

united tribes news

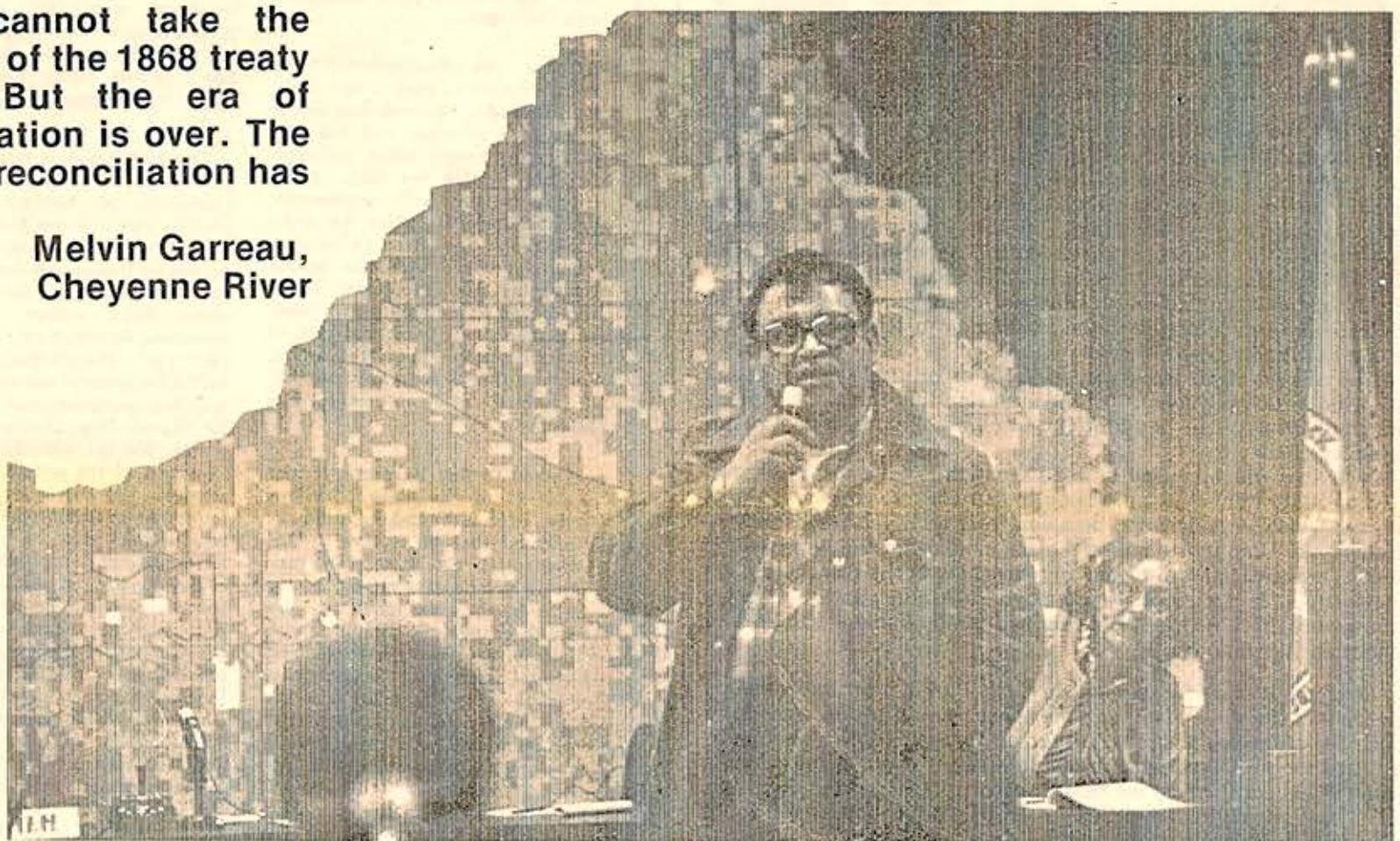
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"We cannot take the breaking of the 1868 treaty lightly. But the era of confrontation is over. The time for reconciliation has come."

Melvin Garreau,
Cheyenne River



Sioux to press treaty rights

By Steve Forsberg

A National Treaty Workshop at Fort Yates has produced four resolutions that the Sioux Nation intends to present to Congress this spring in hopes that a settlement can be reached on the 1868 Ft. Laramie Treaty.

The resolutions, which received unanimous approval, provide for a possible long-term lease of land to non-Indians who are presently occupying land granted to the Sioux Nation in 1868; clarify that mineral rights within the boundaries of the 1868 treaty belong to the Sioux; stipulate that the Canadian Sioux are included in the treaty; and call for the return of control of development within the original treaty boundaries.

THE PROPOSALS follow the Sioux refusal of an offer of \$17.5 million from the Indian Claims Commission as compensation for the Black Hills and demand that the federal government honor the 1868 Ft. Laramie Treaty.

The original 1868 treaty granted most of what is now the western half of South Dakota to the Sioux Nation. But since then the Sioux have, through a series of government acts, lost most of that land.

The 1868 treaty had only been in effect a few years before their sacred Black Hills were taken by executive order. The action was supposedly justified by the discovery of gold in the Hills.

IN 1887, CONGRESS passed the Dawes Severalty Act which provided for individual rather than communal ownership on the reservations. Each adult male received

at least 160 acres. The land, however, was to be held in trust by the government for 25 years. So when economic crises hit the reservations in the 1920s, many sold.

When South Dakota acquired statehood in 1889, Indian lands were sold for \$1.25 an acre to help establish a tax base for the young state.

The seemingly endless list of government maneuverings have left the reservations in a shamble. Present day reservation maps showing Indian and non-Indian ownership look like a checkerboard.

So from Jan. 12 to 14, representatives from the eight bands that comprise the Sioux Nation, a host of national Indian leaders and other interested individuals convened at Fort Yates to discuss the problems facing reservations.

THE ATTENDING DIGNITARIES addressed the workshop on a variety of subjects ranging from the Black Hills issue to tribal jurisdiction. As they did so, individuals from the audience rose to ask questions and cite examples of broken treaties and agreements. In almost every instance the rhetoric centered on sovereignty and the 1868 Ft. Laramie Treaty.

Charles Trimble, executive director of the National Congress of American Indians, feels sovereignty is the basis of everything. "We really don't have much without the treaties," he said. "If we were truly sovereign, our survival would not be based on the whims of Congress or a bureaucrat."

As it is Indians have very little to say about sovereignty, which in effect means jurisdiction on their reservations. One of many examples was provided by Hugh Ridgely, an Arapahoe from Wind River,

Wyoming. Ridgely said his reservation has its own fish and game department but has problems over jurisdiction. For instance, an Indian game officer may arrest a white for poaching. The man is tried in a white court with the Indian officer not being allowed to testify. Instead, a white officer of the Federal Fish and Game Department testifies, and because he cannot claim actually to have seen the animal poached, the case is thrown out.

IT IS BECAUSE of cases like this that Indians across the country are filing suits to have old treaties honored in hopes that they will get back the precious sovereignty. For the Sioux, that treaty is the Ft. Laramie Treaty of 1868.

The 1868 treaty provides sovereignty, according to Larry Leventhal, a former defense attorney at the Wounded Knee trials. Leventhal said the constitution states that treaties are law, and that the 1868 Ft. Laramie Treaty guarantees the perpetuation of the Sioux Nation.

The former Wounded Knee defense counselor also said that the government took the Black Hills illegally. Article 12 of the treaty states that any land held by the tribe in common cannot be ceded unless the signatures of three-fourths of the adult Sioux males have been solicited. Leventhal says the government never acquired enough signatures.

CONGRESS SUPPOSEDLY circumvented these provisions by attaching a rider to the appropriations act of March 3, 1871, which provided for the termination of

[continued on page 13]

Indian journalists: vital to our future

This month saw a storm of articles on the Wounded Knee Massacre break loose in the nation's press. The flurry of words came after the U.S. Army released its report on the battle. The Army's version repudiated accepted interpretations of a slaughter of Sioux women and children and men at Wounded Knee. It surfaced in Senate hearings on a bill by Sen. James Abourezk, D., SD, that would compensate the descendants of Wounded Knee victims and survivors.

A reader in Indiana sent us one such article clipped from the editorial page of the Indianapolis STAR. It was a piece of opinion by Jeffrey Hart, a nationally syndicated columnist, and it said something to us. Something bigger than Abourezk's bill, the Army report and even Wounded Knee itself. It made us reflect upon the overall state of the press in America, both Indian and white. With Hart's piece clinging to the edges of consciousness, we made a studied analysis of the Indian press in particular (p. 10-11). What we found was far from good.

It was not so much what Hart said, but how he said it, that disturbed us. Relying on a "military historian - of impeccable scholarly credentials," Hart wrote his own version of Wounded Knee. In

opinion

his, it was the Sioux, through a "pre-arranged plan of deception," who provoked and began the slaughter that day.

So grant Hart his version. History, even the brief, 85-year-old kind, is elusive and cantankerous and hard for some to pin down, even with facts and eyewitnesses. But it was the way Hart troubled over Wounded Knee that caught us short. "Abourezk has introduced a weird bill," Hart writes "that would pay \$600,000 to the descendants of the Indians killed there. Obviously, this bill, if passed, would reinforce the notion of guilt in the affair and cause paroxysms of joy among habitual hand-wringers."

With jangled logic, Hart concludes "In its principle motivation, I fear, Abourezk's bill consists of the assertion that the North American continent would be better off if it were still the preserve of roaming savage bands."

It was that which caused us consternation. That and the bigger, looming realization that there is no Indian voice to counter trash of this sort which, occasion after occasion, year after year, still rears its Medusa-like head in the nation's mass media. For the sorry fact is there is a pitiful handful of Indian journalists in the print and electronic media. And while there are maybe 200 Indian and reservation papers, most of those are staffed and written by Indians with little or no journalistic training.

The blame is there for someone to carry. Part of it can be loaded on the backs of the white media, for they deserve it. They have made no concerted effort to enlist or train Indian journalists. Not one newspaper editor we talked with in our four-state region had an Indian writer on his staff. "Yes, we have a minority hiring program," says the AP personnel director in New York City, "but I couldn't tell you if we have an Indian reporter or not."

But their shoulders aren't big enough for all the blame. Part of it falls on ours. When there are college scholarships for Indians in journalism - and there are some - and we do not encourage our children to secure them, the blame is ours. One Indian journalist told us that the press as an institution on reservations is relatively new and not yet understood. Perhaps so. But the time for innocence is past. Too often Indian leaders and tribal councils have let their own Indian newspapers limp along, understaffed and ill-equipped. The papers have gone playing second fiddle while other programs and perceived needs packed the orchestra.

Some of you won't buy this. Some could care less who writes about us or whether the white or Indian press writes about us at all. Some can't really see the need for a strong voice, a lively and independent Indian press. Sometimes you close off our conventions from the press, saying "it misrepresents us and doesn't report accurately" while never making the needed efforts to get our children educated and into the press so that it might be different. You may reject schooling in journalism out-of-hand and education overall because of the fear of losing a part of our culture.

There will be hell to pay and more than the potential loss of our lifestyle if these ideas and present trends prevail. What we read and see and hear conditions all of us without exceptions. The press and electronic media is without question the most pervasive and determining force in how we see ourselves and how others see us. A national press that can force a President to resign is hardly insignificant.

As this nation's energy reserves dwindle, whether or not we have a voice in the media will become crucial. The first push across the continent was for land. The second and inevitable one will be for coal and oil and gas, much of which lies on or near tribal lands. Whether we can hang on to our remaining land and resources may depend on how strong and loud and educated a voice we have. Without that voice, we will not have a prayer.

Skye's Horizons



by harriett skye

January is what I like to call the "getting it together" month... after all the panic of the holidays, it was almost great to get back to work again. With that in mind, and no New Year's resolutions, here goes with the column.

There was disappointment in Indian Country when State Sen. Pam Holand announced that she is going back to school and will quit politics for the time being. Although I'm not certain we have many friends in the N.D. legislature, perhaps there are some we don't know about. She pulled no punches when she talked to Indian people concerning her intentions. There was never any doubt in my mind about her sincerity with regard to the Indian people in North Dakota, and for a time there was hope, that if nothing else, someone was listening.

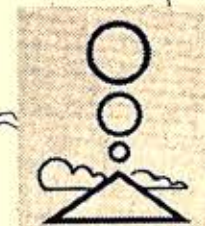
Talked to Bob Burnette, former president of the Rosebud Sioux Tribe in South Dakota, and he confirmed that he is now a U.S. Presidential candidate. His platform (which he gave me off the top of his head) goes something like this: to change the administrative affairs of the country; to redirect the total assets of the country that effect the economy; make wise use of the money; to attack the overall corruption and graft that exists in government; and to attack the defense posture of this nation. Burnette will begin this campaign trail on the east coast in the not too distant future... and who knows, in this country anything can happen.

In a recent news release from the Bureau of Indian Affairs, it was explained that the new BIA budget request includes self-determination funds. Commissioner Morris Thompson requested special funding for implementing the Indian Self-Determination Act for fiscal year 1977. A request for \$32.9 million for self-determination ser-

vices was included in the budget request submitted Jan. 21 to Congress by President Gerald Ford. Thompson said that "funds to provide grants to tribes under section 104 of the Act, to offer technical assistance and meet tribal overhead costs for contracted programs are absolutely essential for carrying out the Administration's Indian policy and making Indian self-determination a reality".

The \$589.5 million requested for the operation of Indian programs represents an increase of \$19.8 million. This includes \$243.8 million for Indian education programs; \$155 million for Indian services, including the \$32.9 million for self-determination; \$88.7 million for tribal resources development; \$24 million for trust responsibilities; \$76.1 million for general management and facilities operation, and \$2 million for Navajo-Hopi settlement programs. We are told that, with the exception of the self-determination services, the increases requested for Indian program operations will not permit, due to inflationary factors, expansion of old programs or development of new ones. In the works right now for other appropriations requested are \$46.3 million construction of irrigation systems, buildings and utilities; \$74 million for road construction; \$30 million for Alaska Native Claims payments and \$20 million for the Loan Guaranty and Insurance funds authorized by the Indian Financing Act of 1974. Of the construction funds requested, \$20.5 million will be used to keep the Navajo Irrigation Project on schedule for the opening of Block III (whatever that is) in calendar 1978 apart from this, construction funds were requested only to meet emergency needs. Funds previously appropriated for public school construction assistance near reservations have been scheduled for deferral until fiscal year 1978.

After reading that, one can only draw one's own conclusions.



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Tribes getting way on resources

By Jim Remsen

As discrimination persists and alcohol abuse spreads, one area to which Native Americans can look with satisfaction is reservation mineral development. Tribes have demanded control over the pace and extent of development, and their wishes are being honored.

Reservations throughout the western United States sit on rich deposits of coal, oil, gas and uranium. Much of these minerals were leased out to energy companies during previous tribal administrations, but with the ensuing energy shortage, tribal leaders realized that they could get better prices for the leases and that safeguards should be strengthened.

The Crow, Northern Cheyenne and Fort Berthold tribes forced the issue by bringing legal action to get out of existing coal permits or leases. Tribal leaders accused the BIA of violating its trust responsibility by not obtaining impact statements for the tribes before the leases were issued. The Crow filed suit charging the Interior Department with a conflict of interest between serving Indian tribes and carrying out the Administration's policy of increased coal development.

THE CONFRONTATION has raised emotions, and strained tribal relations with the BIA, federal agencies and power companies. Extremists on the one side say that the tribes merely wanted to negotiate better prices for their coal, and on the other side say that the tribes want no coal development and want nothing to do with the BIA and Interior. Moderates say that the tribes want to wipe the slate clean, want more time to consider what and when to develop.

The lawsuits still are under review, leaving the picture unclear. However, a number of tribal and government officials contacted by *United Tribes News* see signs that the tribal complaints are producing clarifications or changes of high-level government policy.

And there are indications that the tribes are making good use of the time won by the lawsuits.

Consider these developments:

- Interior Secretary Thomas Kleppe said in Denver Jan. 26 that reservation coal will not be mined against tribal wishes, and inferred that Indian lands are separate from the public domain, a position long argued by Indians. "Indian coal resources represent a significant portion of Western coal reserves," Kleppe said in the policy statement. "However, our estimates clearly indicate that the public lands contain adequate reserves to meet national needs. There is no reason for Indian tribes to fear that their resources will be developed without their full concurrence. As trustee for the various tribes, it is my responsibility to see that their desires with respect to coal development are met. Should a tribe decide to lease coal, it will be the department's responsibility to support that decision, providing it is determined to be in the tribe's best interest. The department will therefore approve coal leases on Indian lands where: the tribal or individual Indian landowner desires to dispose of coal; the terms and conditions of the lease are in the best interests of the Indian landowner; and the appropriate environmental and reclamation safeguards are imposed on the lessee."

- Ken Fredericks, a Fort Berthold native who is chief of the BIA division of trust services in Washington, predicted that Kleppe's statement would become part of Interior's national coal leasing policy. In November,

"What the tribe wants is control. But that doesn't mean the BIA can have no role in the process. Under law they have to write the impact statements. So rather than be negative and fight them, we are trying to work together."

**Mike Ross, director
Crow Office of Coal Research**

Fredericks sent a memo to Interior which contained much of the language in Kleppe's statement.

- The Interior Department is revising its regulations so as to give tribes "ultimate opportunity to develop as they want to," according to Tim Vollman, a staff attorney in the Interior Solicitor's office who is handling the assignment. He said the provisions, which would become part of the Code of Federal Regulations, may be out in a few months.

- The Council of Energy Resource Tribes (CERT) was organized in September by tribal leaders of 22 Western reservations. Its leaders see it operating as a pressure group like the Western Governor's Energy Conference, and maybe as a cartel setting prices like the Organization of Petroleum Exporting Countries.

- CERT members have been meeting monthly with officials of the Federal Energy Administration (FEA),

including administrator Frank Zarb. FEA is seeking funds for a study of reservation resources, and Charles Lahof, CERT's acting secretary, said Zarb appears sympathetic to tribal concerns.

- In North Dakota, the chairman of the Natural Resources Council said he would invite Fort Berthold tribal leaders to participate in the development of an environmental impact assessment covering western North Dakota. The state hopes to coordinate its plans with the U.S. Bureau of Reclamation and the Bureau of Land Management.

- The Old West Regional Commission, in Billings, has hired a consultant who is visiting reservations in the Upper Great Plains to learn tribal resource needs, and who will submit a report on how the commission could help. The planning agency also has provided preliminary funding to the Crow and Northern Cheyenne for studies on how those reservations might best approach resource development.

- The Fort Berthold, Crow and Northern Cheyenne tribes have energy offices which are obtaining resource inventories and informing the tribes of different approaches to development.

- The tribal councils at those three reservations during the next few months will consider proposed ordinances on mineral taxes, land use planning and strip mining and reclamation standards. Crow and Northern Cheyenne will vote on a coal tax, while the Fort Berthold

"There is no reason for Indian tribes to fear that their resources will be developed without their full concurrence."

