Carlos Lake. Dead and dying fish are creating a public health hazard. The paved road from Florence to Coolidge Dam to Bylas is open.

Three acres of land in the lake was "emptied" on July 1 and hundreds of fishermen were in the area. Half of the acreage would be used to irrigate an additional 80,000 acres. Return to provide irrigation water for 2,000 acres of land. 

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Two years later Congress authorized the San Carlos Project. A high dam with a water capacity of 1,2 million acre-feet would store water which would be used to irrigate 10,000 acres of land in the Florence-Coolidge-Casas Grandes area. Half of the acreage would be on the Gila River Indian Reservation and the other half would be on private and public lands outside the reservation. 

Construction started in 1927 and the first silt was released from the dam in 1929. 

On March 1, 1975, there were 21,110 acres of water in the lake. By Dec. 31 of this year the remaining water users must pay $1 per acre or $20,000. Some years the payment has been as low as 20 cents per acre of land, and it can reach as high as $2.40 per acre. 

The March 1 date was selected because then estimates can be made on how much runoff will come into the reservoir, and farmers can plan the amount and kinds of crops they will plant. 

In 1975 a total of 38,464 acres of land was irrigated. NonIndian farmers planted 30,487 acres, one-third of which was cotton. Other major crops were wheat, barley, alfalfa, hay, and flowers. The average crop value per acre was $42 and the total market value of all crops was $1,313 million. 

NonIndian farmers planted 7,977 acres. The five major crops were wheat, cotton, beans, barley, and alfalfa. The crop value per acre was $54 and the total market value of all crops was $373 million. 

The water in San Carlos Lake belongs to downtown farmers who wanted to use all of the available water for agricultural purposes. The farmers did not want to leave any water above dead storage in the reservoir.

This water rights and use story is long and complex. In prehistoric times the Gila River flowed year-round through Arizona to its confluence with the Colorado River near what is now Yuma. The Indians who lived along the Gila River did some irrigated farming, but their system of canals is displayed at sites like Sabinas, which was excavated by Emil Haury of the University of Arizona.

As early as 1888 diversions of the Gila River were made by establlshl.IIIans in the Florence area. Psivial Dam was built in 1889 by Casa Grande area farmers. In 1918 the Arizona-Colorado Diversion Dam was authorized on the Gila River upstream from Florence to provide irrigation water for 62,000 acres of land. Work was started and the dam was not completed until 1922. 

By 1929 the demand for water in the area had grown to the point where the farmers wanted to irrigate an additional 80,000 acres. San Carlos Lake was built to provide irrigation water for 2,000 acres of land. 

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If crops were planted in 1945 the Secretary of the Interior changed the repayment schedule to one based upon the amount of water in the reservoir as of March 1 each year. 

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Bylas Dam was designed based upon flow records of the Gila River from 1895-1926. The average flow would range from 4,000 to 8,000 acre-feet of water from the reservoir was planned. 

The average annual diversion of the dam from 1926-1975 has been 329,000 acre-feet. The reservoir has never been full, and in 1926 it reached 856,160 acre-feet and is 79% of its 2,960,800 acre-feet rated capacity.
Water to nonIndian farmers is distributed by the San Carlos Irrigation and Drainage District, a quasi-state governmental body. Water to Indian farmers is distributed by the Pima Agency, Bureau of Indian Affairs. The operation and maintenance of the joint facilities including the dam is by the San Carlos Project, U.S. Department of the Interior.

"Coolidge Dam is not a multi-purpose dam," said C. L. Skousen, president of the board of directors of the SC&DD. "Together with the Indians we have the right to use the water. We cannot sacrifice our crops and leave water for fish."

Superintendent of the Pima Agency is Kendall Cumming, "The water in the lake is vital to the economic well-being of the Gila River Indian Tribe," he said. "All of the water is needed for crops."

Following the 1971 fish kill the Tucson Rod and Gun Club attempted to get a 10,000 acre-foot pool established at the lake. At this level there would be no fish kill. The club has contacted both Indian and nonIndian water users without success. Congressman Morris K. Udall was contacted but the lake is in the district of Cong. John Conlan.

Similar efforts were put on by personnel of the G&F, all without success.

"I plan to write to the Secretary of the Interior," said G&F director Robert Jantzen, "showing pictures of the low level of the lake and the fish kill. I don't know what he can do short of establishing a conservation pool, but this will have to be first approach. If that effort fails we may have to work through the Congressional delegation to get the law changed."

Jantzen does not believe there is a total fish kill. "The 1971 kill was more potentially disastrous as it happened in mid-summer when air and water temperatures were hotter than they are now. Fish survived and in the last few years the lake has produced a bumper crop of bass, crappie and catfish for the state's fishermen."

"What we are now hoping for is flow into the reservoir from late summer, fall and winter rains.

"But there is nothing we can do to prevent another tragic fish kill in the future."

Thousands Die --- Tiny shad and larger bass, crappie and catfish litter the surface of SanCristo Lake down near the dam as low water kills the fish.
By RUFE W. ARMSTRONG

TAOS, New Mexico — If you see the flag flying over Taos, New Mexico, plata at night, don't think they're being careless. Taos is one of the few places in the United States that has permission to fly the flag past sundown. It dates back to the beginning of the Civil War when southern sympathizers kept removing the Union flag. Kit Carson and several other Taos frontiersmen went to the mountains and cut the tallest pine tree they could find, nailed the flag to it, and planted it in the plaza.

Then, to be sure no one climbed the tree at night and removed the glory, they took turns standing guard on the roof tops of buildings around the plaza. They were all sharpshooters, so there was no more trouble. From that episode Taos was granted special permission to fly the flag twenty-four hours a day.

Taos is different from any other place in a hundred ways. It glows with a physical radiance, with sunlight and lavender shadows, blue distance and golden earth. The quality of that light has drawn artists since 1912 when Blumenreich, Phillips, Ufer, Higgins, Dunton, Bingham, Sharp and Cove formed the Taos Society of Artists. These men are gone now, but their names are still recognized in the art world.

The MAGIC of Taos has been felt by D. H. Lawrence and thousands of other creative people. Whether the mystery lies in the radiant light, the legend of Kit Carson, history, a foregone conclusion, or some spiritualized force, is not known. The sensation that comes up out of the earth there is an invitation to visit if you want long memories.

Taos is hectic. No town of 15,000 can accommodate 100,000 visitors without showing strain. Streets are crowded, there are lines, it's hard to get a motel reservation, restaurants have waiting lists, but that's the only time you can go, it's better than not at all. Even in summer there are quiet, shady patios, cool galleries, crisp nights and mountains all around.

