



# U.T.T.C. *Staff/Student* **NEWSLETTER**

VOL. 14. NO. 29.

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## FINALS PRAYER

Now I lay me down to study....  
I pray the Lord I won't go nutty!  
If I should fail to learn this junk....  
I pray the Lord I will not flunk.  
But if I do, don't pity me at all....  
Just lay my bones down in my residence hall.  
Tell my instructor I did my best,  
Then pile my books upon my chest.  
Now I lay me down to rest,  
And pray I'll pass tomorrow's test!  
If I should die before I wake,  
THAT'S ONE LESS TEST I'LL HAVE TO TAKE!

-Sufferin' Student

Contributed by Jennifer Randazzo

THIS IS THE SPECIAL POW WOW ISSUE OF THE  
NEWSLETTER! ARTICLES ABOUT THE SPRING  
POW WOW AT UTTC FOLLOW!

## CAFETERIA MENU

MONDAY to MONDAY

DATE: MAY 11 to MAY 15

MON. - CLEAN UP DAY-STEAK FRY  
TUES. - Pork Cutlets  
WED. - Hamburgers  
THURS. - Burritos  
FRI. - Chicken Nuggets

MON. - SEE YOU AT BURGER  
DOODLE!!!

## ALL NATIONS POW WOW AT BISMARCK

BISMARCK, N.D. -- The United Tribes Technical College Student Senate announced its All Nations Pow Wow on the Bismarck campus, May 8 - 10, according to Student Senate President Don Mann.

The spring pow wow was revived after an eight year lapse. Interest from the Indian community and the college brought the spring program back in 1991.

An honoring program will be held May 9, 1:00 p.m., Lone Star Arena for 49 students who will graduate on May 15.

The All Nations Pow Wow will begin May 8 with camp day on the campus, and intertribal dancing and warm up songs by drum groups, beginning at 6:00 p.m.

Competition dancing and singing officially begins Saturday, May 9, at the Lone Star Arena at 1:00 p.m. through the evening. On May 10 the pow wow continues at 1:00 p.m. and is scheduled to complete early that evening. Competition awards will be made to the best dancers and singers at the end of the program.

The pow wow will feature Indian foods and Indian arts and crafts, as well.

The pow wow program is sponsored by the Student Senate and the college. The event, open to all members of the public, relies on support from attending participants.

Cash Awards and ribbons will be presented to the top three winning entries in each division. Two "best of show" awards will be presented to winners of Traditional and Fine Arts divisions. Over \$1,000 in awards will be made.

This event is part of the United Tribes Art Expo program, partially funded by the Northwest Area Foundation. Other sponsors

include the Standing Rock Sioux Tribe, the UTTC and other private donors.

The event is held in conjunction with the United Tribes All Nations Pow Wow being held May 8 - 10. Admission to the pow wow and the art show is \$5.00 throughout the weekend and \$3.00 for a daily pass available at the main entry to the campus.

For more information on the United Tribes Indian Art Expo activities and programs contact John Beheler, (701) 255-3285, extension 331.

### UTTC INDIAN HIGH SCHOOL ART COMPETITION

FOR IMMEDIATE RELEASE

BISMARCK, N. D. -- The first North Dakota Indian High School Art Competition will be held May 8 - 10, 1992, sponsored by the United Tribes Cultural Arts Board on the United Tribes Technical College campus, according to John Beheler, Indian Art Expo Director.

Entries from Indian high school students are expected from some 29 high schools around the state in Traditional and Fine Arts divisions.

The Indian student art entries will be selected by art judges in a juried competition.

Beheler said, "The Indian high school art show will provide a forum for these students to show their art and will also give them an incentive to further develop their art through formal juried shows."

The program begins with registration at the United Tribes Skills Center on May 8, noon to 6:00 p.m., and May 9, 10:00 a.m. to 2:00 p.m. Judging is from 2:00 p.m. to 5:00 p.m. The student art displays are open to the public from 5:00 p.m. to 8:00 p.m.,

Saturday and Sunday, 10:00 a.m. to 2:00 p.m. A reception is open to the public at 6:00 p.m., Saturday, May 9.

The first North Dakota Indian High School Art Competition will also be held on the UTTC campus at the Skills Center, May 8 - 10.

