



# A Talking Leaf

The Newsletter of Queer Oyate - the Two-Spirit Native American Coalition of POCAAN

Seattle, WA 98112 1.206.522.2421

SPRING 1998 VOLUME 3 ISSUE 1

## Tokska Mitakuye Oyasin! *Another time, all my relations!*

Hau Kola!

This is the very last issue of Queer Oyate's *A Talking Leaf* newsletter which began as a single page of meeting notes from our initial coalition activities in early 1995. Queer Oyate started out as the "Two-Spirits of Seattle" group that was directed by Wesley Thomas (*Dinh*) when he was working under the US Conference of Mayors funded Gay/Bi Project at POCAAN. When I was hired on at POCAAN, it was decided that there would be a new coalition name and members voted overwhelmingly for Queer Oyate out of the three choices (one of which was "Pre-Columbian Fags and Dykes of Seattle Coalitions!"

The meeting notes developed into a newsletter with Helen Night Raven's excellent desktop publishing skills. She's been the only Editor of Queer Oyate's *A Talking Leaf*, providing operation support from data base compilation, mailings, phone calls, editing submissions and rewriting all of my articles (Hey - I never said I was a writer!) In short, there would never have been a newsletter without Helen. Thank you.

I also want to thank all of our contributors who wrote articles for the newsletter, especially our Two Spirit Native Brothers and Sisters who wrote personal coming out stories. These stories changed the lives of at least a few people in Seattle, and hopefully more across Turtle Island.

Lastly, I want to thank the leadership of *A Talking Leaf* who said two things about Queer Oyate's newsletter and mailed in little notes to us: "We really need something like this" and "Thank you for being there for Two-Spirited Native Americans!"

I believe the Two-Spirit community needs a newsletter like *A Talking Leaf*, but on a national level. I know that Helen and I are tired and simply cannot take on this responsibility alone anymore. We worked really hard and had a lot of fun. Thank you Two-Spirit Native American Brothers and Sisters!

*Greg Crazy Thunder Redfox, Queer Oyate Project Director*

## Slim Buttes Community Drive Update

There will be a Slim Buttes Community Drive organizational and volunteer meeting scheduled for Friday March 27th 7-9pm and Saturday March 28th 1-3pm. Both meetings will update interested people who want to help with this worthwhile project. The project currently needs volunteers to help with gathering items, packaging and shipping, running errands, making phone calls and collecting monetary donations for sending small shipments. Come and take part in helping to organize future drives for the Slim Buttes community who appreciated all of the donations that were gathered early this winter. Donations of clothing are no longer needed at this time.

The meetings will be held at The Haida House, 7447 159th Pl NE, Redmond, WA 98052. Please RSVP Ralph and Heidi Bennet (425) [REDACTED] to attend this important meeting.

*See page 3 for a letter from the Slim Buttes Community...*

## HIV Epidemic in Vancouver, BC Injection Drug Users

*Reprinted with permission from the AIDS Prevention Project*

*Contributed by Bob Wood MD*

In May 1997, Dr. Bob Wood and Russell Campbell of the SKCDPH AIDS Prevention Project and Dr. Jim McGough of the SKCDPH Epidemiology Program made a 2-day site visit to Vancouver, British Columbia to meet with public health officials from the BC Center for Disease Control and the BC Center for Excellence in HIV/AIDS and to tour Vancouver's lower eastside.

The visit was in response to what is now clearly a sharp increase over the past several years in HIV transmission among drug injectors in this Vancouver neighborhood. The proximity of Vancouver and the severity of the HIV outbreak despite a large needle exchange program are of particular concern to Seattle-King County, where HIV prevalence is about 2-3% and incidence among drug injectors is currently relatively low.

The following is taken from the final site visit report prepared by Dr. Bob Wood, Director, HIV/AIDS Programs, SKCDPH. The full report can be obtained from the AIDS Prevention Project at 296-4649 or by internet at <http://www.metrokc.gov/health/apu>.

