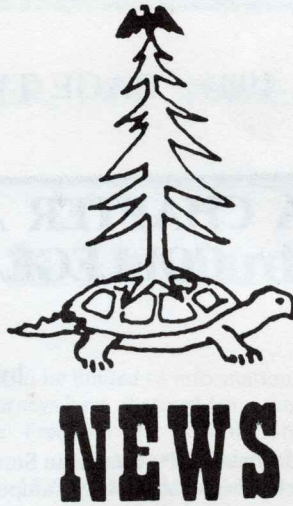


**Native  
Peoples**



**American  
Alliance**

---

**N.A.P.A. NEWS DECEMBER, 1984 VOLUME I, NUMBER 6**  
**STATE UNIVERSITY of NEW YORK at BUFFALO**

---





**The Native American  
People's Alliance**

*Editorial Staff:*

**President/Production Manager**  
Michael Blum (*Tuscarora*)

**Vice President/Sports Manager**  
Rodney Fox (*Seneca*)

**Treasurer/Distribution Manager**  
Daniel Garrow (*Mohawk*)

**Secretary/Editorial Board**  
Terry Abrams (*Seneca*)

**Community Outreach**  
Alan Jamieson (*Seneca*)

**Distribution Assistant**  
Jan Fulton (*Onondaga*)

**Art**

Ronald Hill (*Cherokee*)

**Associate Editors**

Gary Wheeler - (*Cayuga*)  
George Ghosen - (*Seneca*)  
Roland Garrow - (*Seneca*)  
Greg S. Chester  
Valarie Maracle - (*Mohawk*)  
Rhoda Summers - (*Oneida*)  
Belva Boots - (*Mohawk*)  
Charlie Barnes - (*Oneida*)  
Lizanne Webb - (*Canadian/U.S.*)

**NASA CHAPTER AT ERIE COMMUNITY  
COLLEGE/CITY CAMPUS**

by Mike Blum

A newly formed Native American Student Association has begun at the City Campus of ECC.

Native American students at Erie Community College (City Campus) are pleased to announce their newly formed Native American Student Association (NASA). NASA of ECC City Campus will be meeting every Tuesday, starting on Dec. 11, at 1:00 p.m., in room 440. ALL ARE INVITED TO ATTEND.

NASA of ECC will be planning a host of activities, which will include speakers, a picnic in April, 1985 at Beaver Island State Park, and a summer '85 camping weekend trip to the Alleghany mountains.

On Dec. 21, NASA of ECC City Campus will be holding it's first Christmas party—come one, come all and party Ongwayoway style.

**Congratulations New NASA Officers**

**Charles Barnes/President; Mohawk/Oneida**  
- majoring in Building Maintenance and Management; currently employed under Work Study Program at ECC/City Campus.

**Rhoda Summers/Vice President; Oneida**  
-Majoring in Business Administration. Formerly a graduate in Administrative Secretary Program at The Sawyer School; upon graduation, attained Highest Typing Speed Award.

**Mary Jewuln/Secretary;**  
- Secretarial Science; formerly the Executive Secretary for Vice President of Blue Cross.

**Lisa Wisnet/Treasurer; Oneida**  
-Majoring in word processing. An actress at Indian Time Theatre at the Turtle in the Native American Center for the Living Arts, Niagara Falls, N.Y.



**Dear Readers:**

*If anyone would like to comment on an issue of importance or simply write an article, please feel free to submit any material to the following address:*

**NAPA NEWS  
28 Harriman Hall  
SUNYAB Main Street Campus  
P.O. Box #58  
Buffalo, N.Y. 14214  
or  
Telephone: (716) 836-1070**

**Nya Weh!**



## Who Is Leonard Peltier?

Leonard Peltier, an Indian leader, was one of four men indicted for the 1975 slayings of two agents of the Federal Bureau of Investigation in a day-long gunfight at the Pine Ridge Reservation, S.D. He alone was convicted, though, on the basis of circumstantial evidence.

Mr. Peltier has always said that he is innocent and that he was framed by the F.B.I., whose only "eyewitness", Myrtle Poor Bear, later recanted and said she had been coerced into saying that she saw Mr. Peltier kill the agents.

Mr. Peltier and members of AIM were living in a spiritual camp near a compound owned by the Jumping Bull family and working with the traditionalist faction.

Most people on the reservation were armed, he said, "to protect themselves, you know, in case there was an attack."

He said that when the shooting began the morning of June 2, 1975, he was a quarter mile from the camp. As he ran back, however, he joined in the shooting.

