



David E. Clarenbach

SPEAKER PRO TEM OF THE ASSEMBLY

BAD AXE PRESENTATION

MAY 5, 1990

I want to thank all of you for joining with us today and to pay special tribute to:

Chief Elmer Manatowa
Donald Wanatee
Sharon Metz of HONOR
George Siemon
Walt Bresette of the Red Cliff Chippewa
Pipe Carrier Bobby Bullet St. Germaine
Dennis Boyer

New currents are stirring throughout the world, with new opportunities to heal old wounds and reach new levels of understanding.

Sometimes the healing requires admission of past wrongs and misunderstandings.

Such admissions are the primary ingredient needed to begin new relationships based on honesty and trust.

Some would say that the events at Bad Axe occurred so long ago that an attempt at healing is too late or no longer relevant. But such a view ignores the role of the Black Hawk War in the development of policies toward the Indian tribes and ignores the problem that still plagues Northern Wisconsin.

What we do is not without example elsewhere: the State of Minnesota apologized to the Sioux for mass executions carried out without due process, the Congress has acknowledged the impropriety of internment of Japanese-Americans, and the new regimes of Eastern Europe draw great moral strength from the admission of past wrongs.

The purpose of reconciliation is not to induce guilt. It is to draw strength from a new bond that replaces old distrust.

Wisconsin must shoulder its responsibility in order to earn trust. Reconciliation between the State of Wisconsin and the Sac and Fox Nation begins with this apology. But it must go further. The Legislature must also work on the following: protection of burial sites and other places of spiritual significance; return of human remains and artifacts held in museum collections; and the development of economic and cultural ties. The State of Wisconsin has many sister state and sister city relationships with people in Europe and Latin America. I hope that such a relationship will build with the Sac and Fox Nation.

Apology at Bad Axe is new beginning



Boyer

Four years ago, when Wisconsin's treaty controversy came to the fore, many activists started to ask, "Where does all this hostility toward Indians come from?"

More than one tribal elder told us to "find out who Black Hawk was, follow his path."

That journey through history and cultural misunderstanding will take many of us to the Bad Axe battle site this afternoon.

There on the banks of the Mississippi River, Rep. David Clarenbach, D-Madison, will present the Assembly's resolution of apology to representatives of the Sac and Fox nations. Those who know the specifics of the massacre of non-combatants at Bad Axe know that an admission of wrong is in order.

Some will say, "It happened so long ago — what good can it do now?"

Bad Axe must be addressed in

terms of how it relates to the development of policy toward Indian tribes and how it relates to current relationships in northern Wisconsin.

It could be said that Bad Axe was a crafted message of political terror meant to intimidate the tribes of the Upper Midwest into acceptance of the same removal policies that had pushed Indians of the East and South onto the Western plains.

It might also be said that Indians in Wisconsin continued to hear an "assimilate or get out" message right up to the current time.

A day of reconciliation is not meant to induce guilt and is not meant as a way of closing the book on a blot in history. It is meant as the beginning of a new bond based on honesty and trust.

This outlook is not without example elsewhere. The state of Wisconsin apologized for its mass execution of Sioux leaders. The Congress has acknowledged the impropriety of internment of Japanese-Americans during World War II. All over Eastern Europe new regimes seek to

forge new relationships with their peoples based on admissions of past wrongdoing.

These healing currents represent new opportunities for honest dealings between people. And they represent opportunities to draw moral strength from the righting of old wrongs.

Here in Wisconsin a reconciliation with the Sac and Fox nations is also an opportunity to build ties with a people who once lived in and loved this place. It is an opportunity to develop cultural and economic relationships with people spread across three states.

Wisconsin is no stranger to sister state and sister city relationships involving people in Latin America and Europe. This concept could also be applied to the Sac and Fox nations.

But if it is to be taken seriously by the Sac and Fox, the state of Wisconsin needs to back up such a relationship with a number of concrete policy changes: strengthened protection of burial sites, access to sites of spiritual significance, and return of

human remains and cultural artifacts in publicly held collections.

Hopefully our day of reconciliation will mark the beginning of this work and the beginning of Wisconsin living up to its "You're among friends" slogan.

...

Thanks for this opportunity must go to the Sac and Fox people for their willingness to participate, to Sharon Metz of Lutheran Human Relations for bringing the churches into this reconciliation process, to Walt Bresette of the Red Cliff Chipewewa and pipe carrier Bobby Bullet St. Germaine for prodding non-Indians to deal with history, and most of all to Rep. Clarenbach for making sure that an always busy and often cranky Assembly dealt with this issue.

Dennis Boyer is an attorney who lives near Dodgeville. He is the coordinator of the Day of Reconciliation.

Bad Axe incident State apologizes for Indian massacre

Victory, Wis. —AP— Sac and Fox Indians received an apology Saturday from the Wisconsin Legislature for the 1832 Bad Axe Massacre during which hundreds of their tribal predecessors were killed while trying to flee armed pursuers.

"I thank you, sir," Elmer Manatowa of Stroud, Okla., chief of the Sac-Fox Nation, told Rep. David Clarenbach (D-Madison), who represented the Legislature and presented a proclamation at a ceremony attended by about 200 people.

"The Sac and Fox Nation in Oklahoma is thriving," Manatowa said. "One hundred years ago, one might have thought the Sac and Fox might not be in existence today."

