

Legislative History for Connecticut Act

HB 9191	PA 660	1973
Senate	4099 - 4101, 4182, 4188	5
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Transcripts from the Joint Standing Committee Public Hearing(s) and/or Senate
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CONNECTICUT
GEN. ASSEMBLY
SENATE

PROCEEDINGS
1973
SPEC. SESS.
JUNE-JULY

VOL. 16
PART 9
4004-4434

May 17, 1973

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C.G.C.

That would help.

THE CLERK:

We have a letter of thanks and appreciation from the Reverend Ella-Jean Streeter, a full copy of the letter will be printed in the Journal thanking all Senators for the cooperation that they've given her during the Session.

THE CHAIR:

Thank you. Senator Rome.

SENATOR ROME:

Mr. President, I move suspension of the rules for immediate consideration of all non-starred or single starred...or...

THE CHAIR:

Is there objection? Hearing none, so ordered.

SENATOR ROME:

Mr. President, I urge acceptance and passage of the Joint Committee's favorable report including amendments where that's appropriate and would the Clerk please indicate as I slowly go over the bills if any amendments appear before him. Calendar No. 1215, House Bill No. 9383, an act concerning filing and license fees for sale in this State of out-of-state property. 1216, Substitute for House--Substitute, huh?--Substitute for House Bill No. 9191, an act establishing an Indian Affairs Council amended by House Amendment Schedules A and B. There is an amendment. There is an amendment. Would the Clerk please read the amendment?

THE CLERK:

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C.G.C.

Senate Amendment Schedule A offered by Senator Smith of the 14th to House Bill No. 9191, File No. 821. In Line 47, delete new material "for the actual market value" and insert in its place the following: "on the basis of the actual sale price of any building minus any expenses to the State incurred in the sale".

SENATOR ROME:

Mr. President, I urge adoption of the amendment.

THE CHAIR:

Will you remark?

SENATOR ROME:

The amendment is self-explanatory.

THE CHAIR:

The question is on adoption. All those in favor signify by saying Aye. Opposed, Nay? The Ayes have it. The amendment's adopted and ruled technical.

SENATOR ROME:

I urge acceptance of the Joint Committee's favorable report and passage of the bill and transfer to the Consent Calendar.

THE CHAIR:

No objection, so ordered.

SENATOR ROME:

And add to my motion.

THE CHAIR:

Continue.

SENATOR DINIELLI:

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Mr. President.

THE CHAIR:

Senator Dinielli.

SENATOR DINIELLI:

Did you want a vote on that Sir?

SENATOR ROME:

No, that's on the Consent, Sir.

THE CHAIR:

Motion to Consent.

SENATOR DINIELLI:

One would have to be acted on by the House. That's my point.

THE CHAIR:

Pardon?

SENATOR DINIELLI:

One would have to be acted on by the House.

THE CHAIR:

Yes, that's correct. You're right.

SENATOR ROME:

Mr. President, I, could we have a vote on that please?

THE CHAIR:

Of course. Question is on adoption of the bill. All those in favor signify by saying Aye. Opposed, Nay? The Ayes have it. The bill is adopted. You will suspend and send.

SENATOR ROME:

Mr. President, I move suspension of the rules for immediate

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ACT CONCERNING AMENDMENT OF THE SOLID WASTE MANAGEMENT ACT,
amended by House Amendment Schedule A, in concurrence with the
House action.

roc

Cal. 971, Sub. S.B. 1652, AN ACT CONCERNING STATEWIDE
LIBRARY SERVICES, in concurrence with the House action.

I believe the next one we took at our last session but
I will do it again. Cal. 1216, Sub. H.B. 9191, AN ACT ESTABLISHING
AN INDIAN AFFAIRS COUNCIL, amended by Senate Amendment A; House
Amendment A; House Amendment B having been rejected by this
body and I believe it was rejected last week. I move it to the
Consent Calendar in conformance with the House action which
accepted our action of rejection

THE CHAIR:

If there is no objection, so ordered.

SENATOR ROME:

Cal. 929, under Disagreeing Actions, Sub. S.B. 2185,
AN ACT CONCERNING INCLUSION OF MUNICIPAL CORPORATIONS AND MUNICIPAL
UTILITIES IN THE ELECTRIC COOPERATIVE ACT. I move placement on
the Consent Calendar in conformance with the House action,
Amended by House Amendment Schedule B, Senate Amendment Schedule
A rejected. The Senate Amendment Schedule A was my amendment.
It was a bad amendment.

THE CHAIR:

If there is no objection, so ordered.

SENATOR ROME:

Mr. President, may we now go to Cal. 1222.

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think it hurts to pass things twice. Bills passed on the Consent Calendar
 SB-2210, SB-2185, HB-9191, HB-8944, HB-8604, SB-2064, HB-9299, HB9410, SB-1678, SB-2432,
 THE CHAIR: HJR-164, HJR-225, HJR-207, HB-8253, SB-2367, HB-9389, HB-8690, HB-9345,
 HB-8130, HB-8843, HB-8791, HB-9411, HB-9394, SB-1565, SB-2189 & SB-1652.
 If there is no objection, so ordered.

SENATOR ROME:

May we now act on the Consent Calendar, sir.

THE CHAIR:

Unless there is objection, the motion of the Majority Leader is granted.

SENATOR ROME:

Upon return at 2:00 p.m., I would like to take up as the Order of Business and so move a Reconsideration motion that will be made by Senator Lenge. The second order at 2:00 p.m., excuse me about a minute after 2:00 p.m., will be the Abortion question and then we will return to the items on the Calendar. I would like now to make another motion for acceptance and passage, in concurrence with the House, Cal. 1216 which was removed earlier from the Consent Calendar by the Committee Chairman. He has asked that I add it back. And I would like to add Cal. 1187, AN ACT CONCERNING STANDARDIZATION OF TRAINING FOR FIREMEN. Senator Dinielli, who had sponsored that resolution or amendment has indicated that this is satisfactory and I would like that on the Consent Calendar as well.

THE CHAIR:

If there is no objection, so ordered.

THE CLERK:

Cal. 1255, File 1061. H.B. 9410, AN ACT CONCERNING RE_
 TIREMENT BENEFITS FOR MEMBERS OF FUND B. Favorable report of the

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Calendar No. 750, File 821, Substitute House Bill 9191. An Act Establishing an Indian Affairs Council. Favorable Report of the Committee on Government Administration and Policy.

DEPUTY SPEAKER:

The gentleman from the 22nd.

REP. PUGLIESE(22nd):

Mr. Speaker, I move acceptance of the Joint Committee's Favorable Report and passage of the bill.

DEPUTY SPEAKER:

Question's on the acceptance and passage of the bill. Will you remark, please.

REP. PUGLIESE:

Yes, Mr. Speaker. While I don't believe this is the most earth-shaking bill to come before the General Assembly this session, I do feel that it ought to give all of us a great deal of satisfaction in that for the first time in the state of Connecticut, perhaps in the nation, American Indians are through this bill being given an opportunity to have a full say in their own affairs. Most of the Indians in the state of Con-

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necticut, probably many of you do not know that we do have some twenty two hundred Indians in the state of Connecticut. Most of them are self-sufficient. Many of them in professional categories and what have you. They deeply resent having their affairs placed in the Department of Welfare, and rightfully so. The bill before us will change that and also give them a say in their own affairs. I'd like to quickly explain the bill section by section, after which I understand there are amendments. Section one of the bill, Mr. Speaker, establishes a state policy that Connecticut Indians are considered to be full citizens with all the rights and privileges of other citizens. And further that they have special rights in their tribal lands. Section two sets up an Indian Affairs Council with one member chosen by each of the four recognized Connecticut tribes: Shatquo, the Eastern Pequot, Western Pequot, and the Mohigan, and three non-Indians who will be appointed by the Governor. All members will serve three year terms without compensation, except for normal expenses. The Council may select a director if they choose who will serve at no cost to the State but may be

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compensated with tribal funds if available. Section three guarantees Indian rights to reservation lands and sets forth how the lands may be used. Section four puts custodial care for the reservation lands and buildings within the Department of Environmental Protection and gives the Indian Council a voice in the use. Section five insures the tribal funds will be used for the exclusive benefit of Indians and only with the advice of the Indian Council. Section six insures that Indian reservations will be protected in perpetuity as historical sites. Section seven grants Indian the right to hunt, fish, and trap on reservation lands without license, but subject to limits of law. Section eight gives the Indian Council the obligation of determining criteria for qualification as an Indian. Section nine gives the Indian Council the right to review all present Indian regulations and advise the Commissioner in promulgating new ones. And section ten provides that the Act takes effect on October 1, 1973 except for section two

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which takes effect on passage. And now, Mr. Speaker, I understand there is at least one amendment.

DEPUTY SPEAKER:

The Clerk please read Amendment A. The gentleman from the 109th.

REP. RATCHFORD:

Mr. Speaker, I move adoption of Amendment A and ask permission to outline it.

DEPUTY SPEAKER:

The question is on adoption of Amendment A. If there are no objection, the gentleman from the 109th will summarize the Amendment.

REP. RATCHFORD:

Mr. Speaker, one of the early sections of the bill lists four recognized tribes of the State of Connecticut. This would expand that definition by adding the Golden Hill tribe to the list as enumerated as they are in this State one of the recognized tribes. This recognition being clearly established among those remaining Indians who live within the confines of Connecticut. I move adoption of the amendment.

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DEPUTY SPEAKER:

The question is on adoption of the Amendment. Are there any further remarks. If not, all--the gentleman from the 22nd.

REP. PUGLIESE:

Mr. Speaker, I would just like to say that I've seen this amendment and it is a good amendment and we can accept it. I would support it.

DEPUTY SPEAKER:

The lady from the 150th.

REP. OSLER(150th):

I have a question. I had understood that the Golden Hill Tribe was the same as the Mohegan Tribe. Is this not so.

DEPUTY SPEAKER:

Would anyone care to respond to the lady's question. The gentleman from the 109th.

REP. RATCHFORD:

This has been debated among the Indians. I would point out that they, too, have their difficulties in the area of recognition as to who is and who is not and who is within a

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tribe. However, the majority opinion currently among the Indians is that the Golden Hill Tribe is a separate tribe and not something that is either subordinate to or secondary to the Mohegan Tribe.

DEPUTY SPEAKER:

Are there any further remarks. If not, the question's on the adoption of House Amendment A. All those in favor of adoption of House Amendment A signify by saying "aye". Opposed. House Amendment A is adopted. The gentleman from the 109th. The Chair will rule House Amendment A technical.

REP. RATCHFORD:

Mr. Speaker, would the Clerk call Amendment B and may I have permission moving its adoption to outline the amendment as opposed to a reading of it.

THE CLERK:

House Amendment Schedule B offered by Representative Ratchford, LCO Number 9209.

DEPUTY SPEAKER:

The question's on the adoption of House Amendment B. The

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gentleman from the 109th.

REP. RATCHFORD:

Mr. Speaker, what this amendment does, I think quite frankly, is one of the basic rea---

DEPUTY SPEAKER:

Please give your attention to the gentleman from the 109th.

REP. RATCHFORD:

One of the basic reasons for the legislation itself. I will speak to the legislation once we dispose of the various amendments and will support it regardless of the outcome because I think it's a positive step forward and I would hope that the Governor in this session would recognize it recognize the heritage that we owe to the Indians of this State and sign the legislation. This amendment would place any funds coming to the Council in the hands of the Council and not in the hands of the Commissioner of Environmental Protection. Now speaking on the amendment, I think if we take this step today and we will, I think if we're prepared finally as the Constitution State to recognize the fact that there were Americans here before any of

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us or any of our ancestors. I think if we're prepared to establish a separate council that we ought to be prepared at the same time to give responsibility to the council. That responsibility being the responsibility to determine the use of its own funds. This being the case, the amendment would say specifically that if funds were appropriated to or should accrue to the council, that their use should be to the exclusive determination of the council, not the council acting in concert with the Commissioner of Environmental Protection. For these reasons, I urge support of the amendment.

DEPUTY SPEAKER:

Are there any further remarks. The gentleman from the 22nd.

REP. PUGLIESE:

Mr. Speaker, I reluctantly rise to oppose the amendment because I do agree with the reasoning behind the amendmat. However, this was considered by the Committee and it's felt that this would be taking perhaps two steps when we ought to take one. We do recognize that there are certain problems within the members of the Indian tribes. They will have to learn to

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get along together first before they can conduct their affairs fully. There is also the question of whether or not this would be a legal aspect and I do believe that if we were to pass this amendment, the bill itself would be in jeopardy. So, therefore, I would oppose the amendment.

DEPUTY SPEAKER:

Any further remarks. The gentleman from the 1st.

REP. KENNELLY:

I rise in support of this amendment. It seems to me that if we're sincere in the notion of giving full and long overdue recognition to our Indian brothers and sisters here in the State of Connecticut. If we really mean what we say and we want this bill to be meaningful, adopt House Amendment Schedule B. I have every confidence in the Indian tribes and the three appointees of the Governor in being judicious in the use of any funds. But it seems to me unless we give the Indians of Connecticut fiscal responsibility all we're doing is kind of giving lip service in passing some sort of symbolic bill. I think

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this amendment is even more meaningful than the bill itself.
I strongly urge its adoption.

DEPUTY SPEAKER:

Are there any further remarks. The lady from the 150th.

REP. OSLER:

I think I will oppose this amendment, though I think reluctantly also. The different tribes have such different amounts of money in their funds that I can see some problems wherever the monies are. Particularly adding a fifth recognized tribe because the Mohegan Tribe had almost no funds and now adding Golden Hill, which may or may not be the Mohegan Tribe, that group then has practically no funds. So I think that for the moment this should be left with the Department of Environmental Protection and I would be willing to promise the Indian Council once established that we would look at this again next year if this would help the situation. But I think for right now we might be saving a great deal of trouble in the future if we would leave the bill as it is in this respect.

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DEPUTY SPEAKER:

Chief Harlow from the 66th.

REP. HARLOW:

Thank you, Mr. Speaker. I'm sorry I don't have my feathers this morning. I wonder if I might pose a question to Representative Ratchford through you, Mr. Speaker. The question is this: can he tell me to what extent or what amount the State contributes to the budget as proposed or outlined under the Council.

DEPUTY SPEAKER:

Gentleman from the 109th.

REP. RATCHFORD:

In past years, I cannot speak for the current budget, the appropriation has been minimal and it has been basically for maintenance for the four reservations in the State and the Indian burial grounds. I think the figure in the last budget was a figure of fifteen thousand dollars.

DEPUTY SPEAKER:

The gentleman from the 66th.

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REP. HARLOW:

Through you again, Mr. Speaker, is that the only monies involved, Representative Ratchford, that you know about in terms of State allocations.

DEPUTY SPEAKER:

The gentleman from the 109th.

REP. RATCHFORD:

That is the only knowledge that I have as far as any State allocation.

DEPUTY SPEAKER:

Gentleman from the 66th.

REP. HARLOW:

Yes. In that case I would like to support Representative Ratchford's amendment. I think that in essence he's directing himself to the heart of this problem which is to recognize and to fund the necessity to do something in terms of bettering and improving the social status of the Indians of the State of Connecticut. As a member of the Governor's Platform Committee, in '72, I think I was responsible for putting in a plank which

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said that this should be an objective of the Republican Party and the platform and I think Representative Ratchford and Chairman Pugliese should be commended on the effort, the genuine effort, they've put into putting this bill together to bring recognition to an area of our minority population which has gone unheralded and unnoticed for many years. I would support the amendment and I think I'll support the bill wholeheartedly. Thank you, Mr. Speaker.

DEPUTY SPEAKER:

Gentleman from the 144th. 146th.

REP. EDWARDS(146th):

Thank you. Mr. Speaker, I would rise to support the Chairman of Government Administration on this. At the hearing, in speaking to at least one of the representatives of the tribes there, there was expressed the opinion that it might be better to proceed a little slowly even though we want to go the whole way eventually. There was not complete agreement on certain steps, and this representative said to me that he felt that the proper procedure was to take it a stage at a time. There-

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fore, I would have to oppose the amendment.

DEPUTY SPEAKER:

Are there any further remarks. If not, the question--
the gentleman from the 118th.

REP. MAHONEY(118th):

Mr. Speaker, I rise to support the amendment. Based on
past experience, as a past Sachem of the approved order of
Redmen, where no red men need apply. And if after some three
hundred years we can't raise the status of the Indian to a
first class citizen, ad I'll sit down. But I support the amend-
ment wholeheartedly.

DEPUTY SPEAKER:

Colonel O'Neill from the 34th.

REP. O'NEILL:

Thank you, sir. I rise to support the amendment also. I
think that Mr. Mahoney just hit it on the head this morning
here that we have not gone too fast. If anything, we've gone
too slow. It seems to me, the only speed we had was annihil-
ating the Indians back in the 1700's. What we're doing here

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today is attempt to bring status to them that they well deserve to put them on an equal par with us that sit in this Chamber which is where they should be. It's a good amendment and I hope we all support it.

