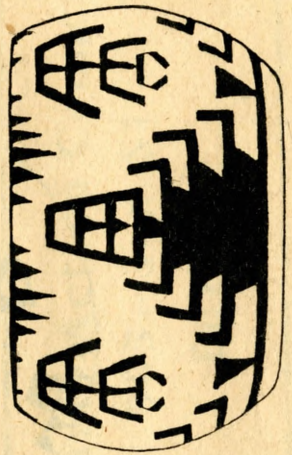
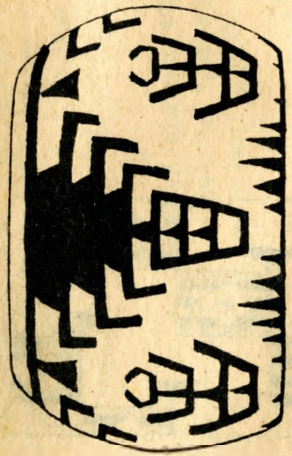


Lester

« INDIAN NEWS »



*Serving the Native Americans
of Northern California*

Vol. 1 No. 2 October · 1978

INDIAN NEWS



ANDRUS COMES TO DISCUSS FISHING

by Lois Klokkevold

Secretary of the Interior Cecil Andrus and Under-Secretary Forrest Gerrard met on Sept. 7th, 1978, with selected delegates representing Yurok, Hupa, and Karuk tribes to discuss fishing rights of Indian people, the imposed Federal Fishing Regulations and the problems resulting from lack of set procedure in the enforcement of those regulations.

Although the meeting was initiated because of inappropriate law enforcement policies and the potential of further and wider range violence, much of the morning session involved discussion of the currently disputed Jesse Short law suit (1963), and its hinderance of federal recognition of Indian policy making and regulatory abilities. Concerning this Andrus stated: "the Dept. of the Interior would not be in the regulatory business on this river if in fact there was a governmental entity of this tribe." However later during that same session Tim Williams (Yurok), said: "at a recently held meeting in Washington, D.C. about the (fishing) regulations, it was determined that the Hoopa Business Council was the governing body of the

Hoopa Valley Indian Reservation.... How could Yuroks organize and what good would it do to organize if a body that is already recognized as organized is being ignored (as a regulatory body)."

Lara also questioned, "How can you tell us the reason (we cannot regulate the fishing) is because we have no government. We had no government here in 1750 or 1882. You dealt with the Indian peoples of this reservation at that time. And, there's no reason why we can't do that today and still allow the Jesse Short case to be resolved without using fishing as a pressure point to organize Indians or to come up with a hasty decision putting us back in the courts again within a year.

Lara also added that the rules and regulations developed by the Dept. of Interior without consideration of our request for representative input in these decisions has created conflict between the rights of Indian people and the people regulating the fishing. To date federal law enforcers have: made many arrests without issuing citations as required in the regulations; injured several young boys; damaged boats; and destroyed, damaged, or confiscated many

fishing nets. These problems would not exist if as proposed, the regulations had been signed by Indian people. If Indian people make the rules, Indian people will police them and abide by them. We wouldn't need federal agents. Currently there exist too many inconsistencies for rights, traditions, and religious practices of Indian people. And, Lara said, "we cannot have old ladies and young children walking up and down the river in the dark and possibly drowning to get their nets out of the water so they won't get arrested during daylight hours."

The afternoon session climaxed with discussion on ceremonial fishing rights. During the intense discussion one Yurok Tribal delegate said: "If Indian people can respect the white mans churches then you must respect ours." She then announced that men were at the mouth of the Klamath fishing. Demonstrating for their religious freedom, and human right of survival--subsistence fishing.

At that time Lara read the Delegates Policy Statement: Concerning ceremonial and subsistence fishing for the continuation of traditional Indian religion and cultural acti-

Letters to the Editor

Welcome

Dear Editor:

I enjoyed reading the September issue of Indian News and compliment you on this publication. Many more small, local publications of this type are needed to keep our people informed and alert to the things that are happening around them.

I was particularly interested in the article on Ella Johnson since I have talked with her many times and since I know the Hostler clan.

Thank you for including us on your mailing list.

Cordially,

John Oliveres King
President and Chairman,
Board of Directors

Capistrano Indian Council
of
Orange County, Inc.

Indian Agency Update

Tri-County's New Public Information Officer

LINDA VILLATORE

Welcome to TCIDC's new Public Information Officer. Beginning 20 September her duties consist mainly of public relations communications for Tri-County and the chief consultant for the monthly newspaper, which you are now reading.

Her background in public relations and communications includes media work in both radio and television production, grant writing, journalism and, personnel administration.

She worked as an education counselor and curriculum development coordinator for the U. S. Army in Korea.

In addition Linda is an accomplished dancer, photographer and designer.

She has been a Trinidad resident for the past year and feels that living here has brought her great happiness and success.

Weller Appointed

Superintendent

at Hoopa Agency

by Linda Villatore

Interior Assistant Secretary, Forrest Gerard, has appointed Joe G. Weller as Bureau of Indian Affairs Superintendent at the Hoopa Area Office located on the Hoopa Reservation in northern California. Weller, an enrolled member of the Caddo Tribe, has been a program analyst on the Indian Self-Determination Staff in Washington, D.C.

Weller, 39, worked in BIA field offices in Texas, Idaho and Washington as an employment assistance specialist and officer. He has been in the Bureau's central office as a program analyst since 1975.

A former member of the Air National Guard, Weller attended the University of New Mexico. North Texas State and George Washington University. He completed the Interior Department's Managers Development Program in 1969.

His appointment is effective September 10, 1978.

