

4-20-1989

Convocation "P.I.P.E." [Proud Indigenous Peoples for Education] 4/20/1989 Part 1

Jack Weatherford

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NATIVE AMERICAN WEEK

April 17-23, 1989

Macalester College to Sponsor Native American Week

The week of April 17-23, 1989 has been designated as Native American Week on the Macalester campus. The week-long event will recognize the contributions of Native American people. Activities are planned that will increase the understanding of Native American culture, enhance the image of Native American people and raise the awareness of the concerns of Native American people. The following activities are free and open to the public.

Monday, April 17

9:00 a.m. **Official Opening and Blessing**
Outside - behind Old Main

7:00 - 8:00 p.m. **Storyteller**
Cultural House - 34 Cambridge

Tuesday, April 18

11:30 - 1:00 p.m. **Open House**
Cultural House - 34 Cambridge

Wednesday, April 19

7:00 - 9:00 p.m. **Beadwork Demonstration**
Cultural House - 34 Cambridge

Thursday, April 20

11:30 - 12:30 p.m. **Convocation - Dr. Jack Weatherford,**
author of Indian Givers - Chapel

7:00 - 8:30 p.m. **American Indian Cultural Presentation &**
Native Fashion Show - Chapel

Friday, April 21

8:00 - 9:00 p.m. **N. Scott Momaday**
author of House Made of Dawn, The Way to Rainy Mountain,
and awarded Pulitzer Prize, 1969 - Chapel

Saturday, April 22

1:00 - 11:00 p.m. **Pow-Wow**
Macalester College Field House, Snelling & Fairmount

Sunday, April 23

1:00 - 5:00 p.m. **Pow-Wow**
Macalester College Field House, Snelling & Fairmount

For more details, call Macalester College Minority Program, 696-6258

Audio Reel #316

P.I.P.E. [Proud Indigenous Peoples for Education] Convocation 4/20/1989, Part 1

[00:00]

[Speaker?]: Hello? I'd like to welcome everybody here on behalf of the Proud Indigenous People for Education, which is PIPE, and we've been sponsoring events all this week for Native American Awareness Week, and I'd just like to tell you what's going on tonight here at the chapel at 7. We're going to have a cultural fashion show where you can come and see some of the costumes that Native Americans will be wearing at the powwow and hear some explanations on the history of the costume and a little bit about them. And you'll also be able to hear Native American poets. We had Diane Glancy—going to be reading from a book of hers that is soon to be published, and Sandra King is also going to be reading some poems. And we're also going to have some Native American dancers to demonstrate for us. So I encourage everyone to come here, it's right here at 7 tonight, and also tomorrow at 8 o'clock—in here tonight Scott Mamade who is a Pulitzer Prize-winning author and novelist who's going to be here and I encourage everyone to come see him. And then Saturday we're going to have—the powwow starts Saturday and Sunday. And it's going to be a grand entry at 1 o'clock on Saturday and 7 o'clock on Saturday, and then 1 o'clock again on Sunday is the grand entry time. And if you'd like to purchase tickets in advance for that, you can have them at Minority Programs Office, which is in Old Main, which is right over there and they're three dollars in advance or four dollars at the door for both days.

Today, I'm really happy to see everyone here. I was talking to Jack Weatherford last week as he read *The Mac Weekly* and saw there were only four people at last week's Convocation and he was really nervous. But I knew, I knew that anywhere Jack Weatherford spoke, he'd draw a crowd, and I'm really glad that you all came out here and I'd like to welcome Jack Weatherford, who is the author of the book *Indian Givers* and he's going to talk about some of the contributions that Native Americans have given to the world. Thank you. [applause]

JW: Hi, thank you very much. I thank all the members of PIPE for organizing not only this event but all the events of this week, they've done an outstanding job. People have worked very hard with PIPE and also LaVon Lee in particular has done an outstanding job this week and I'm very appreciative of their efforts. Now I do notice I have some of my students in here that I encouraged to come, I'd like to remind them that unlike our classroom which is dark in the back and they know I can't see to the back of the room, I can see here, and if anyone does fall asleep, I will note it. So already I think I recognize some of the snoring, I've learned to recognize some students by that better than by their faces at times. But, I welcome all the folks who are visiting here from off-campus such as parents who are here from different places, folks in the community, and especially the students of Ramsey Junior High School, we're very proud to have you here and very pleased you could come.