**Thomas Kleppe
Interior Secretary**

environmentalists, the BIA or federal agencies to dictate. We'll work with anyone who feels that way."

The BIA realty offices have not been shut out, despite the furor over past violations. While some tribes have excluded the BIA from negotiations with energy firms, there still is cooperation.

But the suspicions of the BIA and Interior bureaucrats in Washington linger. CERT has barred BIA people from its meetings with the FEA. "Interior is a wholly owned subsidiary of the oil companies," CERT's Lahof sniffed.

Ken Fredericks, trust services chief for the BIA in Washington, thinks the BIA has gotten a bad rap. "What we inherited were a bunch of damn leases that the tribes pushed in the late 60's" he said. "Their priority was development. In hindsight you can find a hell of a lot wrong on all sides. But it's healthier to look ahead and be



U.S. Bureau of Land Management graphic

council will consider a proposed tax on oil production.

- The Blackfeet and Fort Belknap tribes have entered into agreements with Damson Oil Co. to develop oil jointly. The firm will pay the standard one-sixth production royalty to the tribe until drilling costs have been recouped, after which the tribes will share 50-50 in further net revenue. Usually the companies provide fixed rental payments and one-sixth royalty on production.

"Joint ventures are the new thing," said Allan Rowland, Northern Cheyenne tribal chairman. He said his tribe is considering such an arrangement, as are the Crow and Rocky Boy tribes.

Oil or gas development has never been very controversial, since it does not threaten upheaval of the land or way of life. It is coal mining that has generated passions.

MIKE ROSS, DIRECTOR of the Crow Office of Coal Research, said "there is very much controversy on this issue. Unemployment is high. Some people say develop now. Others say we don't want those turkeys mining on the reservation. We are neutral."

The Crow suit was filed Sept. 19 in Washington against the Interior Department and the BIA. The suit sought to release the tribe from leases and prospecting permits signed with four energy companies. A fifth company, Westmoreland Resources, had renegotiated higher royalty payments and was not mentioned in the suit.

Oral arguments were heard Jan. 21 in Washington, with the U.S. District Court judge upholding a defense claim and ruling that there would be no suit unless the coal companies were included as defendants.

Crow tribal chairman Pat Stands said the suit would be refilled with the coal companies named. But he criticized the "petty procedural games," and said that the charges still would be directed at the government.

AT FORT BERTHOLD, BIA superintendent Anson Baker in September nullified a prospecting permit and lease option held by Consolidation Coal Co. (Consol). The tribal council had urged Baker to take the action, citing BIA violations leading up to the contract.

Consol filed an appeal with the BIA area director in Aberdeen later that month. Joe Brewer, BIA area realty officer, said a decision could be expected some time this month. Baker's decision was expected to be upheld.

Ross, of the Crow coal research office, expressed the policy behind these actions. "We want to move deliberately and with forethought," he said. "The tribe has to control and participate, and not be subservient to the industry. We don't want the companies, the

positive.

"Tribal leaders will be working with the Bureau in the future. They just got teed off because they didn't get as much as they wanted."

HE SAID THE BIA headquarters has a "new breed" of trustworthy and committed people in mineral management. They are conducting a survey of reservation resources, first by collecting literature for the tribes, then by doing resource inventories.

"It's taken a long time, but we're doing it," said the Fort Berthold native. "How fast we move depends on Congress. It's a big job, involving millions of dollars."

FEA also hopes to contract for a "huge" study of resources on each CERT reservation, according to Ed Gabriel, an FEA analyst assigned to tribal affairs. Enough funding may only be found for a model study of one or two reservations, he admitted. It would analyze the geology and economy of the areas, development options, cost estimates and tribal planning. From these results might come a reservation handbook.

Gabriel said the results might also be the basis for legislation which would provide reservations with ongoing legal and financial staffs, resource inventories, environmental impact statements, cost benefit studies and a clearinghouse for resource information.

FEA is sympathetic to tribal concerns, Gabriel asserted. "The Administration wants to attain national energy independence," he said, "but we're not concerned if tribes want to hold off on development."

CERT's Lahof said tribal leaders have been meeting with Zarb "to educate him, to tell him that reservations are not part of the resource bank of the U.S. If the crunch comes they'd turn on us a lot faster than the Arabs. They have to realize that the reservations aren't theirs. I think they're starting to understand."

AT INTERIOR, a staff attorney named Tim Vollman has been revising regulations which should please tribal leaders. "We will try to give the tribes ultimate opportunity to develop as they want to, with assistance provided by the government," Vollman said. The regs will specify that tribes can negotiate with or without the BIA, and can let out bids on their own.

Reclamation provisions also will be more comprehensive and specific, and impact on the "human environment" will be stressed, he said. The Interior secretary still will have ultimate approval power, since that statutory authority can only be changed by Congress. But he will be obligated not to sign a lease unless it meets certain guidelines on reclamation, royalties and environmental protection, Vollman said.

BIA budget:

Kleppe puts freeze on expansion of Indian programs

The Bureau of Indian Affairs' (BIA) requested budget for fiscal year 1977 has been submitted to Congress with \$32.9 million for implementing the Indian Self-Determination Act, but with only emergency funds for construction and renovation of Indian and BIA schools.

The total requested BIA budget of \$759.8 million was sent to Congress by President Ford on Jan. 21 as a part of the entire proposed federal budget. It faces hearings and debate and final House action in the upcoming second session of the 94th Congress.

INTERIOR SECRETARY Thomas Kleppe, in a press briefing last week describing the Interior and BIA budgets, announced that construction funds for schools were requested only to meet emergency needs. Funds previously appropriated for public school construction assistance will be deferred until fiscal year 1978.

"It's not fair to say it's a moratorium on construction," said Glen McClaren, acting assistant director of BIA financial management. "There will be building if the situation arises, such as having to replace a school that might burn down. But there will be no new building."

Of the total requested BIA budget, \$589.5 million is slated for the operation of Indian programs, an increase

of \$19.8 million over last year's budget. However, Kleppe said, inflationary factors will not permit expansion of old programs or development of new ones. (Self-Determination services are excluded from that freeze.)

This year's budget (FY 1977) will be the first full year of funding for the Indian Self-Determination and Educational Assistance Act, signed into law Jan. 4, 1975. The requested \$32.9 million, if approved by Congress and the President, will go to tribes under Section 104 in the form of grants, technical assistance and tribal overhead costs for contracted programs.

THE BIA HAD EARLIER requested \$10 million in supplemental funds for Section 104 under the fiscal year 1976 budget to implement the Act up to October of 1976, when funding under fiscal year 1977 begins.

The Self-Determination Act (PL 93-638), according to BIA commissioner Morris Thompson, is designed to give Indian communities control of reservation programs by allowing them to contract directly with the BIA for administering and operating federal Indian-related programs.

Section 104 is that portion of the Indian Self-Determination Act which makes available grants for technical assistance, planning, training and evaluation to tribal

organizations seeking contracts under Section 103 with BIA and other government agencies for taking over the administration of federal programs for those tribes.)

(SECTION 103 REQUIRES the Secretary of Health, Education and Welfare (HEW), if he rejects contract requests from tribal organizations to run their own programs, to state his reasons for rejection and to "provide to the extent practicable, assistance to the tribe or tribal organization to overcome his stated objections.")

The proposed funds for operating expenses include \$243.8 million for Indian education programs; \$155 million for Indian services (including self-determination services); \$88.7 million for tribal resources development; \$24 million for trust responsibilities; \$76.1 million for management and facilities operation; and \$2 million for Navajo-Hopi settlement programs.

OTHER REQUESTED appropriations are \$46.3 million for construction of irrigation systems, buildings and utilities; \$74 million for road construction; \$2 million for the Loan Guaranty and Insurance Funds authorized by the Indian Financing Act of 1974; and \$30 million for Alaska native claims payments.

Zephier out at White Shield; sees 'vendetta'

Richard Zephier has been dismissed as acting superintendent of the White Shield School District, effective Jan. 30.

He has been replaced by Vernon Johnson, who had been principal of the elementary school at White Shield, located in the southeast corner of the Fort Berthold reservation.

Zephier, president of the North Dakota Indian Education Association, said he believes a 'vendetta' was conducted against him by the state department of public instruction. He plans to have a discrimination complaint lodged with the department, the civil rights office of the U.S. Department of Health, Education and Welfare in Denver, and with state legislators.

ORDIAN LINDENMAN, director of certification for the department of public instruction, said that Zephier was dismissed because he did not meet state standards for school administrators, and thus jeopardized White Shield's accreditation.

"I have nothing against anybody," said Lindenman. "But I have to go by the criteria."

Zephier acknowledged that he did not

meet the standards, but suspects that the state was trying to discredit him because of his efforts to reorganize the White Shield program. Lindenman denied the charge.

The White Shield school district is operated under a cooperative agreement between the state and the Bureau of Indian Affairs. In the past year, demands by Indian parents for more control led to non-Indian patrons transferring their children to the neighboring North Shore and Garrison school districts.

COMMUNITY PRESSURE also forced the removal of Conrad Bicknese from the principalship last December. Since Zephier was named as acting superintendent, an all-Indian school board has been elected, 11 transferred teachers have been replaced and Indian studies have been added to the curriculum.

Under the BIA-state cooperative agreement, the BIA has responsibility to hire the superintendent. Zephier was informed of his termination by Russell Bradley, BIA community representative at White Shield.

Zephier said his complaint is not with the

BIA but with the state, which he accused of not enforcing its regulations consistently. For instance, he claimed, the state department has not investigated the Garrison school district's alleged illegal busing of children out of the White Shield district without the permission of the White Shield school board.

LINDENMAN SAID he had not been told of the situation, and said it should be reported to the McLean County superintendent.

Lindenman said that state requirements are that schools must have a certified administrator to be accredited. Certification, he said, requires four years of teaching experience, two years as principal in an accredited school or administrator of a non-accredited school, and a masters degree in school administration.

Zephier does not meet the administrative requirements, and said he was told that he lacks a three-credit elementary curriculum course.

LINDENMAN SAID that the White Shield district had been put on "warn

status" for a year because Zephier was not a certified superintendent. Therefore, Zephier said, the BIA advertised for a qualified person for several months last spring, while he continued as a temporary appointment. He said no one applied.

The state did not object again, Zephier said, until October when he handed in the school's annual report. "Then the state tried to discredit me by saying that some of the teachers I brought in weren't qualified," he said.

Lindenman said the district "gave away its accreditation" last September when it began the school year with an uncertified superintendent.

Lindenman said of Zephier's dismissal, "Richard told me he was willing to leave at any time. So I didn't think that much of it."

Zephier submitted his resignation in November, but said he stayed on when no one applied for the opening.

Ironically, Zephier said that he was appointed chairman of the McLean County Superintendents' Association this year.

Army report on Wounded Knee 1890 stirs ire

mas-sa-cre [mas'a-ker], [fr.: *Macacre, macecle, butchery, shambles; origin obscure?*] 1. *the indiscriminate, merciless killing of a number of human beings or, sometimes, animals; wholesale slaughter.* 2. [slang] *an overwhelming defeat, as in sports.*

Webster's New World Dictionary

This word caused a firestorm of debate this month. Native Americans and liberal historians have always considered the deaths of 146 Indians and wounding of 33 more at Wounded Knee in 1890, to be a massacre, and Sen. James Abourezk has introduced a bill to provide symbolic reparations.

The U.S. Army is opposed to the bill, and submitted a report which argues that the incident should not be called a massacre since the Army showed "restraint and compassion" in the action. The report provoked disgust from tribes and interested parties nationwide.

Testimony on the bill will be heard before the Senate Judiciary Committee on Feb. 5 and 6.

SENATE BILL 1147 would provide \$3,000 to the heirs of Indians who died at Wounded Knee 1890, and \$3,000 to each who suffered wounds, or if they are deceased, to their heirs.

Abourezk says the total payment would be less than \$600,000. It is estimated that the number of descendants are less than 500. He says his bill is an effort to provide symbolic award to heirs of those killed.

The board of directors of United Tribes Educational Technical Center (UTETC) went on record this month as supporting Senate Bill 1147, saying that "it is established historical fact that 200 of the 350 men, women and children of the Big Band were slaughtered in a most

inhumane and unconscionable manner by soldiers of the reorganized 7th Cavalry (Custer's old command) who, after celebrating the night before with kegs of whiskey, fired HOTCHKISS guns at a rate of almost one shell per second on the disarmed Indians, pursued fleeing women and children, and left the wounded laying in open wagons in the bitter cold while an inept Army officer searched for shelter, and that most of the Army casualties of 25 dead and 39 wounded were struck by their own bullets or shrapnel."

THE ARMY HISTORIANS say that many exaggerated reports were circulated by the Indians placing full blame on the troops. A letter received by a sister of an Indian policeman stated that Big Foot's people were killed after "quietly giving up their arms" and Army casualties caused by soldiers "shooting into each other."

An inquiry conducted by the Inspector General on Jan. 4, 1891, agrees that the soldiers were firing on each other: "When (the battery) did open fire, the shells also endangered two troops of cavalry who were forced to retreat from this fire as well as the small arms fire."

According to most reports, the Indians gave up their arms only after being searched, when 60 guns, as well as knives and axes, were confiscated.

"Big Foot told the interpreter that he would give up the old guns but would 'keep the good guns,'" said historian professor Robert M. Utley. "The reports of a planned resistance are attested to by the fact that a number of Indians bore concealed weapons when they were summoned to the meeting . . ."

A MORE CAREFUL study of the times reveals that the Indians frequently kept their rifles under their blanket during winter months because the bear grease used for lubrication (oil was scarce in the reservations) would congeal in the freezing weather. (John Norman, in *Ghost Dance*.)

There were believed to be few rifles still in the possession of the Indians when the shooting started. "The troopers found only two rifles, one of them a new Winchester belonging to a young (supposedly deaf) brave named Black Coyote. He raised the gun above his head, shouting that he paid much money for the rifle and that it belonged to him," said Dee Brown in *Bury My Heart at Wounded Knee*. Other sources in the book say that Black Coyote fired the first shot.

Sen. Abourezk says "it didn't matter who shot first. The Army had chased the Indians all across the state, had them surrounded and was threatening them."

A HISTORIAN and former employee of the Army Center of Military History, Frank N. Schubert, says in a letter to the *Washington Star* that the Army report was little more than a legal brief compiled by the Office of the Judge Advocate General. As such, he says, it was advocacy rather than disinterested scholarship.

"The historians at the U.S. Army Center of Military History possess respectable credentials and are generally fair-minded, reasonable and able scholars. It is hard for me to conceive of any of them authoring a tract such as that just written.

"And, of course, they did not write it. Lawyers wrote it, and it should be treated as it was intended, as a defense of a legal position," said Schubert.

Tribal jurisdiction issue heats up

One by one, tribal councils throughout the western United States are attempting to assert jurisdiction over non-Indians on their reservations, to the dismay of white neighbors.

On the Blackfeet Reservation in Montana, the tribal council adopted an ordinance that asserts that the tribe shall have jurisdiction over all civil and criminal violations committed within reservation boundaries.

Carl Kipp, the tribal council's secretary, said that the ordinance was adopted in a general council meeting and then sent to the superintendent of the local agency for review.

GEORGE SCHELHAMMER, the Blackfeet Agency superintendent, okayed the resolution, saying that the Blackfeet Business Council does have law enforcement powers over all people on the reservation.

Kipp said that although the ordinance has never really been enforced, it is "still alive," and said people in the surrounding area are aware that it is there.

"When we go off the reservation we accept their jurisdiction," Kipp said. "But when they come on the reservation they are not subject to our jurisdiction." He wants cases to start going through the tribal courts.

Non-Indians were threatened. The Glacier County commissioners said in a statement to the press that the county "is confronted with a disastrous situation." Barney Reagan, an attorney representing non-Indian reservation landowners, called on Montana Gov. Thomas Judge immediately to declare the state's jurisdiction over reservations.

THE UTE TRIBE in Utah has also moved to assert jurisdiction on reservation lands. The tribe filed suit in federal court in an attempt to apply its tribal laws to non-Indian individuals and towns in the boundaries of the Uintah and Ouray Reservation.

State and local officials maintain that the Utes have no jurisdiction over the communities which came about through homestead and townsite acts.

"WE WILL NOT TOLERATE a government by non-representation," declared State Sen. Dan Dennis.

"We've seen them buy cars and clothes that we could never have," said a local saleswoman, apparently referring to tribal income from oil and gas royalties and tribal investments. "Now they want us under their jurisdiction. I'll leave here if it comes to that. But I'll burn my house before I go."

The tribe has not implemented provisions that are objectionable to whites because, as one tribal spokesman

said, "We feel it's better to exercise restraint in time of stress."

Hugh Baker, director of the task force for tribal government development at Fort Berthold reservation, said that the tribal council drew up a constitutional change in which the tribe asserts civil and criminal jurisdiction. It has since been sent to a law firm to be reviewed for legality.

Baker said that they are requesting that the BIA include in all future leases a provision that the lessee will subject himself to tribal jurisdiction.

STANDING ROCK SIOUX tribal chairman Pat

McLaughlin said that his council has taken action in closing hunting on the reservation to non-Indians. When a non-Indian is found hunting on Standing Rock, he is escorted off the reservation.

McLaughlin said that they had prosecuted one case through the county courts. A non-Indian was caught with 12 deer on the reservation.

The Standing Rock Tribal council is also working with North Dakota and South Dakota in an attempt to work out an agreement allowing them to sell hunting licenses for the reservation. "We do not want them running over our reservation like it was theirs," he said.

Indian studies pushed at Parshall

Indian parents in the Parshall school district are preparing to challenge the school board to permit special studies on Indian subjects. They say that if their proposal is denied, they'll try to set up an alternative school.

Parshall is included in land ceded five years ago by the Three Affiliated Tribes of Fort Berthold. Indians make up about a quarter of the 400 pupils in grades kindergarten through 12.

THERE ARE NO Indians on the five member school board. None of the 29 teachers are Indians, although four of the five teacher aides are. There are no courses devoted to Indian subjects.

A number of Indian parents have been dissatisfied for some time with the educational atmosphere, and some have sent their children away to boarding school. They think the Parshall board and the superintendent, Clarence Wertz, have no concern. Wertz says the dissidents have never told him what they want.

Now the disgruntled parents, with the assistance of the Fort Berthold tribal council, the Coalition of Indian-Controlled School Boards and the equal education opportunity director for North Dakota, Gene McGowan, have prepared a proposal for Title 4 (Indian Education Act) funding to provide classes in tribal government and bilingual studies, and to add more Indian aides.

THE PROPOSAL must be approved by the school board. Darice Clark, of the tribal education committee, suspects the board will tell them that the curriculum has already been set.

If they are turned down, they will try to find funding, facilities and teachers for an alternative school in Parshall. Yvonne Fox, tribal education director, said that officials of the Red Schoolhouse in St. Paul have pledged to help in this difficult task. "The people would rather work with the school," she said. "But if all else fails, we'll try an alternative school."

