

lifeblood

the unofficial go-head journal

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issue #37

HONOR THE EARTH TOUR WRAPS UP

As the last few dates of the "Honor The Earth" tour are played, Amy and Emily's plans for at least the next year are becoming a little clearer. After the tour ends they are heading over to England to play a festival, the name of which I have misplaced, then coming back to the states and playing the Newport Folk Festival before taking a planned year long break. Epic is still on track to release a live CD this fall, including material from various shows over the last five years. It is not clear at this time if this will be an album of unreleased material and cover songs, or live versions of album cuts. Not as definite, but still supposedly coming, is the official video compilation.

The rest of this issue is devoted to wrapping up the "Honor the Earth" tour coverage. If you were not able to see any of the shows, don't lose heart, Amy and Emily have said in recent issues that the tour has been such a moving experience for both of them that they plan to include more shows in their future tour plans. June's issue will have the text from those interviews.

Take care and be well -

Caroline

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Native peoples living close to the Earth witness first-hand the contamination of the land and ecosystem. Nine-legged frogs, fish with no eyes, and alarmingly high cancer rates are the destructive consequences when the soil, air, and water of Native homelands are contaminated.

Today little has changed. High level wastes from America's nuclear power plants are scheduled to be dumped on the Apache of New Mexico, the Goshute of Utah and the Paiute of Oregon. Uranium mining still kills Spokane, Pueblo, Laguna Pueblo, Diné and Hopi people.

At Prairie Island, Minnesota, Northern States Power is forcing continued operation of two nuclear reactors which shower the Mdwakanton Dakota with radioactive emissions. Against the angry opposition of the tribe, NSP has begun long-term, high-level "dry cask" storage on the site.

The "permanent" nuclear waste dump on Yucca Mountain, located on western Shoshone lands in Nevada, has already cost taxpayers over \$25 billion, is adamantly opposed by three-quarters of all Nevadans, and is running over 12 years behind schedule. Additionally, seismic problems have raised doubts even among the scientific community as to Yucca Mountain's suitability for storing deadly nuclear waste

From the Cold War through the dying days of the Nuclear Age, Native peoples continue to be forced onto the front lines of the radioactive issue—against their wills. The issue of environmental justice for the First Americans looms ever larger.

INDIGENOUS ANTI-NUCLEAR SUMMIT

The Indigenous Anti-Nuclear Summit will be the first major action to result from the proceeds of the Honor the Earth Tour and the Endangered Peoples, Endangered Species campaign. Although Native peoples' participation in the anti-nuclear movement has been historic and critical to the overall effectiveness of the movement, we have often operated in isolation and lacking both functioning communication networks and coordinated campaign strategies. Therefore, the Seventh Generation Fund, in cooperation with a coalition of Native-directed organizations, is currently planning and will convene the first Indigenous Anti-Nuclear Summit (IANS). The three-day event, slated for the fall of 1995, will bring together 40 to 50 Native activists who will develop a comprehensive anti-nuclear strategy, establish on-going communication systems, form immediate response networks, and facilitate the exchange of anti-nuclear information. The Seventh Generation Fund is confident that a well-organized and sustained Native-directed Anti-Nuclear campaign would effectively inflict a crippling blow to the nuclear industry.

Here is what you can do:

- Join the Endangered Peoples, Endangered Species Campaign - fill out the enclosed form at the back of this book and send it, with your name, address with a contribution. You will be contacted for local and regional actions
- Take part in the "Unplug America" Campaign - Create local/regional actions, disseminate information, and on October 13, 1995 get friends, organizations, churches and others to UNPLUG! Let's Give Mother Earth A Rest!



DEFENSE OF HOMELANDS



"We believe that given accurate information, Indian people will make intelligent, informed decisions regarding economic development on their lands. We also believe that the future of our children depends on the decisions we make today, as all are sharing one home planet."

— MARINA ORTEGA, CICEP

California Indians for Cultural and Environmental Protection (CICEP) is an organization of California Indian people formed to assist tribes and individuals in struggles involving cultural and environmental protection.