What I want to talk about today a little bit is talk about some of the themes that I deal with in *Indian Givers*, the book on how the Indians of the Americas have transformed the world. And I would like to start with a very simple little story, a little simple piece of history that comes to us from 1535. And that's from the time when Jack Cartier, the French explorer was going up the

St. Lawrence River in what is now Canada but what was then a part of the Huron Nation. And Jack Cartier was exploring that area, many people say he discovered that area, but that overlooks the fact that there were already people living there who had discovered it long before he arrived. But he was exploring that area, and he had three ships with him and he didn't get out of the St. Lawrence seaway in time before the winter freeze came in. And all three of his ships were frozen in the ice and they had to stay there throughout the whole winter, and those of us who've lived even one winter in Minnesota have some sense of what that's like. So Cartier was there in the territory of the Huron people, and of course, the great plague of European sailors hit them very very quickly. And that is without a good source of Vitamin C, without fresh fruits and fresh vegetables in their diet, they began to develop scurvy. And Cartier had 110 men with him and about 90 of his men developed scurvy within a few months of being trapped there in the ice. And he didn't know what to do because he didn't want the Hurons to know that his men had scurvy, he was afraid that they might attack him, they might harm him in some way, so he tried to hide all the people with scurvy and as they died one by one he tried to hide the bodies from the Hurons. Now scurvy is an awful disease that first it discolors the skin with splotches, and then it starts to discolor the gums and the gums turn soft and spongy and the teeth start to fall out, and there's a horrible stench that goes with scurvy. And Cartier noticed that some of the Hurons also seemed to be developing the diseases, they would get the splotches on their skin, but then he noticed that as his men died, the Hurons did not die. They recovered, and a few weeks later they would be out again, just fine. So finally he decided he would bring up this subject with Donnacona, the chief of the Huron nation, and he asked him, he said, "How is it that your people live with this disease and I have one person"—he didn't want to admit there was more than

one—“but I have one person who is dying from this disease?” And Donnacona said “Well it’s very easy, we have a medicine that we take and it alleviates the disease.” And he went out, and he brewed up the medicine and he brought it back, and even though 25 men had already died, not one more man died on that trip. Every man recovered within a week back to full strength. This was a true miracle drug, the Europeans had no idea how it was done. Now we know it was mostly done with vitamin C, but at the time they thought it was a miracle drug. Well, Cartier, being very thankful, then kidnapped the chief of the Huron people thinking that well, one day he could come back and this chief would lead him to gold and he sailed off to Europe with his miraculous story of how 90 men had this disease—but of course at the time they didn’t really know what scurvy was—90 men had this disease and 90 men had recovered, and all the men except for the 25 who had died recovered from the disease.

Well, the doctors of Europe were amazed at this, and so immediately the word went out through the medical circles or whatever the AMA was at that time in Europe, that somehow the Hurons of America knew how to cure syphilis. The doctors of Europe at the time were not particularly good at diagnosing diseases, but they assumed that anything that afflicted so many men off lost in the wilds there must have been a disease such as that. Well, sailors started stopping in Canada and the St. Lawrence River and in New England to pick any kind of berry or fruit that they could find, thinking that it would cure syphilis. They went around and they started collecting cranberries for example and other plants. Well this cure did not work. They didn’t even realize until 200 years when a Scottish surgeon [in/of the] Royal Navy, he pieced together this story and the bits and pieces and he realized that what it was was a vitamin deficiency even though he still didn’t have the concept of vitamin deficiency at that time. But he realized it was something that

could be easily cured, and then they prescribed a cure of carrying limes and other citrus fruits on the ships of the British. That was a very simple little story about a cure that was given to the world, a simple cure by the American Indians, that has somehow been lost in the story of the greatness of the royal surgeons of Britain.

