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THE WHITE HOUSE

WASHINGTON

April 11, 1983

MEMORANDUM FOR JOHN FRITZ

FROM:

RICK NEAL *Rick*

SUBJECT:

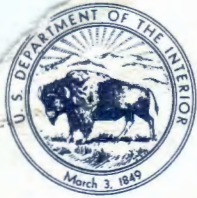
LETTER FROM ALASKA INTER-REGIONAL PRIVATE
INDUSTRY COUNCIL

Thank you for providing me with the background information regarding the "Red Jacket" medal which the Alaska Inter-Regional Private Industry Council has suggested should be awarded to its member Native Alaskan Organizations by the President for their contributions to the nation's economy.

I agree with your recommendation not to reinstitute a "Red Jacket" type of award at this time and would appreciate it if you would reply directly to the Alaska Inter-Regional Private Industry Council to that effect.

Thank you.

Attachment



United States Department of the Interior

BUREAU OF INDIAN AFFAIRS

WASHINGTON, D.C. 20245

IN REPLY REFER TO:

Tribal Government Services (TS)
BCCO-4343

MAR 10 1983

Honorable Rick Neal
The White House
Washington, D. C. 20500

Dear Mr. Neal:

It has been suggested by the Alaska Inter-Regional Private Industry Council that its member Native Alaskan Organizations be recognized by the President for their contributions to the Nation's economy and work force. The recognition would be in the form of a Presidential award of a "Red Jacket" medal. They indicate that such a medal was last given out by President George Washington. You have requested a recommendation from this office.

When General Washington became President he continued a policy followed by such colonial powers as Spain, France, and England in designing medals of various sizes to be presented to Indian leaders as a sign of friendship and esteem. Medals were given to Indian leaders on important occasions, such as the signing of a treaty or a visit by an Indian delegation to Washington. During the American Revolution many of the Indian tribes had remained allies of England. The use of these so-called "Peace Medals" following the Revolutionary War signified a change in alliance on the part of Indian tribes and in the early years of the Republic were extremely significant. The so-called "Red Jacket" medal, given to the famous Seneca Indian Sachem of that name has been widely illustrated and is perhaps the most famous of the medals. It was handed down to each Sachem of the Seneca Nation. As a point of interest, it was worn by Eli Parker when he became Sachem. Eli Parker was later appointed by President Grant as Commissioner of Indian Affairs becoming the first Indian to become Commissioner. Each President of the United States had his own likeness cast on these medals and all Presidents up to and including President Benjamin Harrison had medals struck off to be utilized during their administrations. For example, Lewis and Clark gave out 87 medals on their famous expedition. Indian leaders who received such medals came to be known as "medal Indians." In short, the extensive 18th and 19th century practice of awarding Indian Peace Medals was successfully used as a public relations measure in the assimilation process being carried out by the Federal Government.

We would recommend against reinstating these Indian Peace Medals although the purposes outlined by AIR/PIC are laudable. Several objections occur. These medals were used primarily to signify subservience to the United States following a state often of armed resistance. Without stringent guidelines the numbers given could get so out of hand as to render them commonplace. The Red Jacket medal was only one of many and has no particular significance. Reproductions of these Presidential Indian Peace Medals may be obtained through purchase at the United States Mint by anyone.

If the idea of a Presidential Indian Medal should be pursued we would recommend that a new design be accomplished utilizing the services of the Numismatics Section of the Smithsonian and the expertise of the American Numismatic Society. The leading authority on Indian Peace Medals is Fr. Paul Prucha who is a professor of history at Marquette University.

While we would recommend against reinstating a "Red Jacket" medal type of award, the idea of a recognition of a teamwork ideal between Indian governments and the Federal Government is a good one. President Abraham Lincoln presented canes to the leaders of each of the New Mexico Indian Pueblos and they have been passed down to each succeeding Pueblo Governor and are an important symbol of the legislative process.

A parliamentary gavel embossed with a metallic seal with a symbolic design might be worth considering as an award from the President of the United States to each Indian tribal government. The gavel would not be personalized but would be passed down from tribal executive to tribal executive signifying the importance the President attaches to the healthy development of local self-government. The number of gavels would thus be limited but might include the Alaskan Native Regional Corporations as well as certain other Indian organizations such as the National Tribal Chairmen's Association.

We would be most happy to cooperate with your staff in any such project.

Sincerely,



Deputy Assistant Secretary -
Indian Affairs (Operations)

Enclosures



United States Department of the Interior

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We would be most happy to cooperate with your staff in any such project.

Sincerely,

/S/ John W. Fritz

Deputy Assistant Secretary -
Indian Affairs (Operations)

Enclosures

THE WHITE HOUSE

WASHINGTON

February 22, 1983

MEMORANDUM FOR JOHN FRITZ

FROM:

RICK NEAL 

SUBJECT:

ATTACHED LETTER AND MATERIALS FROM ALASKA
INTER-REGIONAL PRIVATE INDUSTRY COUNCIL

Would you please provide me with a recommendation re the attached request from the Alaska Inter-Regional Private Industry Council for the presentation of a "red jacket" medal by the President.

Thank you.

Attachments

December 6, 1982

Mr. Michael Kasteen, Deputy Director
Private Sector Initiatives, White House
Old Executive Office Building
17th & Pennsylvania Avenue
Washington, D. C.

Dear Mr. Kasteen:

We are pleased to present you with this information on the economic development and employment generating activities of the corporations created by the 1971 enactment of the Alaska Natives Claims Settlement Act (ANCSA).

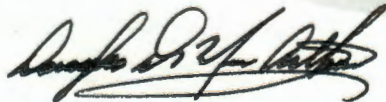
Accompanying the information on the ANCSA corporations are publications profiling our organization and the services and training we provided in 1981-82.

We are proud of our accomplishments that have resulted in increased employment and reduced dependency on welfare for many people in Alaska.

Please share this information with your fellow staff. We believe they will agree, we are more than meeting the President's expectations in his administration's efforts to put the nation back on the road to economic recovery.

Thank you for taking the time from your hectic schedule to meet with us.

Sincerely,



Douglas D. MacArthur
Chairman



Chipper Parr
President

ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL
SUITE 403, GOLDSTEIN BUILDING - 130 SEWARD STREET
JUNEAU, ALASKA 99801
(907) 586-1008

11/23/82

November 19, 1982

Mr. Jerry Guth
Executive Director
The President's Task Force on
Private Sector Initiatives
734 Jackson Place, N. W.
Washington, D. C. 20500

TISH -
I must keep
my schedule
clear
Jerry JK

Dear Mr. Guth:

Douglas MacArthur, AIR/PIC chairman, and I are planning to attend the Task Force meeting on December 7-8. If it is convenient, we would like to call on you December 6 and brief you on our activities.

Enclosed is some material discussing our efforts to focus attention on the economic development and employment generating activities of the Alaska Native Corporations and Tribes.

If the 44 million acre land settlement with the United States Government were viewed as a political subdivision, Alaska's Native peoples would be the 21st largest state in the Union.

Please call if you would like to discuss any of this before we leave for the East Coast.

Cordially,


Chipper Parr
President

ENCLOSURE

Jerry, he called 11/22 re: appointment

ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL
SUITE 403, GOLDSTEIN BUILDING - 130 SEWARD STREET
JUNEAU, ALASKA 99801
(907) 586-1008

GEORGE WASHINGTON

Washington
1789-1797

First President of the United States
April 30, 1789 to March 3, 1797
(No. 101)



while smallpox was raging among the inmates, and the soldiers killed Red Horn and 172 others. The number of women and children among these was later a subject of controversy. See *Dunn, Massacres of the Mountains*, 509-42, 1886.

Red Iron Band. A former Sisseton Sioux band, named from its chief, Mazahsha, residing at the mouth of Lac qui Parler., Minn. They were friendly in the outbreak of 1862, and after the massacre prevented the escape of Little Crow with 276 captives into the far N. W. This band was a part of the so-called Traverse des Sioux band. (D. U.)

Red Jacket. A noted Seneca orator and chief of the "merit" class (see *Chiefs*) of the Wolf clan, born about 1756, probably at Canoga, in Seneca co., N. Y., where a monument commemorates his



RED JACKET

birth; died on the former "Buffalo reservation" of the Seneca, on lands now within the limits of Buffalo, N. Y., Jan. 20, 1830. In civil life his Indian name was Otetiani, probably meaning 'prepared' or 'ready'. On his elevation to a chiefship, he received the name 'Shagoic'watha' (commonly spelled Sa-go-yewat-ha), signifying literally 'he them causes to be awake,' and, as a name, 'he who causes them to be awake,' a designation having no reference to his reputed ability as an effective speaker, although this seems to be the popular inference. Being a member of the Wolf clan of the Seneca, the Indian names received by Red Jacket belonged, according to custom, exclusively to this important clan. And, institutionally, clan names were in

some distinctive feature, attitude, habit, or other phenomenon characteristic of the clan tutelary. So it being one of the marked habits of the wolf to howl or awaken people at night by howling or by other means, there naturally would be a personal name belonging to the Wolf clan which embodied this lupine trait and which in this case became the name of a tribal but not federal chiefship therein. This is also an official name among the Cayuga. In the American Revolution, his tribe, the Seneca, having reluctantly espoused the cause of Great Britain, Red Jacket, although strongly opposed to this course of his people, took the field with his fellow warriors. At once his ability and intelligence attracted the attention of British officers, one of whom gave him a brilliant red jacket, which, when worn out, was replaced by a second, and so on until this distinctive dress became a characteristic feature of its wearer, whence his popular name. Red Jacket was frequently employed in carrying dispatches, but he took no very active part in the actual fighting; indeed, he was even reproached with being a coward for certain conduct in the field by the great fighting chief, Cornplanter. During the invasion of the Seneca country by Gen. Sullivan in 1779, Cornplanter sought to make a stand against the American forces on the shore of Canandaigua lake, but on the approach of the American troops, a number of Indians, including Red Jacket, began to retreat. Seeing the ill effect of this movement, Cornplanter endeavored to rally the fugitives. Placing himself in front of Red Jacket, he sought to persuade him and his fellow refugees to turn back to fight, but his efforts were fruitless; in anger, the battled chief, turning to Red Jacket's young wife, exclaimed, "Leave that man; he is a coward!"

Red Jacket was reputed to have had a most tenacious memory and a quick wit, and, being a ready and effective speaker, he possessed a remarkable gift for defensive debate; but, judging from his interpreted speeches and from his course in life, it is evident he was not a deep, broad-minded thinker, and so justly he could hardly be called a great orator. He was at all times an egotist, and his mind was of so narrow a cast that he failed to see that he and his people had reached a point where they had to strive to adjust themselves so far as practicable to the new conditions brought about by the coming of the white man. And so he likewise failed to read aright the lesson taught by the cataclysm that engulfed the institutions of the Iroquois of the League when the avenging army of Sullivan desolated their homes, their or-

charls, and their harvests in 1779. The meager measure of importance that finally attached to Red Jacket arose largely from his usefulness in communicating officially with the whites after his tribe had unfortunately lost the greater number of its leading warriors and noted chieftains. This usefulness lay in his ready utterance, in his remarkable memory of the events and transactions between his people and the white men, where written records were wanting or of little use for the lack of ability to read and write, and, lastly, in his inordinate fondness to be in the public eye. In no other respect was his influence or usefulness among his people great. They recognized in him merely a fluent speaker; not a reformer or a great leader, but rather a man who was an adept in giving utterance to the thoughts of others or to the common opinion of his tribe or immediate followers rather than to something new and constructive.

It is commonly believed that Red Jacket was present at the treaty of Ft Stanwix in 1784, and that he made a great speech there in opposition to it. But this is a mistake, since there is no authentic evidence that he was in attendance there in any capacity, and, indeed, he was not then a chief. The speech of Red Jacket at the great council of the confederated Indians held at the mouth of Detroit r. two years later, was, according to authentic records, his first formal public address, and it has been characterized as a "masterpiece of oratory." In it the speaker eloquently opposed the burying of the hatchet, and because it voiced the predominant feeling of the assembled warriors it received warm approval. The formal address of this council to the Congress of the United States, however, was pacific yet firm in tone. It was framed and written apparently by Thayendanegeen, or Captain Joseph Brant, then recently from England, whose views were evidently largely shaped by the contents of a letter written to him by Sidney, one of the British secretaries of state, dated at Whitehall, Apr. 6, 1786; hence, it would seem that Thayendanegeen dominated the action of this council notwithstanding the alleged hostile fulminations of Red Jacket, mentioned above. Red Jacket was a staunch conservative, and, aided by his natural gifts, became the great advocate and defender of the old and the institutions of his people, and the bitter opponent of the changes suggested and introduced by the culture of the white race. In this emergency, Red Jacket, a product of the institutions of the Seneca—the so-called "champion of the Iroquois"—championed

the customs, the religion, and the institutions of his tribesmen, and, in addition, at least in appearance, strove manfully to prevent the sale of the lands of his people. In his chosen position he yielded nothing to persuasion, and he was unmoved by his bribery or threats. Red Jacket carried his unreasoning conservatism to such a degree that he bitterly antagonized all educational, industrial, and missionary efforts designed for the betterment of his people, believing, he protested, that such instruction wholly unfitted an Indian for any kind of useful endeavor. In this belief he was not alone. Addressing himself to a young man who had been educated among the whites, he derisively exclaimed, "What have we here? You are neither a white man nor an Indian; for heaven's sake tell us, what are you?" It is even asserted that he treated with unconcealed contempt any Indian who made use of a stool or a chair in his cabin. Finally, however, the force of circumstances compelled him reluctantly to acquiesce in measures designed to ameliorate the condition of his people.

In 1821 the legislature of New York enacted a law forbidding the residence of white men on Indian lands. In the following year, the chief of the Christian party among the Seneca and the "friends of Christianity and civilization in this and adjoining counties" sought to have this law changed in such manner that ministers of the Gospel and mechanics of good moral character might be exempted from its operations. In this, however, they failed, whereupon the pagan party among the Seneca, abetted by "some white pagans," led by Red Jacket, entered complaint against the further residence of the missionary on the Seneca reservation, and in 1824 the mission was abandoned. The law, however, was later amended, and Mr Harris, the missionary, had the satisfaction of returning to the reservation in June 1825.