Both private industry and the federal government have attempted to establish various types of hazardous dumps on Indian reservations in California. One example is the 470,000 ton sewage sludge mound created on the Torres-Martinez Cahuilla Indian Reservation about 25 miles southwest of Palm Springs. Members of the Cahuilla nation blockaded the sludge dump last year, drawing public attention to the problem and forcing the Environmental Protection Agency to finally step in to review the situation.

Originally, tribal leaders were told the sludge dump would be a "composting" operation. In response, CICEP is bringing accurate information to Indian people on landfills, toxic and medical waste incineration, nuclear waste storage and a variety of other projects often promoted to tribal councils and the public as "recycling."

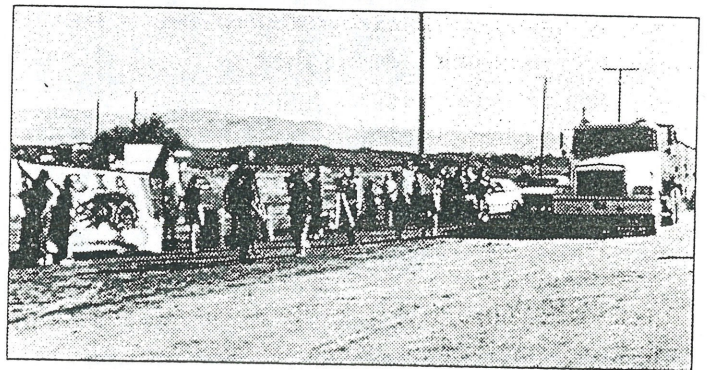


PHOTO BY DICK DILLMAN, GREENPEACE



DEFENSE OF HOMELANDS



“The forests of the Chuska Mountains are home to some of the most valuable “resources” the Diné possess. Here we put “resources” in quotes because, traditionally, we do not view the Grandfather trees (old-growth yellow pines), herb gathering sites, sacred springs, and offering sites which are found in our forests as “resources.” This term has perhaps become too closely linked with a market mentality that attempts to fix price tags on things.”

— LORI GOODMAN, DINÉ CARE

Diné Citizens Against Ruining Our Environment (Diné CARE) is a grassroots Diné environmental organization that led the charge for the Native American Environmental Justice movement. Their strong opposition to a mega-waste dump and toxic waste incinerator in Diné homeland was the impetus for raising Native environmental issues to a national awareness. In fact, it was Diné CARE that inspired the development of the Indigenous Environmental Network, a national organization of over 60 Native grassroots environmental organizations.



PHOTO BY DICK DILLMAN, GREENPEACE

Diné CARE has also confronted the Navajo Nation and the Navajo Forest Products Industry (NFPI) and forced a major reduction in forest cutting in the sacred Chuska Mountains. Additionally, Diné CARE exposed NFPI's years of gross mismanagement and the millions of dollars of tribal subsidy provided to NFPI to continue destruction of Navajo forests.

Now Diné CARE has taken on perhaps the most significant challenge of their organizational history . . . to stop the tribal exemption from the Endangered Species Act. Because of the Spotted Owl controversy in the Northwest, and the Clinton Forest Plan (Option 9), increased forest cutting on Indian lands have been offered to mitigate the reduced cutting in the National Forests. In order to implement this deceptive sham, Indian tribes have been approached by federal agencies to assert their tribal “sovereign right” and exempt themselves from the Endangered Species Act. The US Fish and Wildlife's proposal to exempt the Indian lands from “designation of critical habitat” is because “it looks like a disproportionate economic impact will be felt by these tribes.” Although Diné CARE stands firmly behind tribal sovereignty, they do not think that an exception from the Endangered Species Act, without the necessary tribal Environmental codes, would be in the best interest of Native peoples or threatened peoples.

Diné CARE needs your help — call, write, or fax the Secretary of the Interior and stop the rip-off of Indian Forests and stop the tribal exemption from the Endangered Species Act.



