

## Shooting; families, company reach settlement

MINNEAPOLIS (AP) — Families of victims and survivors of the 2005 school shooting on the Red Lake Indian Reservation have reached an undisclosed settlement with the company hired to come up with crisis plans for the school.

A hearing on the settlement between the plaintiffs and Burnsville-based MacNeil Environmental Inc. is set for 4 p.m. next Tuesday in Hennepin County District Court before Judge Lloyd B. Zimmerman.

“The parties have reached an amicable resolution of the case without any admission of liability by MacNeil Environmental,” said Philip Sieff, an attorney for many of the victims’ families.

Roger Gross, an attorney for MacNeil Environmental, reiterated that statement to The Associated Press today. Neither attorney released details of the settlement, reached last month. Details were not available in court documents.

“No amount of money will bring my son, or the other victims’ lives, back,” Francis Brun, 73, of Red Lake, said today.

His son, Derrick Brun, 28, was a security guard at Red Lake High School and was killed when teen gunman Jeffrey Weise began his attack at the school on March 21, 2005. Weise, 16, killed seven people at the school before killing himself. He also killed his grandfather and his grandfather’s girlfriend earlier in the day.

Others were injured at the school, including two students who suffered brain injuries and, according to their attorneys, will need ongoing care.

The lawsuits filed on behalf of about two dozen people — including injured students, teachers and victims’ family members — alleged that MacNeil Environmental wasn’t qualified to create an emergency plan for the Red Lake School District and that it failed to follow through on developing and implementing crisis plans.

MacNeil Environmental describes itself on its Web site as a consulting and engineering firm providing schools and other public organizations with health and safety management programs.

According to the lawsuits, MacNeil was supposed to help the Red Lake School District implement a five-year program starting in fall 2001 to provide a crisis management plan, train school officials and evaluate the school’s security weaknesses. Minnesota law was changed after the school shooting at Columbine High School in Littleton, Colo., to require such crisis management plans.

The lawsuits claimed MacNeil failed to develop a plan as recommended by the U.S. Department of Education and provided the school district with plans that were confusing and contained conflicting directions for staff.

A separate lawsuit against the school district was settled in 2006 for \$1 million and distributed among 21 families of shooting victims.

## Boy to vie for tribal chairman

Great Falls Tribune

GREAT FALLS, Mont. — Jonathan Windy Boy and Raymond J. Parker Jr. were the top vote-getters for tribal chairman in the Chippewa Cree primary Tuesday, and they will square off in November’s general election.

Eight candidates also advanced from a field of 58 in the race for four council spots.

They are Brian “Kelly” Eagleman (357 votes), Tim Koop (346), Bruce Sunchild (324), John Chance Houle (309), Alvin Windy Boy (221), Russell Standing Rock (210), Donovan Stump (199), Joseph “Big Joe” LaFromboise (191).

In the race for chairman, Parker collected 426 votes compared to 364 for Jonathan Windy Boy.

The general election will be Nov. 4.

# Tribal dress designs tell life stories

By Karen Rosenberg  
New York Times

NEW YORK — Most of us get dressed in the morning with only the vaguest notion of where the clothes on our backs come from. A 19th-century American Indian woman could tell you exactly who had hunted the animals from which her dress was taken. She would know who had tanned the hides, stitched them together and sewed hundreds of beads onto them, and what the pattern of those beads signified.

### Identity by design

More than 50 of these dresses are on view in “Identity by Design: Tradition, Change and Celebration in Native Women’s Dresses,” at the New York branch of the Smithsonian’s National Museum of the American Indian. These are heavy garments, and not just because they are dripping with beads, coins and other ornaments. Each is weighted with the circumstance and life story of the woman who wore it, as well as the history of her tribe.

The show takes the form of a loose, informal conversation among the curators, Colleen Cutschall and Emil Her Many Horses, and six Indian women who are respected dressmakers. The wall text consists almost entirely of quotations from these artists. Their reminiscences and musings are sometimes cloying, but the absence of pedagogy is refreshing.

“Identity by Design” also challenges the stereotype of American Indian art as something that developed in isolation, with whatever materials were at hand. The dresses’ beads, cowrie shells and wool fabrics were acquired through intertribal and even intercontinental trade. A large wall map shows the trade routes: wool cloth from England, vermilion pigment from China, dentalium shells from the Maldives, beads from Venice.

### Story telling dresses

One pleasure of the exhibition is seeing traditional designs evolve to incorporate novel items, like the tiny glass seed beads from Italy that inspired artists to develop more intricate patterns.