"I admit I shot back at them," he said. "We were running up the hill. This was quite a ways from the Jumping Bull's compound. I was with a group of 17 people. I was leading them out of there. We were running up this hill and there was bullets flying by my head awful close. I heard them. I hit the ground. I had no other choice but to turn around and start firing back."

The government gives a different version of what took place and says that after the agents chased a pickup truck onto the reservation, the truck stopped at a fork in the road and men, including Mr. Peltier, jumped out and opened fire on the agents.

When the shooting ceased that night, the bodies of the 28-year-old agents, Ronald A. Williams and Jack R. Coler, were recovered. They had been shot at close range.

Mr. Peltier, whose mother is Sioux and father is Chippewa and French, grew up on the Turtle Mountain Chippewa Reservation in North Dakota.

Many people have complained of irregularities in Mr. Peltier's prosecution and conviction. In 1978 the United States Court of Appeals for the Eight Circuit said there had been "a clear abuse of the investigative process by the F.B.I.," but it nevertheless upheld the conviction.

In April, a three-judge appeals panel granted a motion for a new hearing that

would be limited to information Mr. Peltier's attorneys have obtained from the F.B.I. under the Freedom of Information Act.

A bureau teletype indicates an AR-15 rifle linked to Mr. Peltier was not the weapon that killed the agents.

The hearing was scheduled for Oct. 1 in Bismarck, S.D.

Mr. Peltier, who turns 40 on Sept. 12, is confined at the Medical Center for Federal Prisoners in Springfield, Missouri. This Indian leader is isolated from other prisoners, held in what he calls "the hole." Mr. Tayloe, who prefers the term "administration detention," says Mr. Peltier is a security risk and might be a detrimental influence on other inmates at the medical center.

## How You Can Help Leonard

Dear Friends:

**It has been two months since Leonard Peltier's evidentiary hearing and finally the prosecution has determined that the handwriting in the lab report of the .223 shell casing--which identifies the Ar-15 alleged to be Peltier's as the "murder" weapon, belongs to an intern of FBI Agent Hodge. Defense attorneys believe that the prosecution will attempt to close the hearing, and currently Judge Benson is deciding whether or not to close the hearing. Therefore Leonard Peltier is asking all of his supporters to engage in a massive letter writing campaign, designed to demonstrate the necessity for further hearings. The goal of this campaign is to flood Judge Benson with 5000 letters. Please do what ever you can to help this goal meet success. Here's some ideas:**

**Have a Leonard Peltier support group writing party, which stresses the legal issues involved eg. circumstantial evidence, false ballistic reports, etc.**

**Set up tables at stores, colleges, etc. to collect petition signatures.**

**Approach community leaders and human rights organizations and ask them to write a letter or telegram to Judge Benson**

Here are some addresses:

**Leonard Peltier Support Group  
P.O. Box 7365  
Minneapolis, Minnesota 55407  
Tele: (612)-729-2567**

**Judge Paul Benson  
Federal Court House  
655 1st Ave.  
Fargo, North Dakota 58102**

**Leonard Peltier 89637-132  
Box 4000  
U.S. Medical Center for Federal Prisoners  
Springfield, Missouri 65802**



## Fort Stanwix Treaty

On Monday, October 22, 1984, delegates from each of the Six Nations attended a bicentennial observance of the signing of the Ft. Stanwix Treaty. This event was held at the original site of negotiations between the Haudenosaunee and American representatives of Ft. Stanwix (now located in Rome, NY).

The Treaty of Ft. Stanwix, signed on October 22, 1784, is recognized as the first treaty entered into by the United States after the revolution. The treaty was to establish peace and friendship between the United States and Haudenosaunee and further stated the Six Nations would be "secured in the peaceful possession of the lands they inhabit." These lands were described as all lands within the State of New York west and north of the 1768 pre-emption line, north of the Pennsylvania border and east of a line running parallel to the Niagara River, four miles east of the river.

Both the Treaty of Ft. Stanwix, and the Canandaigua Treaty which followed in 1794, lie at the foundation of the land rights of the Haudenosaunee. Under international law, the reciprocal pledges these two nations gave concerning their respective land rights remain the law to this day.

## FACTS

The American Indian population has reached the 1 million mark. This was taken from the 1980 census. It was noted that more than one-half of the total population were from 5 states. Congratulations and keep up the good work.

## A Special Thanks to Martin Seneca,

Martin Seneca the former Editor in Chief and Co-Founder of the Native American People's Alliance NEWS, recently accepted a position as Graduate Director of the SUNYAB GSA Minority affairs.