PHOTO BY ZACHARY SINGER, GREENPEACE



PROTECTION OF SACRED SITES



Indigenous peoples maintain a special relationship with the natural environment predicated on an ecologically-centered consciousness and a unique world view. This relationship is rooted within the religious wisdom of Indigenous cultures and is linked to sacred places and the ancient practice of honoring the Earth.

"Since time immemorial, Indian holy men and women have gone into the high places, lakes and isolated sanctuaries to pray, receive guidance from the spirits, and train young people in the ceremonies that constitute the spiritual life of the tribal community."

—Vine Deloria

For thousands of years, Native peoples who have attained a requisite knowledge of Earth-based spirituality, have journeyed to sacred places and reaffirmed the religious ideology and spiritual understanding of their tribal community. At such places, Native spiritual leaders, through ceremony and vision quest, offer thanksgiving and pay homage to the Earth. The spiritual energy of sacred lands not only nourish the spirituality of Native peoples, but also inspire life and rebirth in all of the Earth's natural systems. Sacred lands are sacred to all of life - they are essential for Earth renewal.

In the quest for more natural resources and profit-motivated development, corporate America continues to mine, log, drill and otherwise destroy the last remaining wilderness area of this continent. This endless search for profits has unleashed an insidious assault on Native religious practices and sacred lands.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . "

—First Amendment of the US Constitution

Recent decisions of the United States Supreme Court have blatantly denied Native peoples' First Amendment Protection under the United States Constitution. The Court has ruled that the First Americans cannot freely exercise their religious practices, and in so doing, has established the "legal" precedents that have since been cited as the right of corporations to destroy sacred lands across Indian Country. As Native peoples, we do not have legal recourse and cannot defend the sacred lands within the American judicature. Today, at least 45 sacred places are under imminent threat of destruction. Help is needed now to change the laws and policies of this nation and stop this immoral crime that is being perpetrated on Native peoples and the Earth! The following are examples of perverted assaults on sacred lands:



MOUNT SHASTA

Mount Shasta, an inactive volcano which is visible for hundreds of miles, is sacred land for the Shasta, Wintu, Modoc, Pitt River, and Karuk peoples, as well as the ecosystem of north-central California. The mountain, understood to be the domain of the Creator, has been continually honored by local Native peoples as a place for vision quests and ceremonies.

In early 1980, developers approached the US Forest Service, the federal agency that now has jurisdiction, to construct a ski resort and condominium on the sacred Mount Shasta. After more than ten years of protracted struggle, in March 1994, Native peoples were successful in securing a designation under the National Historic Preservation Act that set aside 150,000 acres as an historic district. In taking such action, the keepers of the National Register recognized its "significance to Native American culture."

Unfortunately, the designation and Native victory was short-lived. Immediately, a vicious backlash was mounted by local commercial interests and the emerging "Wise Use" movement called "E.N.O.U.G.H." (Enraged Natives Opposing Underhanded Government Hanky-panky). In November, 1994, the backlash forced a major reduction in area set aside - from 150,000 acres to a mere 19,000 acres. Thus, the sacred Mount Shasta is again vulnerable for logging and commercial ski development. Under the new plan, the most sacred area of the mountain, Panther Meadows, would be reduced to an "island" surrounded by ski lifts and runs.

This reduced designation was still not enough for ENOUGH. Just recently, in January 1995, the local Republican Congressman Herger introduced HR 563, a bill to amend the National Historic Preservation Act that would prohibit the listing in the National Register of "any unimproved or unmodified national landscape feature that does not contain artifacts or other physical evidence of human activity." This passage of HR 563 will have national implications by eliminating the only current federal law that offers protection to sacred lands in the United States. **HR 563 Must Be Stopped!**

The US Forest Service and the Secretary of the Interior must be implored to reinstate the original designation of 150,000 acres of sacred Mount Shasta as an historic district.



PROTECTION OF SACRED SITES



"We wish to preserve the sacredness of this place for all people for all time. We call upon you, our neighbors, to join us in preserving this jewel of creation."

