

«INDIAN NEWS»

*Serving the Native American
of Northern California*

Dec. 11

Eureka



**Photos inside
Dewey Stages
War Dance**

INDIAN NEWS

Message from Washington

A MESSAGE

TO: THE HOOPA & YUROK PEOPLE OF
THE HOOPA VALLEY INDIAN RESER-
VATION

FROM: Assistant Secretary
Indian Affairs

The purpose of this message is to indicate to you, the Hoopa and Yurok people, a course of action which I propose to take in order to resolve the dispute over the use and benefit of the Hoopa Valley Reservation and remove the impediments to self-determination by Indian people in its management.

In view of the Department of the Interior's responsibilities regarding the people and resources of the Reservation, I recently directed my staff to take a fresh look at the entire history of the matter, including the past practices and policies of the Department. On the basis of this study, certain conclusions have been reached which point to a definite course of action. I know that you share my hope that this will result in a just resolution of the longstanding conflict and in the fair and proper use of the resources of the Reservation.

COURT ACTION

As you know, the Hoopa Valley Indian Reservation was established for Indian purposes by Executive Orders authorized by an Act of Congress. The Executive Order of 1891 established its present boundaries. In 1958, the Solicitor's Office of the Interior Department advised the Bureau of Indian Affairs that the Square was separate from the Extension and that the Hoopa Valley Tribe was entitled to exclusive use of and benefits from Reservation resources from the Square. However, in 1973, the Court of Claims in Jessie Short, et al v. United States decided that the Square and Extension were one Indian Reservation. In 1974, the Supreme Court declined to review the Court of Claims decision.

The fresh assessment of the overall controversy has focused attention on the obligations of the Department of the Interior in this matter, given the fact that the Reservation is subject to the administration of the Secretary of the Interior for Indian purposes. One of these obligations is for the Secretary to remove all doubt about who is entitled to use and benefit from the Reservation and to formally designate the Indian beneficiaries. It is my intention to designate the Hoopa Valley Tribe and the Yurok Tribe as the Indians of the Reservation who are entitled to use and benefit from the Reservation and its resources.

MANAGE ASSETS

The membership of the Hoopa Tribe is known. The membership of the Yurok Tribe is yet to be established, and membership standards and criteria have yet to be developed and announced. To the extent possible the membership of the Yurok Tribe will be constructed along lines similar to those used during the construction of the membership of the Hoopa Tribe, with the result that members of both Tribes will include some Indian people who are not necessarily of Hoopa or Yurok blood.

In the future, the Department of the Interior will deal and work with each Tribe and its governing body as separate entities on matters of exclusive concern to each. In the case of the Hoopa Tribe this means that certain of their current constitutional powers relating to management of Reservation assets will be limited and their constitution should be amended accordingly.

However, since both Tribes are entitled to share in the Reservation assets, a mutually agreeable arrangement will necessarily be developed for managing these assets and otherwise dealing with the range of matters affecting the Reservation as a whole. Until such time as a Reservation-wide management and coordination body or similar organization can be established, it is necessary for the Department of the Interior through my office to assume complete management of the Reservation assets on behalf of both Tribes. In so doing, a temporary moratorium is placed on all per capita payments as of February 1, 1979.

The first step is establishing a Reservation-wide management and coordination body is the organization of the Yurok Tribe. So that this may occur, I have directed that work begin immediately on a Yurok voters list and that the Yurok voters shall be accorded the opportunity to nominate and select an interim Yurok Committee. The Department will deal and work with this Committee under a temporary grant of authority so that as soon as possible they might avail themselves of those benefits afforded to Indian tribes. However, we foresee that the Committee's primary responsibility will be to draft a proposed Yurok Tribal constitution. This document would then be placed before the Yurok people for their adoption or rejection in an election called for that purpose by the Secretary of the Interior. Once the Yurok Tribe is formally organized and functioning in accordance with its governing document, its membership roll may be certified. After certification of the roll, I will make trust funds available for the use of the Yurok Tribe which have been set aside since 1974. Subject to the usual Secretarial approval, these funds may be used for per capita payments or other purposes, as the Yurok Tribe may determine.

The present 70%/30% split of Reservation trust income will continue until February 1, 1979, when a single Reservation account will be established. When the Reservation-wide body is formally established, it will determine, under this general trust authority of the Secretary, the use of funds flowing into this account. Until this Reservation-wide body is established, only the amount necessary for essential organizational and administrative purposes of the Tribes will be made available in amounts approved by the Secretary. No per capita payments will be made from this account until the Reservation-wide body is established.

This course of action is consistent with my commitment to the people of the Hoopa Valley Indian Reservation to do all within my power to assist you in your attainment of self-determination goals and responsibilities. It embodies the indispensable first steps toward the realization of self-determination on the Hoopa Valley Reservation.

Forrest J. Gerrard
Assistant Secretary
Indian Affairs

KAROK - BIA MEETING

by: James Bergeson
Nov 7 Hoopa

For the first time in over 100 years members of the Karok Indian Tribe of California held formal discussions with authorized agents of the federal government. Mr. John Myers of the Tribal Government Services Office of the Bureau of Indian Affairs in Washington, D.C. met with leaders of the Karok Tribe at the BIA Agency in Hoopa, California on November 7 and attended an open meeting for the general membership of the Tribe in Happy Camp on November 8. The principal topic of discussion at both meetings was the potential for official federal recognition of the Tribe by the Bureau of Indian Affairs.

FEDERAL RECOGNITION

Although the existence of the Karok Tribe has long been recognized and taken for granted on the local level, federal recognition (as authorized under federal legislation) can only be granted upon approval by the Secretary of the Interior. Although some tribal members now receive services through the local BIA Agency, federal recognition will make the Tribe as a whole eligible for certain benefits from the government including housing, health care, economic development activities, etc. Federal recognition will also help the Karok Tribe in asserting its sovereign aboriginal rights--fishing and hunting as well as the formation of a Reservation.

The meeting in Happy Camp was attended by a representative gathering of 100 Karok Indians, all of whom agreed that federal recognition was a worthwhile goal for the Tribe to pursue. Mr. Myers answered questions from the audience and recommended strategies to make this goal a reality. The initial step in this process will be the drafting of a Tribal Constitution to be voted on by the entire membership of the Tribe, according to voting rolls that the BIA would provide. The general consensus of all in attendance was that as many members as possible should have their input into the drafting process since the decisions made during this time will have a significant impact on the future of the Tribe as a whole, as well as its individual members.

In a strong show of solidarity, the members present at the Happy Camp meeting voted unanimously to endorse the following statement of unity.

STATEMENT OF UNITY

The Karok Tribe of California has since aboriginal times been of a single language and culture. The Karoks all lived at peace with their neighbors and in harmony with nature, whose bounteous splendor fulfilled all our worldly needs.