Admission for the two day events is \$5.00 per person for the weekend. Daily admission is \$3.00. For further information call 255-3285, extension 217, for either the pow wow or the Indian student high school art program.

THE FOLLOWING ARTICLE WAS CONTRIBUTED TO THE NEWSLETTER BY SHARI OLSON. IT'S ABOUT A POW WOW HELD IN MINNESOTA, BUT IT SAYS A LOT ABOUT POW WOWS IN GENERAL. THE ARTICLE IS FROM THE APRIL 1992 EXPLORE MINNESOTA FEATURE MAGAZINE. SPECIAL THANKS TO SHARI FOR THIS MATERIAL.

## Powwow Welcomes All

### *How to Join the Circle of Life*

By Rebecca Helgesen

Out of the darkness a drum began to beat. Men's voices chanted along with the drum, first deep, then high and wailing. The powwow was well and truly under way.

It was my first American Indian powwow. I had wondered and worried about how to act, if I stood out as non-Indian, if I was even welcome, if I'd be glad I came. By the time I left late that night, those worries had melted away, overwhelmed by friendly people, good times, and the dramatic sight and sound of generations-old drumming and dancing.

It must have been like this often in Minnesota before white men came, when Indian tribes could easily gather together to socialize, pray, entertain and renew friendships. These meetings were called "powwows." They still take place today, all over North America. Many, like this one, announce "all nations welcome." That means Irish, Italian, African, Korean, Jewish, everyone. As one Chippewa man said to me, "Everybody's welcome—we are all brothers and sisters."

To someone who hasn't been to one before, a powwow at first seems like a cross between a family



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**SUPERVISORS:**  
David M. Gipp, President  
Bennett Yellow Bird, Vice President

**EDITOR:** Mary Lemcke Barrow  
**PRINTER:** Arrow Graphics Printing Dept., UTTC  
**CONTRIBUTORS:** Faculty, Staff, and Students of U.T.T.C.

## POWWOWS From Page 1

reunion, church picnic and county fair. Stands are set up around the dance area, selling everything from t-shirts with Native American themes (I bought two) to moccasins (I'll get those next time, the soft white beaded kind), furs, hats and jewelry. Some stands sell food, from standard burger-type fare to lesser-known Indian items like fresh fry-bread.

Children scamper everywhere, people chat with strangers, everyone seems relaxed and glad to be here...but there's an undercurrent of excitement. Everyone's waiting for the drumming and dancing, and for the Grand Entry that signals the start.

The Grand Entry is the first dance, where all registered dancers enter into the dance circle, called the Circle of Life. First came the men, led by veterans of the armed services. Most of the men were in ceremonial leggings and shirts of awesome beauty and detail, some brightly striped, some fringed, bangled or beaded, some adorned with exquisite formal arrangements of fur or feathers. An older hereditary chief led the group, wearing a spectacular headdress that nearly swept the ground. Young men and boys came next, flamboyant in long fringes, bangles, and ankle bells as they pranced and whirled.

Women followed them into the circle, dancing a more sedate step; small children trotted at their mothers' sides, trying to catch glimpses of their older brothers and fathers ahead. All were in ceremonial dress, from colorful dresses covered with blankets or shawls to creamy deerskin garments decorated with detailed quill and beadwork. Some of the children had scores of tin bangles sewn onto their clothing as a sort of jingling fringe. I found out later that the tin bangles are made of rolled-up lids of Copenhagen snuff containers (Copenhagen brand lids apparently have a more desirable sound when rolled than other snuff lids).

Dances themselves may be general, or in a person's honor, or of a religious or spiritual nature. As in a church, visitors are discouraged from photo-taking during special ceremonies or dances with religious significance.

During the summer, major powwows are held in Cass Lake, the Grand Portage National Monument, Fort Snelling State Park in St. Paul and at the Indian Museum on Mille Lacs Lake.

The majority of powwows are noncompetitive, but certain ones are designated as competitive events. Competitive or not, many powwows offer individual dance categories: men's categories may include traditional, fancy, and grass dancers. Women's categories may include traditional, fancy shawl, and jingle dancers.

The music at a powwow is provided by drums. The word "drum" is used for both the actual instrument and the group of men who play and chant. Each drum consists of five men, one of whom is the lead singer. All play the large drum. Drum groups must practice regularly to fine-tune their skills and learn the 100-150 songs they are expected to know.