— SNOQUALMIE FALLS PRESERVATION PROJECT

The Snoqualmie Falls is a sacred place for the Snoqualmie people and other tribes of the Puget Sound region of Washington state. In ancient legend, *The child of a Star and Indian Woman was born, known as the Moon. At the Sacred Falls, Moon created the First Woman and Man, then climbed into the Sky.*

Snoqualmie Falls continues to be honored by Native peoples in ceremony and ritual. However, in recent years, their use of this sacred place has been restricted by Puget Power Company's hydro-electric facility.

The Snoqualmie Falls Preservation Project, including the Snoqualmie Tribe and the Native American Task Force of the Church Council of Greater Seattle, stand together in strong opposition to Puget Power's diversion of water and continued destruction of the sacred Falls. Of major concern to the Snoqualmie Falls Preservation Project is to stop Puget Power's current efforts to gain a 40 year lease from the Federal Energy Regulatory Commission (FERC) to operate an extended hydro-electric facility at the Falls. Such a facility would cost \$144 million and still only account for less than 1% of Puget Power's total sales. This expansion will further restrict the natural flow of the sacred Falls, and further hinder and frustrate Native spiritual practices.

The Snoqualmie Falls Preservation Project needs your help. The project has launched a major initiative to establish a land trust. Much work is needed to raise money and pressure Puget Power Company to engage in negotiations with Native peoples. The primary objective of the land trust would be to restore the natural flow to the sacred Falls. The Project contends that restoration of the natural flow to a waterfall as spectacular as the sacred Snoqualmie Falls would bring far more benefit to the general public and natural environment than a relatively small electrical power plant.



PROTECTION OF SACRED SITES



"The Sweet Grass Hills contain their own revelation - they are the foundation of our survival. The Sweet Grass Hills are sacred as a source of life, and it is the spirit of life within them that people worship."

— CURLY BEAR WAGNER

Dominating the landscape, the Sweet Grass Hills tower above the high plains of Montana. They are sacred lands and have been honored for centuries by the Cheyenne, Blackfeet, Gros Ventre, Salish, Kootenai, Assinboine, and the Cree in the vision quest and ceremonies. The contemporary Native leader, Mr John Sunchild, states "from the beginning of time, the Sweet Grass Hills have been a source of spiritual sustenance - a sacred site - where we communicate with the spirit world through fasting and praying and vision questing."

Today, the Sweet Grass Hills are threatened by multi-national gold mining companies that want to rip them apart for profit and greed. In 1993, prompted by the strong, united opposition of Indian Tribes and local non-Native communities, the Secretary of the Interior temporarily withdrew the sacred Sweet Grass Hills from mining claims. *In August, 1995 the temporary mining moratorium will expire!* Thus, only a short window of opportunity remains to save these sacred lands from destruction. Although there is an unprecedented alliance of overwhelming opposition (Native peoples, local communities, ranchers, and others) your help is also needed.

The Secretary of the Interior and the US Congress must be told that the Sweet Grass Hills are too valuable in their natural state to be ripped apart for gold. The Bureau of Land Management (BLM) and Congress must do everything possible to prevent this sacred place from being destroyed! That will happen only if we take an active part in making our desires known to these governmental agencies.



PHOTO BY DALE KAKKAK



HOPI FOUNDATION

Hopi villages are the oldest continuously occupied settlements on the North American continent. The Hopi Foundation projects have improved the lives of the 12,000 Hopi living in a dozen northwestern Arizona villages.

Self-reliance and respect for natural resources are essential philosophies of the Hopi people and the Hopi Foundation. In its 10-year history, the Foundation has helped Hopi people participate actively in their communities and chart their own destinies.

One key focus for the Hopi Foundation is helping the Hopi people preserve their culture in the face of change, balancing historic and sacred ways against the pressures of the outside world. The Foundation has implemented several successful projects since its beginning in 1985: sacred objects have been retrieved and returned to their villages; a scholarship fund gave more than 12,000 books for K-12 students on the Hopi and other Indian reservations; and assistance for children and families in crisis has also been provided.