Gunfire on the banks of the Mississippi River about 20 miles downstream from La Crosse 158 years ago ended a trek of hundreds of miles by men, women and children. They were led by Chief Black Hawk after white settlers evicted the combined tribes from their

Please see Apology page 2

Apology/Ceremony recalls massacre of Fox, Sac

From page 1

ancestral land near Rock Island, Ill.

The relentless pursuit of the fleeing Indians by soldiers and white volunteers is known to history as the Black Hawk War.

Wisconsin Chippewas, currently debating the state over treaty rights to off-reservation natural resources, have participated in memorial ceremonies at the site in previous years.

The resolution was adopted by the State Assembly last year at the urging of Milwaukee-based Honor Our Neighbors' Origins and Rights, a Lutheran group.

"What we do is not without example elsewhere," Clarenbach said. "The State of Minnesota apologized to the Sioux for mass executions carried out without due process" after an Indian uprising in the 1860s. "Congress has acknowledged the impropriety of internment of Japanese-Americans" dur-

ing World War II, he said, "and the new regimes of Eastern Europe draw great moral strength from the admission of past wrongs."

FLEEING INDIANS HOUNDED

Since 1955, a roadside marker has told tourists about the battle during which Black Hawk's people, trying to escape across the Mississippi, were hounded into riverside marshes where they were shot or drowned.

More than 1,000 Sac and Fox had gathered at the river after eluding militia at the Battle of Wisconsin Heights near Madison, a maneuver that some historians say would have classified Black Hawk as a military genius if he had been a white general.

The Army, aided by an armed steamboat on the river, launched a military campaign to stop them. Black Hawk tried to surrender once, but troops disregarded the plea, witnesses said.

Accounts of how many Indians died Aug. 3, 1832, range from 850 to 1,400.

SEVERAL NAMESAKES

The site in southwestern Wisconsin contains many reminders besides Victory, a hamlet named by whites after the battle. There is also Black Hawk Campground, Black Hawk Marina, Battle Island, Battle Bluff, and towns called Retreat and Soldier's Grove.

The Sac, also known as Sauk, lived temporarily in southwestern Wisconsin, where they mined lead, before moving to Illinois' lower Rock River.

Hilary Waukau Sr., a member of the Wisconsin Menominee Tribal Legislature, told Manatowa: "We welcome our brothers back to the land you once held."

"What a terrible day it was in 1832. What a great day this is," Waukau said.



Iowa Sac member Bitokema (Randall Riley) attends massacre apology.

Apology accepted

State expresses sorrow for 1832 Indian massacre

By Mark Nepper
Wisconsin State Journal

VICTORY — Carol Patterson of Shawnee, Okla., sat at a picnic table Saturday not more than 200 yards from the site where her great-great-great-grandfather, Chief Black Hawk, saw hundreds of his people massacred in 1832.

Patterson said it was important for her to be at the site of the Bad Axe Massacre, now called Victory, when the Wisconsin Assembly officially expressed "regrets and sorrow" for the massacre 158 years ago. She felt it necessary to honor Black Hawk and her ancestors who were murdered while trying to cross the river.

Patterson has not officially studied Black Hawk's history or accounts of the war other than to listen to and remember the stories told around the fire. The massacre was a major event in her tribe's history, and the state's action Saturday was, too, she said.

"It is a very historical event, and I am happy to be here," Patterson said. "I would have liked to have seen it a long time ago, but it means a great deal to me. It means a lot to the Sac and Fox Tribe."

Elmer Manatowa of Shroud, Okla., principal chief of the Sac and Fox Nation, said about 15 people from tribal communities in Oklahoma, Iowa and Kansas attended the ceremonial apology to pay proper tribute to their ancestors. They never had a proper burial, he said.

"We know our ancestors were massacred here," Manatowa said. "We can feel them here."

Louis Cuppahe, also of Shawnee, one of the tribal elders, gave prayer and thanks to the Great Spirit. Cuppahe spoke softly in a voice barely breaking a whisper.

As Cuppahe prayed, six children climbed to the lower limbs of a nearby tree, giggling and

playing. Traffic whooshed by on the highway. These distractions, though, did not disturb the stillness of the river valley or the hushed atmosphere the ceremony of apology created for the 150 in attendance.

Cuppahe turned his eyes skyward and asked his kinfolk to bless those who were massacred, to let them know the Sac and Fox still hold their memory and hope that they are at rest and at peace.

The apology emanated from the Black Hawk War in 1832. After being displaced from their lands in the early 1800s, Black Hawk attempted to lead his band of 2,000 warriors, elders and children east across the Mississippi River back to their homeland along the Rock River.

President Andrew Jackson said Black Hawk did not have permission to do this. Under presidential orders, Gen. Henry Atkinson's army pursued Black Hawk's people through the present sites of Fort Atkinson, Madison and Sauk City.

Black Hawk made repeated attempts to surrender along the way, but the soldiers ignored them. The pursuit ended at Victory, about 20 miles south of La Crosse in Vernon County. Soldiers aboard a military steamship slaughtered about 300 Sac people swimming across the river. Military accounts say the Indians waved the white flag of surrender before they were fired on. Only 150 people survived the massacre.