Wertz was noncommittal on the proposal when informed of it. He said the interests of the student body would have to be determined, and qualified teachers would have to be secured.

"I feel that the majority of the Indian students are satisfied with our curriculum," he said.

IF THERE ARE no Indians on the school board, it is because no Indians have run in the past three years, he claimed. If there are no Indian teachers, it is because no qualified Indians could be found.

The Parshall school was among several investigated recently by a team from the civil rights office of the U.S. Department of Health, Education and Welfare in Denver. Vada Kyle, acting director of the office, said the findings are not expected to be released for several months, and would not comment.

Marilyn Hudson, chairman of the Johnson O'Malley Indians board at Parshall, said she has found the board receptive to JOM programs.

She said Indian pupils at Parshall need remedial instruction more than Indian studies, and suggested that any special Indian subjects should be incorporated into the existing curriculum.

The Bicentennial: using without endorsing

Natives divided on participation

All-nations powwow, Olympics set

Native Americans are ambivalent about the Bicentennial. They are confused, frustrated and angry. They are divided over whether to boycott or participate in the celebration of the nation's 200th birthday.

Indians choosing not to celebrate are bitter about their reasons.

American Indian Movement leader Dennis Banks says the past 200 years represent "nothing but misery and murder to the Indian community." The AIM leader said his organization is calling for a one-year moratorium on tourism at reservations instead of celebrating the Bicentennial.

Grace Thorpe, daughter of Jim Thorpe who is a legislative aide to Sen. James Abourezk, says "who would want to participate in the 200th year of the rip-off of our country. If the government would say, 'okay, we'll honor all your old treaties on water and fishing rights and we'll give back the land that was stolen,' that would give the Indians something to celebrate."

"I HAVE NOTHING to celebrate," said Art Raymond, director of Indian studies at the University of North Dakota. "Let them celebrate if they want. I'm not taking any part. I won't."

However, not all Indians view the Bicentennial so sardonically. Some see it as a means to help preserve what is left of the culture.

"Indians are on the verge of losing their culture," says Wayne Chattin, national Indian coordinator for the American Revolution Bicentennial Administration. "If we can use the Bicentennial to get people to help us save it, all America is richer." Chattin's office has allocated \$2.5 million to 57 Indian tribes participating in the Bicentennial.

Some of those funds will be used for a rodeo and for a conference on Indian aging to determine why the average Indian lives to only 45. Chattin says the rodeo would be the main Indian festival for 1976, bringing together the champions of 30 or 40 reservation rodeo's.

CLYDIA NAHWOSKY, a Cherokee helping the BIA put together some nationally oriented Bicentennial projects, now hopes the BIA can underwrite at least three programs: a traveling exhibition of some of the valuable Indian painting and sculpture now on display in Washington, a series of readings from Indian literature, and a series of videotapes of tribal activities.

Pat McLaughlin, tribal chairman at Standing Rock, said "I suppose we should be thankful we have survived this long as a race." McLaughlin made the statement after receiving the first of four \$25,000 Bicentennial checks that are to be used to restore cemeteries and renovate the old superintendents quarters into a cultural center at Standing Rock.

Juanita Helphrey, North Dakota Indian Affairs commissioner, seemed to summarize the feelings of most Native Americans toward the Bicentennial when she said that Indians view the Bicentennial as a celebration of non-Indian ethnic groups only. As for those Indians who are participating, they are doing so only to use the money to better themselves.



Emma Plume Lee, of the American Revolution Bicentennial Administration's Office of Native American Programs, presents a \$50,000 check to Pat McLaughlin (left), Standing Rock Sioux tribal chairman, and a \$25,000 check to Warren Means, United Tribes executive director. The checks represent the first half of grants awarded to organizations by the Bicentennial office to support Indian Bicentennial projects.

SEATTLE — With the arrival of America's 200th birthday, Native Americans are searching for means of arousing an awareness in the American public about Indian people.

Recently the National Indian Activities Association held a 1975 Native American Bicentennial Days here. During the three-day event, a series of 10 demonstrative activities was held.

THROUGH THE demonstration of traditional games, NIAA felt that they were able to increase the self-image and pride of the Native American participants and community; strengthen unity among Native American people; promote cultural awareness from tribe to tribe; improve the public image of Native Americans by providing cross-cultural information and education; and demonstrate the talents of Native Americans and provide them with the public recognition.

In addition, NIAA plans to host the first international native Olympic style games in the summer of 1977.

Lonnie and Aggie Goodteacher, of Seattle, also have discussed the American Bicentennial with other Native Americans. They did not want to "pay homage" to the Bicentennial, and yet they wanted America to be aware that the Indian is still here.

THE GOODTEACHERS and their friends came up with the idea of an "All Nations Pow Wow." They envision an encampment as far as they eye can see. Tipis, tents and campfires. Indian songs and drums echoing in the night air. Children playing and laughing. Women cooking. Men telling of their daily battles, and grandparents teaching the young.

Lonnie Goodteacher said, "We are one at heart. We want to show America that the nations can be united, and this is a way we can do it. We would like to see representatives of all the tribes display their own tribal culture."

The week-long powwow would be held this summer from June 25 to July 3. The location for the powwow has not been determined. The Little Big Horn was one popular suggestion and Denver, Co., is also being considered as a more central location.

This is still an idea, Goodteacher said. "We need feedback from other Native Americans. There are a lot of problems that have to be considered. And if we can get enough responsible people to help, we can pull this off."

U.S. restores JOM funds; state to get \$400,000

North Dakota will be receiving approximately \$400,000 in additional JOM funds to offset a recent 55 per cent cut in its JOM allocation, according to Charles Richmond, director of the BIA's branch of school assistance.

Richmond says Congress has allocated another \$3-million to the Johnson O'Malley school fund to bring those states which lost money for fiscal year 1976, up to a par with funds received for fiscal 1975.

THE ORIGINAL 55 per cent cut for North Dakota was the result of a new JOM distribution formula designed to disseminate funds more equitably. The new formula was based on each state's average per-pupil cost, which left North Dakota with an average per-pupil allowance of \$157, compared to the national average of \$193.

The BIA uses the JOM funds to contract with state, local and private educational agencies to provide supplemental and special assistance to Indian pupils.

When the new formula went into effect last year, North Dakota was allocated approximately \$338,000 compared to about \$740,000 for each of the last two years. The cut forced the 13 public school districts receiving JOM funds in North Dakota to drastically curtail their programs.

WORST HIT were the supportive programs for gifted students, remedial education and bilingual and Indian studies. Several schools were forced to cut these programs altogether.

The additional \$400,000 is designed to allow the school districts to reinstate cut programs and operate at last year's levels.

However, Phillip Longie, director of the JOM office at United Tribes, which contracts with the BIA for JOM funds for 12 school districts in North Dakota, is not overly optimistic about the additional funds.

LONGIE SAYS that the schools which provide the supplemental and special assistance to the 2,143 Indian pupils have already geared their programs to function under the original cutback, and he does not foresee those schools making any significant changes to absorb all of the additional funds.

The schools will be facing the same situation next year, with United Tribes phasing out its JOM office so that the schools can contract directly with the BIA, and with the new distribution formula which caused the cutback apparently still intact.

EARLIER THIS year, Richmond had said the formula may be scrapped since new JOM regulations were still being devised under Public Law 93-638, the Indian Self-Determination and Education Assistance Act of 1975.

The additional funds will be distributed to 13 school districts; St. John, Rolla, Rolette, Dunseith, Devils Lake, Warwick, Oberon, Solen, Cannonball, Twin Buttes, Parshall, New Town, Trenton and Ft. Totten, which already contracts directly with the BIA.

UTETC students come and go



Twelve students arrived at UTETC in January to begin studies, raising the number of trainees to 110. New students (from left) are Kenneth and Marsha Quintana, from Jicarilla Agency in New Mexico; Wilfred and Gloria Reval, from Jicarilla; Damain and Marglelene Morgan, from the Mescalero agency in New Mexico; Matthew After Buffalo, from Blackfeet agency in Montana; Virgil Goode, from Rosebud agency in South Dakota; Richard Crowheart, from Fort Berthold; and Raymond Enjady, from Mescalero. Not pictured are Margaret Two Shields and Valinda Two Horses, from Standing Rock.

Two students graduated from UTETC at a ceremony Jan. 22. They are Mary Rousseau, a business clerical student; and James Wayka, a human services trainee.

Incentive awards for December also were presented. Student of the month award went to Larry Walking Crow. There was a three-way tie for best student in adult education - Arlene Benson, Larry Walking Crow and Vernon Cable - and a four-way tie in personal development - Keith Little Eagle, Pauline Pinto and Theresa and Larry Walking Crow.

Alcoholism and the Indian: myth and fact

A medical experiment conducted in Arizona has found that Indians can physically tolerate alcohol just as well as whites. So, as the *Wall Street Journal* reported glibly, "Another myth about the American Indian bites the dust."

Three Indian alcoholism authorities contacted by *United Tribes News* were not impressed.

As they watch alcohol threaten to rot the fabric of Native American life, the idea of researchers, and the press diverting attention to this stubborn myth annoys them.

"If there is any solution to alcohol abuse by Indians, it will come through community action, not through some abstract on the subject," said Amos Hopkins, who has served as a specialist to the American Indian Policy Review Commission's task force on alcoholism, drug and substance abuse.

"I'm not so much concerned with whether Indians can tolerate liquor the same," said Reuben Snake, chairman of the task force. "Whatever problems Indians have, it's the social system that's screwed them up. And until people start looking at us right, the problems with drinking will continue."

"Why do they (researchers) do this as if they're learning about the whole Indian race?" wondered Curtis LeBeau, acting director of the chemical dependency unit at United Tribes. "There are 363 tribes, all different. Would they study one Irishman and think they were learning about all whites? Hell no!"

HOPKINS SAID THE AIPRC, a special commission which is reviewing Indian affairs and programs for Congress, has found, in its search for all available research and reports on Indian alcohol abuse, a number of studies of Indians' relative ability to handle liquor. "We have found no real evidence that Indians cannot drink as much for genetic reasons," he said. "Most studies show no difference, although there has been no final determination."

The two physicians who conducted the Arizona experiment were able to locate a study which showed a difference. In 1971, Canadian researchers found that the rate at which Canadian Indians and Eskimos tended to burn up, or metabolize, liquor in their livers was slower than the rate of whites, as determined by breath analysis.

This finding supported the myth that genetic differences between the races served as a partial explanation of the high rate of alcoholism among Native Americans.

To test the Canadians' finding, the Arizona experiment was conducted by Dr. Lynn J. Bennion, of the Phoenix Laboratory of the National Institute of Arthritis, Metabolism and Digestive Diseases, a federal agency; and Dr. Ting-Kai Li, of Indiana University School of Medicine in Indianapolis.

THE TWO GOT 60 volunteers, 30 healthy Indians and 30 whites, to fast overnight and then take a slug of

100-proof ethyl alcohol. Metabolism rates were determined by testing the alcohol level in blood samples taken repeatedly during the ensuing four and a half hours.

The results, as reported in the prestigious *New England Journal of Medicine*, were that as a group the Indians actually burned up the alcohol somewhat faster than the non-Indians. However, Bennion and Li noted, the differences between the two groups leveled off when body weight was considered. The Indians tended to be heavier than the whites, and a heavy person usually burns up alcohol faster than a thin person.



Considered variation in individual metabolism rates was found. The moderate to heavy drinkers, whether Indian or white, tended to burn up the alcohol faster than the volunteers who regarded themselves as light drinkers. Bennion and Li found this variation more pronounced among the Indians than the whites.

The two researchers also tested liver tissue in the test tube and found no racial difference. To do this, the two took samples of liver tissue from seven whites and seven Indians who were undergoing surgery. The ability of the tissue to metabolize alcohol was tested. Bennion and Li reported that no difference between the Indians and the non-Indians could be found.

AS A RESULT, the two concluded, racial differences must be ruled out as an explanation for Indians having an alcoholism rate twice the national average. "Since our study showed no significant difference between American Indians and whites in rates of alcohol metabolism, the conclusion cannot be drawn that racial variations in

proclivity to alcohol abuse can be accounted for by racial variations in alcohol metabolic rates," they wrote.

LeBeau was not surprised. "I've never believed that there was any genetic difference," he said. "The problem is totally social."

He suspects that if there does seem to be a physical difference, it is because the drinking problem has gotten so bad with some Indian families that children are actually born with an addiction to alcohol.

LeBeau believes that while whites often drink in moderation, Indians drink "to get totally drunk. Alcohol's use is to get you drunk."

Indians tend to drink more openly and in public than whites, Hopkins said.

BOTH INDICATED THAT Alcohol abuse by children on reservations is becoming epidemic. While Indians tend to ease off on drinking as they get older, the young appear to be starting ever earlier and drinking ever more.

"It's scary," LeBeau said. "Kids six and seven are drinking. I've been told that 85 per cent of the freshmen class at Fort Yates high school have drinking problems. This rapid consumption at an early age leaves the body addicted."

"The problem is much worse today. In my generation (he's 36), we were raised with work, religious values and community pride. When I stopped drinking (eight years ago), all I had to do was to re-establish those values."

"On the reservation today, everything is handed to you. There's nothing to do. Everybody else - is boozing. Kids see their parents doing anything for a drink. They'll think it must be important, even though they might see all the bad things about it, and they'll get into boozing too."

"WHEN YOU TRY to sober them up, what can you offer them and what can they do? If a kid hasn't known positive values in his past, what can he look forward to? There's a lot of failure in withdrawal. You need something to fall back on."

"The problems will only get worse until we get down to the kids. We have to get to them when they're young, not after they've already got the disease."

"I'm not sure how we can do it. We'll have to take on other peoples' responsibilities. These kids haven't gotten a lot of affection. Their parents don't have time for them."

"I feel like we keep pulling people out of the stream, and we oughta go upstream and see who's throwing them in."

Snake believes that mistreatment of Indians is the root cause of alcohol abuse. "Indian people have got to face up to their own problems," he said. "But they've also been seriously abused by society. They feel like they have to turn to drinking to get away from this crap."

"I believe that only when people start looking right at us Indian people will things get better. The drinking problems will continue until then."

State increases Indian input on CETA council

Gov. Arthur Link has appointed Elizabeth Hallmark, executive director of the Dakota Association of Native Americans, to the state's Manpower Services Council.

Hallmark and Juanita Helphrey, North Dakota Indian affairs commissioner, are the two Indians on the 28-member council, which serves as an advisory group to the professional staff which administers funds provided to the state under the Comprehensive Employment and Training Act of 1973 (CETA).

The act consolidated federal manpower programs begun in the sixties, and provides funds for jobs and training for the nation's poor. Emphasis is given to veterans and minority groups.

TRIBAL GROUPS AND Indian organizations in North Dakota have received a steady flow of CETA funds. These grants have been provided either through direct contracts with the U.S. Department of Labor, or, to a greater extent, through subcontracts with Link, who receives a block grant from the labor department to cover the state.

In North Dakota, the United Tribes Educational Technical Center and the Turtle Mountain, Standing Rock, Devil's Lake and Fort Berthold reservations received approximately \$1.7 million in direct grants for fiscal year 1976. Of this, \$1.2 million is for manpower training, \$240,000 is for public service employment and \$380,000 is for summer youth employment.

By contrast, Link received about \$10 million for fiscal year 1976, up from \$6.5 million the year before.

INDIAN GROUPS HAVE turned to the state for additional CETA funds, and the Manpower Services Council, which plans and evaluates the state appropriation, wants their requests to be honored.

Richard Giddings, manpower analyst for the council, said that since the state includes the Indian population, one of the poorest in the nation, in its application for CETA funds, the council has ordered that 23.6 per cent of the enrollment in CETA training programs to Indians.

Hallmark said that this goal has been reached, and indicated that the council will be aiming for 30 to 35 per cent next year.

Giddings said that in the current fiscal year, the state is aiding 854 Indians in existing manpower training programs.

HE SAID INDIAN GROUPS also have been able to

increase greatly the number of public service jobs by tapping the state's CETA grant. He estimated that the state's reservations can pay only 30 public service jobs with their direct grants this year, whereas through subcontracts with Link Indian groups have gotten funds for an additional 130 jobs.

Last summer the state provided \$156,000 to pay for summer jobs for 398 youths on the Fort Totten, Fort Berthold and Turtle Mountain reservations, Giddings said. The program was administered by the North Dakota Employment Security Bureau.

The state, through its vocational education department, also is administering a program at Rolla which provides training in nursing to Chippewa from Turtle Mountain. He said that \$100,000 has been provided this year for the course, which is serving 17 people.

THE REMAINING PROGRAMS benefiting Indians

this fiscal year under the state's grant are administered by tribal and off-reservation organizations through subcontracts, Giddings said. They provide:

- \$39,000 to United Tribes for eight public service jobs;
- \$64,000 to the Dakota Association of Native Americans, for employment, outreach and job development services for urban Indians;
- \$3,000 to the Standing Rock Sioux Tribe for its Indian Action Team programs;
- grants of \$24,000 each to the Turtle Mountain, Devils Lake and Fort Berthold tribes, to provide for 18 "work-experience" jobs for new graduates at each of the three reservations.

CETA funds make possible a variety of community service jobs on reservations, such as police officers, firefighters, teachers, nurses and recreation supervisors.

5 reservations get job funds

Fort Berthold, Turtle Mountain, Fort Totten, Sisseton-Wahpeton and Pine Ridge reservations recently have received federal grant monies with which to employ reservation people.

Fort Berthold received \$100,000 this month, the first installment of a \$460,300 grant from the Office of Native American Programs, a division of the U.S. Department of Health, Education and Welfare.

Austin Gillette, secretary of the tribal business council, said the grant is only for one year, "but we want to create an on-going thing."

Nine new positions will be created in tribal administration with grant money, and there are plans to create a grazing and range management authority and a natural resource board.

With a \$200,000 Economic Development Administration (EDA) grant, Turtle Mountain plans to construct a recreational area near Belcourt. The funds are under title 10 of the U.S. Commerce Department's Public Works and Economic Development Act.

TRIBAL CHAIRMAN, James Henry, said that construction is planned to begin on May 1. He said 35

people will be employed in the construction of a horse racing track, rodeo arena, powwow grounds, snowmobile course and picnic grounds.

Jerry Cudworth, of the Fort Totten tribal planning office, said that Fort Totten is receiving a \$282,000 EDA grant.

The funds will be used to build a tribal utilities building in the Industrial Park beside the Devils Lake Sioux Manufacturing Plant.

CUDWORTH SAID that eight to ten people will be employed in the newly formed utilities commission which will be housed in the building.

In South Dakota, the Sisseton-Wahpeton Sioux received several federal grants. They include \$400,000 from the Labor Department for public service jobs, \$20,000 from the American Revolution Bicentennial Administration for ceremonial grounds and \$260,000 from EDA to construct seven multi-purpose buildings at Lake Traverse.

The Oglala Sioux received a \$252,900 grant from EDA for timber clearing on the Pine Ridge reservation.