### Site Visit Summary

- There is a major HIV epidemic among injection drug users (IDUs) in the downtown east side section of Vancouver BC. Vancouver's epidemic threatens the Seattle-King County due to migration and movement of IDUs up and down the west coast.

- Over 23% of Vancouver IDUs are HIV infected. This percentage of infected IDUs who are

*- continued on page 5.*



## A Talking Leaf

is published quarterly by  
**Queer Oyate**  
 the Two-Spirit Native American  
 Coalition of POCAAN

We welcome comments and submissions,  
 especially via mail or in Mac Word on a  
 floppy disk. All submissions will become the  
 property of Queer Oyate and will be edited  
 for content, grammar and readability.

### MISSION STATEMENT

*Queer Oyate is a support group for  
 gay/lesbian/bisexual/transgender  
 Native Americans that provides community  
 building, leadership skill building, and health  
 education and awareness around HIV/AIDS  
 through resources, referrals,  
 social and spiritual activities*

*Queer Oyate's mission is to establish a positive  
 Native identity and a positive sexual identity by  
 acknowledging Native spirituality as a focus for  
 healing the physical, emotional and mental  
 needs of our two-spirit community throughout  
 Turtle Island.*

### QUEER OYATE COUNCIL

Facilitator/Project Director  
 Greg Redfox  
*A Talking Leaf* Editor  
 Helen Night Raven  
 Financial Accountant  
 Neal Graves

Organizations and individuals may request free or more  
 copies of *A Talking Leaf* for distribution.

COMING

OUT

Dear Native Stories

Hello all!!

It's an honor to be able to share my story with you. I have learned so much about myself since deciding to "come out". I had the pleasure to meet and work with Greg Redfox at POCAAN about two and a half years ago. That experience was incredible!! This is the first time since then that I have taken the time to write a story for Queer Oyate. I'm happy that I'm finally doing it!

My journey began when I was working for Campaña in California canvassing door to door for social change. It was in San Jose, CA, in the summer of 1987. At one point, they flew me in our LA office for a month. It was the most awesome experience in my life up to that point! Everyone in the office knew I was bisexual, and for the first time in my life I was out and free; no one asking, or fear of being found out. It was like a dream for me. Needless to say when I came home, I then realized how small and oppressive a closer culturally I feel. I knew that it was going to be really happy there was no way I could continue to lie to myself and my family (most, if not all of my friends, already knew).

While I was in LA, I met a very beautiful and sweet man (or so I thought at the time). He flew up to be with me for Valentine's Day. I needed a whole lie to my Mother to get her car for the weekend so I could pick him up and be with him. I was terrified that my family would find out. Unfortunately the car broke down and I had to call my Brother who was a tow truck driver. My worst fear came true. I was BUSTED NEEDLESS to say, ended up having to tell my story (the truth) to my Mom and family.

The main reason I did not want Darrill to meet my family was because when he would tell me at home, he'd put on a very effeminate voice. Despite my protests he still continued to do so. I knew my Mother would put it all together, and she did. She asked me who this very effeminate man was who kept calling me from LA. She also asked why no other friends of mine, except him, ever called. I broke down in tears and said I was afraid of telling her the truth because I didn't want to upset and disappoint her. She said that no matter what I said I would always be her Son. I

told her as best I could through all of my uncontrollable sobs and pain.

Surprisingly, my Mother was very supportive. So much so that I didn't trust her. That night we had a family meeting and I told my entire family. I could not get over how smoothly it went. Questions where asked: all of the usual ones you could imagine. "How long did you know?" "How do you know it's not a phase?" "Why didn't you say something sooner?" Then the opinions began. "You haven't found the right girl yet." "How about so and so? She really likes you!" And so on and so on...

The next morning my Mother stormed in to my room and began hitting me and screaming "I didn't raise a fag, or a sissy. I raised a man! How could you do this to me?" While she said this she was also yelling very nasty word for Queer people you could possibly imagine. I was horrified and hurt. I said some things to her that I was ashamed of, grabbed my things, and did not return for two days.