When the Seneca Christian party had grown in numbers and included many influential chiefs, and the schools had gained a fair foothold, its members became impatient under the dictation of one whose intemperance and profligacy had lessened him in their esteem, and in Sept. 1827 they, including 26 chiefs, took steps which resulted in the deposition of Red Jacket from his chiefship; but he was afterward relieved of this humiliation by his reinstatement through the mediation of the Office of Indian Affairs. In the document setting forth the reasons, among many, for his deposition, signed by 26 leading chiefs of his tribe, Red Jacket is charged among other things with sending, by the solicited aid

of white men, falsehoods to the President; with creating and fomenting divisions and disturbances among his people; with having "a bad heart" for having in a time of famine among his people hidden the body of a deer which he had killed instead of sharing it with them; with stealing and appropriating to his own use goods which as annuities belonged to orphan children and to old people; and with being a traitor to the United States, since, in the War of 1812, they charged, "you divided us—you acted against our Father, the President, and his officers, and advised with those who were not friends."

Replying to a question asking the reasons for his unyielding opposition to the establishment of missionaries among his people, Red Jacket said, with a sarcastic smile: "Because they do us no good. If they are not useful to the white people, why do they send them among the Indians; if they are useful to the white people, and do them good, why do they not keep them at home? They are surely bad enough to need the labor of every one who can make them better. These men know that we do not understand their religion. We can not read their book; they tell different stories about what it contains, and we believe they make the book talk to suit themselves."

The Great Spirit will not punish for what we do not know. . . . These black coats talk to the Great Spirit, and ask light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand. . . . The black coats tell us to work and raise corn; they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit; but that will not make corn or potatoes grow; if it will, why do they beg from us, and from the white people. . . . The Indians can never be civilized; they are not like white men. . . . We are few and weak, but may for a long time be happy, if we hold fast to our country and the religion of our fathers." The atheistic notions expressed in this reply were clearly adopted from white men.

In 1821, a woman named Caughquawtaugh, after being tried by the Seneca council, was executed as a witch by Tommy Jemmy, otherwise called Soonongize (Shonó'gaiz). This act coming to the knowledge of the neighboring whites, they had the executioner arrested and imprisoned. The plea of Tommy Jemmy at the trial was that the Indians were an independent people and so exercised original jurisdiction over their criminals.

At this trial Red Jacket was called as a witness to testify concerning the customs of his people. At an opportune moment, however, it is alleged, he gave utterance to the following sentiments as a rebuke to those who were inclined to ridicule the Indian belief in witchcraft: "What? Do you denounce us as fools and bigots, because we still believe that which you yourselves believed two centuries ago? Your black coats thundered this doctrine from the pulpit, your judges pronounced it from the bench, and sanctioned it with the formalities of law; and you would now punish our unfortunate brother, for adhering to the faith of his fathers and of yours! Go to Salem! Look at the records of your own government, and you will find that hundreds have been executed for the very crime which has called forth the sentence of condemnation against this woman and drawn down upon her the arms of vengeance. What have our brothers done, more than the rulers of your own people have done? And what crime has this man committed, by executing in a summary way the laws of his country and the command of the Great Spirit?" It is very doubtful that Red Jacket possessed all the facts stated in this alleged speech; it seems rather an extract from the brief of the defendant's attorney than the off-hand allocution of an Indian who could not write his own name and who studiously avoided the company of white men.

Red Jacket in his life was charged with want of courage and resolution, and even with timidity; with duplicity, treachery, and even with treason; and with so far forgetting the proprieties as not to hesitate to rob his friends. Stone says of him that he "had been known to exert his eloquence to enkindle a war-spirit in the bosoms of the braves of his nation, and provoke them to take up the hatchet, while he ingeniously avoided the war-path, and availed himself of the absence of the warriors, thus procured, to plunder the goods, and even live-stock, wherever he could—not caring to discriminate between the property of any enemy and that of the absentees of his own people." In a letter to the Duke of Northumberland, in 1805, Brant bestowed on Red Jacket the name "Cow-killer," because, during the Revolution, having exhorted his fellow warriors to behave with courage in an approaching battle and promising to be in the thick of the fight himself, and being missed from the engagement, he was found cutting up a cow belonging to an Indian. Subsequent to the Revolution Brant often openly blamed Red Jacket with causing him trouble and embarrassment during Sullivan's invasion,

"being," he asserted, "the principal cause of the disasters of his people." Indeed, during this campaign Red Jacket had sought to induce the young warriors and the less resolute chiefs to agree to submission to the American army. A runner was sent to Sullivan's camp for this purpose, but the astute Brant, having knowledge of this treason, frustrated the purposes of Red Jacket by having the bearer of the American flag of truce killed and his papers taken.

Although nominally and officially at peace with the United States after the treaty of Ft Stanwix in 1784, the Six Nations were nevertheless dissatisfied with some of its terms, and for ten years subsequently had to be conciliated with great care and at much expense. During this period, 1786-94, Red Jacket sought to thwart the Indian policy of the United States in regard to the hostile western tribes, but Wayne's victory over the confederated tribes in 1794 sobered the thoughts of the malcontents among the Indian tribes.

In pursuance of the invitation to the chiefs of the Six Nations to visit the President, given by Col. Pickering at Painted Post in June 1791, two months after the remarkable council held with these Indians at Buffalo Creek by Col. Proctor, a friendly delegation, consisting of 50 chiefs of the Six Nations, in the spring of 1792 visited Philadelphia, then the seat of government. It was during this conference that President Washington, as a token of friendship and esteem, gave a silver medal, bearing his own likeness, to Red Jacket, who then and in later life showed his appreciation of this gift with the care he bestowed on it and with the pride with which he was accustomed to wear it. This medal is now in the custody of the Buffalo Historical Society.

Even after the solemn assurances of lasting friendship for the United States by the New York Indians in the War of 1812, the vacillating character and inconstancy of Red Jacket and other prominent chiefs are made plain in a letter addressed to Farmer's Brother and other chiefs by Gen. Porter, dated Chippewa, Canada, July 25, 1814, inviting the Indians to join him at once at that place. Among other things, he wrote: "We shall soon drive the enemy, who dare not show their heads where we go. We want your aid to assist us in the pursuit. You have already lost one glorious opportunity by being absent. We are aware of the conduct of three of your chiefs—Red Jacket, Cornplanter, and Blue Sky. If they do not choose to act for themselves, they should not dissuade others." By this it is seen that at least one American officer openly charged Red Jacket with treason-

able conduct, notwithstanding Stone's unintentionally ironical statement that Red Jacket "was no more suspected of treachery than he was of courage, by the American officers in the service."

In 1827 Red Jacket's wife, together with 22 of her Seneca neighbors, joined the church, notwithstanding her husband's threat to leave her should she take such a step. He therefore sullenly carried out his threat, and gave himself over to renewed and unbridled dissipation. But after a few months' absence he meekly returned to his wife, who condescended to receive him on condition that he would not in future interfere with her religious duties. Afterward he faithfully kept his word, and, indeed, at times he even aided her in these duties.

In 1828, at the request of Dr J. W. Francis, of New York city, R. W. Weir painted a likeness of Red Jacket; and in 1829 Catlin also painted a full length life-size portrait of him, representing him standing on Table Rock, Niagara Falls, in accordance with Red Jacket's wishes.

The project of reintering the remains of Red Jacket and the chiefs contemporary with him, lying forsaken in graves on the former Buffalo res., had its inception about 1863, but it did not take definite shape until 1876, when W. C. Bryant, of the Buffalo Historical Society, obtained the consent of the Seneca council to the removal of the bodies. On Oct. 9, 1884, with appropriate ceremonies, the remains were reinterred in Forest Lawn Cemetery, Buffalo, N. Y., where a handsome memorial was unveiled June 22, 1891.

Consult Hubbard, Red Jacket and his People, 1886; Ketchum, Buffalo and the Senecas, 1864-65; McKenney and Hall, Indian Tribes, I, 1858; Stone (1) Life of Brant, 1838, (2) Life and Times of Red Jacket, 1841; Trans. Buffalo Hist. Soc., VII, 1885. (J. N. V. H.)

Red Legs' Band. A former band of the Wahpekute Sioux in Minnesota, named from its chief, Hushasha.—Ind. Aff. Rep. 1859, 100, 1860; Coll. Minn. Hist. Soc., VI, 394, 1867.

Red Lodge. A former Ojibwa Sioux band under Yellow Eagle.—Culbertson in Smithsonian Rep. 1850, 142, 1851.

Red Man; Red Man and Helper. See *Carlisle School; Periodicals*.

Red Men, Improved Order of. A society of American citizens, originally composed of advocates of individual rights and admirers of Indian character, who adopted as their patron and exemplar the Delaware chief Tammany; but, as it is constituted at the present day, its primary objects are the promotion among men of the exercise and practice of the principles of benevolence and charity, the

The signing of the Greenville Treaty at Fort Greenville, Ohio, in August 1795, by Blue Jacket, an influential Shawnee chief, gave to the whites a large area of Indian territory. Tecumseh, also a Shawnee chief, dismissed the treaty as worthless and an outright fraud.

MY HEART IS A STONE: HEAVY WITH SADNESS FOR MY PEOPLE; COLD with the knowledge that no treaty will keep whites out of our lands; hard with the determination to resist as long as I live and breathe. Now we are weak and many of our people are afraid. But hear me: a single twig breaks, but the bundle of twigs is strong. Someday I will embrace our brother tribes and draw them into a bundle and together we will win our country back from the whites.

"I am an orator; I was born an orator," the Seneca chief Red Jacket often boasted, and showed (in the words of a biographer) a "remarkable gift for defensive debate." He was a great defender of his people's way of life and continually tried to prevent the sale of their land. In his own life he was often accused of cowardice and treachery, but his skills in verbal eloquence always tended to override these charges. In the spring of 1792, in Philadelphia, the Seneca chief received a silver medal from President George Washington, as a token of friendship and esteem. From that day on, he wore the medal proudly, and since that time, similar medals given to other Indians became known as "Red Jacket medals."

WE FIRST KNEW YOU A FEEBLE PLANT WHICH WANTED A LITTLE earth whereon to grow. We gave it to you; and afterward, when we could have trod you under our feet, we watered and protected you; and now you have grown to be a mighty tree, whose top reaches the clouds, and whose branches overspread the whole land, whilst we, who were the tall pine of the forest, have become a feeble plant and need your protection.

When you first came here, you clung around our knee and called us *father*; we took you by the hand and called you brothers. You have grown greater than we, so that we can no longer reach up to your hand; but we wish to cling around your knee and be called your children.

November 12, 1982

Book Letter

Re: "Red Jacket" Medal

List Attached

I have suggested to the President's Task Force on Private Sector Initiatives that the Native Alaskan Organizations be recognized for their contributions to the Nation's economy and work force.

I suggested the "Red Jacket" medal be awarded to the organizations that formed a partnership and incorporated the AIR/PIC. The medal is a presidential award signifying "Friendship and Esteem" for Indian recipients. The medal's design symbolizes the themes of partnership and friendship between the President and Native Americans.

This recognition, by President Reagan, would focus attention on areas of interest and concern to the country:

The Native Alaskan organizations development of their resources has been environmentally sensitive while creating thousands of jobs.

Their exports have helped balance the U. S. trade deficit.

Unemployment in the Nation stands at 10.4% of the work force. According to the B.I.A. unemployment among Alaska Natives is close to 50% of the work force.

The AIR/PIC as a model of what is required by the recently passed "Job Training Partnership Act."

The special relationship between the federal government and Native Americans.

The Alaska Native political effort to defeat the repeal of the "subsistence priority."

This attention would reflect favorably on Native Americans and demonstrate the President's awareness of and sensitivity to All segments of the Nations economy.

JThe Alaska Native organizations and corporations have greatly influenced Alaska's economy and labor force. They organized corporations, competed successfully and survived a recessionary period of high unemployment and business failure. Their business activities extend into the lower 48 states and provide jobs as far away as Arizona.

National organizations have been involved in providing management training, board training and technical assistance to the corporations through the AIR/PIC:

National Alliance of Business
National Federation of Independent Business
American Management Associations
National Association of Corporate Directors
Presidents' Association
Professional Institute

The enclosed list of organizations are those recommended for the award. Any help you may have to offer would be appreciated.

Please call if you would like to discuss this proposal. My home telephone is (907) 586-1719.

Sincerely,

Chipper Parr
President

ENCLOSURE

bcc: Karl Armstrong
Eric Rudert
Ellen Hays

Alaska Native Organizations Recommended

For "Red Jacket" Medal

Ahtna, Incorporated	Copper River Native Association
Aleut Corporation	Aleutian/Pribilof Island Association
Arctic Slope Regional Corporation	Inupiat Community of the Arctic Slope
Bering Straits Native Corporation	Kawerak, Incorporated
Bristol Bay Native Corporation	Bristol Bay Native Association
Calista Corporation	Association of Village Council Presidents
Cook Inlet Region, Incorporated	Cook Inlet Native Association
Chugach Natives, Incorporated	North Pacific Rim Native Corporation
Doyon, Limited	Tanana Chiefs' Conference, Incorporated
Koniag, Incorporated	Kodiak Area Native Association
NANA Regional Corporation	Mauneluk Manpower, Incorporated
Sealaska Corporation	Central Council, Tlingit & Haida Indian Tribes of Alaska
Alaska Federation of Natives	Alaska Native Foundation
Metlakatla Indian Reserve	Statewide ANCSA Village Association

Honorable Frank H. Murkowski
United States Senate
2104 Dirksen Office Building
Washington, D. C. 20510

Honorable Ted Stevens
United States Senate
127 Russell Office Building
Washington, D. C. 20510

Honorable Don Young
Congress of the United States
House of Representatives
2331 Rayburn Building
Washington, D. C. 20515

Mr. Albert Angrisani
Assistant Secretary of Labor
Employment & Training Administration
200 Constitution Avenue, N. W.
Washington, D. C. 20213

Ms. Joyce Kaiser
Special Assistant
Employment & Training Administration
200 Constitution Avenue, N. W.
Washington, D. C. 20213

Ms. Elizabeth Dole, Director
Whitehouse Public Relations
1600 Pennsylvania Avenue
Washington, D. C. 20500

Mr. Karl Armstrong
Executive Vice President
Koniag, Inc.
P. O. Box 746
Kodiak, Alaska 99615

Mr. Eric Rudert
U S Dept. of Labor
601 "D" Street, N. W.
Washington, D. C. 20213

Ms. Ellen Hays
6516 Notting Hill Drive
Anchorage, Alaska 99504

Jay S. Hammond, Governor
State of Alaska
Pouch A
Juneau, Alaska 99801

MARK O. HATFIELD, OREG., CHAIRMAN

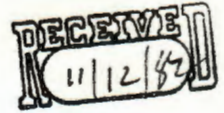
TED STEVENS, ALASKA
LOWELL P. WEICKER, JR., CONN.
JAMES A. MC CLURE, IDAHO
PAUL LAXALT, NEV.
JAKE GARN, UTAH
HARRISON SCHMITT, N. MEX.
THAD COCHRAN, MISS.
MARK ANDREWS, N. DAK.
JAMES ABDNOR, S. DAK.
ROBERT W. KASTEN, JR., WIS.
ALFONSE M. D'AMATO, N.Y.
MACK MATTINGLY, GA.
WARREN RUDMAN, N.H.
ARLEN SPECTER, PA.

