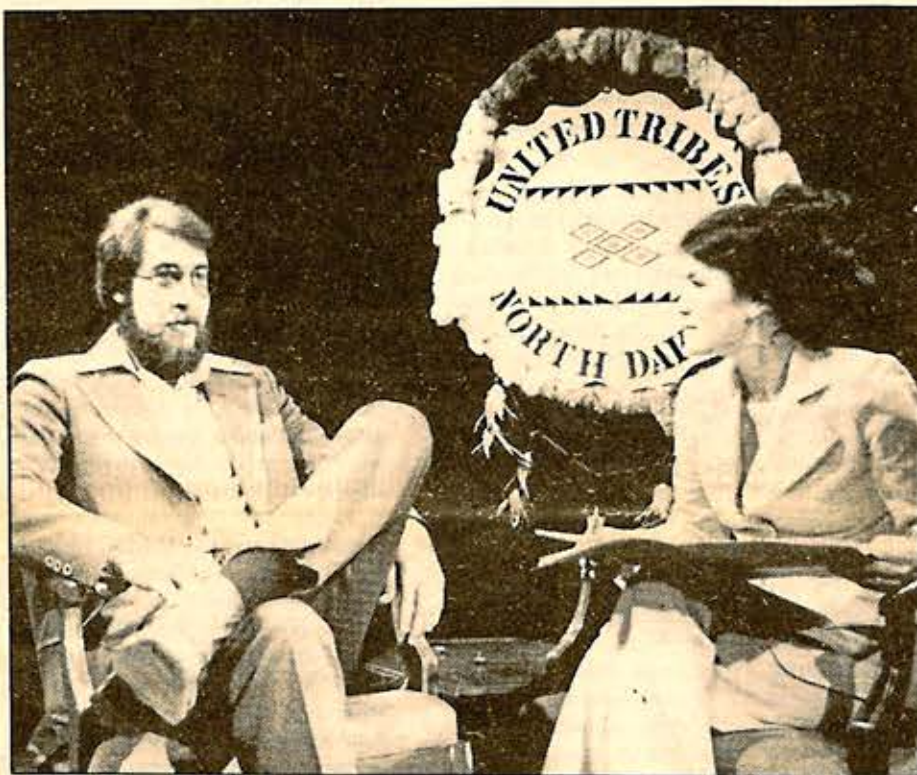


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May-June, 1976



Project director Doug Myers discussed the results and merits of the survey with Harriett Skye on her television program "Indian Country Today."

## Survey finds high Indian unemployment

BISMARCK - Initial findings of a regional Indian manpower survey show unemployment exceeding 35 percent in many areas among Indian laborers on North Dakota and eastern Montana reservations, according to the survey project's director Doug Myers.

The results are from a lignite manpower survey, tabulating the skills and interests of the North Dakota and eastern Montana Indian labor force. Final and complete survey figures are expected shortly for release to energy development companies, labor unions and tribal governments, according to Myers.

### Pilot Project

The survey is part of a pilot project funded by the U.S. Commerce Department's Economic Development Administration (EDA) to determine how Indian workers can participate in present and anticipated energy development in the Northern Great Plains.

"The survey is over 85 percent complete with just parts of a couple of reservations left to survey," said Myers, the newly appointed project director. "By

July 31, the final tabulations should be in and the survey completed."

The survey sample was drawn from the Fort Berthold, Standing Rock and Turtle Mountain Indian reservations in North Dakota, including Indian trust lands near Trenton, N.D. In Montana, Crow, Cheyenne and Fort Peck Indian reservation workers were interviewed.

The initial results, said Myers, reveal a large percentage of Indian workers interviewed were non-union laborers, but many said they would join unions if offered jobs.

"We want energy companies planning development up here to know that there is an available and sizable Indian labor pool already here to draw from," said Myers.

### Priority of Indians

"We don't want energy companies to import laborers from other states, but instead for those companies to look hard at the labor force already in North Dakota and eastern Montana," Myers added.

"And when they do, we want them to

(continued on p. 3)

## Civil rights bill heads for solons

By Karen Hilfer

BISMARCK - A bill calling for the establishment of a North Dakota human rights commission will be introduced in the 1977 North Dakota legislature.

The bill has been drafted and an organizational structure has been developed by an ad hoc human rights committee.

If passed the bill would create a chapter of the North Dakota Century Code defining discrimination and establishing the commission. It would also give the commission authority to hear and act upon discrimination complaints.

Gary Cardiff, civil rights officer for the North Dakota social services board and a member of the ad hoc committee said North Dakota is one of four or five states that does not have a human or civil rights law. According to Cardiff, North Dakota has had to depend upon federal laws and agencies such as the Equal Employment Opportunity Commission, (EEOC), Health Education and Welfare (HEW) and Housing and Urban Development (HUD) to handle discrimination complaints.

### Costing State Money

Said Juanita Helpfrey, North Dakota Indian Affairs Commissioner and the ad hoc committee's chairwoman:

"It is costing the state money to go to the federal agencies. The state has to pay for federal people to come in and investigate discrimination complaints."

Some of these same agencies have expressed a willingness to contract with the commission for handling complaints within North Dakota that would fall under the agency's jurisdiction. Further funding for the commission would have to come from North Dakota's general fund.

Helpfrey told this reporter: "The bill will, if passed, cover only state employees. We hope that in the future it could be extended to all the people to North Dakota."

Cardiff said the commission would probably be placed under an already existing agency. He added it would be preferable to have it as a new agency,

for a complaint issued against the agency which the commission is under could subject the commission to some political pressure.

### Nine Member Board

The bill states the commission be composed of nine members, eight who will be appointed by the governor with the advice and consent of the state senate. Anyone residing in North Dakota can be appointed. The only restrictions are that at least two appointed members be of a minority group, that no more than four appointed members be of the same sex, and that no more than four of the appointed members be of the same political party.

The ninth commission member will be the executive committee chairman of the governor's council on human resources.