Now that story was minor though compared to what happened 100 years later. 100 years later in the 1630s there was a viceroy of Peru, and his wife, the Countess of Cinchona, came down with malaria. Now malaria was a disease that was unknown to the American Indians. Malaria did not exist in America, none of the epidemic diseases existed in America. There was no whooping cough, no measles, no plague, none of the great epidemic diseases existed here. They came over from Europe, but at the time, malaria was one of the biggest killers in the old world. We don't think about it today because it wasn't as dramatic as the plague that would come and take out 1000 people in a village overnight. But it was a steady killer that killed every year. It's estimated that at the time of the discovery of America about 2 million people were dying in the old world every year from malaria. They didn't know what it was, it was simply a fever or "bad air" as it was called in Italian and we took that term for the name malaria.

Now the people of the tropical zones of the world of Africa and southern Asia had for the most part developed some immunities to malaria but the people of Europe had no immunities. So when the Contessa of Cinchona came down with malaria it was a grave, grave issue for the whole vice regency of Peru. And they sent out to all parts of the kingdom in order to find a cure. And the Quechua Indians came forth and the Quechua people had a cure that they used for all kinds of fevers. They didn't know if it'd work for malaria because malaria wasn't one of their diseases, but they decided to try it, and they called this thing kinkina, which means bark of bark,

because for them it was the most sacred medicine that they had. And they took the kinakina and they gave it to the Contessa of Cinchona and she was cured, miraculously for the first time in all history of malaria, in all the millions of people that it had killed one person had been cured. And they took back the news of that to the Old World, they took it back to Europe, and a whole new tradition then started when they realized that a disease could actually be cured by medicines.

Because in the past they'd only treated the symptoms with medicine.

Well we could say that's about the end of the story. That's a very nice story. We like those kinds of stories, it shows us the contribution of people, such as the American Indians, and we could have similar stories about Hispanics or about Blacks or about women. And somehow the story is told and it's nice, and then it's over. What we rarely do with these stories is that we don't look for the implications of it. What does that mean? Now when we do important history, the big things of history, we always look for implications. You're going to have a paragraph on the French Revolution, and you're going to have 20 pages on the implications. You're going to have a paragraph on the invention of the printing press, and and then 20 pages on the implications. But so often when it came to Indian issues it's only a story. I'd like to tell you briefly three implications that came from this simple fact, this simple introduction [to] the world of what we now call quinine.

The first of course was that it stopped malaria in Europe. The biggest killer in Europe was halted. Health increased tremendously in Europe, the population boomed. Now people could live anywhere in Europe. They could live in the swamps, they could live near the rivers, they could live there all year long. They didn't have to change, the rich people didn't have to keep moving around because now they had a way that they could live all year long. So the first great

change that it did was that it improved the health of the people of Europe tremendously. The second great change that it made was actually here in America. When the Spanish first arrived, they came through the Caribbean and the lowlands but they went as quickly as possible to the highlands, they settled in the highlands of Mexico, the highlands of Guatemala, the highlands of Colombia, the highlands of Ecuador, Bolivia, Peru, and they avoided the lowlands because the lowlands were then infected with the disease that they themselves had brought over with malaria and they didn't want to die of malaria.

But with the development of quinine, it made it possible to settle in the lowland areas. It also made possible the settlement of North America. People often wonder well why wasn't North America the—well it was discovered so early, why wasn't it settled by Europeans until the 1600s, why was it settled later than the rest of Europe? And it was because the Europeans couldn't live in America. For the first fifty years of the colony of Jamestown, it's estimated that 20% of all the settlers died in their first year after arrival of malaria, that doesn't count the ones that died of other diseases, but one fifth of them died the first year simply from malaria. Once they had quinine, they could live there. So it certainly improved the life for Europeans, it made possible the conquest and colonization of North America, and then it did another thing, the implications of this, the way that it was used by the Europeans. It made possible the colonization of Africa and South Asia. The Europeans had already started exploiting things and taking things from those areas but they hadn't been able to colonize it because they couldn't live on the great rivers of Africa, they couldn't live along the great rivers of India and in the areas of civilization, of South Asia. They couldn't live because of the disease of malaria, to which most people were

immune, but not the Europeans. As soon as they got quinine, they were able to conquer the whole world. They were able to colonize every part of the world.