WILLIAM PROXMIRE, WIS.
JOHN C. STENNIS, MISS.
ROBERT C. BYRD, W. VA.
DANIEL K. INOUE, HAWAII
ERNEST F. HOLLINGS, S.C.
THOMAS F. EAGLETON, MO.
LAWTON CHILES, FLA.
J. BENNETT JOHNSTON, LA.
WALTER D. HUDDLESTON, KY.
QUENTIN N. BURDICK, N. DAK.
PATRICK J. LEAHY, VT.
JIM SASSER, TENN.
DENNIS DE CONCINI, ARIZ.
DALE BUMPERS, ARK.

J. KEITH KENNEDY, STAFF DIRECTOR
THOMAS L. VAN DER VOORT, MINORITY STAFF DIRECTOR

United States Senate

COMMITTEE ON APPROPRIATIONS
WASHINGTON, D.C. 20510



November 8, 1982

Mr. Chipper Parr
President
Alaska Inter-Regional Private
Industry Council
Suite 403, Goldstein Building
130 Seward Street
Juneau, Alaska 99801

Dear Chipper:

Thanks for the material on the "Red Jacket" medal which you sent some time back. Unfortunately, the Library of Congress' Congressional Research Service was unable to come up with much, and the Senate Library had nothing. We are in the process of trying to see if the White House can provide more current information as to when and if any later Presidents awarded this medal to Indian leaders or organizations. As soon as we have a response, I'll let you know.

Sincerely,

Marie Matsuno Nash
Marie Matsuno Nash
Director of Constituent Services to
SENATOR TED STEVENS

MICHAEL P. CASTINE

To Rick N

4 Jan 82

Morton -

The attached was given to me by a group
of native Americans from Alaska -

4343

They are interested in seeing the President
Present "a Red Jacket" Medal which was last
given out by Pres. Washington. The medal, they feel,
(background attached) would give credibility
to their Native Corporations which promote
Private sector Initiatives.
Since you the Indian expert I defer to you.

Michael Castine

X6450

134 080B

GEORGE WASHINGTON

First President of the United States
April 30, 1789 to March 3, 1797
(No. 101)

Handwritten signature

4343



while smallpox was raging among the inmates, and the soldiers killed Red Horn and 172 others. The number of women and children among these was later a subject of controversy. See Dunn, *Massacres of the Mountains*, 509-42, 1886.

Red Iron Band. A former Sisseton Sioux band, named from its chief, Mazahsha, residing at the mouth of Lac qui Parle, Minn. They were friendly in the outbreak of 1862, and after the massacre prevented the escape of Little Crow with 276 captives into the far N. W. This band was a part of the so-called Traverse des Sioux band. (D. A.)

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RED JACKET

birth; died on the former "Buffalo reservation" of the Seneca, on lands now within the limits of Buffalo, N. Y., Jan. 20, 1830. In civil life his Indian name was *O-ti-ani*, probably meaning 'prepared' or 'ready'. On his elevation to a chiefship, he received the name 'Shagoic-wáthá' (commonly spelled Sa-go-yew-tá), signifying literally 'he them causes to be awake,' and, as a name, 'he who causes them to be awake,' a designation having no reference to his reputed ability as an effective speaker, although this seems to be the popular inference. Being a member of the Wolf clan of the Seneca, the Indian names received by Red Jacket belonged, according to custom, exclusively to this important clan. And institutionally, clan names were in

some distinctive feature, attitude, habit, or other phenomenon characteristic of the clan tutelary. So it being one of the marked habits of the wolf to disturb or awaken people at night by howling or by other means, there naturally would be a personal name belonging to the Wolf clan which embodied this lupine trait and which in this case became the name of a tribal but not federal chiefship therein. This is also an official name among the Cayuga. In the American Revolution, his tribe, the Seneca, having reluctantly espoused the cause of Great Britain, Red Jacket, although strongly opposed to this course of his people, took the field with his fellow warriors. At once his ability and intelligence attracted the attention of British officers, one of whom gave him a brilliant red jacket, which, when worn out, was replaced by a second, and so on until this distinctive dress became a characteristic feature of its wearer, whence his popular name. Red Jacket was frequently employed in carrying dispatches, but he took no very active part in the actual fighting; indeed, he was even reproached with being a coward for certain conduct in the field by the great fighting chief, Cornplanter. During the invasion of the Seneca country by Gen. Sullivan in 1779, Cornplanter sought to make a stand against the American forces on the shore of Canandaigua lake, but on the approach of the American troops, a number of Indians, including Red Jacket, began to retreat. Seeing the ill effect of this movement, Cornplanter endeavored to rally the fugitives. Placing himself in front of Red Jacket, he sought to persuade him and his fellow refugees to turn back to fight, but his efforts were fruitless; in anger, the battle chief, turning to Red Jacket's young wife, exclaimed, "Leave that man; he is a coward!"

Red Jacket was reputed to have had a most tenacious memory and a quick wit, and, being a ready and effective speaker, he possessed a remarkable gift for defensive debate; but, judging from his interpreted speeches and from his course in life, it is evident he was not a deep, broad-minded thinker, and so justly he could hardly be called a great orator. He was at all times an egotist, and his mind was of so narrow a cast that he failed to see that he and his people had reached a point where they had to strive to adjust themselves so far as practicable to the new conditions brought about by the coming of the white race. And so he likewise failed to read aright the lesson taught by the cataclysm that engulfed the institutions of the Iroquois of the League when the avenging army of Sullivan desolated their homes, their or-

chards, and their harvests in 1779. The meager measure of importance that finally attached to Red Jacket arose largely from his usefulness in communicating officially with the whites after his tribe had unfortunately lost the greater number of its leading warriors and noted chieftains. This usefulness lay in his ready utterance, in his remarkable memory of the events and transactions between his people and the white men, where written records were wanting or of little use for the lack of ability to read and write, and, lastly, in his inordinate fondness to be in the public eye. In no other respect was his influence or usefulness among his people great. They recognized in him merely a fluent speaker; not a reformer or a great leader, but rather a man who was an adept in giving utterance to the thoughts of others or to the common opinion of his tribe or immediate followers rather than to something new and constructive.

It is commonly believed that Red Jacket was present at the treaty of Ft Stanwix in 1784, and that he made a great speech there in opposition to it. But this is a mistake, since there is no authentic evidence that he was in attendance there in any capacity, and, indeed, he was not then a chief. The speech of Red Jacket at the great council of the confederated Indians held at the mouth of Detroit r. two years later, was, according to authentic records, his first formal public address, and it has been characterized as a "masterpiece of oratory." In it the speaker eloquently opposed the burying of the hatchet, and because it voiced the predominant feeling of the assembled warriors it received warm approval. The formal address of this council to the Congress of the United States, however, was pacific yet firm in tone. It was framed and written apparently by Thayendanege, or Captain Joseph Brant, then recently from England, whose views were evidently largely shaped by the contents of a letter written to him by Sidney, one of the British secretaries of state, dated at Whitehall, Apr. 6, 1786; hence, it would seem that Thayendanege dominated the action of this council notwithstanding the alleged hostile fulminations of Red Jacket, mentioned above. Red Jacket was a staunch conservative, and aided by his natural gifts, became the great advocate and defender of the old and the institutions of his people, and the bitter opponent of the changes suggested and introduced by the culture of the white race. In this emergency, Red Jacket, a product of the institutions of the Seneca—the so-called "League of the Iroquois"—championed

the customs, the religion, and the institutions of his tribesmen, and, in addition, at least in appearance, strove manfully to prevent the sale of the lands of his people. In his chosen position he yielded nothing to persuasion, and he was unmoved by bribery or threats. Red Jacket carried his unreasoning conservatism to such a degree that he bitterly antagonized all educational, industrial, and missionary efforts designed for the betterment of his people, believing, he protested, that such instruction wholly unfitted an Indian for any kind of useful endeavor. In this belief he was not alone. Addressing himself to a young man who had been educated among the whites, he derisively exclaimed, "What have we here? You are neither a white man nor an Indian; for heaven's sake tell us, what are you?" It is even asserted that he treated with unconcealed contempt any Indian who made use of a stool or a chair in his cabin. Finally, however, the force of circumstances compelled him reluctantly to acquiesce in measures designed to ameliorate the condition of his people.

In 1821 the legislature of New York enacted a law forbidding the residence of white men on Indian lands. In the following year, the chief of the Christian party among the Seneca and the "friends of Christianity and civilization in this and adjoining counties" sought to have this law changed in such manner that ministers of the Gospel and mechanics of good moral character might be exempted from its operations. In this, however, they failed, whereupon the pagan party among the Seneca, abetted by "some white pagans," led by Red Jacket, entered complaint against the further residence of the missionary on the Seneca reservation, and in 1824 the mission was abandoned. The law, however, was later amended, and Mr Harris, the missionary, had the satisfaction of returning to the reservation in June 1825.

When the Seneca Christian party had grown in numbers and included many influential chiefs, and the schools had gained a fair foothold, its members became impatient under the dictation of one whose intemperance and profligacy had lessened him in their esteem, and in Sept. 1827 they, including 26 chiefs, took steps which resulted in the deposition of Red Jacket from his chiefship; but he was afterward relieved of this humiliation by his reinstatement through the mediation of the Office of Indian Affairs. In the document setting forth the reasons, among many, for his deposition, signed by 26 leading chiefs of his tribe, Red Jacket is charged among other things with sending, by the solicited aid

of white men, falsehoods to the President; with creating and fomenting divisions and disturbances among his people; with having "a bad heart" for having in a time of famine among his people hidden the body of a deer which he had killed instead of sharing it with them; with stealing and appropriating to his own use goods which as annuities belonged to orphan children and to old people; and with being a traitor to the United States, since, in the War of 1812, they charged, "you divided us—you acted against our Father, the President, and his officers, and advised with those who were not friends."

Replying to a question asking the reasons for his unyielding opposition to the establishment of missionaries among his people, Red Jacket said, with a sarcastic smile: "Because they do us no good. If they are not useful to the white people, why do they send them among the Indians; if they are useful to the white people, and do them good, why do they not keep them at home? They are surely bad enough to need the labor of every one who can make them better. These men know that we do not understand their religion. We can not read their book; they tell different stories about what it contains, and we believe they make the book talk to suit themselves. . . . The Great Spirit will not punish for what we do not know. . . . These black coats talk to the Great Spirit, and ask light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand. . . . The black coats tell us to work and raise corn; they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit; but that will not make corn or potatoes grow; if it will, why do they beg from us, and from the white people. . . . The Indians can never be civilized; they are not like white men. . . . We are few and weak, but may for a long time be happy, if we hold fast to our country and the religion of our fathers." The aboriginal notions expressed in this reply were clearly adopted from white men.

In 1821, a woman named Caughquawtaugh, after being tried by the Seneca council, was executed as a witch by Tommy Jemmy, otherwise called Soon-ongite (Shonó'gaiz). This act coming to the knowledge of the neighboring whites, they had the executioner arrested and imprisoned. The plea of Tommy Jemmy at the trial was that the Indians were an independent people and so exercised original jurisdiction over their criminals.

At this trial Red Jacket was called as a witness to testify concerning the customs of his people. At an opportune moment, however, it is alleged, he gave utterance to the following sentiments as a rebuke to those who were inclined to ridicule the Indian belief in witchcraft: "What? Do you denounce us as fools and bigots, because we still believe that which you yourselves believed two centuries ago? Your black coats thundered this doctrine from the pulpit, your judges pronounced it from the bench, and sanctioned it with the formalities of law; and you would now punish our unfortunate brother, for adhering to the faith of his fathers and of yours! Go to Salem! Look at the records of your own government, and you will find that hundreds have been executed for the very crime which has called forth the sentence of condemnation against this woman and drawn down upon her the arms of vengeance. What have our brothers done, more than the rulers of your own people have done? And what crime has this man committed, by executing in a summary way the laws of his country and the command of the Great Spirit?" It is very doubtful that Red Jacket possessed all the facts stated in this alleged speech; it seems rather an extract from the brief of the defendant's attorney than the off-hand allocution of an Indian who could not write his own name and who studiously avoided the company of white men.

Red Jacket in his life was charged with want of courage and resolution, and even with timidity; with duplicity, treachery, and even with treason; and with so far forgetting the proprieties as not to hesitate to rob his friends. Stone says of him that he "had been known to exert his eloquence to enkindle a war-spirit in the bosoms of the braves of his nation, and provoke them to take up the hatchet, while he ingeniously avoided the war-path, and availed himself of the absence of the warriors, thus procured, to plunder the goods, and even live-stock, wherever he could—not caring to discriminate between the property of any enemy and that of the absentees of his own people." In a letter to the Duke of Northumberland, in 1805, Brant bestowed on Red Jacket the name "Cow-killer," because, during the Revolution, having exhorted his fellow warriors to behave with courage in an approaching battle and promising to be in the thick of the fight himself, and being missed from the engagement, he was found cutting up a cow belonging to an Indian. Subsequent to the Revolution Brant often openly blamed Red Jacket with causing him trouble and embarrassment during Sullivan's invasion,

"being," he asserted, "the principal cause of the disasters of his people." Indeed, during this campaign Red Jacket had sought to induce the young warriors and the less resolute chiefs to agree to submission to the American army. A runner was sent to Sullivan's camp for this purpose, but the astute Brant, having knowledge of this treason, frustrated the purposes of Red Jacket by having the bearer of the American flag of truce killed and his papers taken.