With the coming of the White Man in the mid-nineteenth century, the delicate balance between Indian and nature was upset. The destruction of the villages and the murder of Indian people began the gradual decline of traditional Karok society. This injustice was encouraged by the failure of the Federal Government to create a Karok reservation as they promised in the treaty of 1851.

Despite these outrages, the Karok Tribe has not disbanded. Our members know that we are Karok Indians. We have maintained our identity as a Tribe and our ties with our ancestral homeland. Karoks all identify themselves with the sacred site of Kotimin--the Center of the World. Our traditional religious ceremonies have been performed on this spot until this very day.

The Karok Tribe is a large Tribe, a strong Tribe; we want all our members to join with us now as we attempt to secure our sovereign rights, which are ours by virtue of our existence as an Indian Tribe. We ask that the BIA immediately grant us official recognition (as authorized by the Secretary of Interior) as a Tribe and to provide funds to assist in enrolling our Membership to the mutual satisfaction of all concerned parties.

* * * * *

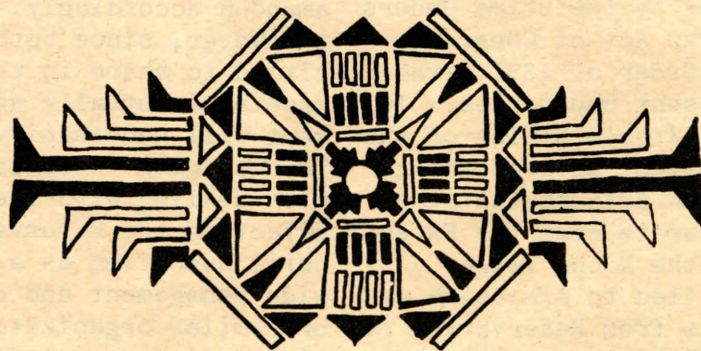
It is anticipated that the Constitution will be drafted by an Executive Committee elected from the membership of the three Councils. Elections of Committee members are tentatively scheduled to take place in January 1979, with the Constitution to be prepared shortly thereafter. The support of all Karok Indians is need to make this goal a long overdue reality. Please help by making your voice known.

All Native Americans of Karok Indian descent are encouraged to establish tribal relations by contacting members of their family or community. Karoks desiring to participate in the drafting process are strongly urged to apply for membership with one of the three existing tribal organizations:

Orleans Karok Council
P.O. Box 265
Orleans, CA 95556
(916) 627-3297

Happy Camp Karok Council
P.O. Box 716
Happy Camp, CA 96039
(916) 493-2773

Siskiyou County Indian Association
P.O. Box 447
Yreka, CA 96097
(916) 842-1330





CR CAN MAKE THE DIFFERENCE

COLLEGE OF THE REDWOODS

Tompkins Hill Rd [8 Mi. S. of Eureka] Eureka, CA 95501, Phone 443-8411

WINTER 1979

ADMISSION PROCEDURES

REQUIREMENTS FOR ENROLLMENT

1. WHO MAY ATTEND COLLEGE OF THE REDWOODS?
Any student who is a high school graduate or 18 years of age or older or has a high school certificate of proficiency.
2. MUST I SEE A COUNSELOR BEFORE REGISTERING?
All students are encouraged to consult with a counselor in order to effectively plan their program. However, students may begin taking classes at College of the Redwoods without having seen a counselor.

Native American Studies

The Native American Studies program under the Humanities Division at College of the Redwoods offers its participants the opportunity to pursue the study of Native American cultures, contributions, and history.

Lakota (a people), Asceola (a Patriot leader), and Indian Removal (a tragic historical event) - these topics, along with many others, will

be discussed in NAS 1C. This course is concerned with the years 1830 to 1890, a time of immeasurable significance for Indian people as the west was "won" and the "wilderness" conquered by white Americans.

For a view of native peoples today, the Native American Studies program offers Contemporary Indian Affairs, NAS 2B. This exciting course provides a comprehensive overview of the issue of immediate concern to Indian people all over the United States. Including in the topics of concern are the Bureau of Indian Affairs, the Public Health Service, hunting, fishing, land and water rights.

For those who would like a background in Native American culture, the program offers Introduction to Native American Studies, NASIA. Emphasis is placed on the native people and historical sites of local area by way of off-campus field trips.

If you ever have wanted the chance to learn a native language, take the opportunity to do so at the Klamath-Trinity Branch Campus. The Native American Studies program offers instruction in the Yurok, Tolowa, and Hupa languages.

There are approximately 800,000 Indian people in the United States and 69,000 of these live in California. Fifteen thousand Indian people are residents of Humboldt County. The Indians of the northcoast share a tradition steeped in antiquity and possess a deep love of their land. With our appreciation to many local Native Americans, College of the Redwoods offers courses in traditional food preparation on the main campus, and jewelry, clothing, and pottery at the Klamath-Trinity Branch.

VARIETY

Career preparation, in-service training, certificate programs, A.A. Degree curricula, transfer education and community interest courses are among the variety of instructional programs offered through College of the Redwoods. More detailed information and course descriptions may be found in the CR catalog which is available at the Bookstore.

Feel free to contact the instructional divisions (Business, Nutrition, Creative Arts, Health Occupations, Health, P.E. and Recreation, Humanities, Public Services, Sciences, Science, and Vocational Technical) or the Office of Instruction for further information concerning educational opportunities at College of the Redwoods.

HIGH SCHOOL STUDENTS GET COLLEGE CREDIT

High school students can get an early start toward their college studies with advanced placement at College of the Redwoods. With permission of their parents and authorization from their high school principals, juniors and seniors in high school may take up to two classes, not to exceed 8 units, at College of the Redwoods.

This program is available at College of the Redwoods main campus or any of the five branch campuses which are located at Crescent City, McKinleyville, Hoopa, Miranda and Fort Bragg-Mendocino.

Interested students should obtain a special form from their high school principal, fill it out, and present it during regular registration at College of the Redwoods.

EASY TO REGISTER

3. HOW DO I ENROLL IN A CLASS?
It's as simple as A.B. or C.
- A. Pre-registration
All students who wish to pre-register for Winter Quarter must mail or return to Admissions Office the completed registration packets prior to November 29, 1978.
- B. General Registration on campus
All students who did not pre-register may register by alphabet on January 2, 1979 (Cafeteria and Library; as follows:
F-L - 8 a.m. - 10 a.m.
M-R - 10 a.m. - 12 noon
S-Z - 12 noon - 2 p.m.
A-E - 2 p.m. - 4 p.m.
A-Z - 7 p.m. - 9 p.m.
- C. Late Registration
Will be held in the Gymnasium through January 11, 1979, for day, evening and local branch classes.