DEPUTY SPEAKER:

Gentleman from the 22nd.

REP. PUGLIESE(22nd):

For the second time, Mr. Speaker. In opposition to the amendment. We had one of our most interesting hearings when we heard the Indians from all over the State come to us and ask us to come out with a bill that would give them a better status in the State of Connecticut. The Indians, themselves, admit that they have some problems in getting together with the various tribes in ironing out their difficulties. They indicated to us that they could do this. But keep in mind that we are setting up a new Council, a new Council of people who will not be sitting there day in and day out because it's an unpaid Council. They will get together to iron out all of their problems. To thrust upon them immediately the care of

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the financial status of the Indian funds, the various Indian funds, I might add, would be an irritant to them sitting down and ironing out the rest of their problems. I can only say now that although the intent of the amendment is worthy, and at some future time when the Indian Council has been established it has shown that they can work their problems out financially as well as otherwise, at which time I would be happy to support such an amendment. For the time being, we can't go this far. Otherwise we do put this bill in jeopardy. And I hope everyone will keep this in mind and vote against this amendment. And, Mr. Speaker, I would move that the vote be taken by roll call.

DEPUTY SPEAKER:

Question's on a roll call vote. All those in favor of a roll call vote signify by saying, "aye". In the opinion of the Chair 20% has answered in the affirmative. A roll call vote will be ordered. Will the Clerk please announce a roll call vote outside the Chamber. The gentleman from the 4th, Representative Giles.

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REP. GILES(4th):

I'd like to say I'm rising to support this amendment. And it's it bothers me that it takes until 1973 before we decide to appoint a Bureau of Indian Affairs, really. I'm sort of a little bit bothered by that and to say that we're going to do this now and not to give the people responsibility of a few dollars, I'll have everybody in here to know that no matter what kind of problem you got, if you haven't got the money it 's just not worth a dime--

DEPUTY SPEAKER:

Please give your attention to the gentleman from Hartford.

REP. GILES:

Thank you, Mr. Speaker. Without the money to take care and do whatever it is, you just haven't you know, you can't do anything. And I'd like to ask one question: what makes us here think that we can spend an Indian's money better than he can.

DEPUTY SPEAKER:

Are there any further remarks. If not, the Chair would ask that you take your seats. The aisles be cleared. All staff

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members return to the well of the House. Gentleman from the 118th speaking for the second time.

REP. MAHONEY:

One more brief comment, sir, in support of the amendment. I don't know. I may have missed it here, but was it established in the House the number of Indians on welfare of the twenty two hundred in the State. Was that answered, Mr. Pugliese.

DEPUTY SPEAKER:

The gentleman from the 22nd care to respond to the question of the gentleman from the 118th.

REP. PUGLIESE:

Yes, Mr. Speaker, through you. The last count was two.

REP. MAHONEY:

Two out of twenty two hundred. Well, at that percentage it's better than any other minority group in the State of Connecticut and I can't believe that we shouldn't go all the way with the Indian Affairs Council.

DEPUTY SPEAKER:

The gentleman from the 4th speaking for the second time.

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REP. GILES:

Mr. Speaker, I'd like to say that that's better than any majority in the State also.

DEPUTY SPEAKER:

Gentleman from the 116th.

REP. ANTONETTI(116th):

Mr. Speaker, I rise in support of this amendment primarily because we have lived in a century of dishonor in relationship with our Indians. The Wounded Knee that currently gathered a headline should be ample evidence that there is need for Indians to control their affairs. Let us not live in another century of dishonor on this particular piece of legislation.

DEPUTY SPEAKER:

Are there any further remarks. The gentleman from the 109th.

REP. RATCHFORD:

Speaking for the second time--

DEPUTY SPEAKER:

Please give your attention to the gentleman from the 109th.

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REP. RATCHFORD:

Speaking for the second time, and I will not speak on the bill itself which I intend to support regardless of the outcome. The amendment basically says that the Indian funds are Indian funds to be expended as they see fit. How patronizing can we be. We think we're taking a magnanimous step. And maybe we are in moving Indians from the category now. Do you know where they're located now. Welfare Department, lumped Aliens and Indians in the Welfare Department. Beautiful. That's the attitude of the Constitution State about the first citizens of Connecticut. What this amendment would do would say that Indian funds could be dispersed by the Council. The Bill itself requires action in concert with the Commissioner of Environmental Protection. Let me say to you that I've had some experience in this area dealing with the reservation in Kent. Last year, for example, and it's a parallel for the need for this amendment, the Indians wanted to have a pow-wow. They couldn't get permission to hold the pow-wow on their own reservation. They had to hold it across the street on a farm lot in a cornfield. That's the attitude that we're trying to overcome

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in adopting this amendment. We tried within the year to get the burial grounds in Kent cleaned up. We had to present a petition to the Governor to get the Public Works Department to go over there with their trucks to clean up the cemetery and maintain the fence. This amendment really is the issue itself. Are you going to continue to be patronizing to those people who were here before all of our ancestors, or are you going to say basically that you were here, we're now finally recognizing it, we're giving you your own Council and funds coming to you can be expended as you see fit. Not as you see fit with the veto powers of a very good Commissioner, yes. But how patronizing can we be. Support the amendment.

DEPUTY SPEAKER:

Gentleman from the 48th.

REP. BRANNEN(48th):

Mr. Speaker, first off it's hard for me to sit here and say that we're giving the Indians anything. We can't give the Indian a thing he doesn't already have. I think it's also difficult for us to sit here and say that the Indian Council has come before our committee and said that they do have prob-

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lems. They'd like to help themselves and they would like to have the Commissioner of Environmental Protection solve their problem by answering any specific question to how they should spend their money. They're a tall people. They're a proud people. They fought many a battle amongst themselves and amongst us. I include myself. And should they have a squabble about their own money, then let them fight. That's the only way to be a man.

DEPUTY SPEAKER:

Gentleman from the 22nd.

REP. PUGLIESE:

May I have permission to speak for a third time on the amendment, sir.

DEPUTY SPEAKER:

Any objection to the gentleman from the 22nd speaking for the third time. Hearing none, the gentleman from the 22nd may speak for the third time.

REP. PUGLIESE:

Thank you, Mr. Speaker. The only reason I rise for the third time on this amendment is because I think it is very

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important to the bill. I am deathly afraid that with this amendment, if it should pass, the Indians of the State of Connecticut are going to have to wait for at least two more years before they arrive at this status that some of the members have said have taken us so long to get to. And why has it taken so long. Perhaps the reason it has taken so long is because we ask for too much at one time. The Indians are not asking for this amendment. The bill without this amendment was sent to Chief Harris of the Shatiko Tribe and I received a card from him who thought the bill was great. He took it up with his Council and he is in favor of the bill without this amendment. I would assume that the other Indian tribes would be delighted to have this bill without the amendment rather than not have any bill at all which is likely to be the case. So I would implore everyone in this Assembly to let's come out of this General Assembly this year with an Indian Council. Let's insure that we do that. I think we can do that if we do not have this amendment tacked on to this bill at this time. So please vote against this amendment.

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DEPUTY SPEAKER:

Any further remarks. If not, I would ask the aisles be cleared. All members take their seats. The machine will be opened. I would ask a little order in the House. The machine will be closed and the Clerk will please take a tally. The Clerk will please announce the tally.

THE CLERK:

Total Number Voting.....	132
Necessary for adoption.....	67
Those voting Yea.....	71
Those voting Nay.....	61
Absent and Not Voting.....	19

DEPUTY SPEAKER:

House Amendment B is ADOPTED. The Chair will rule the amendment technical. The gentleman from the 22nd.

REP. PUGLIESE:

Are there any further amendments.

THE CLERK:

The Clerk is not in possession of any further amendments.

DEPUTY SPEAKER:

Question is on the adoption of the bill as amended by

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House Amendments A and B.

REP. PUGLIESE:

I move adoption of the bill as amended by House Amendments A and B, Mr. Speaker.

DEPUTY SPEAKER:

Question's on adoption acceptance and passage of the bill as amended by House Amendments A and B. Will you remark.

REP. PUGLIESE:

Yes, Mr. Speaker. I honestly do believe that the bill will take our Indians a long way, and I sincerely hope this bill will pass even though amended by an amendment that I did not think should go on the bill. I support the bill as amended and I hope everyone else will.

DEPUTY SPEAKER:

Are there any further remarks. The lady from the 150th.

REP. OSLER(150th):

Mr. Speaker, I have a question. In adding one more tribe with amendment A, we have a Council of five Indians and three Connecticut electors, making a total of eight members on the Council. Is it necessary or good practice to give a tie-break-

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psk

ing vote to the Chairman of the Council. Because an even number is not usually the number that we have on our boards and councils and commissions.

DEPUTY SPEAKER:

The gentleman from the 22nd care to respond.

REP. PUGLIESE:

Yes Mr. Speaker, through you. I would not consider it a problem at this time.

DEPUTY SPEAKER:

Gentleman from the 1st.

REP. KENNELLY(1st):

Perhaps I can assist the lady in her concern. As I understand it, the effect of House A is not to increase the Council to eight. The Council stays at seven as was the intent in the original file copy.

DEPUTY SPEAKER:

Gentleman from the 140th.

REP. FABRIZIO(140th):

Mr. Speaker, I urge everyone here to support this bill.

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I feel we should do everything we can in every way to help the Indians. These are our ancestors. They have proven themselves.

DEPUTY SPEAKER:

Gentleman from the 140th speaks with a forked tongue.

REP. FABRIZIO:

I urge everyone to support this bill unanimously.

DEPUTY SPEAKER:

Question's on passage of the bill as amended. Gentleman from the 104th.

REP. AJELLO(104th):

Just a point of inquiry. I'd like to know what tribe the Fabrizios were members of.

DEPUTY SPEAKER:

The gentleman from the 140th care to answer that question. The gentleman from the 7th.

REP. BILLINGTON(7th):

Mr. Speaker, I too, rise to support this bill. I worked last session with the Welfare Committee on this bill. I think the amendment makes a good bill a better bill. I urge its passage.

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DEPUTY SPEAKER:

The machine will be opened. The machine will be closed
and the Clerk will take a tally.

THE CLERK:

Total Number Voting.....	132
Necessary for Passage.....	67
Those voting Yea.....	132
Those voting Nay.....	0
Absent and Not Voting.....	19

DEPUTY SPEAKER:

The Joint Committee's Favorable Report is accepted and
the bill is PASSED as amended by House Amendments A and B.

THE CLERK:

Returning to your Calendar, Page 4. Page 4 of your Cal-
endar, Calendar No. 800, File 854, Substitute House Bill 8852,
An Act Amending the Penal Code. Favorable Report of the Com-
mittee on Judiciary.

DEPUTY SPEAKER:

The plain country lawyer from the 147th.

REP. BINGHAM(147th):

Mr. Speaker, I move acceptance and passage of the Joint

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CONNECTICUT
GEN. ASSEMBLY
HOUSE

PROCEEDINGS
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committee was aware of the amendment. So I feel that maybe we should pass retaining on that basis. hw

THE DEPUTY SPEAKER:

Chair would like to ask, is Rep. Klebanoff in the building? If so, maybe it could be passed temporarily and we could resolve it this afternoon.

REP. STOLBERG: (93rd)

I don't believe he's in the building. I would ask that it be passed temporarily and we'll try to reach him by phone, however, Mr. Speaker.

THE DEPUTY SPEAKER:

Is there any objection to this matter being passed temporarily? Hearing none, this matter will be passed temporarily.

THE CLERK:

House Bill No. 9191, Disagreeing Action returned from the Senate, AN ACT CONCERNING ESTABLISHING AN INDIAN AFFAIRS COUNCIL, passed by the House with House Amendments "A" and "B", returned from the Senate with Senate Amendment "A". This matter is not on our Calendar. This matter is returned and is in your file, File No. 821.

THE DEPUTY SPEAKER:

The gentleman from the 22nd.

REP. PUGLIESE: (22nd)

I move suspension of the rules for immediate consideration. (THE CLERK: Don't need it) Thank you. Then I'd like to alter my motion. I'd like to move for acceptance and passage of the Committee's favorable report in concurrence with the Senate and

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as amended by Senate "A".

hw

THE DEPUTY SPEAKER:

Question is on acceptance and passage in concurrence with the Senate as amended by Senate Amendment "A".

REP. PUGLIESE: (22nd)

Would you read Senate "A".

THE CLERK:

Senate Amendment Schedule "A" to your File No. 821:

In line 47, delete "new material for the actual market value" and insert in its place the following: "on the basis of the actual sale price of any building minus any expenses to the state incurred in the sale"

THE DEPUTY SPEAKER:

Gentleman from the 22nd.

REP. PUGLIESE: (22nd)

Mr. Speaker, I move adoption of Senate "A".

THE DEPUTY SPEAKER:

Question is on adoption of Senate Amendment "A".

Will you remark please.

REP. PUGLIESE:

(Tape #16) Yes, Mr. Speaker. The amendment is fairly clear. It was felt in the Senate that the words for the actual market value were ambiguous and they substituted words that the actual sale price of any building minus expenses.

I move adoption of the amendment.

THE DEPUTY SPEAKER:

Any further remarks? If not, all those in favor of the

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adoption of Senate Amendment "A" signify by saying AYE. Opposed. hw

Senate Amendment "A" is adopted. Gentleman from the 22nd.

REP. PUGLIESE: (22nd)

Mr. Speaker, I would now move for rejection of House Amendment "B".

THE DEPUTY SPEAKER:

Question is on -- I rule the previous amendment, Senate Amendment "A" technical. Question now is on rejection of House Amendment "A" -- House Amendment "B".

The gentleman from the 22nd.

REP. PUGLIESE: (22nd)

Yes, Mr. Speaker. I would only point out that we have an opportunity to save a bill that all of us thought was very worthwhile to have passed and placed into law.

I would urge acceptance of the motion to reject House "B".

THE DEPUTY SPEAKER:

Question is on rejection of House Amendment "B".

The gentleman from the 109th.

REP. RATCHFORD: (109th)

Mr. Speaker, very reluctantly, very, very reluctantly I rise to support the motion to reject. The amendment in question is the one which would give the Indian Affairs Council control over tribal funds, (inaudible) funds allocated to that council by the State of Connecticut. The five Indian tribes in question following the adoption of this amendment were in contact both with legislative leaders in the Governor's office. They were told, and I want to make this very clear, they were told by the Gov-

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ernor's office that if this amendment stayed on the bill, that hw
the bill would be vetoed. They met and they discussed it and
then reported back to interested legislators, myself included,
that reluctantly they would prefer to have the bill without this
amendment than no bill at all knowing that in these last sessions
of the General Assembly that a bill establishing an Indian Affairs
Council with an appropriation for fifteen thousand dollars was
vetoed by the Governor.

Acceding to the wishes of the Indians, knowing that they
would rather have a council established even without fiscal
autonomy than have no council at all.

I support the motion to rescind our previous action and to
reject House Amendment "B".

THE DEPUTY SPEAKER:

Are there any further remarks? If not, the question is on
rejection of House Amendment "B". All those in favor of reject-
ion of House Amendment "B" signify by saying AYE. Opposed.

House Amendment "B" is rejected.

Gentleman from the 22nd.

REP. PUGLIESE: (22nd)

Mr. Speaker, I now move adoption of the bill as amended by
House Amendment "A" and Senate Amendment "A".

THE DEPUTY SPEAKER:

Question is on passage of the bill as adopted by House Amend-
ment "A" and Senate Amendment "A". Are there any further remarks?
If not, I'd ask all members --- Gentleman from the 104th.

REP. AJELLO: (104th)

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Mr. Speaker, I think this is another illustration of where hw
the Governor speaks with forked tongue. We're saying to the
Indians, we want to help you but we don't want to do anything for
you. The bill as it was proposed and (inaudible) to veto it was
a true measure of assistance to these people who need this help
and without going into all of the reasons why this House adopted
the bill in the first instance I would simply say that this is
evidence of a lack of true concern which we have observed in other
areas and the Indians have now come within the purview of that
lack of concern by this administration. I think it's rather sad
that we cannot do for these few people that which ought to be
done for them and give them some true ability to guide their own
destinies and take care of their own affairs. We're certainly
treating them as second class citizens which a lot of other
people in Connecticut have begun to feel the same kind of treat-
ment. I think it's very regrettable.

THE DEPUTY SPEAKER:

Your arrow hit me right over here. Gentleman from the 22nd.
REP. PUGLIESE: (22nd)

Mr. Speaker, I would first like to thank Rep. Ratchford for
his understanding of the situation and his support in getting this
bill passed.

I would take exception to the remarks of Rep. Ajello. How-
ever I don't think we are placing the Indians in any second class
status. We are for the first time perhaps in the history of the
nation bringing them into first class status. The matter of the
financial handling is one that I feel we went into in great length

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the other day and doesn't bear repeating it all but I feel the hw
Indians have something worthwhile in this bill and we ought to
support it on that basis.