I stayed at home for one more day after that and tried desperately to get my family to understand and accept me. It was, however, an enormous cost to my emotional and mental health, and to my relationship with my Mother. Looking back I realize that I almost had a nervous breakdown and maybe I did. It was one of the hardest times in my life and things became very ugly with my Mom. She kept blaming herself for being a single mom, and not putting me in Little League, Scouts, etc. I finally got to the point that I was hating her.

The day that I almost hit her back for slapping me, I knew I had to leave completely. Even if I lost my Mother, it was better than losing her. I told myself that if I wanted to live a life of integrity and truth, then, no matter how hard it was, I had to be me. Regardless of whether my whole family could accept me or not. And if not, I would create my own family. It was time for me to take control of my life and be proud.

I moved to Boise, ID and began what would be years of therapy to be able to say to myself. "You

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**COMING OUT** - *continued from page 2*  
are an awesome, beautiful man?" I missed my family terribly and couldn't deal with the isolation. But friends, faith, and the desire to live an open truthful life gave me the strength to go on. My relationship with my family was strained for many years. But I felt that with time maybe they would come around.

During this period, I met a man who touched my soul like no one ever has. It was magical and incredible. Unfortunately, he lived in NJ. I met him at a canvassers convention in WI; he was a director for NJ Citizens Action. Because of my insecurity and the physical distance, we did not really connect for over two years. By that time, I was so mad about him I couldn't stand it.

Then my chance came. My supervisor needed me to go to NJ for a month to train and help run the office in Belmar. Earlier, Robert came to Boise for a month but he seemed distant, and I couldn't talk around him. After he left, we began to write and call each other. He told me he liked me very much but was scared and nervous and had some things going on he couldn't talk about. I went to spend another weekend with him and that's when he told me he had AIDS and was dying. I was absolutely devastated. Why, when I finally met the man who did things to me I couldn't understand, does he have to be dying? It seemed like a nightmare. For the first time we made love, and to this day, it is still the most incredible experience I have ever had with another human being.

I decided to move to NJ to be with him. I made a trip down to CA to try to explain to my family the depth of love and connection that I was feeling. My family could not understand, so I went back home and started to prepare for moving. While on a trip to Tacoma to train and help run their office, I got the news that Robert had died. It was two months before I was to move out there. To this day I have never experienced anything so soul wrenching and devastating. I cried for three days and was unable to stop.

I decided to go home to my Mom for two days before going to the memorial. My family had never seen me so out of it and silent. My Mom was dealing with lots of her own stuff and I realized that I did not want to be around her at all. We had a confrontation and that day was the day the healing began.

For the first time since I could remember, we listened to each other, cried, held each other and began to tell our stories. I will never forget that day. She finally said that it was not that I was in love with another man, but that she was terrified

that she would one day get a call that I too had AIDS. The thought of losing me was frightening to her beyond imagination. She said she had only wished that in her life time, she could have made a connection like that. She could tell how much he meant to me and we talked about how she dealt with the death of her first husband. She said things I had never heard her say before. The longer we talked the more we cried and healed and the more we began to repair the bridge we both thought had been burned long ago.

My Mother told me that she was so proud of me and my strength, and that she was sorry to have not stood by me, unconcerned about what people would say. No matter what, I was her Son and she would always be proud of me. The Spirit works in such unexpected ways. Because of the death of my lover, Robert, my family had been returned to me and the healing had started. Robert died in 1992, and it took until 1997, for the healing to happen and for me to accept that he and many others are gone.

The circle continues, and I am a part of it. We all are! Life as well as death is to be honored. If we all listen to our hearts and not our heads the Spirit will lead us where we need to go. We must have faith and connection to the truth that a life of lies and fears is not our destiny. We make our own realities. Yes, we may lose some folks along the way, but look at what we can gain.

Studies have shown that there is a direct connection to coming out and healthy self-esteem. It makes complete sense. I gave my family the chance to see who I really was, and it was up to them to decide what they wanted to do. But we all have expanded our minds and the limits of love as a result of it. They have been exposed to Queer people and when they encounter folks like me they are not so uncomfortable.