Discrimination, in the bill, is defined as "any direct or indirect act or practice of exclusion, distinction, restriction, segregation, limitation, refusal, denial or any other act or practice of differentiation or preference in the treatment of a person because of race, color, religion, national origin, sex, age, marital status, disability, or status with regard to public assistance."

### Power to Enforce

Upon receiving a complaint the commission will conduct an investigation into the alleged violation and will act upon its findings. The commission has the authority to initiate proceedings to obtain a court order for enforcement of commission recommendations.

Cardiff said the ad hoc committee is now establishing a grass roots movement, Rights of People (ROP). ROP is attempting to have core community people act as liaisons with select groups. It is the responsibility of these liaisons to explain the idea and concept behind the human rights commission to such groups as the handicapped and women's organizations.

ROP is also looking for feedback from these groups, their feelings and ideas concerning the human rights commission.

# See any "red devils" around recently?

The Bismarck Tribune has put the match to the stove and the pot's boiling over around town. There's an angry brew of opinion steaming in this area's Indian community and parts of the white community, too. All because of the Tribune's myopic lack of judgement.

It started when the paper flapped against the newsracks last Monday with a cover that looked like a page out of history. It was. Literally. The Tribune, with a smugness all its own, had reproduced in full the front page from its July 6, 1876 edition.

## opinion

**"MASSACRED...GEN. CUSTER AND 261 MEN THE VICTIMS... SQUAWS MUTILATE AND ROB THE DEAD...VICTIMS CAPTURED ALIVE TORTURED IN A MOST FIENDISH MANNER."** So read the stacked headlines. That was newspaper style years ago, the laying of headline on headline - one on top of the other - until sometimes there were more inches of headlines than story.

But there was plenty of story here, a bellyful for some people. Here reprinted was a 38 column liturgy of "red devils and screeching fiends" murdering, mutilating, capturing and torturing brave and fearless Custer and his troops. "The squaws seem to have passed over the field and crushed the skulls of the wounded and dying with stones and clubs," declared the story.

Tribune editors, with reportorial chests puffed like blowfish, cooed in the opinion page with comment: "Our front page today is a reproduction of one of the most historic pages ever printed by an American newspaper, or by any newspaper anywhere in the world for that matter."

Tribune reporter Ted Quanrud sighed with vicarious self-congratulation, writing in an accompanying story that the Tribune may not have been the first paper to break the story (which it wasn't) but it was "the first newspaper to publish a complete, accurate and confirmed report of the Battle of the Little Big Horn."

We weren't shocked by the one hundred-year-old story's terminology, "red devils" or "screeching fiends" or otherwise. The Plains sweated feverously then with blindly conceived destinies and ethnocentric passions. These words were common.

Nor obviously were we persuaded by the "completeness, accuracy or confirmation" of the story; excuse us, please, Mr. Quanrud. Squaws crushing skulls or severing heads and private parts, we know some about journalistic practices of the latter 1800's. Elaborate here, fabricate there and now it sounds just fine; journalism then was woefully less than it should have been.

We were, however, amazed and disgusted at the Tribune's egregious lack of judgement and sensitivity in reprinting that page: picking, as it were, at scabs on deep historical and cultural wounds which in this region, even one hundred years later, are neither safely healed nor long forgotten.

All for what, the reprinting? The vain pomposity of declaring, at grave risk to reason, the most historic front page of "any newspaper anywhere in the world?" Maybe the hoped-for brisk and pocket-lining sale of extra copies of the edition, so that, as the Tribune editorialist advised, the page can be "separated from the rest of the newspaper and saved?"

It's your guess. But we'll give good odds that it's both.



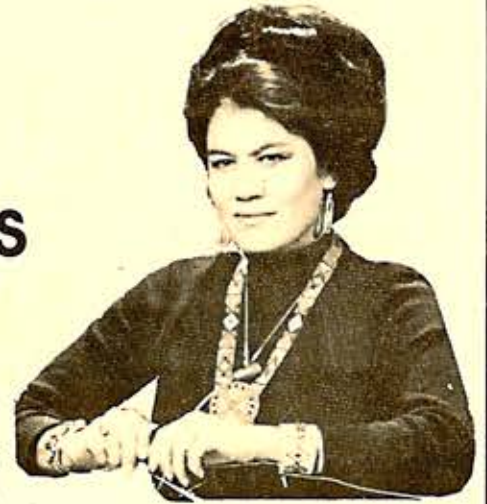
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# Skye's Horizons

by harriett skye



For all of you that saw "One Flew Over the Cuckoo's Nest," you will not be able to forget the outstanding portrayal of Chief played by Will (Sonny) Sampson, a member of the Creek Tribe of Indians from Okmulgee, Okla.

Sampson, a noted artist has been busy lately in making movies with such stars as Clint Eastwood, Jack Warden and Charles Bronson. In talking about his role as Chief, Sampson explained that the overall movie was very difficult to do as the location of the movie was in a mental institution. When asked about what it was like working with Jack Nicholson, he said "It was a great experience."

Since the movie, he has been approached to do a pilot program for a possible television series on the life of the American Indian in early America. Sampson is currently on location in Canon City, Colo., filming "White Buffalo." An earlier film entitled "Buffalo Bill" is to be released this summer.

Although Will Sampson was not nominated for an Oscar, many people who watched "Cuckoo" (including myself) felt that he personally stole the show with his strong performance.

The Director of the BIA Aberdeen Area, Harley Zepher, in his efforts to deal with the problem of alcoholism and drug abuse, has created a new BIA position of area coordinator for alcoholism and drug abuse for the Aberdeen Area. The position is a badly needed one, and the only one of its kind at the area level--and I might add, long overdue. Zepher is to be commended for his responsiveness to the problem of alcoholism and drug abuse, and I suggest that other areas follow the leadership that has taken place here.