When interviewed, after only one day on the job, Mr. Weller said he was happy to be here and excited by the opportunity to work directly with current Indian projects: As program analyst he said, he had, "helped to set up planning two years ahead of time. Now I have to deal with the results of some of that planning." He felt that one of the challenges he faces is the responsibility to provide equal services to the Indian peoples of the northern California area.

In Behalf of the Indian Communities we wish Mr. Weller success in the appointment to a very important position.



Radio Shack
1008 West Ave.
Eureka

Indian Action Council
905 - 3rd St.
Eureka

Senior Resource Center

Hoopa

by Lois Klokkevold

Residents at the Senior Resources Center in Hoopa receive excellent care, nutrition, and support from the center's staff.

Rebecca Ferris, a young Hoopa Manpower employee working at the center, shares her delightfully candid nature with the residents. She and other CETA and NOVA staff members play games, talk, listen, aid, and care for the people they work for.

In addition to the comfortably decorated facility and accomodating staff the residents enjoy an excellent diet. The center grows its own vegetables, canning and preserving whenever possible. Prepared food is rarely served. They bake fresh pies and bread daily and also serve venison, salmon, and acorns. Additonally, young men often come by to visit, bringing with them eels, fresh mushrooms and berries, or salmon. Not only is the much needed food contribution appreciated by both residents and staff alike, but too, the residents really enjoy the company of their younger people.

During a recent visit to the center I spoke with Mary Hall, founder of the center. Mrs. Hall began her up-hill struggle to provide senior citizens of Hoopa area with local resident care in 1971. Finally after many problems getting funding and loans, having no water system, obtaining permits, and working against the rapidly rising inflation in construction cost, the center opened in November 1976 costing twice as much to build only half the space originally planned for.

The Resource Center, a non-profit organization, is filled with the delight of its residents is experiencing difficulties. Because of the difficulty in meeting operating expenses there is only one full-time employee. There were seven NOVA/CETA employees working at the center. On September 30, 1978 their positions terminated. Since there is no surplus budget for the employment of personnel--who will provide care to these elderly people?

There is also a problem with their water system. Because of zoning practices permitting only domestic hook up to the local water system, the Senior Resource Center has had to haul water by truck two or three times a week to provide a sanitary environment for the residents.

When asked about community support Mrs. Hall indicated that several churches and organizations have brought gifts to the residents at Easter and Christmas and stated it was warmly received. Kiwanas of Willow Creek made a \$300.00 donation which was "very appreciated since our budget is always a problem. We have to operate from month to month." Once Mr. J.P. Hecker made a \$1000 donation, "it was like an answer to a prayer, we only had 12 residents

continued

that month and didn't have enough money to pay the electrical bill which runs about \$200 monthly.

A residential care center is not unusual. A Senior Resource Center, located so community members don't have to leave their home, Hoopa, and be placed in Eureka. One that provides an element of respect for traditions, including traditional diet. One that's filled with people of similar traditions, values, life experience and old friends, is unusual.

At the conclusion of the interview Mrs. Hall stated: "There is little hope of salarizing those employees who terminated September 30, or for paying for some general maintenance without donations." She says further: "Any contributions we can get will be greatly appreciated, however small. The Senior Resource Center is necessary to the community, and very important to the elderly."

years summer project, emphasizing the need for carpentry and home repair service for the elderly and disabled.

Enthusiastic about the program, which offered most participants their first full-time job, the youthful employees commented: Joycie McLaughlin, "learned how to work with boys"; Jack McNertney, "liked the pay", and added he "learned how to budget and learned a lot of usable skills"; Tracy Coleman said he "learned how to meet a schedule and be at work on time".

Foreman David McLaughlin expressed concern for the projects termination and added "a lot of people will need wood cut in the winter, and many of the student participants could use part-time work".

Education Highlights

by Lois Klokkevold

Indian Teacher Education Project (ITEP) is a special educational program training Indian people for school counseling and teaching credentials.

ITEP, located at HSU, has increased its available student positions from 18 to 28 during its ten years of operation.

Students in ITEP form both an academic and social unit. They study together, tutor each other, and are very supportive of each others special situation, traditions and values.

Roxanne Morton Treece, one of the initial 18 ITEP students, and now ITEP Project Coordinator, is also very supportive. Her wealth of information about HSU administrative procedures, instructors, courses, public school field placement, and community events and resources, helps eliminate many of the hassels that, too often, students are overwhelmed by.

Benefits enjoyed by ITEP students include: 1) accredited summer courses making it possible to receive a teaching credential in four years rather than five; 2) a six hour per week fieldwork requirement, giving students over 1,000 hours of classroom experience in addition to their required student teaching; 3) an ITEP library which includes curriculum development materials 4) annual field trips to Indian organizations and educational institutions or valuable workshops; 5) a book allowance at HSU bookstore; 6) a \$270 monthly stipend; 7) and all additional University services offered to other registered students.

Applications will be accepted until November 20, 1978 for Winter quarter which will begin in January. Indian people interested in becoming teachers or school counselors can request applications from Betty Anne McCovey, ITEP Secretary, or write: ITEP, HSU, Arcata, CA 95521. Phone: (707) 826-3672.

New Director for I.T.E.P.

BY Lois Klokkevold

Indian Teacher Education Project at HSU recently appointed Lois J. Risling (Hupa, Yurok, Karuk) as project Director.

Lois Risling received her B.A. degree in History from California State University-Sacramento and M.A. in the History of Education from Stanford University, is a Ph.D. Candidate in the History of American Education at Stanford. Her educational experiences and work background as Academic Dean at D.C. University coupled with her refreshingly positive attitudes offer the ITEP program a new and innovative focus.

During a recent interview she commented on I.T.E.P. and the program's potential and future direction.

"Currently I.T.E.P. recruits students into a standard academic program defined by HSU. Consequently, Indian students go thru an orthodox western Euro-American based curriculum.

