

PHILLIP DEERE AND DAN BOMBERRY

We were saddened this month by the death of two visionaries and leaders in the Indian community, Phillip Deere and Dan Bomberry.

Phillip Deere, Muskogee Creek spiritual leader, passed away on August 14, 1985. For many years he has shared his knowledge and traditions with young people at his round house in Oklahoma, where people from all nations gathered every year. Phillip, we will remember your words.

"The prophecies of my people have to come about. This is what we have witnessed. Many of the traditional people understand this. Around this time when these prophecies are beginning to happen among the Indian Nations, there will be found a boy, perhaps an orphan boy with raggedy clothes. Around his neck will be the identity of the Indian people--on his chest the identity of the Indian people will be there. The young boy will have eyes of an eagle. The eagle that can see directly into the sun. With the clear eyes he will lead the people.

"From the south, there will be a feeling of warm air and we will hear the winds coming through the forest blowing against the reeds and bamboos. The spiritual connection that we have with our brothers from the south, is also connected with the countries throughout the whole universe. We felt that warm air, we felt that wind from the south, perhaps all over the world we have felt that warm air. During this time, it is now time that we hear the winds blowing through the forest of Brazil. It is time that we hear the winds blowing against the reeds and bamboos, that is music, that has a sound that has a rhythm that has been handed down for thousands and thousands of years. We are people that are made and placed here for a purpose. Through many struggles, through many years of struggle and sufferings, we refuse to die. Thank you."

(Phillip Deere, Closing Address at the Fourth Russell Tribunal, Rotterdam, 1980.)



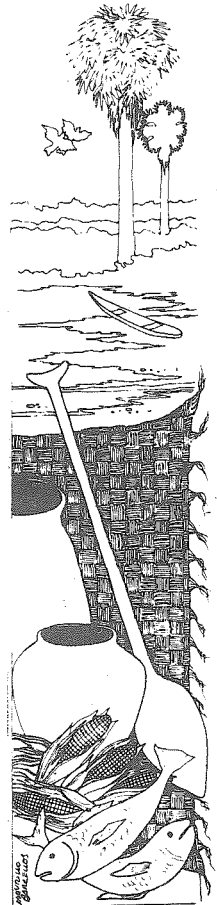
Phillip Deere and Mario Jaruna
(Brazil) at the Russell Tribunal.
Photo: Int'l Indian Treaty Council



Dan Bomberry, who was Cayuga Indian, became a national leader among American Indian activists seeking economic and political sovereignty rights and founded the country's first entirely Indian-operated foundation. He died of cancer on Friday, August 16, in San Francisco at the age of 40. The Tribal Sovereignty Program, now called the Seventh Generation Fund, is named after the Iroquois principle by which all decisions must be made on behalf of the seventh generation of unborn to insure that the future is not irreparably harmed by present action. The Seventh Generation Fund is unique among foundations for concentrating on several critical areas: preservation of Indian ownership of land and resources; development of indigenous economic self-sufficiency projects which are free of the corporate world; programs to revitalize traditional forms of Indian governments; and support of native women's organizations and the strengthening of Indian families. Much emphasis in the Seventh Generation Fund is also given to traditional Indian spiritual activities which are seen as part of the fabric of traditional Indian economic and political life. The organization also founded a national newspaper, Native Self-Sufficiency, edited by Victoria Bomberry, which articulates the need for models of economic independence and the maintenance of Indian land rights. Dan was also a national leader of campaigns to support struggles of indigenous peoples faced with government or corporate expansion in other parts of the world, particularly in Guatemala and Nicaragua.

Dan brought a rare gift of warmth and vision for the future for Indian people and all communities. And he was a supporter and friend of SAIIC. We will miss him.

--S. Lobo



SAIIC welcomes our newest member, Rayen Cayuqueo Lowry, born August 17, and congratulates her parents, Peggy and Nilo.