The man hired for this position is John Buehlmann, an enrolled Yankton Sioux from Wagner, S.D., with 14 years of uninterrupted sobriety. I talked with John and he gave me a brief run down of some of the objectives and plans he has. To wit:

1. To provide counseling and follow-up with BIA employees and their families who are suffering from the disease of alcoholism and drug abuse.
2. To coordinate between agencies and local alcoholism programs.
3. To get individuals into treatment centers using established resources.
4. To develop and initiate new resources for alcoholism programs in the Aberdeen Area.
5. To train area and agency supervisors and alcoholism coordinators in early detection and make them aware of resources in their own areas they can feel free to call on.
6. To make all area and agency personnel aware of the dangers of alcoholism and drug abuse.
7. To make tribal governments on the reservations aware of the problems of alcoholism and drug abuse and aid them in applying to all agencies that provide aid, both financial and technical.

Another Indian doing something constructive in the area of alcoholism and drug abuse is Edwin H. Richardson, Ph.D., Chief of Psychology and Research Service, Veterans Administration Hospital at Fort Meade, S.D.

Dr. Richardson is an Abenaki/Ute Indian who is very knowledgeable about Indian people, particularly in the area of counseling. Let's take a look at some of the basic inequities he lists concerning Indians.

- One out of three Indians will be jailed.
- Every other Indian family will have a relative die in jail.
- One county in Nebraska has 23 percent Indians, yet 98 percent of all arrests are Indian people.
- The life expectancy of Indians is 44 years.
- Of the 5,000 Kaw people in the post-Columbian period only 249 were left at the time of the Kaw Allotment Bill of 1902.
- Between the General Allotment Act of 1887 and the Merian Report of 1928 the Indians had lost 91,000,000 acres of the most productive land and 90,000 Indians were without property, a gross problem of poverty affecting all tribes.
- Approximately 25-35 percent of all Indian children are separated from their families and placed in foster homes, adoptive homes or institutions.
- In South Dakota 40 percent of all adoptions are of Indian children.
- In order to qualify for welfare the husband must leave the home, which creates the biggest system of illegitimacy ever known.
- An average income per year for a family is \$1500.00 with many living on less than \$500 a year.
- Between 40-80 percent of the tribal members are unemployed.
- There are 29 tribes in the Rapid City area; 42 percent of the members are unemployed and the average income is \$1200 annually.
- Average schooling is through the 4th grade.
- Suicide is 7 times the national rate, and 75-80 percent of all suicides among Indians are alcohol-related.
- Until last year, the BIA, the only bureau in the world to "manage" a conquered people, was run by non-Indians.
- The number of murders rose by 117.5 percent in 1975.
- The fiscal year 1971-72, Sioux Sanatorium Clinic serviced 20,835 clients.

Dr. Richardson continues: "With all of these horrible facts and more, the non-Indian society has the gall to ask the Indian to celebrate the Bicentennial period; with history blatantly painting falsehoods about him, continuing insensitive to his needs, and showing little concern for his number one health problem--alcoholism.

See you, all next month.

# Report urges Indian coal impact studies

BISMARCK - The success of Indian tribes in developing their reservation coal resources and administrating development programs may depend largely on non-Indian acceptance of the legal right of Indian tribes to determine their own future and develop at a compatible pace with established Indian social and cultural customs, warns a recent report on Northern Great Plains energy development.

The report, compiled by the Upper Midwest Council, also advised that any development plans by Indian tribes should harmonize with development plans on non-Indian lands, thereby minimizing water rights conflicts, socio-economic impacts and environmental issues.

### Attitude Surveys Needed

At a subsequent meeting reviewing the report in Bismarck, Council director Mike Murphy said energy companies, utilities in particular, should survey and gather input and attitudes from landowners and citizens affected by planned energy development.

Speaking to a group of over 25 representatives from utility and energy companies, state and federal agencies, and North Dakota colleges, Murphy said: "How much you pay farmers or landowners for development rights or the rights to run power lines over their fields has changed. Utility companies may not have realized that."

Noting that in recent years landowners and Indian tribes in particular have asserted their power in individual or class action suits to forestall some energy development, Murphy said it may not matter whether an energy concern pays \$5,000 or \$500,000 for the rights to an acre of land.

"People are beginning to articulate very basic attitudes and objections to development," Murphy said. "It's up to the utility companies and energy concerns to find out what those objections are and develop a system of cooperation before disputes reach the regulatory processes of government agencies."

Otherwise, Murphy warned, conflicts may give birth to years of battling between groups and thousands of dollars in litigation.

### Impact Analysis Advised

"Northern Great Plains Coal: Conflicts and Options in Decision Making," the report published this Spring by the Council, advised that Indian tribes, individually and collectively, should conduct analysis of the impacts of coal development and make decisions about coal development programs on their reservations.

"To do this," says the report, "the Bureau of Indian Affairs and other government agencies dealing with energy questions should make available the money and other resources necessary for such studies."

The report admonishes, however, that because non-Indians often have difficulty in understanding Indian society and culture, Indian tribes as much as possible should supervise such studies and develop their own plans for resource development.

### Reservations Likely Affected

The four reservations most likely to be affected by coal development under current plans and projections include Fort Peck, Northern Cheyenne and Crow in Montana; and Fort Berthold in North Dakota. The Cheyenne River in South Dakota and Standing Rock reservation in both North and South Dakota also contain coal reserves, though marginal in comparison to the other reservations.

While those reservations' coal deposits are some of the most sought after reserves in the Northern Great Plains because they are plentiful, easy and economical to mine and close to transportation systems and water supplies; the potential impact of coal development has not been adequately explored apparently because:

- Indian reservations, through treaties and subsequent rulings, have been recognized as sovereign nations, thus creating problems in the interpretation of various laws and regulations and confusion over appropriate roles of the tribes, the states and the federal government.

The report dogears the situation where sovereignty may be a significant concern for the Indians, but

seemingly is recognized out of convenience by the federal government - the BIA acting quickly to promote Indian coal leasing and development (consistent with federal energy programs), but the Department of Interior, in areas such as reclamation of mined lands, stating Indians can supervise and regulate their own programs.

- A difficult conflict of interest exists within the Department of Interior because the Department must simultaneously be involved in the formulation of national energy policy on both regulatory and political levels and uphold its historical responsibilities of protecting and enhancing the welfare of Indian tribes through responsible management of tribal assets.