This has had a much larger impact. One of my brothers is a Deputy Sheriff, so when he deals with Queer folk I would like to think his compassion and understanding is deeper than if I was not his brother and part of his life. If you are struggling with coming out, be sure to gather a support system around you. Be ready for your family to embrace you or disown you. And love yourself no matter what. The Creator made us to be brilliant and full of love and life. Ask for guidance and strength to follow the truth; you will receive it. We must share that light with others and not drown it in a bottle, smother it with other drugs, or kill it with a bullet. Let the world see you in all your glory. Do not be afraid! You are loved and NOT alone!

Mitsukye Oyasin, *John L. LeBand*



## Wowapi - Letters

*The following letter was received from the Slim Buttes Community in response to our donation this winter:*

Hau Kola (Hello Friend).

It is with a good heart that I extend to each of you a warm handshake of gratitude and appreciation. My friend Heidi through telephone conversations has shared with me the strong spirit of giving she has felt from your communities. With my own eyes I have seen the result of that spirit, pilamaya (thank you).

I pray that you can feel through my heart how overwhelming this has been for us. You know sometimes a person can be so embedded in a struggle that they forget there are good people from all races in this country. I tell my friends in Slim Buttes we all have many friends, we just haven't met them face to face yet.

I realize I do not have to give mushy thank yous for something you all did from your hearts, but for me it was a time of hard work with family, you gave me that time, thank you. It was also a time of good and healing emotions. There were times when sweet tears fell, I thank you for that as well.

You have all become a part of an on-going multi-cultural effort that has seen its most successful year on this its fourth year. It is my hope that you will all continue to support Slim Buttes Community and Jon Young's Wilderness Awareness School. It was through WAS that we were able to bring Christmas to Slim Buttes in the first place.

Make no mistake however, my people are not penniless beggars, we do what is necessary and will get by. We are not a defeated people. Myself, I am not a rich man and have my share of struggles, but I am still young and have my health. I also am fortunate enough to have people like you who care. Together we enhance the Christmas that comes regardless of circumstances. That's what it's all about, right guys?

As soon as the truck bearing your contributions arrived, my family, with the exception of the two



# Will Roscoe

author of the award-winning

*The Zuni Man-Woman*

reads from his new book

## *Changing Ones*

Third and Fourth  
Genders in  
Native North America

"Unlike their non-Indian counterparts, two-spirit/gay native people are not haunted by lack of a past or a sense of social contribution. By connecting to the heritage of multiple genders, lesbian and gay natives in North America are forging a unique vision of what it means to be gay.... In the words of (lesbian native writer) Beth Brant.

There is a generosity...in the works of Native writers...I find this kind of generosity so Indian in its simplicity and affirmation. Beginning a new tradition while following the edicts of older traditions. For what we do, we do for generations to come. We write not only for ourselves but also for our communities, for our People, for the young ones who are looking for the gay and lesbian path, for our Elders who were shamed or mythologized, for the wingeds and four-leggeds and the animals who swim, for the warriors and resisters who kept the faith."

—Will Roscoe from *Changing Ones*

Thursday, March 26th  
7:00 p.m. at

**BAILEY/COY BOOKS**



the Two-Spirit Native American  
Coalition of POCAN  
206 [REDACTED] 241

Seattle, WA 98102  
206. [REDACTED]



*A percentage of all book sales will go to Queer Oyate.*

**EPIDEMIC - continued from page 1**

infected has risen from 3-4% prior to 1993. Nearly 20% of the uninfected became infected each year, and there are about two new infections identified each week. BC epidemiologists expect 40-70% of IDUs to be HIV infected within the next few years. These data are based upon the Vancouver Injection Drug User Study (VIDUS) which includes over a thousand subjects (approximately 6.5% of the estimated 15,000 IDUs in Vancouver).