Rep. David Clarenbach, D-Madison, who read an Assembly resolution expressing regret

Please turn to Page 2A, Col. 3



State Journal photos/JOSEPH W. JACKSON III

Black Hawk descendant Carol Patterson, second from left, at ceremony; in front of sign, from right, are organizers Rep. David Clarenbach and Dennis Boyer, with Sac and Fox's Elmer Manatowa and Truman Carter.

- Fuse to light spearing riot never lit/2E
- Lakes may be restocked from tribal hatcheries/2E
- Minnesota Chippewa arrested for spearing/5E
- Editorial/13A

Apology a 'beginning'

Continued from Page 1A

over the incident, said the state was making this apology to build new relationships of trust with the Indians.

"Some would say events 150 years ago make any attempts now at healing too distant or irrelevant," Clarenbach said. "We can't ignore the very real problems we are experiencing in northern Wisconsin."

"The purpose of reconciliation is not to induce guilt. It is to draw strength from a new bond that displaces mistrust. Reconciliation between Wisconsin and the Sac and Fox begins with this apology. It is just a beginning," Clarenbach said.

Manatowa said Wisconsin's gesture of apology probably marked the first time in American history that a government has apologized for hostile actions against the Indians.

"My first thoughts were 'Why us,' when they are having so many problems with the Chippewas up north," Manatowa said. "To solve the treaty problems, they have to start with the Sac and Fox Nation and the Bad Axe Massacre," Manatowa said.

Even though state lawmakers wanted to make this gesture, Truman Carter of Stroud, Sac and Fox Nation treasurer, said tribal leaders consulted with members about attending the ceremony.

"They expressed great interest in returning," Carter said. "The Bad Axe War is something that has not been forgotten. We feel this is a tremendous, courageous statement. Recognition of it will be comforting to families of the Sac and Fox."

Still it was difficult for the people who returned to the place where their nation almost was eliminated.

"I drove up here from Oklahoma and had mixed emotions of anger and frustration," Manatowa said. "I saw the changes in the land, and I began to become more relaxed. When we got to the Mississippi, it felt like 'Ahhh, I'm home.'"

Hilary Waukau Sr., of Neopit, secretary of the Menominee Tribal Legislature, welcomed the Sac and Fox.

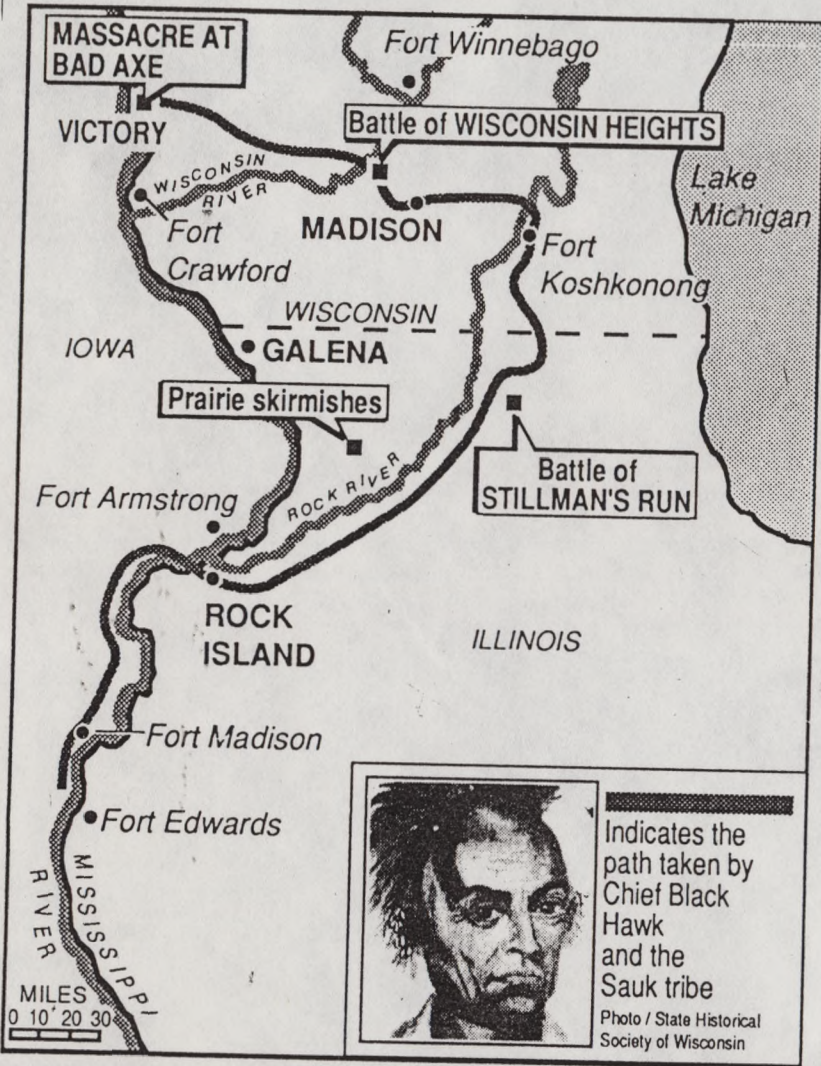
It was important to make recognition for past transgressions, but the state must not forget how Indians are being treated in northern Wisconsin, he said.