- Energy resources, whether on Indian or non-Indian lands, have been seen as supplies to be used without restraint; developed mostly, says the report, because they were wanted by someone else.

### Cultural Impact Significant

The report stresses that the coal development impact studies it calls for on Indian reservations must include a thorough analysis of the impact on the tribe's particular culture and lifestyle. Says the report:

"The question of change in social and cultural values becomes ever so much more challenging when considering impact on reservations and on Indians. While our sociologists and anthropologists have busied themselves with studying the Indian's past, little has been done to relate their traditions and values to the present. Much needs to be done to fill this gap, and rightfully, tribal members, who understand Indian social and cultural values and concerns, should conduct these investigations."

The Upper Midwest Council, publisher of the report, is a non-profit private organization headquartered in Minneapolis, Minn. Created in 1959 and funded by private foundations and grants, the Council maintains an association with the University of Minnesota's Center for Urban and Regional Affairs.

# Tribes get fewer CETA jobs this summer

By Becky Patnaude

BISMARCK - While North Dakota has initiated a new counseling service that may help Indian workers under the state Comprehensive Employment Training Administration (CETA) jobs program this summer, there apparently will be fewer federally funded, CETA jobs on the state's reservations than in previous years.

Four North Dakota tribes have received a total of \$381,900 of some \$8.9 million allocated nationwide to 77 Indian prime sponsors for summer CETA employment programs.

That amount of money is basically the same as that received by the tribes last year. As a result of an increase in the

minimum wage (which CETA sponsors are required to pay their workers) over what it was last summer, there has been a decrease in the number of youths reservation CETA sponsors have been able to hire this summer.

The Indian prime sponsors in North Dakota and their grants are:

- Standing Rock Sioux Manpower Program, Fort Yates; \$100,800;
- Devil's Lake Sioux Manpower Program, Fort Totten; \$61,400;
- Turtle Mountain Band of Chippewa, Belcourt; \$134,100; and
- The Three Affiliated Tribes Division of Indian and Native American Programs, New Town; \$85,600.

The jobs are from nine to 12 weeks in duration and pay a minimum of \$2.30 per

hour. They consist mainly of community work and include jobs off the reservation as well as on.

Participants must be 14 through 21 years of age and from economically disadvantaged families. According to current federal poverty-income guidelines, this includes urban families of four whose total cash income does not exceed \$5,500, and rural families of four with incomes not exceeding \$4,680.

### Counseling Service

This summer, the North Dakota State Employment Service has initiated a career planning service in conjunction with their state CETA jobs program. Thirteen counselors have been retained to provide youth hired under the state summer CETA program with counseling

and career exploration. Working primarily in the field, conducting initial interviews with summer CETA workers and follow-up counseling when necessary, one counselor is assigned to each of the North Dakota employment service's 13 state districts.

The Dakota Association of Native Americans (DANA) has reportedly been working as a referral agency for the North Dakota CETA program, locating urban Indians for summer work.

According to Liz Hallmark, DANA executive director in Bismarck, there is little difficulty finding urban Indian youth who want work.

"Those in need come to see us, although fieldwork is done on a door-to-door basis," Hallmark added.

# Survey project plans liaison office at UTETC

(continued from p. 1)

give hiring priority to Indian workers because they are the group with the highest unemployment rate."

The second phase of the lignite survey project will be relaying the compiled data to resource development corporations, labor unions and tribal governments. A liaison office, acting as a referral service between companies seeking workers and Indian laborers surveyed who want and need jobs, will also be established.

Expected location of the office is the United Tribes Educational Technical Center in Bismarck, N.D., which presently sponsors the project and houses its headquarters.

Myers also expects to contact North Dakota and Montana mayors and city councils in present and potential development impact areas where construction and maintenance of auxiliary facilities such as houses, roads, and utility and sewer lines is needed.

"The energy development and related jobs are ones that pay from four to nine dollars an hour," said Myers. "The project's hope is that some Indian workers will take their earnings back to the reservations and begin ranching or farming enterprises or open up a shop or store of some kind."

Such businesses are needed to help bolster financially depressed reservation economies, Myers added.

The survey and project is the first

federally funded project of its kind. The questionnaire used in the survey was compiled by Dr. Donald F. Schwartz, department of communications chairman at North Dakota State University.

The questions asked were designed to determine the respondents' skills and attitudes towards employment in the lignite industry. The interviewees' interests in receiving additional training, commuting off the reservation to a lignite job, and relocating themselves or their families were also surveyed.

# British way comes to Indian students

By Karen Hilfer

This past winter has been one of change at Theodore Jamerson Elementary School. The school, located at United Tribes Educational Technical Center (UTETC) in Bismarck, has a new look not only in physical surroundings but in its approach to teaching and learning as well.

With the guidance of Richard and Agnus Vines, education advisors from England, each classroom in the school was broken into separate learning areas. The Vines have been introducing English education practices to schools throughout the United States since 1971. Agnus Vines attended the universities of Glasgow, Coventry and London and has a degree in arts and crafts. Richard Vines attended London and Oxford universities and has a masters degree in education.



## Learning Areas Formed

The learning area or sections were formed by using small partitions. Within each area is contained a separate subject such as math, science or language.

Each section is designed to have materials at the eye level and within the reach of the children. The children are allowed to make a choice as to which area they want to work in. The choice is controlled by the teacher in that the child's decision is directed toward one activity in the classroom. The teacher plans two or three activities and establishes each in a separate section. The children choose which subject and which area they will spend their time in.

In referring to children making such choices Richard Vines said: "We have found that children learn best when involved in a process of choosing and discovering. As an individual the child enters a learning situation with a higher level of intensity and is more willing to approach a learning situation when he has made the selection."

"We are too ready to surround a child with an institution with no regard to his sensitivity. A classroom should be structurally attractive and should display those things in a child's daily life. These are the things that will interest a child and will prompt him to ask questions."

## Choice Is Important

The ideas of physical structure and choice are only a small portion of what is contained in the theory behind the English education practice. At Theodore Jamerson an interesting and attractive appearance has been achieved by using articles made by the children and materials gathered during field trips. Teachers at the school are providing activities in several areas in an attempt to provide the opportunity of choice.