One innovative project is the Solar Electric Enterprise, which has brought electricity to more than 50 Hopi homes without bringing in transmission lines and creating the related environmental problems. A desire for self-reliance, and spiritual and cultural arguments against erecting power lines, sparked the project. Other projects underway as part of a 10-year strategic plan include ongoing efforts to restore religious clan houses in the villages and a focus on traditional agriculture and self-reliance.

The Hopi continue to control their own destiny. The Hopi Foundation is committed to the cultural and ecological continuity of the Hopi people. Restoring ceremonial clan houses in the villages is a centerpiece of their work as 500 year old structures are repaired to meet the ongoing cultural needs of the Hopi people. Your support of the Hopi Foundation brings each of these important projects closer to completion.



WHITE EARTH LAND RECOVERY PROJECT

In 1867, the treaty between the US government and the Mississippi Band of the Anishinabeg (Chippewa) reserved 837,000 acres of land for the tribe. Now the tribe controls only approximately 10% of the entire reservation. Years of unscrupulous and illegal land transactions by the government and land speculators had shrunk the band's holdings to 7,890 acres by 1934.

The Anishinabeg, people of the White Earth Reservation in northern Minnesota want back their land, their reservation. Today 90% of the reservation is held by non-Indians with three-quarters of all tribal members being forced off-reservation, now refugees in their own land.

The White Earth Reservation is good land - lakes, woods, wild rice beds, prairies, sacred sites. The 837,000 acre reservation was intended to provide for future generations - and well it could. Yet illegal land transactions, like tax for forfeiture, minor sales, and outright swindles cost the people their land.