Taos was settled in the early 1600's, and like all early towns in New Mexico, was close to an Indian pueblo. The reservation now adjoins the city limits. Though probably the most famous of the nineteen New Mexico pueblos, most interesting of all is the plastered building blocks protruding from roofs. This is the only pueblo left that still has an original five-story ladder. It was an example of traditional architecture. The house itself is a prime example of traditional pueblo-style architecture. One room had a floor made of the old earth and the adobe method.

Taos is a banquet of art that overwhelms the eye and the soul. Everywhere are galleries exhibiting knowns and unknowns, traditionalists and modernists, living and dead artists.

Through those years of contact the Taos Indians acquired traits and characteristics, even physical resemblances, to the Plains Indians. For example, the braided hair, the making and using of beaded leather objects, and some even have the thin faces and aquiline noses of the Plains Indians.

TAOS PUEBLO is open to visitors, and there is a camera fee, depending on the size of the camera. Some areas are off limits, however. The biggest celebration of the year is the Fiesta of San Geronimo on September 29 and 30. Others are January 1 and 6, May 3, June 24, July 25 and 26, and November 14 and 15. Photography is not permitted at ceremonial dances.

The Millicent Rogers Memorial Museum, a mile northwest of the main part of town, has a fine collection of Indian and other historic artifacts. The house itself is a prime example of traditional pueblo-style architecture. The room has a floor made by the old earth and the adobe method. Taos is a banquet of art that overwhelms the eye and the soul. Everywhere are galleries exhibiting knowns and unknowns, traditionalists and modernists, living and dead artists.

THE FAMOUS soldier and scout, Kit Carson, lived in Taos with his Spanish wife during his later years, and his home is now an interesting museum. The cemetery where he and his wife are buried is part of the Kit Carson State Park on the main street of Taos. Governor Bent Museum preserves the historic home where the first American Governor of New Mexico was murdered in 1847, a few months after the American occupation.
Mabel Dodge Lujan, daughter of the automobile family, wrote an exciting chapter in the history of Taos. It was she who encouraged D. H. Lawrence and several other writers and artists to come to Taos in the 1920s and 30s. She married Tony Lujan, a Taos Indian. According to contemporaries he was probably the only man ever able to tolerate her unpredictable, demanding nature for two reasons—they truly loved each other, and he always remained slightly aloof.

HE ENTERED into her world to some degree, but he never left his Indian world. She built a huge rambling adobe home on the edge of the reservation where friends, artists, writers, people from the Pueblo, and many people of note came and went.

In recent years the house has been a "hippie hangout," apartment, and a few years ago movie actor Dennis Hopper bought it and considers it his home. It looks rundown and almost abandoned, and there are rumors that the Taos Indians claim part of it is on their reservation.

Mabel Dodge Lujan gave the Lawrence's a mountain ranch a few miles north of Taos where they lived and quarreled between trips to Mexico, Italy, England and France. The cool beauty of the ranch seemed to give Lawrence a tranquility he didn't always feel in other places. After he died in France in 1930 his widow, Frida, brought his ashes back to the ranch and built a small shrine to his memory. She and her Italian husband built another home there and lived in it for more than twenty years. She is buried just outside the shrine. Mabel Dodge Lujan is buried in the Kit Carson cemetery in town. Frida willed the Lawrence ranch to the University of New Mexico, and occasionally creative writing and philosophy seminars are held there in the summer. It is open to the public to visit. The tiny cabin built for English artist Dorothy Brett is also there, a few steps from the Lawrence home. Brett, in her eighties, still lives and paints in Taos.

Taos Ski Valley, the most challenging of the eleven ski areas in the state, is twenty miles north of town. Fine restaurants, condominiums, and all rental facilities are available there.

THE CHURCH at Ranchos de Taos on the south edge of town, though not the oldest in New Mexico by more than a hundred years (built in 1722) is probably the best known and most photographed because it is a classic of early pueblo mission architecture. The painting of Cristo Negro is luminous and in the dark shows a cross that cannot be seen in daylight.

The Rio Grande runs a few miles west of Taos through a deep and spectacular gorge on a volcanic plateau. Some of the best fishing in the state is on this part of the upper Rio Grande. North of Taos to the Colorado border the Rio Grande is classified as a "wild river," the first to be so designated. Taos is rimmed on the other three sides by Carson National Forest, and there are small, picturesque Spanish villages in almost every valley and canyon.

The Old Mabel Dodge Lujan House... where writers and authors gathered...
‘Progress’ overtakes the Navajos

Black Mesa, Ariz. and Nenahnezad, N.M., are two remote places on the Navajo Reservation that time almost forgot. For hundreds of years Navajo herdsmen lived the same life from generation to generation, following their animals through the seasons, rarely glimpsing the outside world. The Indians living in their wilderness sanctuaries passed it that way. They never bothered to learn English and kept to their traditional Navajo religion and culture. Life could have gone on that way forever—until geologists discovered hundreds of millions of tons of valuable coal under their land.

Several years ago coal stripminers moved in to the pinyon area of Black Mesa and, 15 miles east, to the gentle meadowlands of Nenahnezad. Power plants with smokestacks rose out of the ground, and rail spur and power lines cut through the landscape, which was slowly gouged up and carried away in monstrous coal trucks.

Coal mining has been a welcome windfall for the financially pinched Navajo tribe, and hundreds of unskilled Navajos are now making comfortable living working in the mines. But such progress means nothing to the shepherds who were content with life the way it was. Their once insulated world has been violated and irreparably damaged, and they are bitter.

With 20 per cent of the nation’s known coal reserves sitting under Indian land, the same is being repeated over and over on reservations across the country. Inevitable as it is, the process is painful for those caught in the middle.

Andrew Benally, 38, had to give up being a shepherd when coal was discovered on the Navajo reservation and his tribe decided to lease the land for mining. Now he has a job with the Peabody Coal Co. ‘I’m used to both ways—and like them both,’ he says.
"They don't take care of our land. They don't take care of our things. They just take our money and pack it full in their billfolds," says Emma Yazzie, who weeps over the changes in her life since mining leveled a high hill on her tribe's reservation near Nenahnezad, N.M., 18 years ago. She is also angry about the smoke from the power plant nearby, saying it is blinding one of her remaining horses.
The U.S. Indian: Striving to be what he is

By William Mullen

Chicago Tribune

The American Indian—1976

The most roughly housed and educated of all Americans, the Indians are at the bottom of the nation's economic order, and they bitterly protest their exclusion from the national fold. Their struggle has been protracted, and prospects in 1976, the Tribune's Pulitzer Prize-winning team of reporters William Mullen and photographer Oak Carter traveled for two months to a dozen states and reservations throughout the country. This is the first of a series of reports that they filed.