According to the Vines, English education is thematic. Teaching all subjects around a central topic of interest. Teaching children from their environment. Learning through the experience of seeing and doing.

One seemingly simple exercise can flow naturally into a lesson in several subjects. Thus, through an activity in art can emerge a lesson in math. Through the making of a simple mobile a child can learn shapes such as squares, rectangles and triangles, or he can learn his colors and color combinations. An older child can use the mobile to learn angles and how to figure out how many degrees are in each angle.

## Learning by the Commonplace

The Vines said that commonplace experiences are the core material on which to take-off on a learning experience. Those things which are a part of a child's daily life are what will stimulate the interest and imagination of a child.

The job of the teacher is to home-in on these experiences and the imagination of the child. The Vines advised that teachers must become more sensitive observers of children and their activities, picking up on potentially rich sources of learning.

The Vines told this reporter the education system has been tied to a grade structure for too long, limiting what a child can learn because of his age. English schools have abandoned this structure and have gone to a family group organization with the conviction that the young children learn from the older children.

Said Richard Vines: "A young child seeing older children already reading and enjoying books will be more stimulated and encouraged toward reading than if he had come into a classroom with 20 children of his own age who didn't read."

## Family Group Organization

Theodore Jamerson Elementary School had an advantage over the larger city schools in that each classroom in Theodore Jamerson had two grade levels. This structure is similar to the family group organization. According to the Vines the school has taken avidly to the idea of child-centered education. The change has been natural for the children but has been more difficult for the teachers. The Vines felt, however, that the teachers were seeing the advantages of the English Education system. Joan Estes, principal of Theodore Jamerson, said the main problem faced by the teachers was having to "re-do their thinking" from America's most widely accepted teaching dogma of "directive teaching." They have had to change from handing out lessons and exercises to a group, to teaching the individual and meeting the child's level. Not limiting a child because he is "such an age" and is specified to be in "such a grade." Estes added, "The teachers are planners now, not directors."

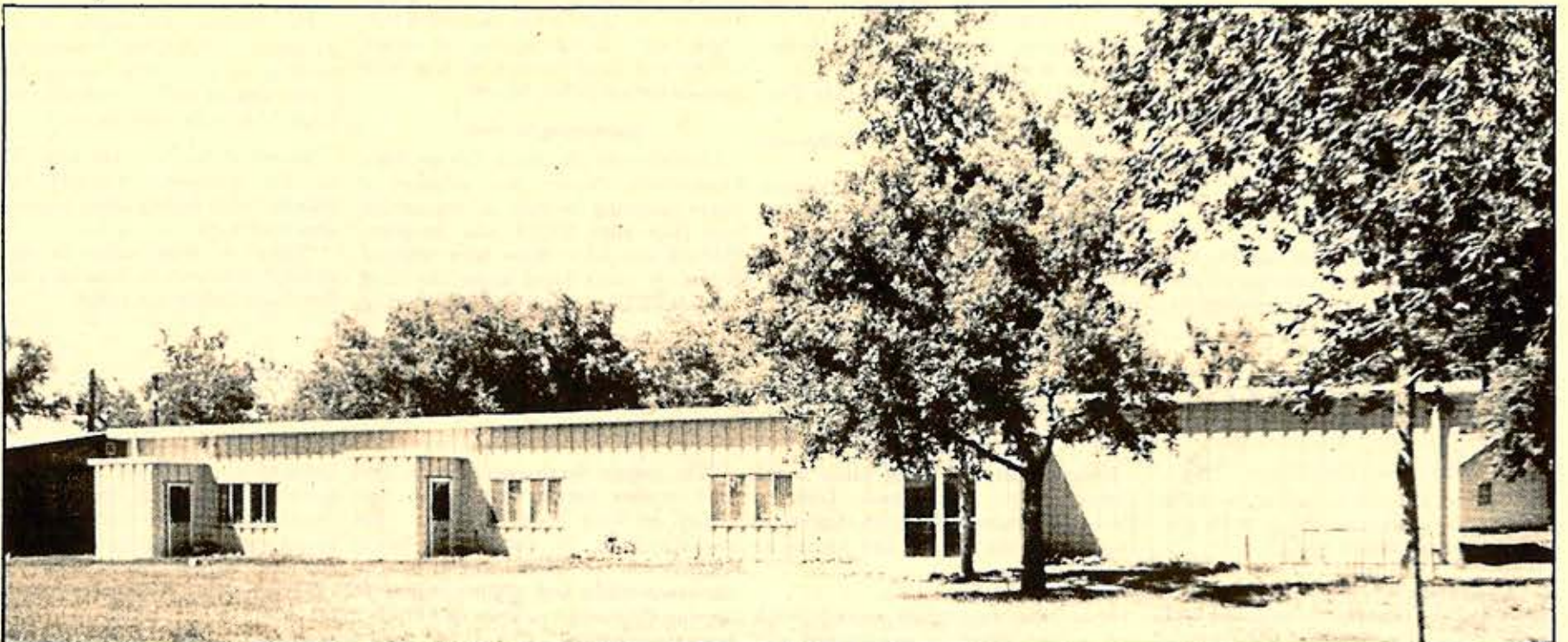
## Teachers off to England

On May 28, Estes and teachers Elaine Incognito, Gladys Two Horses, Barbara Krogsrud, Marvia Boettcher, Roland Messmer, and Evangeline Sauter left for England. Along with the elementary school staff were Roxie LaFromboise from the United Tribes child day care program and Angelita Dickens, Anne Rubia and Butch Thunderhawk from the American Indian Curricula Development Program.

During their three week stay they attended a seminar on English education at the University of Sussex, extending what the Vines had already done in terms of the staff's personal skills in looking at the environment as a learning medium.

According to Mike Ward, dean of education at UTETC, he would like to see Theodore Jamerson become a model school for educators, holding demonstration teaching and observation seminars for the teachers in North Dakota.

The Vines were at Theodore Jamerson through the Johnson O'Malley program and were at the school during the months of February and May.