C/R

CLASSES BEGIN — January 4

REPRINTED COURTESY OF COLLEGE OF THE REDWOODS (WINTER 1979, CLASS SCHEDULE)

STATE SEEKS INDIAN COORDINATOR

Sacramento

The Governor's Office of Planning and Research announced the creation of a special committee to help the Office select a new American Indian Coordinator.

The position of American Indian Coordinator, was created by Governor Brown in 1976. Its purpose is to coordinate all of the various programs in state government that have anything to do with California Indians -- and to make those programs more effective and more responsive. Those programs range from health to housing, from education to land use planning. No such position ever existed in state government before. As a result, Indian programs were scattered and poorly funded. The American Indian Coordinator is working for maximum delivery to Indians in each of these areas.

The screening committee is made up of California Indians from tribal governments and urban areas who are knowledgeable in Indian health, education and employment issues. The committee will interview applicants and recommend final candidates to the Office of Planning and Research.

The following are named to the screening committee:

Carol Bowen of Riverside

Ms. Bowen, a Wintun Indian from Northern California, is an elementary school teacher in Riverside County. She is currently the president of the California Indian Education Association, a member of the Riverside Indian Studies Advisory Board, and a member of the Corona-Norco Teachers Association. She received her B.A. degree in Education from Bacone College in Muskogee, Oklahoma.

Ben Charley, Jr. of Sacramento

Charley, a Mono/Yokut Indian from Central California, is a program coordinator for the California Indian Manpower Consortium. He is currently a member of the executive board of the Inter-Tribal Council of California and vice-chairman of the executive board of the Sacramento Indian center. He is also a former board member of the Fresno American Indian Council.

Alec S. Garfield of Porterville

Garfield is the chairman of the Tule River Tribal Council, one of the largest Indian reservations in the State. He is also the president of the California Tribal Chairman's Association and is on the board of directors of the National Tribal Chairman's Association. Garfield is the former vice president of the board of directors of the Tulare County Community Action Agency and a former board member of California Indian Legal Services.



Julian Lang of Santa Rosa

Lang, a Karok Indian from Northern California, is currently the executive director of the Santa Rosa Indian Center. He is also the chairman of the board of directors of the Sonoma County Indian Health Project; vice-chairman of the California Rural Indian Health Board; and a member of the Inter-Tribal Council of California. He received a A.A. degree from the College of the Redwoods and attended U.C.L.A.

Kathy Martinez of Sacramento

Ms. Martinez, a member of the Pit River Indian Tribe of Northern California, is an analyst for the Appeals Division of the State Personnel Board. She is currently a member of the board of directors of the California Coalition for American Indian Women, the California United Indian Council and the Sacramento Indian Center. She is also a member of the California Indian Education Association and the Indian State Employees Association.

Edward Olivas of Sylmar

Olivas is the chairman of the Santa Ynez Indian Reservation in Santa Barbara County. He is presently the executive director of the Santa Barbara Urban Indian Health Project and the board chairman of the California Urban Indian Health Council. Olivas has also served on advisory boards for the Los Angeles Indian Center and the Bureau of Indian Affairs. He is the former Director of the Joint Venture Project, a community service agency in San Fernando.

Christopher H. Peters of Eureka

Peters, a Yurok/Karok Indian from Northern California, is currently the manager of the Tri-County Indian Development Council. The council is a non-profit community service organization which delivers training, employment, recreation and education services to Indian people in Humboldt, Del Norte, and Siskiyou Counties. He is a member of the California Indian Education Association and a member of the board of California Indian Legal Services. Peters received his B.A. at the University of California at Davis in Native American Studies and his M.A. from Stanford in Counseling Psychology.

Banning V. Taylor of Warners Springs

Taylor, a cattle rancher in Warner Springs, has been the chairman of the Los Coyotes Band of Mission Indians for 26 years. He is also on the executive board of the Southern California Tribal Chairman's Association; a member of the National Tribal Chairman's Association.

For more information contact:

Deni Greene at (916) 322-2318
Kent Stoddard at (916) 322-3170

Natural Resources

Humboldt State University

Since 1974, the Native American Career Education in Natural Resources Program at Humboldt State University has sought to correct the long standing shortage of Native American professionals in the natural resources career field. The Program offers both the B.S. and Masters degrees in Fisheries, Forestry, Oceanography, Range Management, Resource Planning/ Interpretation, Wildlife and Watershed Management.

While directed towards the Native American student, the program is an integral part of the University's School of Natural Resources. By combining the Native American perspective with the natural resources curriculum, a graduate should be uniquely prepared for a rewarding and satisfying career.

David Jackson, Director of NACENR since September of this year is Ojibway/Ottawa and Potawatomie. He grew up on several reservations including: Navajo, Flathead, Klamath, Oglala Sioux and Western Washington Agency. David attended the University of Montana, Missoula (Piano Major), University of Arizona (Sociology/Anthropology) and the University of Washington graduating in 1977 with a B.S. in Cultural and Environmental Interpretation from the Colleges of Forest Resources and Arts and Sciences.

Seasonal employment was one important factor in stimulating and maintaining his interest in natural resources.

Director's Statement on the NACENR Program

"As we enter another period of renewed attacks on Indian natural resources it has become even more critical for Indians to be in positions of responsibility in maintaining, utilizing, preserving and defending these resources from the many political attacks as non-Indians seek to gain control of Indian Natural Resources. The NACENR Program is set up primarily to fill-the-gap-in-training-Indian-people-with professional degrees in natural resource management. Beyond that the program really aims to help the individual student develop and attain his/her own personal goals in the area of natural resources. This can be a career in Tribal resource management, BIA, other Federal and State Agencies, private companies, and other organizations dealing with the politics of natural resources.

The spectrum of career and employment possibilities is wide and the program is flexible, thus the serious student can expect to be able to come away with something he/she can use to help start a career. Of course, the Degree and the first job are only the beginning. It will still take time and effort to develop a truly first rate and competent natural resources professional. The opportunities are there for people willing to develop their interests in natural resources.



Fish

Orleans

Everyone is invited to a Potluck Dinner at the Orleans Community Center on the Orleans Karok Reservation on Saturday, December 16, 1978 at 4:00 p.m.

Dr. Wallace Heath, President of the American Indian Development Association will present a color slide show on Lummi Fish Hatchery and other types of programs in 'Indian Country'. Discussion will follow.

Donations are needed for Salmon and Deermeat.

The Karoks will challenge Hupas and Yuroks to Indian Card Game!

For more information call (916) 627-3297, Orell Hillman, Chairman.



David Jackson

Cooperative Education

In addition to the regular natural resources program, NACENR offers the following:

Native American Perspectives in Natural Resources

Native American Water Rights

Native American Fishing and Wildlife Rights

Traditional Cultural and Environment

Introduction to Indian Law

They strongly suggest that high school students interested in attending H.S.U. and this program have a strong math and science background and have taken courses in Algebra, Biology, Chemistry and Physics.