"WE'RE SICK and tired of being wards of the state. We're sick and tired of being used as guinea pigs. We're sick and tired of being killed every night on your reservations.

Throughout that trip across the U.S., right up to the front gate of the White House, the Indians were still at war with the U.S. We might not be far from wrong. It is as true that the Indians are different from the rest of the Americans. And while the end of the U.S. sometimes has brought an exaggerated sense of superiority, away the Indians haven't forgotten.

SALLY FRANK and her family constantly assert the legality of their treaty with the U.S. and the privileges of land and water rights that go with it. While they may not always speak in their July 1st accents, or observe all the formalities of a small town. They still exist, the Indian's haven't forgotten.

Sally Frank's family is an exception. Most of America's estimated 400,000 Indians live in one way, crowded in the hope that their relative numbers will save them. They never received their way of life. They Indians refused to be resisted," says Dr. Sol Ten, a University of Chicago anthropologist.

"We're sick and tired of being called 'uncivilized.' We're sick and tired of being killed every night. We're sick and tired of being used as guinea pigs. We're sick and tired of being wards of the state. We're sick and tired of being used as guinea pigs. We're sick and tired of being killed every night on your reservations.

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Many Indians trade alien world for ‘home’

By William Mullen
Chicago Tribune Press Service
NIXON, Nev.—Katie Frazier has spent most of her 84 years living in Reno, 40 miles from here, but she’s back on the Paiute Indian reservation and couldn’t be happier.

She is one of the few Paiutes who still remember some of the old religious dances and songs, and she’s busily teaching them in the reservation’s children.

Much has changed on the reservation, of course, since she lived there as a little girl.

“The festivals are almost gone,” she said, “and the Indians don’t have much doing any more.

“We USED TO have a rabbit dance. No rabbits here any more. We used to go up in the hills and gather winter food and have a pine dance for a week, day and night.”

Now a lot of that is gone and nearly forgotten because the Paiute on the Pyramid Lake Reservation almost forgot how to be Indians.

“We missed it, us older people who knew the dances and ceremonies,” Katie said. “We wanted it, but for a long time when we tried to do it some people here interfered and laughed and made fun of us.”

Katie left the reservation as a child to attend Indian school, where she sometimes went hungry when her teachers taught her speaking the Paiute language.

But IT wasn’t a bad school, she said, because she learned how to read and write better than children do today.

When she finished and eventually married, she lived off the reservation because there were no jobs there.

And Katie Frazier always came back to visit, for she never forgot she was a Paiute.

“I remember when we came back here to visit, so soon as I hit the sign that said we were in the reservation, I could all of a sudden just feel the open space, and there was nobody there telling us what to do.”

Now she is back for good in the open space where there is nobody telling her what to do.

AND SHE ISN’T alone in coming back. An increasing number of American Indians who have lived for years away from their reservations are now returning.

They include Indians of all ages and economic levels, ranging from those who simply couldn’t make it in America’s cities because of illiteracy right up to successful professionals who adjusted easily to non-Indian society.

To all of them, the reservation represents the “homeland” to which they return from an alien society.

Whether or not Indian songs, dancing, medicine men, and religion flourish on their respective reservations, they are returning to people they can understand.

THEY CAN understand working where there are no bosses, where people are led by example rather than being told what to do or having to tell others what to do.

They can understand people who do not measure their status by how much money they make or how big a house they own. They can understand living in small towns and villages where they know the grandparents, parents, children, and grandchildren of every inhabitant.

And they can’t understand the alienation and fear of living next to nameless strangers as so many Americans do.

RESERVATION LIFE means rural poverty—easily the most grinding in America—but it does have its advantages.

“In my time, a lot of us went off to colleges and schools to escape the poverty,” said Alvin James, 40, a Paiute on the Pyramid Lake Reservation.

“When we finished, we had to stay away because there were no jobs here to fill our educations.”

James jumped at the chance to come back when a new tribal enterprise needed a business manager after he had worked for years for an Indian tribe in Montana and for the State of Nevada.

“What’s so great about urban life is clean air, cheap grain, dirt, and waiting in line for groceries?” he asked.

“There’s a world of difference here. There’s a feeling for the land. Our ancestors were here for thousands of years.”

The reservation is virtually the only world left to those Indians who want to remain Indian. The reservation has been, in fact, a sanctuary for a way of life the rest of the United States has been dying to unsuccessfully for more than 300 years.

Despite the evident poverty on Indian reservations, the Indians cling tenaciously to them and the tribes that created them. For these native Americans who lost their continent, the reservation is their only homeland.

For an in-depth study of Indian problems and prospects in 1976, The Tribune’s Pulitzer Prize-winning team of reporter William Mullen and photographer Chive Carter traveled for two months to a dozen states and reservations throughout the country. This is the second of their reports.

The American Indian-1976

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It matters that the per capita income for reservation Indians is about $1,800 annually, that availability of health care is sometimes tenuous, that the children often are quick to drop out of school, that sexual unemployment sometimes hits 60 per cent and more.

"THE MOST IMPORTANT fact for the reservation Indian is that he is home, living among those who understand him. They have a culture we don't have," said Dr. Wallace Heath of Bellingham, Wash., "and it's worth more than money."

Heath is president of the American Indian Development Association, a non-profit organization providing assistance to the non-Indian point of view, he said.

"No matter how bad things get financially for an Indian, the resources shared by his family will always get him through," he said.

"His family culture makes it difficult for any Indian to become rich, to get ahead in life as most Americans strive to do. It's a matter of survival, especially in the economically depressed reservations."

The Indians are becoming increasingly adept at attracting funds from hometowns and federal agencies for social and economic development on the reservations. But it is doubtful that Indian standards of living on the reservation will ever pull ahead of the general American standard.

"Nevertheless, preserving the reservations is all important to Indians everywhere, who consider the idea of breaking them up a sacrilege," Heath said. "It sounds like such a cliche to keep saying it again and again, but the land is ours, this language is ours, and the way that we work is ours."

"All the changes that have taken place over the past 18 years have been their ancestral home. Then the world looks much different."

"The Paiute Indians are returning to their reservation at Pyramid Lake to find that many have almost forgotten how to be Indians."