The Theodore Jamerson Elementary School, located on the UTETC campus, was constructed in 1973 and named for a Standing Rock Sioux tribal councilmember. The school offers instruction to children of UTETC staff and students.



Agnes Vines demonstrates for Jamerson teachers the use of the inkle loom.

"A young child seeing older children already reading and enjoying books will be more stimulated and encouraged towards reading than if he had come into the classroom with 20 children of his own age who didn't read."



VISTA worker Toni Pinnamonti with a full audience of readers.



Above, an older student brings his reading skills to a younger classmate. Students, at left, chat in one of the school's newly partitioned learning areas.

# Rez elections end amid protests

By Becky Patnaude

Elections results are finally in from the Turtle Mountain and Fort Totten tribal elections, after a month of general and run-off elections at both reservations and numerous protests at Belcourt. Voters at Turtle Mountain in a run-off election gave incumbent tribal chairman Jim Henry and tribal judge Richard Frederick another term in office, while at Fort Totten Frank Myrick hung on to his tribal council seat, comfortably outpolling opponent Herman Cavanaugh in the run-off election there.

In the Turtle Mountain general tribal election, held in May, eight persons opposed Henry for the tribal chairmanship. In the race for four tribal council positions, all but one of the eight incumbant councilmembers ran for re-election, facing competition from 54 other Turtle Mountain residents.

### Two Referendums

Residents were asked to vote additionally on two measures in the general

election: consolidation of four voting districts into one district for future elections and retaining present tribal judge Richard Frederick for an additional four-year term.

Incumbants returned to their tribal seats in the Turtle Mountain run-off were Michael Laducer and Louis Laducer from District 1; Roland Davis, District 2; and Elmer Davis, District 3. New members to the council include Steven Decoteau, District 2; Alex LaRocque, District 3; and Joseph Peltier and Vernon St. Claire, District 4.

Tribal voters turned down the district consolidation measure.

### Complaints Lodged

A group of 17 candidates had asked the Turtle Mountain Tribal Election Board to reject the general election results and hold a new election before having a run-off. The board, however, rejected all but one complaint, with the board's five members holding unanimously that there

were no grounds for complaints, according to board chairman Fabian Azure.

Among the objections lodged were that eight ballots from a 1974 tribal election were found among the ballots counted and that seven absentee ballots were given out improperly. Azure said none of these illegal ballots were counted.

Other complaints were that ballots had been left unattended in a locked car a week before the election and that there were fewer votes cast for chairman than the number of ballots counted. Board chairman Azure said that if challenged in court, the board could account for all of the ballots.

The only complaint upheld was that the name of tribal judge Frederick should have been on the question asking whether the current judge should be retained. (Frederick had been defeated in the general election.)

### Cavanaugh Defeated

In the Devil's Lake Sioux general tribal election, incumbant councilmember Priscilla Cavanaugh lost her Fort Totten district seat to Jesse Bear. In the Missouri District (the only other district seat in contention) both incumbant Myrick and challenger Herman Cavanaugh garnered 52 votes with two other opponents Marvin Anderson and John Cavanaugh drawing 30 and 26 votes, respectively. Myrick retained his seat in the run-off election.

Tribal members throughout the Fort Totten reservation voted for the tribal council's secretary-treasurer position, selecting Lillian Mudgett over opponent Bernadette Windy Boy for that Post. Incumbant secretary Floristine Brown did not file for re-election.

Other members of the Devil's Lake Sioux tribal council are Chairman Carl McKay, John Chaska and Gertrude Cavanaugh.

## LEC grants awarded to N.D. tribes

By Anita Charging

**BISMARCK** - The Turtle Mountain Band of Chippewa and the Devil's Lake Sioux Tribe recently received three grants, totaling over \$55,000, for counseling and law enforcement programs.

The grants were part of more than \$752,000 in 43 grants approved by the North Dakota Law Enforcement Council for law enforcement agencies and criminal justice programs in the state.

The grants to North Dakota tribes were:

- \$16,102 to the Turtle Mountain Band of Chippewa for a group home service counselor, and \$13,360 for a law enforcement awareness program;
- \$26,527 to the Devil's Lake Sioux Tribe for a youth counseling and referral service.

The group home at Turtle Mountain is a 24 hour child care facility designed to provide care for adolescents unable to be cared for in their own homes, but who aren't in need of an institutionalized setting. Jo Bugge has been hired under the recent law council grant as the group home's counselor.

Bugge described her duties as providing counseling for the home's youth, training and supervising the house parents, and identifying the youth and the program to the community.

The Turtle Mountain law enforcement awareness program, refunded with this year's grant, has these goals and objectives, according to project director Duane L. Gourneau:

- Improving school students' image of the police,
- Improving relations between students in school and the local justice system,
- Teaching students some of an officer's duties and responsibilities,
- Developing an awareness of the Turtle Mountain tribal code, as well as the North Dakota century code, and
- Coordinating local educational and legal problems of youth.

"A youth's first encounter with a police officer is often on a negative basis," said Gourneau. "We try to 'popularize' the law for students."

As it is set now, the program is geared for 7th and 8th grade students, for they seem to be more open-minded and their interests and values are not set, according to Gourneau.

## Press brings news to Sioux



A new publication has appeared on the Devils Lake Sioux reservation. The E'YANPAHA is a small newsletter type publication printed at Fort Totten, N.D. It is what its name means: a village crier. Or in this case a reservation crier.

Articles in the newsletter deal with issues and activities on the Devils Lake Sioux reservation. Two issues of the E'YANPAHA, May and June, have been published. There was also an April issue, but it was sent out with the name of WAHOSHIYE, meaning messenger.

Richard Yankton, editor of the newsletter, said the name was changed because WAHOSHIYE is a Montana Sioux word. He added, "We felt we should have a name from the local dialect."

The newsletter is printed on an off-set press and plate maker they received from a former government program. The only equipment they do not have is a type setter.

Yankton told the United Tribes News, "We hope to make our office self-supporting by doing the printing for the tribal council and for the community."

The staff of the E'YANPAHA consists of Yankton and Myra Pearson. Pearson is a University Year for Action volunteer and a journalism student at the Fort Totten Community College.