So we can see from that one thing that Native Americans had, we can see some good results, such as it improved health for many people in the world, and we can see some unfortunate results in the way that it was used. It was used not just as a way to cure disease it was used as a way of implement of conquest, it was used to then go out and oppress other people. Many things that came from the American Indians were used in two different ways, the good aspect, cacao, was used [for] medicine, it was a very important medicine to which we've derived such things today such as novocaine. On the other hand, it could be used as the Europeans used in a very evil way, used to make cocaine, something that the American Indians had never heard of or known of or developed or had any wish or desire to have, but something the Europeans developed from their good medicines.

[14:25]

So what we have here, is we have a story, there really is more than a story it's an important part of the history of the world, and unfortunately we have ignored that too much. We here today unfortunately don't know our own history. We don't know the story of this land that we live in, we don't know the people whose land this is, we don't know anything about it. Because we have come here, and in a way it's sort of like something that happened before in Aztec history. In 1424 there was an emperor the Aztecs call Itzcoatl, and Itzcoatl, who had a counselor, [unclear], they decided that the Aztec people didn't have enough respect in the world, in Mexico. And they had come to Mexico from far away, they weren't from there, we don't know exactly where they came from, but they came there because Mexico was a center of civilization in America.

Because in a way, Mexico is the mother of all Americans, because that's where corn comes from, that's where the great calendar of Mesoamerica comes from, and that's where so much of our history comes from. So the Aztecs had come there, perhaps they even came from the United States, they said it was a place far to the north, a place they called to the Herons, and their language is closely related to many of the Indians of North America, it's closely related to the Yutes and to the Shoshoni, for example, it's very possible that they came here, and in fact even in the Dakota language, when they speak of the great spirit, the Wakan, it's very similar to a word that you see in Central America in the names of such places such as Teotihuacan, the place of the Gods. There is some tradition there, some [unclear], but anyway when the Aztecs came down and they conquered the civilizations of Mexico, they thought that they weren't being respected enough. These people had an ancient history, and they decided, [unknown] and Itzcoatl decided, we're going to destroy all the books of the people here. We don't want them to have that history anymore, we want to have a new history that emphasizes our history, the Aztec people and the Aztec gods. We want to emphasize our god, the God of War, rather than Quetzalcoatl, the god of peace and the god of creativity. So they destroyed all the books that they could, but there were many city-states there like the [unknown] and the [unknown] who did not allow their books to be destroyed, they hid their books. But in a certain sad way, what Itzcoatl did, there in the 1400s, was a pre-shattering of what was going to happen in the next century, not just for Mexico but for all of America. For in the next century started the conquest, and when the conquest started the people who came through tried to destroy the history of the people who were already here. They tried to destroy the knowledge, they burned the books, they destroyed the paintings, and the things that they didn't destroy, the Crown of Spain ordered that

these things be shipped back to Spain, so that they didn't encourage idolatry or independence movements among the people.

Now one reason that Itzcoatl was not successful in destroying all the books is that the other people in Texcoco for example, those people knew the importance of the book. They had an ancient legend, a story, that one time long ago, before the Aztecs came, perhaps even before the Toltecs came, no one knew how long ago it was, there were a people in this city in Mexico and the people in this city became tired of their history. They didn't care any longer about the books that gave them their history, they didn't care about the illuminated manuscripts that they had, and these were beautiful books that folded like an accordion, so that you could look at two pages at a time, or if you had a class of 10 you could open it out and you could see the whole beauty of the story at one time, with the painted pictures next to it. These people lost interest in these old manuscripts and in their old books and in their calendar. And so the scholars of that city state said we're going to take our books, we're going to fold them up, we're going to wrap them in cloth, we're going to tie them up with a rope, and we're going to leave this place because these people don't care about the history. And they didn't. The scholars left, and at first the people didn't care that the scholars were gone, that the history was gone, that the calendar was gone, then they realized they were all alone, and there's an ancient Nahuatl poem that still exists today where these people said, "Who will be our guide? Who will lead us? Who will show us the way? What will be our standard? What will be our measure? What will be our pattern? Where can we begin? What will be our light? Our torch?" They were people living in ignorance because they no longer had their own history, their own story. The same concept is expressed even more succinctly, in the saying of the Lakota people. When they talk about a people without