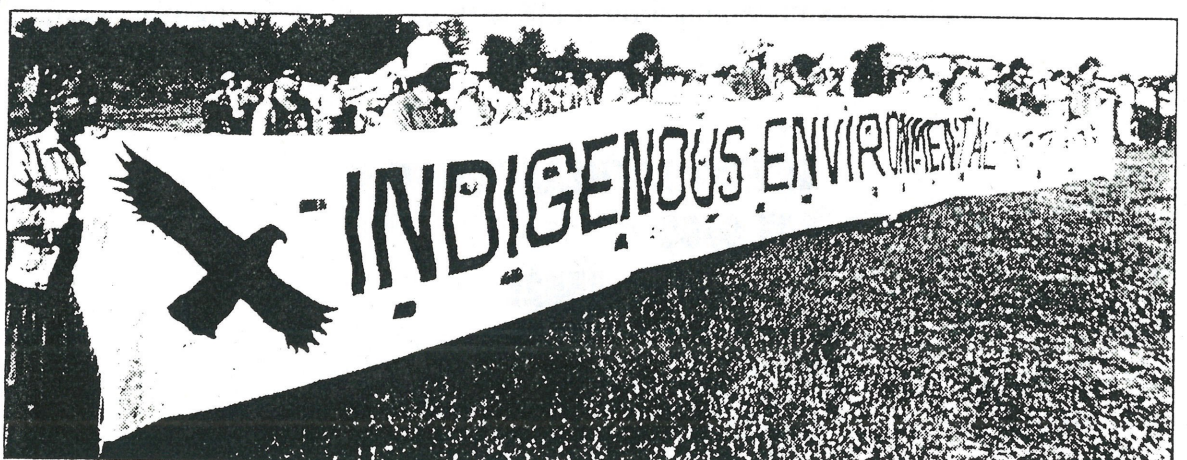
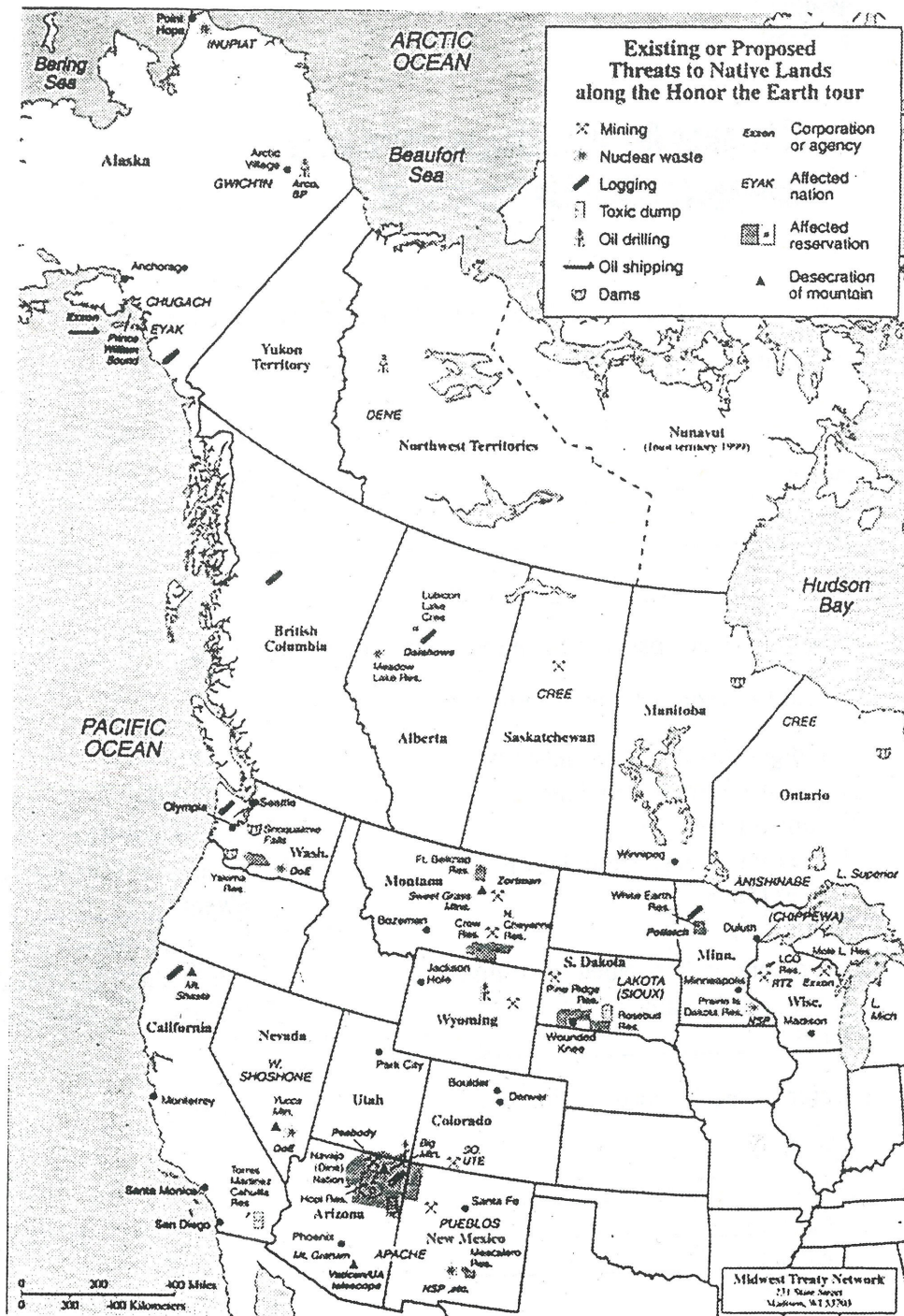
The goal of the WELRP and the White Earth Band is to recover the reservation through negotiations, acquisitions, transfer, Acts of Congress, and donations. One third of the reservation is held by governmental agencies, including federal, state, and city governments, holdings like the Tamarac National Wildlife Refuge, and other public lands; non-Indian landholders will not be displaced.



PHOTO BY JOHN RATZLOFF

The White Earth people also intend to buy back land. So far the WELRP has purchased over 1,000 acres, and twice that much has been purchased by the White Earth Band. This, combined with work to build a ceremonial roundhouse, restore traditional cultural and economic practices like maple syruping and traditional agriculture, and to restore the Ojibwe language to White Earth.

The White Earth Band hope to secure management of the Tamarac National Wildlife Refuge this year, as the northern one-half of the refuge lies within the reservation. You can help by writing to the Secretary of the Interior and Molly Beatty, Director of the US Fish and Wildlife department to support the White Earth people.