THE DEPUTY SPEAKER:

The gentleman from the 104th wants to shoot again.

REP. AJELLO: (104th)

I will support the bill but I just want to correct one
error in what the chairman has said. The Indians had first class
status before we got here and took it away, sir.

THE DEPUTY SPEAKER:

The gentleman from the 70th.

REP. AVCOLLIE: (70th)

Mr. Speaker, I'll support the bill in the same spirit that
Rep. Ratchford did but one question through you ---

THE DEPUTY SPEAKER:

Please state your question.

REP. AVCOLLIE: (70th)

Mr. Pugliese, does this make the Governor an Indian giver?

THE DEPUTY SPEAKER:

Maybe the gentleman from the 104th ought to shoot you with
the arrow. All members take their seats please. The aisles be
cleared. Anyone care to do an Indian dance, let them come down
here. Will all members take their seats please. Machine will
be open. Machine will be locked. Clerk please take the tally.

THE ASS'T. CLERK:

Total Number Voting.....128
Necessary for Passage..... 65
Those voting Yea.....125

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Those voting Nay..... 3 h
Absent and Not Voting..... 23

THE DEPUTY SPEAKER:

The Joint Committee's favorable report is accepted and the bill is passed as amended by House Amendment "A" and Senate Amendment "A".

THE CLERK:

Page 7 of your Calendar, Cal. No. 1087, File No. 1040, Sub. for S.B. No. 2432, AN ACT CONCERNING PROPERTY TAX RELIEF FOR ELDERLY PERSONS.

Favorable report of the Committee on Finance.

MR. SPEAKER:

Gentleman from the 111th.

REP. CAMP: (111th)

Mr. Speaker, I move acceptance -- I'm sorry-- I move suspension of the rules for immediate consideration.

MR. SPEAKER:

Question is on suspension for immediate consideration. Is there objection to suspension? Without objection, the rules are suspended. The gentleman from the 111th.

REP. CAMP: (111th)

Mr. Speaker, I move acceptance of the Joint Committee's favorable report and passage of the bill in concurrence with the Senate.

MR. SPEAKER:

Will you remark on acceptance and passage.

REP. CAMP: (111th)

Yes, Mr. Speaker. This bill is the by now I hope famous

Returned 24th

JOINT
STANDING
COMMITTEE
HEARINGS

CORRECTIONS
WELFARE &
HUMANE
INSTITUTIONS
PART 2
317-585

1973

1.
CER

CWH & GAP

MARCH 26, 1973

MONDAY
1:00 PM

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Chairman Smith, Hellier & Curtis presiding:
Members present: Representatives Morton,
Maleto, Hoffmeister, Dzialo, Mortenson,
Pugliese & Mannix.

SENATOR SMITH: The bill that we have in the Government Administration Policy does not have a number yet, as far as your copies go, the number is 9191. The bill is being amended. There is confusion, I'll let Mr. Ratchford's council explain that section of it. We will take testimony on the bill as amended. I think most of you here are familiar with the amendments. The testimony will be allowed. The new bill will probably also be a bill which will be 9191. If you care to explain what happened with the slight mixup in the drafting of this bill.

MR. RALUZZO: Mr. Chairman, my name is Fran Raluzzo and I'm representing Rep. Ratchford, who is unable to be here today. Before I begin, I would like to clear up some of the confusion regarding this bill which was composed of 7560, AN ACT ESTABLISHING AN INDIAN AFFAIRS COMMISSION. The bill that went to the Legislative Commissioner's Office gave the assignment to a lawyer and he did not receive the amendments which were supposed to be attached to the new law. So that, what we have is an unamended version which is a repeat of the seventy one bill. I've spoken with the Legislative Commissioner's Office and they have agreed to rectify the situation. They will re-draft the bill to include the additions that were given to the Chairman today.

SENATOR SMITH: Before we begin, I'll introduce the Chairman of the Committees. The chairman of the Welfare Committee, Sarah Frances Curtis, Representative - Samuel Hellier, State Senate; the Chairman of the Government Administration and Policy Committee, Joseph Pugliese and I'm Senator Winthrop Smith.

MR. RALUZZO: Mr. Chairman, since the birth of this nation, the Indian has been persecuted, robbed of his land and relegated to a position of second class citizen. The treatment of Indians in this country has resulted in some shocking statistics. The average life expectancy of Indians is seven years below the national average. The rate of alcoholism and suicide among Indians are almost twice the national norm. Family income averages about fifteen hundred dollars for those living on reservations and about three thousand dollars for those living off reservations. The unemployment rate among Indians is around thirty per cent. Here in Connecticut, the plight of the Indian has historically been treated as a more of a nuisance than a real problem. Up until 1959, the old State Parks and Forest Commission handled Indian Affairs in Connecticut. Section 1587C of the 1935 Supplement of the General Statutes gave the Commission jurisdiction in the "care and management of the lands and money of such Indians and caused the same to be used for their best interest." In 1959, the State Welfare Commission was given the authorization as overseer of Indians in Connecticut. There are presently over two thousand Indians in Connecticut. Less than one per cent need welfare assistance. Yet the Welfare Commission is responsible for the Indians and their lands. This paternalistic concept in dealing with Indians makes a mockery of our heritage of equality and dignity.

2.
CER

CORRECTIONS, WELFARE & HUMANE INSTITUTIONS
AND
GOVERNMENT ADMINISTRATION & POLICY

MARCH 26, 1973

MR. RALUZZO: (cont.) for all men. The Indians do not have the right to determine how their land is to be used. A recent tribal meeting had to be held across from the Schaticoke reservation in Canton because the Indians could not get permission to use the reservation for the meeting. The law forbids Indians from operating their own businesses on reservations. They cannot hunt or fish on their reservations without licenses. The law also allows non Indians to lease reservation land. The section of the General Statutes concerning Indians is under the general heading, Aliens and Indians. Why Indians are placed in the same category as aliens is beyond justification. It is this, and other government policies that are blatant reminders of the white man's attitude towards Indians; an attitude which led to such incidents as the 1890 massacre at Wounded Knee, South Dakota. The bill before this Committee creating an Indian Affairs Commission is needed to establish an equitable method for regulating Indian Affairs. The Commission's compensation would include one representative from the Pequot tribe, one from the Mohegan tribe and two from the Schaticoke tribe. The bill transfers all present jurisdiction from the Welfare Commissioner to the Indian Affairs Commission. The Commission would give the Indians a real voice in the use and maintenance of their reservation land. In addition, the Commission is authorized to establish a scholarship system for Indians and to be make grants to Tribal Councils for a comprehensive survey of the plight of the Indian in Connecticut. As the law stands now, survivors of an Indian who do not qualify for residence on a reservation are not compensated for land when they are forced to move. Under this bill, they would receive the actual market value of their reservation home. Mr. Chairman, this bill cannot right the wrongs of three hundred and fifty years. However, I believe it is a meaningful effort to provide Indians a real voice in their affairs. As Americans, indeed, as the first Americans, they are entitled to at least that. I urge the Committee to report this bill favorable. Thank you.

SENATOR SMITH: Will you leave us a copy of that? Are there any questions? Senator Hellier.

SENATOR HELLIER: No questions; just a point of clarification. Are the statistics cited part of the national picture or for the State of Connecticut?

MR. RALUZZO: Yes, they are national statistics.

SENATOR HELLIER: There are not statistics for the State of Connecticut?

MR. RALUZZO: I was unable to get those.

SENATOR HELLIER: Well.....

MR. RALUZZO: Well I've taken the Indians has a class really.

SENATOR HELLIER: Okay.

SENATOR SMITH: Any further questions? Thank you. Senator Powers.

SENATOR POWERS: Mr. Chairman, Madamn Chairlady, if that proper and members of the committees, I am Senator P. Edmunt Powers of the 30th District and I would like to speak in favor of Substitute Bill #9191 which has just been explained is coming out of the Legislative Commissioner's Office. With the necessary changes to put into the proposed bill that the Indian's of the State of Connecticut are looking for. I spoke in favor of a similar bill two years ago and it never came into being and back here again to win my support to the Indians who are trying to be taken out of the supervision of the Welfare Department and put under the supervision of the Indian Affairs Commission with representation from all of the tribes in Connecticut. One of the tribes are has its reservation up in my district, up in the town of Kent, which is one of my towns, and I am well aware of their problems and I understand that this bill does not contain any amount of money that the State of Connecticut would have to put up. It won't cost the State of Connecticut anything but it will give the Indians something that they are so sadly in need of, their self respect and confidence in themselves to supervise themselves and their activities. So I would urge both committees to give favorable consideration to the revised bill when it comes before your. Thank you.

SENATOR SMITH: Any question of the committee. This bill would though provide money, it doesn't flatly exclude any money. It just doesn't set the amount that was set two years ago.....
.....

SENATOR POWERS: Yeh, I haven't seen the revised bill Senator, so I honestly don't know what it does say. But I.

SENATOR SMITH: Well two years ago, ther was a specified amount set aside this year.

SENATOR POWERS: Which was later taken out.

SENATOR SMITH: Thats right. The amendment would read that a of that amount if necessary as I understand it could be appropriated.

SENATOR POWERS: I see.

SENATOR SMITH: I think I have this correct.

SENATOR POWERS: Okay.

SENATOR SMITH: Any other questions.

SENATOR POWERS: If in your wisdom you can arrive at a reasonable amount why you have my permission to do so. Thank you very much.

SENATOR SMITH: Are there any other legislators.

REPRESENTATIVE BONETTI: Good afternoon ladies & gentlemen, the committee. Representative Bonetti, 65th District in Torrington, speaking in favor of revised H.B. 9191. As it is well known, Indian Affairs are presently governed by the Welfare Department. This is not because of the way the Indians the welfare roles. According to a spokesman, only two of the states two thousand two hundred and twenty

REP. BONETTI: (cont.) two Indians receive state aid. That is less than one tenth of one percent. I Rep. Curtis has a slightly higher figure of six receiving state aid, this would boost the percentage to a woping one quarter of one per cent. It is obvious that those outstanding figures are no criteria for placing the Indians under the rule of the Welfare Department. Investigating further, we find that the real reason that the Indians are officially classified as aliens by the state. According to Websters New World Dictionary, alien is defined as a foreigner or an outsider. If I remember my history correctly, the Indians greeted the Mayflower didn't they? And we have the nerve to call them foreigners. What is reflected in these said facts, is a traditional attitude of the american people. Anything that is different or strange is to be feared. Inconsequently to be shuffled in a little pigeon hole for safe keeping. Thus the Indians have been given the present second class citizenship under the of the Welfare Department. How much longer will it be before the State of Connecticut separates the ideas of flying saucers, martians, and sea monsters from the very human needs of the four tribes of Connecticut Indians. I believe over too many years of mistreating is enough. I strongly urge a favorable report and eventual passage of this bill. Thank you very much and I will give a copy of this later on. Any questions of the committee? Thank you.

SENATOR SMITH: Are there any other legislators who wish to speak at this time? Is Mr. Boyle from the Welfare Department here?

Inaudible.

SENATOR SMITH: Mr. Boyle, if you could explain briefly the setup of the Indian Affairs under the Welfare this might make it a little clearer in come of our minds as to how it functions and why it functions there.

MR. BOYLE: Excuse me, I'mBoyle, Deputy Commissioner from the Welfare Department. Commissioner Norton has asked me to appear in his The Chapter 824 Section 47, 63,64 & 65 & 66 descibes our relationship and we have been charged by this chapter with the respnnsibility of administrating th e needs of the Indians on the four reservations. And that basically is our function. We speak to twenty one Indians at the present time which has the membership on the four reservations.

SENATOR HELLIER: Not audible.

MR. BOYLE: Yes.

SENATOR HELLIER: .Inaudible..... Do you have a responsibility for any Indians outside of the reservations?

MR. BOYLE: We would speak to Indians, excuse me.

SENATOR HELLIER: Other than part of the normal assistant program,

MR. BOYLE: No. No we speak to the Indian who may need categorical assistance Public Welfare and the samethat we would speak to any other recipient of welfare. And the reservations are our prime concern here as how we relate to the Indians and the reservation as such.

SENATOR HELLIER: At the total of twenty one.

MR. BOYLE: That according to our latest figures. Now these figures are as of 1972 I understand at that time, there had been five more have applied for the right to live on the reservation and that not had been determined.

SENATOR HELLIER: And whats the presentfor your records of how manyclassified themselves as Indians within the boundary of the State of Connecticut.

MR. BOYLE: I have no up date figures on that. We speak only to the twenty one who are on the reservation. And thats because our relationship starts and primarily ends as far as determining who is and who is not an Indian at the time that they desire to live upon the reservation.

SENATOR HELLIER: Well than the reservation is not there to provide as one of the earlier speakers said that Indians could not go onto reservations to hunt fish without licenses they could not go on there on a daily basis cause the reservation is not there for their use on a interim basis for vacation or weekends or just stop in.

MR. BOYLE: I could read to you from the use of reservation.

SENATOR SMITH: Could you speak just a little louder please.

MR. BOYLE: okay. I'm trying to find it here . We have here buildings, repairs, residents and reservations, use of Indian reservation, Section 824.5.

NOTE: NOTHING APPEARED ON TAPE #2.

SENATOR SMITH: I would like to apoligize for the delay and the confusion, Commissioner Doyle if you would continue please. I think we have some questions from the committee at this point.

SENATOR HELLIER: I have one more question if I might continue. Commissioner Boyle would the what would be the would the Welfare Department have any objections to the legislature establishing a commission of for the care and help in the Indians in the State of Connecticut.

MR. BOYLE: No senator, we have no objections to that.

SENATOR HELLIER: Thank you.

REP. PUGLIESE: A Commissioner, Rep. Pugliese of the Committee. Could you tell me, what is the status of the reservations in the State of Connecticut. Are they assumed to be state property or are they the property of the Indians themselves.

MR. BOYLE: The best of my knowledge, Senator the intent of the original law that set upTo the best of my knowledge the status would be that after the deadline has become less than as described now or desired the lands would revert to the State of Connecticut.

REP. PUGLIESE: Which in effect than says that these lands are really state property rather than Indian property under the regulations.

MR. BOYLE: To the best of my knowledge.

REP. PUGLIESE: Alright, could you than tell me what are the individual rights of Indians in the State of Connecticut? As far as rights of citizenship. Are they considered as full class Connecticut citizens or are they under the regulations considered as independent nationals?

MR. BOYLE: Senate=Chapter 824 describes our relationship with the Indians and is described as alien and Indians. I couldn't speak with intelligence to your answer, I can only speak to our relationship as far as the Indians on the reservation are considered.

REP. PUGLIESE: Under the regulations, Commissioner, is it proper or legal to lease these lands to any one other than Indians, for either temporary or permanent use?

MR. BOYLE: Section 47-64 says that any lease in effect on July 1, 1961 may continue for the duration of such lease and maybe renewed at the discretion of the Welfare Commissioner. Said prior to that, no portion of any such reservation shall be leased, but any lease in effect. So in effect, no land can be leased at this time, but any lease in effect as of July, 1961, may continue.

REP. PUGLIESE: Under present regulations, is it possible to deplete the amount of acreage in any particular reservation?

MR. BOYLE: Not to the best of my knowledge, No.

REP. PUGLIESE: Thank you.

SENATOR SMITH: Any other questions of the committee?

REP. EDWARDS: Does the term reservation include the buildings that are

MR. BOYLE: I'll have to answer that with the description here of building on a reservation as Section 824.1. No title member shall erect or cause any building to be erected upon a reservation without the written approval of the Welfare Commissioner. Any title member desiring to erect a building upon his title reservation shall make an application in writing to the Welfare Commissioner and shall furnish suitable plans and specification as well as evidence of financial ability to complete such building. The site on which any building is to be erected will be set out and approved by the Welfare Commissioner any building erected on a reservation without a written approval of the Commissioner or on any site which has not been approved shall be subject of removal and I'm justthis is a mimeograph copy, so you'll have to forgive me, shall be subject to the removal at the builders expense and at theof the erection of the Welfare Commissioner by the State upon us.or failure to do so, I'm looking for the part that describes the buildings to become part of tribal reservations, all buildings erected upon the, incidently this Section 824.3, all buildings erected on tribal reservations by a tribal member shall be subject to the care and control and manage of the Welfare Commission unless authority for future removal has been given by the Welfare Commissioner at the time of erection shall be considered ato and a part of the reservation,

REP. EDWARDS: Would that include a building for living purpose?

MR. BOYLE: It doesn't distinguish against it. No.

REP. EDWARDS: But I think in 647-64, in Section B, you quoted no portion of any reservation shall be leased, except those leases that were in effect in 1961, would this mean that if there are residence there that it could not be leased to another Indian, for living purposes?

MR. BOYLE: Buildings on the reservation to the best of my knowledge are put to use of the Indian. And when the space to lease is here it is my impression as speaking to those who are not Indians.