"They want opportunities for their children, and for themselves," Duncan said. "I don't want to get rich. Just so I get by, that's all I want."
Cherokee Indian Clint Duncan, 58, lives on a disability pension near Stilwell, Okla. Had the government not dismantled the Cherokee reservation, he says, "there might have been somebody to look after us."
Cherokee Hiner Doublehead, his wife, and their two children at their home just outside Stilwell, Okla. "Americans seem to take it for granted that all people are the same, black, white, Indian, or non-Indian. Well, speaking for Indians, we're not the same, and there's just no way we're going to be the same."

Chicago, it was a jungle

STILWELL, Okla. — Hiner Doublehead has known the world of the non-Indian in Chicago and of the Cherokee in Oklahoma on intimate terms, and he much prefers the latter.

He does research now for an Indian social agency, and he has a house on 10 acres of land just outside of Stilwell, where the only other house he can see is that of his brother.

Chicago, his home for 12 years, is just a bad memory.

"Boy," he said, "Chicago, to me, it was a jungle."

IN 1951, Doublehead and his wife and two children were the first Cherokee family to leave Oklahoma under a federal program of Indian "relocation." Under the program, the Bureau of Indian Affairs transported thousands of families to various cities, found them apartments and jobs, and left them to fend for themselves, hoping they would assimilate into non-Indian society.

Even though he had the advantage of a college degree in education, Doublehead couldn't assimilate and wonders how he stayed away from home so long.

He didn't like teaching, so he went through a succession of unskilled and semi-skilled jobs, living in a series of decrepit apartments in bad neighborhoods.

When his family first arrived in Chicago, they had difficulty adjusting, Doublehead said. His two oldest children spoke Cherokee and couldn't find any boys to talk with.

He wanted to socialize with other Indians, but the only place he could find them was in Indian bars on the North Side until the American Indian Center was opened in Uptown.

DOUBLEHEAD SAIID he doesn't think Indians will ever have an easy time of coping with American cities simply because they're Indian and need the small communities in rural settings to survive.

"Americans seem to take it for granted that all people are the same, black, white, Indian, or non-Indian. Well, speaking for Indians, we're not the same, and there's just no way we're going to be the same."

THOUGH THE average per capita income for Oklahoma Cherokees is only $1,200 a year, Doublehead said he is encouraged by an expanding tribal government, increased federal spending, and new housing.

"When I finally decide to come back here in 1963, it was the best decision I ever made," he said.

"One thing I miss about Chicago though," he said, patting an ample stomach, "is those Polish sausages. Oh, man, do I wish I could get them in Stilwell. I loved those things."

William Mulca
Walter Huff, a Seminole Indian in his 60s, carves a branch as he tells a visitor near Big Cypress, Fla., that he prefers his “chickee”—the house with walls that roll up and down in the background—to a small, government-built house.

Sod roofs and palm fronds make housing a breeze

Some of the poverty that casual visitors see on American Indian reservations isn’t poverty at all to the Indians. Non-Indians are often astounded to see Navajos living in log and sod “hogans” in Arizona, built in the fashion of their ancestors.

Or, here on the Big Cypress Reservation, tourists are equally surprised to find Seminoles living in the traditional “chickee,” built from poles and palm fronds.

FRAME OR BLOCK housing is available to Indians through government subsidies, but the traditional housing is cheaper—and better.

The hogans, with its thick walls and sod roof, is cool in the scorching desert summers and warm in the frigid plateau winters.

The chickee, with walls rolled down, can keep out the tropical rains. In the humid, sweltering summer months, the walls can be rolled up to catch the cool prevailing breezes.

WALTER HUFF, a Seminole who never left his Big Cypress reservation and is now, in his 60s, learning to speak English, recently moved back into a chickee from a small government house.

“I didn’t like it,” he said through an interpreter, “because it was too small. I think it’s good to move into the open houses, because they’re cooler.

“The bad thing is that the little children who are used to living in a house now come by and see a house without walls and take things. I hung up some pants in the house yesterday to dry after washing them. Now they’re gone, somebody took them.”
Distrust, long memories keeping Indian tribes apart

By William Mullen

The American Indian-1976

Before the white man came, there were no Indians. There were Navajo people, Siouan people, and the people of hundreds of tribes, scattered across North America. The U.S. government attempted to control the tribes by removing them to reservations or separate Indian nations. But in the depth of their problems and hopes, there is one voice that echoes out through the history of the tribes: the Oneida Indian Nation.

On the Oneida Reservation in New York State, the Oneidas are fighting for their future and their identity. The tribe has been struggling for years to gain recognition from the federal government as a sovereign nation. But the Oneidas have not given up hope. They continue to fight for their rights and to preserve their culture.

The tribe has been experimenting with new programs to help improve the lives of its members. One such program is a youth center, which offers after-school activities and counseling services. The Oneidas are also working to improve their economic situation by developing new businesses and partnerships.

Despite the challenges they face, the Oneidas are determined to assert their sovereignty and to maintain their identity as a tribe. They believe that their struggle is not just for themselves, but for all Native American tribes.

The Oneida Nation is one of many tribes that have struggled to gain recognition and to assert their sovereignty. The history of American Indians is one of resilience and determination. As the Oneidas continue to fight for their future, their story is a testament to the strength and courage of Native American peoples.
Chairman Peter MacDonald of the Navajo tribe stands at the center of a political storm, one that is not unique. While he has organized the 150,000 Navajos who live in Utah, Arizona, and New Mexico into a political force, some are being drawn into it, he is at the center of a political storm, like most tribal leaders.

But while there have been more than 5 people voting, now that he has begun organizing the tribe, he is being drawn into a political storm. In 1974, we elected two representatives and a state senator in Arizona, and a state senator and a state representative in New Mexico.

In precincts where the tribe's membership is growing, there is a high percentage of Indian voting. MacDonald said, "But the percentage is not as high as it could be. It is a high percentage of Indian voting, but it is not as high as it could be."

In Arizona, the Navajo tribe has been electrified. MacDonald drives a Lincoln Continental, a luxurious ranch home, and a state senator and a state representative in New Mexico. In New Mexico, MacDonald drives a Lincoln Continental, and he lives in a luxurious ranch home.

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Indians now tell U.S. they will help themselves

The American Indian-1976

Before the white man came, there were no Indians. There were Navajo ponies, Zuni roosters, and the people of hundreds of tribes scattered over North America. Their descendents still regard themselves as members of separate Indian nations. For an in-depth study of Indian problems and their self-determination policies, The Chicago Tribune's Washington correspondent, William Allen, and photographer Dee Carter trekked two months to 10 tribes and reservations throughout the country. This is the fourth of their reports. Pictures on the back page.