ANTIOCH SCHOOL OF LAW RECRUITING NATIVE AMERICANS

The Antioch School of Law in Washington, D.C. is actively recruiting Native American students to enter the school in September 1976. The School, the nation's first law school to incorporate a law firm - the Urban Law Institute - at the core of its academic program, emphasizes a clinical approach to the study of law, where the students learn by doing. Students are actively involved in serving the poor in Washington at the same time they work towards the Juris Doctor degree. Also offered is a comprehensive fourteen to eighteen month legal technician program for certifying successful graduates in assisting attorneys. A college degree is not required for entrance to the legal technician program.

Scholarships, loans and other financial aids are available for students requiring them.

For more information, application or financial aid materials, contact the Admissions Office, 1624 Crescent Place, N.W., Washington, D.C. 2009.

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The sign to the right is incorrect. We're no longer an employment training center. We're the United Tribes Educational Technical Center. We're still the only school of our kind in the nation owned and operated by American Indians. And we still have ten vocational fields of study, on-campus housing, recreational facilities and complete support services.

So why change the name? Because we wanted to stress our concept of education at UTETC. A concept of total education: academic, vocational and the development of valuable social skills. That concept has always been our philosophy. And it always will. Even when the snows melt this spring and we change our sign.

For more information about UTETC, write: United Tribes, Office of Public Information, 3315 S. Airport Road, Bismarck, ND 58501.





Doc Hubbard

Story and photos
By Sandra Steger



Left, Doc Hubbard today, over 50 years later. Right, Doc Hubbard, age 38, as he appeared at Madison Square Garden during a Boy Scout jamboree.

wrote a book called "American Indian Crafts," once used in Scouting. He also wrote "Wolf Song," about a young Arapaho boy, and "Queer Person," about the Pikuni of the Blackfeet Confederacy. He is trying to get them reprinted.

Doc also taught country school on the Crow reservation and was a supervisor of CCC camps for the Bureau of Indian Affairs.

You can call Ralph Hubbard 'Doc' now and it will be a title, not a nickname. Doc received his Ph.D. from Dickinson State College two years ago. It seems that he had completed all his requirements but German at Cornell University when WWII broke out, and like other universities, Cornell stopped teaching the enemy language, German. But Doc really got his nickname while attending veterinary school, and it stuck.

Doc is currently re-writing his mother's manuscript about his famous author father, Elbert Hubbard. His mother owned a publishing house and his father, who was well known in literary circles, published a magazine called "The Philistine."

Doc's grandmother is responsible for his first glimpse of Medora. As they were traveling by train to Billings, MT, in 1902, Doc's grandmother asked the conductor if they could possibly get off at Medora where Teddy Roosevelt had ranched, and get back on the train the next day. So they got a glimpse of a cattle empire now gone, and an impressive look at the historic Badlands.

Ralph Hubbard returned to Medora 13 years ago, and with the Gold Seal Co., set up the Fur Trade Museum. His goal is not to have the largest museum on Indian life, (and it's not bad sized) but the most authentic.

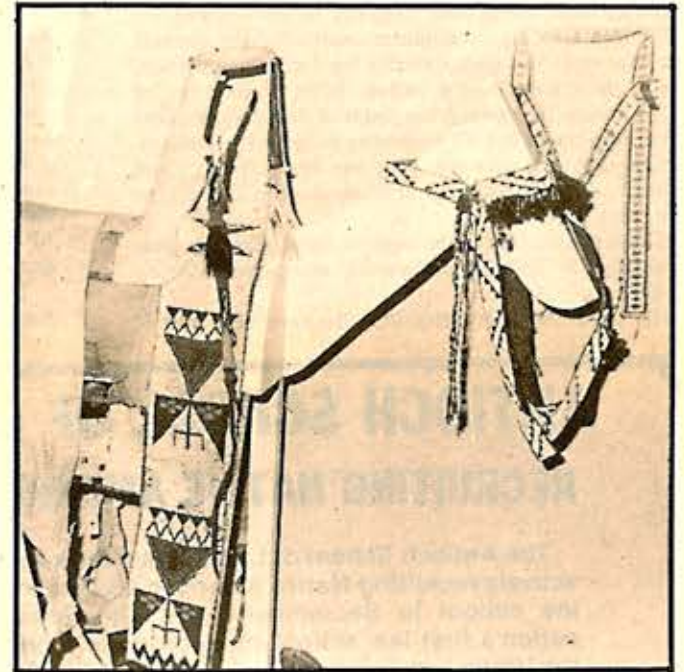
A walking storehouse of historical information because he lived it. A nationwide authority on Indian clothing and artifacts. A teacher of Indian culture to both Indian and non-Indian. That's only a part of Ralph 'Doc' Hubbard.

Doc, at age 90, is curator of the Fur Trade Museum in Medora, ND. Most of the pieces there belong to him. Some he bought, some were given to him. Doc has some beadwork on display that is over 300 years old. Some are authentic copies. In all, it's worth hundreds of thousands of dollars.

Doc began collecting Indian artifacts as a boy. He would go to Niagara Falls, where, because of the Indian trade network, one could buy things from all over the country. Doc went to grade school near Buffalo, NY, with Seneca children as classmates, where he learned their dances and culture.

In addition to the Fur Trade Museum, Doc also helped set up the Newtown, ND, museum and helped set up and build a museum for the Oglala Sioux at Wounded Knee, SD. Many fine things were donated by the Oglalas there, but the building was looted and burned during the 1973 American Indian Movement takeover, he said.

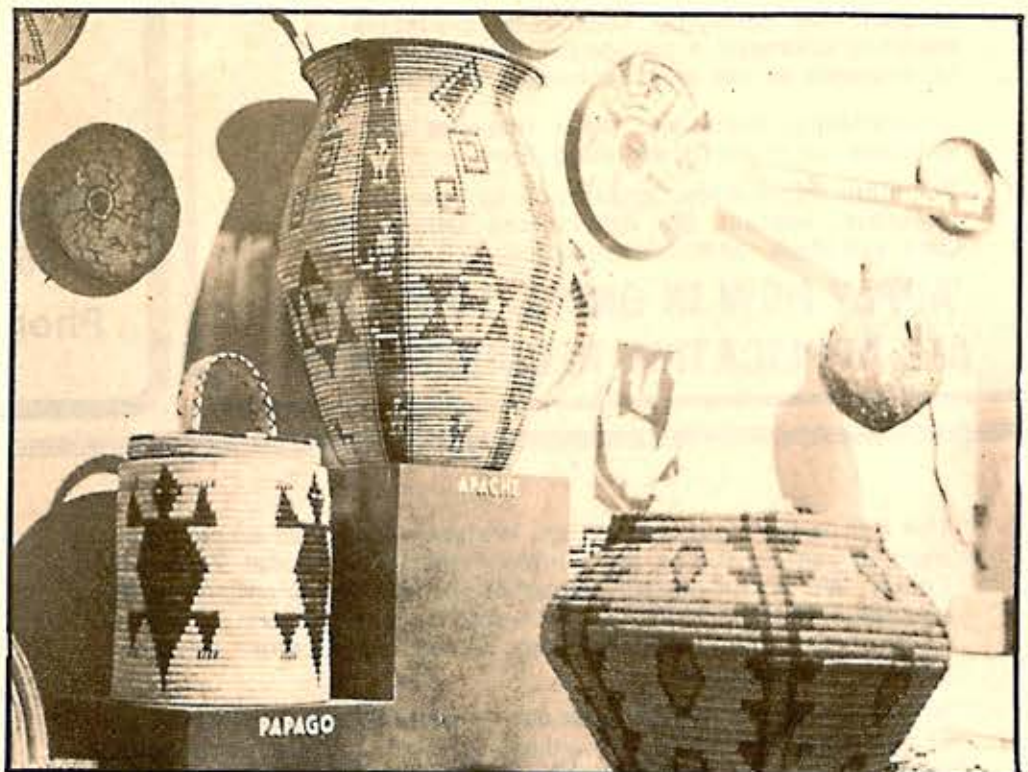
A large part of Doc's life has been devoted to the Boy Scouts. He used to tour the country with a Pueblo Indian and teach Indian culture at jamborees. He



Ancient beadwork trappings for a lucky horse. An impressive display of beadwork is located at the museum.



Ralph Hubbard at home.



A display of basketry from the southwest Indian tribes, on exhibit in the museum.

Elections:

Pine Ridge, Rosebud incumbents ousted ; 2 upset at Flathead

Elections of 1976, which promise to be chaotic on the national level, are proving to be no different on several reservations.

At presstime, preliminary results of the Pine Ridge Reservation elections showed former reservation superintendent Albert Trimble leading incumbent Richard Wilson by a substantial margin for tribal president, with Johnson Holy Rock the apparent winner in the vice presidential race.

At Rosebud, former president Robert Burnette has filed an appeal to U.S. District Judge Robert J. Merhige, Jr., declaring Ed Driving Hawk the winner of last October's disputed election for tribal president.

AT FLATHEAD Reservation in Montana, two incumbents were upset and the other three ran away from the field.

Noel Pichette narrowly upset incumbent Al Sloan, 205 votes to 203, and Elmer 'Sonny' Morigeau upset Robert McCrea, 301 votes to 157. Relected were John Malatare, Thomas Pablo and Vic Stinger.

Following are reports of the reservation elections.

• Pine Ridge - Albert Trimble's win over incumbent Richard Wilson in the Pine Ridge tribal president election will bring a sigh of relief to many Pine Ridge residents. Since the occupation of Wounded Knee, the Pine Ridge reservation has been in turmoil. More than 50 violent deaths have occurred in the last two years.

The contest between Trimble and Wilson, which is indicative of that unrest, has been only one of many over the past year. Last fall, Wilson had called for Trimble's removal as reservation BIA superintendent. The tribal council eventually adopted such a resolution. However, Trimble said he had not been given an opportunity to hear or answer the charges against him.

ADDING SUSPICION to the confrontation was a report released by U.S. Commissioner of Indian Affairs Morris Thompson, stating that Trimble had asked to be reassigned. Trimble denied the report, saying "the Commissioner's decision to interpret publicly my letter as a request for reassignment was, in my judgment, simply an expedient to escape the heat generated by

his decision among the many people who preferred that I should remain superintendent at Pine Ridge."

Prior to this, Thompson had announced that Trimble was being transferred.

Approximately two weeks later, Richard Wilson, who has been accused of employing a 'goon' squad, went on trial for allegedly assaulting two Wounded Knee defense attorneys and a legal aide at the Pine Ridge airport. Wilson was found innocent of the charges.

Then, prior to a Jan. 6 primary election at Pine Ridge, Wilson challenged the residency of four candidates, including Trimble, running for his office. Trimble, who was among the candidates found to be eligible, went on to defeat Wilson in a primary that had 482 contested votes.

United Tribes News was informed at presstime by the Pine Ridge Election Board that Trimble will be the new president.

• Rosebud - Similar elections for tribal president were held at the Rosebud Reservation three months ago, and the outcome has

yet to be officially determined.

Originally, the ballot count showed challenger Edward Driving Hawk defeating incumbent Robert Burnette. But Burnette claimed that 31 'spoiled' ballots had come from non-reservation residents.

Recommendations by the tribal council and the tribal election board to hold a new election was ignored by U.S. District Judge Robert J. Merhige, Jr., who had been assigned the task of declaring a winner. On Jan. 23, Merhige declared Driving Hawk the winner. Burnette appealed the decision.

Driving Hawk will be acting tribal president beginning Jan. 29, but cannot be installed until the appeal by Burnette has been decided.

BURNETTE CLAIMS that after the election, someone broke into his office and tampered with the ballots. The former Rosebud tribal president also accused Driving Hawk of buying votes. Burnette says Driving Hawk wrote a substantial number of personalized \$20 checks to individuals prior to the election.

Burnette's appeal will be heard Feb. 11.

Planning unit aids tribes

The Fort Totten and Turtle Mountain tribes are among numerous governmental units to be aided by the new North Central Planning Council, a professional planning staff serving the six counties around Devils Lake.

Arthur Dionne, originally from Belcourt, is a staff planning coordinator acting as liaison between the planning council and the tribal councils.

DIONNE SAYS THAT the NCPD is "going quite well" on the reservations. "At first they were hesitant — they weren't sure whether the council could do anything for them or they for the council," he said. "But I think they are realizing what benefits could be involved."

Dionne said that the Turtle Mountain Chippewa have temporarily assigned their two tribal planners, Joe Paraisen and Lynn Davis, as representatives. Fort Totten has not yet assigned anyone as representatives, but tentative plans are to include the tribal chairman, tribal planner and another tribal member on the body.

The counties involved in the planning council are Rolette, Towner, Cavalier, Benson, Ramsey and Eddy. Each county's membership includes a mayor, county commissioner and soil conservation supervisor.

The 11 staff members of the council attend the various county board meetings and other major governmental meetings on a regular basis to keep the staff members informed of problems as they are brought up and actions taken on them.

In Rolette County, where the Turtle Mountain reservation is located, residents are focusing on economic development. Plans that have been developed include possible expansion of existing facilities, development of new industry and processing of natural resources.

Some activities currently undertaken by Council staff include fact finding, proposal writing;

Seeking possible financial help for communities threatened by ABM closing;

Assisting with community zoning plans;

Helping more than 20 communities applying for Housing and Urban Development block grants;

Developing a work program for resource conservation and development;

Researching and assembling an overall economic development statement about the six counties as a basic working tool for Council planning;

Establishing a communications effort to serve the information needs of Council members and their constituents;

Working with the State Library Commission on improving library service in these six counties and neighboring counties of Pembina, Walsh, Nelson and Grand Forks;

Developing groundwork for future planning needs in housing, human resources and environmental matters; And establishing regular monthly meetings in each county.

Congress may retract baffling ballot law

Legislation has been introduced in Congress to remove a Voting Rights Act provision requiring counties to print minority language ballots.

The requirement, passed earlier this year in Congress, directed all counties with five percent or more minority inhabitants to print ballots in that minority language.

In North Dakota, that meant that Benson, Mountrail, Rolette and Sioux counties, because of the Indian reservations located there, would have to translate English into the Indian tongues and print them — that is, if they have written languages.

According to Don Jacobs, aide to Rep. Mark Andrews [R.,ND] the problem is even worse in Alaska, where each village has its own language.

The bill, introduced Dec. 19, by Rep. William Ketchum, [R.,CA], and sponsored by Andrews and others, has not yet been assigned to committee.

Maury Thompson, Sioux county state's attorney, said that Justice Department officials, tribal chairmen and council members with whom he has spoken feel that since there is no written language, the federal directive could be met by providing interpreters at the polls.

Andrews also said he would be in favor of aiding Indians who have difficulty with the English language, but opposes sweeping regulations "affecting many and assisting few."

Loudner quits; Kneip gets new Indian aide

South Dakota Gov. Richard Kneip has named Rochelle Smith to be the state's first woman Indian affairs coordinator, after the previous coordinator resigned under a cloud of confusion.

Smith (Cheyenne River Sioux), of Eagle Butte, SD, took office Jan. 16, becoming the sixth coordinator in the Indian Affairs Commission's 28 year history.

SHE REPLACES Donald Loudner, who had served in the post for the past three years. During his tenure, Loudner gained the respect of most Indian groups, including the American Indian Movement, although he reportedly had sensed a lack of support recently.

Loudner, who could not be reached for comment, reportedly had felt uncertain of his status for the past few months, since a list of three candidates for the position had been drawn up.

Last July, a revised state law went into effect which requires that the coordinator be appointed by the governor from a list of three nominees submitted by the Indian Affairs Commission.

Although Loudner was already holding

the position, Kneip aide Dan Garry told *United Tribes News* that the governor felt the new procedure should be compiled with to put the law into effect.

THE COMMISSION submitted a list at its Oct. 19 meeting in Aberdeen. Nominated were Loudner, Ms. Smith and George Keller, of Mission, SD. Loudner was considered the leading candidate.

However, Kneip held off on a selection for 10 weeks, saying that his schedule did not allow him enough time to consider the appointment. Loudner also was reportedly uncertain of his standing with tribal leaders.

Frank Lawrence, director of United Sioux Tribes, told *United Tribes News* that some of the nine tribal chairmen in the group did not support Loudner. "They didn't speak against him, and United Sioux Tribes didn't ask him to leave. But some felt he didn't assist them as much as he should. Some were not sure where he stood on AIM. These issues were never clarified."

ON JAN. 8, Loudner handed in his resignation to Kneip. Juanita Helphrey, North Dakota Indian affairs commissioner,

said Loudner felt slighted and "didn't want to hang around in those circumstances."

Garry said that Loudner "thought it was in the best interests of all" that he resign, and the aide said Kneip had not asked Loudner to resign. But although Garry said Kneip "was pleased with Don overall," Garry indicated that the governor had questioned Loudner's judgement in certain matters. He would not elaborate.

The new coordinator has served for the past year as an educational and grant consultant for various Indian groups. Prior to that she was a technical assistant for the National Congress of American Indian, the Bureau of Indian Affairs, Tri-State Tribes, Inc., the Justice Department's Community Relations Service, and the Coalition of Indian-Controlled School Boards.

During the 1973 Wounded Knee uprising she worked on the Pine Ridge reservation as a community relations specialist for the Justice Department.

KNEIP STRESSED the importance of the Indian affairs commission and coordinator during his state-of-the-state

message earlier this month. "When it appears that I or others have let down or lost the faith," he said, "these people, hopefully, will make recommendations for actions to achieve solutions to the complex problems and challenges we face."