The students work for and meet the standard requirements of all enrolled students at HSU, except that ITEP, students may finish their training in a shorter period of time. But, ITEP has the potential and the responsibility to the Indian community, to Indian peoples, and to its students to be more than a recruitment program."

"One immediate alternative is to restructure the summer course schedules. These courses are designed to address the issues and problems specifically addressing the special educational needs of Indian children.

"I see ITEP focusing on some of the special educational and cultural needs of Indian peoples beyond training ITEP students to be Indian teachers in Euro-American institutions. For example, studies reveal that Indian people have reading problems. One of the reasons given for this problem is that Indian parents do not have reading materials available in their homes. This may contribute to the reason for a reading problem. Yet another reason for these reading problems may be the method or materials used for instruction are inappropriate. The problem may result from the method of instruction. Maybe the summer program should focus on these types of issues."

"Additionally, our students need to be acquainted with grant writing, interpretation of regulations and program management so they can best utilize the special supplementing funds available to Indian children (Title IV, Johnson O'Malley) for their education."

"Just as you need to train a teacher how to use a film projector, ITEP needs to train Indian teachers with additional specialized skills for addressing the needs of Indians. It's a discourtesy to the child, the teacher, and the institution, not to." Continued

~~CETA~~ INDIAN MAN POWER



TCIDC, Inc. CETA YOUTH PGM.
by Lois Klokkevold

Tri-County Indian Development Council CETA Youth Program employees in Weitchpec and Pecwan areas were busy during the hot summer 'vacation' months, cleaning brush from cemeteries, traditional ceremonial grounds, and the homes of senior citizens. They also cut wood, repaired fences, and cleaned dump sites.

The young workers offered a host of positive suggestions for next



I. T. E. P.

"All ITEP graduates should know the difference between Indian education and Euro-American schooling for Indians. Indian education is a systematic, deliberate, and sustained process that goes on today within the Indian community. This is one of the reasons there are still Indians today. This Indian Education process can be complementary to schooling but to date these two systems have been in opposition. Consequently, few persons look at Indian Education as legitimate process.

"Of course we can't do all this in just one summer. But, we can begin."



Indian Education Project Starts in High Schools

by Linda Villatore

Continued classes will see some new additions to their regular programs this year. The Indian Career Education Project, better known as I.C.E. project will provide supplemental vocational, academic, personal and family counseling to 300 American Indian high school students in Humboldt, Del Norte and Siskiyou Counties.

In addition, I.C.E. will provide a comprehensive in service training program for the high school staff in areas such as Native American cultural differences, bicultural teaching and counseling methods.

Craig Ervin, Yurok, one of the new counselors for I.C.E. when asked about specific counseling goals said, "we're helping to give students self-identity pride in their heritage. I don't think you can separate Indian Education from non-Indian education, it builds self-esteem."

The project will work within the five secondary schools having the largest Indian enrollment in the Tri-County area, and will coordinate with existing Indian Education programs in those schools.

In addition, the project will provide educational and employment services for 45 individuals. These services will be provided through coordination with Tri-County's CETA program and Humboldt State University Indian Teacher Education Project.

Ervin, interviewed at the I.C.E. headquarters in the Tri-County offices in Eureka said, "I think this program is unique. Instead of being self-oriented we're out to help all other Indian Educational organizations and maybe do a better job together. We also work with parent committees who are elected and with other Indian programs. I really believe we can get a better rapport that way.

The I.C.E. project is funded by the Department of Health Education and Welfare, through the Indian Education Act Title IV part B.

Mark Mellon (Hupa), Project Coordinator, graduated from Humboldt State University with degrees in Business Administration, Sociology, and a M.A. in Counseling Psychology. He holds a standard Secondary Teaching Credential, a Pupil Personnel Services Credential, and various others. He has been working with Indian Education Programs since 1971 and has graduated from such a program, Indian Teacher Education Project, Humboldt. His career goals are to upgrade, develop and facilitate useful Indian Education Programs.

Craig Ervin (Yurok/Shawnee), Career Counselor, has a B.A. Degree and California Teacher Credential, and M.A. degree in Sociology. Involvement with Indian Education includes: Coordinator, teacher and counselor of various Title IV-A programs at McKinleyville High School; instructor and lecturer of Indian Culture at Humboldt State University and elementary and secondary schools in northern California.

Felix K. Pace, Career Counselor, has a B.A. degree in Economics, graduating from Yale University in 1969 and a M.A.T. degree graduating from Montclair State University, New Jersey in 1971. Special Training in Urban Education, Effective Education, Experiential Education and Environmental Education. Also Special Training in Outward Bound, NTH, Gestalt and other group training modalities, Individual, Group and Family Counseling in various Drug Prevention and Treatment Programs as well as within a variety of community-based human service organizations. One year with TCIDC as a ~~counselor~~ and recreational counselor for Central Siskiyou J.O.M. Program.

Gerald B. Crnich (Yurok), Career Counselor has a B.A. degree in Social Science from Humboldt State University, teaching credential, and experience working with young Native American people during internship with the Indian Teacher Education Project (HSU). Varied work experience from ranch hand to equipment operator.

The ads are being run free in gratitude for the Kam jackets donated to the Tri-County Skins."