In his new role Martin will be able to more effectively work with the University administration to make U.B. more accessible and orientated to the Native American People. Martin has planned several workshops and panels on the causes of racism and discrimination.

Martin new role will also enable him to deal with minority issues affecting all minorities; Indian, Black, Hispanic, etc.

We the students of NAPA would like to thank him for his past support, cooperation and understanding. In short, Health and long life Martin.

Michael E. Blum  
Native American People's Alliance  
President

## Mohawk Radio Station On The Air

CKON, an Indian radio station owned and operated by the Mohawks on the Akwesasne Reservation, is on the air. The radio station held a radio-a-thon on the weekend of September 28 & 29 to raise money to pay for their new tower and equipment. They were proud to announce that a total of \$6,307 was pledged by the people of Akwesasne.

The radio station is always accepting donations of albums, as this radio station is for the people of Akwesasne. We would like to congratulate all the people of CKON 97.3 FM for their efforts and hopefully continued success.

*The tides of life  
Have come and gone  
A peoples life once  
Free  
For now we live a  
Prisoner  
For once we loved  
For once we found  
Kindness  
For now we suffer  
These pains  
For once we loved  
For once we found  
Kindness  
For now we struggle  
Our scars are deep  
Our love is pain  
Our reality is hate  
Our existence is death  
Our children no more  
Our history destroyed  
Deers live in fear  
As we live in fear  
Our minds are blind  
Imprisoned with darkness  
But there is hope our  
People  
Have faith.....*

- Isidro Gali, Jr.  
(Pit River)



---

# POETRY PAGE

---

In the house of long life,  
    there I wander.  
In the house of happiness,  
    there I wander.  
Beauty before me,  
    with it I wander.  
Beauty behind me,  
    with I wander.  
Beauty above me,  
    with it I wander.  
Beauty all around me,  
    with it I wander.  
In old age traveling,  
    with it I wander.  
On the beautiful trail I am,  
    with it I wander.

Navajo



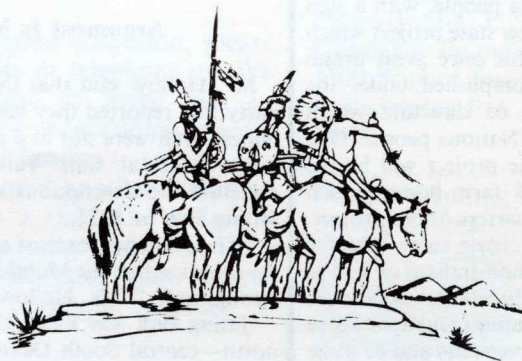
## Tomorrow

We have wept the blood  
    of countless ages  
as each of us raised high  
    the lance of hate...  
Now let us dry our tears  
    and learn the dance  
and chant of the life cycle  
tomorrow dances behind the sun  
    in sacred promise  
of things to come for children  
    not yet born,  
for ours is the potential of  
    truly lasting beauty  
born of hope and shaped by deed  
Now let us lay the lance of  
    hate upon the soil.

Peter blue cloud

*i am the fire of time  
the endless pillar  
that has withstood death  
the support of an invincible nation  
i am the stars that have guided  
lost men.  
i am the mother of ten thousand  
dying children.  
i am the fire of time.  
i am an indian woman!*

- niki paulzine  
(from Drumbeat)





## Ganagero

by Greg Chester

Ganagero, a former capital of the Seneca Nation, lies near Rochester, N.Y. a few miles south of Victor. All that remains of the once populous community, the meeting place of the Seneca Nation's council of chiefs, are a few mounds and ridges in a large hayfield. Its once numerous large long houses and encircling wooden palisade wall are covered by the grasses wavering in the wind. There is little evidence today of the once thriving community.

Ganagero, a Mohawk word, describes the villages as the place of the wooden pipes. This indicates that water was supplied to the village by wooden pipes, quite a technological advance! At its height its population numbered into the thousands and was surrounded by numerous smaller Seneca villages, which thrived in this lush agricultural region. Their fields of corn, beans and squash and orchards of peaches, pears and apples once extended toward the distant hills. The descendants of their fruit trees may be found in many of our orchards today.

Sheldon Fisher from Vallentown, N.Y. and several friends have spent years attempting to gain recognition for this site to have it protected and possibly partially restored to look much as it did when the Seneca people lived there during 1600's and 1700's. Sheldon tells of large Huron and Neutral villages in the same area. These people lived nearby after their conquest by the Six Nations Confederacy. They were, in time, absorbed by the Seneca Nation.