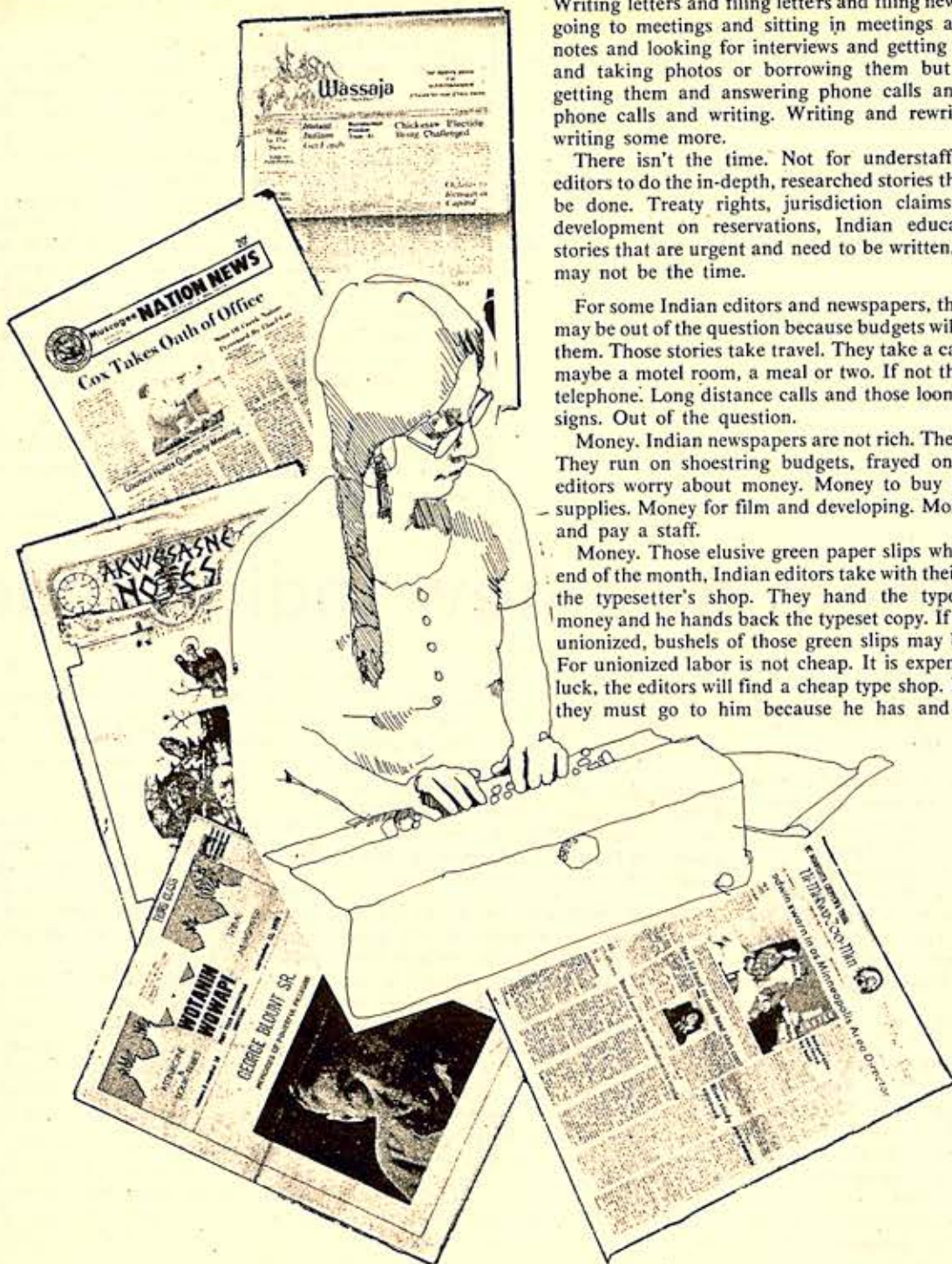
He said that both he and the federal government have not done enough for Indians. "I am sorry to report that the actions I have initiated in the area of Indians affairs, either administratively or legislatively, have not been adequate," he said.

"The fact remains that many of the complex legal questions in the area of jurisdiction and Indian and non-Indian rights remain unanswered almost a year after we last addressed the very issue." (Kneip spoke at length about Indian affairs during his inaugural message last year.)

"The abdication of responsibility on the part of the federal government still exists, and if anything, the federal bureaucracy has attempted to put distance between themselves and the Indian plight," Kneip declared.

the Indian journalist and the Indian press

Text by David Roach
Drawings by Jim LaMarche



Often they work alone. Sometimes, with luck, they may have a staff. One reporter, maybe two. A secretary. They may work from a small office or a bigger room with a couple of typewriter and desks and filing cabinets. The typewriters are usually used and in need of repair or retirement. They may have a telephone and, again with luck, a Wats line.

Some have a modest budget from the tribal government or a limited grant from a federal agency. In one respect, these are the fortunate ones. The others must scrape for money, worry over finances, genuflect to civic or church groups for funds, sweet-talk advertising from often reluctant businessmen. These are the ones who worry whether there'll be another issue. Whether there'll be money left over to pay their staff. To pay themselves.

They are editors of Indian newspapers. More often than not, they have no formal training in journalism. Maybe a year or two of college, maybe a degree but rarely one in journalism. They applied for a job and got it. The job of putting out an eight to 10 page tabloid once, in some cases, twice a month.

If you ask, they may tell you it is not easy. That there are frustrations. They will be telling you the truth. To get stories they must pour over the city dailies, looking for articles on Indians or tribes or reservations, clipping those and rewriting them for their own paper. If the articles they clip quote people or cite figures and facts, they may call the people, verifying, updating. If the people are out of state, and there isn't a Wats, they do not call. Long distance is expensive. So they print what they can and pray that it's accurate.

Stories come from press releases. These are valuable and sought and kept. They may filter in throughout the month. Announcements from government agencies, from senators and congressmen, from colleges, from other tribes and reservations. These must be sorted and culled and rewritten. Especially rewritten, so the flavor of "press release" is gone and they taste more of a news story. Reworked if there is time.

And usually there isn't. Usually there is little time to research and write original stories. Because there are other, more pressing things. Like soliciting businessmen to advertise, then getting them to pay when they do. Things like reading the mail and answering the mail. Writing letters and filing letters and filing newsclips and going to meetings and sitting in meetings and taking notes and looking for interviews and getting interviews and taking photos or borrowing them but somehow getting them and answering phone calls and making phone calls and writing. Writing and rewriting, then writing some more.

There isn't the time. Not for understaffed Indian editors to do the in-depth, researched stories that need to be done. Treaty rights, jurisdiction claims, resource development on reservations, Indian education: all stories that are urgent and need to be written, but there may not be the time.

For some Indian editors and newspapers, those stories may be out of the question because budgets will not allow them. Those stories take travel. They take a car and gas, maybe a motel room, a meal or two. If not that, then a telephone. Long distance calls and those looming dollar signs. Out of the question.

Money. Indian newspapers are not rich. They are poor. They run on shoestring budgets, frayed ones. Indian editors worry about money. Money to buy paper and supplies. Money for film and developing. Money to hire and pay a staff.

Money. Those elusive green paper slips which, at the end of the month, Indian editors take with their stories to the typesetter's shop. They hand the typesetter the money and he hands back the typeset copy. If his shop is unionized, bushels of those green slips may be needed. For unionized labor is not cheap. It is expensive. With luck, the editors will find a cheap type shop. Either way they must go to him because he has and owns the

typesetting machines and they do not. Typesetting machines are expensive. Worth their weight in gold. In the Indian newspaper business, gold - plated or painted or pure - is non-existent.

When the copy is set and back from the shop, the long day and night begin. The typeset copy and halftoned photos must be laid out on large sheets of paper that later will be photographed at the press shop, the photographed sheets made into printing plates, the plates secured to the press and the newspapers printed. It's offset printing: a technological breakthrough in the newspaper industry, making it easier and cheaper and quicker to print small papers.

The editors may know this or they may not. It's fair to say they may not care. For they have tedious hours ahead, busy pasting down the typeset copy on layout sheets, making the pages attractive if they have an aesthetic eye and, if not, just pasting it down. This story here, this story there. A photo. A story. Headline. Kickers. Borders. Boxes. Ads. It has to fit. All of it.

And it has to be correct. The typesetter is sometimes careless, sometimes rushed. He makes mistakes. Misspells words. Leaves out lines. Forgets. The editors must proofread and correct his failings. Proofreading is tedious and monotonous and tiring. Eyes fatigue. The head begins a slow spin, then an ache.

They must take exacto knives and cut out the misspellings, rearrange reversed letters, paste down new ones. Paste them down even and in line. Mistake after mistake. At one in the morning words and lines begin to blur. At two there are no words. Just tiny, undifferentiated black dots and swiggles against a white background.

Then it is done and the papers roll off the press, later to be labelled and sorted and mailed or dropped off here and there in bundles.

Then another month begins. All over again.

These are Indian newspaper editors. They are not all like this. Some are tense about what they do and have a sense of urgency and purpose. You can hear it, detect it in their voices. They have a drive that totters necessarily between optimism and cynicism. Many are less so dedicated and more like most people, working eight to five or just here and there. A job and less of a calling.

We wanted to know more about these people, about their Indian papers, about the Indian press in general. We did some digging. Here's what we found:

the Indian press

In 1974 the American Indian Press Association published a directory of the Indian media. Listed under the category "Indian press" were 229 publications. But don't quote that figure. Reality will prove it inaccurate. The Indian press, as a whole, is unstable. Its numbers fluctuate. Papers fall on hard times. They lose grants. Advertising revenues flow, then ebb. Donations slack off and staff members quit and move on. Papers fold.

At the same time, somewhere else, a reservation receives new funding or an urban group secures a grant. A need for communication or public relations is sensed, a staff is hired and a new Indian paper is started.

There are a variety of papers that fall into the category Indian press. Comparing them for similarities, oftentimes, is like hunting for likenesses among apples and oranges and shipping crates. There are differences. Some Indian papers are published by tribal governments or by urban Indian organizations. Some by federal or state agencies. Others by church groups, colleges or Indian inmates in prisons.

Their forms vary, too. There are newspapers of four or six pages. And tabloids, modest with eight or 12 pages or large with 24 or more pages. Some publish twice a month, some monthly and some by the seasons.

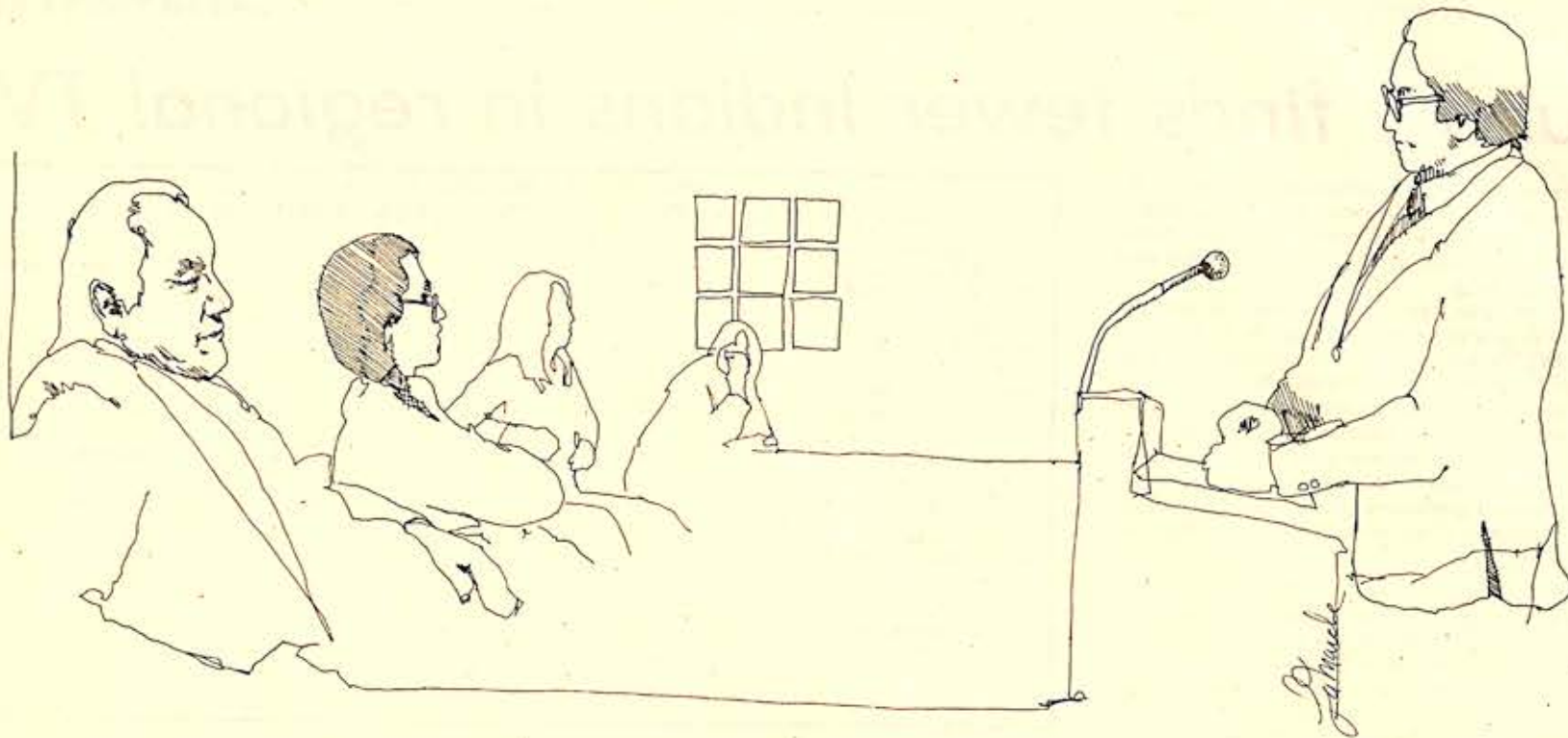
But there are similarities to be had, especially among reservation and urban Indian papers. Similarities that approach problems held in common. Problems like getting and reporting the news, meeting production costs, paying staff salaries and finding staffs - trained staffs - to pay. Problems that vex individual editors and their papers and plague the Indian press as a whole.

Journalism may be a profession but the newspaper industry is a business. There must be money and a regular flow of it to keep the presses rolling. Almost all Indian papers get money in one of two ways: from tribal governments and federal grants or from advertising, subscriptions, donations, church, and civic groups and large measures of optimism. Both ways have advantages. Both have disadvantages.

Papers supported by tribal or government funds usually are fairly secure. They have a budget, if small, to work with. Tribal councils pick up most of the bill for papers like the ALLIGATOR TIMES in Florida and the CHAR-KOOSTA at the Flathead Reservation in Montana. Advertising and subscriptions pay what's left.

A handful of papers are financed indirectly through government money, specifically grants from the Office of Native American Programs (ONAP). ONAP grants go to tribal councils for communications projects, of which the paper may be a part.

But there are strings. With ONAP money, papers are forbidden from accepting paid advertisements. With tribal council money, there may be news management and indirect censorship by the council. "You print what



is good for the tribe," one editor admitted. "I know things that are bad. Misappropriation of funds and dirty politics. But it'll never be printed in this paper."

The other, more independent papers, relying primarily on advertising, subscriptions and continuous donations, may worry less about news control but they worry more about finances. "I can remember times when we never knew if there would be another paper, let alone paychecks," said Bruce Van Brocklin, publications director of the NORTHWEST INDIAN NEWS. "We're constantly trying to raise funds to print."

It is the same for many Indian newspapers. Ones like AKWESASNE NOTES, a nationwide, seasonal publication of the Mohawk Nation. Staffers there live on subsistence wages and the paper is printed whenever enough money from donations and sales of books, tapes, crafts and the paper itself is collected to meet production costs. AKWESASNE hasn't solicited federal or private grants, said staffer Dorothy Thomas, because of the strings that are inevitably attached.

An Indian paper that seemingly has made it financially is WASSAJA, the monthly publication of the San Francisco-based American Indian Historical Society. Said WASSAJA editor Rupert Costo: "We borrowed \$30,000 in 1972 and started the paper to show it could be done." Rupert said the paper has done so well that now the historical society is thinking of selling it and getting back to its primary business of book publishing.

Most papers are not so fortunate. Most do not have the initial capital of a historical society to secure such a loan. They must take money from where they can or not publish.

Indian news

Indian editors, in general, have two differing philosophies on news content, on the articles their paper should print. Reservation and some urban papers tend to be provincial, printing primarily news of their own tribe or tribes, of their own locale and region. "We like to cover local events about local tribes and reservations," said Moses Jumpers, editor of the ALLIGATOR TIMES. They will pick up and run national Indian news when it is of general interest or of special interest to their people. Those editors agreed: local news, important or not, is easier and more accessible to coverage. And less expensive.

The other philosophy is that of broad coverage, of reporting Indian news from around the nation. But that is difficult. Editor Ben Harrison of the CHOCTAW COMMUNITY NEWS in Mississippi spoke of the "difficulty of getting Indian news of substance." Budgets do not allow much for long distance telephone interviews or extended travel. And few Indian papers can afford correspondents in key cities or areas to funnel first-hand stories back into the newsroom. Almost all the news which isn't local must come from press releases and stories clipped from either the nation's dailies or other Indian papers. That news becomes second and third hand news and, after several rewritings, prickly questions of credibility, accuracy, subtle bias, and perspective crop up.

The problem has worsened with the temporary demise of the American Indian Press Association (AIPA). Headquartered in Washington, D.C., AIPA functioned as a wire service for many Indian newspapers. Indian owned and operated as a non-profit corporation funded largely by church related institutions and groups, it regularly sent out fresh copy on legislative and committee developments in Washington and on Indian related news of national significance. "AIPA ran out of operating funds and had to close its offices," said Harriett Skye, president of the news service. While AIPA, according to Skye, is presently reorganizing and seeking new money sources, Indian newspapers that relied heavily on its press releases are now feeling the void of national reportage.

Indian journalists

Staffing Indian newspapers is a problem at once intertwined with the lack of money and the lack of trained Indian journalists. When over two dozen Indian and white newspaper editors around the nation were asked the same question, "Is it hard to find trained Indian journalists?" all had responses much the same as NI-MI-KWA-ZOO-MIN editor Betty Blue: "What trained Indian journalists?"

"The promise of Indian journalism will never be realized until people in the media become interested and active. It takes organizing. It takes commitment. Or it will never work."

**- Bruce Van Brocklin
NORTHWEST
INDIAN NEWS**

Reality can be poignant. There are but a handful of American Indians with formal writing and reporting skills. Ron Thompson, personnel director for the Associated Press in New York City, while claiming his company had a minority hiring program, knew of no Indians writing for the AP. United Press International bureau chief Fred Albers in Pierre, S.D., had no Indian correspondents writing for his wire service either. Ten editors and assistant editors of the largest dailies in and surrounding North Dakota had no Indian journalists on their staffs. None had any applications from Indian journalists in their files. None knew of any working for other papers. And only two editors knew of a past Indian journalist. They named Art Raymond, now director of Indian studies at the University of North Dakota.

Raymond was confronted with the situation and responded that "Certainly not all, but most Indians going to college go into educational and social services professions. Money may be a determining factor. They see journalism as a lower paying field. No, you have to have a love and dedication to the field to be a journalist. That's not there."

Then, too, once the Indian newspaper editor finds a trained Indian journalist, there's the problem of paying him what his skills and education demand. Indian newspapers are not rich, but poor. Some barely break even and usually cannot afford high or even average salaries. Bruce Van Brocklin's situation at the NORTHWEST INDIAN NEWS is illuminating: "We like to use college students as stringers, working part-time. But most Indian journalism students are on scholarships and have to hold a paid job to get by. Washing dishes or flipping hamburgers. It's hard for us to match even those wages."

So who staffs Indian newspapers? Sometimes there are CETA workers (Comprehensive Employment and Training Act) filling in as secretaries or reporters with salaries paid by federal employment funds. Sometimes there are VISTA workers, devoting a year of voluntary service to help begin or run the papers. The Ft. Peck WOTANIN in Montana began as a VISTA project in 1969.

Editors of Indian newspapers may have some writing experience but usually no formal training in journalism. Lonny Desimone, editor of the CHAR-KOOSTA, has a college degree, but it's in Far Eastern Studies. George Tiger at the MUSKOGEE NATION NEWS in Oklahoma had experience in radio broadcasting before he became editor. Travis Chavez who began as editor of the JICARILLA CHIEFTAIN nine months ago had two years of college in economics but no journalism training.