The most prized form of decoration, however, was a product of hunting rather than trade. Only one or two eye-teeth could be taken from an elk, so a dress covered with elk’s teeth was a status symbol, a way for women to show off the hunting skills of male family members. New brides often wore dresses made by their mothers-in-law and adorned with elk teeth collected by their husbands over many years.

Hunting elk became difficult at the end of the 19th century, when the United States government started to confine Indians to reservations. Dressmakers, undeterred, turned to imitation elk teeth carved from bone. A striking Crow dress from around 1910, made of

red wool, is almost completely covered with concentric rings of bone “teeth.” Cowrie shells, seen on a bright-green Sioux dress from around the same time, were another popular substitute.

### Beadwork styles

During confinement, beadwork styles also evolved, particularly in the wide yokes of Sioux dresses, which became more and more elaborate as women took advantage of smaller beads and long stretches of time. Interestingly, many Sioux dresses from this time feature American flag imagery. On the reservation, Indian ceremonies (banned by the government) were replaced by Fourth of July festivities and other patriotic celebrations.

In the words of Juanita Growing Thunder Fogarty, one of the artists consulted for the exhibition: “The people would do anything to keep the religion going under the nose of the government. They would conduct ceremonies under the guise of other acceptable functions.”

### Ghost dance

A group of three ghost-dance dresses is an even more potent reminder of religious suppression. Tribal leaders rarely permit the display of such dresses, in deference to that ritual’s association with the Wounded Knee massacre of 1890, and the museum has given the garments a special area of the gallery.

The hides are painted (rather than beaded) with stars, birds, turtles, crescent moons and other symbols.

### Picture this

Like most exhibitions of ritual clothing, “Identity by Design” offers only a partial picture. Some of the mannequins are accessorized with moccasins, but photographs of fully outfitted women show that the dresses were only one part of an extravagantly layered look: beads piled on beads, head-dresses atop shawls over capes.

A selection of contemporary dresses made by some of the women consulted for the show are notably flashier than the older garments. Often made for powwow dance competitions, these dresses feature precise rows of sparkling cut-glass beads and dizzyingly intricate, modernized patterns.

The grand finale is a dress made for the exhibition by Joyce Growing Thunder Fogarty. Ms. Fogarty’s “Give Away Horses Dress” (named for a ritual performed by her grandfather) is almost completely covered in blue, red and cream seed beads and looks as though it weighs several tons. It took Ms. Fogarty 10 months of 16-hour sewing days to complete the outfit, which is shown with accessories made by her daughter Juanita and granddaughter Jessica.

It’s hard to find a better example of art, labor, storytelling and female bonding.

# Shinnecocks await ruling to move up federal status list

By Erik German  
Newsday

NEW YORK — The federal Department of the Interior will decide before next month whether the Shinnecocks can jump to the front of the line of tribes awaiting federal recognition, a lawyer for the department said in court yesterday.

If enacted, the Oct. 31 decision would move the Shinnecocks to the top of the “ready list” of tribes actively being considered for recognized status. Once there, the Southampton-based tribe would still have to undergo a federal review process that could take at least another year and a half.

The two sides also agreed yesterday to a face-to-face meeting on Oct. 24 to discuss the timetable for the final recognition of the tribe, should the government indeed place it at the front of the line.

“We believe it’s critical that there be court oversight,” Darcie Houck, a Sacramento, Calif.-based lawyer for the tribe, said during a telephone status conference in New York State recognized the Shinnecocks as a tribe in 2005, but the Southampton-based tribe needs federal recognition to move ahead on its planned casino. Recognition would also allow the tribe to tap into federal funds set aside to assist tribes economically and provide them health

care.

The tribe sued the Department of the Interior for immediate recognition in 2006, and has argued the department’s decision-making on the matter has been “unreasonably delayed.”

Federal Judge Joseph F. Bianco urged the parties to resolve their differences before Nov. 5.

“The government has obviously come a long way from where we stood a few months ago when they said the matter will take years,” he said. “I strongly encourage you to try to work out a proposal that everyone is happy with.”

Tribal spokeswoman Beverley Jensen of Southampton declined to comment.

Outside court, both the U.S. attorney’s office and lawyers for the Shinnecocks also declined to comment.

To jump to the top of the list of tribes under consideration, the tribe must prove that it lived for more than 100 years on its 750-acre reservation on Long Island. Also, members of the tribe must be able to trace their lineage to government census counts of Native Americans completed before 1910.