- The primary reasons for the epidemic include substantial increases in cocaine use since the early 1990s, together with the high concentration of isolated poor, young, and uneducated people, and the introduction of HIV into this high risk setting. Another important factor is a lack of sufficient drug treatment availability for IDUs in Vancouver. King County has the same problem, having only enough treatment slots for one-fifth of the County's IDUs and carrying a long waiting list.

- The situation would be much worse without Vancouver's functioning needle exchange. The Vancouver needle exchange program operates 24 hours a day; nurses provide outreach and educational campaigns, and laws have been changed permitting IDUs to obtain syringes in pharmacies. There are, however, important differences in the method of operation between Vancouver's and Seattle's needle exchanges. For example, Vancouver limits the number of needles exchanged per visit. These differences may have important implications for the epidemic. Vancouver is moving to strengthen their needle exchange as part of their response to the epidemic.

- The estimated numbers of IDUs in Vancouver and King County are similar, as are reported frequencies of needle sharing and very high rates of Hepatitis C infection, a marker for needle sharing.

- Downtown Eastside Vancouver, the site of the epidemic, is Canada's poorest postal code. The 15 block area is increasingly restricted by gentrifying neighborhoods. It is reported to contain about 12,000 persons, 5,000 of who are estimated to be IDUs. Perhaps 3,000 of the IDUs are fairly stable residents and the rest are transient - with migration to other areas of Canada and up and down the west coast of North America. Many of the migrants are Native American or Latino. Many live on the streets or in single room occupancy (SRO) hotels. These hotels apparently function as "shooting galleries," since they are typically centers of drug sales, injection, and needle-sharing. This area within Vancouver has the appearance of new York City's 1990 "lower

Eastside" where visibly ill persons could be seen shooting up drugs in public.

### Potential Impact on the Seattle and King County Area

- At \$140,000 direct medical costs per person and two new cases of HIV infection a week, the current rate in Vancouver, King county would pay \$14,560,000 in new AIDS costs a year if an outbreak of HIV among IDUs would occur. Even if the federal government and Washington State pay part of the bill, much of the cost would be borne locally.
- As the IDU community reaches a critical level of HIV positivity, the number of HIV cases in the heterosexual community and in children will begin to rise as rapidly as they have on the east coast of the US. The working addicts currently in the general population will spread the epidemic to families and neighborhoods. This will greatly increase the cost to Seattle and King County and put at risk a much larger percentage of local residents.
- Explore and strengthen connections between our two cities' programs to assure that IDUs know about services and research opportunities; help our two cities' programs with follow-up, and coordinate instrument designs so that comparisons between our cities can be accomplished.
- Explore possible public health jurisdiction collaborations along the I-5 corridor, including the State Department of Health, Everett's needle exchange, and reported clusters of HIV infection in IDUs in Mt. Vernon and Bellingham.

### Action Plan for Seattle-King County

- Identify resources to better monitor HIV among IDUs. This outbreak emphasizes the need for continued and improved local surveillance of IDUs, especially younger IDUs, Latinos, and Native Americans, as identified in the Vancouver data. This should include focus groups to study IDUs' attitudes, beliefs and barriers to harm reduction. We are especially concerned, as the resources for our current study of these populations are coming to an end shortly.
- Increase access to drug treatment, which is still inadequate locally, especially for persons without insurance coverage. This should include: easy access to additional methadone maintenance slots, treatment for cocaine addiction, and for treatment of mental illness. It is more cost effective to pay for drug treatment now than to pay for vastly more expensive AIDS care later.
- Development of media campaigns/materials targeting our local IDUs including information about the epidemic occurring in Vancouver has been complete. Pilot messages and campaigns need to be tested.
- Further decentralize needle exchange services to avoid becoming magnets for concentrated, high-risk populations.
- Continue to decentralize human services to high risk populations including housing for our

region's poorest persons and resources for homeless persons. Compared to other regions in the country, King County has a long tradition of intermingling of wealthy and poor, preventing neighborhood deterioration such as occurred in Vancouver. This strategy of integrating poorer populations within mixed-income neighborhoods in small, manageable numbers has helped protect us from a Vancouver-like rapid increase in infection and helped preserve the entire area's business and social growth.