history, a nation that's lost a sense of itself, they said that a people without history is nothing more than the wind over the buffalo grass. A people who do not leave footsteps, who do not leave a record, who leave nothing, is just like the wind blowing through the grass. Now the colonists who came to America tried to take away the history of the people who lived here. They tried to reduce them to the status of the wind over the grass. But in doing that, the people who came here also lost a major part of their own history. We here today, we do not know the history of this ground that we are on. We do not know about the Ojibwe people and the Dakota people who lived here for so many centuries, for so many millennia. We don't know that, we have no connection to this earth here at all, we don't know that this is a sacred spot for the Dakota people. That where the Mississippi River and the Minnesota River come together, was a sacred spot of creation, where the [unknown] spirit came down and created the first Dakota woman and the first Dakota man out of the earth. We don't know that story. We don't know anything about the rivers here, about the trees here. We are the people who are now living in ignorance, we are the people who are like wind over the buffalo grass. Because we don't know who we are, we don't know who the people were, who were here before us, and we don't know anything about this place.

Now we are moving, now, towards 1992, towards an important point in world history. Not too long ago, Bernard Pomerance, the playwright and poet, wrote a beautiful epic poem about Crazy Horse, and he called it, "We need to dream all this again". And I think in a way perhaps that's a phrase that we could use for all of the last 500 years. But what's happened here in America, that we need to dream all this again, as we move toward 1992 I think that would be a good theme for us to take up. That we need to dream some of these things again. You know 1992 is going to be

a wonderful celebration of Columbus, and they'll make those ships, the Niña and the Pinta and the Santa Maria, and they'll sail across the ocean. And they'll be so cute, and people all, school children all over America will draw those pictures of those ships and hear these wonderful stories again of Columbus and about how he didn't know where he was going and he didn't know how but he did it and he was brave and he was wise, and he was so wonderful. And we'll hear that wonderful story about Isabella, so far sighted that she pawned her jewels for him to pay for that trip. Well we know it's a myth but it's such a nice story, we're going to tell it anyway even though we know she didn't pawn her jewels, we're not going to give that story out, it's too sweet, it's too cute, it's too appropriate. It's too wonderful.

We have all this, and *People* magazine will be talking about what Columbus really did wear the day he discovered America, [laughter] and all the scholars will argue and argue and they'll be on [unclear], trying to decide, which little spit of sand was it in the Caribbean that his sweet little foot first touched. Those will be the big issues. So far the biggest issue in the United States has been, are we going to call this the quincentennial? Or does that sound too common, let's call it the quincentenary. That's been the great debate so far.

But perhaps the time has come to dream this again. Perhaps the time has come to look at Columbus, to think about Columbus, to think how DID Columbus pay for this trip? Yes, the monarchy gave him the money for it, it wasn't a gift, he had to pay it back, and how did he pay it back? He was going to bring home gold and spices from Asia. From Japan and from India, and he didn't find those golds and spices in the Caribbean. But he had to pay back that debt. He paid back that debt. And the way he did it, was he grabbed men and women off the shores of those islands, he took husbands away from wives, wives away from husbands, children away

from their parents, and he stuffed them into his cute little ships. And he sailed back to Spain, and he sold them in the streets of Spain. And that's how he paid for his trip. It was an act that was so horrible that even the monarchy denounced him for it. They didn't want that kind of a slave trade. That's how Columbus paid for it. And yet today, we honor Columbus and the United States, except for President's day, we only have two holidays to honor men. One is we honor Dr. Martin Luther King, because he was the man who lifted the shackles of racism of the 20th century, and helped to remove the blinders of prejudice, so that some of the light of justice could come in, and we honor him with a holiday.

And the other man we honor is Christopher Columbus. And in 1992, we're going to work that honoring up into a huge international party. I think that the time has come to dream that one, again. We need to dream it again as a whole nation, as we think about who we are, and where we came from, and where we're going. And I think there are many many ways we can redream it as a nation. But there are some simple ways as well as some complicated ways.