REP. EDWARDS: Thank you, sir.

REP. CURTIS: Excuse me. Mr. Boyle, if an Indian family has a home on a reservation, does that go right down to the line of the family. The use of that home?

MR. BOYLE: I'm going to search here for this. It speaks to the reservation maybe used for the descendant of Indians in the such times. Reservations shall be maintained with exclusive of Indians who may reside on such lands, except that any person other than Indian who resides on a reservation July 1, 1961, may continue to reside thereon. The lawful spouse and children of an Indian may reside on a reservation with such Indian as long as such Indians so reside. The burden of proving eligibility for residence on reservations shall be on the claimant.

REP. CURTIS: I think you answered my question. Thank you.

MR. BOYLE: Your welcome.

SENATOR SMITH: Commissioner, are you charged specifically with Indian Affairs?

MR. BOYLE: Our department is.

SENATOR SMITH: The department is. Is there someone in your department who is specifically charged with handling Indian Affairs.

MR. BOYLE: Yes. Mr. Frank Merhern has been dealing in this part of our responsibility for about the last year and a half.

SENATOR SMITH: Is there anybody in your department who has had any experience prior to that or who is perhaps completely conversant with the situation in Connecticut.

MR. BOYLE: I think that would be difficult to answer. Prior to Mr. Maherns taking over this responsibility was with our resources and records department. And that could have been any individual at the time.

SENATOR SMITH: It seems that part of our problem here is a matter of continuity as much as anything.

MR. BOYLE: I sure understand what you mean.....

REP. PUGLIESE: Commissioner, Rep. Pugliese again. I'm just wondering do you know of any policy that the State has ever either stated or entered

REP. PUGLIESE: (cont.) into with regards to reservation properties? I'm curious as to whether the policy is if there is one that these reservations will eventually go into either open space after there are no longer I suppose Indians of the proper blood content, to give them excess to the properties. I'm just curious as to what the policy of the State was in the past perhaps when these reservations was established. Based on the fact that you say it is understood that these properties are the there in the ownership in the State rather than in the Indians.

MR. BOYLE: I am interpreting when it speaks to Indians that when an Indian is no longer an Indian it doesn't speak. So I have to presume through a process of logic that when there are no longer people qualified as Indians under this chapter, the land would than revert to the State. We speak here in 824 specifically to Indians and definitions herein and if there are no longer people who meet that description in other words, persons of at least one eighth Indian blood is described in 4763, it's my presumption that at that time that this land would revert to the State. I could see no other place for it to go.

REP. PUGLIESE: I'm just concerned with the fact that there may not, there may come a time when perhaps in the State of Connecticut there are no longer Indians of the one eighth blood content, so to be able to either live on the reservation or have access to them, but unless the land were kept in perpetuity you would never know if some Indian perhaps from out of state who originally has some legal rights to this property, could than come in and make claim.

MR. BOYLE: I believe if there were an Indian out of state or any place else we didn't know about of at least one eighth Indian blood, he would have a right to the use of this properties.

REP. PUGLIESE: Which means, the properties would have to be maintained in perpetuity, I am assuming.

MR. BOYLE: That would be my presumption.

REP. PUGLIESE: Thank you. Do you have knowledge of whether or not the Commissioner in the Welfare Department and the people in the Welfare Department who have dealt with the Indian Affairs, over the past years, feel that this is the proper agency to handle them, or would they be better in some other agency of government?

MR. BOYLE: That's a difficult question. I feel that for some of the functions that we performed the Welfare Department would be the proper place and that we administer in some instances some general assistance, or immediate cash relief as we do in other Welfare Universes. However, we work in close concert with the Public Works Department who has been taken care of maintenance and repair, there in is also a contradiction we have no way of doing that. We have many times felt that if it is un-congress that we would have the program and yet on the other hand, when a specific instance of a need arises its untirely appropriate. You have a division of responsibility and a host of functions some of which are and some of which are not.

REP. PUGLIESE: Just one further question. Do you know off hand if the regulation the Welfare Department regulations under which these lands and the residence of reservations are governed, were iniated by past

REP. PUGLIESE: (cont.) Welfare Commissioner's or was it something that was mandated to them by statutes as far as the internal regulations now?

MR. BOYLE: Well I can't answer that, with accuracy, I have here as I say a mimeograph of a set of rules and regulations for Indian reservations, a heading is Connecticut State Welfare Department Speaks To Various Sections. I have no idea when it was written and I have no idea who wrote it.

SENATOR SMITH: Any further questions. Thank you. Are there any other legislators at this time? Richard Renkin.

RICHARD RENKIN: Madam Chairman, Mr. Chairman, members of the joint committee, my name is Richard T. Renkin of Wolcott, Connecticut. I rise in support of H.B. 9191. In the 1971 General Assembly, the effort that many people expended in their involvement with Connecticut Indian Affairs, resulted in passage both in the House and the Senate of a bill favorable to the Connecticut Indians. Unfortunately, the Governor saw fit to veto this bill. By the response throughout the state on behalf of the Indians was tremendous, enthusiasm that generated more support for the Indians in the State of Connecticut. I would hope that the lawmakers of the 1973 Assembly again respond to the constituent desires in support with favor this bill both in the house and senate. I appeal to this committee with humbleness and deepest sincerity and my efforts to make you, ladies and gentlemen, aware of the moral and matter of right that so justly belongs to the Indians of Connecticut. And truly the first citizens of this great United States, who come here before you today with a stigma of being classified in the same category as an alien, in the statutes of the State of Connecticut. He is also placed under the jurisdiction of the Welfare Department. Ladies and Gentlemen, he seeks no charity, the Indians are proud people. Only a beggar, when the greedy opportunists so defiled his honor and integrity by plying him with whiskey and other indignities in all sense of normal Indian mind was confused and lost. Even the effort of in the American Indian was given up, because this honorable and proud man within a short period of time, will himself to death. I point out these pertinent facts to you Ladies and Gentlemen, for a reason, for years because of prejudiced the American Indian was invisioned as an animal to be shot at for extermination, and a perverted sport. As a subhuman and a perpetuator, perpetuator of atrocities. Yet through the years there have been many people who recognize the true qualities of the Indian. A man who set no falsehood, to an honor respect for his commitments and others was also a noble man of forest, mountain and plain. I will hope today, Ladies and Gentlemen, you would join and also come part of the many people who consider the Indians a man created in a masters image and likeness. Men who greeted the first settlers of this country with kindness, respect and a helping hand,, the first settlers would never have survived the hardships of cold, starvation and struggle to exist and a strange and un,,,, wilderness. We owe many things to the Indians, whether we will admit it or not. It's contribution to agriculture, fazes of culture of living that exists to this day. Least but not all, look around this land and see states, cities, towns, great rivers reflect in the Indian. Ladies and Gentlemen, we must recognize the Indian and our future generation must recognize the as a man with with human dignity. I speak here today in this vain with a purpose, the Indians of Connecticut are rapidly reaching the twilight of there blood lines. Through assimilation the lost of numbers and so forth. I feel that we must rectify our past injustices and mistakes by the following:
(a) removing the stigma of being classified in the same category as an

RICHARD RENKIN: (cont.) ALIEN in the statutes of the State of Connecticut. (b) be removed from the jurisdiction of the Welfare Department, (c) creation of a Commission on Connecticut Indian Affairs, administered by the Indians with a fair representation of the State. I would like to interrupt my statement at this point, Ladies & Gentlemen of the committee, in reference to the previous speaker from the Commissioners from the Welfare Department, he mentioned the lands would revert back to the State of Connecticut by all the blood lines of the State of the Indians died out. I believe here today, and in the past, one of the main reasons why the Indians of Connecticut have moved as they have, is to see that these lands revert to the State in a proper manner. And that would be (d) that the remaining Indians, the remaining Indian lands be surveyed and that is very important to be surveyed. And it be declared Connecticut Indian Monuments to be so developed and perpetuated for all time. That the people of today and for as many tomorrows as this country exists, will be able to know and see is are the facts, his culture, his history and so forth. The paramount above all, to point with pride for what the Connecticut Indian wants and remains a noble man. Thank you Ladies and Gentlemen.

SENATOR SMITH: Are there any questions from the committee?

SENATOR HELLIER: Just a very quick one. Can you tell me who you represent sir?

MR. RENKIN: Well I did formally represent the United Auto Workers and we have a representative from the United Auto Workers, Leonard Duby, but I'm up here in behalf of the American Indians from the Connecticut, they asked me to come up and speak for them. I have been very active with the American Indians my brother-in-law is a full blooded Indian, Captain Potter from the United States Navy and I do have family ties.

SENATOR HELLIER: Thank you sir, very much.

SENATOR SMITH: Wounded Knee.

WOUNDED WOLF: That is Wounded Wolf.

SENATOR SMITH: I'm sorry, I have Wounded Knee on the brain. I had it written down as Wounded Wolf also.

WOUNDED WOLF: I hope to be able to address you, members of this committee and friends of the American Indians, very shortly, but I'm going to at this time to the victim of my tribe which is a very well known Mohigan American Indian Nation... And our nation has all the tribes in Connecticut our actually part of our people, even the Scaticokes. These are the names or seperate names they use in different districts. Part of the Mohigans in New York State were known also as Scaticokes. And when they moved into Pennsylvania when they were pushed around by the Dutch they moved back into Pennsylvania where they own now the land to and they are there known as Scaticokes. You'll here from the Scaticokes probably shortly, but I would like to have turn this over the mike to our grandRollin Cloud who is next on your list, the Mohigan Indian people who is also President of the National American Indian Defense Association and is veryof all Indian Affairs in this nation as well as in this state. Grand Sachem Rollin Cloud. I'd like to come back afterwards if I may?

SENATOR SMITH: Thank you very much.

CHIEF ROLLING CLOUD: Thank you very much. I'm not going to take up to much time.

SENATOR SMITH: Would you talk into the microphone, so we have your record.

CHIEF ROLLING CLOUD: Yes, of course. My chief name is Chief Rolling Cloud, my legal name is Johnny Hamilton, I'm Grand Sachem of the Mohican American Indian Nation, and also President of the National American Indian Defense Association. The gentlemen just before me you get a very address, I approve that what he said in our behalf. Something here in particular that I would like, I would like, Oh now that's better, just hold it up. In this years '72 the State of Connecticut past an act confirmed and act confirmed upon the Mohican Indians the privileges of citizenship. Being enacted by the Senate and the House of Representatives and General Assembly convened. Section 1: A tribe of Indians known as the Mohican Tribe, and the several members thereof and the real and personal property in that possession or in the possession of any other person, or person for there use shall not be made subject for the provisions of title 33rd of the General Statutes. But shall be only released withdrawn andtherefrom after the 9th day of October next and from and after that day, the members of said tribe residing in the town of Montville or in any other town of this statea part of the people of this state. And shall be entitled to all the rights and emunities and subject to all the duties obligations and liabilities of natural born citizens. Now I won't take time but it is quite considerable lenthey here. Now thats from the State of Connecticut. Now in it was passed by Congress of the United States in 1924. It reads as follows: Be it enacted by the Senate and House of Representatives of the United States of American Congress assembly that allcitizen Indianswithiñ the territorial limits of the United States and they are hereby declared to be citizens of the United States. Provided that theand subcitizenship shall not in any manner empair or otherwise affect the right of any Indianor other property, approved June the 2nd, 1924. Now, let me say this if I may, we all no theres not two classes of citizenships in American today. We were made citizens of the state of the United States back in 1924 that I just read to you. And I can't conceive why we have to have a committee outside of our own Indians, to supervise and manage our affairs because we're just as competent as any other group of citizens take care of our affairs not only that but it seems to me that it would be just the same as if our conection was forced on any other group ethnic group such as the Italians, or the Jewish people or any other group. I think that an action like this is in violation of its own law and not only that but its in violation of the law that was passed by Congress in 1924. We don't need any welfare over our affairs, If we havefrom the Indians if we have Indians that need help, give them the same help that you give other citizens. We're entitled to it, but we don't need to have a commission to supervisedus. We've been on probation long enough. Let's take theoff of them and cut thein..... We're citizens were not..... We're notto the government, we're not.....to the State of Connecticut. And now I'd just like to read a section from President Kennedy, President.Kennedy.must be on my mind, of President Nixon. There was a White House Release July the 8th, 1970. The White House to the Congress of the United States. I'm quoting from President Nixon's release. "The.....Americans, the Indians are the most deprived, and most isolated minority group in our nation. Are virtually every scale of measurement, employment, income, education, health the of

CHIEF ROLLING CLOUD: (cont.) the Indian peopleat the bottom. This conviction is the heritage of centuries of injustice. From the time of there first contact with European settlers, the American Indians haveandthe pride of their ancestral lands and denied the opportunity to control their own destiny. Even the federal programs which are intended to meet there needs have frequently proven to be ineffective and demeaning. Gentlemen, we are people, the same as every body else. We are Indians, but we are people. We want to be treated as people. We want to be a free, independent the same as you people right before me. And I think that all of this business of setting up a commission I mean a Lord only knows who they'll point as a commission, I think itsa false move. Let us handle our own affairs, let the Scaticokes handle there own affairs. Let them set up their own commission. Let the Mohigans set up their own. We have our own tribal.....any way, the Mohigans, which is recognized by the federal government. It's recognized by the courts. They can't interfere as long as we keep withing the bounds of the constitution of the United States. And we're getting along alright. We don't need a special commission, if we did why we would come in here and beg for it. But we don't need it. We have been as I said before we've been on probation long enough, nowbe free not only the Mohigans or the Scaticokes, but I'm talking now for all the Indians in the United States. Even the Sioux, and the Cheyennes and the Arapaho and the Shoshones the Black and theand all those people, they are proud people. We are a very proud people. And we wan t to be respected, I mean not only by the State but by the Federal Government. We've been tossed around for all these years and now we thought the time would come when we stand up and stand up for our rights. We have to come before you people to get our rights. This was 1934, which passed when Calvin Coolidge was President of the United States and here's something else I want to tell you. About the Indian Bureau, when Charles Curtis, he was the vice president under Hoover, when he died, he died as aIndian. The Indian Bureau had to settle hisA man in such inposition that he had. He was classed as anIndian. And the Indian Bureau had to settle hisAnd if Hoover had died, he would become the President of the United States. Now that just goes to show you even the vice president of the United States was even aIndian. Just a pitiful story. I could talk for hours here, but I know theres other people that want to talk. But I hope that you people would do the just thing. Do the right thing and let us manage our own affairs. In the name of God and in the name of humanity and justice let all us Indians run our own affairs. Let us sink or swim. Let us go our own ways.

REP. CURTIS: Chief Rolling Cloud, Rep. Curtis, could you handle your lands, your reservations or do you need help along those lines?

CHIEF ROLLING CLOUD: Well, getting back to the land, its very few now in the Pequot reservations. I think they have about 290 acres over there. Theres only a few familys that live over there. I don't know how much land is left up in Scaticoke. I haven't been up there for a number of years. But you'll probably here that from some of the Scaticokes when I get off of this mike. Now, the land, getting bac k to the land proposition, it it will never happen, because it never happened over 300 years. There will always be the blood of an American Indian and don't fool yourself. There's always gonna be an Indian that can come back like this gentlemen said, and can put a claim on that land. And the law says that the land hold a building thereon. If they die off, all the Indian die off including myself, we all gotta die sometime, whether were Indians or who we are, but I think that a let

CHIEF ROLLING CLOUD: (cont.) let the Indians handle their own affairs. And then let the future take care of itself. We can't make any predictions now, when the last Indian is gonna die. They've been saying that for 300 years. They said when the Indians die off then the land will..... to the state. The state says they own the land. Well that's the question theThey have to prove that they own it. So where, its a very difficult question to answer because we can't see the future. I wish I could. But, you it probably won't be in our generation but there'll always be an Indian somewhere, and it might be somebody in Honolulu. We had Mohigans on Honolulu, we got them out in California. We got the Stock Pigeons, and the.....and the Munchies out in Wisconsin. I was made Chief of Chiefs out there in 1929. We had a big convention out there and at that time. It gotten into the Indian business and I come from Connecticut I wanted to meet the rest of our relatives out in Wisconsin. And there our relatives. The Stock Pigeons, the Munchies and theIndians. Answer your question again, I don't think the time is near when there won't be American Indians living to put a claim on property. Whether its Pequots, or whether its Scaticokes, or Mohigans or any other Indian tribe. But we're all citizens, I've proven it to you, we're all citizens is said with a full rights and recreation and emmunities of other citizens of this state. Now if we had the full rights, according to the statutes, the state might as well get a group of Italians, and otherthere and put a commission over there and supervise their homes and lands and properties. It would be the same thing. Only a difference a nationality. Am I right or wrong? Any other questions.

REP. EDWARDS: I've heard severaly references to percentage of blood, in your own definition of your people what do you consider the definition of an Indian.