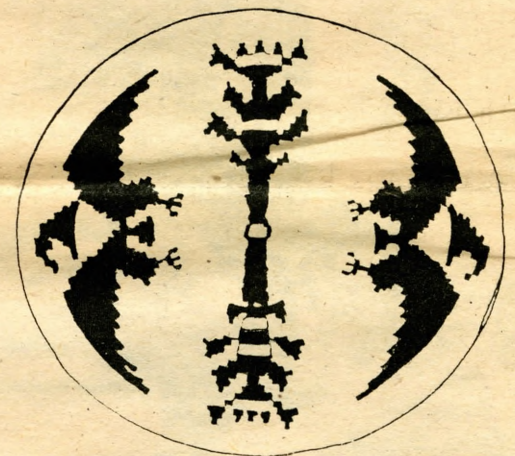
Editor

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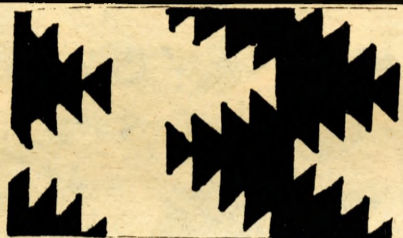
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needed article
subject title

This is the continuation of last month's article by Henry Sockbeson Attorney for C.I.L.S.



The reason the President extended the Hoopa square so as to include the Klamath River Reservation was because Congress had authorized him to create only four reservations under the 1864 Act. The President had used up his authority to create or confirm the existence of the Klamath River Reservation when he created the Hoopa Valley Reservation and three other reservations. Under the 1864 Act then, the President had to expand the Hoopa Valley Reservation to include the Klamath River Reservation rather than simply confirming the Klamath River Reservation.

If the President had managed to clear up the exact status of the Klamath River Reservation in 1861 then the Congress, in 1892, succeeded in once again clouding up the status of the lower twenty.

In 1892 Congress passed an Act which declared that "all of the lands embraced in what was the Klamath River Reservation...are hereby declared to be subject to settlement, entry, and purchase under the laws of the U.S. granting homestead rights..."

This act provided the means by which much of the land on the lower twenty miles of the Klamath was taken out of trust status and placed in non-Indian ownership. It is important to remember that even though the 1892 Act effectively allowed for much of the Reservation land to pass into ownership by non-Indians, it did not expressly provide for the termination of the lower twenty mile portion of the Hoopa Valley Reservation. Everyone, except the Indians, assumed that the 1892 Act extinguished all Indian rights on the lower twenty.

FISHING RIGHTS

This prevailing assumption continued up until 1973 when the United States Supreme Court decided the Mattz v. Arnett case. In this landmark decision in which C.I.L.S. represented the plaintiff, Raymond Mattz, the court held that the 1892 Act which opened the lower twenty mile portion to settlement had not extinguished its status as an Indian Reservation. The Supreme Court in Mattz v. Arnett left open the question as to what hunting and fishing or other rights went along with the continued reservation status of the lower twenty. A partial answer to this question was supplied in a state court proceeding titled Arnett v. 5 Gill Nets.

In the Arnett v. 5 Gill Nets case the issue was whether or not the state of California had any authority to regulate Indian gill netting activity on the lower twenty.

The state argued that Public Law 280, granted the state the right to regulate fishing rights. Public Law 280, however, has a clause which states that it may not be used to: deprive any Indian or any Indian tribe, band or community of any right, privilege, or immunity afforded under federal treaty, agreement, or statute with respect to hunting, trapping, or fishing, or the control, licensing, or regulation thereof.

The court decided that the rights of the Yuroks on the lower twenty had been recognized by the statutes which created the reservation for "Indian purposes." Because the fishing rights could be traced to a statute the above quoted clause applied and the court decided that Public Law 280 could not be interpreted as a grant of jurisdiction to the state.

The State Court of Appeals affirmed this decision of the Superior Court and the United States Supreme Court declined to review the decision. This, stated briefly, is how Yuroks on the lower twenty came to have recognized fishing rights. Since the connecting strip and the square have never been "opened for settlement," their rights to hunt and fish have not been in serious question - the right is retained.

The problem with the cases and statutes which I have outlined in this article is that none of them squarely addresses the issue of commercial fishing. The statutes which are the means through which the pre-existing right to fish has been recognized doesn't cover the issue. The statutes merely provide that the reservation was created for "Indian purposes" and Arnett v. 5 Gill Nets established that, at the very least, "subsistence" fishing is one of the "Indian purposes" for which the reservation was created.

The Arnett v. 5 Gill Nets case held that Indians of the reservation could fish for subsistence purposes. It did not determine the precise definition of what "subsistence" fishing is nor did the case preclude the possibility of "commercial" fishing. These questions must be answered by subsequent litigation.

The Federal government has taken the position that Indians of the reservation do have the right to fish commercially and has issued regulations which provide for it. The decision to allow or not to allow commercial fishing is one which should be addressed by the tribe. In the absence of a unified tribal organization, however, the Federal government has issued regulations in order to prevent the assumption of state jurisdiction.

In Arnett v. 5 Gill Nets the State of California argued that the state must regulate the fishery in order to preserve the resource. The Court stated that: "There is no evidence of substance in the record that subsistence fishing by Indians is the cause of the decrease in the Salmon runs and that (State) regulation of this fishing is the only means of solving the problem. Before the State is permitted to make inroads into subsistence fishing by Indians on their own reservation, all other conservation methods should be exhausted." at 913.

Therefore, the Court left open the possibility of State jurisdiction if the State is able to show that: 1) other conservation methods have been exhausted, and that 2) the fishery is still endangered.

If, in absence of a tribally enacted regulatory scheme, the Federal regulations are successful in providing for the necessary fish escapement (so that enough fish are able to spawn to continue a healthy cycle) then the State will be precluded from making the above two showings. The State will continue to be without jurisdiction.

Because Indian fishing rights on the Hoopa Valley Reservation are recognized pursuant to statute, and because that statute and the latter cases such as Mattz v. 5 Gill Nets have not clearly defined precisely what the limits of the fishing rights are, the exact status of Indian fishing rights is uncertain. Legal opinion, as well as the opinion in the Indian community, is mixed. The Federal government, in order to keep out State jurisdiction, has issued regulations which recognizes the right of various Indians to fish commercially. In this highly emotional and confused situation the law is unable, at least at present, to supply a clear cut answer. This article has attempted to supply information indicating where your rights have come from. Where they are going is, to a large extent, dependent on the workability of the current regulations and, ultimately, on the Indian people themselves.