## N.D. schools get funds

**WASHINGTON** - Fourteen different North Dakota public school districts have recently been awarded approximately \$328,000 in federal grants for Indian education.

The grants, from the Department of Health, Education and Welfare, were awarded under Part A of the Indian Education Act of 1972. Nationwide, public school districts in 40 states have been pegged this year for a total of more than \$31.8 million in Indian education grants.

Projects funded range from the creation of text book materials in languages that are spoken rather than written, to sending teachers into homes to work with parents as well as children with learning difficulties.

Under Part A of the Education Act, grants can be used for planning and other processes that lead to the development of programs specifically designed to meet the special needs of Indian children.

- Turtle Mountain Community Schools; \$9,469.90; total enrollment of 1,036 with 933 Indian students;
- Devil's Lake; \$14,030; total enrollment of 2,100 with 154 Indian students;
- Dunseith; \$38,356.32; total enrollment of 619 with 421 Indian students;
- Fargo; \$8,017; total enrollment of 1,832 with 88

Indian students;

- Fort Totten; \$20,590.33; total enrollment of 266 with 266 Indian students;
- Fort Yates; \$20,863.65; total enrollment of 389 with 299 Indian students;
- Belcourt; \$1,803.75; total enrollment of 202, all Indian students;
- Mandaree; \$18,312.63; total enrollment of 203 with 201 Indian students;
- Mount Pleasant and Rolla; \$9,839.62; total enrollment of 512 with 108 Indian students;
- New Town; \$33,436; total enrollment of 7,750 with 3,678 Indian students;
- Rollette; \$4,646.49; total enrollment of 389 with 51 Indian students;
- St. John; \$15,943.87; total enrollment of 387 with 175 Indian students;
- Solen; \$19,132.60; total enrollment of 339 with 210 Indian students; and
- Williston; \$15,852.73; total enrollment of 2,853 with 174 Indian students.

The average grant awarded for Part A of the Indian Education Act for the current fiscal year is \$29,000. Since passage of the Act, some \$89 million has funded 3,239 programs in public school district across the nation.



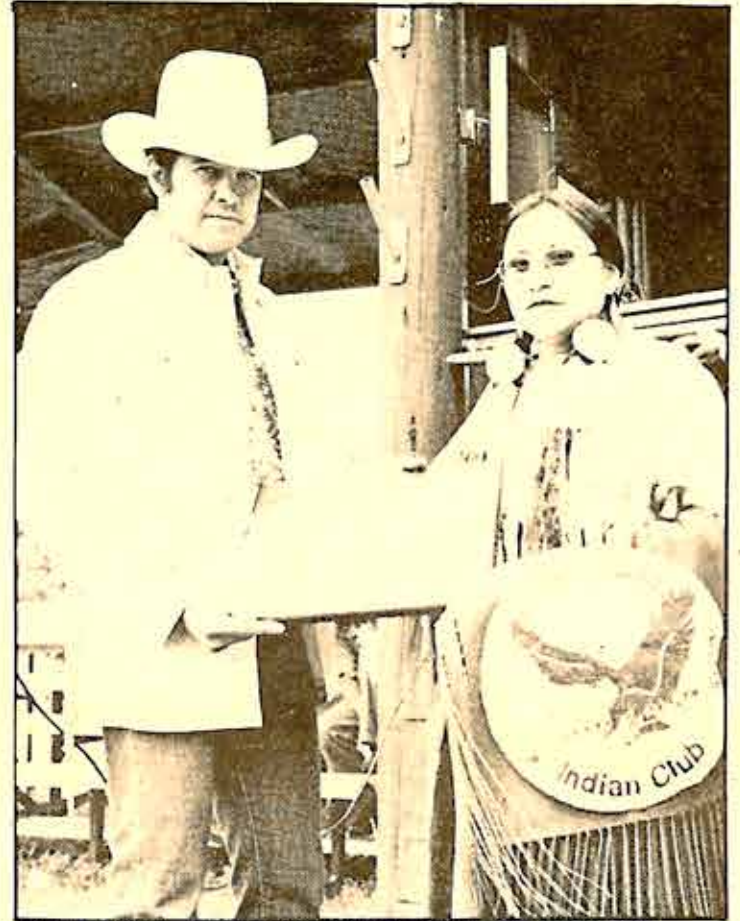
the fifth annual  
United Tribes

# ALL NATIONS DAYS

dancing & singing contest  
June 25-26-27, 1976



United Tribes Indian Club members carry the flags during the grand entry.



Warren W. Means, UTETC executive director presents 1976 United Tribes Princess Cheryl Spider with a commemorative plaque.





To dance is to float and hover puls  
and harmonize. To dance is to  
performing in ocean currents, or to  
boulders. To dance is to stretch and

We dance with our hips and should  
We dance with our elbows and with o  
stretching above, around us. W  
as we weave a pattern on  
we etch emotion

Indian Curr



Grey, eastward moving clouds clung low to Bismarck skies that Friday evening, foreboding and pregnant with rain. Scattered drops were caught up by chilling winds, then released, pattering down at random. A sparse crowd buttoned coats and pulled up collars and huddled under roofs, in cars, under tents.

"Come on, drummers," said the bowery's loudspeaker. "Let's drum this rain away. Singers. Let's sing for clear skies."

It was the first night, June 25th, of the celebration. ALL NATIONS DAYS. The United Tribes of North Dakota's summer dancing and singing contest.

But the rains came hard and fast and heavy, beating like Indian drums as skies darkened, then car lights and street lamps and glowing, lit windows from surrounding UTETC buildings pricked yellow holes in the dark.

Saturday it cleared and blue cloud-scattered skies came. The crowds came. Over eight thousand with babies and children, brothers and sisters, aunts, uncles, grandparents in cars with

Montana and Idaho license plates, with Minnesota and Wisconsin and Oregon and Manitoba and Nebraska and South Dakota plates, new cars and campers and old cars with radiators that sometimes steamed and boiled over near UTETC's front gate.