Although nominally and officially at peace with the United States after the treaty of Ft Stanwix in 1784, the Six Nations were nevertheless dissatisfied with some of its terms, and for ten years subsequently had to be conciliated with great care and at much expense. During this period, 1786-94, Red Jacket sought to thwart the Indian policy of the United States in regard to the hostile western tribes, but Wayne's victory over the confederated tribes in 1794 sobered the thoughts of the malcontents among the Indian tribes.

In pursuance of the invitation to the chiefs of the Six Nations to visit the President, given by Col. Pickering at Painted Post in June 1791, two months after the remarkable council held with these Indians at Buffalo Creek by Col. Proctor, a friendly delegation, consisting of 60 chiefs of the Six Nations, in the spring of 1792 visited Philadelphia, then the seat of government. It was during this conference that President Washington, as a token of friendship and esteem, gave a silver medal, bearing his own likeness, to Red Jacket, who then and in later life showed his appreciation of this gift with the care he bestowed on it and with the pride with which he was accustomed to wear it. This medal is now in the custody of the Buffalo Historical Society.

Even after the solemn assurances of lasting friendship for the United States by the New York Indians in the War of 1812, the vacillating character and inconstancy of Red Jacket and other prominent chiefs are made plain in a letter addressed to Farmer's Brother and other chiefs by Gen. Porter, dated Chippewa, Canada, July 25, 1814, inviting the Indians to join him at once at that place. Among other things, he wrote: "We shall soon drive the enemy, who dare not show their heads where we go. We want your aid to assist us in the pursuit. You have already lost one glorious opportunity by being absent. We are aware of the conduct of three of your chiefs—Red Jacket, Cornplanter, and Blue Sky. If they do not choose to act for themselves, they should not dissuade others." By this it is seen that at least one American officer openly charged Red Jacket with treason-

able conduct, notwithstanding Stone's unintentionally ironical statement that Red Jacket "was no more suspected of treachery than he was of courage, by the American officers in the service."

In 1827 Red Jacket's wife, together with 22 of her Seneca neighbors, joined the church, notwithstanding her husband's threat to leave her should she take such a step. He therefore sullenly carried out his threat, and gave himself over to renewed and unbridled dissipation. But after a few months' absence he meekly returned to his wife, who condescended to receive him on condition that he would not in future interfere with her religious duties. Afterward he faithfully kept his word, and, indeed, at times he even aided her in these duties.

In 1828, at the request of Dr J. W. Francis, of New York city, R. W. Weir painted a likeness of Red Jacket; and in 1829 Catlin also painted a full length life-size portrait of him, representing him standing on Table Rock, Niagara Falls, in accordance with Red Jacket's wishes.

The project of reintering the remains of Red Jacket and the chiefs contemporary with him, lying forsaken in graves on the former Buffalo res., had its inception about 1863, but it did not take definite shape until 1876, when W. C. Bryant, of the Buffalo Historical Society, obtained the consent of the Seneca council to the removal of the bodies. On Oct. 9, 1884, with appropriate ceremonies, the remains were reinterred in Forest Lawn Cemetery, Buffalo, N. Y., where a handsome memorial was unveiled June 22, 1891.

Consult Hubbard, Red Jacket and his People, 1886; Ketchum, Buffalo and the Senecas, 1864-65; McKenney and Hall, Indian Tribes, I, 1858; Stone (1) Life of Brant, 1838, (2) Life and Times of Red Jacket, 1841; Trans. Buffalo Hist. Soc., II, 1885. (J. N. B. H.)

Red Legs' Band. A former band of the Wahpekute Sioux in Minnesota, named from its chief, Hushasha.—Ind. Aff. Rep. 1859, 100, 1860; Coll. Minn. Hist. Soc., VI, 394, 1887.

Red Lodge. A former Oglala Sioux band under Yellow Eagle.—Culbertson in Smithsonian. Rep. 1850, 142, 1851.

Red Man; Red Man and Helper. See *Carlisle School; Periodicals.*

Red Men, Improved Order of. A society of American citizens, originally composed of advocates of individual rights and admirers of Indian character, who adopted as their patron and exemplar the Delaware chief Tammany; but, as it is constituted at the present day, its primary objects are the promotion among men of the exercise and practice of the principles of benevolence and charity, the

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ICS IPMAFUB AHG

01073 A 06040 NL JUNEAU ALASKA 210 11-23 348P PST
PMS MR. JERRY GUTH, EXECUTIVE DIRECTOR
PRESIDENTS TASK FORCE ON PRIVATE SECTOR INITIATIVES
734 JACKSON PLACE, N.W.
WASHINGTON, D.C. 20500

RE: DECEMBER 06, 1982 APPOINTMENT

DEAR MR. GUTH:

PLEASE ACCEPT THIS CONFIRMING MY TELEPHONE CONVERSATION WITH
QUOTE TISH UNQUOTE YESTERDAY.

IT IS MY UNDERSTANDING THAT YOU MAY BE ABLE TO MEET WITH US

FOR A FEW MINUTES DURING THE LATE AFTERNOON OF MONDAY,
DECEMBER 6TH.

ACCOMPANYING ME WILL BE DOUGLAS MACARTHUR, AIR/PIC CHAIRMAN,
MATHEW NICOLAI, AIR/PIC VICE-CHAIRMAN AND ERIC RUDERT, U.S.
DEPARTMENT OF LABOR - DIVISION OF INDIAN AND NATIVE AMERICAN
PROGRAMS.

WE WOULD LIKE TO PRESENT YOU WITH COPIES OF OUR 1981 - 82 REPORT
TO SHARE WITH THE TASK FORCE AND FURNISH YOU WITH SOME HIGHLIGHTS
OF THE ALASKA NATIVE BUSINESS ACTIVITIES. FOLLOWING ARE A FEW
EXAMPLES:

FORTUNE MAGAZINE RANKS NATIVE CORPORATION 745TH LARGEST U.S.
BUSINESS

JOINT VENTURE OF NATIVE CORPORATIONS OPENS OFFICE IN INDONESIA
NATIVE CORPORATIONS RECOGNIZED AS LARGEST LAND OWNERS IN ALASKA

*suggestions
for meetings
w/ staff
anytime or both
JAY OR
MICHAEL
?*

NATIVE CORPORATIONS OWN MAJORITY OF HOTELS IN ALASKA

NATIVE CORPORATION PURCHASES BANKRUPT NEW ENGLAND FISH COMPANY
PLANTS - SAVES THOUSANDS OF JOBS

VILLAGE CORPORATION BUILDS DLRS10 MILLION OFFICE BUILDING

WE BELIEVE WHAT WE HAVE TO OFFER WILL BE OF INTEREST TO THE TASK
FORCE AND, AS RECOMMENDED, WE WILL CALL (202) 395-7366 ON DECEMBER
2ND BETWEEN 9:00 A.M. AND 3:00 P.M. TO RESERVE OUR SPACE FOR THE
MEETING.

WE LOOK FORWARD TO MEETING WITH YOU.

CHIPPER PARR

AIR/PIC

November 01, 1982

Mr. Jerry Guth, Executive Director
President's Task Force on Private
Sector Initiatives
734 Jackson Place, N. W.
Washington, D. C. 20500

Dear Mr. Guth:

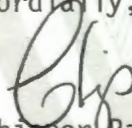
Thank you for the information of the Task Force. Copies of our publication have been mailed to the Task Force members.

I also wrote to Mr. Wyman and members of the Recognition & Awards Committee suggesting the President may want to consider awarding the "Red Jacket Medal" to the Alaska Native Corporations. They have had a dramatic impact on reducing unemployment in the state and have formed a myriad of partnerships to stimulate the economy.

This suggestion was also proposed to U. S. Senator Ted Stevens. Enclosed is the background information on the medal.

Please call if you would like to discuss this.

Cordially,


Chipper Parr
President

ENCLOSURE

*ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL
SUITE 403, GOLDSTEIN BUILDING - 130 SEWARD STREET
JUNEAU, ALASKA 99801
(907) 586-1008*

GEORGE WASHINGTON

First President of the United States

April 30, 1789 to March 3, 1797

(No. 101)

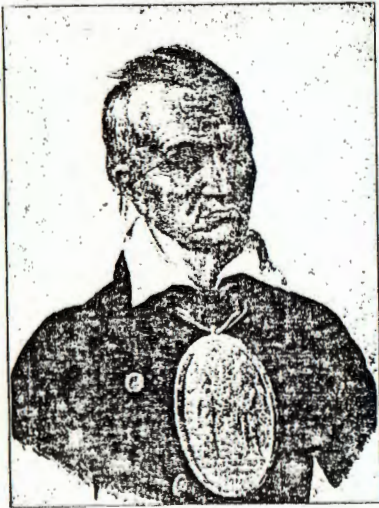
Washington
George Washington



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RED JACKET

birth; died on the former "Buffalo reservation" of the Seneca, on lands now within the limits of Buffalo, N. Y., Jan. 20, 1830. In civil life his Indian name was Otetiani, probably meaning 'prepared' or 'ready'. On his elevation to a chiefship, he received the name 'Shagoiwáthá' (commonly spelled Sa-go-yewat-ha), signifying literally 'he them causes to be awake,' and, as a name, 'he who causes them to be awake,' a designation having no reference to his reputed ability as an effective speaker, although this seems to be the popular inference. Being a member of the Wolf clan of the Seneca, the Indian names received by Red Jacket belonged, according to custom, exclusively to this important clan. And, institutionally, clan names were in

some distinctive feature, attitude, habit, or other phenomenon characteristic of the clan tutelary. So it being one of the marked habits of the wolf to disturb or awaken people at night by howling or by other means, there naturally would be a personal name belonging to the Wolf clan which embodied this lupine trait and which in this case became the name of a tribal but not federal chiefship therein. This is also an official name among the Cayuga. In the American Revolution, his tribe, the Seneca, having reluctantly espoused the cause of Great Britain, Red Jacket, although strongly opposed to this course of his people, took the field with his fellow warriors. At once his ability and intelligence attracted the attention of British officers, one of whom gave him a brilliant red jacket, which, when worn out, was replaced by a second, and so on until this distinctive dress became a characteristic feature of its wearer, whence his popular name. Red Jacket was frequently employed in carrying dispatches, but he took no very active part in the actual fighting; indeed, he was even reproached with being a coward for certain conduct in the field by the great fighting chief, Cornplanter. During the invasion of the Seneca country by Gen. Sullivan in 1779, Cornplanter sought to make a stand against the American forces on the shore of Canandaigua lake, but on the approach of the American troops, a number of Indians, including Red Jacket, began to retreat. Seeing the ill effect of this movement, Cornplanter endeavored to rally the fugitives. Placing himself in front of Red Jacket, he sought to persuade him and his fellow refugees to turn back to fight, but his efforts were fruitless; in anger, the battling chief, turning to Red Jacket's young wife, exclaimed, "Leave that man; he is a coward!"

Red Jacket was reputed to have had a most tenacious memory and a quick wit, and, being a ready and effective speaker, he possessed a remarkable gift for defensive debate; but, judging from his interpreted speeches and from his course in life, it is evident he was not a deep, broad-minded thinker, and so justly he could hardly be called a great orator. He was at all times an egotist, and his mind was of so narrow a cast that he failed to see that he and his people had reached a point where they had to strive to adjust themselves so far as practicable to the new conditions brought about by the coming of the white race. And so he likewise failed to read aright the lesson taught by the cataclysm that engulfed the institutions of the Iroquois of the League when the avenging army of Sullivan desolated their homes, their or-

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It is commonly believed that Red Jacket was present at the treaty of Ft Stanwix in 1784, and that he made a great speech there in opposition to it. But this is a mistake, since there is no authentic evidence that he was in attendance there in any capacity, and, indeed, he was not then a chief. The speech of Red Jacket at the great council of the confederated Indians held at the mouth of Detroit, two years later, was, according to authentic records, his first formal public address, and it has been characterized as a "masterpiece of oratory." In it the speaker eloquently opposed the burying of the hatchet, and because it voiced the predominant feeling of the assembled warriors it received warm approval. The formal address of this council to the Congress of the United States, however, was pacific yet firm in tone. It was framed and written apparently by Thayendanege, or Captain Joseph Brant, then recently from England, whose views were evidently largely shaped by the contents of a letter written to him by Sidney, one of the British secretaries of state, dated at Whitehall, Apr. 6, 1786; hence, it would seem that Thayendanege dominated the action of this council notwithstanding the alleged hostile fulminations of Red Jacket, mentioned above. Red Jacket was a staunch conservative, and, aided by his natural gifts, became the great advocate and defender of the faith and the institutions of his people, and the bitter opponent of the changes suggested and introduced by the culture of the white race. In this emergency, Red Jacket, a product of the institutions of the Seneca—the so-called champion of the Iroquois—championed

the customs, the religion, and the institutions of his tribesmen, and, in addition, at least in appearance, strove manfully to prevent the sale of the lands of his people. In his chosen position he yielded nothing to persuasion, and he was unmoved by bribery or threats. Red Jacket carried his unreasoning conservatism to such a degree that he bitterly antagonized all educational, industrial, and missionary efforts designed for the betterment of his people, believing, he protested, that such instruction wholly unfitted an Indian for any kind of useful endeavor. In this belief he was not alone. Addressing himself to a young man who had been educated among the whites, he derisively exclaimed, "What have we here? You are neither a white man nor an Indian; for heaven's sake tell us, what are you?" It is even asserted that he treated with unconcealed contempt any Indian who made use of a stool or a chair in his cabin. Finally, however, the force of circumstances compelled him reluctantly to acquiesce in measures designed to ameliorate the condition of his people.

In 1821 the legislature of New York enacted a law forbidding the residence of white men on Indian lands. In the following year, the chief of the Christian party among the Seneca and the "friends of Christianity and civilization in this and adjoining counties" sought to have this law changed in such manner that ministers of the Gospel and mechanics of good moral character might be exempted from its operations. In this, however, they failed, whereupon the pagan party among the Seneca, abetted by "some white pagans," led by Red Jacket, entered complaint against the further residence of the missionary on the Seneca reservation, and in 1824 the mission was abandoned. The law, however, was later amended, and Mr Harris, the missionary, had the satisfaction of returning to the reservation in June 1825.