• Improve King County outreach to Latinos, Native Americans, and youth.

• Explore and strengthen connections between our two cities' programs to assure that IDUs know about services and research opportunities; help our two cities' programs with follow-up, and coordinate instrument designs so that comparisons between our cities can be accomplished.

• Explore possible public health jurisdiction collaborations along the I-5 corridor, including the State Department of Health, Everett's needle exchange, and reported clusters of HIV infection in IDUs in Mt. Vernon and Bellingham.

## PEACEWALKER Medicine Society

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The PeaceWalker Medicine Society has a revised schedule of open sweat lodges for men and women. In addition, there are now separate women's and men's prayer, song and pipe circles held at the same time as the sweats. A donation of \$4 and food for the potluck feast are requested for your participation. Please call for more information.

The schedule of open circles and sweats is as follows:

4/18:	Women's Sweat, Men's Circle
5/16:	Men's Sweat, Women's Circle
7/18:	Women's Sweat, Men's Circle
8/15:	Men's Sweat, Women's Circle
10/17:	Women's Sweat, Men's Circle
11/21:	Men's Sweat, Women's Circle

## Native Cooking

with Rashleigh Kennedy (Oglala Lakota)

### Buffalo or Beef Jerky

Take a slab of Round Steak for London Broil, or similar cut of meat, that amounts to twice the amount of jerky you want in the end (*yes, it shrinks that much!*) and slice a quarter inch thick.

Marinate in a sauce of either teriyaki or barbecue sauce with a dash of liquid smoke. You could also leave it plain or get creative with Worcestershire sauce, garlic, seasoning salt, and brown sugar in the sauce.

After it is well coated, lay the strips of meat on your oven rack or in a dehydrator. Set the oven to the lowest setting (150°F) leaving the door cracked open at all times (*unless you can really regulate the temperature!*). Remember, you are trying to dry the meat, not cook it, so really watch that the temperature does not get too hot.

Sprinkle a little salt and pepper on the strips of meat and be prepared to be a temperature guard for the next 6-8 hours when they will be nice, dried and chewy. Enjoy!

### Fry Bread

3 cups unbleached flour  
2 teaspoons baking powder  
1 teaspoon salt  
1-1/2 cups warm water or milk  
oil or shortening for deep frying

Combine all ingredients except the oil and knead until smooth. Cover and let sit for about 30 minutes.

Either pat or roll out enough dough to fit in the palm of your hand in a circle about 1/8 inch thick and deep-fry in hot oil or shortening. Usually Fry Bread is a little larger than the size of your hand. Makes 10-12 pieces.

Can be served with honey, jam or powdered sugar, or as an Indian taco with chili, shredded lettuce, cheese, sour cream and salsa.

### Wojape (pronounced Wahjapay)- Berry Soup

Fill a pot with berries (any kind or combination) 3/4 full. Make sure the berries are well chopped if need be. Fill the pot with water just under the level of the berries and sweeten with sugar to taste. Slowly bring the mixture to a boil stirring occasionally.

When the mixture appears relatively even in texture, mix 1 teaspoon of cornstarch, for every 2 cups of berries used, with water until liquid, and then slowly stir into the berries.

Let cool and voila! You have Wojape. Serve over fry bread or by itself.

*Note: Traditionally, chokecherries were used; however, if you have ever tasted them, I think, in this case, that going against tradition is a good thing!*

### LETTERS - continued from page 3

little ones, sprung into action. After the unloading, my wife Lena single-handedly began the tedious task of evening out what was to be distributed. This was done out of fairness and the desire not to disappoint any children or families.

Rest assured any major gifts intended for specific individuals were delivered. For example, Garrott got his bike and so forth. Certain families were given special consideration. For example, one family had just previously lost their grandmother and in the custom of our people, had given and spent nearly everything they had to provide a feast and giveaway ceremony for the people at her funeral. Another family in the middle of hard times was very appreciative of the blankets among other things given to them. We have since learned that those items in particular were very useful to them.