YES,

**Sign me up for the Endangered Peoples,
Endangered Species Campaign!**

I am enclosing a tax deductible contribution to the campaign.

\$35.00 \$25.00 \$50.00 \$100.00 other _____

Name _____

Address _____

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Make your check payable to the Seventh Generation Fund.

I would like more information on:

- Indigenous Women's Network
- Seventh Generation Fund
- Lubicon Cree
- Eyak Rainforest Preservation Fund
- Innu Nation
- Mole Lake
- Indigenous Anti-Nuclear Summit
- Yucca Mountain
- Other _____

- CICEP
- Diné CARE
- Mount Shasta
- Snoqualm Falls Preservation Project
- Sweet Grass Hills
- Hopi Foundation
- White Earth Land Recovery Project
- Indigenous Environmental Network

I prefer to receive information by:

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Tear this page and drop it off with your check at the IWN table in the lobby.

Or, you can mail it to:

**SEVENTH GENERATION FUND
BOX 4569
ARCATA, CA 95521**

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ANCHORAGE, AK
EYAK RAIN FOREST, AK
PORTLAND, OR

THE INDIGENOUS WOMEN'S NETWORK

Indigo Girls
Tuesday
May 9, 1995
Northrup Auditorium
Minneapolis, Minnesota

Set List:

Let It Be Me
Fugitive
Least Complicated
Jonas And Ezekial
Power Of Two
Tried To Be True
Virginia Woolf
Reunion
Crazy Game
Jacobs Ladder/This Train
Watershed
Kid Fears
Bartender Blues
The Wood Song
Touch Me Fall
Galileo

Encores:

Joking
Closer To Fine

Indigo Girls
Friday
May 12, 1995
D. E. C. Auditorium
Duluth, Minnesota

Set List:

Three Hits
The Wood Song
Jonas And Ezekial
Mystery
Fugitive
Let It Be Me
Reunion
You And Me Of The 10,000 Wars
Tried To Be True
Power Of Two
Joking
Bartender Blues
Least Complicated
Touch Me Fall
Galileo

Encores:

Virginia Woolf
Kid Fears
Closer To Fine

Indigo Girls

Tuesday and Friday

May 9 and 12, 1995

Northrup Auditorium and D. E. C. Auditorium

Minneapolis and Duluth, Minnesota

The MN Indigo Girls shows were great! We finally got decent seats, for the first time ever, and that made all the difference! (We were actually able to stand up and dance during the show, which nobody does in the back rows...)

Ulali opened in Minneapolis. They were three Native American women who did several traditional songs. They were good. They were followed by Winona LaDuke, who talked about environmental issues that are affecting Native (and all!) peoples. Next came a 10 minute slide show, again emphasizing the importance of "protecting endangered peoples and endangered species."

At last the Girls came out to do their set. Amy was dressed in the leathery, fringy shirt thing that had to be incredibly warm. (She lost it for the Duluth show.) Anyway, somebody commented on it and she replied, "I've been dressing this way since second grade!"

The set was awesome. Their cover of "Bartender Blues" was cool, and had Jerry Marotta playing steel guitar and singing.

The Duluth show was fun, too! The D.E.C.C. Auditorium was considerably smaller than Northrup, which was nice. Amy traded in the leather thing for jeans, T-shirt and a red jacket thing. Emily wore jeans, flannel shirt and work boots.

The set was great, as well. The Amy story for this show was her introduction of "Joking." She said, "We were doing some recording in L.A. when I wrote this song. I was sitting in a bar writing it, and it's about.....well, I can't remember what it's about."

"Real life?" supplies Emily.

"Yeah.....real life," says Amy.

The girls also did a scorching version of "Touch Me Fall," which at one point consisted only of Amy screaming, "I WILL NOT BE COMPLACENT! I WILL NOT BE SEXIST! I WILL NOT BE RACIST! I WILL NOT BE HOMOPHOBIC!" over and over again.

Also, the shirts and stuff for the tour are very cool. There's a black shirt with Native pictures on it, with the dates on the back, and a white one with a surreal-looking person on the front, also with the tour stops on back. They were selling cool I.G. canvas hats, too.