The Cooperative Education portion of the NACENR Program integrates practical work experience with schooling. The student is able to earn academic credit for supervised work experiences with State, Federal and Private agencies.

It makes finding work part of the educational experience.

The potential for relationship between Native Americans, natural resources and employment is unlimited.

For more information contact:

NACENR

McMahon House #80

Humboldt State University

Arcata, CA 95521

(707) 826-4994

E.O.P.S. BRIDGES



College of the Redwoods

The Extended Opportunity Programs and Services (E.O.P.S.) is a special counseling service, for minority and economically disadvantaged students who wish to enter California Community Colleges.

The local program at College of the Redwoods is healthy and active. Designed to encourage the enrollment of students who, for reasons of social or family background have been afraid to pursue higher education, the program draws students from all races and many nationalities. The program provides a vehicle for these people to enter the Community College system and helps break down the barriers to education such as language, economics and culture. This allows them to obtain the training which leads to gainful employment and helps break the cycle of poverty.

Students are referred by welfare and minority service agencies, High Schools, drug abuse counselors as well as by word of mouth.

Services provided by E.O.P.S. at C/R include: 1) Help with the Admissions process, 2) Financial Aid Counseling, 3) Direct E.O.P.S. grants and loans, 4) Free tutoring, 5) Peer Counseling, 6) Free Service Orientation Program, 7) Typing Service, 8) Work-Study Employment Assistance and 9) Free Testing Services.

GRANTS

A typical grant for an Indian student for one year ranges between \$1200-\$1500.

In addition to the access E.O.P.S. provides to already existing programs on campus, it keeps track of each of its participants on a regular weekly, monthly and yearly basis.

"The college looks to me like a father to these guys," said Joe Giovannetti, E.O.P.S. Director as we sat talking on the porch of this office. "We make sure the high schools send their grades, we go over financial responsibilities. If they go out and get drunk we call them on it. Once we take them into the program, it's like a support group. Nobody wants to admit that they have any concerns, we try to get it together, and to take care of it.



Director-- Joe Giovannetti



We're looking at ways to make these things work better in the humanities. We're working now in the area of communications. Most Native Americans don't like to speak. We are looking to explain and breakdown those barriers. In the Sciences we're getting them some of the concepts, but not letting them become overwhelming. Through the close ties with the counseling staff in the College we keep track of each student's progress throughout the quarter.

It's not a perfect system there are 5 to 7, sometimes as many as 12 forms to fill out. Some of our people need coaching right from the start. We're trying to smooth that out. We're trying to reach more students, the ones who are wandering around on campus who have no money. People don't realize it takes time to get the grant money. People don't realize it takes time to get the grant money. You have to plan months ahead of time to attend school so the money will be there when you start. We suggest you start applying before the middle of June for school in the fall. Otherwise it puts pressure on the financial aids people and on us.

A lot of people are misinformed. Junior Colleges don't require a high school diploma, all they ask is that you are at least 18 years old.

THE

GAP

Here's a good example of what I do. This morning I had a girl come in here in tears. She was just getting herself started and was doing very well, since this summer when she began her program. Today she told me that the welfare people had cut back her check by \$100 a month because she was not getting financial aid. That's against the law! The state defines financial aid checks as not counting against your income for welfare purposes. So I called Sacramento and asked them to send a memo to the welfare office here in Eureka. This money is in addition to welfare, otherwise the state would be asking us to subsidize their welfare program. She left here feeling better.

We're here to help people become themselves, not keep them crippled.

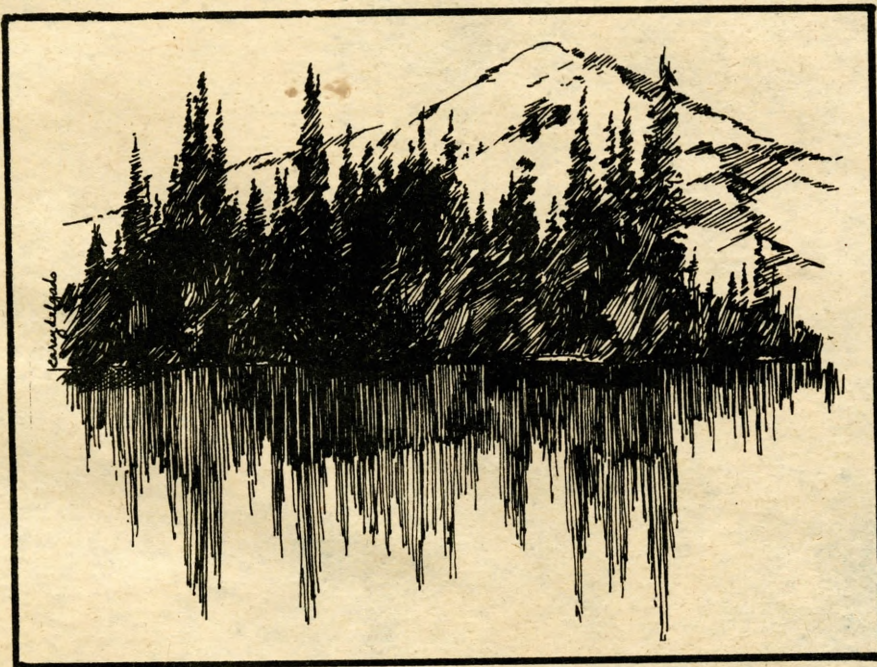
College of the Redwoods
Extended Opportunity Program and Services

Eureka, California 95501

Telephone: (707) 443-8411 ext. 365



JOB DECISIONS



Eureka

Applications for summer and seasonal employment with the U.S. Forest Service will be accepted between December 1, 1978 and January 15, 1979 announced Dick Brockwell, Six Rivers National Forest Personnel Officer.

Temporary positions are available in timber, engineering, fire management, biological sciences, hydrology and surveying.

The procedure for applying is to complete "Application for Temporary Employment, Form 6100-23 (8/78)". This form is available at the Six Rivers Supervisor's Office at 507 F Street in Eureka, at the Gasquet, Orleans, Lower Trinity and Mad River Ranger Stations, Humboldt State University Career Development Center, and College of the Redwoods Career Center.

This form must be mailed directly to Forest Service, USDA, Temporary Employment, 630 Sansome Street, San Francisco, CA 94111, and post-marked no later than January 5, 1979. Early submission may help your employment chance.

Brockwell concluded that to qualify for consideration, an applicant must be 18 years old or over at the time of reporting for work, a United States citizen, and able to meet certain physical requirements.