One mistake we made that we didn't know we were going to make was on the day we made deliveries of primarily toys - most of the children were still in school. The school where I work had already let out for the holidays so I assumed that the other schools had let out as well.

I vividly recall one stop where one little girl of about eight years old was home with her older sister and father. This little sacred one was deaf and could not speak. As the gifts piled up around her, her eyes brightened up enough to light up the sky. It seemed as though her little body could not hold all the happiness she was feeling. She held her dolly tightly and jumped up and down quickly as little ones do when they are excited. She made little noises and I wondered how they might translate if she could speak. In my heart I said thank you to all of you.

I then looked at her father, his eyes and face were filled with so much love and happiness to see his daughter that way. For me it was too much of a good thing to take; if I was alone, I'm sure I would have cried like a Pawnee being chased by a Lakota. After warm handshakes and hugs, we continued on our way. Lena and I talked about how we felt we were the wrong ones to be feeling the gratitude and seeing the happiness. It was then that I prayed that you could all see through our eyes and feel through our hearts.

I wish I had time to share more with you, but being that that is not the case, allow me to close

this way. Please feel free to keep in touch with me via letter or telephone - smoke signals are optional providing we both have clear skies on the same day. Heidi will also be able to pass messages on to me or provide information regarding Slim Buttes or WAS. My brother, Jon Young, entrusted her with the task of the Slim Buttes Christmas Drive this year. Now that I've seen her do her thing, I am very comfortable with her abilities. Heidi has my full trust and respect.

I again encourage you to continue to support Slim Buttes and WAS. Finally, if you ever visit the Oglala Lakota Nation, you have an open invitation to my home. I would love the chance to meet you and share what I can about the Lakota Oyate (People).

Ake Lila Pilamayapelo!  
(Again, Thank you all very much!)

Will Peters  
PO Box 1823  
Pine Ridge, SD 57770



# TREATMENT MIXER

## March 17, 1998

## TUESDAY

6:00-8:00 p.m.

**\$15 for participants**

POCAAN is hosting an HIV/AIDS Treatment Mixer for HIV positive Native American men and women and their caregivers. This is an informal group discussion, in a safe environment, about treatment concerns. George Sharpe, RN,MSN, of the University of Washington will be on hand to answer treatment questions.

Refreshments will be served.

**PHONE (206) [REDACTED]**  
**Sylvia Boston - Ext. 240**

Limited to first 15 registrants

*Sponsored by the Treatment Advocacy Program  
at POCAAN and Bristol Myers Squibb*



## Queer Oyate Craft Circle

Plains Traditional Arts & Crafts: Beadwork, Leatherwork, Jewelry, Drum making, Painting  
All Skill Levels Welcome - Novice to Advanced  
- Learn and Share Skills

Basic Tools and Supplies Available for use at each session. Refreshments provided.  
March 11 & 18, April 8 & 15, May 13 & 20

6:30-9:30PM  
at the POCAAN Conference Room,  
[REDACTED] Seattle, (206) [REDACTED] 241

Sponsored by Queer Oyate, POCAAN and Broadway Cares



Seattle, WA 98112

Address Correction Requested

## Queer Oyate Craft Circle Drum Making Workshop

Sunday, April 26, 10AM-6PM

The Craft Circle announces this one day only event for members of Queer Oyate, The Two-Spirit Coalition of POCAAN.

This is a VERY LIMITED CLASS in which 10 people will learn how to work with rawhide and a 13" diameter yellow cedar drum hoop. With instructions by Queer Oyate Craft Circle qualified Native teachers, stretch out a hand drum for ceremonial use.

Queer Oyate will provide the use of the craft tools and materials needed to make a drum.

You provide the hands and heart during this full day of craft work.

Please wear old clothes and bring rubber gloves and a work apron or small tarp to use during the process of making the drum.

This activity involves using water to soak the hide before stretching and assembly. The class will be held outdoors at [REDACTED] Seattle (Lake City).

Also, please bring food to share for the potluck lunch.

Class space is limited - register by April 1st.