"To me it is a day of reconciliation, but there has to be a day of reconciliation for our brothers in the north," Waukau said. "They are taking more than the average person has to just for doing what they have done for hundreds of years. The state of Wisconsin one day will have to apologize for what has happened to Indians in the 1980s."

Waukau said the federal government could learn a lesson from Wisconsin's action. The federal government has yet to apologize for taking Indian land, massacring people and making Indians subject to countless hostile acts.

"Wisconsin has always been a progressive state," Waukau said. "Maybe this is the first step toward a national day of reconciliation."

WORLD



SOURCE: "Massacre at Bad Axe," Crawford B. Thayer

State Journal graphic

f
David, 191 bills

MAY 9 1980

Some quick ideas on further things involving the Sac & Fox (besides returning of remains, protection of sacred sites, etc.):

1. Scholarship at UW-Madison
2. Resident tuition ~~and~~ in UW System
3. Resident hunting & fishing license (maybe farm the one out to Spencer Block)
4. Provide for creation of a tribal ceremonial site on state lands in Southwest WI (Wyalusing State Park).
5. Creation of a Sac & Fox Day with a festival in Southwest WI (maybe work with KREU & Tourism people on this).

Let's talk.

D.B.

P.S. I'd still like to try another run at the Neeragua relationship issue.

THE STATE OF WISCONSIN



CITATION BY THE ASSEMBLY

KNOW YOU BY THESE PRESENTS:

WHEREAS, the Sac and Fox Nations occupied lands in southwest Wisconsin into the 19th century; and

WHEREAS, the St. Louis Treaty of 1804 contained provisions requiring the removal of the Sac from territory east of the Mississippi; and

WHEREAS, the Sac people endured much hardship during the time leading up to 1832; and

WHEREAS, Black Hawk responded to the suffering of his band by leading them back across the Mississippi in 1832 in the hopes of planting their crops and restoring their villages; and

WHEREAS, Black Hawk's band numbered over 1,000 people of all ages; and

WHEREAS, Black Hawk's action provoked a strong response from the United States and territorial governments and those governments launched a massive military campaign against the Sac; and

WHEREAS, this campaign was marked by faulty intelligence, blunders, violence against noncombatants and other improper conduct by troops and territorial militia; and

WHEREAS, no civil or military authorities attempted to negotiate or otherwise peacefully conclude the hostilities; and

WHEREAS, this affair was tragically concluded on August 1 and 2, 1832, when hundreds of unarmed women, children and elders were killed while crossing the Mississippi, in the historic event that has come to be known as the Bad Axe Massacre; now, therefore,

Representative Clarenbach on behalf of the Wisconsin State Assembly, under Assembly Rule 97, hereby expresses regret and sorrow for the events of August 1 and 2, 1832, and communicates this sentiment to appropriate tribal officials of the Sac and Fox Nations.

STATE CAPITOL
MADISON, WISCONSIN

Thomas A. Loftus
Representative Thomas Loftus
Speaker of the Assembly

Date

Representative David Clarenbach
Speaker Pro Tempore

DIRECTIONS TO BAD AXE HISTORICAL MARKER

Ceremony is at 2:00 p.m. May 5, 1990

FROM MADISON VIA DODGEVILLE

HWY 18/151 to Dodgeville

At Dodgeville, HWY 18 to Prairie du Chien

At Prairie du Chien, HWY 35 North, for approx. 35-40 miles

Approx. one mile south of Victory, look for the Historical marker on the Right side of HWY 35 (if you reach the village of Victory, you have gone too far)

FROM MADISON VIA RICHLAND CENTER

Out of Madison or Middleton, on HWY 14, to Richland Center

At Richland Center, continue on HWY 14 to Viroqua

At Viroqua, HWY 56 (West) to Genoa

At Genoa, HWY 35 (South) to Victory

Past Victory, approx. one mile, the Historical marker will be on your left (if you reach De Soto, you have gone too far)

ASSEMBLY SUBSTITUTE AMENDMENT 1,
TO 1989 ASSEMBLY RESOLUTION 16

June 27, 1989 - Offered by COMMITTEE ON STATE AFFAIRS.

1 Relating to expressing regret for the Black Hawk War.

2 Whereas, the Sauk Nation occupied lands in southwest Wisconsin into
3 the 19th century; and

4 Whereas, the St. Louis Treaty of 1804 contained provisions requiring
5 the removal of the Sauk from territory east of the Mississippi; and

6 Whereas, the Sauk people endured much hardship during the time leading
7 up to 1832; and

8 Whereas, Black Hawk responded to the suffering of his band of Sauk by
9 leading them back across the Mississippi in 1832 in the hopes of planting
10 their crops and restoring their villages; and

11 Whereas, Black Hawk's band numbered over 1,000 people of all ages; and

12 Whereas, Black Hawk's action provoked a strong response from the
13 United States and territorial governments and those governments launched a
14 massive military campaign against the Sauk; and

15 Whereas, this campaign was marked by faulty intelligence, blunders,
16 violence against noncombatants and other improper conduct by troops and
17 territorial militia; and

18 Whereas, no civil or military authorities attempted to negotiate or
19 otherwise peacefully conclude the hostilities; and

1 Whereas, this affair was tragically concluded on August 1 and 2, 1832,
2 when hundreds of unarmed women, children and elders were killed while
3 crossing the Mississippi, in the historic event that has come to be known
4 as the Bad Axe Massacre; now, therefore, be it

5 Resolved by the assembly, That the members of the Wisconsin state
6 assembly express their regret and sorrow for the events of August 1 and 2,
7 1832, by means of this resolution of reconciliation; and, be it further

8 Resolved, That the assembly chief clerk communicate this sentiment to
9 appropriate tribal officials of the Sauk Nation.

