In February 1976, western state representatives called to order the first Interstate Congress for Equal Rights and Responsibilities (ICERR) in Salt Lake City, UT to address fears over expanding international and national power of Indigenous activism. The ICERR warned U.S. settler citizenry, "if something isn't done there will be a Wounded Knee in every Western state." The platform the ICERR established was rhetoric of counter-sovereignty and counter-insurgency masked in the prose of civil rights and equal protection under U.S. law. The foundational myths of settler colonialism through the rhetoric of civil rights disciplined Indigenous sovereignty discourse to reflect the nationalist platforms of U.S. sovereignty and hegemony. The status of Indigenous nations as "domestic-dependent sovereigns" cuts across eras to contemporary articulations of Indigenous sovereignty in the twenty first century. This paper engages the contradictions of Indigenous sovereignty rhetoric within the context of settler colonial articulations of U.S. sovereignty discourse and civil rights during the late 1970s and early 1980s. In particular, I draw on archival sources that reference Indigenous internationalism in solidarity with Third World liberation and decolonization struggles and the vehicle of international recognition in the United Nations Human Rights Commission. Indigenous activism is conventionally understood as a parochial issue of national political recognition and governance. A transnational and comparative approach to Indigenous peoples' mobilizations must account for the reasons why settler colonial states such as the U.S., Canada, New Zealand, Australia, and Israel seek to domesticate colonized peoples' articulations of sovereignty through the deployment of civil rights discourse.