COPPER ALARM - says that the Congress-organized examination of the Interior Department is an attempt to understand Indians, their problems, and the way the federal government deals with them. He also believes that the division is an attempt to determine what is needed to help the Indians.

Next January, Congress will receive the report of the Interior Policy Revision Committee, a group of Indian advocates, Indian policy spokesmen for the Interior Department, and the President. The committee is made up of three U.S. senators, three U.S. representatives, and two Indians, and is the first comprehensive review of Indian policies in 20 years.

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Alcoholism Indians' worst health problem

By William Mullen

GALLUP, N.M.—Henry is a stooge, 20-year-old Navajo whose Saturday night ended in a gutter in front of Milan's tavern with two holes in his chest. He had gotten drunk, and he got into a fight with another young Navajo who ended it by sticking a jackknife twice into the left side of Henry's chest.

It was only 10:30 p.m., but Milan's and Eddie's, Gallup's two biggest Indian bars, were overflowing. The usual Saturday night fights had started.

Indians of all ages and both sexes were already careening out of the taverns, lurching unsteadily down the street in a search of a place to stretch and sleep it off until the next morning and the next bottle of wine.

THIS PARTICULAR night was slower than usual. Gallup police placed only 150 drunken Indians found their way to Gallup from the Navajo reservation, happens in a lot of towns near large concentrations of Indians.

Alcoholism Indians' worst health problem

As it turned out, Henry was the most noticeable casualty of the fight, and the two shallow wounds were not serious. Within minutes of the stabbing police thought they had the assailant, but witnesses told them emphatically they had the wrong man.

"They're just covering," a disgusted detective said after releasing the suspect, "they know he did it. They'll have to get back on the reservation and get even with him. That's what they always do.

What happens every Saturday night in Gallup, just a few miles off the Navajo reservation, happens in a lot of towns and cities across the nation. This is perhaps the most noticeable in Gallup and on the Navajo reservation because of the heavy concentrations of 100,000 Navajos.

Gallup is the most important city in the Navajo Reservation. It is the primary shopping town, and because liquor sales are prohibited on the reservation, it is the primary drinking town. Two 25-mile, narrow, billy highway leading from Gallup to the reservation is one of the nation's deadliest.

For decades, their children were the most susceptible to disease and death, and their adults died at a younger age than any other ethnic group in the nation. Despite improvements, American Indians still have the most abysmal health problems in the U.S. For an in-depth study of Indian problems and prospects in 1976, The Tribune's Pulitzer Prize-winning team of reporter William Mullen and photographer Ovie Carter traveled two months to a dozen states and reservations throughout the country. This is the fifth of their reports. Pictures on the back page.

Navajo returning from drinking sprees colide in auto and pickup trucks with frightening frequency, and drunken hitchhikers often wander similarly into traffic.

In the winter, hardly a week passes that a Navajo isn't discovered frozen to death under a snowbank near a bar.

Two thirds of the nation's most devastating diseases are alcohol related: accidents, stomach ulcers, cirrhosis, diabetes, tuberculosis, a dozen states and reservations throughout the country. This is the fifth of their reports. Pictures on the back page.

American Indians, in fact, as a group, also, the Navajos are just as susceptible to diseases that make the rest of the population sick. Dysentry and gastroenteritis, practically nonexistent among non-Indians, still are murderous diseases in Indian communities.

Tuberculosis is nine times more active among Indians. Chicken pox, mumps, measles, and scarlet fever still sweep through Indian communities. The average lifespan last year for Indians was 46, compared with 71 for the rest of the population.

Indians have an alcoholic death rate two times greater than the rest of the United States. It wreaks Indian homes and reaches deep into Indian schools, where administrators say pupils start drinking heavily at the age of 12.

"You take a teen-age boy who has been proved unsuited for alcohol. Doctors and scientists now believe Indian alcoholism, like any other Indian health problem, is rooted simply in cultural and economic problems.

"You take a teen-age boy who left his Navajo home for boarding school at a young age," said Dr. Muriane Huf- ner, Indian Health Service director for the Gallup area.

"By the time he is 15, many times his parents fail to see the value of his education and think he would be more valuable hopping at home. All the same time he is being encouraged to go on with his drinking."

Though alcoholism Indians' worst health problem

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Their alcoholism is a disease, and it's far from the only one faced by the American Indian. In fact, as a group, the 800,000 Indians share more medical problems than any other ethnic grouping in the nation. Their alcoholism is a disease, and it's far from the only one faced by the American Indian. In fact, as a group, the 800,000 Indians share more medical problems than any other ethnic grouping in the nation. Their alcoholism is a disease, and it's far from the only one faced by the American Indian.
It is a responsibility deeply rooted in the treaties signed between the U.S. and the various Indian nations. Morale among BIA staffers has plummeted in recent years, to the extent that the agency is having difficulty filling key positions.

The cause is the Indian preference rule. If the BIA is going to hire an Indian to a given position and if a qualified Indian is hired, he or she must get the job over any non-Indian with the same qualifications.

While the rule has served to fill many top and middle-management levels in the BIA with Indians, it has also caused many dedicated non-Indians to quit the agency.

"I decided 10 years ago to major in civil engineering at a BIA school in your bubble," a young administrator in New Mexico said. "But I've got no chance to go to a non-Indian."

"I'm here to stay in the organization where I know I can make a difference," he said. "I'm not here to make a difference in the BIA, but to make a difference in their lives."

The Indian preference rule has been most damaging to the goal of civil service experts, said Kenneth Fredericks, chief of the BIA's division of trust services. "We have Indian preference, and it's hard to find specialists who would work for the BIA."

"They are the people who know they might be here for only a couple of years and get pushed out by a qualified Indian," he said.

The Bureau of Indian Affairs, the BIA's parent agency, has been trying to get money to live directly to the tribes so they can hire water and mining experts on their own.

"We have to make up for these deficiencies," said Kenneth Fredericks. "We can't get non-Indian experts when they're in such demand by industry," he said. "Because they know they might be back in a couple of years and might not be able to get a good job."

"It is a sad situation," said Kenneth Fredericks. "We have Indian preference, and it's hard to find specialists who would work for the BIA."

"I'm in too young to stay in an organization where I know I've got no chance for advancement for the rest of my life," he said. "I've got no choice but to get out."

"The Bureau of Indian Affairs has been trying to fill many top and middle-management positions in the BIA with Indians. It has also caused many dedicated non-Indians to quit the agency."
schooling by his teachers. He is very good at both.

The boy often steps out, leaving the average Navajo with a 7th-grade education. He is hired hand on the reservation with no jobs or skills, faced with a capricious annual income of 600 and an unemployment rate ranging from 35 to 65 per cent.