10

(End)

"The Congress also hereby reaffirms the constitutionally recognized government-to-government relationship with Indian tribes, which has historically been the cornerstone of this nation's official Indian policy."

The 100th Congress
October 1988

"Great Nations like great men must keep their word. When America says something, America means it, whether a treaty or an agreement, or a vow made on marble steps."

President George Bush
1989 Inaugural Address

"The only thing necessary for evil to prevail, is that good people do nothing."

Edmund Burke

Membership

All memberships are annual.

I subscribe to the principles of HONOR and wish to become a member. My membership category is:

Individual at \$10 per year
(\$5 for low or fixed income)

Organizational or Chapter at \$35 per year

Patron Member at \$250 per year

I wish to make a special donation to HONOR in the amount of \$_____.

Name(s) _____

Address _____

City _____

State _____ Zip _____

Phone (work) _____

(home) _____

Make checks payable to:

HONOR, PO Box 09685, Milwaukee, WI 53209

History of HONOR

Several individuals, distressed by the increasing intensity of anti-Indian rhetoric and activity called a meeting in Wausau, Wisconsin in February 1988. Forty people, Indian and non-Indian came together to form a group that would stand with Indian people to affirm treaties. To the people assembled, the treaties were a matter of national honor, thus the name.

HONOR is patterned after the National Coalition to Support Treaties. In the early 70's, the Boldt Court decision affirming Indian treaty and fishing rights produced a situation in Washington that is similar to that in Wisconsin today.

In June, 1988 HONOR adopted a set of principles and actions by consensus - the chosen form of decision making.

HONOR sought the counsel and support of elected tribal leaders, and a number of tribal governments passed resolutions in support of HONOR.

HONOR organized itself as a coalition, with each member organization retaining its own primary purpose, but joining together in events, activities and education that fit within the framework of the HONOR principles.

As HONOR progresses and grows, non-Indian members are intentional in avoiding the mistakes of well meaning folks of the past who have "worked on behalf of" and "spoken for" Indian people. HONOR will stand WITH Native Americans in the struggle for justice, and will respect the power and integrity of Native American people to govern themselves.

HONOR is housed, for administrative purposes, at Lutheran Human Relations Association of America offices in Milwaukee.



(HONOR OUR NEIGHBORS ORIGINS AND RIGHTS)

HONOR stands with Native Americans to promote justice through affirmation of treaty rights, respect for tribal sovereignty and recognition of government-to-government relationships.

Members of HONOR seek peace and harmony, and will work for an increased awareness of Native American culture and history.

HONOR
PO Box 09685
Milwaukee, WI 53209

Organizational, Patron & Chapter Members

Wisconsin Conference of Churches
Church & Society Board NE MN Synod/ELCA
Wisconsin Catholic Conference
Wisconsin NOW
West Central WI Synod-ELCA
Red Cliff Tribal Council-WI
Project Equality-WI
Lutheran Church of the Wilderness
LSS/Washington & Idaho
Oneida Tribe of Wisconsin
Ofc. of Justice & Peace/Sisters of St. Francis
Leadership Conference of Women Religious - Reg. IX
Nat'l Comm. for Indian Work- Episcopal Church
Bahai's of Northern Wisconsin/Michigan/UP
Great Lakes Indian & Wildlife Commission
Lutheran Human Relations-Wisconsin Chapter
WI Indian Resource Council /
Ecumenical Advisory Committee
Lutheran Human Relations Association of America
Witness for Non-Violence for Treaty and Rural Rights -
Northern Wisconsin
College of St. Thomas - St. Paul, MN
Lutheran Office for Public Policy - Wisconsin
Social Concerns Committee -
Catholic Diocese of Green Bay
Lutheran Church of the Resurrection / Racine, WI
NW Assoc./UCC - Social Concerns Division
No. Great Lakes Synod-ELCA -
Task Force for Ministry with Native Americans
Madison Treaty Rights Support Group
Chippewa Valley-HONOR Chapter
New Beginnings Task Force -
ELCA-West Central Synod
Madison Peacekeepers
Racine Dominican Sisters
Wisconsin Greens
Servants of Mary/Ladysmith
Orenda
Interfaith Conference of Greater Milwaukee
Sisters of the Sorrowful Mother / Milwaukee
Independent Greens/Wisconsin
Bay de Noc Indian Culture Association
Episcopal Diocese of South Dakota
Newman Community / Superior, Wisconsin
Park Falls HONOR Chapter
Lakeshore HONOR Chapter/Saugatuck, MI
East Central Synod/Wisconsin - ELCA
Our Saviors Lutheran Church / Milwaukee
Sinsinawa Dominicans
Wisconsin Conference/UCC
Douglas United Church of Christ

Q What is HONOR?