Many of the students here at Macalester recently went to Washington and they marched. And those of you who've been to Washington on this occasion or any other know what a beautiful city it is and how wonderful especially the Mall is. You go onto the mall and there are all the symbolic statements of our great civilization and there are many great things about this civilization, that people have made here. And I go there and I always feel tremendous pride. Pride in my country, pride in being here, pride in being an American. But at the same time when I go to those museums and those libraries I also feel a certain amount of fear and of shame. And I often think, what would it be like, to be here, with a young third grader, a young Ojibwe girl, for example, to try to explain to her what the mall means to American society, a mall in

Washington, DC with its museums. And one day, you as a parent may have to do that with a school class, you may go with them on a trip to Washington and you're going to have that third grade girl in there, a little Ojibwe child, and you're going to have to explain to her some of these things. You're going to take her to the great museum of art, where we've collected some of the most beautiful things from around the world, and you're going to show her, that we have broken pieces of marble from Italy and Greece, pieces without heads and without arms, the things left over where no other museum in the world wanted, and that the British didn't steal, and we have that, and beautiful natural lighting. And we're going to see all those paintings by the French people and the Italians and some of the early Americans. You can go across the street there to the Museum of Modern Art to the East wing, the beautiful palace that we've built with tens of millions of dollars, with natural light and all the beautiful marble on the floor, you explain to her that that great blob of bronze by the door is a piece of art, and that we made this building so we could have colored strips of metal hanging down and twisting in the air, because it says something about color and light and motion and space. When that little girl asks you, she says, "These are all very beautiful. But where is the art of the Ojibwe? Where is the art of the Indian people?" You'll say "Oh, we have that too in the mall. It's in the museum of natural history, along with the beautiful rocks and those pretty shells and the collection of stuffed animals. That's where we have the art of the Ojibwe people, of the Indian people of America."

And then we take that little girl on down and we go to the Museum of American History, this is our story, not just our art but our history. And all the great things are there and you can see glasses worn by Benjamin Franklin and documents from our past that this week they've opened a brand new exhibit, and you can see the chair that Archie Bunker sat in on TV for many years,

you can see the black leather jacket that The Fonz wore [laughter]. You can see Judy Garland's golden red slippers. You can see the inaugural gown of Mary Todd Lincoln and Nancy Reagan. All the great pieces of our history. And after going through all those floors and all those wings of the Museum of American History, that young child then asks us, "But where are the gowns and the dresses and the shoes and the things created by the Ojibwe? Where are the things made by the Indian people?" We'll say "Oh that's in the museum of American—of Natural history, not American history, that's in the museum that's right by the skeleton of the great whale, it's right by the stuffed African elephant, it's right upstairs from the world's largest display of living cockroaches. That's where we keep the history of the Indian people." Then perhaps if we are now tired of museums we might walk down that great hall. We go past the Washington Monument and the Lincoln Memorial, and the White House, and we would look out across the Potomac river, and on the hillside of the river in Arlington we would see that long line of tombs. All marked with crosses and the star of David, of all the warriors, who died defending America from domestic enemies in the Civil War right up through the most recent war in Vietnam. They're all laid to rest there, they're all honored there, we honored President Kennedy there with the eternal flame, and we have a Tomb for the Unknown Soldier. Their bones are there forever for us to respect. And when that Ojibwe child says, "Where are the bones of the warriors who defended the Ojibwe people? Where are the bones of the Indian people?" And we say to her, "They're in the museum of natural history. They're in the storerooms, they're saved for science." We have all the bones of the lemurs of Madagascar, we have almost all the bones of the monkeys of Africa, and of South America. And we have a hundred thousand Indian skeletons. We need to dream that again.

Not only are we doing wrong to that child, but think of what that says about us. Think of what that says about our children, and about our civilization. Is that the kind of nation we want to be, are those the kind of people that we want to be? We need to dream that one again.