By the time he reaches 20, life can look pretty confusing and hopeless under these conditions," Haffner said. "and a bottle of wine can look like a good friend."

TREATMENT OF alcoholism among Indians is in the beginning stages. Most tribes have some sort of program, but there is little in the way of mass education or detoxification facilities.

Many health officials like Haffner believe the tribes themselves might help by changing some of their thinking about alcoholism.

"Most tribes will not allow liquor to be sold or consumed on the reservation."

"IT WOULD seriously consider changing this," Dr. Haffner said. She explained that reservation taxes on liquor could fund educational programs and treatment and rehabilitation centers.

It might also, she said, end some of the migration on the reservations and some of the seasonal winter feasts if people could stay at or near their homes to drink.

Dr. Joseph Exendine, one of the national directors of IHS, said the agency also is attempting to increase its budget, now less than $300 million a year, to provide more treatment funds for alcoholism.

Since it was organized as part of the U.S. Public Health Service in 1956, IHS had a great deal of money in treating Indian health problems.

When it started, the average life expectancy was 44 years for an Indian. Now it is expected an Indian born today will live to 63 years.

It has done this by building hospitals and providing broad health care on the reservations. It has reduced the infant mortality rate to 61 per cent and tuberculosis to 66 per cent, and it has shown an impressive record of drastically reducing other types of diseases as well.

"THERE HAVE BEEN a lot of improvements, but we're still a long way off," Exendine said.

Many of the prevailing problems are caused by poverty on the reservations.

"A lot could be improved conditions where two or three families live in a small house and communicable diseases just float around from one person to another, " Exendine said.

"That is especially true of respiratory diseases, to which Indians are particularly susceptible," he said.

DR. HAFFNER also said health care on the Navajo reservation is dangerously because of economic depression.

"Only a per cent of the household have running water, so we see a lot of diarrhea, dysentery, and hospitalization, she said. "Because so many mothers are unemployed, they don't know that when a child has a high fever temperature, they should see a doctor.

"A child doesn't come in with the first sign of an earache, so by the time it really gets bad, it has become a case of meningitis."

"The vast isolation of the reservation works against good health care, too," Haffner said.

"A COUPLE at years ago we had a bad winter and the roads were in bad shape. A woman came into the hospital in failing at 4 a.m. one day with two children, one with pneumonia, the other with a congenital heart disease.

"The staff started getting angry with her for waiting so long to bring the children in until they found out that she had started out at 4 a.m. the previous morning. Then her pickup got stuck in the mud."

"She had to walk from her home (50 miles out on a road, flag down a car, find the police, then get bulldozers in to haul her kids out. It took her 12 hours, and it isn't unusual here."

Exendine hopes a new Indian self-determination policy will alleviate many of the health problems still faced by tribal people.

"INSTEAD OF costly services, where required, the federal government has recently given the tribes the option of taking money earmarked for health care and spending it as they see fit."

"The tribes aren't going to make any programs that they can't handle," he said. "but when they do take something they can handle, they run them better than we can because they know the peculiar local problems."

"I have a feeling that as the self-determination policy continues to grow, we're going to see some effective solutions to disease and alcoholism. That's when we will see tail-made improvements in the problems, because the solutions will be coming from the tribes themselves."

Tomorrow: Faring the land.
Police book one of the scores of drunken Indians rounded up during a typical weekend in Gallup, N. M., 25 miles from the Navajo reservation. Besides the mental self-destruction caused by Indian drinking, it has also worsened relations between the Indian and non-Indian communities in places like Gallup.
Dr. Joseph Exendine: "It gets more publicity, but I’m not so sure alcoholism is much different... among non-Indians."

**A subject most Indians would prefer to avoid**

ALCOHOLISM is a subject of deep embarrassment to American Indians because of their understandable sensitivity to degrading stereotypes.

In talking to dozens of Indian leaders and scores of individual Indians for two months, I drove the same haunted expression each time I asked a question about alcoholism. Nobody wants to talk about it.

"Yes," tribal leaders invariably said, "alcoholism is the worst problem we face." Then they would try to change the subject.

Indian health and social workers tried to steer away from the issue by casting doubt on the statistics used in measuring Indian alcoholism.

**INDIVIDUAL INDIGANS** always responded to the question with a wry smile, as if to say, "So that is how you want to portray us."

**THERE ARE** no reliable statistics on alcoholism among Indians, just as there are no such statistics to measure the extent of alcoholism among all Americans.

Still, the Indian Health Service has one telling statistic. It shows that the death rate for Indians attributed to alcohol is five times the national average.

Dr. Joseph Exendine, an Indian who is a deputy director of IHS, believes too much attention is given to the Indians' drinking problem simply because they’re Indians.

"It gets more publicity," he said, "but I’m not so sure alcoholism is much different among non-Indians.

"I THINK Indians with drinking problems are just noticed more because they fit the non-Indian stereotype of what an Indian should be."

Alford Waters, a community representative of the American Indian Center in Chicago's Uptown, shares that feeling.

"The alcohol problem is exaggerated," Waters said. "We’re just more visible than others. There are a lot of drunks in Uptown, but you people only seem to see the Indians, and they’re usually the same ones out on the street every night."

William Mullen
Alcohol: Indian scourge

Saturday night in an Indian bar. It doesn't matter if it is in a small town near a reservation, or in a big city like Chicago. Indian bars always seem to be in the scruffy neighborhoods. The crowds are always big, the beer and wine is cheap. The bars are unbelievably noisy with cowboy music, laughter, arguments, and sometimes violence.

The image of the drunken Indian is stereotyped, but the problem of alcoholism, unfortunately, is a very real one. It is caused not by any genetic or racial differences, but by grinding poverty and the frustration of never quite fitting into American society.

For the most seriously afflicted, there is very little joy connected with drinking. They go into a bar, drink as much and as fast as they can, and then stumble outside and try to find a place to sleep for the night, their personal worries and hurts temporarily blotted out.

When the bars close for the night, the mayhem begins. Arguments carried into the streets often end in fights. People heading for home from bars, they have their choice of a patch of ground or the hard floor of the local drunk tank. "Worst disease we ever had," said an Indian mother who lost three sons to alcoholism, "wine."

Tribune reporter William Mullen examines alcoholism's toll on American Indians—and discusses other serious health care problems they face—on page 1.