Today as one drives by, one will see a large brick farm house, built long after the departure of the Seneca people, with a sign out front telling of a new state project which will recreate part of this once great urban center. It will be accomplished under the guidance of a board of directors which consists in part of Six Nations people. One of the first steps of the project will be the renovation of the brick farm house, which will become the headquarters of the project.

This project should create some jobs for both Indians and local non-Indians as well as provide an excellent educational experience for both people of all nations and ages where they can view the achievements and to some

degree the way of life of the aboriginal people of this land as they lived over two-hundred and fifty years ago. This will be a small monument to the Seneca people who have been our friends and allies since the Treaties of Fort Stanwix, 1784, and the Canandigua Treaty of 1794.



## Historian Contends Raiders Didn't Get Sitting Bull Bones

by C. Burnett

South Dakotans who set out to steal Sitting Bull's bones from North Dakota in 1953 got the wrong remains, a state historian says.

Robert Hollow, curator of collections for the state historical society of North Dakota here, said his research showed that the Sioux leader's remains were inside a coffin at Fort Yates on the Standing Rock Indian Reservation in North Dakota and were missed by raiders from Mobridge, S.D.

"We kind of expected that kind of comment," said George Walters, of Detroit Lakes, Minn., who was a member of the raiding party. "I'm not surprised, because there are so many statements they've made which have later proved to be just speculation."

The Mobridge party says it dug up the Indian's bones and bedded them under 20 tons of concrete on a South Dakota bluff overlooking Mobridge and the Missouri River.

"We're very confident" that it was Sitting Bull's remains that were brought to South Dakota, Mr. Walters said.

### Argument Is Made

Mr. Hollow said that the South Dakota party had reported they had "dug up loose bones" that were not in a coffin and bones were found at Fort Yates in 1962 that matched the descriptions of a reburial of Sitting Bull in 1932.

"The preponderance of evidence points in the direction that the Mobridge party took the wrong body," Mr. Hollow said.

Sitting Bull was killed Dec. 15, 1890, in north-central South Dakota and buried

shortly afterward at Fort Yates.

In 1908, the military graves at Fort Yates were disinterred for reburial, and Sitting Bull's coffin was removed as well, Mr. Hollow said. However, the Federal Government's Indian agent at the Standing Rock reservation ordered that the Sioux's bones be put back.

The bones were placed in a small box that was put inside a coffin and reburied, Mr. Hollow said.

### Repairs Made In 1932

In 1932, Mr. Hollow said, the North Dakota Historical Society "paid to have the Sitting Bull gravesite fixed up because a tombstone over his grave was broken."

The work was performed by a long-time agency employee, Henry Stewart, under the direction of the Standing Rock superintendent, E.D. Mossman, Mr. Hollow said.

"Mossman and Stewart claim to have dug up the casket," he said. "They found a small box inside the big box. They found the skeleton to be complete with the possible exception of a femur, a thigh bone. They reburied the remains once more."

Mr. Hollow said that dike work in May 1962 accidentally exposed remains that matched the descriptions of Sitting Bull's bones.

"They excavated the grave and found a coffin measuring 6 feet, 4 inches by 2 feet by 1 foot, 3 inches," he said. "Inside this box they found a smaller box" with the bones, he said.



## Education No Easy Path, Native Americans Find

Education is considered a key to success by most Americans, but to Native Americans, a college education can close as many doors as it opens, speakers at the State University of Buffalo agreed wednesday.

"So many Indians go to college and feel bitter from the insults they get from the other Indians that they never want to go back to the Indian community," said John Mohawk, a speaker at the "Advocacy through Education." seminar at the State University of Buffalo Amherst Campus. "So they go and take their talents with them. And they never come back."

The seminar was organized by the Native American People's Alliance and the Task force on Indian Education to address the social and cultural dilemmas Native Americans must face in college. Three speakers and an audience of about 50 Native Americans discussed the sauses of the cultural "Catch 22" for Indians: how can Indian students

advance their communities by becoming well-educated without assimilating to the point were they sacrifice their identities as Indians?

"We need the education to help us get ahead," said Mary BigHorse, director of the substance abuse program at the American Indian Community House in New York City. "But our Indian-ness we can't live without."

One proposed solution was to offer more counseling for Indian students enrolled in college. With the proper guidance, Indian high-school students would be better equipped to overcome language barriers and social stigmas that have contributed to the current 84 percent drop-out rate, Ms. BigHorse said.