A HONOR is a coalition of individuals and organizations who stand with Native Americans to promote respect for tribal sovereignty, justice through affirmation of treaty rights, and recognition of government to government relationships.

HONOR is dedicated to positive actions that promote peace, harmony, intercultural understanding and a forum for public education about treaties, Native American culture, and history of first Americans.

Q. Why was HONOR formed?

A. HONOR grew out of a desire that Native American neighbors be treated with respect and "honor" under United States law, treaties, courts and Constitution. The individuals and organization that founded HONOR were prompted by the rise in anti-Indian activities, the potential for violence related to the exercise of treaty rights, and the impact on school children, both Indian and non-Indian.

Q. Is HONOR a local or national organization?

A. National. There are now members in 12 states. A formal chapter is starting in the Pacific Northwest. There are members and member organizations in Minnesota, Missouri, California, Michigan, Illinois, Kansas, New York, Washington DC, Idaho, Indiana and Wisconsin.

Q. What are the activities of HONOR?

A. HONOR has:

- called for a successful boycott of Treaty Beer (a product sold to raise money to abrogate treaties)
- raised money for WOJB public radio
- co-sponsored an anti-racism conference, a rally with Chippewa tribes, and a walk in protest of a Racine PARR convention
- circulated letters to Congressmen and leaders in protest of anti-Indian legislation
- produced anti-racism radio ads that are available to support groups
- provided speakers for schools and forums
- run newspaper ads with factual information about the Chippewa spearfishing controversy in Wisconsin

- started several HONOR chapters
- appeared at press conferences and on radio shows
- supported the Potawatami by circulating letters and petitions in favor of placing (Milwaukee) land parcels in trust status for the tribe
- testified at public hearings on local and state legislation pertaining to Native American issues

Q. Where does the money come from?

A. Memberships, grants, in-kind contributions and fund-raisers.

Q. How is HONOR different than the many other treaty support groups that I read about?

A. HONOR is national. It has support from many religious organizations and churches. It has repeatedly affirmed its policy not to involve itself in inter-tribal politics. It is governed by a steering committee made up of non-Indian and Indian, and including two members of the clergy. While engaged in peaceful approaches to addressing the many justice issues of Native Americans, emphasis is placed on informing members about relevant state and federal legislation and overcoming the racism that has manifested itself in many areas.

Q. How is the money used?

A. For postage, printing, supplies, sponsorship and production of media pieces, telephone and costs associated with forums, workshops, etc.

Q. Is the opposition to treaties a local issue that will go away?

A. NO. The promotion of justice and cultural awareness will require a sustained effort in Wisconsin and across the country. Members of HONOR are dedicated to long term alliance with Native Americans. One major concern is that a national anti-treaty network has formed. It includes several Wisconsin groups, is well funded and active. The purpose of this group is to work through the political system to abrogate treaties.

Q. Why should I join HONOR?

A. There is strength in numbers.

Silence or failure to act is often interpreted as agreement with the most vocal and visible opposition to treaties.

Membership provides a way to support treaties and act in a positive expression of friendship with Native Americans.

Sac and Fox Nation

Route 2, Box 246

Stroud, OK 74079

(918) 968-3526



Principal Chief ELMER MANATOWA
Second Chief GAYLON R. FRANKLIN, SR.
Secretary MARY F. McCORMICK
Treasurer TRUMAN CARTER
Committee Member THOMAS MORRIS, JR.

April 30, 1990

David E. Clarenbach
Speaker Pro Tem of the Assembly
422 North, State Capitol
Madison, WI 53702

Dear Mr. Clarenbach:

Thank you for the invitation to attend the commemorative "Resolution of Apology" presentation to the Sac and Fox Nations by the Wisconsin Assembly on May 5, 1990.

The Oklahoma Sac and Fox Nation is planning to attend this Historic Commemorative event. I and representatives of Business Committee, Elders and descendants of Black Hawk plan to attend.

After 158 years following the so called and misunderstood Black Hawk War, the controversy over treaty rights and sovereignty still exists in your state and across the United States. Your unprecedented action of apology could be the prelude to resolving these issues.

The Wisconsin lands are our home lands and we still hold this memory of forced removal in our hearts.

Please express my thanks to the Wisconsin Assembly for the Resolution of Apology.

Sincerely,

A handwritten signature in cursive script that reads 'Elmer Manatowa'.

Elmer Manatowa
Principal Chief

EM:ls

cc: The Honorable Henry Bellmon, Gov. Okla.
The Honorable Don Nickles, U.S. Senator, Okla.
The Honorable David Boren, U.S. Senator, Okla.
The Honorable Daniel Inouye, U.S. Senator, HI
The Honorable Steve Lewis, House Speaker, Okla.
The Honorable Senator Enoch Haney, Okla. Senate
The Honorable Congressman Don Kinnamon, Okla.
Mr. Eddie Brown, Assistant Secretary, BIA



David E. Clarenbach

SPEAKER PRO TEM OF THE ASSEMBLY

BAD AXE PRESENTATION

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Donald Wanatee
Sharon Metz of HONOR
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Pipe Carrier Bobby Bullet St. Germaine
Dennis Boyer

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Sometimes the healing requires admission of past wrongs and misunderstandings.

Such admissions are the primary ingredient needed to begin new relationships based on honesty and trust.