Tribune photos by Ovie Carter
Police in Gallup, N. M., where public drunkenness has been decriminalized for several years, use two vans to patrol streets for tipsy drinkers. Those rounded up are taken to a drunk tank for protective custody. On a busy Saturday night they may pull in more than 200 Indians.
A Saturday night on the town ended early for Henry, a 20-year-old Navajo. He had been in Milan's tavern in Gallup, N. M., drinking and arguing with another man. When they stepped outside, the other man stabbed Henry twice in the chest. The shallow wounds, fortunately, were not serious.
So many navajos were freezing to death in Gallup after wartime drinking bouts that an Indian organization opened a cavernous "sleep-in" center several years ago. People standing in back of the dimly lit Quonset hut are searching among those curled up on the barren floor for a relative they want to take home.
The American Indian: His land still shapes his future

By William Mullen

The wagon trains and settlers no longer threaten Indian land, but the struggle for energy and diminishing water supplies has put new pressures on the Indians. Once again they are being asked to give up their land and way of life. For an in-depth study of Indian problems and prospects in 1976, The Tribune's Pulitzer Prize-winning team of reporter William Mullen and photographer Ovie Carter traveled for two months to a dozen states and reservations throughout the country. This is the last and last of their reports. On the back page, photographs capture the flavor of life for today's Indian children.

FOR SELLERS, PARADOX has been rented to Joe Pickady Coal Co.

Ted and Jeanne Yazzie, like most of their neighbors, don't speak English and still worship the spirits they believe inhabit their surroundings. What is left of their surroundings.

For Black Mesa is cradled on a very rich, very arid rim of low-sulfur coal, and the Navajo tribe a number of years ago leased it to the coal company.

The millions of dollars the tribe is collecting from the lease has helped its shaky budget. The coal company is supplying water. The people of Los Angeles are buying relatively cheap electricity generated by the Black Mesa coal.

People like the Yazzies are the only ones unhappy with the arrangement. "It's really bad for us," Ted Yazzie said through an interpreter. "A lot of our herds up here were destroyed and so they could not move. They've destroyed their land, so we can't use it anymore."

In addition to shattering their isolated wilderness, the mining has erased much of their religion, and they view this very darkly.

"We need to offer our prayers on the hills and springs," Yinnie said. "Now they are all covered and destroyed."

The Yazzies are convinced they are suffering through a drought this year because the spirits have fled Black Mesa.

"The land is destroyed," his wife explained. "There is no reason for the rain to fall here anymore. Even our animals don't like it. They just wander away."

TIME and pressure continue to infringe on the American Indian. A century ago, there were the wagon trains of the settler. Now there is a new kind of intruder--the mining and energy experts.

The energy crunch of recent years has transformed the marginal reservation lands into some of the most attractive coal reserves in the country.

In Arizona, thousands of acres are already producing large amounts of coal, natural gas, and uranium. In Wyoming, three major coal reserves are under federal control.

At first glance, the energy reserves at the Yazzie's reservation would seem to be a great blessing to the poverty-stricken Navajos, but that has not been one case, at least so far.

If the Arab oil boycott and energy shortage caught other Americans by surprise, it revealed the Indians into a spot of local livelihood. The big energy companies moved on to the reservations swiftly, acting on options they have held for known coal fields, and they have sent teams in to prospect for new fields.

On the other hand, the Indians have no mining engineers, geologists, or lease experts.

"They don't know how much gas, oil, and coal they have under their lands, and they don't know what to do with it once it is discovered."

The lure of hundreds of millions of dollars for tribal coffers through energy leasing has been a strong one for individual tribes. The tribes also get a royalty on gas, oil, and coal that is mined, and the miners themselves provide desperately needed jobs for reservation Indians.

But the disruptions cause by the machines and the influx of non-Indians have caused many tribes to back off and look hopefully at the wildlands.

"Must tribes are in the same situation we are," said Peter MacDonald, chairman of the Navajo Tribal Council, the elected leader of 130,000 Indians living on the sprawling Navajo Reservation.

The American Indian-1976

The millions of dollars the tribe is collecting from the lease has helped its shaky budget. The coal company is supplying water. The people of Los Angeles are buying relatively cheap electricity generated by the Black Mesa coal.

People like the Yazzies are the only ones unhappy with the arrangement. "It's really bad for us," Ted Yazzie said through an interpreter. "A lot of our herds up here were destroyed and so they could not move. They've destroyed their land, so we can't use it anymore."

In addition to shattering their isolated wilderness, the mining has erased much of their religion, and they view this very darkly.

"We need to offer our prayers on the hills and springs," Yinnie said. "Now they are all covered and destroyed."

The Yazzies are convinced they are suffering through a drought this year because the spirits have fled Black Mesa.

"The land is destroyed," his wife explained. "There is no reason for the rain to fall here anymore. Even our animals don't like it. They just wander away."

TIME and pressure continue to infringe on the American Indian. A century ago, there were the wagon trains of the settler. Now there is a new kind of intruder--the mining and energy experts.

The energy crunch of recent years has transformed the marginal reservation lands into some of the most attractive coal reserves in the country.

In Arizona, thousands of acres are already producing large amounts of coal, natural gas, and uranium. In Wyoming, three major coal reserves are under federal control.

At first glance, the energy reserves at the Yazzie's reservation would seem to be a great blessing to the poverty-stricken Navajos, but that has not been one case, at least so far.

If the Arab oil boycott and energy shortage caught other Americans by surprise, it revealed the Indians into a spot of local livelihood. The big energy companies moved on to the reservations swiftly, acting on options they have held for known coal fields, and they have sent teams in to prospect for new fields.

On the other hand, the Indians have no mining engineers, geologists, or lease experts.

"They don't know how much gas, oil, and coal they have under their lands, and they don't know what to do with it once it is discovered."

The lure of hundreds of millions of dollars for tribal coffers through energy leasing has been a strong one for individual tribes. The tribes also get a royalty on gas, oil, and coal that is mined, and the miners themselves provide desperately needed jobs for reservation Indians.

But the disruptions cause by the machines and the influx of non-Indians have caused many tribes to back off and look hopefully at the wildlands.

"Must tribes are in the same situation we are," said Peter MacDonald, chairman of the Navajo Tribal Council, the elected leader of 130,000 Indians living on the sprawling Navajo Reservation.
"In the past, we weren't able to get the best deals we could, and we're in the process of trying to correct that."

yea! NAVAJO tribe, he said, has been stung by leases it made back in the 1960s. On some mining operations the tribe negotiated royalties of 15 cents for each ton of coal removed.

MacDonald said that's "what the tribe is being paid now — even though the price of coal has increased fourfold and the companies are making more money than ever."

