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Two Native Americans Offer Healing Solace

By Leslie McMillan and Marie Sheahan Brown

Our visit to the Shinnecock Indian Nation reservation near the eastern end of Long Island unexpectedly confirmed what we had read in a brochure at the Smithsonian's National Museum

of the American Indian.

Entitled IndiVisible: African-Native American Lives in the Americas, the words and photos memorably illustrate how the tragic common bonds of displacement and oppression have often become empathetic family bonds among Africans and Indians in America.

Honest understanding can bring healing

from unimagined sources.

Like other Native Americans, your Small Business Exchange Northeast editors, twin sisters, can share sad stories of loss, indignity, and betrayal experienced by our Chinook Indian ancestors.

For example, our many-greats-grandfather, Chinook Chief Comcomly, welcomed explorers such as Gray and Vancouver, Lewis and Clark, and the Astor Expedition when they reached his territory along the Pacific coast at the mouth of the Columbia River. Within a few decades, ninety percent of the Chinooks had perished from strange diseases introduced by the newcomers.

After Chief Comcomly died, his traditionally flattened skull was stolen from his grave in 1835 and shipped to the Royal Naval Hospital Haslar Museum in England. Damaged by bombing in World War II, it was returned to America in 1953 and eventually to his Columbia River homeland among five generations of his descendants.

A Smithsonian research report, The Chinook Sign of Freedom: A Study of the Skull of the Famous Chief Comcomly (1960), recounts the events and evidence that accumulated during this troubling journey of more than a century.

Even today, the Chinook Indian Nation is struggling with indignity. Like the Shinnecocks, our people have been trying for decades to win federal recognition as Native Americans-not, as some might think, so we can sell all of the vices at lower prices on new tribal lands, but for the sake of simple truth, justice, and sovereignty.



The Shinnecock Nation finally gained federal recognition in 2010, one of 567 such tribes. We are not yet there—despite over two hundred years of peaceable history and the existence not only of our people but also of Chinook salmon; Chinook

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