When the Seneca Christian party had grown in numbers and included many influential chiefs, and the schools had gained a fair foothold, its members became impatient under the dictation of one whose intemperance and profligacy had lessened him in their esteem, and in Sept. 1827 they, including 26 chiefs, took steps which resulted in the deposition of Red Jacket from his chiefship; but he was afterward relieved of this humiliation by his reinstatement through the mediation of the Office of Indian Affairs. In the document setting forth the reasons, among many, for his deposition, signed by 26 leading chiefs of his tribe, Red Jacket is charged among other things with sending, by the solicited aid

of white men, falsehoods to the President; with creating and fomenting divisions and disturbances among his people; with having "a bad heart" for having in a time of famine among his people hidden the body of a deer which he had killed instead of sharing it with them; with stealing and appropriating to his own use goods which as annuities belonged to orphan children and to old people; and with being a traitor to the United States, since, in the War of 1812, they charged, "you divided us—you acted against our Father, the President, and his officers, and advised with those who were not friends."

Replying to a question asking the reasons for his unyielding opposition to the establishment of missionaries among his people, Red Jacket said, with a sarcastic smile: "Because they do us no good. If they are not useful to the white people, why do they send them among the Indians; if they are useful to the white people, and do them good, why do they not keep them at home? They are surely bad enough to need the labor of every one who can make them better. These men know that we do not understand their religion. We can not read their book; they tell different stories about what it contains, and we believe they make the book talk to suit themselves. . . . The Great Spirit will not punish for what we do not know. . . . These black coats talk to the Great Spirit, and ask light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand. . . . The black coats tell us to work and raise corn; they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit; but that will not make corn or potatoes grow; if it will, why do they beg from us, and from the white people. . . . The Indians can never be civilized; they are not like white men. . . . We are few and weak, but may for a long time be happy, if we hold fast to our country and the religion of our fathers." The atheistic notions expressed in this reply were clearly adopted from white men.

In 1821, a woman named Caughquawtaugh, after being tried by the Seneca council, was executed as a witch by Tommy Jemmy, otherwise called Soonongize (Shonó^o gaiz). This act coming to the knowledge of the neighboring whites, they had the executioner arrested and imprisoned. The plea of Tommy Jemmy at the trial was that the Indians were an independent people and so exercised original jurisdiction over their criminals.

At this trial Red Jacket was called as a witness to testify concerning the customs of his people. At an opportune moment, however, it is alleged, he gave utterance to the following sentiments as a rebuke to those who were inclined to ridicule the Indian belief in witchcraft: "What? Do you denounce us as fools and bigots, because we still believe that which you yourselves believed two centuries ago? Your black coats thundered this doctrine from the pulpit, your judges pronounced it from the bench, and sanctioned it with the formalities of law; and you would now punish our unfortunate brother, for adhering to the faith of his fathers and of yours! Go to Salem! Look at the records of your own government, and you will find that hundreds have been executed for the very crime which has called forth the sentence of condemnation against this woman and drawn down upon her the arms of vengeance. What have our brothers done, more than the rulers of your own people have done? And what crime has this man committed, by executing in a summary way the laws of his country and the command of the Great Spirit?" It is very doubtful that Red Jacket possessed all the facts stated in this alleged speech; it seems rather an extract from the brief of the defendant's attorney than the off-hand allocution of an Indian who could not write his own name and who studiously avoided the company of white men.

Red Jacket in his life was charged with want of courage and resolution, and even with timidity; with duplicity, treachery, and even with treason; and with so far forgetting the proprieties as not to hesitate to rob his friends. Stone says of him that he "had been known to exert his eloquence to enkindle a war-spirit in the bosoms of the braves of his nation, and provoke them to take up the hatchet, while he ingeniously avoided the war-path, and availed himself of the absence of the warriors, thus procured, to plunder the goods, and even live-stock, wherever he could—not caring to discriminate between the property of any enemy and that of the absentees of his own people." In a letter to the Duke of Northumberland, in 1805, Brant bestowed on Red Jacket the name "Cow-killer," because, during the Revolution, having exhorted his fellow warriors to behave with courage in an approaching battle and promising to be in the thick of the fight himself, and being missed from the engagement, he was found cutting up a cow belonging to an Indian. Subsequent to the Revolution Brant often openly blamed Red Jacket with causing him trouble and embarrassment during Sullivan's invasion,

"to bring," he asserted, "the principal cause of the disasters of his people." Indeed, during this campaign Red Jacket had sought to induce the young warriors and the less resolute chiefs to agree to submission to the American army. A runner was sent to Sullivan's camp for this purpose, but the astute Brant, having knowledge of this treason, frustrated the purposes of Red Jacket by having the bearer of the American flag of truce killed and his papers taken.

Although nominally and officially at peace with the United States after the treaty of Ft Stanwix in 1784, the Six Nations were nevertheless dissatisfied with some of its terms, and for ten years subsequently had to be conciliated with great care and at much expense. During this period, 1786-94, Red Jacket sought to thwart the Indian policy of the United States in regard to the hostile western tribes, but Wayne's victory over the confederated tribes in 1794 sobered the thoughts of the malcontents among the Indian tribes.

In pursuance of the invitation to the chiefs of the Six Nations to visit the President, given by Col. Pickering at Painted Post in June 1791, two months after the remarkable council held with these Indians at Buffalo Creek by Col. Proctor, a friendly delegation, consisting of 50 chiefs of the Six Nations, in the spring of 1792 visited Philadelphia, then the seat of government. It was during this conference that President Washington, as a token of friendship and esteem, gave a silver medal, bearing his own likeness, to Red Jacket, who then and in later life showed his appreciation of this gift with the care he bestowed on it and with the pride with which he was accustomed to wear it. This medal is now in the custody of the Buffalo Historical Society.

Even after the solemn assurances of lasting friendship for the United States by the New York Indians in the War of 1812, the vacillating character and inconstancy of Red Jacket and other prominent chiefs are made plain in a letter addressed to Farmer's Brother and other chiefs by Gen. Porter, dated Chippewa, Canada, July 25, 1814, inviting the Indians to join him at once at that place. Among other things, he wrote: "We shall soon drive the enemy, who dare not show their heads where we go. We want your aid to assist us in the pursuit. You have already lost one glorious opportunity by being absent. We are aware of the conduct of three of your chiefs—Red Jacket, Cornplanter, and Blue Sky. If they do not choose to act for themselves, they should not dissuade others." By this it is seen that at least one American officer openly charged Red Jacket with treason-

able conduct, notwithstanding Stone's unintentionally ironical statement that Red Jacket "was no more suspected of treachery than he was of courage, by the American officers in the service."

In 1827 Red Jacket's wife, together with 22 of her Seneca neighbors, joined the church, notwithstanding her husband's threat to leave her should she take such a step. He therefore sullenly carried out his threat, and gave himself over to renewed and unbridled dissipation. But after a few months' absence he meekly returned to his wife, who condescended to receive him on condition that he would not in future interfere with her religious duties. Afterward he faithfully kept his word, and, indeed, at times he even aided her in these duties.

In 1828, at the request of Dr J. W. Francis, of New York city, R. W. Weir painted a likeness of Red Jacket; and in 1829 Catlin also painted a full length life-size portrait of him, representing him standing on Table Rock, Niagara Falls, in accordance with Red Jacket's wishes.

The project of reinterring the remains of Red Jacket and the chiefs contemporary with him, lying forsaken in graves on the former Buffalo res., had its inception about 1863, but it did not take definite shape until 1876, when W. C. Bryant, of the Buffalo Historical Society, obtained the consent of the Seneca council to the removal of the bodies. On Oct. 9, 1884, with appropriate ceremonies, the remains were reinterred in Forest Lawn Cemetery, Buffalo, N. Y., where a handsome memorial was unveiled June 22, 1891.

Consult Hubbard, Red Jacket and his People, 1886; Ketchum, Buffalo and the Senecas, 1864-65; McKenney and Hall, Indian Tribes, 1, 1858; Stone (1) Life of Brant, 1838, (2) Life and Times of Red Jacket, 1841; Trans. Buffalo Hist. Soc., II, 1885. (J. N. B. H.)

Red Legs' Band. A former band of the Wahpekute Sioux in Minnesota, named from its chief, Hushasha.—Ind. Aff. Rep. 1859, 100, 1860; Coll. Minn. Hist. Soc., VI, 394, 1887.

Red Lodge. A former Ojigla Sioux band under Yellow Eagle.—Culbertson in Smithsonian. Rep. 1850, 142, 1851.

Red Man; Red Man and Helper. See *Carlisle School; Periodicals.*

Red Men, Improved Order of. A society of American citizens, originally composed of advocates of individual rights and admirers of Indian character, who adopted as their patron and exemplar the Delaware chief Tammany; but, as it is constituted at the present day, its primary objects are the promotion among men of the exercise and practice of the principles of benevolence and charity, the

The signing of the Greenville Treaty at Fort Greenville, Ohio, in August 1795, by Blue Jacket, an influential Shawnee chief, gave to the whites a large area of Indian territory. Tecumseh, also a Shawnee chief, dismissed the treaty as worthless and an outright fraud.

MY HEART IS A STONE: HEAVY WITH SADNESS FOR MY PEOPLE; COLD with the knowledge that no treaty will keep whites out of our lands; hard with the determination to resist as long as I live and breathe. Now we are weak and many of our people are afraid. But hear me: a single twig breaks, but the bundle of twigs is strong. Someday I will embrace our brother tribes and draw them into a bundle and together we will win our country back from the whites.

"I am an orator; I was born an orator," the Seneca chief Red Jacket often boasted, and showed (in the words of a biographer) a "remarkable gift for defensive debate." He was a great defender of his people's way of life and continually tried to prevent the sale of their land. In his own life he was often accused of cowardice and treachery, but his skills in verbal eloquence always tended to override these charges. In the spring of 1792, in Philadelphia, the Seneca chief received a silver medal from President George Washington, as a token of friendship and esteem. From that day on, he wore the medal proudly, and since that time, similar medals given to other Indians became known as "Red Jacket medals."

WE FIRST KNEW YOU A FEEBLE PLANT WHICH WANTED A LITTLE earth whereon to grow. We gave it to you; and afterward, when we could have trod you under our feet, we watered and protected you; and now you have grown to be a mighty tree, whose top reaches the clouds, and whose branches overspread the whole land, whilst we, who were the tall pine of the forest, have become a feeble plant and need your protection.

When you first came here, you clung around our knee and called us *father*; we took you by the hand and called you brothers. You have grown greater than we, so that we can no longer reach up to your hand; but we wish to cling around your knee and be called your children.

October 19, 1982

Mr. Thomas H. Wyman, Chairman
Recognition & Awards Committee
President's Task Force on Private
Sector Initiatives
c/o CBS, Inc.
51 West 52nd Street
New York, New York 10019

Re: "Red Jacket" Medal

Dear Mr. Wyman:


In the spring of 1792 President George Washington bestowed a medal on Chief Otetiani of the Seneca Tribes as a token of his friendship and esteem. Since that time, similar medals given to other Indians became known as "Red Jacket Medals."

Your committee on the President's Task Force may want to consider this award as appropriate for the directors of the Alaska Inter-Regional Private Industry Council.

Enclosed is background information on the AIR/PIC and the medal.

I plan to attend the next meeting of the Task Force in Washington, D. C. on December 07 and 08. If you are interested in this proposal and would like to discuss it prior to the meeting please call. I would welcome the opportunity to discuss this with you or your committee.

Sincerely,



Chipper Parr
President

cc: Thomas W. Pauken
George W. Romney
Reverend Leon Sullivan
Max M. Fisher
Dr. Daniel Gilbert

RECEIVED
THOMAS H. WYMAN

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ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL
SUITE 403, GOLDSTEIN BUILDING - 130 SEWARD STREET
JUNEAU, ALASKA 99801
(907) 586-1008

GEORGE WASHINGTON

First President of the United States

April 30, 1789 to March 3, 1797

(No. 101)

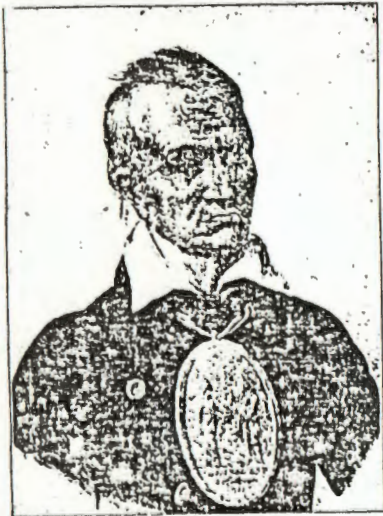
Washington
George Washington



while smallpox was raging among the inmates, and the soldiers killed Red Horn and 172 others. The number of women and children among these was later a subject of controversy. See Dunn, *Massacres of the Mountains*, 509-42, 1886.

Red Iron Band. A former Sisseton Sioux band, named from its chief, Mazahsha, residing at the mouth of Lac qui Parler., Minn. They were friendly in the outbreak of 1862, and after the massacre prevented the escape of Little Crow with 276 captives into the far N. W. This band was a part of the so-called Traverse des Sioux band. (D. R.)

Red Jacket. A noted Seneca orator and chief of the "merit" class (see *Chiefs*) of the Wolf clan, born about 1756, probably at Canoga, in Seneca co., N. Y., where a monument commemorates his



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In 1821, a woman named Caughquawtaugh, after being tried by the Seneca council, was executed as a witch by Tommy Jemmy, otherwise called Soonongize (Shonó'gaiz). This act coming to the knowledge of the neighboring whites, they had the executioner arrested and imprisoned. The plea of Tommy Jemmy at the trial was that the Indians were an independent people and so exercised original jurisdiction over their criminals.

At this trial Red Jacket was called as a witness to testify concerning the customs of his people. At an opportune moment, however, it is alleged, he gave utterance to the following sentiments as a rebuke to those who were inclined to ridicule the Indian belief in witchcraft: "What? Do you denounce us as fools and bigots, because we still believe that which you yourselves believed two centuries ago? Your black coats thundered this doctrine from the pulpit, your judges pronounced it from the bench, and sanctioned it with the formalities of law; and you would now punish our unfortunate brother, for adhering to the faith of his fathers and of yours! Go to Salem! Look at the records of your own government, and you will find that hundreds have been executed for the very crime which has called forth the sentence of condemnation against this woman and drawn down upon her the arms of vengeance. What have our brothers done, more than the rulers of your own people have done? And what crime has this man committed, by executing in a summary way the laws of his country and the command of the Great Spirit?" It is very doubtful that Red Jacket possessed all the facts stated in this alleged speech; it seems rather an extract from the brief of the defendant's attorney than the off-hand allocution of an Indian who could not write his own name and who studiously avoided the company of white men.