Some songs have words in the men's native language, mostly Dakota (Sioux) and Ojibwe (Chippewa) in Minnesota. Some are chants with no real words. At the powwow I visited, each drum performed separately and noncompetitively, surrounded by mesmerized and admiring youngsters, while dancers whirled in the Circle of Life.

The most heart-stopping moment of the powwow was when the master of ceremonies called for an inter-tribal dance, where everyone—even non-Indians—may share in the dance in the Circle of Life. Too shy to enter the circle, I told my husband I was determined to sit on the side and observe.

It took an older Indian couple to encourage us out. They led the way in their beautiful clothes, my husband watching and following the vigorous step of the man and I following his wife's lead in the gentler women's step. At first I felt awkward, as if I didn't belong. After once around the circle, I didn't feel awkward any longer. Indeed, moving to the rhythm of the drums, I began to feel natural, almost as if this tradition was out of my own past.

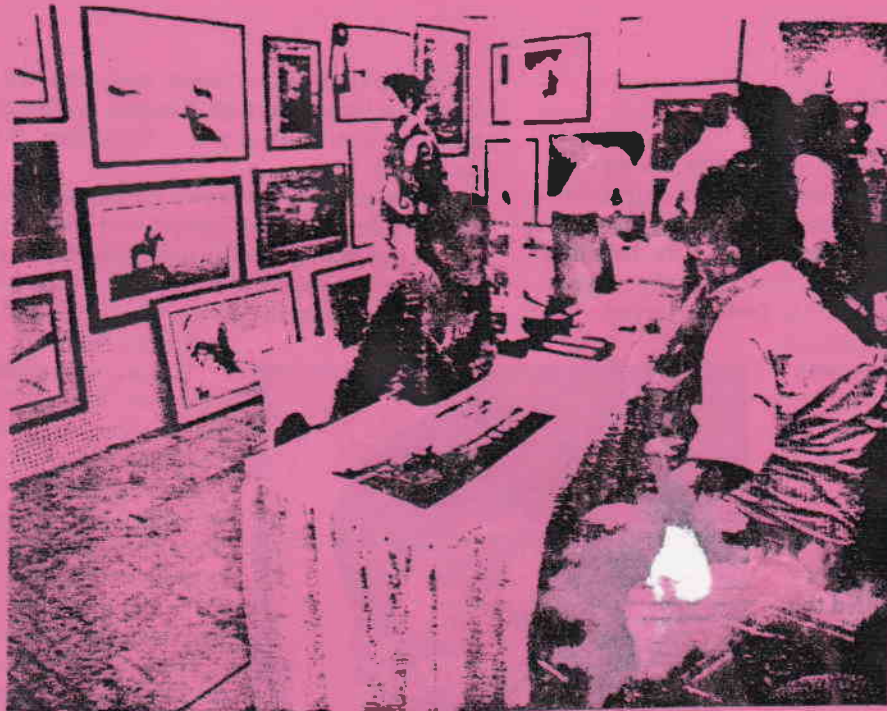
I may not be Indian, but I'll be at powwows again this summer. You'll see me there, eating the food, listening to the drums, admiring the dancers and, when the time comes, dancing in the Circle of Life.

*Powwows are an opportunity for everyone to get to know more about the culture and traditions of Minnesota's American Indian communities.*



▲▲▲ A new generation will carry forward the rich heritage of the Ojibwe and Dakota nations in Minnesota.





## Indian Art Market Features 70 Tribes

Held for the first time last spring, the Twin Cities Indian Art Market is already rated the third largest Indian art show in the country. The Indian Art Market, to be held Apr. 30 to May 3, will display artwork created by 175 Indian artists from more than 70 tribes around the U.S. and Canada.

Artists will be selling everything from pine-needle and birchbark baskets to silver jewelry, pottery, paintings, clothing, and sculpture.

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FOR SALE! FOR SALE! FOR SALE! FOR SALE! FOR SALE! FOR SALE! FOR SALE! FOR SALE!

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1979 Plymouth Volare station wagon. Runs well. \$250.00 or best offer.

Darryl Ricker  
255-4290

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HOW TO BE A GOOD FRIEND AND/OR A  
LOVING PARTNER, PARENT, OR CHILD  
TO YOUR PARENTS:

BE CONSIDERATE  
BE CONSISTENT  
BE COURTEOUS