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Approved
1. OIA
2. Tribal Summit

CENTENNIAL ACCORD
between the
FEDERALLY RECOGNIZED INDIAN TRIBES
in
OKLAHOMA
and the
STATE OF OKLAHOMA

I. PREAMBLE AND GUIDING PRINCIPLES

This ACCORD dated _____ is executed between the federally recognized Indian tribes of Oklahoma signatory to this ACCORD and the State of Oklahoma, through its governor, in order to better achieve mutual goals through an improved relationship between their sovereign governments. This ACCORD provides a framework for that government-to-government relationship and implementation procedures to assure execution of that relationship.

Each Party to this ACCORD respects the sovereignty of the other. The respective sovereignty of the State and each federally recognized tribe provides paramount authority for that party to exist and to govern. The parties share in their relationship particular respect for the values and culture represented by tribal governments. Further, the parties share a desire for a complete accord between the State of Oklahoma and the federally recognized tribes in Oklahoma reflecting a full government-to-government relationship and will work with all elements of state and tribal governments to achieve such an accord.

II. PARTIES

There are thirty-two federally recognized Indian tribes in the State of Oklahoma. Each sovereign tribe has an independent relationship with each other and the State. This ACCORD provides the framework for that relationship between the State of Oklahoma, through its governor, and the signatory tribes.

The parties recognize that the State of Oklahoma is governed in part by independent state officials. Therefore, although this ACCORD has been initiated by the signatory tribes and the governor, it welcomes the participation of, inclusion in and execution by chief representatives of all elements of state government so that the government-to-government relationship described herein is completely and broadly implemented between the state and the tribes.

III. PURPOSES AND OBJECTIVES

This ACCORD illustrates the commitment by the parties to implementation of the government-to-government relationship, a relationship reaffirmed as state policy by Senate Bill 210. This relationship respects the sovereign status of the parties, enhances and improves communications between them, and facilitates the resolution of issues.

This ACCORD is intended to build confidence among the parties in the government-to-government relationship by outlining the process for implementing the policy. Not only is this process intended to implement the relationship, but also it is intended to institutionalize it within the organizations represented by the parties. The parties will continue to strive for complete institutionalization of the government-to-government relationship by seeking an accord among all the tribes and all elements of state government.

This ACCORD also commits the parties to the initial tasks that will translate the government-to-government relationship into more efficient, improved and beneficial services to Indian and non-Indian people. This ACCORD encourages and provides the foundation and framework for specific agreements among the parties, outlining specific tasks to address or resolve specific issues.

The parties recognize that implementation of this ACCORD will require a comprehensive educational effort to promote understanding of the government-to-government relationship within their own governmental organizations and with the public.

IV. IMPLEMENTATION PROCESS AND RESPONSIBILITIES

While this ACCORD addresses the relationship between the parties, its ultimate purpose is to improve the services delivered to people by the parties. Immediately and periodically, the parties shall establish goals for improved services and identify the obstacles to the achievement of those goals. At an annual meeting, the parties will develop joint strategies and specific agreements to outline tasks, overcome obstacles and achieve specific goals.

The parties recognize that a key principle of their relationship is a requirement that individuals working to resolve issues of mutual concern are accountable to act in a manner consistent with this ACCORD.

The State of Oklahoma is organized into a variety of large but separate departments under its governor, other independently elected officials and a variety of boards and commissions. Each tribe, on the other hand, is a unique government organization with different management and decision-making structures.

The chief of staff of the Governor of the State of Oklahoma is accountable to the Governor for implementation of this ACCORD. State agency directors are accountable to the Governor through the chief of staff for the related activities of their agencies. Each director will initiate a procedure within his/her agency by which the government-to-government policy will be implemented. Among other things, these procedures will require persons responsible for dealing with issues of mutual concern to respect the government-to-government relationship within which the issue must be addressed. Each agency will establish a documented plan of accountability and may establish more detailed implementation procedures in subsequent agreements between tribes and the particular agency.

The parties recognize that their relationship will successfully address issues of mutual concern when communication is clear, direct and between persons responsible for addressing the concern. The parties recognize that in state government, accountability is best achieved when this responsibility rests solely within each state agency. Therefore, it is the objective of the state that each particular agency be directly accountable for implementation of the government-to-government relationship in dealing with issues of concern to the parties. Each agency will facilitate this objective by identifying individuals directly responsible for issues of mutual concern.

Each tribe also recognizes that a system of accountability within its organization is critical to successful implementation of the relationship. Therefore, tribal officials will direct their staff to communicate within the spirit of this ACCORD with the particular agency which, under the organization of state government, has the authority and responsibility to deal with the particular issue of concern to the tribe.

In order to accomplish these objectives, each tribe must ensure that its current tribal organization, decision-making process and relevant tribal personnel is known to each state agency with which the tribe is addressing an issue of mutual concern. Further, each tribe may establish a more detailed organizational structure, decision-making process, system of accountability, and other procedures for implementing the government-to-government relationship in subsequent agreements with various state agencies. Finally, each tribe will establish a documented system of accountability.

As a component of the system of accountability within state and tribal governments, the parties will review and evaluate at the annual meeting the implementation of the government-to-government relationship. A management report will be issued summarizing this evaluation and will include joint strategies and specific agreements to outline tasks, overcome obstacles, and achieve specific goals.