Red Jacket in his life was charged with want of courage and resolution, and even with timidity; with duplicity, treachery, and even with treason; and with so far forgetting the proprieties as not to hesitate to rob his friends. Stone says of him that he "had been known to exert his eloquence to enkindle a war-spirit in the bosoms of the braves of his nation, and provoke them to take up the hatchet, while he ingeniously avoided the war-path, and availed himself of the absence of the warriors, thus procured, to plunder the goods, and even live-stock, wherever he could—not caring to discriminate between the property of any enemy and that of the absentees of his own people." In a letter to the Duke of Northumberland, in 1805, Brant bestowed on Red Jacket the name "Cow-killer," because, during the Revolution, having exhorted his fellow warriors to behave with courage in an approaching battle and promising to be in the thick of the fight himself, and being missed from the engagement, he was found cutting up a cow belonging to an Indian. Subsequent to the Revolution Brant often openly blamed Red Jacket with causing him trouble and embarrassment during Sullivan's invasion,

"killing," he asserted, "the principal cause of the disasters of his people." Indeed, during this campaign Red Jacket had sought to induce the young warriors and the less resolute chiefs to agree to submission to the American army. A runner was sent to Sullivan's camp for this purpose, but the astute Brant, having knowledge of this treason, frustrated the purposes of Red Jacket by having the bearer of the American flag of truce killed and his papers taken.

Although nominally and officially at peace with the United States after the treaty of Ft Stanwix in 1784, the Six Nations were nevertheless dissatisfied with some of its terms, and for ten years subsequently had to be conciliated with great care and at much expense. During this period, 1786-94, Red Jacket sought to thwart the Indian policy of the United States in regard to the hostile western tribes, but Wayne's victory over the confederated tribes in 1794 sobered the thoughts of the malcontents among the Indian tribes.

In pursuance of the invitation to the chiefs of the Six Nations to visit the President, given by Col. Pickering at Painted Post in June 1791, two months after the remarkable council held with these Indians at Buffalo Creek by Col. Proctor, a friendly delegation, consisting of 50 chiefs of the Six Nations, in the spring of 1792 visited Philadelphia, then the seat of government. It was during this conference that President Washington, as a token of friendship and esteem, gave a silver medal, bearing his own likeness, to Red Jacket, who then and in later life showed his appreciation of this gift with the care he bestowed on it and with the pride with which he was accustomed to wear it. This medal is now in the custody of the Buffalo Historical Society.

Even after the solemn assurances of lasting friendship for the United States by the New York Indians in the War of 1812, the vacillating character and inconstancy of Red Jacket and other prominent chiefs are made plain in a letter addressed to Farmer's Brother and other chiefs by Gen. Porter, dated Chippewa, Canada, July 25, 1814, inviting the Indians to join him at once at that place. Among other things, he wrote: "We shall soon drive the enemy, who dare not show their heads where we go. We want your aid to assist us in the pursuit. You have already lost one glorious opportunity by being absent. We are aware of the conduct of three of your chiefs—Red Jacket, Cornplanter, and Blue Sky. If they do not choose to act for themselves, they should not dissuade others." By this it is seen that at least one American officer openly charged Red Jacket with treason-

able conduct, notwithstanding Stone's unintentionally ironical statement that Red Jacket "was no more suspected of treachery than he was of courage, by the American officers in the service."

In 1827 Red Jacket's wife, together with 22 of her Seneca neighbors, joined the church, notwithstanding her husband's threat to leave her should she take such a step. He therefore sullenly carried out his threat, and gave himself over to renewed and unbridled dissipation. But after a few months' absence he meekly returned to his wife, who condescended to receive him on condition that he would not in future interfere with her religious duties. Afterward he faithfully kept his word, and, indeed, at times he even aided her in these duties.

In 1828, at the request of Dr J. W. Francis, of New York city, R. W. Weir painted a likeness of Red Jacket; and in 1829 Catlin also painted a full length life-size portrait of him, representing him standing on Table Rock, Niagara Falls, in accordance with Red Jacket's wishes.

The project of reinterring the remains of Red Jacket and the chiefs contemporary with him, lying forsaken in graves on the former Buffalo res., had its inception about 1863, but it did not take definite shape until 1876, when W. C. Bryant, of the Buffalo Historical Society, obtained the consent of the Seneca council to the removal of the bodies. On Oct. 9, 1884, with appropriate ceremonies, the remains were reinterred in Forest Lawn Cemetery, Buffalo, N. Y., where a handsome memorial was unveiled June 22, 1891.

Consult Hubbard, Red Jacket and his People, 1886; Ketchum, Buffalo and the Senecas, 1864-65; McKenney and Hall, Indian Tribes, I, 1858; Stone (1) Life of Brant, 1838, (2) Life and Times of Red Jacket, 1841; Trans. Buffalo Hist. Soc., II, 1885. (J. N. B. H.)

Red Legs' Band. A former band of the Wahpekute Sioux in Minnesota, named from its chief, Hushasha.—Ind. Aff. Rep. 1859, 100, 1860; Coll. Minn. Hist. Soc., VI, 394, 1887.

Red Lodge. A former Oglala Sioux band under Yellow Eagle.—Culbertson in Smithsonian. Rep. 1850, 142, 1851.

Red Man; Red Man and Helper. See *Carlisle School; Periodicals.*

Red Man, Improved Order of. A society of American citizens, originally composed of advocates of individual rights and admirers of Indian character, who adopted as their patron and exemplar the Delaware chief Tammany; but, as it is constituted at the present day, its primary objects are the promotion among men of the exercise and practice of the principles of benevolence and charity, the

The signing of the Greenville Treaty at Fort Greenville, Ohio, in August 1795, by Blue Jacket, an influential Shawnee chief, gave to the whites a large area of Indian territory. Tecumseh, also a Shawnee chief, dismissed the treaty as worthless and an outright fraud.

MY HEART IS A STONE: HEAVY WITH SADNESS FOR MY PEOPLE; COLD with the knowledge that no treaty will keep whites out of our lands; hard with the determination to resist as long as I live and breathe. Now we are weak and many of our people are afraid. But hear me: a single twig breaks, but the bundle of twigs is strong. Someday I will embrace our brother tribes and draw them into a bundle and together we will win our country back from the whites.

"I am an orator; I was born an orator," the Seneca chief Red Jacket often boasted, and showed (in the words of a biographer) a "remarkable gift for defensive debates." He was a great defender of his people's way of life and continually tried to prevent the sale of their land. In his own life he was often accused of cowardice and treachery, but his skills in verbal eloquence always tended to override these charges. In the spring of 1792, in Philadelphia, the Seneca chief received a silver medal from President George Washington, as a token of friendship and esteem. From that day on, he wore the medal proudly, and since that time, similar medals given to other Indians became known as "Red Jacket medals."

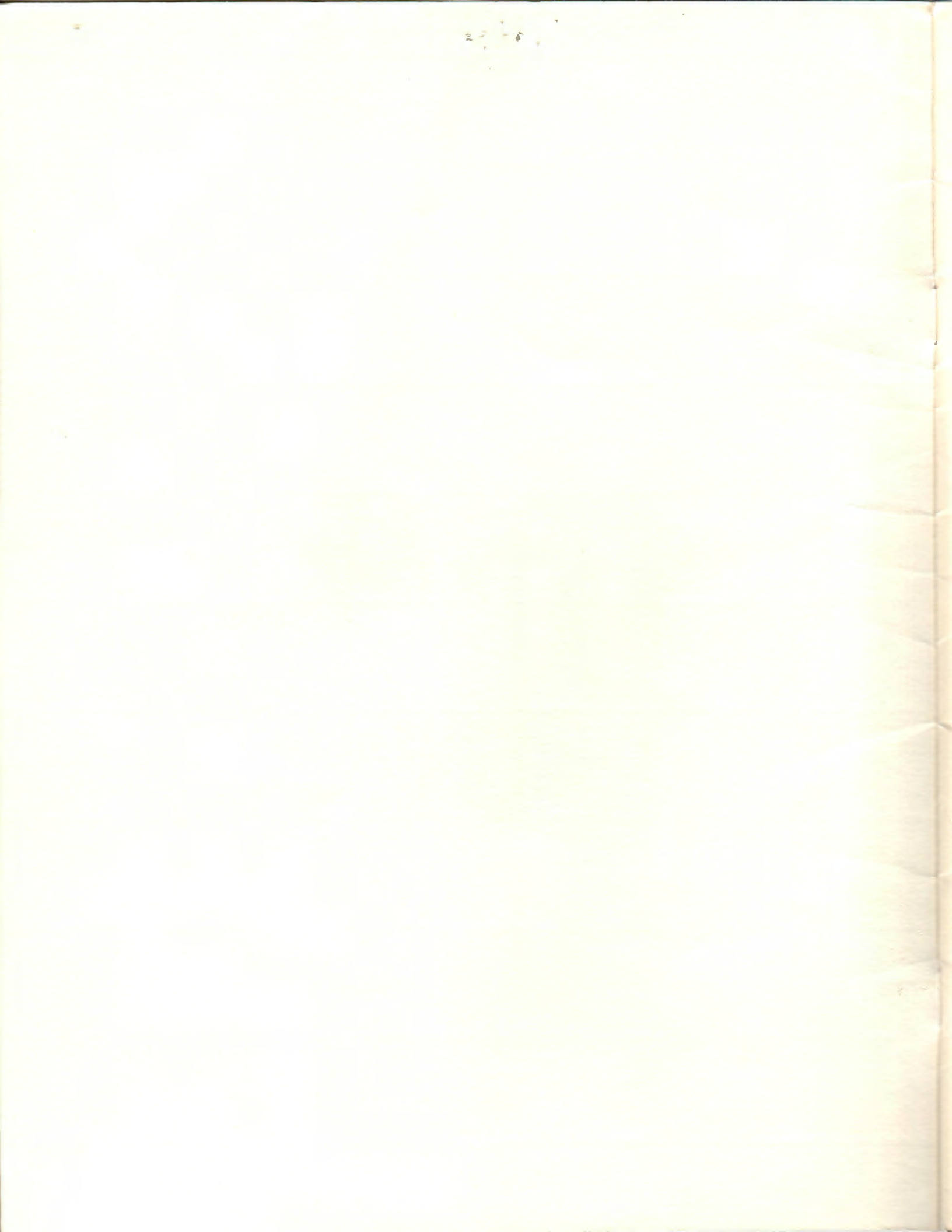
WE FIRST KNEW YOU A FEEBLE PLANT WHICH WANTED A LITTLE earth whereon to grow. We gave it to you; and afterward, when we could have trod you under our feet, we watered and protected you; and now you have grown to be a mighty tree, whose top reaches the clouds, and whose branches overspread the whole land, whilst we, who were the tall pine of the forest, have become a feeble plant and need your protection.

When you first came here, you clung around our knee and called us *father*; we took you by the hand and called you brothers. You have grown greater than we, so that we can no longer reach up to your hand; but we wish to cling around your knee and be called your children.

AIR / PIC

Alaska Inter-Regional Private Industry Council











I have been involved with the AIR/PIC and the management of Private Sector Initiatives Programs since congress passed the legislation in 1978. The concept of creating a partnership between government and business is one that I have long endorsed and our organization has the potential of being the best of its kind in the country.

Having grown up in Alaska and being a long time student of the work environment and its influence on society, I am proud to be part of a team that will chart a new course in employment policy for this and future generations.

I believe we are in a position to bring about a philosophy and ethic that will blend the best aspects of traditional cultures and corporate capitalism to benefit the peoples of Alaska and the nation.

The first step toward this goal is to develop professional management teams with the

corporations established by the Alaska Native Claims Settlement Act (ANCSA) and to assist them in preparing plans and programs to employ Alaskans.

The Regional, Urban and Village ANCSA Corporations will have a considerable influence on the growth and direction of Alaska. It is most important that we carefully deliberate and plan today's training programs for their long lasting effects.

This generation must be successful or future generations may not have the opportunity to enjoy economic freedom.

We have not only our parents and children concerned with our actions, but peoples of many nations watching our struggle for economic freedom and self-sufficiency.

We are faced with the task of developing successful corporations while retaining cultural heritages and sovereign rights in a young and growing state. The manner in which we address these challenges will vary greatly and we must remain flexible and fluid in our efforts. Goals must be set and financial and human resources committed to achieve the objectives in our plans.

As a partner in this effort to provide meaningful and rewarding employment opportunities for the peoples of Alaska I pledge my commitment to working with you to accomplish these ends.

Chipper Parr
President

“Like the miner’s canary, the Indian marks the shift from fresh air to poison air in our political atmosphere. . . our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall of our democratic faith.”

Report, U.S. Commission on Civil Rights

“With the Act (ANCSA), you were asking a culture — a whole people — to move away from a subsistence lifestyle of several thousand years, and in 20 years move in, take over and successfully manage 20th century corporations.”

Douglas D. MacArthur,
AIR/PIC Chairman

Board of Directors

“Industrial production is too important to be entrusted to men of parochial imagination, and yet has to be entrusted to men inevitably liable to it, namely the trained industrial executive. It is idle to suggest . . . that the question [of productivity] can be solved by a change of executives or of the rules under which they are being selected.”

Peter Drucker, *The Concept of a Corporation*

“If you do not think about the future, you cannot have one.”

John Galsworthy

AHTNA, Incorporated	Association of Village Council Presidents
Aleut Corporation	Cook Inlet Native Association
Arctic Slope Regional Corporation	North Pacific Rim Native Corporation
Bering Straits Native Corporation	Tanana Chiefs Conference
Bristol Bay Native Corporation	Kodiak Area Native Association
Calista Corporation	Mauneluk Manpower, Incorporated
Cook Inlet Region, Incorporated	Central Council — Tlingit & Haida Indian Tribes of Alaska
Chugach Natives, Incorporated	Statewide ANCSA Village Association
Doyon, Limited	Anchorage Chamber of Commerce
Koniag, Incorporated	Teamsters Local #959
NANA Regional Corporation	University of Alaska
Sealaska Corporation	Alaska Federation of Natives
Copper River Native Association	Alaska Native Foundation
Aleutian/Pribilof Island Association	Douglas MacArthur, Chairman
Inupiat Community of the Arctic Slope	
Kawerak, Incorporated	
Bristol Bay Native Association	



Affiliated Organizations

American Management Associations —
Professional Institute/Presidents Association
National Association of Corporate Directors
National Federation of Independent Business
National Alliance of Business
Interior Village Association
Grand Camp Alaska Native Brotherhood

Grand Camp Alaska Native Sisterhood
Tlingit and Haida Private Industry Council
Tundra Times
Nations: The Native American Magazine
National Congress of American Indians
Indian and Native American CETA Coalition

The unique provisions of the Alaska Native Claims Settlement Act, the "final chapter in the Winning of the West" which endowed the Alaska Native community with one billion dollars to manage one of every nine acres in the state, brought to Native leaders the challenge of melding traditional cultural values with those long established — and irrefutable — values of Western economics: A matter of responsibly balancing two inherently opposed thoughts, to create something entirely new on the face of the Earth.