Sometimes the editors of Indian papers are not Indian but white. Sometimes the reporters are, too. On occasion, two editors revealed, nepotism creeps into the job-selection process. "It's politics," one editor said. "The chief's cousin becomes editor. Or someone pulls in some votes in a tribal election and he becomes editor."

journalism training

Training in journalism comes in two ways: on-the-job or in college. Training in between those two is sparse. In the early '70s the Ford Foundation sponsored a summer training program at Columbia University especially designed for minorities. The program was to have been picked up by other foundations and universities. When Ford finally pulled its money out in 1974, three Indians had been trained out of approximately 120 graduates.

A similar program will begin this summer at the University of California in Berkeley. According to Kathy Kennedy at the Berkeley School of Journalism, the program has garnered enough funds from private foundations to sponsor an 11-week training program for 15 minority group members. Once recruited and accepted, they will receive tuition, room and board and prearranged positions on a newspaper staff.

Even training and a diploma in hand won't insure a job with Indian papers or the dailies. Especially the dailies. A recent WALL STREET JOURNAL article on journalism careers quoted a Newspaper Fund survey and some dismal statistics: "Only 62.4% of 1974 journalism graduates were able to find jobs in news, advertising and public relations. In 1978 there will be about 20,000 journalism graduates chasing only 5,600 media job openings."

The Indian journalist may fare better than others in such a glutted market by claiming a specialty: an intimate knowledge and understanding of Indian culture and history. Some editors of dailies interviewed accepted that favorably, citing the benefits that would have in gaining Indian news sources and contacts, developing rapport with Indian leaders and supplying needed background for Indian related stories. A few were skeptical. And one snapped: "Yeh, nowadays we're all specialists."

financial support

Money. Indian papers need money. To become independent, to become stable. Indians need a press, a healthy one. For communication between tribes, within tribes. That was the overriding consensus among those interviewed.

Where to go for those green paper slips? To ONAP? They presently fund some Indian papers. But ONAP money is a "catch us if you can" sort of arrangement, said Chuck Selee, program specialist for ONAP. Then, too, Selee said ONAP is moving more into the area of funding tribal administration and development functions.

"There needs to be an effective lobbying effort to get a commitment from the journalism fraternities and newspaper foundations," said Van Brocklin. There are dozens of such foundations and they do have money and expertise. But some of them are hesitant, like Charles Gould, executive director of the western branch of the William Randolph Hearst Foundation. "There are hundreds of publications launched in hope of taking off but they never do. There are problems with rising publication costs and the costs of newsprint. Many times the audience you're appealing to just isn't big enough to sustain a paper. It's economically illiterate people who start newspapers. But then, we're all economically illiterate."

Many believe there is a case to be made for the Indian press. But it will have to be a strong one. A convincing one.

Survey finds fewer Indians in regional TV

The number of Native Americans employed by tri-state television stations decreased from 15 last year to 9 this year, according to the results of *United Tribes News* telephone surveys conducted this month and in December, 1974.

At the same time, the overall number of minority employees has gone up from 16 last year to 22 this year. THE SURVEYS were of selected television stations throughout North and South Dakota and Montana, to see what employment practices were followed in regard to minorities, and Native Americans in particular.

Stations were asked if they had a policy of recruiting or training racial minorities, in accordance with Federal Communications Commission guidelines. All stations must report on these programs with each application for license renewal.

There were some bright spots in the survey. KSFY, Sioux Falls, employs three Native Americans, as chief engineer, traffic director and program manager, some of the most important jobs in a TV station.

KELO, Sioux Falls, has three full-time Native Americans employed. One is an engineer and the others are in news and production. Evans Nord, station manager, said they also hire part-time high school students and news and production interns from colleges.

KTVQ in Billings, Mt. employs two Native Americans, as production director and newscaster, said station manager Vic Miller. They have a summer six-week program for college students and hire part-time interns during the school year, who work full time during the summer.

KOTA-TV in Rapid City had two Native Americans

TELEVISION STATION	NUMBER OF EMPLOYEES	MINORITY EMPLOYEES	NATIVE AMERICAN	AREAS OF TRAINING
KFYR Bismarck, ND	25	0	0	
KXMB Bismarck, ND	19	0	0	TV camera, artists
WDAY, Fargo, ND	93	1	0	--
(Educational)				
KFME Fargo, ND	10	1	0	--
KTHI Fargo, ND	40	1	0	--
KXJB Fargo, ND	57	3	0	--
WDAZ Grand Forks, ND	18	0	0	--
KELO Sioux Falls, SD	100	6	4	production, news
KXOM Sioux Falls, SD	26	0	0	most areas
KABY, KPRY				
KSFY Sioux Falls, SD	70	4	3	most areas
(Educational)				
KBHE Rapid City, SD	5	0	0	--
KOTA Rapid City, SD	70	2	0	--
KRSD Rapid City, SD	12	0	0	--
KTVQ Billings, MT	20	3	2	--
KULR Billings, MT	30	1	0	--
	595	22	9	
	Last year - 610	16	15	

last year, but one received a scholarship to Dartmouth College and will return summers to work at KOTA, and the others went to Rosebud reservation, said station manager Bill Duhamel.

Errol Kappelusch, of KXON-TV in Sioux Falls, said his station hires mostly unexperienced people from high school and college, and trains them. Kappelusch says he has looked for minorities in college broadcasting, and not found any.

Many of the stations asked if United Tribes Educational Technical Center would be developing a program in television media and expressed a desire to hire the graduates of such a program.

However, the majority of stations require a communications degree, and are having a difficult time filling their job openings with minority peoples because of a lack of minorities in journalism schools, station managers say.

Turtle Mountain court seeks setup with SIS

By Jim Remsen

An arrangement is being pursued to allow the Turtle Mountain tribal court to send juvenile offenders to the North Dakota State Industrial School (SIS), the state-operated juvenile corrections facility west of Mandan.

But jurisdictional hassles may kill the arrangement before it begins.

A snag has arisen over the issue of medical coverage. Officials at the Public Health Service (PHS) office in Aberdeen, which is being asked to provide major medical coverage under the arrangement, say PHS policy is that the states should provide coverage for all juveniles under state authority. And they think that an exception to this policy could only come from PHS headquarters in Washington, D.C.

EDWARD KLECKER, the North Dakota director of institutions, who oversees SIS, has said that there can be no agreement unless all costs involved, including medical coverage, are paid to the state.

"It's kind of a mess now," said Edward Zuern, counsel for Klecker's office. "And the kids are the ones losing out."

Reservations have an acknowledged shortage of programs and facilities for juvenile offenders, and tribal officials believe that a setup with SIS would fill a gap by giving tribal judges a place to send "hardcore" or chronic delinquents for rehabilitation.

The Turtle Mountain Chippewa Tribe is the only tribe to formally request an arrangement with SIS, although the Standing Rock and Fort Berthold tribes have expressed interest.

KLECKER HAS A contract with the U.S. Bureau of Prisons under which reservation delinquents who have gone through the federal courts are detained at SIS at a charge of about \$30 per day. But there is no such arrangement for accepting delinquents referred by tribal courts.

"Under state law," Zuern asserted, "SIS cannot accept anyone unless he is referred by a state juvenile court. Our interpretation of this law is that because of the sovereignty of Indian tribes, we cannot contract with them."

"But we can contract with any state or federal agency. We can deal with the BIA (Bureau of Indian Affairs)."

So the plan is for a contract between the BIA and Klecker, with the Turtle Mountain tribe as a third party. The tribal judges at Belcourt could commit delinquents to SIS, with BIA in Aberdeen reimbursing the state about \$30 per day per student, to cover living expenses, auxiliary services and administrative costs. The proposed contract sets a limit of five commitments at any one time.

THESE TERMS ARE acceptable to the state, BIA and tribe. But there can be no signing until the medical problem is resolved.

James Henry, Turtle Mountain tribal chairman, said he planned to meet with PHS officials Jan. 27, to deliver a letter requesting the PHS to provide major medical coverage for tribal referrals through an open contract with a public health clinic in Bismarck.

This request would run counter to PHS policy, explained Henry Bowker, director of programs for the PHS in Aberdeen.



About five years ago, he said, the agency reversed its policy and announced that it would not pay medical expenses for any Indians in state facilities. As a result, South Dakota has filed a suite against PHS to collect \$1.5 million which it claims the agency owes it for medical expenses of Indian patients accepted at Yankton State Hospital.

"WE BELIEVE THAT a state is responsible to provide services to anyone who is held under state authority," Bowker said. "We see it as racial discrimination that the state won't pay for Indians, who are citizens of the state and country. The state should prove why Indians aren't entitled. Why are they called citizens?"

He said his office does have the funds to provide the coverage, which he estimated would cost about \$200-\$300 per SIS student per year. But IHS can't release the funds unless an exception is granted to their policy, he said.

Roger Lonnevik, area social worker for the BIA in Aberdeen, said he is of the same mind. "We can provide the necessary funds under our social service programming," he said, "but we're rather reluctant to do the whole thing. We feel that the state has an obligation to provide these services to Indians, despite jurisdictional questions. They shouldn't discriminate."

LONNEVIK SAID that Victor Palmer, former tribal judge at Standing Rock who was active in the negotiations with the state, was considering filing a class action suit to force the state to provide funds to rehabilitate delinquents referred by tribal courts.

Zuern suggested that legislation could be proposed to allow the state to contract directly with tribal courts.

"We are beginning to recognize that there is a need on

the reservation which has to be met, Zuern said. "We hope to budget in more money for this."

Should the medical problem be resolved, the contract would be effective immediately, and would run for one year on an experimental basis.

THE PROPOSED contract grew out of a tour of SIS which tribal judges and juvenile officers took last July. They saw an impressive program in which they weren't participating, and asked if anything could be done about it.

Following several working meetings with state, BIA and tribal officials, the Turtle Mountain tribe applied for a setup at the urging of Richard Frederick, chief judge of the tribe.

Judge Frederick explained why a rehabilitation program for juvenile offenders is needed at Turtle Mountain. "Thirty per cent of the defendants I see are juveniles," he said. "There are more all the time, and they feel like they can get away with things. We have probation officers, but once a juvenile breaks probation a few times, what can you do? I can jail him or I can let him go. I usually let him go."

HE SAID THAT, to provide its own "closed" structure for rehabilitation, the tribe plans to apply to the Law Enforcement Assistance Administration for funds to build a detention center similar to SIS.

The Standing Rock tribe also is applying to LEAA for funds to build a juvenile detention center at Fort Yates. The center would provide counseling and rehabilitation to 10 boys and 10 girls, said juvenile officer Cook.

Presently there is some counseling available, at Standing Rock. And tribal officials may be able to send delinquents to the Standing Rock Boys Ranch. The ranch closed about a year ago, but may reopen with BIA funds. And Standing Rock and other tribes can send delinquents under contract to private facilities such as the Goodbird Group Home, in Bismarck, the Dakota Boys Ranch, in Minot, said the McCrossan Boys Ranch, in Sioux Falls. But these are all "open" facilities.

"We have no detention facilities for the hardcore except jails," Cook said. "We could jail them for six months, but we have no intensive counseling and rehabilitation like at SIS."

"SO WE'VE HAD to put up with a certain percentage of hardcore juvenile offenders. We put them on probation and try to give them counseling, and we put up with them."

"All reservations are in the same boat with hardcore juveniles."

Any reservations delinquents who go to SIS would find almost a quarter of their fellow students to be Indian, according to Joni Wick, Indian counselor at the school. She said that the Indian students are federal cases, or are delinquents who live off the reservation or committed an offense off the reservation. Half of them are usually from the Belcourt area, she said.

She is serving them under a Title 4 (Indian Education Act) program which provides educational opportunities, job placement, additional counseling and cultural programs for Indians.

Most students stay at SIS for about a year, and undergo intensive physical, emotional and intellectual development programs.

Sioux press treaty rights

[continued from page 1]

treaty-making with the Indian tribes.

The rider was the result of a compromise between the House and the Senate. At that time the House had full control of appropriations and the Senate of making treaties. Each wanted a voice in the other's area. So the House gave the Senate a piece of appropriations in exchange for a voice in the new form of dealing with Indians - by agreement.

As a result of this action, Indian tribes became legally incompetent to enter treaties with the United States, thus bringing them within the legislative reach of Congress.

WHEN ASKED WHAT would happen to the treaty if the Sioux accepted the Indian Claims Commissions offer for the Black Hills, Leventhal said "in my opinion it would weaken it."

However, Bob McLaughlin, a tribal planner at Fort Yates, felt the consequences of acceptance would be much more severe. McLaughlin said acceptance of the \$17.5 million could destroy the Sioux's chances of ever having the treaty honored by the government again.

The Sioux have already made two attempts to settle the issue in court. Both failed.

The first suit called for interest on the Court of Claims offer of \$17.5 million as compensation for the Black Hills. That figure is based on 1877 land values. The interest could have amounted to some \$85 million, but the Supreme Court refused to hear the case, allowing the original offer to stand.

A SECOND ATTEMPT was made in U.S. District Court in Lincoln, Nebraska, when the Sioux Nation staked a claim to western South Dakota based on the 1868 treaty. Federal Judge Warren K. Urbom dismissed the sovereignty claims by saying that conquest of the Indian tribes by the U.S. Army made the Indians subject to the legislative powers of the United States.

As for broken treaties, Urbom said "a treaty is placed by the constitution of the U.S. on no higher plane than an act of Congress, so if a self-executing treaty and an act of Congress be in conflict, the more recent governs."

However, not all the Sioux feel that implementation of the treaty would be wise.

ROBERT BURNETTE, tribal chairman at Rosebud and a candidate for President of the United States, told *United Tribes News* in a telephone conversation that he does not want to see the treaty enforced in full. Burnette said that certain provisions could be deadly to the Sioux if enforced.

"Asking for all of the Black Hills is like asking for the moon," he said. But Burnette did say he was organizing

people to march on Congress this spring to demand 200,000 untouched acres of the Black Hills or just compensation for them.

Overtones of discontentment and frustration hung in the air as testimony continued to unfold government misdeeds. But not all dissatisfaction was with the government.

American Indian Movement leader Russell Means chided tribal leaders for not taking a more active role in dealing with what he called "the crux of the problem — the Black Hills." Means said, "I fail to understand why our greatest minds continue to bump their heads into the brick wall in Washington, D.C." The AIM leader called for Indian people to get involved on all fronts, and asked them not to forget those who have died or gone to prison for their belief in the treaty.

WITH THE THREAT of violence from oppressed peoples looming large in this year of the Bicentennial Melvin Garreau, of Cheyenne River, warned strongly against its use by Indians. "We cannot take the breaking of the 1868 treaty lightly," he said, but added, "the era of confrontation is over. The time for conciliation has come."

As the dozens of orators lectured on what must be done to settle the treaty issue, many began to consider education of the non-Indian about their interpretation of treaties.

Mrs. Evelyn Gabe, an instructor at Standing Rock Community College, said Indians see it as one nation making a treaty with another. Mrs. Gabe also said, in reference to the 1868 Ft. Laramie Treaty, "we have every right to interpret the treaty in our traditional ways."

ON THE LAST DAY of the workshop, the four resolutions were quickly drafted and received unanimous approval from the 16 delegates representing the eight Sioux bands. The proposals are scheduled to be taken to future treaty workshops in Rapid City and Billings to clarify any misunderstandings and be rewritten by tribal attorneys.

Once that has been accomplished, the proposals will be presented to Congress to try and reach some settlement on the 1868 Ft. Laramie and other treaties.

One of the biggest stumbling blocks for the Sioux in their efforts to have the 1868 treaty honored again, has been the lack of unity among themselves. So a number of speakers addressed themselves to the problem.

One of the moderators, Chaske Wicks, said "we must have a united front! Organize politically! And don't sell the land. We have political clout because of our land base." Standing Rock Tribal Chairman Pat McLaughlin put it bluntly. "We'd better get together now or we're finished."



American Indian Movement leader Russell Means chides tribal leaders for not taking a more active role in what he called "the crux of the problem...the Black Hills. I fail to understand," he said, "why our greatest minds continue to bump their heads into the brick walls in Washington, D.C."



Warren W. Means (above), United Tribes executive director, offered this solution: "If the federal government would pay us, at today's prices, for the land we lost from the 1868 treaty, we could use the money to buy that land back."



Larry Leventhal (left), former Wounded Knee defense attorney, told the conference that "When we look at the 1868 Fort Laramie Treaty, we are not looking at history. We are looking at the law." At top, Standing Rock tribal councilman Jack Krauser questions Leventhal about treaty provisions.



our lore



The warrior societies

The following is an excerpt from "Circle of Life," one of the five books comprising the American Indian Curriculum Development Program's recently completed junior high school teaching packet. The text was written by Jane Kirchmeier, with artwork by Butch Thunderhawk.

During the dances and celebrations, certain men of the tribe dressed in a particular way. They would wear the special clothes of their societies. A society was a special club which a man could join.

In some of the tribes (Mandan, Hidatsa and Arikara) a young man of 15 joined a society with others his own age. Every four years he and his friends moved to a higher society. They continued buying membership into higher societies until they received the rights of the oldest order.

When a young man intended to move to a higher order, he offered a pipe to the one he was to replace. The older man smoked it first and returned it. For four days and nights, the two men exchanged gifts, feasted and smoked. They became like father and son.

Finally, as the son became anxious to join the society, the father dramatized his reluctance to give up his position. This made the son even more proud.

IN THE SIOUX and Chippewa tribes, men joined whichever society they wanted. A society in these tribes might be very prestigious when a man first joined and then fall to less importance later. Every society had a chance to be best.

These clubs were generally made up of men and were called warrior societies. The society which had the most powerful warriors became the strongest society. The leader was chosen because of his bravery in war, and when the tribe selected a new leader they usually chose the head of the strongest society.

The societies were rivals, each trying to count more coups

than the others, but they all fought for the same goal: the survival of the tribe.

EVERY YOUNG MAN wanted to become a member of the strongest society. At celebrations he watched all the society members dance and sing their special songs. The Hidatsa Fox Society was a group of warriors. While they danced together they re-enacted a battle.