The chief of staff also will use his/her organizational discretion to help implement the government-to-government relationship. The Office of Indian Affairs will assist the chief of staff in implementing the government-to-government relationship by providing state agency directors information with which to educate employees and constituent groups as defined in the accountability plan about the requirement of the government-to-government relationship. The Office of Indian Affairs shall also perform other duties as defined by the chief of staff.

V. SOVEREIGNTY AND DISCLAIMERS

Each of the parties respects the sovereignty of each other party. In executing this ACCORD, no party waives any rights, including treaty rights, immunities, including sovereign immunities, or jurisdiction. Neither does this ACCORD diminish any rights or protections afforded other Indian persons or entities under state or federal law. Through this ACCORD parties strengthen their collective ability to successfully resolve issues of mutual concern.

While the relationship described by the ACCORD provides increased ability to solve problems, it likely will not result in a resolution of all issues. Therefore, inherent in their relationship is the right of each of the parties to elevate an issue of importance to any decision-making authority of another party including, where appropriate, that party's executive office.

*Signatory parties have executed this ACCORD on the date of _____
and agreed to be duly bound by its commitments:*



DON KINNAMON
District 32
329 State Capitol Bldg.
Oklahoma City, OK 73105
Office - (405) 521-2711, ext. 368

Home
P.O. Box 257
Stroud, OK 74079
(918) - 968-3385

House of Representatives
STATE OF OKLAHOMA

VICE CHAIRMAN
Insurance

COMMITTEES:
Education
Economic Development
Business and Commerce

RECEIVED

MAY 03 1990

SAC & FOX NATION

May 2, 1990

Chief Elmer Manatowa
RFD 2
Stroud, OK 74079

Dear Chief Manatowa:

Enclosed please find a copy of the resolution we are having drawn up for the Sac and Fox Day. Please read this draft, and if you should have additions, corrections, or deletions, please let me know as soon as possible.

Should you have any questions, please do not hesitate to contact me.

Sincerely,

A handwritten signature in cursive script that reads "Don".

Don Kinnamon
State Representative

DK:pn

cc: Bessie Morris 5-3-90 dm

STATE OF OKLAHOMA

2nd Session of the 42nd Legislature (1990)

HOUSE CONCURRENT
RESOLUTION NO. _____

LEWIS

BY: KINNAMON of the HOUSE

and

HANEY of the SENATE

DRAFT
AS INTRODUCED

A CONCURRENT RESOLUTION RELATING TO THE SAC AND
FOX NATION; DECLARING JUNE 9, 1990, AS "SAC AND
FOX DAY"; AND DIRECTING DISTRIBUTION.

WHEREAS, Sac and Fox Day is a day for all members of the Sac and
Fox Nation to come together to celebrate their heritage; and

WHEREAS, as Homecoming '90 is a celebration and renewal of
Oklahoma heritage for the year, Sac and Fox Day is the annual
celebration and renewal of Sac and Fox heritage; and

WHEREAS, from this heritage the Sac and Fox Nation has developed
a strong system of government; and

WHEREAS, this strong system of government is exemplified by the
constitution, code of laws, corporate charter, and economic
development of the Sac and Fox Nation; and

WHEREAS, the people of Oklahoma are proud of the accomplishments
of the members of the Sac and Fox Nation and wish to recognize the
heritage and accomplishments of the members of this Nation by
proclaiming June 9, 1990, as Sac and Fox Day.

NOW, THEREFORE, BE IT RESOLVED BY THE HOUSE OF REPRESENTATIVES OF
THE 2ND SESSION OF THE 42ND OKLAHOMA LEGISLATURE, THE SENATE
CONCURRING THEREIN:

THAT the day of June 9, 1990, is hereby declared as "Sac and Fox
Day" in recognition of the heritage and accomplishments of the
members of the Sac and Fox Nation.

1 THAT a copy of this resolution be dispatched to the Principal
2 Chief of the Sac and Fox Nation, Elmer Manatowa.

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42-2-8550 MCD 4/27/90

STATE OF OKLAHOMA



EXECUTIVE DEPARTMENT

Declaration

WHEREAS, the Native American Indians, the original inhabitants of this Continent, are the cornerstone of this country's rich cultural heritage; and

WHEREAS, members of the Sac and Fox Tribe of Oklahoma have been residents of Oklahoma prior to statehood; and

WHEREAS, the Sac and Fox Tribe have made substantial contributions to both the history and progress of the State of Oklahoma; and

WHEREAS, on June 9, 1990, the Sac and Fox Tribe has planned ceremonies at the Tribal Reservation on behalf of its members;

NOW, THEREFORE, I, Henry Bellmon, Governor of the State of Oklahoma, do hereby proclaim June 9, 1990 as

SAC AND FOX DAY

in the State of Oklahoma.

CC: SFBC
SF News

Dilig: Bessie - Framing
5-3-90
KW

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of Oklahoma to be affixed.



ATTEST

Done at the Capital, in the City of Oklahoma City, this 30th day of April, in the Year of Our Lord one thousand nine hundred and ninety, and of the State of Oklahoma the eighty-second year.

Harold Atkins
SECRETARY OF STATE

Henry Bellmon
GOVERNOR