U.S. Department of Agriculture
Six Rivers National Forest
507 'F' Street
Eureka, CA 95501

POSITION VACANCIES
TCIDC's Fortuna Johnson O'Malley Program

PROJECT SUPERVISOR

Part-time, limit of 300 hours for project year. Upon selection, supervisor will start work immediately. \$3.00 per hour.

SUMMER SCHOOL TEACHER

Part-time, limit of 120 hours for summer session. \$6.00 per hour. After selection teacher will begin work when summer school begins.

INDIAN PREFERENCE as provided by contractual agreements with the U.S. Bureau of Indian Affairs.

DEADLINE: November 30, 1978 12:00 P.M. (noon)

APPLY: TCIDC, 324 F Street, Eureka, CA

CALL: (707) 445-8451

PUBLIC SERVICE ANNOUNCEMENT Trinidad

United Indian Health Services, Inc. will hold their Annual Board of Directors Election on Tuesday, December 12th, to fill upcoming vacancies. All nominations must be in writing and receive in the office no later than December 1st, at 5:00 p.m. Any nominations received after that time will be considered invalid. All Native Americans over the age of eighteen are eligible to vote but must vote for the nominees of their area of residence. Absentee ballots may be obtained by contacting United Indian Health Services, Inc.

NOMINATIONS DEADLINE: Friday, December 1st, 1978 at 5:00 p.m.

ELECTION DATE: Tuesday, December 12, 1978.

FOR FURTHER INFORMATION, CONTACT
UNITED INDIAN HEALTH SERVICES,
(707) 677-3693.

Tri-County Together

The Staff of the Tri-County Indian Development Council met for a three day conference and special get together last month in Eureka.

The theme of the conference portion was, problem solving in the organization's management structure. The staff members were asked to contribute their suggestions.

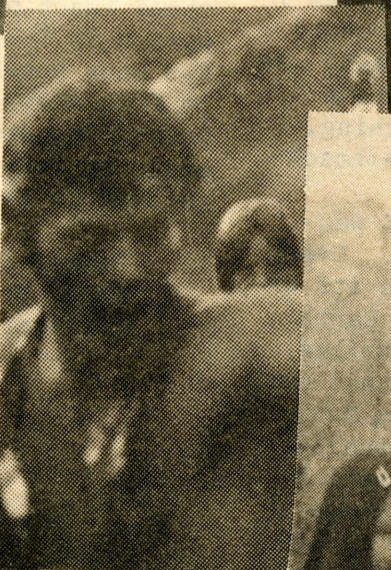
Lois Risling, Director of the Indian Education Project at H.S.U. spoke on the topics of management systems, their history and application to Indian organizations.

Social events included a dance party and staff breakfast at the Somoa Cookhouse. People from the three counties enjoyed a chance to get to know each other.



IN CELEBRATION





AGGNES PILGRIM'S MESSAGE

Crescent City

Agnes Pilgrim is the Office Manager/Counselor of the United Indian Lodge's, Crescent City Drop-In Center. Aggie is a Tillamook and Rogue River Indian. She is a traditional Indian Cook, can speak her language and does beadwork as a hobby.

The United Indian Lodge was set up to help individuals who have drinking problems re-enter the mainstream of society as productive contributing members.

Seated comfortably in her office, Aggie began our interview by expressing her concern over inequities in the use of Indian population figures in Del Norte County. She said the figures were tipped in cases where a certain count would profit the county and again tipped when a different count would benefit the Indian community. She expressed the hope that an accurate count could be made in the near future so that tax monies from the sale of cigarettes, for example, could be tapped by the Indian community in the form of revenue sharing.

She paused and then began to speak again. The following is a transcript of her words:

The beauty in doing this, is being able to flow and bend like a tree between two cultures and understand them and maintain who you are as a woman, a mother, grandmother, Indian.

I think Indians are beautiful and they have a built in art. Ever notice, that they all have these gifts within them 'til they become an elder. Lots of times it's a burden, they don't know how to express themselves, to articulate their language. Some of them find ways of doing things; like the preservation of food.

We have many foods, some fly in the air, some walk on the ground, some swim in the water. To know how to preserve them from one season to the next is a gift. These are to be passed on from one generation to the next.

People are weakened because they forgot how to care for the elders, ... or you lose respect. Elders are the backbone of our tribe, our dignity. Leaving them out of ourselves in the country is wrong, we need to go back into ourselves into our bodies.

Respect our night people that walk on four legs or fly, our Mother Earth that we walk upon. All our nourishment of life, the beginning and the end, is through her. When we go into the deep sleep we go back to her. We forgot how to give thanks to that true Mother Earth when our true existence stems from that.



AGGIE PILGRIM

Many of our people ignore that there is a Great Spirit or Creator, when the river flows out of the ground its eternal flow to the sea, we ask, "did man create that?" No he didn't. We have to give those type of honors to our Creator, that external flow.

Our brother tree that is in the winter, whose leaves fall off...tree has no heart, no brain...stand all winter naked like a dead thing...then in the spring comes back to its beauty once again. Did man create that? We have a Creator who has done these things for our people, everything, but we walked away from those teachings.

There is such beauty...if I was blind I could see the beauty. Everything that contains life gets its existence from our true Mother Earth.

Alcoholism has driven our tribes apart from the beginning to this day, separated man from his family, bankrupt him externally and internally, sickened many tribes of our nation. But programs such as I'm in today are strengthening our people to accept and to understand that alcoholism has destroyed us. But programs like this bring back our self pride, self esteem...to walk tall with dignity. Setting examples for our youth who are future lives. What does "Indian" mean to you personally? Does it make you humble,...make you love,...make you care,...give you wisdom? Or does it make you fight life in a hostile world, being negative, placing blame, sickening your mind. Has it separated you from your Great Spirit?

Even though I work at the grass roots level, people on the street... they have such goodness within their hearts. They're crying out for help. Being not judgemental, learning not to place blame, helping people to feel needed, wanted and loved and to show them that someone cares. That once you're sober that that is just the beginning.

We have to learn how to correct and be responsible for our behavior, and our attitude of ourselves and our fellow man. We need to identify more with one another. We all have daily problems and crises in life, but to meet them with sobriety helps for a better solution. If our brother reaches out his hand, it is our duty to help him no matter what he has done, to show you care. Many times it's the way you do something, not the way you say something. It's an action process.

Those of you who've never been to the United Indian Lodge in Crescent City, it's not far off Highway 101. Please take the time to drop in, find out what it is we do. We'll be glad to have you. I've been here four years, seen many faces, many tribes,... helped them on their way. Many I never knew but I feel our paths will cross again.

We have other Indians that are leaders that are in our community. I hope that they will receive recognition for the things they've done and have yet to do. Many young people that are excellent in school work and sports that need recognition.