CHIEF ROLLING CLOUD: One eighth. After one sixteenth of the Indian Blood is wiped out even these Indian claims now, I have to go to Washington quite frequently to I mean the representative from delegation from Indian tribe. I've been going on now 40 about 48 years, I've specialized in this. The It used to be one sixteenth, and then some years ago I don't know just how many years ago, they repealed the sixteenth act in Congress, this is Congress I'm talking about now. They said that all persons to be an Indian or recognized as an Indian, American Indian, by the Congress of the United States, to participate as is in any distribution that may be awarded for many Indiansagainst the Government and so forth, why a they would be entitled to it. One sixteenth, no. So anybody with one sixteenth, their not classed to be an Indian. They got a little bit in there but not enough.

SENATOR SMITH: Any further questions from the committee? Thank you very much.

CHIEF ROLLING CLOUD: Thank you Chairman, Mr. Chairman and thank you gentlemen, I hopethat you will do the right thing.

SENATOR HELLIER: I hope we do too

SENATOR SMITH: Wounded Wolf

WOUNDED WOLF: Grand Sachem has gone into this Indian matter quite extensively. I'll try not to take to much time, I'll try to limit myself to Connecticut, which is what we're interested in here today. Now

WOUNDED WOLF: (cont.) don't believe that Grand Sachem says that we should set up an Indian Bureau in the State of Connecticut. But an Indian commission as we set up commission for all the sections of the State of the State development and which is legal and can be participated in by citizens, Indian citizens as well as you say like the Governor, or the Speaker of the House, or who ever else you want to have on there, representing the Government of the State of Connecticut which I think is proper. But Indian Commission with representatives from our people most of our people today as you know are college educated and we've educated ourselves, we haven't gone to the Welfare Department to have them take care of our families on the college campuses'. We've educated ourselves, we paid our own tuition, I myself am the only Indian in the State of Connecticut who ever sat on a municipal bench, I was appointed to the bench by Governor Boles. And in my decision, I'm the only judge in the State of Connecticut and the municipal court to ever had this honor, that is none of my decisions were ever set aside by the higher court, and I've had many people appealed to. As you know they appeal to the higher court or the court of common errors it used to be quite common. And I think that says something for the Indian judgement and us being able to handle our own affairs. Now I would like to say this, and I promised the Grand Sachem I would bring it up. In all of these last hundred years, while we have been and to while our properties have still been under control of the State of Connecticut, whether they've had over placed over us as if we were slaves on the plantation, holding our affairs and holding our monies and even one of your bills, your smaller bills in here, they say that the overseer should hold on to the which is the Welfare Department, should hold onto our money and it should be made to you of the monies. Now in all this time though we have appealed to the Governor of the State of Connecticut to have a complete report of our monies and the same of our properties which has gone on even the sale of our secreded lands, we have 24,000 acres of land between Norwich and New London which was secreded by my Grandfather many times, So that his people and his family would never be without land, to plant on and to live upon and to maintain and to perserve our culture, American Indian culture. Now this was sometimes referred to as Farm, you'll find looking back in your records is mentioned. In 1861, the Government of the State of Connecticut through its overseer at that time, sold the Farm for \$14,000. And my Grandmother and our Grand Sachem's mother who was then one years old was summoned to receive a sum of \$20.00. My Grandmother was queen or empress of the American Indians and she was called Queen Manona, meaning first daughter or eldest daughter, though she was the youngest of seven she was the only one who excepted responsibility. It is our custom in the royal family that we kept as the jewish people did, of course we're a branch of the jewish race, race is effrim. Sometime called the lost type of Israel and that is told to us from each generation. That in the last of the twentieth century we should come forward as leaders amongst our people, who are the jewish people of the world and ask them to come home. America is not from America's best but it's from Anna its from the name that we were given when our first men came after the great floods, Annour was called Kiangayeshure and when he sent out a dove he sent out a turtle dove, turtle is a symbol of peace and a symbol of God Almighty or Yahweh as our ancient word for God was called. That he would neve down our people into where the world began by a flood but by fire alone. Fire is supposed to destroy us the next time. But America is means from our ancient work Ameraco as means God's Kingdom on earth. This America is God's kingdom, it's His chosen land, it's His chosen land, not only for the Jewish race but for the aggreved and injured people of the world. It's a refuge here. That the chosen ones of God came here as imigrants. And I think we have an inter-responsibility to each other. You to the original people us of that were

WOUNDED WOLF: (cont.) Algonka people, Algonkapeople. And the Mohigans were the ancient and leading, reading nation of the Algonkas, we are directly descendant from the Tiagayasha was a great leader and leader of our religion, he was also our rabbi of priest and as well as our chief or king. And we have right from his time this we were told of the coming of the bright race in the later date and of the great white seers and the white faces and that we should let them in. And that they should live in our and that we should teach them of our ways. That we should teach them of how to raise the food like a You know the Mohegan word for the blackthat we have in the you put on your doors and everyone thinks its quite wonderful and quite picturesque but it is a wonderful.....The name of thatis Katawba, if we leave it on the vines until its entirely ripe, its black. The Indian word for black is Kautawba. Ancient word for the Mohegan tribe. But now I'm going to bring us into modern time. When no report has ever been made to us of overseer control of our money. The various overseers of different sections of our people whether it was Farmington, Golden Hill, Kamp, Scaticoke division, we never had a report made to us on what moneys they held for us, they were told to put the money in the savings bank. In some instances it was said that the overseer should control the money himself. And give out to the Indians as he saw fit. But no accounting has never been made. But the State of Connecticut did do this as the overseers turn the money over to them they put in afund which they called the Indian fund. And there the moneythere was never the passage of money between the State's hands of their officials and us except for this one instance, when my Grandmother and my aunt received \$20.00 for sale of sequested land which I think is quite rediculous. We are asking shortly from the present Governor our accounting of all our affairs. Now you can go back in your records of the comptroller's office in 1933 during the depression the State of Connecticut was broke, it had no money, it had no money to pay its help, it couldn't pay the state workers, it couldn't pay the State Officials. And at that time you know President Roosevelt came into power and he started the WPA project for those who were unemployed and so forth, to give them something to do and to give them some more income to keep them off of the relief roles and to keep their feeling of ambition of importance. The State of Connecticut was supposed to put up one third of the money and the State of Connecticut in 1933 needed Ninety Thousand a Ninety Million, Ninety Million Dollars and the State of Connecticut had no money. So they met in the comptroller's office going through all records to see if there were any funds placed anywhere, where they could draw upon moneys to throw them into the general fund and then into the Welfare fund to put up with thirty million dollars. In 1933 they discovered the Indians fund and we had thirty million dollars in there and the State perloined it. They have never paid us this money, its never been distributed through these years to us, the State of Connecticut owes to the Indians in the State of Connecticut, thirty million dollars with interest and compound interest, which amount to about two hundred million dollars today, that needs to be distributed amongst us just from what they purloined at that time. I think that this is important that I should bring this up to you to accent the fact you had a man from the Welfare share, Mr. Boyle and when you ask him about financial report and what moneys have been spent and the fact that the State Legislator has a portioned every year five thousand dollars for the use of helping out the Indians in the state and I will give you an instance on the west Pequot reservation, in case I'm going to name the women who is a Pequot. A Mrs. Pluff. For over thirty-eight years she appeared at the state to have a bathroom for human decency and all installed in her home, on the west reservation. And all that time not a thing was done about it. And in a few years back our Grand Sachem hearing about her case, went

WOUNDED WOLF: (Cont.) WITH her to Hartford to the Welfare Department and that is the one time the Welfare Department spent some money on the Western Pequot Reservation, they did install a bathroom for Mrs. Pluff, after thirty-eight years. Now the way the Welfare Department that they were helping out these twenty-one people and doing this and that on the reservation and they felt only responsible for twenty-one people. And if a women had waited for a bathroom for thirty-eight years I think thats a terrible long time. Its very much like the definitive treaty that was signed by the Federal Government, John J.for America and Benjamin Franklin may have well known in history both of them, and the definitive treaty that was signed between Great Britain, his majesties government and the United States at Paris. And in the definitive treaty of 1783, they guaranteed not only to the Indians, but to others who have their land stolen, they have been deprived of their property that they would pay taking over the obligations of the British Government that the British Government insisted that they take over the obligation to the American Indians, as well as the who had wanted to go back to England or to Canada and not remain in this country. And I have often said to our Grand Sachem when we had brought this matter up and brought it to the attention ofof our Federal Government. That they were supposed to pay us, either return our lands and properties or to pay us, in six months or less in sterling, for our lands and properties. And this is a heck of a long six months. One hundred and seventy-three years. Wouldn't you say that's a long six months? But today you folks are meeting here today to do something about it. And I believe instead of being called Indian Bureau that it should be an Indian Commission. And the commission can be set up legally without breaching the Federal Law or breaching the State Law. You have the right to set up a commission for any right what soever in the state to the state's interest and to the interest of the in the welfare of any residence in the state, right?

UNKNOWN SPEAKER ANSWERED THE QUESTION

WOUNDED WOLF: Yes, I'm going to pass this definitive treaty around so that you members of the committee can read this. And is there an extra copy Chief so we could leave it with the committee?

CHIEF ROLLING CLOUD: Cannot make out what he said.

WOUNDED WOLF: We'll send copys of this into the committee, and I think its of great interest to your committee. Yes well thats fine I think you should have it, and when your discussing this afterwards, I do want to say this one last thing. On the East Pequot REservation, there are over three hundred houses that have been built there by the .white.... race. And the .white.race.....are using our reservation and our ponds and our lakes there. Lanton Hill Lake is being used by the white race. There fishing, the Board of Fisheries, State Board of Fisheries has posted a notice saying that, White people have the right to fish there but no Indians can fish. No Indians. This we have posted, its a posted again. Not if we have a license but no Indians can fish there, though its on Indian reservation. The Jaycees of Norwich have gone in and built a summer camp for themselves on our reservation lands there. This was not brought up to your attention and the Welfare Department that is supposed to police that did not even mention it to Mr. Boyle, that they allowed the Jaycees of Norwich to come in there and build a summer camp for the white people. And they have floating rafts there, where they can go in

WOUNDED WOLF: (Cont.) bathing and have a heck of a nice summer. But the Indians have to get permission from the Welfare Department to go in there for one day. Now I think that's a little ridiculous. Now one of the last overseers, they had of the Pequot people, was a man by the name of Main, the name of most of you legislators or older one who'd remember Lafayette Main, who used to claim all the land along the railroad, who came up here for damages from the state at all times for encroachment of his land. So we agreed that his land the Indians probably had to prior claim to it but since he had the whiteto the land he was going to get his money. But his brother was the last, you could look into your records, the man by the name of Main, and he had several daughters. One was married a man by the name of Swan, and lived on the reservation land and had a farm and a herd. And he had an old Indian taken care of the herd.

SENATOR HELLIER: Excuse me sir, we do have many many people.

WOUNDED WOLF: Yes, I know, I'll make this as short as I can. But there, these women have collected rents andon the lands, the Indian lands, and have been collected the rents their families for almost three generations now. Mrs. Stimpson was married to a man by the name of she was the last of the Main girls, but married to a man by the name of Stimpson, and divorced him because he became involved with a French girl and had to marry her and she let him have the divorce. And this man afterwards, Stimpson, his family in which it was numerous by the French girl now claimed this as there land and they are trying to sell this land that the State claims is theirs. Now the Welfare Department hasn't looked into that and they haven't reported that to you here. They have been collecting rents, now the Stimpsons say this push, that's going on in the legislature and amongst us Indians, and they say, we'll sell you the land now, we won't lease it to you any longer. Now these people that have build houses in the few instances, the Main's have foreclosed some of them and they own the houses and they rented the houses to as well as the land. And that is over three hundred buildings there, and the State I can find no jurisdictions for this given to the Main family, neither can I, does it show that the Main family ever at any time turned over the money for these rents to the State. That they have been using this money for personal purposes. And that it. I won't talk any more but I could if the Grand Sachem says go on and on and give you many local instances, but that I think is an outstanding and reprehensible thing. Thank you very much, all of you, Ladies and Gentlemen.

SENATOR SMITH: Is there any questions from the committee? We will try and keep it short from now on. John Hamilton. Something was said at this point that was not picked up. Albert Bacon.

ALBERT BACON: Albert A. Bacon, Norwich, Connecticut. I was listening to this Welfare business, he claims that they have got commissioner over all the Indians, well I say this much, that I think us Indians have been in jail along time and its about time to let us out. Now you take a man or any person who committed any crime and sent us to jail, he's almost done so much time and got out he's a free man. But us Indians, here in the State of Connecticut has never been offered this probation or out of jail, it seems as if were locked up all the time. I think its about time we got what we got coming to us and we don't need the State Welfare for anything and we need our own commission we can set up our own commission. Which we have been going along with for the last quite a few years. And I know one thing, that I am 61 and I've never asked the State or the State Welfare or anyone else for a slice of bread. I've worked all my life and I'm still working and I don't ask and I don't think the State Welfare should come in and help us and we don't need their help in any way.

ALBERT BACON: (cont.) The only thing that I say, that they should leave us Indians alone and let us set up our own commission and let us fight with the Federal Government for what we have coming. They think its which we could have had a reservation of our own. They took that away from us. Now the city of Norwich has taken Schelsy Brayed which is an Indian cemetary, they set up the rules onI've been on the air several times, critized them, setting up circus tents saying as I told them that they would set up a circus tent over Cedar Grove Cemetary and have an down there, they didn't like that. They critized me on that. But on the Schelsy Prayed they even went out looking for another place because they said Schelsy Prayed was an Indian burial ground. Was given to the Indain back in 1830, and I don't see any reason why they should hold anything there either. And the State, if they was gonna do anything, should have put a stop to that a long time ago, after they give us the land for burial ground and they are digging up burial grounds all over Norwich, because I live in Norwich and I get a chance to get around to see where they are digging up this cemetary. They were digging up part of a road over there in thehere a few months ago, they dug up an Indian grave, they found the bones, what did they do with them, throw them on the dump, forget about it its only an Indian. This is what was in the Norwich bulletin, I have a clip thats inmy home now. I thank you very much, Ladies and Gentlemen.

SENATOR SMITH: ANY Questions from the committee? Thank you. Nesia Hopkins. Could you come over here please.

PRINCESS NESIA HOPKINS: Representative Sarah Curtis, and members of the committee. I am Princess Nesia Hopkins, the Scaticoke tribe. I do support bill #9191. Because I feel that the jurisdiction of these reservations should be taken out of their hands, and transfered over to the Environmental Protection Department. With an Indian Commissioner, but I stress here that we must have an Indian Commissioner, to have jurisdiction over these reservations and determine the geneology of all qualified Schaticokes. Until such time as the Indian Commissioner does need an assistance... Just to bring you up to date for some of these people that might... that some of these people you people on the Committee here and the other people here that don't know what's been going on, I'll just briefly give you the situation as what's been at the present time. In 1968, I was declared elgibile by the Welfare Department and I ga ve them my papers and in 1969, I succeeded in bringing all ... and ancestors up on the reservation. All this, the first time in thirty ythree years. Now each time I went up on the reservation, I had to get permission. I've been having to get permission for the last three years. In 1979, no, I'm sorry, in 1971, I'm sorry. 1971, I had the usual permission to go up on the reservation...1970, 1968, 1969 about the ancestors and the decendants...1970 yes, we had a pow wow. I was asked by the Welfare to give the names and the Indian names, their tribes and their tribal affiliation and their addresses of the people that were going to be up on that reservation. It was six months before this that we were planning for this meeting on thie sreservation and these are the things that the Welfare wanted two or three days before we went up there. Two days before, I received the call from the Welfare and they wanted to know how many people I was going to have up there and I told him, well, I said, the Indians come up there, the mothers, the fathers, the cousins, the uncles, the sisters, the brothers, the children, I said, I have no idea just how many will come up there and I asked him just how much more do you want from me? He told me that we were not, we were limited to the number of people we were to have up there and that we would be checked on this for this. In 1971, I had the usual permission to go up on the reservation with restrictions, more so that what had ever been. I was told that we were to have no pow wow because we had

PRINCESS NESIA HOPKINS: (cont.) a pow wow the year before, no display of artifacts, no ceremonial dances, no singing, no Indians of other tribes, no non-Indians to come near it and I quote, "I do not want any carnival actions going on on this reservation. This will be enforced by the Litchfield Police Department. These rules will be enforced and you will be checked. "I explained to him, the Supervisor, I said, this is not a carnival. Let me enlighten you. This is a renewal of our Indian Culture. Our ceremonial dances, our chants, we've been doing for hundreds of years. He said, well I thought you were going to have a ferris wheel. No, you're wrong, I said, we don't have ferris wheels at an Indian Pow Wow. We renew our culture and have a display of our artifacts and our ceremonies. So, this was in 1971. In 1972, I didn't ask for permission. I called members of the Legislature; two members of which said they would be up there on this reservation to see the situation for themselves. We had Indians from Michigan, Ohio, Kentucky, Pennsylvania, New York, New Jersey, Scaticokes from Scaticoke, New York, Massachusetts, Rhode Island, and Connecticut. All of these Indians in our support. We were up there for two and a half days as of this past October. And we renewed our culture. We cared about Indian songs around the fire at fire to fire into the night. With the owls and the bats to keep us company and we were perfectly able to take care of ourselves. And being on this reservation and doing what we want to do, without the overseer of anyone telling us what to do. Yes I feel that we should have an Indian supervisor. And oh I forgot to tell you that after I, two days after I've been up at the reservation and this past October, I received a letter from the Welfare Department. In this letter they told me that if I went back on the reservation again, I would be threatened with arrest, a letter that is follows: Dear Mrs. Hopkins, we have recently received reportsthat you and a number of other individuals were camping out on the Scaticoke reservations, in Kent, during the weekend of October 7 & 8th, 1972. According to the report, a considerable amount of litter was left on the reservation by the group. Let me tell you that when we got there, we found barrels with overflowing with rubbish no one had been there to collect anything in months. We left that reservation clean, spic and span and anything that was around we burnt up. A lot of things we did burn up, because the barrels were overflowing. We wish to call your attention to Chapter 824 of the Connecticut General Statutes, Section 47-64, which reads in part: the reservation shall be maintained for the.....of benefits of Indians who may reside on such lands and that a reservation maybe used for recreation and social purposes by Indians, of Indians and they did. And at such times as the Welfare Commissioner may provide. We wish to caution you that using the reservation, without the expressed approval of the Commissioner of Welfare may subject you to arrest of violation of this statute. Signed by the assistant director of social services. This is the reason that we feel a change should be made. We feel to, that we should have other Indians to come on our reservation. These are the people that have been trying at you know this day now we need Indians of all tribes. We need the United Indians of all tribes. We need their help. So why shouldn't they be able to come on our reservation as guests? In other pow wow's in other communities, all Indians are allowed to come on their reservation. And these bills, all these bills coming through should benefit Scaticokes. No matter where they live. There are Scaticokes in New York, Massachusetts, Colorado, New Jersey. There's scattered few but there's a few but there's a few everywhere in the different states.