Since the ANCSA was adopted in 1971, the entities designed to create that balance have indeed buffered the traditional lifestyles from the imposing trappings of the modern world. Not by rejecting the inevitable, however, but by tempering it with respect to the land, the water, and a culture over 10,000 years old. They have invited each to meet one another, slowly, to harken the best of each in the shelter of the regional and village corporation.

The corporation is a unique example in the Western world's history of recognizing aboriginal claims, but less than a decade remains before the terms of the settlement are vulnerable to adulteration, or worse. The corporation must be strong with traditional values if it is to endure, yet it must also be economically secure if it is to remain the arbiter of its own destiny. A matter of balance: The corporation is challenged to train and employ shareholders while meeting the traditional corporate responsibilities to shareholders of maximizing profits.

The result is a new tradition with which the Alaska Native community will meet the future, and survive.

"Law or no law, the land and the sea will always mean more to us than dollars and cents. We shall continue to treat them with respect, and we ask all those with whom we do business to do likewise."

Koniag report

"A man who lives close to the margin of subsistence must spend to exist, and what he spends is spent. A man with ample income can save. . . Moreover, a rich society owes its productivity and income, at least in part, to large-scale organization — to the corporation."

John Kenneth Galbraith, *The New Industrial State*

Meeting the Future

“We will not give up these lands. We will not squander the money. We will use both to secure economic power, and will use that economic power to secure our survival as Native people as long as Native people shall live. And we will make ourselves beholden to no one but to our own people in making decisions for the future.”

Byron Mallott, Chairman of the Board,
Sealaska Corporation

“The provisions of [ANCSA] must always be handled carefully, always with feelings that it is being done for the good of the present generation and for the good of the Native people in the future.”

Howard Rock

The ANSCA corporations are now heavily invested in all aspects of the state's economy, large and small, affecting the lives of all Alaskans: fishing, timber, energy, real estate, communications, mining, construction, financing, and all in a manner which scarcely a generation earlier had been considered beyond the reach — and the ability — of the Alaska Native community.

Their combined assets today place the corporations among the very largest in the world, perhaps the largest of the non-public variety.

But the ANCSA corporations invest most heavily in their *human resources*, and the Alaska Inter-Regional Private Industry Council was created to help make corporate self-determination a reality; the AIR/PIC is the catalyst that binds together cooperative relationships with governmental and private agencies concerned with enhancing the position of labor in industry.

Created by the Alaska Federation of Natives in 1979, the AIR/PIC obtained a grant from the U.S. Department of Labor, Office of Indian and Native American Programs to provide management training and technical assistance to

the twelve ANCSA regional corporations (the grant was serviced through the Alaska Native Foundation and the American Management Association). Now a fully incorporated non-profit organization, the AIR/PIC receives a continuing federal grant through the Central Council of Tlingit and Haida Indian Tribes; in its short existence, the AIR/PIC has provided \$1.3 million to train Alaska's future corporate leaders.

Its board of directors embodies members from all 24 ANCSA regional corporations and non-profit tribal governments, as well as members of other community, educational and service organizations. Any individual or organization supporting the goals of AIR/PIC is eligible for membership.

The challenge

Whether the Native corporations have the wisdom to use *all* the resources available to them to enrich and advance the quality of life throughout Alaska.

In 1971, the Congress overwhelmingly passed the Alaska Native Claims Settlement Act, a milestone in settling aboriginal claims that gave Natives title to 44 million acres of land and one billion dollars with which to manage them. Management would come from corporations created by the Act, and those corporations would remain restricted for twenty years; twenty years to ensure a legacy of wealth and jobs for future generations.

The private industry council (PIC) concept, managed under Title VII of the federal CETA Act, is an outgrowth of the Manpower Advisory Council. The PIC program, rather than simply providing job skills to the disadvantaged, is intended to create meaningful

“grassroots” involvement among the business communities, labor organizations and the federal government’s training programs: Specific job markets dictate demand, which therefore results in effective employee training and stable employment.

The Alaskan situation requires something different from the other programs. By virtue of the unique nature of the ANCSA and the immense new-found wealth of the Alaska Native community, the fledgling corporations have a special obligation to employ their shareholders — a commitment that is critical not only to the survival of the corporations, but especially to the Native cultures. This is the challenge of the future.

“[Being a corporate stockholder] is kind of a nebulous thing to a lot of Native people, including myself. What you might have to meet will take every brain tissue, sinew, sense of humor, to make it a reality for the good of your people. What might help you do it? Our ancestors have done amazing things — they have left us with ways of meeting difficult situations.”

Howard Rock

“We have had to develop skills we never knew we possessed.”

Willie Hensley, president,
NANA Corporation

ARTICLES OF INCORPORATION OF THE ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL

Pursuant to the Alaska Nonprofit Corporation Act, AS 10.20, and the Federal Internal Revenue Code, Section 501(c)(3), the Alaska Inter-Regional Private Industry Council, an Alaskan nonprofit corporation, executes and sets forth its Articles of Incorporation as follows:

ARTICLE I NAME

The name of the corporation shall be: ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL.

ARTICLE II DURATION

The period of duration of the corporation is perpetual.

ARTICLE III PURPOSES

The purpose for which this corporation is formed is to administer those programs which advance the overall economic, social, and cultural development of the Native people within the State of Alaska; to provide technical and training assistance to those organizations engaged primarily in the development for economic betterment of Alaskan Natives; and to engage in any lawful purposes permitted under the corporation's Bylaws, as amended from time to time.

ARTICLE IV PROFITS AND ASSETS

This corporation is not organized for profit, and no dividends shall be declared or paid, nor shall it have the power to issue certificates of stock, and no part of its net earnings shall inure to the benefit of any person or organization. The balance, if any, of all money received by the corporation from its operations, after payment in full of all debts and obligations of the corporation, shall be used and distributed exclusively for the purposes set forth in Article III of these Articles. In the event of termination or dissolution of this corporation, any remaining assets must be distributed on one or more organizations which have a charitable status under Section 501(c)(3) of the Federal Revenue Code of 1954 as amended. Designation of donees shall be made by the Board of Directors prior to dissolution according to the requirements of the Federal Revenue Code.

ARTICLE V REGISTERED OFFICE AND AGENT

The address of the initial registered office of this corporation is 411 West Fourth Ave., Anchorage, Alaska, 99501. The name of the initial registered agent of the corporation at that address is: George Walters.

ARTICLE VI INTERNAL AFFAIRS

The internal affairs of the corporation shall be governed by the Bylaws, as amended from time to time.

ARTICLE VII BOARD OF DIRECTORS

The number of Directors shall be fixed by the Bylaws, as amended from time to time, except that the number of Directors shall be at least three (3).

These Articles of Incorporation may be amended by a two-thirds ($\frac{2}{3}$) majority vote of the Board of Directors at any regular or special meeting of the Board, provided that notice of intention to amend the Articles of Incorporation shall be given in accordance with the Bylaws prior to such meeting.

ARTICLE VIII AMENDMENTS

The incorporators of this corporation and their addresses are as follows:

<u>Name</u>	<u>Address</u>
George Walters	Box 309 Nome, Alaska 99762
A. Bruce Tiedeman	4560 Montrose Circle Anchorage, Alaska 99502
Douglas D. MacArthur	1513 E. 59th Anchorage, Alaska 99502

ARTICLE IX INCORPORATORS

BY-LAWS OF THE ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL

Section 1.01. The name of this Corporation shall be THE ALASKA INTER-REGIONAL PRIVATE INDUSTRY COUNCIL (hereinafter referred to as the "Corporation".) Its principal office will be in Anchorage or Juneau, Alaska.

ARTICLE I NAME AND PRINCIPAL OFFICE OF CORPORATION

Section 2.01. Any individual or organization interested in supporting the purposes of the Corporation may become a member of the Corporation by filing an application in such form as the Board of Directors shall prescribe. Applications must be approved by a simple majority of the Board. Each member shall be entitled to one vote.

Section 2.02. Any member may resign by submitting written notice of resignation to the Secretary.

ARTICLE II MEMBERS

Section 3.01. Meetings of the members shall be held at such place or places, either within or without the State of Alaska, as may from time to time be fixed by the Board of Directors.

Section 3.02. The annual meetings of the members shall be held on a date fixed by the Chair. A report of the meeting and of the activities of the corporation for the preceding year shall be sent to all members following the annual meeting.

Section 3.03. Special meetings of the members may be called by the Chair, President, Secretary, or one-third of the Board of Directors, and shall be called by the President upon written application of twenty-five (25) percent of the members of the Corporation.

Section 3.04. Written notice of each meeting of the members, stating the place, day, and hour of the meeting and, in the case of a special meeting, the

ARTICLE III MEETINGS OF MEMBERS

purpose or purposes for which the meeting is called, shall be delivered not less than seven (7) nor more than fifty (50) days before the date of the meeting, either personally or by mail, by or at the direction of the Chair, President or Secretary, to each member, subject to waiver of notice as provided in the Alaska Non-Profit Corporation Act.

ARTICLE IV BOARD OF DIRECTORS

Section 4.01. The Corporation shall be governed by a Board of Directors (not less than fifteen [15] and not more than thirty-one [31]). The first Board of Directors shall be appointed by the incorporators of the Corporation named in the Certificate of Incorporation and Directors in office may be reappointed for one of more additional terms.

Section 4.02. Any vacancy occurring in the Board of Directors (other than a vacancy resulting from the appointed positions) may be filled by the affirmative vote of a majority of the members of the Board of Directors. A Director appointed to fill a vacancy shall be appointed for the unexpired term of his/her predecessor in office. Any Director may resign by submitting written notice of resignation to the Secretary. Any Director may be removed from office at any time with or without cause by the affirmative vote of two-thirds of the Directors in office.

Section 4.03. The Board of Directors shall be comprised of members representing the twelve (12) ANCSA Regional Corporations, the twelve (12) regional non-profit Regional Corporations and seven (7) at-large directors elected by this general membership who shall be representative of organized labor, minority business, educational agencies, statewide and community based organizations, tribal employment rights offices and organizations involved with economic and rural development.

ARTICLE V MEETINGS OF THE BOARD OF DIRECTORS

Section 5.01. Meetings of the Board of Directors, regular or special, may be held within or without the State of Alaska upon not less than two (2) days' notice to each Director, either personally or by mail, telephone or telegram, subject to waiver of notice as provided in the Alaska Non-Profit Corporation Act. Neither the business to be translated, nor the purpose of the regular or special meeting of the Board of Directors need be specified in the notice or waiver of notice of such meeting. Regular meetings shall be held at least four (4) times each year, or more often as established by resolution of the Board of Directors. Special meetings of the Board of Directors may be called by the Chairman or by the written request of a majority of the Directors in office.

Section 5.02. Fifty percent plus one of the number of Directors of record shall constitute a quorum for the transaction of business. The act of the majority of the Directors present at a meeting at which a quorum is present shall be the act of the Board of Directors. If a quorum shall not be present at any meeting of the Board of Directors, the Directors present thereat may adjourn the meeting from time to time, without notice other than announcement at the meeting, until quorum shall be present.

Section 5.03. Any action required or permitted to be taken at a meeting of the Board of Directors may be taken without a meeting, if consent in writing, setting forth the action so taken, shall be signed by all of the Directors.

ARTICLE VI COMMITTEES

Section 6.01. The Board of Directors shall elect an Executive Committee on an annual basis, and by resolution adopted by a majority of Directors in office, may designate or appoint one or more committees, each of which shall consist of two or more Directors. Committee authority will be designated and appointment by a resolution adopted by a majority of the Directors present at a meeting at which a quorum is present. The designation and appointed of any such committee and the deletion

thereto of authority shall not operate to relieve the Board of Directors, or any individual Director, of any responsibility imposed upon them by law.

Section 6.02. The Executive Committee shall be comprised of the Chair, Vice-Chair, Secretary, Treasurer, President and two Board members at-large appointed by the Board of Directors present at a meeting at which a quorum is present.

Section 7.01. The officers of the corporation shall be elected annually by the Board of Directors and shall consist of a Chair, one Vice-Chair, a President, a Secretary and a Treasurer, and may include such other officers and assistant officers as may be deemed necessary. Any two or more offices may be held by the same person, except the office of President and Secretary. The officers shall serve at the pleasure of the Board.

ARTICLE VII OFFICERS

Section 7.02. The Chair shall preside at meetings of the Board of Directors and at meetings of the members.

THE CHAIR

Section 7.03. The Vice-Chair shall respectively have such powers and perform such duties as may be assigned to him/her by the Board of Directors or the Chair. In the absence or disability of the Chair, the Vice-Chair shall perform the duties and exercise the power of the Chair.

THE VICE-CHAIR

Section 7.04. The President shall be the chief executive officer of the Corporation; he/she shall have general and active management of the affairs and property of the Corporation, and shall see that all orders and resolutions of the Board of Directors are carried into effect. The President shall be appointed by the Board of Directors and need not be a member of the Board of Directors.

PRESIDENT

Section 7.05. The Secretary shall keep the minutes of all meetings of the Board of Directors and of all meetings of the members. He/she shall give, or cause to be given such notice of all meetings of the Board of Directors and all meetings of the members as may be required by the By-Laws, and shall perform such other duties as shall be assigned to him/her by the Board of Directors, the Chair or the President. The Secretary need not be a member of the Board of Directors.

THE SECRETARY

Section 7.06. The Treasurer shall have the custody of the corporate funds and securities and shall keep full and accurate accounts of receipts and disbursements in books belonging to the Corporation and shall be responsible for depositing all monies in the name and to the credit of the Corporation in such depositories as may be designated by the President. He/she shall be responsible for disbursing the funds of the Corporation in accordance with the direction of the President, approval of the Board of Directors, when the Board of Directors so requires, an account of all his/her transactions as Treasurer and of the financial condition of the Corporation. The Treasurer need not be a member of the Board of Directors.