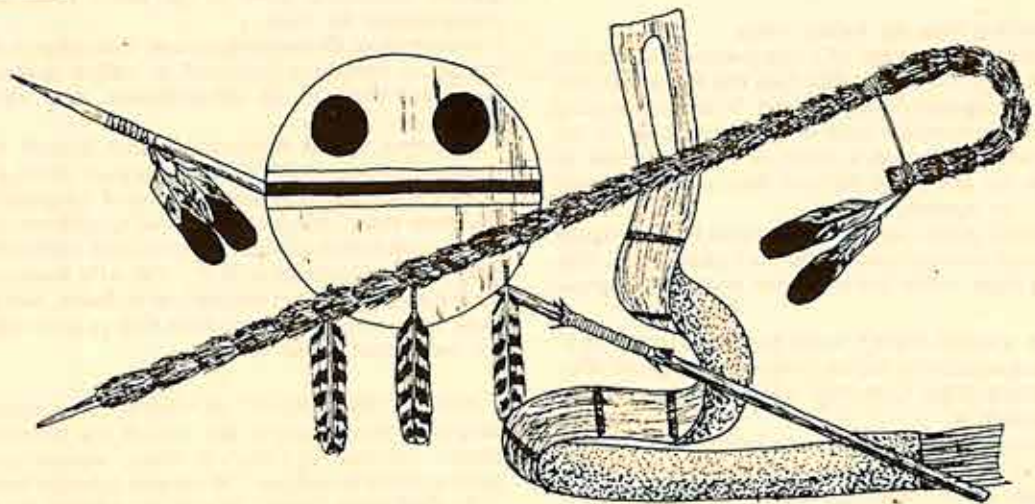
The leader of the tribe might assign one of the societies to act as police when the people gathered together. We did not have laws. We knew the right way to live, but sometimes a selfish young man might want to hunt alone. If he did this, he would scare the buffalo away and the rest of the tribe would be without food.

The society which was chosen to police the camp would make sure that no one would act selfishly. When they punished a man who broke the tribal code they made an

exaggerated show to impress the ones who were watching. They might push the man around, tear his tipi, or rip his blanket. They threatened him, but usually the punishment was to humiliate the man, not physically to harm him.

SOCIETY MEMBERS fought, hunted and celebrated together. Sometimes they thought of themselves as being closer than blood brothers. At ceremonies and for war, each man in the Dog Soldier Society wore a sash and carried a lance. A sash was made of hide and decorated with the society symbols. A man wore it over the right shoulder and under the left arm. At the longest end was a slit.

During battle a warrior drove his lance through the sash into the ground. He had to fight while being staked to the ground. This represented his territory and he could not leave it until he had proven his ability to protect the land and another warrior released him.



Indian-related bills

The following is a review of bills of varying importance to Indians and Indian tribes. The review, compiled by the AMERICAN INDIAN JOURNAL, lists the bills' status and any actions taken on them.

H.R. 5090 COWLITZ TRIBE: To provide for the disposition of funds appropriated to pay a judgement in favor of the Cowlitz Tribe of Indians in Indian Claims Commission docket numbered 218 and for other purposes. By Rep. Meeds, Mar. 18, 1975. To Interior Committee. To Subcommittee on Indian Affairs. Hearings Apr. 17, 1975. Passed Oct. 20, 1975.

H.R. RESOLUTION 710 INDIAN CLAIMS COMMISSION: To authorize and direct the Indian Claims Commission to determine the amount of a claim of the Seminole Nation of Oklahoma and to render final judgement thereon. By Rep. Steed, Oct. 29, 1975. To Interior Committee.

H.R. 11018 REINSTATE INDIAN TRIBES: To reinstate the Modoc, Wyandotte, Peoria, and Ottawa Indian Tribes of Oklahoma as federally supervised and recognized tribes. By Rep. Risehoover, Dec. 4, 1975. To Interior Committee.

H.R. 10720: To amend the Menominee Restoration Act. By Rep. Cornell, Nov. 12, 1975. To Interior Committee.

H.R. 10626: To amend the Menominee Restoration Act. By Rep. Cornell, Nov. 7, 1975. To Interior Committee.

S. 2552 UMATILLA INDIANS: Pertaining to the inheritance of enrolled members of the Confederated Tribes of the Umatilla Indian Reservation of Oregon. By Sen. Hatfield, Oct. 22, 1975. To Interior Committee.

S. 2553 UMATILLA INDIANS: Pertaining to land consolidation and

development on the Umatilla Indian Reservation. By Sen. Hatfield, Oct. 22, 1975. To Interior Committee.

S. 1327 INDIAN LAND TRANSFER: To declare that certain submarginal land of the United States shall be held in trust for certain Indian tribes and be made a part of the reservations of said Indians and for other purposes. By Sen. Abourezk, Mar. 26, 1975. To Interior Committee. To Subcommittee on Indian Affairs. Hearings Apr. 24, 1975. Passed Oct. 6, 1975. Signed Oct. 17, 1975; P.L. 94-114.

S. 557 LAGUANA TRUST LANDS: To declare that certain land of the United States be held in trust for the Pueblo of laguna. By Sen. Domenici, Feb. 5, 1975. To Interior Committee. To Subcommittee on Indian Affairs. Passed Oct. 6, 1975. Signed Oct. 20, 1975; P.L. 94-115.

S. 2634 INDIAN POSTSECONDARY EDUCATIONAL ASSISTANCE ACT OF 1975: To provide for grants to certain Indian post secondary educational institutes. By Sen. Abourezk, Nov. 6, 1975. To Interior Committee.

S. 2676 ALASKA NATIONAL PUBLIC LANDS CONSERVATION ACT: To designate certain public lands and waters in the state of Alaska for national conservation purposes and to provide for the benefit, use and enjoyment by present and future generations of certain public lands containing forested, geological, scenic, historic, scientific, cultural recreational and wildlife areas in the State of Alaska. By Sen. Stevens, Nov. 14, 1975. To Interior Committee.

S. 2664 INDIAN TRIBAL GOVERNMENT TAX STATUS ACT: To amend the Internal Revenue Code of 1954 to provide the same tax exemptions and general tax treatment to Indian tribes performing governmental functions as are applicable to other governmental units. By Sen. Packwood, Nov. 13, 1975. To Committee on Finance.



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BIA higher education grants

By Richard Lunderman

*Financial Aids Officer
Sinte Gleska College*

Higher education grants are available through the Bureau of Indian Affairs to Native American students whose families are without adequate income or other resources available to meet the costs of attaining a college education.

The amount of a Bureau higher education grant is based upon an official need analysis. The bureau grant is to be used as a supplemental resource and not as the basic resource when the institutional aid officer is developing an aid package for Native American students. Bureau grants may also be used to match other aid monies such as the supplemental educational opportunity grants.

VARIOUS EXPENSES can be justified as "directly related educational costs," and can be included in the amount awarded. Some commonly considered miscellaneous expenses which have been approved on a need basis are:

1. Reimbursement of required college entrance test fees.
2. Reimbursement of required physical exam fees.
3. Transportation to college (with holiday travel provision) and return.
4. Reimbursement of emergency transportation cost.
5. Wardrobe and personal grooming expenses.
6. Student activity fees.
7. Transportation costs for student teaching.
8. Subsistence costs for married students.

9. Tutorial and remedial costs.
10. Student health fees where U.S. Public Health services are unavailable.

HIGHER EDUCATION grants are available for summer school with priority given to students with less than a semester needed to graduate.

Veterans: can apply for grants through the Bureau to supplement whatever he or she is getting from the "G.I." Bill.

To be eligible to receive a BIA higher education grant, a student must be 1/4 degree of Indian, Eskimo or Aleut blood and provide documentation of proof of degree of Indian blood (such as birth certificate, baptismal record, or tribal enrollment numbers.) Those applicants who apply prior to April 1 of each year will receive first priority.

Married students: a couple who both wish to attend college are eligible to apply for a grant which would provide for tuition, books and fees, but only the head of the household would get assistance for family expenses.

Single student: Grants can be provided by the Bureau for tuition, books, fee and living expenses.

If students are not satisfied with the institutional evaluation of financial need, he or she can ask that another one be done. At all times it is the student's responsibility to justify any change or supplementary requests.

BIA higher education applications and college catalogues are available in the career counseling office at United Tribes.

Native recipes

Adobe bread

(Makes Two Loaves)

- 1 [1/4 oz.] package dry yeast
- 1/4 cup of warm water
- 2 tablespoons melted lard or shortening
- 1 teaspoon salt
- 4 1/2 cups flour
- 1 cup water

1. Soften the yeast in the warm water in a large mix-bowl. Then mix the melted lard or shortening and the salt.
2. Add the flour alternately with the water, sifting the flour in a little at a time and beating well after each addition to make a smooth mixture. You will probably have to knead in the final cup of flour.
3. Shape the dough into a ball, place in a greased bowl, brush lightly with melted lard or shortening, cover with a dry cloth, and set in a warm place to rise for about 1 hour.
4. When the dough has doubled in bulk, punch it down, turn onto a floured board and knead for about 5 minutes. Divide into two equal parts and shape into two parts round loaves on a well oiled board or greased baking tin.
5. Cover the loaves with a dry cloth, set in a warm place and let rise for 15 minutes.
6. Bake the bread in a hot oven, 400 degree F., for 50 minutes or until loaves are lightly browned and hollow when thumped. Cool; cut into wedges before serving.



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books

INDIAN GIVING, by Sar A. Levitan and William B. Johnston. Johns Hopkins University Press, Baltimore and London. 83 pages. \$7.50 hardcover, \$2.25 paperback.

Review by Annette Bearsheart

How are the Indians going to decide their future course for themselves is the "Indian Question," to Indians.

The author of many previous books, Sar A. Levitan is professor of economics and director of the Center for Manpower Policy Studies at George Washington University. William B. Johnston is a research associate at the center.

Indian Giving examines all aspects on and off the reservation. It contains information dealing with Indians and their education, economic conditions, economic development, population, health and family status, and social services.

Indian giving

Indians on the reservations have the lowest income of any group in the United States. A large percentage of this is due to lack of education, training and inadequate transportation, according to the research done by Levitan and Johnston.

The authors say Indians are slightly better educated than other American minorities, but still less schooled than whites. The burden of poor education is carried mostly by the older Indians and those living on or near the reservation. High dropout rates from school, low percentages of college attendance, and even higher unemployment rates make reservation Indians prime candidates for training programs. Although these training programs may alleviate most of the problems, it doesn't guarantee jobs to even the best qualified trainees in the labor markets on Indian reservations.

Health care is being provided for Indians on or near the reservation by

the Indian Health Service, yet the authors found that it is difficult to staff reservation health facilities because of the location, the low pay scale, and inadequate equipment. Their figures show that an increasing number of patients needing health care and treatment just aren't getting proper care because of these problems.

Indian Giving explains all the major and minor problems on and off the reservation, and what is being done about these problems. But it's just not enough. Levitan and Johnston suggest new directions for federal policy to improve these problems, but again I say the Indians must decide their future course for themselves. The authors should consider that the individual Indian will have to learn to care about himself and know what he wants before he can succeed. For instance, he must take advantage of education. The dropout percentage is too high for Indians. We are never too old to learn. The more education we have increases our chance for a good paying job that may lead to better things.

'Indian World' taking shape

A major tourist attraction and year-round employment and business opportunity for Native Americans is taking shape in Downey, CA.

Indian World, which could be operational within a year, will be a complete representation of distinct types of Indian villages. When completed it would include an amphitheater, arts and crafts shops, and Indian Hall of Fame, an Indian library, and an environmental center which will include horticultural and environmental projects.

Indian World's planners and board of directors are now in the process of acquiring a suitable site, and say that full-scale operation is about four years off.

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Guidelines altered

WASHINGTON - Tribal groups have expressed a need for more specific guidelines to protect the per capita shares of minors, legal incompetents and deceased beneficiaries, said Morris Thompson, Commissioner of Indian Affairs, leading the Bureau of Indian Affairs to propose new regulations.

Any minor's share in excess of \$100, according to the proposed regulations, cannot be disbursed until the minor reaches the age of 18. This applies to both the principal and accrued interest.

The regulations also set forth detailed, stringent requirements for the establishment of a private trust for minor's shares.

Goodwin appointed

WASHINGTON - George Goodwin, Jr., a member of the White Earth Band of Chippewa Indians, has been appointed Minneapolis Area director for the Bureau of Indian Affairs.

Goodwin, 33, had been executive director of the Minnesota Chippewa Tribe since February, 1973. He had complained that the area office was obstructing tribal efforts to gain financial control of federal programs and services on the reservations.

"I'm most definitely interested in making the office responsive to the needs and problems of Indians," he said.

Goodwin has been an officer in the National Congress of American Indians and a board member for the Native American Rights Fund.

Crow get coal royalties

BILLINGS, MT - Enrolled members of the Crow Tribe received \$55 each last month as the balance of last year's coal royalties, said Tribal Chairman Pat Stands.

The payments, which total about \$165,000, came from coal royalties paid by Westmoreland Resources, operating the third largest coal mine in the state.

First treaty discovered

NEW ORLEANS — America's first treaty with Indians, signed by George Washington and Thomas Jefferson, has been discovered in the archives of the Louisiana Supreme Court.

Washington and Jefferson signed the treaty on Aug. 7, 1790, with Alexander McGillivray, the Creek war chief who took his name from his Scots trader father.

THE MAIN PARTS of the treaty involved the Creeks yielding claim to some land in Georgia while the U.S. recognized the rest of the disputed land as Creek territory.

The agreement was broken 24 years later when Andrew Jackson wiped out an entire band of 800 Creeks on March 27, 1814, at the Horseshoe Bend of the Tallapoosa River, in Alabama.

LEAA aids Oglala

WASHINGTON — The Oglala Sioux Tribe has been awarded \$120,000 by the Law Enforcement Assistance Administration for the design of criminal justice facilities, said LEAA administrator Richard W. Velde.

An adult correctional facility, a police-court building and a juvenile detention home will be designed for Pine Ridge, with three police-court substations to be built in outlying communities, he said.

suits & settlements

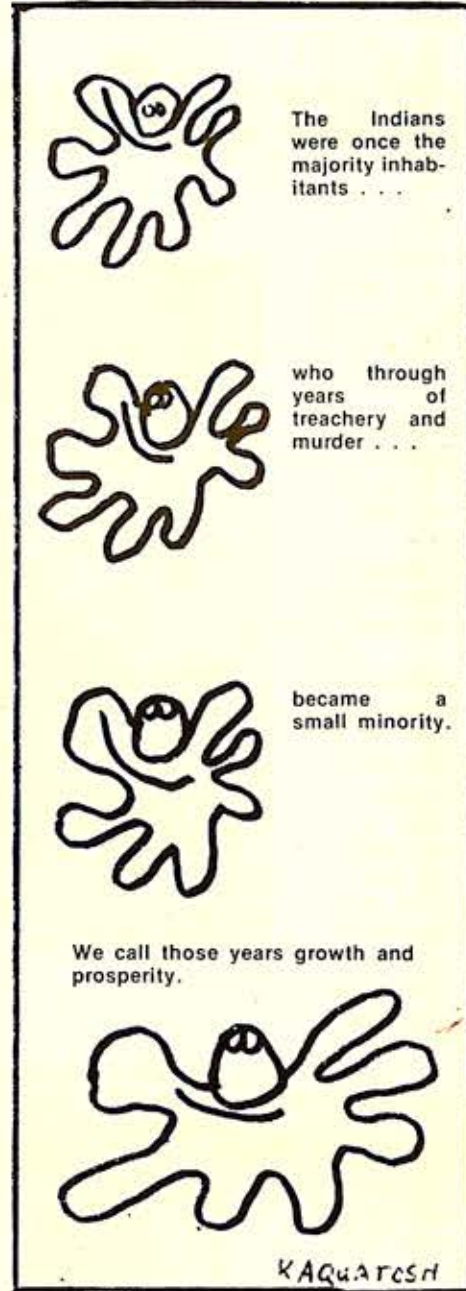
Tribes lose bid for review

WASHINGTON — The Supreme Court last month refused to review a case involving the state of Nebraska's taxation of income for work on federally recognized Indian reservations.

The action could affect 100,000 Indians living on reservations in 12 other states as well.

Attorneys for the Omaha, Santee Sioux and Winnebago tribes contended that such a tax is illegal because Congress has not expressly authorized it.

The U.S. Circuit Court in St. Louis ruled that the tax was permissible under a 1953 federal statute which gave 13 states jurisdiction over Indian tribes within their boundaries in civil and criminal matters.



Tax case refused

WASHINGTON — The Supreme Court refused to decide last month whether Indians must pay property tax on land obtained in exchange for tax-exempt reservation land.

The South Dakota Supreme Court holds that such land is subject to local property taxes in some circumstances.

A parcel of remote and unimproved grazing land was allotted to the late Nannette Leading Fighter in 1913, and when in 1960 she wished to exchange it for a lot in the town of Herrick, Gregory County officials attempted to collect taxes on it.

The lot and home on it were sold by the county to pay her taxes. Attorneys for the Indians argue that the lot was tax-exempt because the reservation property exchanged for it was tax-exempt.

\$500,000 to Navajos

WASHINGTON - The Navajo Tribe has been awarded \$500,000 by the Indian Claims Commission, representing additional payment for certain reserves of helium-bearing gas.

The funds will be used for scholarship grants and other educational purposes.

Seminoles sell Florida

HOLLYWOOD, FL — The Seminoles have agreed to sell Florida for \$16 million. They were forced off their tribal lands more than 100 years ago by the U.S. troops.

Only eight votes were cast against the offer which amounted to 50 cents per acre for the 32 million acres involved. They originally sought \$47 million for 40 million acres. Chief Howard Tommie said, "Our lawyers say this is the best we can do. Who has another 25 years to fight?"

It may take years before tribal members get their money, Tommie warned. The settlement must be reviewed by the U.S. Indian Claims Commission, money maybe appropriated by Congress and payment divided among Seminoles in Florida and Oklahoma.

Creek reparation

WASHINGTON - The Creek Nation has been awarded \$450,000 by the Indian Claims Commission for payment of land taken in Oklahoma by the U.S. between 1881 and 1924, and an additional payment for land sold under the Creek Agreement of 1900.

The funds will be used to pay off indebtedness on the Creek Nation Office Complex at Okmulgee, OK, with any remaining balance to develop additional facilities of the Creek Nation Capital Complex.

Award overturned

OKLAHOMA CITY - A \$12.5 million congressional award to the Delaware Indian Tribe was overturned last month because 600 Kansas Delaware Indians were excluded "without rational basis."

Congress awarded the funds to the Cherokee Delawares and the Absentee Delawares of western Oklahoma through a 1972 statute in return for the government's breach of an 1854 treaty. The award excluded the Kansas Delawares even though all three tribes claim the same ancestry.

The three-judge federal panel ruled 2-1 that the 1972 statute was unconstitutional, and ordered the Secretary of the Interior to withhold the funds until the distribution matter is settled.

Wanda June Weeks, a Kansas Delaware, brought the suit against the government and two Delaware Indian Committees almost a year and a half ago.

The panel's decision may be appealed to the U.S. Supreme Court.

Cabazon Indian fund

WASHINGTON - The Cabazon Band of Mission Indians has developed a plan for the use of \$100,000 awarded by the Indian Claims Commission for payment of more than 1,000 acres of land near Indio, CA, taken from the band in 1914 without compensation.

The funds will be used for tribal government operations and for a per capita distribution to tribal members.

Cherokees win claim

WASHINGTON - The Cherokee Nation has developed a plan for the use of \$3.9 million awarded by the Indian Claims Commission. The award is additional payment for land in Northern Oklahoma acquired by the U.S. from the Cherokees from 1872 to 1893.