Kristin Peterson

St. Paul, Minnesota

From The Minneapolis Star Tribune, May 12, 1995:

Indigo Girls rock Indian reservation

Tour raising money for communities

By Neal Justin
Staff Writer

White Earth Indian Reservation
This is no place for rock stars.

Rock stars don't do gigs in cramped basketball gyms with battered scoreboards, vanilla walls and an audience of 150 grade-school kids who are more excited about gulping down free ice-cream bars than some ol' concert.

Not that Indigo Girls weren't treated like long, lost friends minutes after the band's bus rolled into the gravel parking lot Thursday morning at the Circle of Life School, about a five-hour drive northwest of the Twin Cities.

American Indian youngsters, their faces smeared with chocolate ice cream, requested

autographs, and some even low-hugged the duo, Amy Ray and Emily Saliers.

They just didn't know the tunes such as "Closer to Fine" and "Hammer and a Nail," folk-pop songs that draw thousands of young, manic fans across the country, including Minneapolis, where the band played Tuesday to a sell-out crowd at Northrop Auditorium.

But this is the White Earth Indian Reservation in northern Minnesota, where alternative rockers don't carry much weight.

"Nobody realizes who they just got to see," said teacher Terri Anderson, 26, who rocked out to Indigo Girls when she was in college.

The difference could be seen in the reaction of

two young people who volunteered to play tambourine on stage, right below a basketball hoop, during the finale, "Closer to Fine."

Claudine Enger, a 19-year-old University of North Dakota student, clasped her right hand against her chest after she somehow found her way back to her seat.

"That was amazing," said Enger, one of about 40 nonreservation people who "sneaked" into the free six-song show. "They are my absolute heroes."

The other temporary band member, 9-year-old Angela Boswell, merely shrugged her shoulders.

"I don't know," she said. "I liked 'em."

The band wasn't here to make new fans. The group has just kicked off a one-month tour to raise money for

projects spearheaded by American Indian communities. Along the way, the band will play at reservations to see firsthand the land and culture these people are fighting for. This was the first of at least five communities the band plans to visit.

This kind of commitment means not only playing to smaller audiences but also getting up at the ungodly hour of 8 a.m., almost unheard of in the world of rock 'n' roll.

"That's the most heroic thing I've done in a long time," said a sleepy Saliers, stretching her legs outside the school on the warmest day of the year.

She was up late in her hotel room, watching MTV.

"That is Jill Sobule that sings that song, 'I Kissed a Girl.' I saw the video last night," she said to a band member over a paper plate

boxer dog to the Circle of Life audience.

"I'm more of a documenter than a photographer," said Ray, snapping a shot of the outside of the school.

This was, after all, an educational field trip for the Atlanta duo, who had never been to a reservation before. "It just makes the experience all the more real," Saliers said.

The band wasn't the only one to come away with an education. LaDuke, who will travel with the band for the entire tour, tucked away a few lessons of her own.

"I learned that ice cream is really important," she said, looking at the way the kids scrambled for the Ben & Jerry's ice cream bars seconds after the show was over.

Then she looked up in the rafters, where four tapestries were hanging, the only color in the otherwise bland gym. "I hope I get my rugs back."

overflowing with ham, bread, fruit salad, wild rice and stuffing. "It was cute. And Fabio is in it!"

Sitting next to her was an even drowsier road manager, Geoff Trump, who woke up at 4:30 a.m. and couldn't go back to sleep.

"I had a terrible dream, a road anxiety dream, a crossing-the-Canadian-border type of anxiety," he said dryly.

The band spent the morning touring the reservation with longtime friend Winona LaDuke, chairwoman of the Indigenous Women's Network, which is sponsoring the tour. LaDuke showed them an eagle's nest, a beaver dam and an organic raspberry field near her home on the reservation. Later she took them to a horse ranch where Saliers nervously, but gamely, went riding for only the third time in her life.

Everywhere the women went, they carried Nikons and video cameras, shooting everything from a baby