

## NOTES TO THE NATION FEBRUARY 9, 2009

### GUNPOWDER AND THE ILLUSION OF INCLUSION

There is an old story of a French trader that came to the Osages. He said, "Why do you pay the white man for power for your guns when you can grow it yourselves? I can show you how he does it and you will no longer have to pay him." The trader then went about and showed them how to prepare the soil and plant the gun power. Of course, he collected an enormous fee in the way of furs and trade goods—then he left, never to return.

As time went on and no gun power trees sprouted, it is said no one said anything, but everyone knew they had been had.

The next spring when the first French trader arrived with mules loaded with trade goods, he was set upon by members of the tribe who took everything the trader had. He then went to the Chief, who could settle matters of that sort, and demanded that he restore his property. They say the Chief agreed and sympathized with him; then he said: "You are right, my people should not have done this to you and we will fix it **as soon as the gun power crop comes in.**"

I think of this story every time someone mentions the Strategic Plan. You may remember the Strategic Plan—it cost you a million dollars.

At first, there was a lot of fanfare and hype. Politicians flew all over the country and made presentations. Pictures were pinned to bulletin boards. Questionnaires were handed out. People were happy to participate. Some said, "Nobody ever asked for our opinion before." It created the **illusion of inclusion**. People thought their opinion meant something.

Then time went on. Nobody said anything—but, they knew.

Now, it looks like you'll be paying for a series of meetings to be held all around the country supposedly to gather information for health programs. We should be to the stage of fine tuning the data collected in the Strategic Plan process. It seems that a questionnaire would have been developed by now that would finalize the Nation's goals in the health area.

When meetings were held around the country for the SP, the traveling entourage sometimes outnumbered the citizens who attended.

\$38,000 for travel could go a long way toward the health needs of our people. When things happen like this and the results are weighed, I sometimes feel like it amounts to nothing more than political campaigning at the Nation's expense.

### CULTURAL COMMITTEE MEETING TO BE HELD

The Cultural Committee, Ed Red Eagle, Chairman, will be having a committee meeting February 9, 2009 from 1:00 PM to 3:00 PM in the Chambers.

Several items are on the agenda: Cultural Division Plan, Jesuit Time Line, Osage Nation National Archive, Hominy Indians Professional Football Memorial and Hominy Village Chapel, as well as other subjects.

The plan was to build a new community building in Grayhorse this year with a grant that the Nation expected to be awarded in November last year: Then, the intention was to apply for a grant for Hominy and build there next year. In December, the Grayhorse grant was denied.

Money was appropriated in October to repair and remodel both the existing buildings in Grayhorse and Hominy.

This meeting is open to the public as are all committee meetings.

### **GOVERNMENTAL OPERATIONS COMMITTEE WILL MEET**

Jerri Jean Branstetter, Chair, has called a meeting for Tuesday, February 17, 2009 from 1:00 PM to 2:00 PM in the Chambers.

The lone agenda item is Discussion of Housing Issues. I understand it is to consider complaints concerning housing issues.

Open to the public.

### **HEALTH AND SOCIAL SERVICES COMMITTEE MEETING**

The Chair of the Health and Social Services, Raymond Red Corn, has called a meeting for Friday, February 13<sup>th</sup>, from 9:00 AM to 12:00 Noon, in the Wah-Zha-Zhe Cultural Center.

Agenda items are: HIS Contracting and Compacting, Review of Clinical Services Program, Briefing on consolidation of Barnsdall Daycare and Headstart and a follow up on Ida Bevan circumstances.

Public invited.

### **CONSTITUENT SERVICES**

The Constituent Services department exists to help Osage citizens and advise them of services available.

It is administered in a courteous and professional manner by **Jacque Jones** and her assistant, **Marilyn Booth**.

We have burial assistance and college tuition assistance for Osage nationwide; financial help for heating bills and medical transportation in the county.

The telephone number for this department is (918) 287-5662; Email [mbooth@osagetribe.org](mailto:mbooth@osagetribe.org)

### **CLINICAL/MEDICAL SERVICES PROGRAM**

This program provides up to \$500 for reimbursement for several categories of medical expenses including elder's assistance and medical equipment for Osage citizens nationwide.

**Asa Cunningham** is the administrative assistant who is taking care of our people. She had a backlog on applications, but will do the best she can to work for you. Her number is (918) 287-5525.

## **NEWS ARTICLES FROM THE PAST**

These articles are taken from Kansas newspapers from the late 1800's. The news was written from the white man's point of view and sometimes the Osage didn't get treated fairly. These excerpts are passed on for their historical value only.

*Arkansas City Traveler*, October 11, 1876.

### **A NEW LIVERY STABLE.**

It is with pleasure that we call the attention of our readers to the fact that Messrs. Finney Brothers & Hopkins, formerly of Osage Agency, Indian Territory, are conducting the "City" livery stable. The Finney boys, A. T. Gay, and J. L. Stubbs, all of "White Hair" town, were here last week. The Finney brothers leased Mr. R. Hoffmaster's livery, and will devote their time to accommodating the traveling public. J. L. Stubbs came home to prove up on the Arkansas, and Mr. Gay as company for the crew. Rudolph will go into the blacksmith shop with Henry Franklin, and assist in the work.

*Arkansas City Traveler*, October 11, 1876.

### **[From Indian Herald.]**

On a little mud island, where the fresh water of the Mississippi River and the salt water of the Gulf of Mexico meet and mix, stands a brick fort, built by the Spaniards more than one hundred years ago, when they traded with the Great and Little Osage Indians. As the long years have flown to the past, this ancient structure has been gradually sinking into the sea, but the portions yet above water are intact, and was no doubt well remembered by Bigheart and Strike Axe of this once powerful tribe. They yet have Spanish manuscripts upon parchment, one hundred and forty years old, which they have carefully preserved and passed from father to son.

*Arkansas City Traveler*, October 25, 1876. The Osages are without money and have but little to eat, though they are quiet and have confidence in Agent Beede, believing that by the aid of his friends, he will better their condition.

Wah shah-sha-wah ti an kah, a leading Osage, who has remained at home for two years and advised his people to abandon the chase, now says that in the absence of help from the Government he is forced to abandon his little home and, with his people, hunt buffalo. He regrets the necessity to do this, but says that he will hunt before he will starve.

In the southeast corner of Osage Reservation, and about fifty miles distant from Pawhuska, there lives four Cherokee families: Cockram, Lookback, Bull, and Skytooke, who do not invite the attention of, or mingle, with anybody save themselves. They are well armed, and are said to be outlaws or refugees from justice, depending upon the products of a corn patch, and the use of a rifle for support.