SENATOR SMITH: ~~Excuse~~ me. Mrs. Hopkins, I'm gonna have to ask you to make it short, we do have quite a few other speakers.

PRINCESS NESIA HOPKINS: Surely, well in closing I would like to say that preamble our New England Coastal Scaticoke Indians Association, we the New England Scaticoke Indians Association are endeavoring to bring together all our ancestors, we wish to promote understanding and help from this and a solution to problems that may arise. We wish to keep our Indian belief and cultures alive so that benefits would be passed on to the future generation. We believe in a fraternity of association with all peoples of Indian blood and it is by this that we will be able to stay together. Ladies and Gentlemen, in closing I would like to say this, May the tides of justice wash to shore the truth. I've spoken.

SENATOR SMITH: Any questions?

REPRESENTATIVE CURTIS: Yes, I have one. Rep. Curtis, Mrs. Hopkins, If a Indian Commission is set up within the state, will this mean that all the Indians in the State of all the various tribes can get along and use these reservations happily together?

PRINCESS NESIA HOPKINS: Yes, I feel that this can happen. Yes with an Indian Commission to steer us and hear the problems of each one, I feel as though a solution can be worked out.

REPRESENTATIVE CURTIS: Thank You.

SENATOR SMITH: Any questions? Brian Myles.

BRIAN MYLES: I came here today in support of Bill 9191. My name is Brian Myles, Connecticut Mohegan. I support of Bill 9191. The things that before were mentioned by thehere representing Bill Ratchford were true. I can sight a few more examples of why there are only 21 people living on the reservations for reservations here in Connecticut. They simply do because its you have to live on a reservation two months out of the year or you give up all rights and claims of the reservation. It's of one woman who was born on the reservation, speaking of her name was Helen Magolt she's a Pequot Indian living on the Easter Pequot Reserved. It took her three years to get back on the reservation. This is going through red tape and everything else. She was born on the reservation. So then you ask, why, how come there aren't more Indians living on the reservation? The reservations here in Connecticut you know as opposed to all other reservations throughout the United States are either under BIA, Bureau of Indian Affairs, or under State Control. Indians in this state here cannot sell or have any sort of business on the reservation. This discourages Indians in that aspect, cannot have anybody on there without the expressed consent of the Welfare Commissioner. You cannot hold any sort of public gatherings again without the consent of the Welfare Commissioner. Things of this nature, if you you know as far as inhibiting your rights as to in the General Assembly as far as getting together as far as promoting any sort of Indian or holding the people together. It inhibits this and it inhibits the progress of Indian people. So if you cannot, if you cannot get together on your own reservations, if theyprevent you from doing this and your progress on the reservation you have to do it all. So therefore, the Indians have you know, splintered off into different groups to living all over the United States, you know all over the United States. I don't know just about where everybody is at. But like this is because the State here has been so down on Indians. Because there have been like you know empaired the progress of Indian people. No one tells like you know anyone here when they can speak. Like if you had a public gathering on the reservation and it was political, will say, a person, I'm living on the reservation, it was political.

BRIAN MYLES: (cont.) If it was against this set up some sort of commission or set up something that was you know controversial. Welfare Commissioner could say I see do cause, I can evict you from the reservation. No body can evict you from your house you know just because you show due cause. The condition here in the State of Connecticutin a sense that you know a large you knowof the Indians here like Mohigans are without land. Indians are land based people. You need the land, but Indians come together on. This is why the policy of the State Government is been to try to amalgamate and tothe Indian=population so okay we have the more Indians therefore we can take the land. The reservations have been chopped down over the period of years and one reservation I can't remember which one it was, two thousand acres its down to about one hundred seventy-six acres, its a constant battlewith a constant eroting of you know land away from the Indians. The commission is that you know I'm rather the bill that is going to set up the commission here within the State is for Indians would bring Indian problems to Indians. So it would put them in a position where as they can say well we understand whats going on. No one understands better than there own. You don't send someone from white middle class and send them into a Ghetto and say we know whats wrong there. They don't live there. No one can tell an Indian whats wrong but an Indian. Indian knows. And this is one of the reasons why the Commissioner we are looking to set it up. So that we have some place to go. So if something, you know so we can prevent further depletion of Indian people. So we can kind of pull everything together. Its been sort of a continues erotion of Indian people. Culture of the people themselves. So we are looking to prevent this any further and sort of pull the thing together. Thats all.

SENATOR HELLIER: Can I ask just a quick question? The testimony just so far is somewhat conflicting as you can probably imagine.

BRIAN MYLES: Yes.

SENATOR HELLIER: And we have to sit here as all knowing this is very..... to.talking about your culture, as you just said.

BRIAN MYLES: Right.

SENATOR HELLIER: Rep. Curtis just asked a question a few minutes ago. If we did set up a commission or we did set up a Department or would it be possible for all the Indian Tribes to work together to achief a common objective. The Princess said yes, she thought it would. How would you answer that question.

BRIAN MYLES: If the commission, if you notice on the bill it states that there are two Scaticokes to be elected, one Pequot and one Mohigan. Under the tribal lands that are traditionally belong to those people, I feel that they should have jurisdiction that is why they are elected from those people. And to say what goes on on the reservation. I'm not saying that Indians cannot get along cause Indians can get along. Because we are all striving we are here today, not as a Pequot, not as a Mohigan, not as a Scaticoke but as an Indian. Pulling together trying to get it all together so that we are coming here as an Indian as Native people.

SENATOR HELLIER: So that sort of boils down I believe I understand what you just said that each tribe to have the right to run its own reservation.

BRIAN MYLES: Pardon me.

SENATOR HELLIER: Each tribe should have the right to run its own reservation. Is that correct?

BRIAN MYLES: Yes, thats what I'm saying. The commission is putting.

SENATOR HELLIER: The Commissioner would tie all the reservations together not.

BRIAN MYLES: Right, and its up to the Indians, living on that reservation. I'm not saying that you should exclude Indians of Indians from that reservation. You know, it up to the Indians, up to the individual Indians in that tribe to say what goes on in the reservation. To give you an example, theres a silver company or a mining company on one of the reservations in Connecticut, the Indians have no says as to where that money is going so that they leasing the land. The Indians are not getting any of the money. When they allocated \$5000.00 a year for money on the reservation.

SENATOR HELLIER: Thats alright, she's doing fine.

BRIAN MYLES: For money on the reservation, for repairs and what not on the reservation. There are no paved roads on the reservation, there are no signs designating the reservations. So what is being done okay so now its being changed to \$2500.00 a year. What is being done on the reservation with this money. What is being done with thesoday company? The Indians so far have not had to say what goes on you know the reservation. When somebody approaches your house, and they say well we want to do so and so and we want to build skyscrapers in your backyard you have some say as to what goes in your backyard. Indians do not. They are you know this paternalistic attitude you know like given..... to Indians like were gonna act like the great white father and so your not capable of handling your own affairs. I think that some people before be have stated that Indians are more capable. We are people. We are just as intelligent if not more of if not less just like everyone else. We have the education. We are looking to govern in our own selves. We are looking to make you know to we say self determination in Indians.

SENATOR HELLIER:Just one last question. Can you tell me whether twenty one Indians living on reservations are.

BRIAN MYLES: Can I tell you where there at.

SENATOR HELLIER: Can you tell me what the approximate split might be? I'm probably asking you the wrong question. Do you have that?

BRIAN MYLES: You have one family living on the Golden Hill Group, this is down in Trumbull. You have I don't know how many families on the Western one, two and I think you have two on the Eastern Pequot Reserve.

SENATOR HELLIER: Very good. Thank you very much.

SENATOR SMITH: Any further questions? I have one question. Some of the information we do need I was able to get from the Welfare Commissioner this morning, unfortunately as most of the other members of the committee were in the same boat, we don't know really enough about this affair to ask intelligent questions to go and look for the answers to these questions. What we will need is information such as you and some of the others have available. Perhaps we can do a little more on our own towards this problem. We realize there is a problem and I think most everybody is sympathetic we're trying to get some further from Welfare, but until we know the

SENATOR SMITH: (cont.) questions to ask, I asked for statements going back into the forty's as far as financial conditions goes, it never occurred to me to ask back to 1933 which perhaps I should have done, we will do now. Things along these lines we don't know, there's a gap here perhaps between us that we will need more input from you and from the others just to get information so we could go back and ask further questions.

BRIAN MYLES: There's one thing I would like to add. And I think if you could probably check into I think it's the Bureau of Indian Affairs and I think they made a report on conditions here in the State of Connecticut, on Indians. And see just what they say. And I'm sure that you'll find out its there opinion of the affairs of how they've been run here in the State of Connecticut and it really In fact there have been the lowest, pardon the expression, on the Totem Pole. We're on the bottom of the heap. As far as how things have been run here over the years.

A QUESTION WAS ASKED BY REP. MORTON THAT WAS INAUDIBLE.

BRIAN MYLES: I think it was made quite recently, I heard of this you know the source that I got if from I can't verify it right now, but I think it was either this year or last year a report came out on Connecticut on the Indian Affairs within the state. And I think its either the Bureau of Indian Affairs or the Department, I don't know, Connecticut should have it, the Department look into the Department of welfare see what the Federal Government has said, see if they will make it available to you, if they can't do it go to the Federal Government, I think either the Department of Interior or the Bureau of Indian Affairs. They'll come up with the report on it.

SENATOR SMITH: Any further questions? Thank you. Mr. Harris

IRVING HARRIS: Mr. Chairman, members of the Joint Committee, my name is Irving Harris, Chief of the Schaticoke Tribe of Kent, Connecticut, I'm here today to give my support to HB 9191, a bill sponsored by Representative William Ratchford and Representative Aldo Bonetti. A revised bill, a one that passed the legislature and Senate two years ago and we vetoed by the Governor. The bill speaks for itself. It was revised by a group of Connecticut Indians in order to modify our present statutes which were outmoded in the hands of a Department which has no right whatsoever as being our overseer. The laws that control the white man's lives are of his own making and have evolved concurrently with your culture and conforms substantially with your own ideas of what is right. The legal system is designed to maximize freedom, to encourage people to plan, to act and to be enterprising. This is all we ask for. I, along with my tribe, am deeply concerned with the removal of our affairs from the Welfare Department and the accompanying stigma that applies. It is only right that Indians have an active part in handling their own affairs. I'm ore or less what you call, I call myself a "mod" Indian. I'm not going to talk all day. I'm going to go through about ten points I got here and I'll get off this seat. The points I'd like to stress is in this bill, would form an Indian Commission in this State of Connecticut. It would change Chapter 824 and would delte the word "alien" in reference to Indians. It returns the power of self government to each individual Connecticut Indian tribe. It gives the authority of each tribe to determine who is indeed in their respective tribes. The request for restitution of any leased land either by individuals or companies to reservations who are involved with this problem. It would allow scholarships to qualified Indain

IRVING HARRIS: (cont.) students in state colleges or universities. It would restore hunting and fishing rights to Indians on their reservations without licenses, I'm saying, their reservations. It allows the right to erect a home on a reservation land with restitution made in case of the deletion of the Indian blood line which in fact, for itself, is legalized genocide. You have Irish people, you have German people, you have Jewish people. It is up to that claimant to call himself whatever they so desire. To exterminate any Indian race because of one eighth, one quarter, or one half, this is legalized genocide and that's all it is. I believe that an Indian, if he has blood in his bloodstream is an Indian. I don't go along about this one eighth, one quarter, or one half even though it might be controversial and people might argue it, I don't go along with it cause I came from somewhere. My father was Indian and my mother was white and there's a few people in this room I'd like to know that right now. My father was Indian and my mother was white and I'm proud of it and I am an Indian and I always will be an Indian. It could allow for an Indian to operate a business on the reservation for the Indian's self employment such as a trading post or maybe some of these making beads or doing different things like they have on reservations through out this country. There's a bill that was revised by Indians in the State Of Connecticut of better management of Indian affairs in this state. I'd like to make a few notations that I, speaking for myself, and for my tribe and for my council, we are not interested in any other bill. We are not interested in the Environmental Protection Commission because we are not land, we are people. We are not interested in the Welfare Department because they are having a hard time handling their own problems right now. We want nothing to do with them. This Commission, in case any body wants to know about money, isn't going to involve that type of money. If we should have a problem, if something should arise, we might call the representatives from each tribe along with the one appointed by the GOVERNOR, the Speaker of the House, the Speaker Pro Tempore, to get the Indian people whose tribes would appoint them to come to Hartford for one day. So, it might cost the taxpayers thirty or forty dollars for that day for a day's pay because I'm worth good money to myself. I'm not a Welfare and I could probably match anybody sitting at this table as far as it goes for working. I have a job but if I had to take a day off, I would want a restitution for that day's pay. So, we're not talking money. If worse comes to worst, before this bill is, anybody gets any ideas of boxing it or getting rid of it, we think we should have a little bit of negotiation or a compromise. The last and the least point that I might take out of this is thatt John F. Kennedy said that each of us ask not just what wille government do for me but what can I do for myself? The Indians speak the same way. You talked about President Nixon when he became President the second time: ask not what your country can do for you, ask what you can do for your country. But the meaning appears to be different in Nixon's words, the emphasis is on the individual. I am an Indian and I am an individual. I know what I want. Most of know what we want. We're educated, we know right from wrong. We don't want troubles or nathing like that but we still think that we should handle our own affairs. One more thing

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IRVING HARRIS: (cont.) that came from President Nixon's address, inaugural speech, that each of us remember that America was built by the Government, not, oh, pardon me, that each of us remember, that America was built not by the Government but by people; not by Welfare, but by Work; not by shirking responsibility but by seeking responsibility and that's what we're looking for. We'll take care of our own responsibilities.

REPRESENTATIVE PUGLIESE: Question, sir.

IRVING HARRIS: Yes, sir.

REPRESENTATIVE PUGLIESE: Representative Pugliese of the Committee, sir. I'm not sure I heard you correctly but I thought I heard you say that you oppose setting up any fraction of blood lines determining who is and who is not an Indian, is that correct?

IRVING HARRIS: Sir, this is my own personal opinion. This was my own personal opinion. The reason I said that was because by... the state statutes where it says one eighth Indian blood is the last blood in which the State of Connecticut recognizes a person as being Indian. That's a state statute. I just... in my own opinion, this is legalized genocide. I'm against this but, I mean, this is not in the bill.

REPRESENTATIVE PUGLIESE: Alright, but I am concerned that if there were not some designation in that fashion to determine who is and who is not an Indian, that, any white person could say I am an Indian and live on a reservation which is perhaps not what we would like to see happen.

IRVING HARRIS: They could never do that sir, they could never do that. They had to start from someplace, two genes making a person, a human being. Those genes started from somewhere. Now, two white genes can't make an Indian. There had to be an Indian somewhere along the line. Two white genes don't make an Indian nor does a Negro gene, two Negro genes make an Indian. You have, there are mixed blood, which makes a Negro and an Indian gene or a white person and an Indian gene. There are genes, geneological. There are.... That's what causes it.