THE TREASURER

ARTICLE VIII CONTRACTS, CHECKS, DEPOSITS, AND FUNDS

Section 8.01. Except as the Board of Directors may generally or in particular cases authorize the execution thereof in some manner, all checks, drafts and other instruments for the payment of money and all instruments of transfer of securities shall be signed in the name and on behalf of the corporation by the Treasurer or by such other officers, or agents or employees of the Corporation, as may, from time to time, be designated by the board of Directors. All instruments of transfer of personal property other than securities, all instruments of conveyance of real property and all contracts and agreements shall be signed by such officers or agents as the Board of Directors shall direct, and in any event, they may be signed by any two (2) of the following officers, namely, the Chair, Vice-Chair, President, Secretary or Treasurer. The Board of Directors may authorize and empower one or more officers or agents of the Corporation to execute and deliver any and all papers and documents or to do other acts or things on behalf of the corporation in dealing with government authorities.

Section 8.02. **Deposits.** All funds of the Corporation shall be deposited from time to time to the credit of the corporation in such banks, trust companies or other depositories as the Board of Directors may elect.

Section 8.03. **Contributions.** The Board of Directors may accept on behalf of the Corporation any contribution, gift, bequest, or devise from the generally purposes or for any special purpose of the Corporation.

ARTICLE IX BONDING AND INDEMNIFICATION

Section 9.01. Any officer or Board member accepting or disbursing money on behalf of the Corporation, will be bonded. The Corporation shall indemnify every director and officer, and his executors and administrators against all expenses reasonably incurred by or imposed on him in connection with any action, suit or proceeding to which he may be made a party by reason of being or having been a director or officer of the Corporation, except in relation to matters as to which he shall be finally adjudged in such action, suit or proceeding to be liable for negligence or misconduct; and in the absence of such final adjudication, indemnification shall be provided only in connection with such matters as to which the Corporation is advised by its legal counsel that the person to be indemnified committed no such breach of duty. The foregoing right of indemnification shall not be exclusive of any other rights to which such person may be entitled.

ARTICLE X SEAL

Section 10.01. The corporate seal shall be circular in form and shall have inscribed thereon the name of the Corporation, and the date of its corporation.

ARTICLE XI FISCAL YEAR

Section 11.01. The fiscal year of the Corporation shall begin on the first day of October and end on the last day of September in each year.

ARTICLE XII AMENDMENTS

Section 12.01. These By-Laws may be altered, amended or repealed and new By-Laws may be adopted by a two-thirds majority of Directors in office at any regular or special meeting, subject to thirty (30) days prior notice provided that no such action shall be taken if it would in any way adversely affect the Corporation's qualification under Section 501(c)(3) of the Internal Revenue Code of 1954 (or any successor provisions.)

Application for Membership

Name _____ Position _____

Organization _____ Purpose _____

Tribal affiliation _____

Address _____ Telephone _____

Comments _____

Signature _____ Date _____

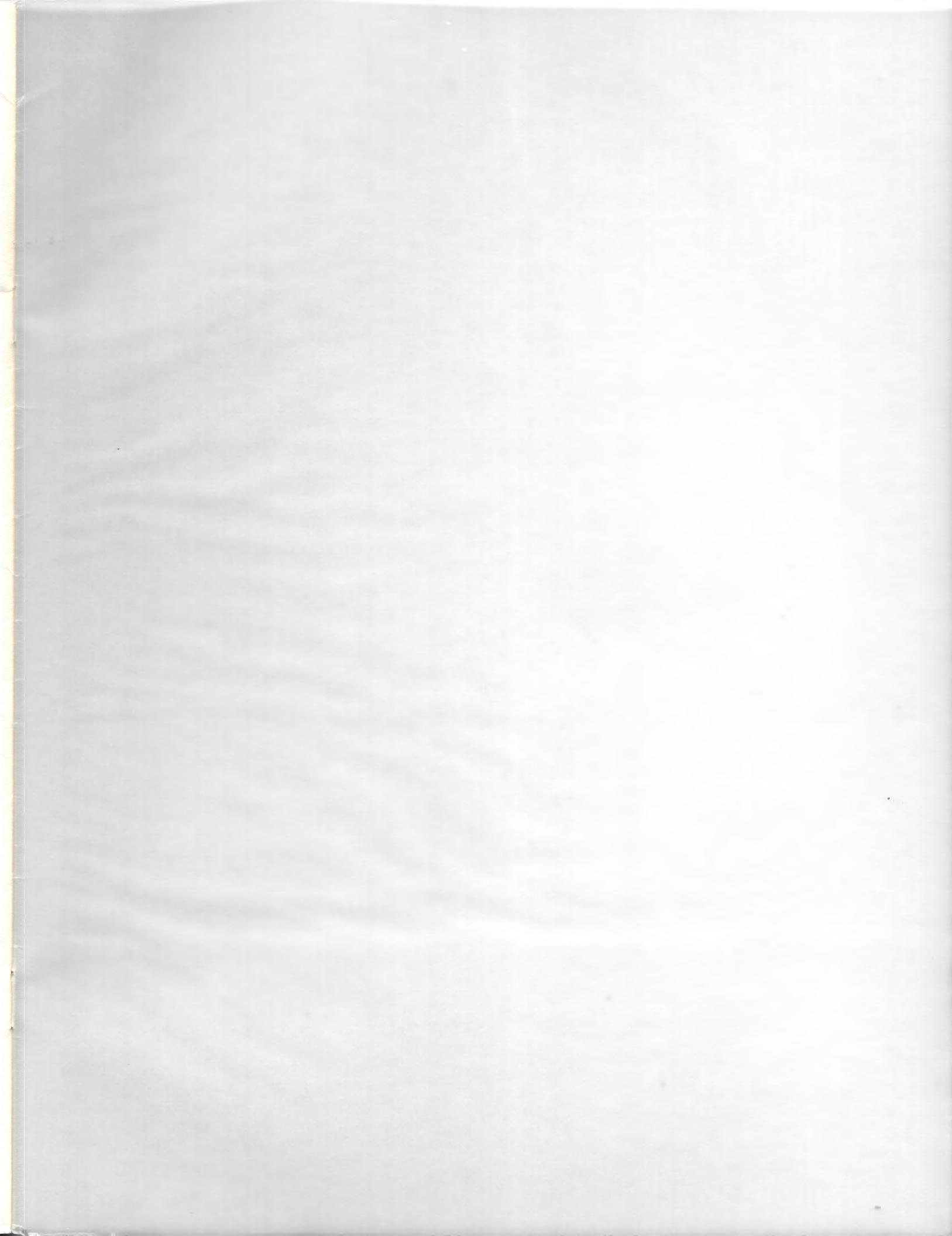
The applicant has read and agrees with articles of incorporation, and supports the principals of the Alaska Inter-Regional Private Industry Council.

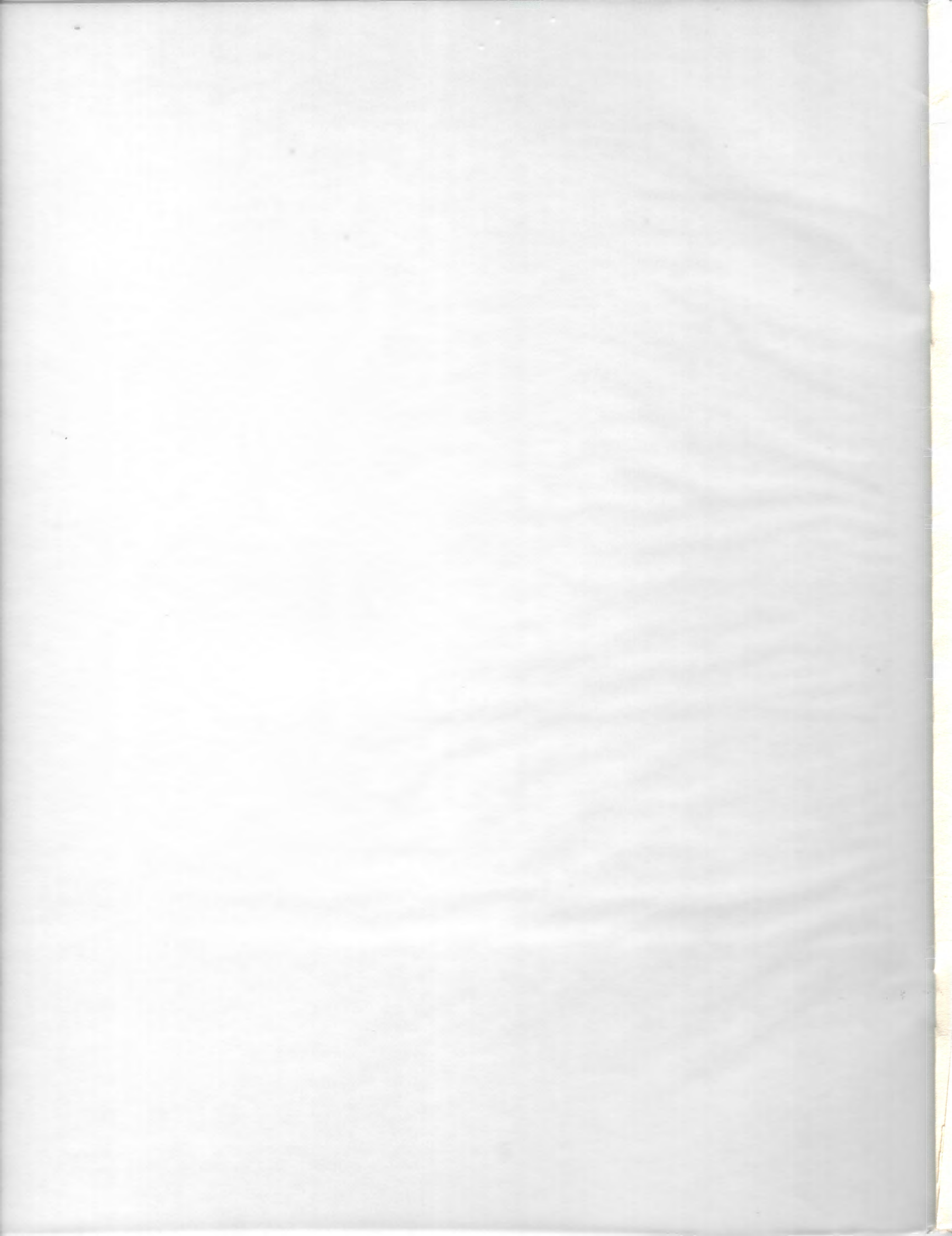
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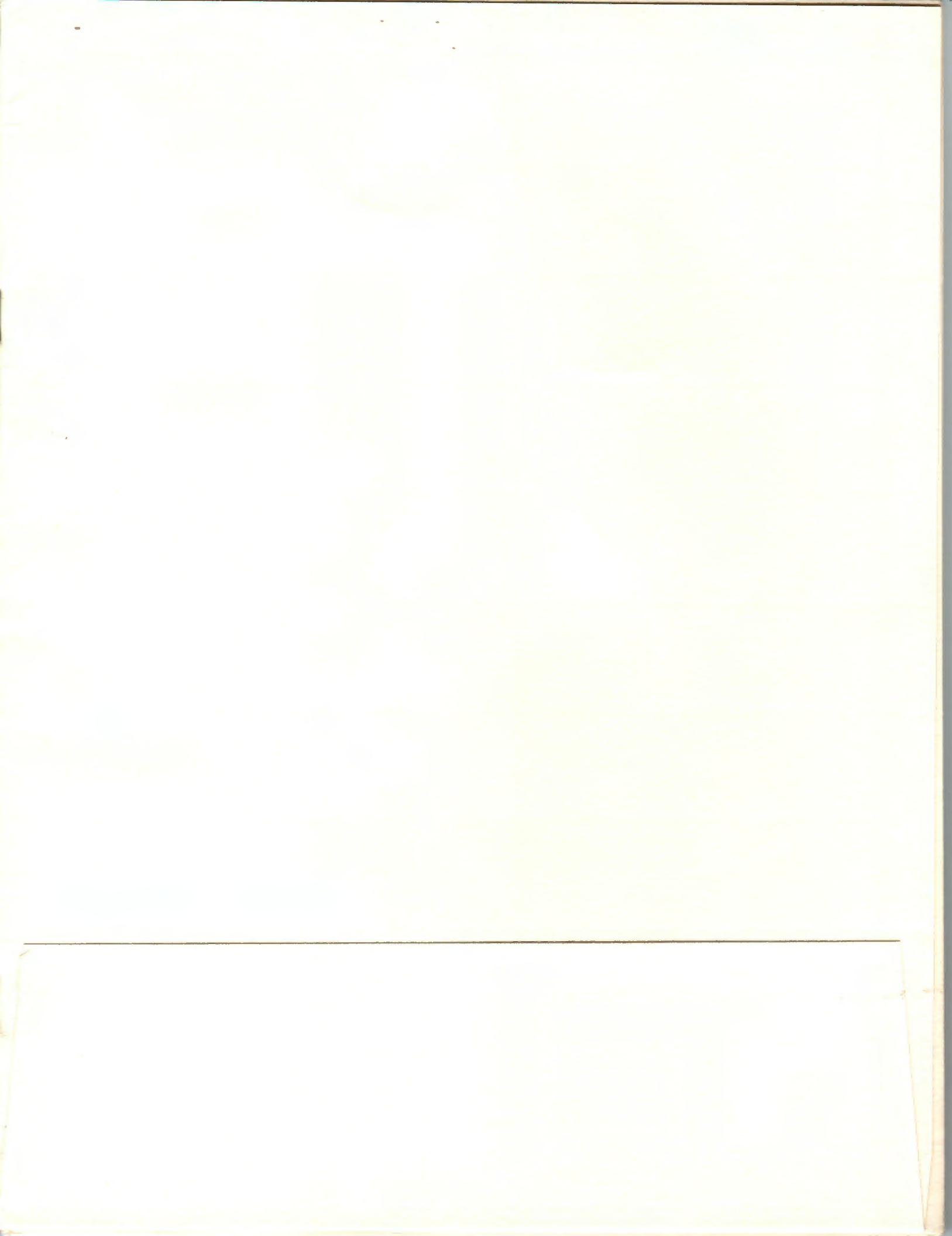
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Place
Stamp
Here

AIR/PIC
130 Seward Street Suite 403
The Goldstein Building
Juneau, Alaska 99801







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