California Indian Days





Northern California Indians joined together to share traditions, folklore, art and crafts, foods, tradi-

tional dance, and oral history with more than 150 Indian tribes from throughout the United States and

Canada participating in California Indian Days hosted at Cal-Expo in Sacramento. *by Lois Klokkevold*

Fishing cont'd

vities. .1) Salmon fishing is a fundamental part to religious and cultural practice of the Yurok, Hupa and Karuk Indians. a) Ceremonial fishing is a necessary prerequisite to the holding of the White Deer Skin Dance, Ceremonial Jump Dance, Skip Dance, and Brush Dance. Before a spiritual or traditional leader can conduct or call one of these important ceremonies the leader or headman must have the ability to feed all those who attend the religious or spiritual ceremony. If the spiritual leader is unable to provide a continuous meal for his guests he will not be able to conduct a ceremonial or religious event in the traditional method. Moreover if the spiritual leader cannot hold the event in the traditional fashion he cannot call a ceremony. The result then is obvious. Indian religion and culture will die. This will infact happen to the Indian people of this area if the present fishing moratorium is applied to ceremonial fishing.....b) Current law and policy - It is a basic principle and one beyond question that the First Amendment of the U.S. Constitution provides all people the right to freely engage in and express their religious beliefs. Undue or unreasonable interference with one's religion is prohibited.....Also important is the American Indian Freedom of Religion Policy recently signed by President Carter. The policy also applies to the situation on the Klamath River concerning ceremonial fishing. The policy prohibits federal agencies and regulations from interfering with traditional religious practices.

Before leaving by helicopter Andrus replied to the Delegates Policy Statement: "Regarding religious fishing for ceremonial purposes we should identify people who should fish - and not to be used for commercial purposes - then certainly you should have ceremonial fish for religious purposes. In the doorway a non-Indian male stood. He yelled over the many discontented discussions taking place in the room. "So the Salmon is more important to the government than the Indians. Fish come first." And the meeting was over. There has been no further word from Secretary of the Interior, Cecil Andrus.

That evening after Andrus' departure, Arlan Brown and Ralph Peters were arrested for fishing at the mouth of the Klamath. Immediately following their release a Fish Camp at Hoopa and another at Tish Tang were set up to demonstrate Indian fishing rights.

Duke B. Diehl
Attorney at Law
816 - 3rd St.
Eureka

Community

(Sheriff's Candidates Speak Out)

identify reporter

GENE COX

REPORTER: Do you see that your reelection would affect the Native American community?

COX: Yes I do, for the simple reason Mr. Gibson, as long as he was Chief of Police in Arcata, he never hired minorities. He never hired women and, I think that I am the forerunner in the employment of minorities in the Indian, Black, Mexican communities as well as with women.

REPORTER: Do you know offhand how many minority people you have working for you? How many Native Americans work here?

COX: We were alright in every area except Mexican. We were down low. Native American, I imagine we're one down because one woman left. She retired. But the rest of it looks satisfactory. At the present time I think there's just one Indian boy working. I have a trainee too.

REPORTER: I was wondering what the attitude of the deputies in particular, is toward the Native American community. Do you hear lots of negative statements?

COX: Oh, no, no. They're no different than anybody else. There's just a handful that cause the trouble. I'll refer to the Hoopa Reservation. There's a handful on the reservation that cause trouble. But there's a double handful at McKinleyville the whites that are always causing us the trouble there. So there's really no difference.

REPORTER: I've heard you had a Native American training program here at one time. Was it successful?

COX: Yes, it was successful. It was for three people and three went through it. Then after the grant ran out the county picked it up but they only picked it up for one position. That person is still in a training capacity which will end next month. He will be hired if he passes the exam, the written exam and the oral and physical and so on.

REPORTER: I was talking to one of the counselors at C.R. about the police academy there and learned that throughout the whole course schedule the trainees have, there's only one hour devoted to ethnic studies. I'm wondering if you feel that that's adequate given the population of Indian people in this area? And, how much influence as Sheriff do you have in changing that?

COX: No it isn't enough. And this was brought up at the advisory board committee meetings. And, to answer that question you're going to have to ask Don Peterson who is committee head. As far as my influence is concerned I only have one vote.

REPORTER: The Grand Jury report in 75-76 recommended that greater emphasis be placed on psychological and sociological training of deputies. Has there been any increase in that kind of training?

COX: The psychological end of it is referred to the personnel dept. and, the rest to the College of the Redwoods, cause that's where all our training is. The biggest majority of my personnel have A.A. degrees from C.R. A large majority also have degrees from Sacramento State, S.F. State, some even have masters degrees in police administration. As far as I know County personnel doesn't do psychological testing.

REPORTER: There have been a lot of things on T.V. lately, about police brutality. Have you even had any incidents where you've been accused of those kinds of things? Do you see that as being a big problem here?

COX: No, infact we haven't had a police brutality case in quite some time. That's another place I don't agree with everybody too. An officer is human too.

REPORTER: I would like to know what your views are on the fishing controversy.

COX: I don't think it should be abused. I've enjoyed talking to some old time Indian people on the reservation up there that told me how they used to do it in the old days. I don't think it should be abused because we don't want to run out of fish and my concern, personal concern, is what's going on with the Klamath now. How's that going to effect the Indian people up river? I don't think they're getting their fair share. At Hoopa or Orleans or Somes Bar or wherever. I think they should get their same shake as everybody else is down there. It isn't fair to them.