One million dollars of the award will be distributed on a per capita basis to all living persons listed on any of the tribe's final rolls of April 26, 1902.

The remainder of the award will be invested and the income used for tribal purposes, including annual administrative expenses of the tribe and funds used for social and economic development purposes.

Fund to be divided

WASHINGTON - The Winnebago Tribe has been awarded \$4.6 million for payment of lands in Wisconsin and Illinois ceded by the Winnebago Tribe to the U.S. between 1829 and 1837.

The award will be divided between the Nebraska and Wisconsin Winnebago Tribes on the basis of tribal rolls. The Winnebago Tribe of Wisconsin plans to distribute the total allotment to enrolled members of the tribe.

The Winnebago Tribe of Nebraska will allot 35 per cent for programs benefiting the tribe, and the other 65 percent will be distributed on a per capita basis to enrolled tribal members.

2 Apache tribes benefit

WASHINGTON - An award of \$4.9 million will be divided equally by the White Mountain Apache Tribe and the San Carlos Apache Tribe as present-day successors of the Western Apaches. The award was for lands taken by the U.S. without compensation in 1873 and 1902.

The plans for both tribes, approved by Congress and made effective Dec. 13, provide for 80 percent of each tribe's share to be paid on a per capita basis to enrolled members, with the remaining 20 percent to be programmed for projects of continuing benefit to the tribes.

The White Mountain Apaches will use their funds to provide recreational facilities and programs for the youth of the reservation.

The San Carlos Apaches will emphasize economic development, and set aside a portion for educational purposes and for a funeral program.

United Tribes Indian Culture Center

The Indian culture center on the UTETC campus began early last autumn as just an idea. A proposal was written and plans sketched out. They were approved by the UTETC administration and the "go ahead" was given.

Sometimes, even with support, ideas never materialize. This one did. Mike Kaquatash, director of the culture center, now has a building to house the center - the old security quarters - and renovations have begun.

"I'm pleased. I'm elated," says Kaquatash. "This school and this region has needed a culture center like this for a long time and now it's happening."

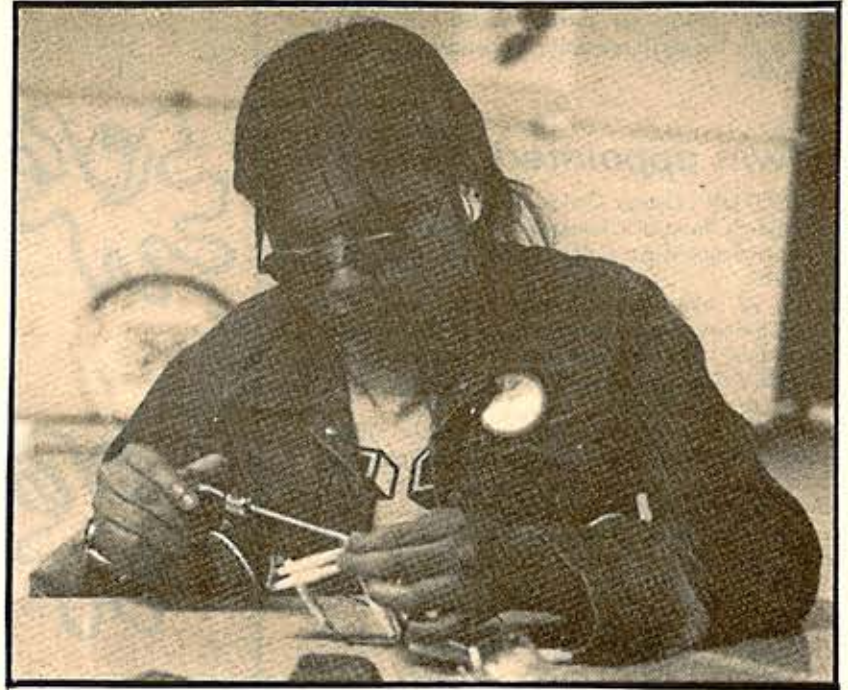
Kaquatash advised: "The primary goal and need of Indians today is not for someone to feel sorry for us and claim descent from an 'Indian princess' to make us feel better. Nor do we need to be classified as 'semi-white' and have programs and politics made to bleach us further. We need to develop pride in being Indian. We need to cultivate our heritage. We need to retain our culture to survive. Those people who have become the melting pot of America and have lost their cultures are having a difficult time finding themselves. We know who we are. If you're Indian and proud of being Indian, then you can be an Indian. Our culture center will help us retain our Indianess and develop that pride."

The culture center, once it gets rolling, will provide a full schedule of Indian activities, including the art and craft of beadwork as shown in these photos. It will be a place to meet and make friends, to share and learn the skills and knowledge of all Native American tribes.

Kaquatash reports that grants, donations and monies are especially needed for maintaining and increasing the culture center's momentum of development. Donations of tables, chairs, bookcases, lamps and desks would be welcome additions in furnishing the center.

If you're interested, call 701-255-3285. Or write:

United Tribes Culture Center
3315 South Airport Road
Bismarck, N.D. 58501



Ft. Peck board sued by employees

BILLINGS, MT — Four residents of the Fort Peck reservation have filed suit in federal court charging the tribal executive board with denying them the right to run for tribal offices.

The suit stems from a resolution adopted by the Sioux and Assiniboine tribal executive board, saying that persons employed by the tribes must resign their jobs before filing as candidates for elective tribal positions.

A brief accompanying the suit said that 61.4 per cent of the employable Indians on the Fort Peck Reservation are employed by the tribe. "By forcing tribal members who are employed . . . by the tribe to resign before filing as candidates, the tribal board effectively prevents a majority of the employed resident Indian population from running for office," it stated.

THE FOUR PLAINTIFFS, Caleb Shields, Rodney Miller, Lonnie Reddog and Leland Reddog, held positions funded in part by the federal government, the suit said. Chairman Norman Hollow and Vice Chairman Joe Red Thunder also filed for office but did not resign from positions as reservation employees, the suit said.

Hollow, Red Thunder and other members of the executive board have been served papers.

Guilty of 2 deaths

Herbert O. Jensen has been found guilty of second-degree murder in Wells County District Court at Fessenden for the shooting deaths of two Chippewa Indians.

The victims, who were murdered in November, 1974, were 32-year-old Dale Abraham of St. Michael, and 51-year-old Ernest Viver of Belcourt.

Jensen testified that he had picked the two men up near Pingree on the evening of Nov. 15, 1974, after which they had spent the night drinking at a number of area bars. Jensen said he had only vague recollections of the murders but testified that he hated Indians. When asked which Indians he hated, Jensen replied, "The Indians I do hate are the ones who have been desecrating our national flag . . . in the riots that we've been having . . . with the AIM movement."

Jensen had originally been charged with first-degree murder, but Judge M. C. Fredericks reduced the charge to second-degree after the state failed to prove premeditation.

No date has been set for sentencing.

Indian affairs poor

HARLEM, MT — The Fort Belknap Indian Tribes are pulling out of Gov. Thomas L. Judge's Task Force on Indian Affairs, said tribal councilman Jack Plumage, "in the best interests of the Assiniboine and Gros Ventre people."

Plumage said overall goals of the state task force could be better served by separate discussions between Indians and federal-state officials.

The resolution withdraws tribal participation and support for the state group. The Blackfeet tribe withdrew earlier.

Deaths studied

HEART BUTTE, MT — The body of James Comes-At-Night, 74, was found badly burned in his home near here Jan. 4. This was the third fire-related death in nine months in this community of 25 on the Blackfeet Reservation.

Pondera County Sheriff-Coroner Walter Hammermeister said that the autopsy showed Comes-At-Night was hit and beaten, but that death was a result of the fire. He said they didn't have enough evidence to prove who was responsible for the apparent homicide.

The FBI is investigating the case.

STANISLAUS HEAD-CARRIER, 66, was found dead last Aug. 22, in the fire-gutted ruins of his Heart Butte home.

And last April 30, the body of Peter Stabs-By-Mistake, about 80, was found in the burned-out shell of his cabin home near Heart Butte. His wife, Maggie, about 70, was found severely beaten about 50 feet from the building.

Evidence was presented to a federal grand jury in that case, but the U.S. attorney's office found the evidence insufficient to bring prosecution.

Indian class cut

MISSOULA, MT — The Missoula Head Start Policy Council eliminated a cultural integrity classroom for Indian children last month, prompting the Indian community to seek Health, Education and Welfare funds to set up their own pre-school and day care program, said Sherry Sadler, director of the Missoula Indian Center. "We simply didn't have enough Indian children whose

news briefs

parents wanted them in the cultural integrity classroom to continue operating it under Office of Child Development guidelines," said Head Start Director Carl Bodek.

SADLER SAID there were 28 children eligible for the cultural integrity program. Four children's parents are still withholding them from Head Start classes in protest of the program's cancellation; however, the majority of children have been transferred to regular Head Start classes.

A Native American has been hired as a curriculum writer for Head Start, said Sadler, but there are no Native Americans actually in the classroom as teachers or aides.

The cultural integrity program was begun two years ago as a way of acquainting Indian children with their heritage and preparing them for whatever racism they might encounter once they enter the public school, said Sadler.

Dispute at Flathead

POLSON, MT — The Confederated Salish and Kootenai tribal council closed the new Flathead Irrigation Project (FIP) transformer at Kerr Dam for one week last month in a dispute over land ownership.

The tribes maintain that FIP had been granted the use of all tribal lands used by the project in 1948, by a congressional act, but that the lands within the construction compound were taken in the 1950's and did not fall under the 1948 act provisions.

According to Tribal Councilman Tom "Bearhead" Swaney, the council agreed to lift its closure if FIP would negotiate on a lease for the land.

Forest plan adopted

POLSON, MT — The Confederated Salish and Kootenai Tribes have adopted a long-range, forest-management plan to curtail timber harvest on the Flathead reservation.

The plan would cut back the current 77-million board-foot annual yield to about 55 million board feet a year.

THE TRIBES SAID timber harvest across the five reservation management units would be tied to multiple-use and some environmental considerations. One safeguard would specify a 130-yard buffer zone on either side of streams and rivers.

AIM figure guilty

SIOUX FALLS, SD — William Flood, Rosebud, pleaded guilty Jan. 12, to assault with intent to do great bodily harm in an April, 1974, disturbance at the Minnehaha County Courthouse here.

Flood, 30, entered his plea before Circuit Court Judge John Wilds. A riot charge was dropped.

He was sentenced to one year in the county jail, but Wilds suspended six months of the sentence. The judge also ordered Flood to refrain from activity with the American Indian Movement.

Next charge: murder

RAPID CITY, SD — Next on the agenda of trials facing Russell Means is a murder charge in Rapid City, on March 29.

Means, along with Richard Marshall, Allen, SD, is accused of shooting Martin Montileaux, 28, at Scenic, SD, last March 1.

Means, 36, of Porcupine, SD, and Marshall, 25, demanded jury trials. Both men entered innocent pleas. Bond is \$30,000 for Means and \$20,000 for Marshall.

3 accused

RAPID CITY, SD — Pre-trial hearings for three men suspected of killing two FBI agents were held Jan. 19 and 20. The killings last June, at Pine Ridge, brought nationwide attention.

Pre-trial hearing for Robert Eugene Robideau, 29, of Portland, Or., began Jan. 20, before U.S. District Judge Andrew Bogue.

The Wounded Knee Defense/Offense Committee said that bond has been set at \$250,000.

Hearings for Darelle Dean Butler, 33, Rogue River,

OR and James Theodore Eagle, 20, Wind River Reservation, Wyo. were held before Bogue, Jan. 19. Bond is set for Butler at \$250,000. Eagle is being held without bail.

Banks brought in

OAKLAND, CA — American Indian Movement leader Dennis Banks was told Jan. 26 by a U.S. magistrate that he must face an Oregon firearms charge before South Dakota can extradite him for sentencing on an assault and riot charge.

Banks, 38, was a fugitive for six months before his Jan. 24 capture at the home of college instructor Lehman Brightman.

Brightman faces a preliminary hearing Feb. 13, on a charge of concealing a fugitive. The 45-year-old director of Native American studies at Contra Costa College was released on his own recognizance.

BANKS SAID HE will fight extradition "because of racism in the U.S. The American system of government prevents the Indian people from speaking out. It prevents Indians from growing up to manhood. It only pushes them to despair and drunkenness."

A federal grand jury in Portland Dec. 22, indicted Banks on charges of possessing and transporting destructive devices or firearms, stemming from a highway shooting incident. The FBI said they believed Banks was one of two men who shot at a state trooper, then escaped. Bail was set at \$100,000 on those charges.

A federal unlawful flight warrant had also been issued for Banks after he failed to show up at Custer, SD, for sentencing on his July, 1975, conviction resulting from the 1973 occupation of Wounded Knee, SD.

Brando pays off

LOS ANGELES — The \$318,000 debt on property donated to the Survival of American Indians Association by actor Marlon Brando has been paid off, but his lawyer will not say whether the actor paid off the mortgage himself.

Brando made the 40-acre gift on Dec. 30, 1974.

Hank Adams, spokesman for the SAIA, said that it made no financial sense to divest oneself of the money a year before the loan was due. "We always expected we would have the land free and clear and said so then, but no one believed us."

Changes plea

SIOUX FALLS, SD — Robert High Eagle changed his plea to guilty of riot, Jan. 2, in exchange for the state dropping an assault and battery charge.

He was sentenced to two years for riot at the Minnehaha County Courthouse April 30, 1974.

HIGH EAGLE SAID of his plea bargaining; "After studying the cases of Vernon Bellecourt and Russell Means, in which it was proven beyond doubt that a 'fair and impartial' jury trial cannot be seated in the county of Minnehaha, and knowing from the past experience during the Custer trial in which I was one of its victims, persecuted and sentenced to the South Dakota warehouse for Indians.

Therefore, by racial duress, I am conceding my case to a plea of guilty before Judge Braitwaite at this time rather than appear before Judge Wild's *Wild West Show*."

" . . . I will not call these same witnesses (who testified to the innocence of Russell Means) only to have the Minnehaha Court insult their integrities."

High Eagle has been serving time since June 29, 1973. He will serve about six more months in the penitentiary.

Jailed for scuffle

RAPID CITY, SD — Leonard E. Crow Dog, traditional Rosebud Reservation spiritual leader, was found guilty Jan. 10, in federal court of assault with a deadly weapon.

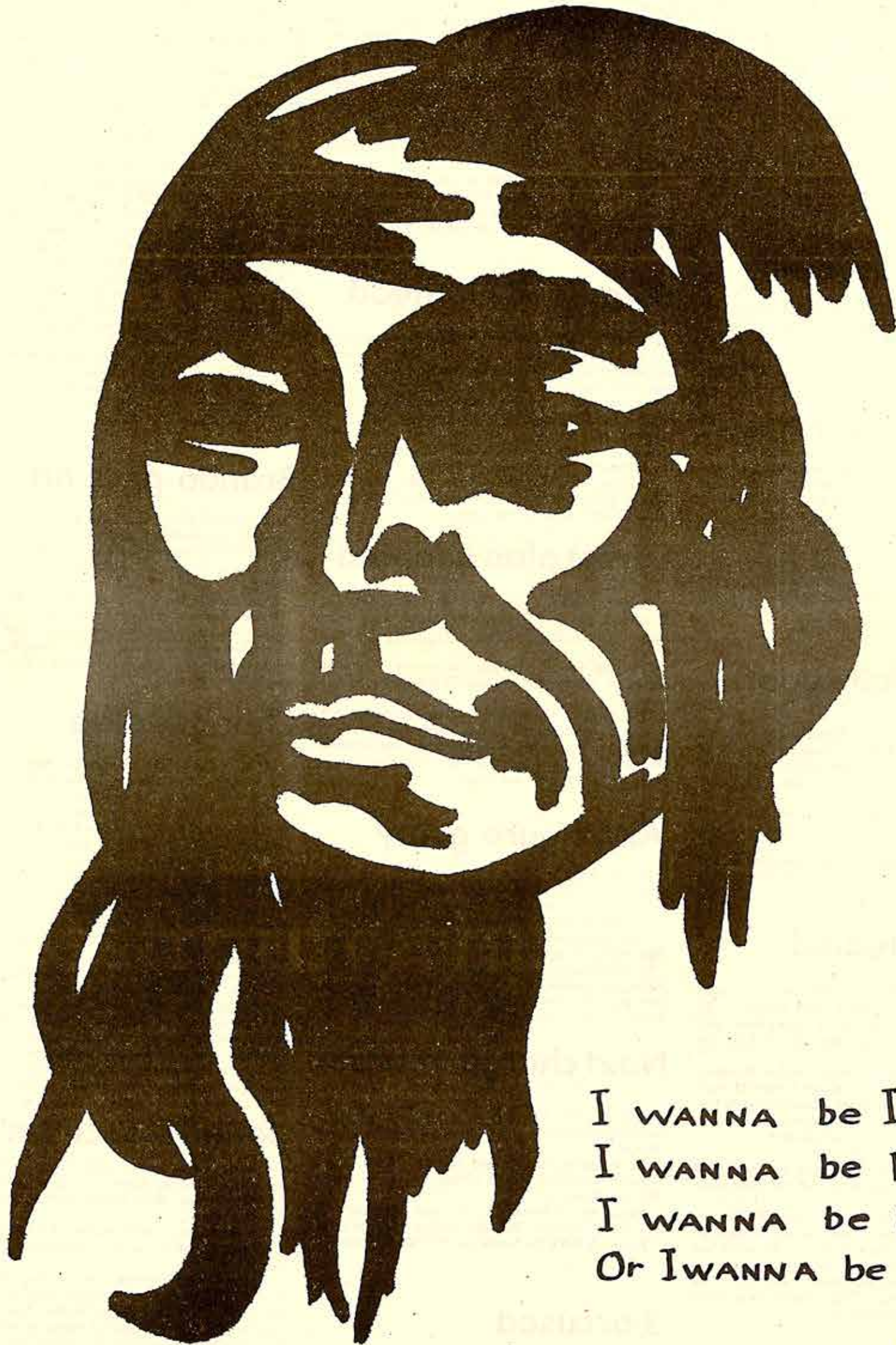
The jury deliberated for two hours before finding Crow Dog guilty of the charge in connection with an incident last March 25.

Royer Francis Pfersick, had testified that he was hitchhiking near Crow Dog's home when he was picked up and taken to the religious leader's house. Pfersick said he was then accused of being an informer and beaten by persons including Crow Dog, who struck him with a tomahawk-like instrument.

CROW DOG'S ATTORNEY, Dan Taylor, said that the verdict was "pure racist" and will be appealed.

Taylor said the trial was merely a matter of whether three white persons or three red persons would be believed by "a lily-white jury."

He said the decision of the jury was not consistent with the American system of justice, the principle of reasonable doubt or the requirement of the burden of proof from the government.



I WANNA be INDIAN,
I WANNA be Red;
I WANNA be FREE,
Or IWANNA be DEAD.

paul '73