We have very beautiful elders, very gifted elders we need to listen to them for guidance. They will teach us how to again talk to our Creator. For many of us have walked away from these teachings. There is not one person in Del Norte County that does not know someone who has not passed on from alcoholism or who is not still practicing and suffering. Let us again be fruitful and useful in our pathway in life. Thank you.

United Indian Lodge
658 J Street
Crescent City, CA 95301



WINNEBAGO

CANNING

Traditional

Salmon Preparation

FROM OUR FRIENDS

Special • • • • • from our friends on the Staff of Winnebago Indian News, 24 November. Winnebago, Nebraska.

Winnebago Canning Center on Road to Record Year!

After a sputtering start in 1975 and 1976 in which the Winnebago Canning Center was lucky to can 2,000 jars annually, the Canning Center enjoyed an immensely successful year in 1977 under the guidance of Marion Schlueter and Anna Norris. In 1977 the Canning Center canned 12,276 jars of assorted fruits, meats and vegetables.

Despite a late starting time in June which put the Canning Center almost two months behind last year's schedule, the Canning Center is moving in on last year's record already, as it approaches the 11,000 mark. According to Mrs. Schlueter, "It is very likely

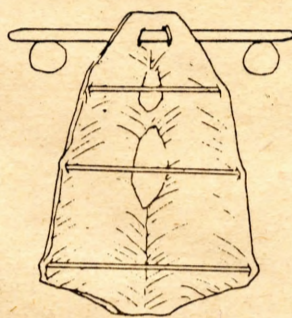
we will exceed 15,000 jars of canned goods!"

The existing operation is relatively small, having only four steam pressure cookers that hold a maximum of 16 quarts or 24 pints. The Canning Center is located in a building which approximately 20 by 45 feet. Yet, the operation has organized classes so that more than sixty people can come in weekly and can foods. Mrs. Schlueter indicates "each student should receive about 300 jars of food this year."

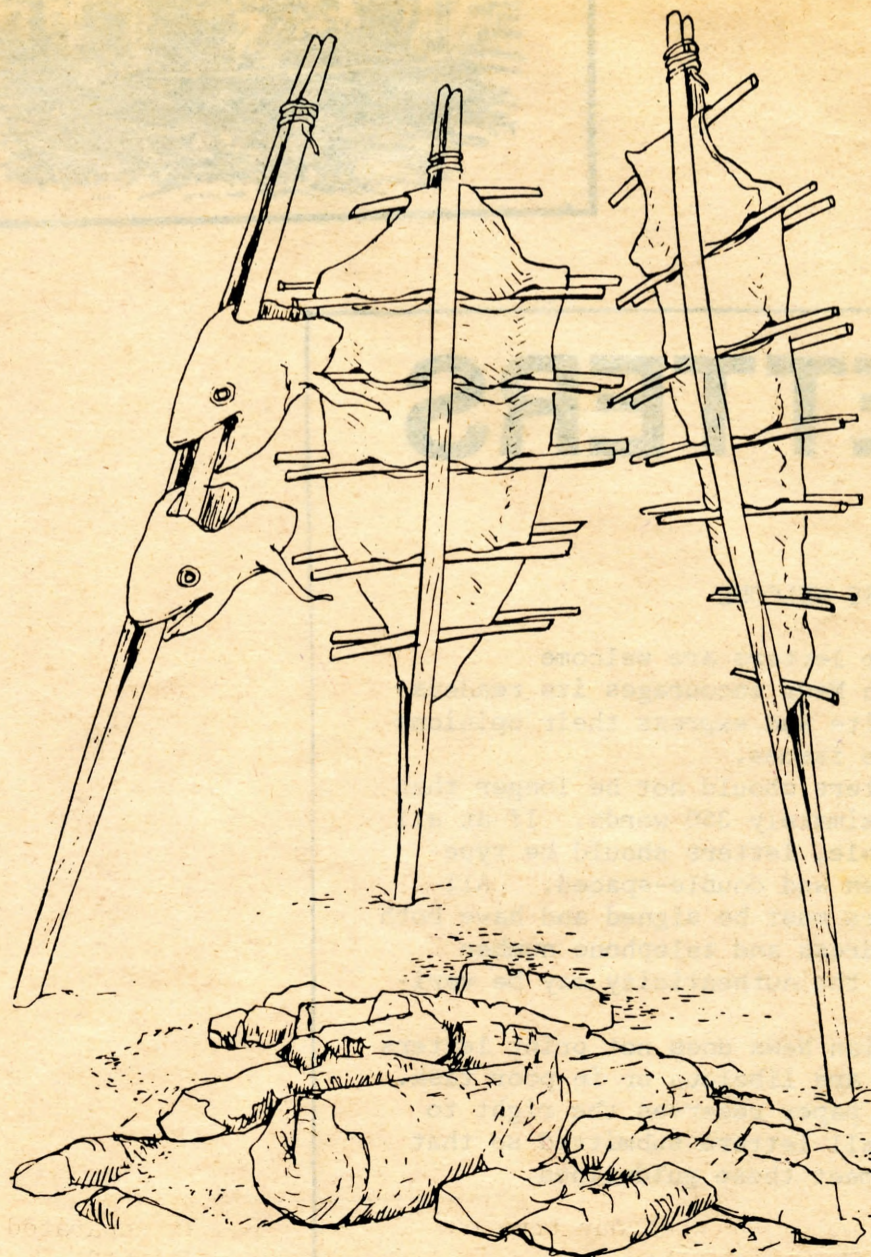
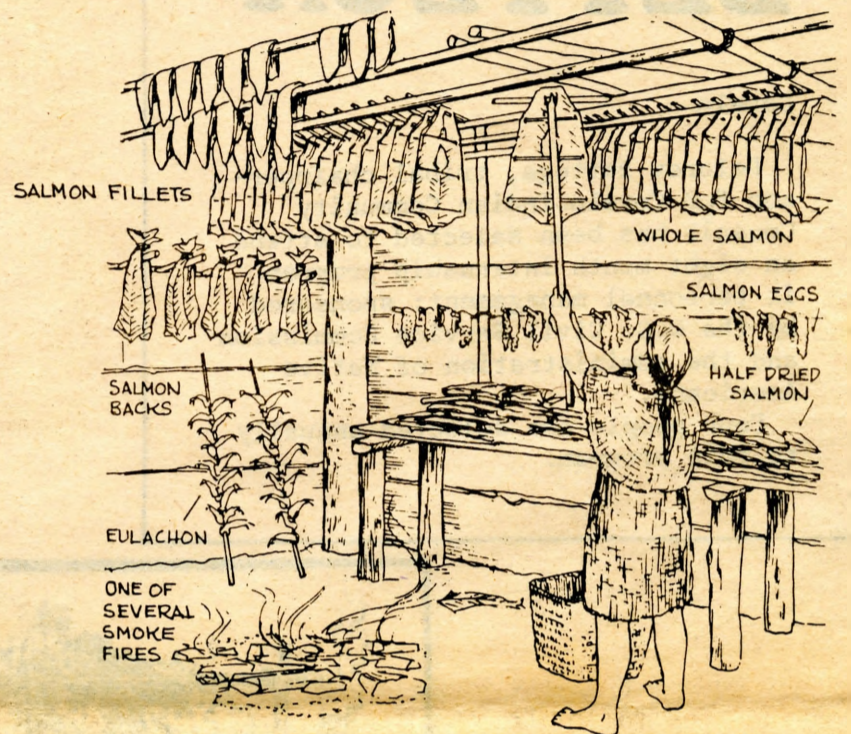
The Cannery Center is founded through the Bureau of Indian Affairs which furnishes jars and food at no cost to the students. Moreover, the Center has several gardens which produce the bulk of vegetables canned.