REPORTER: Why should the Native American population in Humboldt County vote for you?

COX: Well, I think I have proven that I can work with the Indians. I have proven that I am willing to hire minorities on my force. I don't think my opponent has demonstrated this. Not with 10 years as Chief of Police in Arcata, because he never did have a minority working for him. I think I've demonstrated I'm able to get along with other law enforcement agencies, county, state and national. I don't have any trouble getting along with the people in Southern Humboldt. Although they don't like me coming down there taking their weed. But you know they know my side of the story. We're not going to agree on a lot of things but I'm willing to set down and yak at them about it.

(cont'd)

I've been with the dept. for 25 years here. Four years and three months with Arcata. But my time with the Sheriffs office here, I was resident deputy, I worked in the jail, I worked civil, investigation, and 4 1/2 years as under-sheriff, and 12 years as sheriff. I just feel that I'm the one suited for the job. That's all there is to it.

I've been truthful, with the people in the county, with all I've been through with my alcoholism and what the Grand Jury brought against me. I've always laid it out front and I'll continue to do that. Just because I'm sheriff there's a lot of things that you could have, done. But I'm no better than anybody else. I love the people of the county and I want to help them. I don't want to be sheriff because of the prestige or the side benefits. That's not my bag. I just want to serve the people, that's all. And I'm not going to agree with them all the time. They're not going to agree with me. People are going to be mad at me. When you are in this business you can't win friends. You have some people always down your throat. But what I would say is, the next Sheriff will probably be a minority.

JAMES GIBSON

REPORTER: How will your election as Sheriff affect the Native American community?

GIBSON: One of the biggest effects with the Native American community would be the development of better rapport. Perhaps a better and mutual understanding between the Native American and law enforcement communities. I'd even add better trust. It's my feeling that the majority of the Native Americans in the community want good law enforcement protection. And, they aren't getting it equal to the rest of the county at this particular time. If we can develop this we can meet some of the other problems we have.

REPORTER: What kinds of things could you do to help develop trust between Native American and law enforcement communities?

GIBSON: A lot of it will take time. Part of it is with the adult community and part with the younger people. We need the young people to know that we are interested in them in law enforcement. And, too, encourage some of them to prepare for law enforcement careers. This has to start at an early age. We can't wait until they are adults. Their peer group pressure is to great.

REPORTER: Would you comment on special programs training Indian people for Deputy Sheriff positions?

GIBSON: One of the things we need to do is start with some of the youngsters and develop more positive attitudes toward law enforcement. The requirements are really not that great that they can't be handled without special programs. If we can get these

youngsters early enough we can avoid these special programs which are remedial to say the least.

REPORTER: While Chief of Police at Arcata did you have minorities employed in officer positions?

GIBSON: I had no Native Americans and as far as I know I didn't have any applicants. I did have spanish sir-named employed. We required two years of college and there was no space on the application indicating race. So, I really can't say there were no applicants because if somebody only had two years of high school they would have been screened out. We had no significant (5%) number of minorities within the city limits.

REPORTER: If elected Sheriff, will you be using an affirmative action plan for the advancement of minorities and women?

GIBSON: My feeling is this. I don't believe in quotas per se. I think quotas are counter productive. You spend too much time trying to balance the agency personnel and the composition of the community and you don't necessarily end up with the most competent people. Very definately there should be emphasis on the recruitment of minorities but not on quotas and numbers.

REPORTER: The police academy at College of the Redwoods has only one hour devoted to ethnic studies. Do you feel this is adequate?

GIBSON: My understanding is this hour is part of a community relations unit.

The police academy services all of California. In the past several years we've had more people coming to the academy from outside Humboldt County than those residing in the County. So for local need perhaps we need something apart and aside from the curriculum of the academy. What we need is an interdepartmental section on Native American culture and so forth.

REPORTER: Did you offer inservice training on Native American culture as Chief of Police Arcata?

GIBSON: We had inservice training in Arcata. We did not have any specifically getting into ethnic studies. One of the differences in Arcata Police Department and the Sheriffs office is that even though I required two years of college, most of my people over there (in Arcata) had bachelors degrees. Most of these degrees were taken in the social sciences, including psychology. Deputies should be given some training in the background of the people they're servicing so they have a better understanding and can better relate in face to face communication.

REPORTER: Did you have police brutality accusations in your dept. while Chief of Police at Arcata?

GIBSON: I had a very minimal number of complaints. All complaints we had we were able to resolve by sitting down with all persons involved and

asking "O.K., what happened and why." While I was with the City of Arcata we never had a case go against us for police misconduct. Not that nobody ever gets out of line--everybody's human.

REPORTER: Would you comment on the fishing controversy?

GIBSON: The solution doesn't fall within the realm of the Sheriff's Dept. One of the primary responsibilities of the Sheriff is to insure the rights of all people. In this case not even Indian people are in agreement about what these rights are. From the Sheriffs depts. standpoint this is a type of situation that has to be settled either through legislative or judicial action. Because of the nature of my job I'd have to enforce that action. We have a primary duty to prevent violations of the law. But if you have situations where somebody says I'm going to do it is to do it and get caught for it. If it's done strictly as a test, whatever you can do to reduce the risk of violence, which always accompanies an arrest, you should do.

REPORTER: Why should the Native American population in Humboldt County vote you for Sheriff?

GIBSON: What they want is good and fair law enforcement. I don't think they have received this over the past years. I feel I can give it to them. I know one thing, I'll break my back trying. In terms of attitudes and attempting to develop attitudes, I can certainly generate some improvement.

We would like to thank both Mr. Gibson and Sheriff Gene Cox for their candidness. Don't forget to vote Tuesday, November 7th.