REPRESENTATIVE PUGLIESE: To clear up point, you're saying anyone who has an Indian in their background regardless of the percentage.

IRVING HARRIS: That is the way I feel. I am speaking only on behalf of myself for that statement and that is not in the bill but that is my own personal opinion.

SENATOR HELLIER: One quick question. The same one to you, sir. Do you believe that if such a Commission were set up that the tribes could, in fact, work together for the overall good of the Indians of Connecticut?

IRVING HARRIS: I really do. Because, right now, we're united. You know, this Indian business has no repercussion over what happened down at Wounded Knee or what's happened down at Alcatraz. We've been working on this

IRVING HARRIS: (cont.) since 1967. We started the United the Connecticut Indians about seven or eight years ago it's getting to the point now that we are trying to start a corporation called the Connecticut Indians Incorporated which would be nothing do with the State of Connecticut but it would bring all Indians living in the State of Connecticut under on ebig group or one big organization. And any tribe would work under that. This has nothing to do with our bill. All Indians do want to work together, yes. We are united.

REPRESENTATIVE CURTIS: Rep. Curtis, Chief Harris, If a, I mean your idea is just to organize the Indians in the State not any Indian outside the state?

IRVING HARRIS: Well no name because right now your State Statutes claim Pequots, the Scaticokes and the Eastern and Western Pequots. Now you know in our State Statutes our State made a big mistake by not recognizing the Mohegans. The Mohegans were indigidness to this country and this state along before the Scaticokes were all in the same nation and yet the State of Connecticut and there statutes which are on the books today they don't even mention the Mohegans. This bill does. We're talking about the Connecticut Indians, the Indians of Connecticut are the one that are indigidness to the State of Connecticut, not Indians all over the world. We're talking about the Connecticut Indian though this is Connecticut Legislation.

REP. CURTIS: Well what are you talking, I mean if you have Scaticokes in Rhode Island and Scaticokes in Massachusetts, I mean you would have nothing to do with those Scaticokes even.

IRVING HARRIS: Well we would have something to do with them, Representative Curtis, there in Rhode Island and Massabhusetts.

REP. CURTIS: Well what about the Pequots? There in Rhode Island and Massabhusetts. I mean you dont want to beclose with those people?

IRVING HARRIS: Well we would like to be close with them, but we're Connecticut residents now. TNose people want to come back to Connecticut, that's up to them. I live in Connecticut, my reservation is in Connecticut, I care about all Indians but I'm interested in Connecticut right now. I'm not interested in anything outside right now. Let's take care of Connecticut first.

REP. CURTIS: Is there a Scaticoke reservation in Rhode Island? Or in any other place?

IRVING HARRIS: There might have been one in New York, right across right over the state line of New York.....small town. But I forgot about. We don't have to many. Wedo excuse my language. We do not have to many dealings with them because we do not know them all. We know who we are.

REP. CURTIS: Yeh, but if this is the last reservation the Scaticokes, wouldn't all Scaticokes belong to it? Regardless of migration. Into the nearby states.

IRVING HARRIS: Theoretically they would but still we're talking as a Connecticut Law and right now I am concerned and I think everybody else might be concerned if the Connecticut Indians and the Connecticut residents, we're here. I'm a tax payer. I mean after all I'm paying wages for the people that sit in front of this board today. I took a day off from work. I'm interested in Connecticut, Connecticut. I live here and if the other people want to come back, they will come back. Now I want to make one

IRVING HARRIS: (cont.) statement. Everybody says why aren't Indians on the reservation? The reason that the Indians are not on the reservation is that according to the State, the State of Connecticut if I fill out a form requesting permission to live on that reservation, I will get that form, I will fill it all out, I will send it all out and everybody, well most people in the State no my family because my family is in a lot of History Books, we're known. So I don'tcontest it. After I fill this out, I have to show a statement showing that I can financially assume all responsibilities by building a \$25 or \$30,000 A-frame or anything I want. Once I do that, than I could build there. Now If i should die, If I should die, here's where you go into legalized genecie, If I should die, my children still have a little more than one eighth left. But suppose I went out on the highway on 84 and got wiped right out, the whole family, everything that I invested in the house would go to the State of Connecticut with no restitution made to nobody. The State owns that house because I can't take a mortgage on it, I can't borrow money on it but yet I have to put it in writing. Now the Welfare Department says I asked them, if something should happen to me would you put my wife off the reservation and my children? They said no we wouldn't do that because your children still retain the blood. But then if your children were fortunate to live longer and they remarry where the blood might run out, and if something should happen than we have every right in the world to tell them to get off the reservation, which they would have to do. They said they probably wouldn't do it, but they can do it. If you would get no restitution for whatever investment you put in there. So no Indian is going to build on any reservation under those circumstances. No one will.

REPRESENTATIVE CURTIS: Mr. Harris, I know that. But what I'm trying to get at is the idea that all of your Indian's within this area, whether Mohegans, Pequots, Scaticokes or whatever you maybe, why can't you all be peaceful and use your reservations together. That's what I would like to see happen.

IRVING HARRIS: Well, we could do that, we could do that. If you get permission from the Welfare Department.

SENATOR HELLIER: Thank you very much., Chief Harris. Mr. Leonard Dube.

LEONARD DUBE: Madamn Chairlady, Mr. Chairman, members of both committees. My name is Leonard Dube and I am president of the Connecticut State United Auto Workers Community Action Program Council. In this capacity I am representing 50,000 UAW members and thier families in this state. I am here today to speak in support of the Connecticut Indians is one of the truly grim chapters of American history. Years of oppression, abuse and harassment have now been followed by years of neglect and apathy. Connecticut has been a part of this painful process and it is time that the people of this State awaken to their responsibilities. The time has come to remove the needless humiliation of our Connecticut Indians. The degradation of the past can never be overcome; however we do have the opportunity to take the first steps in helping the Connecticut Indians to become full-fledged citizens of our Nation and State. What Indians want and need most now is not to be governed by the Welfare Commissioner but the opportunity to establish an Indian Affairs Commission so that they may be a part of decisions related to their interests. They are here to seek the white man's help, but not for more charity or welfare, but rather to determine their future and to protect their ancestry.. We as Americans with social conscience find our lives clogged with many causes. We've exploited every minority group available, as well as the

LEONARD DUBE: (cont.) earth they live on. Is it any wonder that the Indian and his descendants have a deep rooted scepticism concerning the white man's intentions - a suspicion based on land swindles, disparagement of Indian Culture, and a long history of prejudice. The white man's ignorance of Indian culture is perpetuated by television, history books about the "savage" and a different value system. I'm sure you remember they're the ones we slaughtered by the millions throughout this land of ours in order to make this country a decent place in which to live. Today the children of these friendly and proud Americans appeal to you legislators to restore to them the dignity that should not have been denied them through all these years. Mr. Chairman, I would recommend to you and your committee to pursue the following avenues to rectify these injustices. 1. Indian Lands (reservations) are leased by the state to non-Indians and companies and the Indians have no use of monies received. The Indian Affairs Commission should determine who can lease reservation land and the tribes should benefit from these monies. In this respect the \$5,000 a year that is now provided by the Welfare Department would not be necessary. There would be no need to use taxpayers monies. Indians could then provide for the maintenance of reservations, surveys, tribal affairs and other pertinent projects dealing with Indians. 2. Remove the stigma of "Aliens and Indians" from the statutes of the State of Connecticut. 3. Take the affairs of Indians out of the jurisdiction of the Welfare Department. 4. Designate Indian reservations, in the State of Connecticut, as historical areas, and encourage the display of Connecticut Indian artifacts in the proper manner so they will be of benefit and education to all the citizens of Connecticut. 5. Establish as a matter of right a system of full scholarships to State supported institutions of higher learning for qualified Indian children. This would possibly take five students a year until blood lines run out. 6. Reimbursement of investment if blood lines of deceased heirs run out for Indians living on reservations who have built their own homes. 7. The appointment of an Indian Commission with fair representation of Connecticut Indians on the Committee. 8. The right to hunt and fish on his own land without a license, which, by the way, was agreed to in the Indian treaties with our government so many years ago. Mr. Chairman, Madam Chairlady, members of the committee, it is in the power of you legislators of the 1973 General Assembly to grant this request and to enact into law the proper provisions to being recognition and dignity to our Connecticut Indians. With the passage of this bill, the Indian will have a means to formulate and develop programs, a way to provide services to his community and funds to restore Indian sites and culture. This seems such a small enough request in exchange for their homeland. After all, the Indians are really our landlords. Again, Mr. Chairman, & Madam Chairlady, I am asking that you and the committee give a favorable report on these proposals before you so that they may secure passage in the legislature. Thank you.

SENATOR HELLIER: Thank you Mr. Dube. Anybody have any questions. If not thank you very much sir. Frank Bushey.

FRANK BUSHEY: I've brought some of the statistics you people are interested in here, on the second page of this note folder are the facts that I've been able to gather that we are asking about. These ON THE second page under Federal Funds, Eastern Pequot, 1962, 63, you'll find an item of expenses theas you see is zero. On that year is \$1,388 now that item I found noted in this report was for Mrs. Pluffs bathroom.

SENATOR HELLIER: Excuse me sir. Would you just put your name on the record.

FRANK BUSHEY: Oh, I'm sorry. Frank Bushey, Bloomfield, Connecticut. I am a citizen of Connecticut, a retired school teacher and have no vested interest

FRANK BUSHEY: (cont.) in any of these matter except as a citizen.

SENATOR HELLIER: Thank you sir, now we can get back to that.

FRANK BUSHEY: This 1588 was the monies spent for Mrs. Pluff's bathroom. Now the implication that we heard earlier, intentional or accidental was that the State Welfare finally gave in and spent this money for Mrs. Pluff. That is not true. As this indicates and is varified by the auditors of that year, this money came out of the Eastern Pequot Tribal Fund, which was not appropriated by the state. And you'll note there that that \$7841 has been reduced to 6944 for that year. And another similar and strange appearance there in these records is the tribal funds of the Scaticokes. In 1960 you'll find there was 944 is it \$994.55 and income for that year was the interest. This is in the a handled by the State Treasurers Department it is invested in a separate fund, it is never mixed up with State funds and the income is recorded. As \$20.83 coming to a fine total of \$1015.38. Now it so happens that the expenditures for that year also total \$1015.38 wiping out that fund to the exact penny. Well this could happen except that I have the records and I haven't got them here and I'm not gonna bother with showing this to you, I can show it to you if it's necessary, there were three items in that as expenditures one of \$200.00 one of \$680.00 sum odd dollars and a third item that made an exact total of \$1015.38 that wiped out the funds to a penny. Now that is a strange coincidenc. Again, money is expended from the fribal funds not from the Appropriation of \$6000.00 which is listed down lower on the page the State budgeted \$6000.00 that year. But it only expended \$3000.00. Twenty nine hundred ninety-five dollars presumable went back to the General fund as unexpended monies. And incidentially the year that they spent the \$1300.00, for Mrs. Pluff's long needed bathroom, they turned back \$2634 of unexpended budgeted money designed for this very purpose, repairs and maintenance of properties. There's one other item I would like to point out on this and it's on page one. I must apologize for this writing, I was trying to get as much as many ideas in this smaller spaces as possible so I've used some that even frightens me. But in the next to the bottom paragraph the last five sentences referring to one of Connecticut's most proudest products,now some of you people are familiar with the agricultural history of this state in which the University or the Connecticut Argricultural School whichsomewhere down in New Haven, possibly connected with Yale. And they made exeperations of the development of corn as a product. They produced acorn that has directly produced the amazing results that the United State agriculturing. What is it 80, 90 bushels to the acre? No other country in the world has ever been matched that. Connecticut is proud of the work that the United that the University of Connecticut Agricultural School did in producing this. But the corn, yes, right, but the corn that they were fooling around with, I don't know what it was, what was that name for blackhere that weearlier. But This corn that we were playing with was not a Western culture development that we brought with us on the Mayflower from Europe. This was an Indian product. The maze or the corn of the we have developed here, and the Connecticut produced and made the United States at the head so we could feed the starving Russians and Chinese came directly as a contribution by our American Indians. I'm not gonna go into that. The thing I wanted to talk to particularly is this mike still okay?

SENATOR HELLIER: Hold it up to your mouth.'

FRANK BUSHEY: Well my arm gets tired. I wanted not to.

CHIEF WOUNDED WOLF: May I also say that New London is still our confield and we've never been paid from New London. We let them go in there to plant and they built a city.

FRANK BUSHEY: Well in the history sos they did worse then that. The historical background of what happened in New London antilistic in that area is a horrible section that would be worse than any of the horror movies playing now. I did want to develop that. You know that history. That massacre at Wounded Knee as terrible as it was concerned a little over two hundred people. The massacre at the Mystic Port which is not the New London Port was over six hundred men, women and children that were set upon at daybreak destroyed there burned, shot, killed and women and males to the atone of six hundred. That was the first massacre. And than that great swamp battle. Oh my God. Well, what I wanted to talk to was not in favor of 9191 because I think that's the bill that should be it. But I want to refute 1802, I think that's a dangerous piece of legislation. And if you could abide with me, if somebody would pull my coattail if I'm talking to long. But a.

SENATOR HELLIER: About how long do you want to talk sir.

FRANK BUSHEY: I've got about six and a half minutes, cause I timed it. Is that to long?

SENATOR HELLIER: Is it brand new, or have we heard some of it before sir?

FRANK BUSHEY: Well, you heard some of it, some of it

SENATOR HELLIER: Go ahead. Six and a half minutes and we'll stay with it.

FRANK BUSHEY: This bill perpetuates the tradition of arbitrary inconsideration, for our Connecticut Indians that has been ourattitude since the early 1600's. And including our present administration. These Connecticut Indian's were in our way in the 1600's when we began the Yankee characteristic of trademanship. By trading them out of the land. The Connecticut Indian's were a constant anoyance to us in the 1700's. And there's some famousthere where we sought there aid against those French and Indians in the north. In line number 21 and 22, this bill 1802, a Deputy Commissioner on Indian Affairs, who shall be appointed by the commissioner of envioronmental protection. Now this means that the sole right to pick and choose the this commission is subordinated to a commissioner who's basic things is not people. According to Saturday's paper one of his basic issues, this is Dan Luftkin is ten thousand tons of solid garbage per day. We're does he get time to take care of the Indians. Prior to the Indian Affairs, the insubordinates to the Welfare Department it was placed with another very large group. Forest and parks. In other words it was woods and lands not people. In lines 33 to 35, The burden of proving eligibility for residence on a reservation shall be on the claimant. This prove of eligibility shall be by the overseer. The Indians of a tribe shall have no say, no voice, we must maintain the stereotype and the stereotype that we have maintained is that all Indians are thieves and liars. At this present time our overseer is supporting the result of this particular arrogance. And there's a question that has to be cleared up regarding the single as you see on page 3. Here is a table of the Indian resident. And it indicates that this support was referred to me by 1971, 72, Mr. Ahern showing that the Scaticoke have one Indian and two non Indians living on the reservation. However, their part time. And there is a question as to their eligibility to this. Lines 35 to 38, A reservation may be used for recreational and social purposes by Indians, descedants of Indians and their guests at such times as the overseer may provide.

FRANK BUSHEY: (cont.) This meansWith no entrance the needs of purposes the tribe is considering. And the Scaticoke and Chief Harris sought a pow wow on the reservation last year it was denied them, they had to hold it on private grounds. Lines 39 to 41, No portion of any reservation shall be released, shall be leased, but any lease in the effect of 61 shall continue for the duration of such lease and may be renewed at the discretion of the overseer. Here we are stolidly maintaining the stereotype by the Deputy Governor, Major John Mason, in the 1600's. Daniel Morris and Abraham Fuller, Abraham Fuller incidently was the overseer appointed by the General Assembly in 18 in 1773 lasting through the 1800's. Who was responsible for the dispursion of the major push of the lands in the Sallsbury area that belonged to the Scaticokes. I can varify that with all sorts of research I've done in Connecticut, But I don't want to take the time for that. But, the point is that no Indian group, no Indians or a group of Indians is considered to have the intelligence, the integrity, the deprime purpose, the aims of the objectives to be even considered, in the handling of the affairs relating to him, he might not even speak except through an appointed guardianoverseers, I go through those..... which bring be up to the early 1800's, no Indian could speak to the General Assembly. Someone had to be appointed by the Assembly to speak from him. Line 41, Deputy Commissioner on Indian Affairs. This is a dignified language that is still saying overseer. With all of its negative conintations. Line 48 to 50, He shall establish the boundaries of such reservations by land surveys, now I find that the General Assembly appointed a committee, in 1775 that reported that they have assigned land to individual Indians and had a plan of the whole allotment put on the Kent...Town records. May 1776. My research in the last two months has kept me accrossed the street and in other wordsget out there. But I would like to check into that. Line 57 to 58, shall make such repairs and improvement to buildings and lands on the reservations as are deemed necessary. And you can see here in the second page of Indian Appropriations, the monies that have been spent for maintenance and repairs are listed there towards the bottom of the page. Some years nothing was spent, some years others and it isn't defined. So my point is that 1802 should be boxed and 9191 should be put into effect by you people.