In addition to acquainting people with a variety of techniques for preserving food as well as the canned goods themselves, the Canning Center has arranged for students in the Canning classes to receive college credit for a Foods Preservation course through Northcoast Technical Community College in Norfolk.

Some of the foods canned this year include turkey, fish, tomatoes, carrots, beans, peppers, pickles, sauerkraut and milkweed. Also a variety of jellies, soups and fruits.



STICKS HOLD SALMON OPEN FOR DRYING, TOP BAR RESTS BETWEEN TWO POLES. 40 KW



MONA HEITMAN



DELORES BETTEGA

Covelo

Delores Bettega, tribal chairperson for Covelo Indian Community Council has been selected to attend an eight month internship program in personnel management; sponsored by the U.S. Civil Service Commission and the administration of Native Americans.

Four people are selected annually to this program.



LETTERS

LETTERS WELCOME

Your letters are welcome. Indian News encourages its readers to write and express their opinions on the issues.

Letters should not be longer than approximately 350 words. If at all possible, letters should be typewritten and double-spaced. All letters must be signed and have both an address and telephone number where the authenticity may be verified.

Indian News does not print letters which are libelous or in poor taste.

The paper reserves the right to edit all letters submitted so that they meet these guidelines.

Working in the Del Norte Schools for the past 3 years she has served the educational needs of her students with love. Lately, working with the Johnson O'Malley Program, talking to students with widely diverse educational problems, the discussion often leads to their future plans and connects with hopes, dreams and fears. Mona's skill at disarming students with her honesty brings the real issues clearly into focus in the student's mind.

"It's been a pleasure working with all the principals of the schools, the teachers and the students," said Mona on our recent visit to Del Norte County, even if it's one child we rescue, it's worth it."

"We found her pace difficult to match as we followed her in and out of the classrooms, the schools and her blue pick-up truck. Carrying a huge stack of papers containing all the information on each of her students, she walks briskly and steadily.

"Little did I think several years ago that I'd be doing this. But I have to thank God for it cause He's the one gave me this job...wasn't me...and I'm willing to learn.

I use to sit by the river by the elders in bad weather when I was a girl. If they were women they'd be making baskets...the men told devil stories, and all these things served a purpose.

Some of our own people don't know these things cause they didn't grow up on the river and weren't told these things. My old aunts, Ethel and Nettie, told me a lot, I stayed and talked to the old people when I was a girl....so I remember."



Self-trained, energetic and dedicated to her job as educational counselor and coordinator, Mona Heitman, Yurok/Wiyot, is a star all by herself. Her many skills include the versatility to handle students and faculty situations smoothly and make connections where, before there were none.

ATTENTION VETERANS

Humboldt State University

This article will be the first in a series of articles dealing with information about Native American Oriented Veterans programs.

The Office of Veterans Affairs would like to announce to the Indian Community a new program for Native American Veterans. The Upward Bound Program has been established in order to help veterans who might need assistance in education beyond high school. The Upward Bound Program for Veterans offers a 10 week course in reading, writing, math, algebra, science, psychology and study skills. Veterans also attended classes which cover Financial Aids, Veterans Benefits, Campus and Community Resources, and other areas that will help the Veteran in becoming aware of all the opportunities available to them.

The Veterans Upward Bound Program is tuition free and pays eligible Veterans the equivalent of their G.I. Bill for education allowance without counting against their original entitlement.

G.I. Bill Rates Per Month Are:

Full-Time Student

No Dependents	\$311
1 Dependent	\$370
2 Dependents	\$422
Additional Dependents	\$ 26

Winter Classes Begin January 2, 1979.

Next issue of Indian News will have a lot more information of interest to Veterans and resource people who work with veterans.

For more information call - David Shaw - Native American Veterans Counselor at 826-4971, or drop by the H.S.U. Office of Veterans Affairs, 14th and B Streets, House 39, Arcata, CA 95521.



GRASS ROOTS

Eureka

A group of local Indians led by Ben Cross have gotten together a series of cultural classes which will meet every two weeks. Meeting on the second and fourth Tuesday of each month the class will bring Indian people in the community together, "to learn and share from each other; to practice our Indian culture and to have a good time being together."

The first meeting was held on in November with close to fifty people in attendance: Dewey George presented many ceremonial garments and weapons. The group had a opportunity to touch these things.

The next meeting on 12 December will be at The New Careers Building, 1427 California Street in Eureka starting at 7:00 p.m., and will feature a pot luck and group sharing of talents and skills.

For more information please call Ben Cross at 443-0861 ext. 336.

NEW COURSES

Humboldt State University

Two classes of interest to the Indian community will be offered starting this January.

Introduction to Indian Law, a 10 week course covering such areas as; Indian Title, Tribal Sovereignty, Restrictions on Tribal Sovereignty, and Federal Legislation.

The first class meets on January 4 from 6:30 - 9:30 p.m. in room 105 of the Forestry Building.

Project Administration and Management also a 10 week course will cover; History and Types of Grants, Common Problems in Grants Management, Needs Assessment, Proposal Development, Special Indian Funding Sources and more.

The Project administration class will meet on 10 January in room 227 of the Education and Psychology Building from 7:00 to 10:00 p.m.

Both classes are open to adults in the community with no prior registrations required. You may register the first night of class.

Tuition Fee for each course is \$40. Each course is worth 4 units.

BUSINESS

Eureka

The United Indian Development Association (UIDA) is a business and economic development organization formed in 1970. It is based on the principle that Indian people themselves should initiate the action to be successful in business. UIDA serves as a Catalyst for the Indian person who would like to start a business. UIDA assists clients with financial planning, maintaining contacts with other financial institutions and is a source of information on financial alternatives.

UIDA representatives are now in the Eureka area locating office space.

Nutrition

COMMUNITY NUTRITION PROJECT Arcata

Food is one of the most basic of human needs. Yet, for many persons in the Humboldt Area, hunger and malnutrition are real problems. The purpose of the Community Nutrition Project is to supplement existing programs in developing innovative approaches to help eliminate these problems.