HHHHHHHHHH

**Success to
Indian News
Phil Nicklas Eureka**

**Pauls Chapel
of the
Redwoods**

**P.C. SACCHI
ARCATA**

People in the Community

Dedicated Volunteer Sylvia White

by Lois Klokkevold

Successful community leaders, those people who volunteer their time, experience and resources to insure progressive corporation and community growth, share common qualities of commitment.

One such dynamic individual is Mrs. Sylvia White of Orick. Her dedication to Indian people, communities, agencies, and educational enhancement began early in her childhood while accompanying her mother to local meetings. Today it is evidenced in her effective participation in both local and state-wide Indian affairs.

At age 19, Mrs. White became active in the Del Norte Indian Welfare Association. She later helped organize and is still very active in Howonquet Community Association, Indian Action Council, and Tri-County Indian Development Council, where she serves on the Board of Directors and for two years has been Board secretary. She is an elected delegate to Inter-Tribal Council for Area One which includes 6 northern counties, and is volunteer secretary as well as Board member to Northwestern Indian Cemetery Protective Association.

Mrs. White's community involvement also reaches into traditionally non-Indian organizations as well. She has been active as a School Board member, Election Board member, secretary for the local Grange in Orick, and for two years served as President to Orick's Chamber of Commerce.

Besides these diverse expressions of her commitment to the community, Mrs. White expresses interest in the progressive education of young people. When employed as secretary for Hoopa Tribal Council in 1957 she initiated a vocational program thru Hoopa High School providing an alternative educational tool offering high school students practical work experience to supplement their business courses. Mrs. White comments on the program: "The students loved it. They were no longer just in the classroom. They were working for a professional organization. Getting real work experience. They learned a lot about professional relationships. And, they dressed very professionally. It worked out well for everybody involved. It was a very successful program."



Robley Schwenk: The Man and His Visions



by Linda Villatore

Born and raised in Requa, a graduate of Del Norte High School, Robley attended both Long Beach and Humboldt Universities. He was also able to attend printing school in Los Angeles through a grant from the B.I.A.

Deeply interested in this community, Robley has devoted much of his time to community service activities along the Klamath River. A man who loves to fish, Robley stated during a recent interview in Requa that he remembers as a child hearing his uncles talk about what was happening to Indian people. (Loss of self esteem and all of their environment). "I've lived here all my life," he said, "I see the same things happening right now."

His involvement in community service activities includes being a Program Planner through CETA for the Requa Indian Community Association. He helped to set up the water system for Requa Indian Health Services, after serving on the health board for the Trinidad community when it got started.

He has been involved in housing projects and currently is volunteering his services as 1st vice president of the Klamath River Indian Wildlife Conservation Association, Walter Lara the president. The association was formed to deal with the fishing situation, to help regulate government intervention concerning Indian fishing rights. "We wanted to see the regulations more suited to the river situation and fishing practices of the Indian people who live along the river. We were successful in getting the fishing extended from two nights to five nights per week.

"I see so many things that need to be done here," he stated. "I believe that the Indians should set up a traditional type governing body and set up standards ourselves. I don't know what other people want, I'd like to know what they think."

"For instance", he stated, "if we had a responsive government body we could license activities on the river. Tourism for example could be a resource for the Indian people, we could have health programs, reforestation and fish hatcheries in the future."

Community Events

Weitchpec Garbage Draws Attention and Hogs

by Peter Nix

Community complaints, in the Weitchpec area concerning illegal dumping of garbage on Johnson Road, initiated a meeting attended by representatives of the U.S. Forest Service, Humboldt County Health Department, Humboldt County Department of Public Works, B.I.A., California Department of Forestry and Tri-County.

Besides being a community eyesore the garbage site poses a potential health problem. Hogs owned by area residents are attracted to the decaying refuse and are later slaughtered for food.

The dumping area is also a fire and traffic hazard. On July 26, 1978, a U.S. Forest Service fire truck from Six Rivers National Forest went over a 300 foot embankment killing three people and leaving two others in critical condition. The truck was responding to a fire at this dumpsite.

At the mid-August meeting John Murray of the Humboldt County Department of Public Works said the first step would be to locate a suitable alternative site, meeting various zoning requirements and restrictions for environmental impact standards and geological criteria to avert potential land erosion. He said money is available from the county to purchase a site.

Murray stated a similar container site at Orleans would cost \$54,000, and, because of distance it would cost \$250 per load to have garbage hauled to the County Dump.

Another alternative is to obtain a land-fill site which would require a land allocation from the U.S. Forest Service since they own most parcels of flat land large enough for a land-fill garbage operation. However, a previously operated land-fill dumping site located on U.S. Forest Service property was closed because of Forest Service Policy.

Murray commented that the County is in no way obligated to furnish garbage services but assumes the responsibility in certain cases.

County Garbage service is not provided to Bridgeville, Kneeland, Dinsmore or Harris.

Additionally, the site threatens to pollute the Klamath River since the creek near the dump, which is a tributary of the Klamath River, runs thru the dumpsite.

Slo-Pitch Tourney in Hoopa

The Tri-County Skins would like to give special thanks to the following businesses and organizations for donating trophies to the winning baseball team last month.

- The Hoopa Timber Corporation
- Guarantee Auto
- Pierson Building Supply
- Gene Roe Pontiac

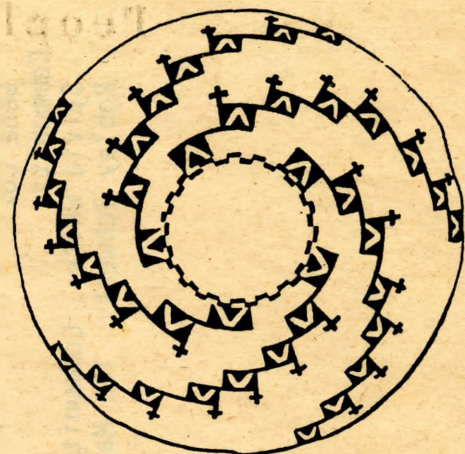
ART FORMS

Book Review *- need by line*

The Land of the Grasshopper Song, Mary Ellicot and Arnold and Mabel Reed, Schooner Features, P. O. Box 491, Eureka Ca 95501.