In an Oct. 6 letter to Bianco, Assistant U.S. Attorney Kevin Mulry said that federal researchers had pored over 24 boxes of genealogical records from more than 1,000 members of the tribe and called the review “nearly complete.”

## Judge rules Muckleshoot can’t intervene in suit

By Paul Shukovsky  
Seattle Post-Intelligence

SEATTLE — The Duwamish Tribe, the indigenous people of Seattle, has one fewer hurdle in its legal battle with the U.S. government to gain federal recognition.

U.S. District Judge John Coughenour decided Tuesday not to allow the Muckleshoot Indian Tribe to intervene in the case in opposition.

Federal recognition is critical to the almost 600 members of the Duwamish: It would bring federal dollars for housing, health care, education and cultural programs. And it would allow the tribe to put land into protected status for a reservation and to open a casino.

Duwamish Tribal Chairwoman Cecile Hansen said last

month that fear of potential competition to another casino led the Muckleshoot to oppose the Duwamish bid for recognition.

“The opposition from the Muckleshoot has everything to do with gaming,” Hansen said.

The Muckleshoot, through a spokesman, have denied that allegation.

Legal papers filed by the Muckleshoot to intervene in the Duwamish lawsuit point out that federal recognition of the Duwamish could ultimately result in the Muckleshoot losing areas of treaty fishing rights to the newly recognized tribe.

But Coughenour rejected the Muckleshoot fishing argument. “This action is about federal tribal recognition, not treaty fishing rights,” Coughenour wrote in his order denying the Muckleshoot request to intervene in the case.

## Bison ranch



David Joles/Star Tribune

Buffalo farmer Ernie Symmes hops up on the fence when breeding bull “Buck,” who weighs in at between 2,500 and 2,700 pounds, gets a little too close. Symmes wife Kathy Crooks is a member of the Sioux Community in Scott County and is raising buffalo on their 74 acre farm in KilKenny, far from tribal lands, and then selling it to the tribe for use on things like the dinner buffet at Mystic Lake. The couple currently has 58 buffalo. “I can’t keep up,” with demand for buffalo meat, said Symmes, explaining that beyond the demand for the meat at Mystic Lake, more people are becoming health conscious and wanting buffalo for its lean meat.

# Heavenly Ranch: Where the buffalo roam

By David Peterson  
Minneapolis Star Tribune

MINNEAPOLIS, Minn. — Gamblers edging their way along the buffet line at Mystic Lake may or may not stop to think how appropriate it is for them to be offered buffalo burgers at a casino run by Sioux Indians, whose ancestors shared the Great Plains with the forebears of these same animals.

But there is one part of the picture they might find difficult to believe.

The woman in the ballcap who just roared by outside in her big white truck with the dogs in the cab? That’s the niece of the chairman of the Shakopee Mdewakanton Sioux Community, one of the nation’s wealthiest tribes. She’s heading south to the ranch where the buffalo live, to tend to them and address some of them by name.

And Kathy Crooks says she’s delighted to

invite anyone -- families, school groups, anyone -- to meet her there for a tour and draw close enough to the shaggy, mighty animals to reach out and pet their ugly mugs.

“Everything about ‘em is awesome,” she says, gazing across the field on a sunny, windy morning. “They all have their own personalities. They face into storms and put their babies in the middle of all the moms to protect them from predators. The babies are smart enough to know who their mom is.”

Heavenly Ranch, as she and husband Ernie Symmes call it, is part of a rapidly growing national phenomenon, according to Gail Griffin of Winona, Minn., president of the Minnesota and national buffalo growers’ associations.

“Nationally, sales as of August were 17 percent ahead of last year’s, after several years of double-digit growth,” she said. “People like that it’s natural, raised on pasture, tasty and low in fat.”

## Cherokees promote voter awareness

Muskogee Phoenix

TAHLEQUAH, Okla. — The Cherokee Nation’s Government Relations Program is encouraging citizens to vote.

The tribe’s Get out the Vote campaign has included providing a red ‘Cherokee Vote Counts’ T-shirt to

employees and passing out voter awareness bracelets and stress balls at various parades and football games in the tribe’s jurisdictional area.

The Cherokee Nation has created an Oklahoma voter’s guide.

A questionnaire was sent to each candidate in north-

eastern Oklahoma who is running for State Senate, State House, U.S. Senate and U.S. House of Representatives. The results were compiled into a voter’s guide that focuses on how candidates responded to issues of interest to Cherokees and other Oklahomans.