But of all the things as we move toward 1992 that we need to dream again, not all of them are far away, not all of them are national and international themes. We need to do it in our own families and our own communities and every institution of which we are a part. And for us here since most of us are part of the Macalester community, this is the community where we should begin. We've created a wonderful institution here, the people who came before us have created it. And we have an outstanding reputation we have an outstanding history and our college has led the way in such things as internationalism, and perhaps now we can help lead the way in dreaming this dream again. It is in many ways that we can do this. Many small ways, many big ways. But our college has been extremely good at finding students from every state of the union, from Alaska to Florida from Maine to Hawaii, we have all fifty states covered. We have students from around the world, from Afghanistan to Zaire, sometimes as many as seventy different nations are represented at once. And with that outstanding record, as we look toward 1992, and as we dream things again, maybe there's room at Macalester for one Dakota student. Maybe there's room for at least one. They took care of this land for so many thousands of years, we built our school on their sacred land, perhaps we could teach that child something and that child who would come here might teach us something. Or perhaps if we dreamed an extravagant dream perhaps there is room for two, perhaps a Dakota man and a Dakota woman could both come here and stay at our college. We have students from several of the finest Indian nations in America, the Cherokee, the Navajo, Ojibwe, Turtle Mountain, we have them from a handful.

But when we open the catalog, perhaps one day when we see that list of fifty states starting with Alabama and going through Wyoming, and we see that list of seventy countries going down the page, it's not going to look right to only have three or four or five of the Indian nations over there, that's too short of a list. There are so many Indian nations still here, nations that have died or disappeared but nations that we've ignored. We could go from the Abenaki and the Apache and the Crow and the Dakota, all the way down to the Zuni people. It would be nice one day perhaps to open that catalog and see students from all the domestic nations of America, as well as the states of the United States. Perhaps that can be a part of our dream.

Or perhaps when we open up the curriculum and we look at all the courses we have here, we have such fine professors and fine courses and we offer so many wonderful languages, we have Russian and German and Spanish and Portuguese, we have Latin and Greek, sometimes we have Arabic, we have Japanese, Serbo-Croatian, perhaps on that list there's room for one American language. We don't have to have them all, but maybe one. Maybe Ojibwe or Dakota since this is their home, or maybe Navajo since it's the most widely spoken in the United States. Or maybe Nahuatl, or Maya, from Mexico or Kechua, since there are 12 million people who speak that as their first language. Maybe one day we'll have room on our curriculum for one American Indian language.

I think that as we start to dream this dream again, as we look back at our history and look at where we are today and we go forward, one thing that we should not do, is we shouldn't feel too much guilt, this is not a time now for feeling guilt. We're not guilty of the things that happened in the past. We're not guilty because we didn't do it, but we will be guilty, we will be guilty of that, if we don't change it. If we pass on to the next generation the same thing that was given to

us, then we will have taken on a part of that guilt. A part of that guilt that started with Christopher Columbus, when he first came here. But we have a way of avoiding that. And that's by helping to dream all this, again.

Now finally before I close, I mentioned that we need to dream it again as a nation, we need to dream it again as institutions, and as a community, but also we need to dream this all again as individuals. We need to think about the Indian influences in our own lives, because you don't need to have a quantum of Indian blood, you don't need to have Indian chromosomes in you, in order to share in Indian culture. They have given many things to the world, from the food that you eat, the medicines that you use, the clothes that you wear, the cotton fibers, many of the dyes, many of the ideas about democracy and freedom, many of the things of which our culture is made came to us from the American Indians. And we should know that. Because if we don't know it, then we are people without a light. People without a torch. We are people who have no measure, no standard, no pattern. We're lost. We're nothing more than the wind across the buffalo grass. So we need to rediscover this among ourselves, we need to think about the Indian heritage that we all have here as individuals, and we need to understand how the native people of this continent who Americanized us, they made us into Americans, they made us into what we are today, they had a major role in that, and we should be appreciative for all the things that they have given us.

And now on that I would like to close, and again I would like to thank the people, especially PIPE who have made possible this week here at Macalester College, it's a very important week. But I hope, that as you go out of here from this week, that this won't simply [unclear] for well now we've done the Indian deed that we need to do. Too often in our history books in the last

few years we've opened them up a little bit by having a little section on American Indians and on the Hispanics and so on as I mentioned earlier, but in a way that's not enough. Perhaps we need now to rethink the whole story, to dream the whole story anew. And in doing that, it's something that we need to do all year long and not just during one week in April at Macalester. I thank you very much for coming and I hope everyone goes to the powwow this week. [applause]