But you can't just take the methods used on other students and try to make them fit Indians," Ed Starr of the state Child Welfare Training Institute said. "you need programs designed for the problems of Native Americans and run

by Native Americans who understand those problems."

Because of their unique social pressures that discourage Indian education, Mr. Mohawk said, Native Americans have yet to develop an essential component that has helped advance other minority groups: an economic base.

## Indians Can Succeed in Higher Education

We the Indian students of the Native American People's Alliance continue to support our Indian brothers in their atyempts to secure and succeed in higher education.

We feel that the knowledge and skills attained through higher education, can be used for the advancement of the Indian identity and people on the whole.

If you are a Native American who is seeking assistance in exploring the

feasibility of higher education, please feel free to write or telephone us. We would be happy to assist you in resolving your'e educational needs; financial aid, application to college, etc. Or if you just need another Indian to talk to give us a ring. Our office is located in 28 Harriman Hall of the State University at Buffalo Main Street Campus, our telephone number is [716]-836-1070

### Need Indian Financial aid Information for College?

Write:

Seneca Nation  
Educational Foundation Inc.  
P.O. Box 350  
Salamanca N.Y.  
14779  
Telephone: [716]-945-4615  
or in Gowanda: [716]-532-2633

Elma R. Patterson  
Indian Affairs Specialist  
New York State  
Department of Social Services  
125 Main Street  
Buffalo, N.Y. 14203

Dr. F. Munro Purse  
Rotary District 745  
Pennsylvania, U.S.A.  
Gundaker Foundation  
1500 Walnut Street  
Philadelphia, P.A.  
19102

Donald Standing Elk  
Bureau Scholarship Officer  
Office of Indian Education Programs  
Bureau of Indian Affairs  
18th an C Streets N.W.  
Washington, D.C. 20245



**NIAGARA COUNTY LEGAL AID SOCIETY**

This program provides general civil legal assistance to residents of Niagara County.

Niagara County Legal Aid Society  
Niagara County Bldg., P.O. Box 844  
Niagara Falls, New York 14302  
(716) 284-4755

**ONONDAGA NEIGHBORHOOD LEGAL SERVICES**

This program provides general civil legal assistance to residents of Onondaga County. Branch offices provide legal assistance and advice during evening hours.

Onondaga Neighborhood Legal Services  
633 S. Warren Street  
Syracuse, New York 13202  
(315) 475-3127

**LEGAL AID BUREAU OF BUFFALO**

This program provides general civil and criminal legal assistance to residents of Erie County and to resident of the Cattaraugus Reservation.

Legal Aid Bureau of Buffalo  
310 Walbridge Bldg.  
43 Court Street  
Buffalo, New York 14202  
(716) 853-9555

**CHAUTAUQUA COUNTY LEGAL SERVICES**

Provides general civil legal assistance to residents of Chautauqua County.

Chautauqua County Legal Services  
321 Central Avenue  
Dunkirk, New York 14048  
(716) 366-3934

**SUPPORT UNAIMEC**

UNAIMEC is a local non-profit organization established two years ago to serve the social needs of Native Americans in the Buffalo area. During our beginning year it was necessary that we held fundraising events to contribute to our financial needs.

**United North American Indian Management Corp.**

1047 Grant Street  
Buffalo, New York 14207  
(716) 873-1717

**NATIVE AMERICAN CENTER FOR THE LIVING ARTS presents**

**Joe Val**  
& *The New England Bluegrass Boys*  
with

**Echoes of Bluegrass**  
featuring Sharon (SHIN) VanEvery  
December 22, 1984  
7:00 p.m. - 11:00 p.m.  
at the "TURTLE"

**"An Evening of Traditional Bluegrass Music"**  
for further information contact Richard Allmond (716)284-2427  
admission \$5.00 per person  
advance tickets on sale November 20, 1984  
limited seats available

**NATIVE AMERICAN CENTER FOR THE LIVING ARTS presents**

**A Polka Jamboree**  
December 21, 1984

be entertained by  
**Echo Polonia Tancerze**  
from 7 - 8 p.m.

then dance the night away with both Dany Mocniak and Art Kubera & his Orchestra  
Doors open at 6 p.m. admission is \$3.00  
at the "TURTLE"

**NATIVE AMERICAN PEOPLES ALLIANCE**

New York State University at Buffalo  
P.O. Box 58, Harriman Hall  
Buffalo, New York 14214

Telephone: (716) 836-1070