This book tells of two young women's adventures as they travel among Indians of the Klamath River in 1908-09. The title of the book was derived from a story told by medicine man, I-ees Steve, who said: "I go sing Grasshopper Song."

Long time ago it rain an rain.
 You can't see no river just mist.
 By an by, Grasshopper he come out.
 He walk down by river
 But ain't no river. Just mist.
 It rain an rain.
 Grasshopper he sit by river and
 sing his song.
 He say ai ai ai ai ai
 Then he say - Puff -
 Then he blow like this
 Mist, he break up and go downriver.
 Rain, he go way - Sun, he shine.
 Grasshopper, he go back and he say
 When mist become on river
 and Sun, he don't shine
 and Rain, he rain an rain
 everybody sing my song and say
 Puff
 Then Mist, he go downriver
 and Sun he shine
 and Rain, he don't rain no
 more



Basket Designs



Indian Art Show A Success

by Lois Klokkevold

On August 1, 1978, Tri-County Indian Development Council, Inc. hosted an Open House and Art Show in their new offices located at 324 "F" Street in downtown Eureka.

More than 50 people were served refreshments during the Open House and an additional 25 people viewed and purchased art pieces of local Indian artists during the week-long art exhibit.

Participating artists included:

- Ivye Hitchcock Ortinier
- Geroge Blake
- Brian Tripp
- Vern Korb
- David Ipinia
- Vera Ryerson
- Mark Garcia
- Jerry Stewart
- M. Kat Stevens
- Stuart Foster
- Gail Stewart
- Lance Archambeau

"Achauh Tik"

by: Dolly Tripp

Our Fata Wenan
 Our Medicine Man
 Calls him Grey Squirrels Hand

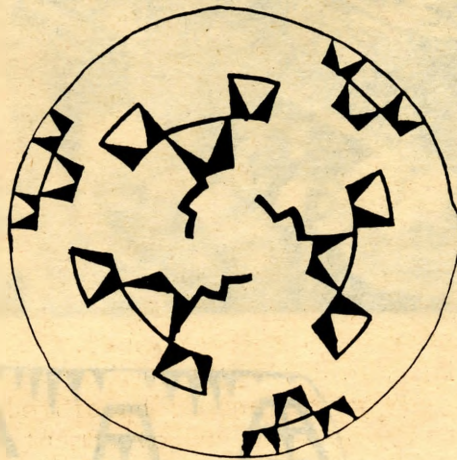
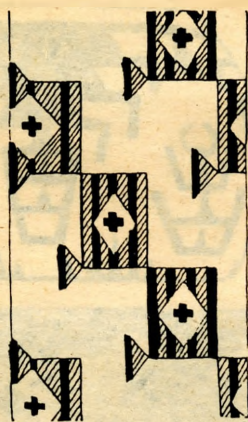
Who is this little boy
 whose skin is brown like Mother
 Earth, his eyes as dark as
 night, and his long auburn
 hair the color of bark from
 a redwood tree.

He is my son
 Proud of his father's Brush Dance
 Songs
 Proud of his uncle's Jump In The
 Middle
 Proud of his grandmas'
 who teach him respect
 Proud of his grandpa's words of
 Wisdom....

As I look at him
 I see faces of the past
 Faces of dignity and pride, Faces
 of concern and survival....

Ah, I feel good---
 the blood of generations
 that took care of Mother Earth
 flows through this little Karuk
 boy of mine.

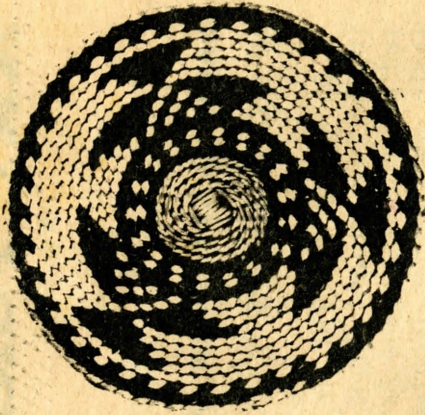
There is no fear of no survival.
 He is learning his Indian Ways....



The women lived and taught school at the Kot-e-meen rancheria near Somesbar. The following passage describes their experience teaching:

"With an elementary treatise sent us by Mr. Kyselka, my classes are now studying geography. When you are teaching geography, something to guide your own footsteps is a great comfort. It also gives wide range to the imagination. I hold up a map and put my finger on a spot. Then I ride high, wide, and handsome. Geography, history, and legend all flow from my lips. The only difficulty is that the more I tell of the history and traditions of the whites, the more I question whether they are fit subjects on which to instruct the Indians. The Kot-e-meen class was so shocked by what I told them of ancient Rome that I was very much discomforted. Lewis Hilding, aged twelve, wept over the story of Little Red Riding Hood and kept saying in a trembling voice, "But the old woman. The wolf got the old woman."

"After the quiet, peaceful life we lead here on the Rivers, with only an occasional panther and a few shootings and knifings at the Forks of Salmos, conventional history is really too bloody. It looks as though we should have to suppress a large part of it."



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 Reporter: Lois Donaghey Klokkevold

We are looking for a name for our newspaper which people can really identify with. If you have a suggestion, please write to us and we will be happy to consider it.

This Issue *← CAPS*

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 Robley Schwenk: The Man and His Visions

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