"We're trying to renegotiate some of the bad contracts negotiated for us by the federal government," MacDonald said. "With hindsight, it's inconceivable to me that we should have signed anything without an escalator clause on the tonnage rates."

But escalator clauses and increased tonnage royalties aren't enough to satisfy Harris Arthur, a young Navajo and trained engineer who has become MacDonald's severest critic.

"Their idea is to renegotiate the leases and get 55 cents a ton instead of 15 cents," Arthur said. "That's not going to do us any good."

He has been rallying the Navajos in the northwest corner of the reservation, where the tribal government has been negotiating leases for vast coal fields and four sites for coal gasification plants.

The plants would be huge, employing up to 1,200 persons each, turning coal strip-mined from the area into synthetic natural gas.

If they are built, a new city would have to be erected on the reservation to accommodate up to 35,000 workers and dependents, most of them non-Indians.

Arthur thinks the disruptions of normal life in the area would be much too great to allow the project to go ahead.

He has won the support of most of the people in the area and has forced the Navajo Tribal Council to slow down its planting.

"It's not that we're against development per se," he said. "In order for us to survive we're going to have to have development. The question is, who is going to do it and how, where and at what pace?"

HE SAID he is more in favor of waiting 20, 30, or 40 years until the Navajos themselves have developed a nucleus of geologists, engineers, and managers to run their own mining operations.

"As for the gasification plants," he said, "we don't need them, and we don't need their pollution and stench. If the people of Los Angeles want synthetic natural gas, they can put the plants out in Los Angeles County, and we'll gladly send the coal to them by rail."

Any immediate economic benefits for
AI Bridges points out ancestral fishing grounds in western Washington’s Nisqually River. Bridges has been arrested 70 times in an effort to assert rights the Indians say were granted by an 1853 treaty.

Tribune Photos by Ovle Carter

the Navajos from the energy windfall are offset by lack of planning for the welfare of the Navajos of the future, Arthur said.

"I know we need jobs immediately, but is the money worth sacrificing our future?" he asked. "What is going to happen to us in 15, 20, or 30 years from now when the coal is gone and the jobs are gone?"

ALLEN ROWLAND, tribal chairman of the Northern Cheyenne Reservation in Montana, a tribe sitting on an estimated five billion tons of coal, has reached some of the same conclusions.

"We're not trading our homelands for just a few temporary jobs," he said.

"We DON'T WANT another Black Mesa up here and have the same thing happen to our people as happened to those people down there."

There are only 2,000 Northern Cheyennes living on the reservation, and unemployment ranges as high as 60 per cent during certain times of the year.

With the potential of a billion dollars in tribal income from the coal, the tribe isn't likely to ignore it.

But it now seems likely that the Northern Cheyennes and other tribes in similar circumstances are going to make sure they get the best possible deal they can from the resources they have.

"In 1973 we asked the secretary of interior to cancel out all the leases and permits we had with the coal companies. We're not sure now we ever want to see a coal shovel on the reservation," he said.

"WE DON'T WANT another Black Mesa up here and have the same thing happen to our people as happened to those people down there."

There are only 3,800 Northern Cheyennes living on the reservation, and unemployment ranges as high as 60 per cent during certain times of the year.

With the potential of a billion dollars in tribal income from the coal, the tribe isn't likely to ignore it.

But it now seems likely that the Northern Cheyennes and other tribes in similar circumstances are going to make sure they get the best possible deal they can from the resources they have.

THE INDIANS are growing in sophistication in their dealings with the energy giants. In the past they worked alone with limited advice and expertise when they talked to the big mining companies. Now they are beginning to compare notes and are watching what has happened to other tribes before they sign leases and agreements.

In fact, MacDonald of the Navajo has been organizing a coalition of 21 tribes that have energy resources to sell.

Called the Council of Energy Resource Tribes, CERT is patterned after the Arab nation’s negotiating body, OPEC. "We’re a coalition that will bargain as best we can for the tribes," MacDonald said. "We’ll like to have plans so that whatever economic gains are derived from mining, in its place will be a permanent economic activity to continue employment after the mining stops."
**How one tribe nearly died**

Chicago Tribune Press Service

NIXON, Nev.—In the Southwest, where there is little rainfall, the limited supply of water in streams and rivers literally holds the power of life and death over dozens of communities.

There is a constant battle between Indians and local ranchers, farmers, towns, and cities over water rights from streams and rivers running through reservations. More often than not, the non-Indians win.

Right now, the Navajo tribe is in the middle of a fight to increase its water rights from the San Juan River. The Cochiti Pueblo Indians in New Mexico are in a similar battle over how much water they are entitled to from a man-made lake behind a new dam on the reservation.

Here in Nixon, the Paiutes on the Pyramid Lake Reservation were losing water-rights battles they didn’t know they were fighting, and it nearly destroyed the tribe.

The Paiutes had seen their living from the 22-mile-long, 10-mile-wide lake and the cutthroat trout that lived in its stunningly beautiful waters.

Then, in 1955, the federal Bureau of Reclamation built the Derby Dam to divert the flow of the Truckee River from the lake to desert lands reclaimed by white settlers.

Without its main tributary, Primary Lake began losing its water through evaporation, and the level sank 70 feet between 1954 to 1956. More importantly, the cutthroat trout, the largest species in the world, disappeared because they could no longer travel up the Truckee on their spawning runs.

With the trout gone, the Paiutes lost their staple food supply and the only viable industry on the reservation.

Many of the younger Paiutes moved away, and the traditions of the tribe started to die from disinterest.

Frank A. Archambault, a retired Internal Revenue Service official and a Sioux Indian from South Dakota, saw the plight of the Paiutes in 1972 and decided to do something about it.

Archambault also is chairman of the board of the American Indian Development Association, a nonprofit group that provides technical and business management assistance to Indian tribes.

He showed the Paiutes how to get federal assistance to establish fish hatcheries and processing plants to restock the lake with trout. The tribe has already opened its hatchery and fish farm, training and employing many Paiute Indians for the highly technical work.

The tribe also is about to open a processing plant to package trout and Coho salmon fillets for retail sale, bringing jobs to at least 50 more Indians.

Further, the Paiutes are deeply involved in court fights to get their share of water from the lake tributaries, hoping to stabilize the lake at its present 300-foot depth and stop the evaporation.

**Within four years** the Paiute tribe has experienced something of a rebirth, with people moving back to the reservation, new homes being built, and a resurgence in pride of Paiute culture.

Archambault’s organization is doing similar work with seven other tribes around the country. He said it is mandatory that Indians protect their land and their mineral and water rights from new invaders by white entrepreneur, simply as a matter of survival.

**William Mullens**