REP. CURTIS: Thank you very much Mr. Bushey. Anybody have any questions?

SENATOR SMITH: Yes, I have a question. You mentioned a survey made by the State in Kent in 1776, I believe.

MR. BUSHEY: Yes

SENATOR SMITH: Do you have any figures on how many acres they came up with.

MR. BUSHEY: This is what I wanted, I'll have to go to Kent to see if those records are there and they may very well not be. I haven't found them in the I've only found the record that the General Assembly set up this committee and the committee so reported to the General Assembly the funding of that survey I haven't located but maybe if Iit long enough I will.

SENATOR SMITH: Thank you.

REP. CURTIS: Is there any questions? Thank you very much.

MR. BUSHEY: Do you want a copy of this?

REP. CURTIS: Would you leave that please? Certainly would like to have that.

REP. CURTIS: Alright, Andrew Akins.

ANDREW AKINS: My name is Andrew Akins.

REP. CURTIS: Hold the mike up will you.

ANDREW AKINS: My name is Andrew Akins and I am aIndian from Maine. I am involved in the coalition on Eastern Native American. We have orginized in 27 states.

REP. CURTIS: Just aminute, he has a little problem, you'll get it in a minute. Lean over towards the mike as much as you can.

ANDREW AKINS: We have orginized in 27 states, from Maine over to Wisconsin Florida over to Louisiana. We have in all 57 tribes and groups. Our organization, we have about 180 thousand indians. Now, I am here because we are concerned about all about all Indian tribes, in these states. And all I have is a very short statement. Is that Indians have suffered enough. And we urge passage of 9191.

REP. CURTIS: Thank you Mr. Akins. For the general audience, I'll say that Mr. Akins stated that he belongs to a coalition organization of Indians and they are organized to 27 states, tribes and groups in over 180 thousand Indians are concerned and he is concerned about all Indians. That was his statement. Thank you. Alright, Thank you very much. Rep. Curtis called Claudette Bradley.

CLAUDETTE BRADLEY: Mr. Chairman, Madamn Chairman, Committee and all concerned. May I, Claudette Bradley, remind you it was President Nixon who said, let all men deal and handle their own problems. As a taxpaying, voter of this State and a Schaghticoke Indian, I feel it is imperative that an Indian Affairs Commission be composed of Indians who are appointed by the tribes in this State. For over 300 years Indians have suffered from the domination of overseers. The Welfare Commissioner of today is simply a beaurocratic overseer, to transfer the Indian Affiars from the Welfare Commission to the Environmental Protection Commission would be a transfer to another beaurocratic overseer with a different title. Ladies and Gentlemen, we are not asking for complete control over Indian affairs. We are asking to work with the State Government that is we want a commission with seven men, four would be Indians apointted by the tribes in this state, and three would be non-indian, one appointed by the governor, one by the speaker of the House, and one by the President Pro tem of the Senate. This Commission would give Indians fair representation to see that their needs are met and affairs are carried out. Ratchford's Bill HB 9191 An Act To Establish An Indian Affairs Commission - was designed by Indians, for Indians, because we want our commission to include Indians. Ladies and Gentlemen, if you can listen to your hearts and can see thru our eyes, you will see Ratchford's bill HB9191 is the only bill to pass on Indian Affairs in this legislative session of 1973. This bill will put an end to all the injustices brought upon Connecticut Indians for over 300 years. If you care about your government, if you are proud of being an American and living in a democracy, which promises justice for all, you will secure that democracy for Indians and vote yea for Ratchford's Bill 9191. Thank you for listening.

REP. CURTIS: Thank you very much. Any questions? If not thank you. Joseph Seymour, I beg your pardon. You wait till your time. Thank you. Joseph Seymour did not speak. Rep. Curtis called Louise Myles, She's gone? She did not speak. Oh would you like to get her in. Someone spoke from the back, could not make out what was said.

REP. CURTIS: (cont.) Thank you very much. Frank Growling Bear. Did he go. Oh we've been waiting for you. Can you lean over enough so you can talk into it.

FRANK GROWLING BEAR: Yes. Chair person, and committee people. I'd like to introduce myself as educational entertainment, in the American
.....from Maine, I'm a proponent of Bill 9191. And I would like to see it pass and become law. And also I'd like to make it quite apparent and quite sure there have been a lot, there has been a lot of material on this so I'll state briefly that the United States, has benefited very greatly from our various tribal culture. TheConstitution was copied word for word from our most from the Long House Five Tribe Confederacy of New York State. And people like Jefferson and Franklin have been quoted as saying, "why is it every time we want something original we have to go to those savages." Sometimes feeling like an Indian with regards to people and land I feel very much like a ground hog. I mean to say a ground hog is a non Indian land realtor. But I will say that as far as being an average Native of this person I am 100 per cent behing these people being able to govern their own destiny. Not so much because of the fact that they are as much human beings as anybody else, but they are people that have never been ashamed of their culture. You take an eagle, you put him in a cage, he dies of rage. The Indian would not submit themselves to slavery. So therefore they died in chains. Today they still want to retain their culture. And the only way their going to and you the United States are going to benefit from it, is to give them their commission. Thank you.

REP. CURTIS: Mr. Growling Bear. I have one question. I know that you say your' anand I see that we've had a Navajo here and Mohigans, Scaticokes. I'm very curious I mean you are backing this bill for just the Connecticut Indians or all Indian of the New England State.

FRANK GROWLING BEAR: Well I am backing this 9191 bill as an Indian who is an Individual. But, I would like to see, I would like to see, I would love to see it. I would be very very, I would feel very endeared to see more Indian unity. I spoke to several people before the hearing and I would like to see them all come together. Joint forces. Cause I think that is what everybody is trying to do these days. Thank you.

REP. CURTIS: Thank you very much. Any questions? If not, Fred Tinney Chief of the Pequots.

FRED TINNEY: I'm Fred Tinney, Chief of the Pequots of Connecticut and I haven't any papers but everything that everybody said here that the Indians said I go along with. There's no use in me going over the same thing all over again. But I just wish that the committee here and would take good consideration of what we have ask you to do and vote in our favor and vote 91 that bill 9191 and I hope that all of this committee will come together with us and help us out. Cause we're very much in need of the help from you people. And but one thing that I specify that I would like to have, that is to have this thing change from the Welfare to and also survey the lands, the reservations. Thats what my main thing that I would like to have them do. Then we can work on something else differant but the main thing to start now is to get the reservations surveyed and set up this committee to separte committee and then we can work from there than we could ask for different things that we want. Thank you very much.

REP. CURTIS: Thank you very much chief. I think the whole committee wants everything to work out for all the Indians. I'll pass it over to Joseph Pugliese.

REP. PUGLIESE: Were you on the list sir. Would you mind waiting till we call the others. Sign the list. The next speaker will be I believe Antoinette Norman.

ANTOINETTE NORMAN: Most of them look like Indians.

REP. PUGLIESE: Would you give us your name please. For the record. Would you give your name please.

ANTOINETTE NORMAN: Antoinette Norman.

REP. PUGLIESE: Speak into the mike.

ANTOINETTE NORMAN: Most of the people look just like Indians. I look a little different from them but Inothing was picked up at this time.

REP. PUGLIESE: Excuse me. It's not on I dont think.

ANTOINETTE NORMAN: My old people was born inConnecticut and also at the New Milford reservation there they came from there too. Now being part African to you know makes me look a little different. Because I used to say I never say a white Indian before. So its the same way I feel, you know I know I have it in me but maybe you say I never saw a black one before but here I am. And I agree with that bill 9191 and I just am glad tosomething like this. I dont know how to go into it. So what do you do? I'm in favor of the bill. That's all.

REP. PUGLIESE: Thank you. Is there any questions? Thank you very much. Catherine Vilky.

CATHERINE VILKY: My name is Catherine Vilky, Mr. Chairman, Ladies and Gentlemen, I'm a descendent and a member of the Scaticoke Indians of Kent, Connecticut. I would like to state this is the year for changes. It is being done throughout our own country and the world over. Yesterday some people know more about what happened on the moon than what happened in the history of the Indians right here in our own state. That is why we are here today. To ask for the passage of the revised bill 9191. This bill speaks out for all the Indians in the State of Connecticut. In the statutes chapter 8-24, section 4763, 64 & 65, Aliens and Indians, its my interpretation that I find pertains to the Indians and the Welfare Commissioner. We strongly request to be removed from the Aliens in all alien management. An Indian Affairs commission would be qualified to do this. In the privilege to deal with the Indians should be left to the Indians. We ask for reservation surveys. This is a legal necessity to any and all property owners. This land was reserved for use of individual indian tribes, it should be given back to the indians. Thank you.

REP. PUGLIESE: Thank you. Are there any questions of the committee? Thank you very much. Dolores Boone. Is Dolores Boone in the room.

SHE SPOKE FROM THE BACK OF THE ROOM. IT WAS NOT PICKED UP. She wanted it put on record that she was in favor of 9191.

REP. PUGLIESE: Alright. Thank you very much. Is this Chief Walking Turtle perhaps. Walking. Looks like a Chief.

WALKING TURTLE: No Chief. My name is, my tribal name is Walking Turtle, I'm Connecticut Mohegan, lock, stock and barrel. My english name is Sands, named after my great grandfatherMathews.....

WALKING TURTLE: (cont.) I'm in favor of this bill 919 and that's it.

REP. PUGLIESE: Thank you very much. Rev. Daley, I can't make out the last name is there a Reverend that wanted to speak.

REV. JAMES WHITE: My name is the Reverend James White, I'm a resident of Bridgeport, Connecticut, I'm an employee of the Lutheran Service Association, and I'm a member of the Lutheran Indian Committee of New England, I happen to be one of the two Connecticut Representatives on that committee, for the Lutheran Church. And I'm here primarily to speak as a white man because I certainly do not feel qualified to speak for the Indians, I think that they have demonstrated to you, Ladies and Gentlemen of the Committee, their ability to articulate their own concerns, but I'm here to speak as a citizen and taxpayer and registered voter of this state and as a white man. As I understand the issue, as I have counseled with Indians in all 6 states of New England, and particularly in Connecticut that the Indians in New England do not have representation in the Federal Government through the Bureau of Indian Affairs for the most part, because most of the treaties were made with Indian tribes and New England were made with the colonies. And therefore, that makes it a state affair. And as a representative of an organization of a majority community, we ask that you as our elected officials act responsibly as is your practice and that your relationship of our state and of the Indians involved be handled in a progressive, adjust and an inter-dependent manner. By progressive I mean, not tied to those patterns of the past, but forward looking, taken into account the age in which we live, by just I mean not unjust, I mean that the rights that have been articulated here, Indians are citizens of this State and that therefore, are entitled to all the rights and privileges as citizens of this state. And by inter-dependent I mean, that they be represented. On the commission itself, so that they might be able to speak for themselves and to give input in important matters that affect Indians. By your responsible action, I am also assured that you will be able to restore not only in the majority and minority community a sense of rightness and justness and our faith in our legislative practice. I hope that we are all convinced that paternalistic relationship between state and citizen is not tenable either in the minority or the majority community. Thank you very much.

REP. PUGLIESE: Thank you very much sir. I'd like to try this name again. Is there a reverend perhaps Dale Cristofer from the Emanuel Lutheran Church. Gustafson, Thank you very much. Rep. Pugliese called Ann Seymour, she did not speak. Rev. Robert Loesch.

REVEREND ROBERT LOESCH: I'll leave with you a prepared statement that I made because most of the comments have already been stated but rather than waive my privilege I would simply say that my name is Robert Loesch, I'm a minister of East Canaan and Pilgrim Congregational Churches in East Canaan and speak on behalf of bill 9191. I believe that the Indian in this country has been the victim of genocide and tragic treatment by our ancestors. As a white man, I believe that the government of our state and nation, representing all the people, needs to develop ways to make redress to our brothers and sisters who were the first Americans. The Indian is able to speak proudly and clearly of his own needs and desires, his own past heritage and his future hopes. I speak on behalf of them to stand by their side as a friend, although they certainly speak for themselves with a proud voice. My statement indicates observations twenty years ago when I visited Indians living on reservations in New Mexico, Northern and South Dakota. Last month I visited Seminole villages in Florida. I observed their poverty and social problems, realizing the losses of land, customs, language, religious beliefs, practices, political and

ROBERT LOESCH: (cont.) Economics structures and cultural arts. Loses of all of which are mostly beyond our recovery. In Connecticut, Bill 9191, which we are discussing today is an initial step in the direction of increased opportunities for the participation of Indians in making decisions and policies which determine their present and future life. No longer can we allow patterns of paternalism and colonialism to exist in our public or private life. Last summer thousands of people attended the Indian Pow Wow and Fair in Kent, Connecticut, we heard there Chief Harris, speak when he said, "Our program for the future will show the world that we have come back to the lands of our fathers." That 1972 Indian Pow Wow was the occasion of an historic Council of the Century, bringing together representative of the four Connecticut tribes. Speaker of the House, William Ratchford, spoke at that gathering and promised that the State of Connecticut, through the General Assembly, would consider ways to respond to the needs of Connecticut's Indians. We now look forward to the faithfulness and trustworthiness of the representatives of the people in dealing with the Indians. And finally in this statement, because I am a minister of the United Church of Christ, I shared with you details about A Council for American Indian Ministry, which is created in the United Church of Christ, at the national level three years ago and is composed of ten Indians who are responsible for all of the work that is done throughout the country by the United Church of Christ with the four Indians because of the success of that model, of establishing a Council which is operated and administering all of the funds and all of the programs related to Indians in the United Church of Christ, I see great encouragement for a similar model as is proposed in bill 9191. Thank you.

REP. PUGLIESE: Thank you Rev. Loesch. Is there anyone in the audience that signed the list to speak that we may have passed over, inadvertently. Alright then is there anyone who neglected to sign up who has not spoken that would like to speak at this time. Please give your name.

LAURIE ELLEN HARRIS: Ladies, and Gentlemen I am Laurie Ellen Harris, wife of Mikigu, Chief of the Schaghticokes. I am here as a liaison. You lean back, slightly bored, as members of the bureaucracy, which we often condemn, faced with yet another "title". Before I decided to settle down and multiply and fill the tribe, I was a teacher, so I am here to teach you about Indians. Why, you wonder. Look around this room, we are just like you. Why, if your son or daughter brought home an Indian mate it would be quite acceptable. What may shock some of you to discover, is that your son or daughter probably would not be acceptable to the Indian family. These are proud people and unique. You have made them unique. They are the only ethnic group governed by specific Statutes. They were here first and this is their land. Rather than coming here and happily becoming Americans in the vast melting pot, the Alutes practiced advanced medicine, the North West Coast Indians had developed one of the great primitive art styles, the Plains Indians appointed game wardens all before Columbus ever set foot on this soil. Indians here existed 2,500 years before Columbus and had trade networks from the great lakes to the gulf coast. Your ancestors wanted only to make Europeans of the aboriginal inhabitants - people who were doubted to have souls. And you today still see the typical Indian in war bonnet on horseback, though your U.N. is based on the multi-tribal Iroquois Nation. You are admitting today you still do not understand the Indian by attempting to shuttle him for a third time in how many years to a different department. An Indian loves his land and his fellow man. It is his religion, life on earth, not after death, He believes disease and other evils result only when a person is out of harmony with nature. The Indians know what they want and need. Just read and carefully contemplate H.B. 9191 sponsored

LAURIE ELLEN HARRIS: (cont.) by William Ratchford. Listen and learn from the people speaking here today. Don't just support this bill in your committee but take your knowledge back to your respective chambers and educate your fellow representatives. Also any of you who might be close to the governor, urge his intelligent support. If you are faced with another BIA or Wounded Knee, at least you'll know why. But this need never happen for the Indian only wishes to live in harmony with man and with nature. He prays: I will be happy forever, Nothing will hinder me, I will walk with beauty before me, behind me, below, above and around me. My words will be beautiful. And I pray to God his words will be understood here today. Thank you.

REP. PUGLIESE: Thank you very much. We have a young lady over there.

LUCILLE DAWSON: My name is Lucille Dawson, from the Narragansett Tribe in Rhode Island. I am here as a representative of the coalition of theAmerican with Mr. Andrew Akins. We of the coalition which serve one hundred and eighty thousand Indians east of the Mississippi and twenty seven tribes and Indian communities by supporting bill 9191 on behalf of all Indians and specifically of those of Connecticut. Thank you.

REP. PUGLIESE: Thank you. Is there anyone else now who has not spoken and would like to speak? Alright than that concludes our speakers list we would like to thank you all for taking the time to come here today, we've learned alot. The hearing is over.