The Community Nutrition Project has two main concerns:

- To improve the nutritional well-being within the community.
- To assist community groups in their efforts to achieve nutritional self-sufficiency.

Towards these goals the Project has initiated several community programs.

FURTHERING COMMUNICATION...

The "NUTRITION NEWS" is designed to further communication regarding food and nutrition services within our community.

Articles concerning nutrition events, current legislation, workshops and other local news of interest are contained within the monthly issues.

The back side of each issue highlights a particular aspect of nutrition and consumer education. Past issues have focused on:

- "Junk Foods"
- "Stretching Food Dollars"
- "Drying Foods"

Persons interested in receiving future issues or back copies of the newsletter are encouraged to contact the Project.

OUTREACH

The geographical and cultural composition of Humboldt County hamper the efforts of agencies to provide outreach services.

Through a CETA funded Outreach Project community persons will be trained to serve as agriculture and nutrition resources in the Weitchpec and Garberville areas.

This project will facilitate the exchange of information between the central and more remote areas of the county.



Local agencies that provide direct services, such as Senior Lunches, Food Stamps and Child Feeding programs work to assist Humboldt County residents maintain a sound and nutritious diet.

The Community Nutrition Project coordinates with these agencies:

- Further communication by establishing a nutrition network and a nutrition directory.
- Provide information and workshops when requested.
- Educate the community about these existing services.
- Encourage eligible people to participate in the programs.

COMMUNITY IMPROVEMENT ...

Direct community interaction is achieved through:

- Development of a community cannery.
- Compiling of a nutritional needs assessment.
- Assisting local food buying clubs and developing additional clubs where needed.

The Community Nutrition Project is funded by the Community Services Administration, a federal agency designed to serve low-income and disadvantaged persons.

The Project is sponsored by the Redwood Community Development Council (R.C.D.C.). R.C.D.C. is a non-profit community development corporation organized and directed by local residents. R.C.D.C. is involved with developing local skills and talents, providing financial and technical assistance to local businesses, creating job opportunities, and sponsoring new community facilities and services.

The Community Nutrition Project can only work with community support and involvement. We encourage interested community members to become active in the Project.

If you would like further information, contact:

Community Nutrition Project
P.O. Box 323
Arcata, CA 95521
(707) 826-3731

COMMUNITY CANNERY

In order to provide consumers with an efficient means to preserve home-grown produce, the Community Nutrition Project is researching the development of a Community Cannery Facility.

A cannery of this type is economical to operate and safer than home canning. Food that can be canned at the facility include produce, fish, meat and low acid vegetables.

ACCESS TO FOOD ... COMMUNITY PRODUCE PRODUCT

The market is an open air farmer's market located at 1st and F streets in historical "Old Town", Eureka.

The market was established as a means for the community to obtain fresh, nutritionally high produce at a reasonable cost.

Local growers, community gardeners and craftspeople come together once a week to sell their fruits, flowers and handcrafted wares. The market opens at 9 A.M. every Saturday from July through October. Food Stamps are welcome!

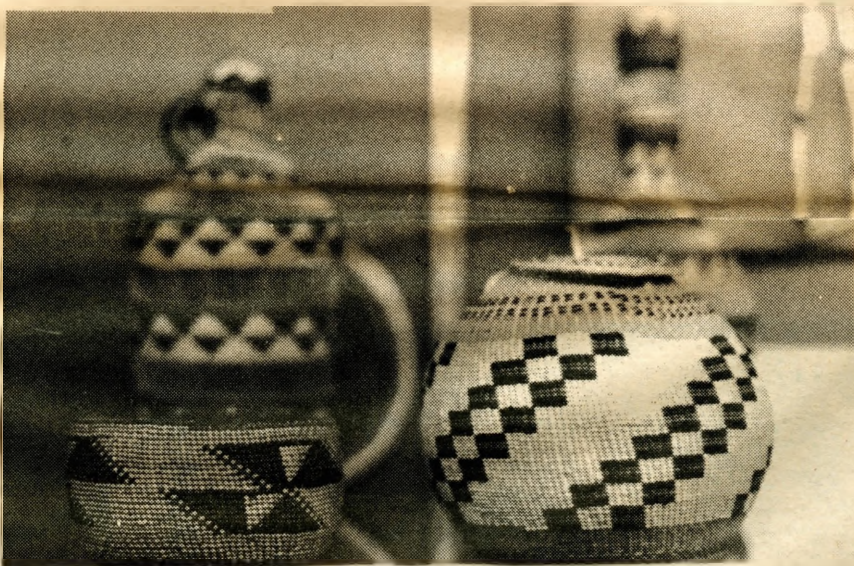
"CROWFOOT'S LAST WORDS"

A great hunter, brave warrior and eloquent spokesman, Crowfoot was born in 1821 at Blackfoot Crossing on the Bow River, now territory in the province of Alberta, Canada. He quickly rose as the Orator for the Blackfoot Confederacy. In September 1877, on behalf of his nation, he unwillingly, but trustfully, ceded 50,000 square miles of its prairie land to the Canadian government, a treaty which led to the rapid disappearance of the buffalo, and the near starvation of the Blackfeet. In April of 1890, in his dying hours, his last words were of life.

life



WHAT IS LIFE? IT IS THE FLASH OF A FIREFLY IN THE NIGHT. IT IS THE BREATH OF A BUFFALO IN THE WINTER TIME. IT IS THE LITTLE SHADOW WHICH RUNS ACROSS THE GRASS AND LOSES ITSELF IN THE SUNSET.

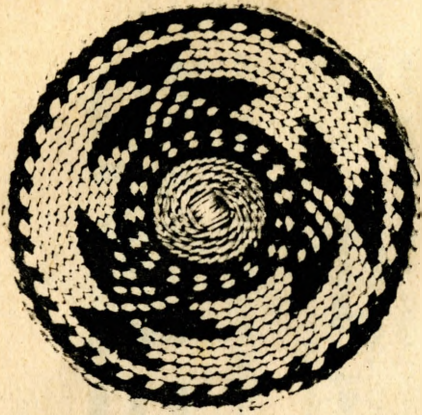


Every Indian holy man or woman has his or her own particular song which they sing when calling up their helping spirits. This was the song of Uvavruk, an Eskimo woman celebrating the joy of being moved by nature. "To the Indian," writes Natalie Curtis in 'The Indian's Book' "song is the breath of the spirit that consecrates the act of life."

The great sea
Has sent me adrift
It moves me
As the weed in a great river
Earth and the great river
Earth and the great weather
Move me
Have carried me away
And move my inward parts with joy.

song





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THIS ISSUE

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Bettega Attending Management
Training
Tri-County Holds Retreat
Your Letters Welcome

Address Correction Requested

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