Saturday, Cheryl Spider received her crown. United Tribes Princess for 1976. A crown and commemorating plaque, a sparkling set of luggage for the UTETC human services student.

"Dancers, line up. Drums be ready. Fort Berthold singers. We want a grand entry song," said the loudspeaker. Said announcer Henry Green Crow.

And led by the new princess and her court, they came. Parading, dancing into the bowery. The United Tribes Indian Club carrying the flags. The men dancers, the women, the children - over a hundred native Americans tracing in outfits of feathers and beads and bells and buckskin the dancing steps of their ancestors, of a culture and history hundreds of years old.

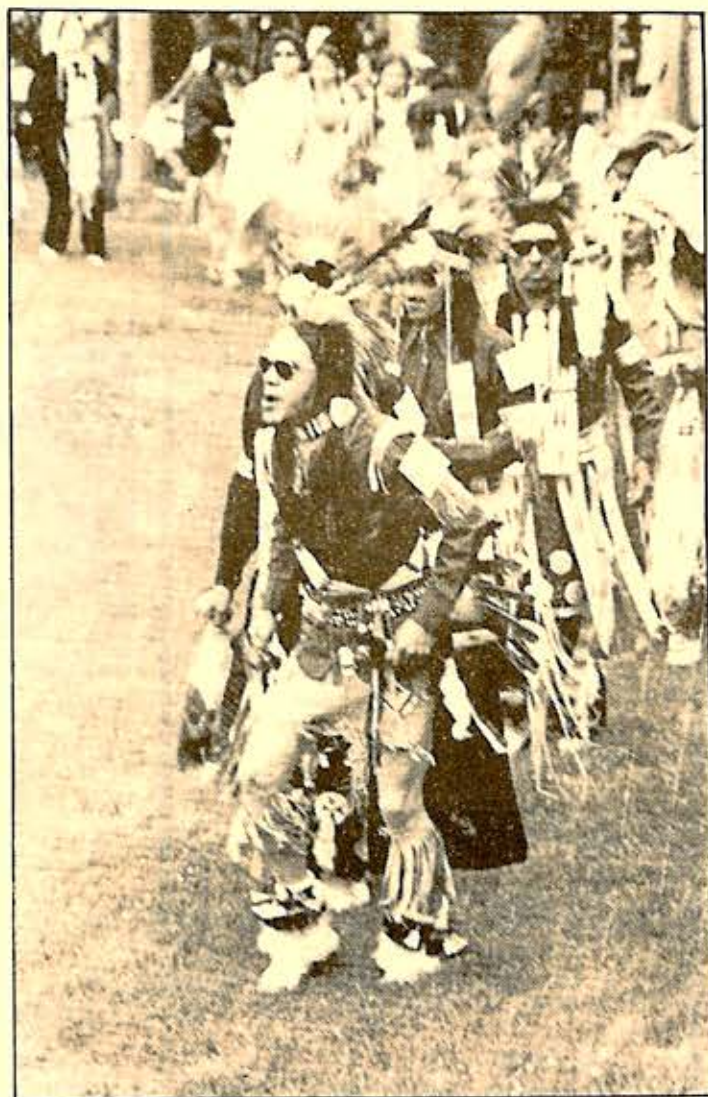
They danced through the afternoon and the evening, into the night, with judges watching,



ulsate and gyrate bend, curve  
s to move like sea plants  
o fall hard and heavy as rigid as  
and stroll and corkscrew twist.

lders with our hair flying free.  
our hands leading us, darting and  
We dance with the ground  
n it, and with our eyes  
ons in space.

By Jim LaMarche, American  
Curricula Development Program



scrutinizing their steps and movements and outfits. Selecting the best.

Sunday brought crisp, warm azure skies. It brought dignitaries, Tribal chairmen and councilmembers. The state's Indian affairs commissioner, North Dakota's governor and lieutenant governor.

"We gather as a great human family," declared Gov. Arthur Link. "Enriched by the past, we gather to preserve the dignity and heritage of the American Indian for all men."

That evening crowds gathered, chatting and exchanging stories, meeting relatives, making friends, seeing old friends.

Many circled the bowery's perimeter where stands and displays had been erected. Pottery and peace pipes for sale. Handmade jewelry and fine bead and quillwork. Paintings for sale. Crowds circled, stopping here, then here, pointing, picking up, complimenting and purchasing.

Night chased away a spreading fading sunset. Attention was pulled and fixed like glue to the

remaining dancers. It was the last night. The final dancing competition had begun.

Ten o'clock. Eleven...Midnight.

"Dancers. We have a tie in the women's traditional," boomed Henry Green Crow. "Dancers number 234 and 247. To the bowery, please. You'll have to break the tie. The judges can't decide."

Merchants from Bismarck and Mandan sat patiently in the stands, on the speaker's platform, drinking coffee, waiting to present trophies they had donated. Tall and handsome with eagles perched atop, trophies for the final winners.

Men's non-bustle. Men's bustle, Men's fancy dance. Pause. Scores tabulated. Pause. Almost over. All but the announcing of the winners and the presenting of trophies and almost \$5,000 in prize monies. The shaking of hands. Patting of backs. Smiles from the winners. Smiles from the losers.

To the beat of echoing, tired but happy drums, now a victory dance under the bowery's sky-covered, star-filled roof.

## POW WOW WINNERS

Winners of the 5th annual ALL NATIONS DAYS dancing and singing contest were:

### Men's straight non-bustle -

1st: Milo Iron Road, 2nd: Joseph Bull Head, 3rd: Joe Sees The Elk, 4th: James Chapmen, and 5th: Clayton Dware Sr.

### Men's straight bustle -

1st: Steve Charging Eagle, Eagle Butte, S.D., 2nd: Bernard Didder, Ft. Yates, ND, 3rd: Orson Bernard, Sisseton, S.D., 4th: Terry Larvie, 5th: Leo Chasing Hawk, Little Eagle, S.D.

### Men's fancy -

1st: Jr. White, Ft. Totton, N.D., 2nd: Gary Marshall, Ft. Yates, N.D., 3rd: Murphy Sitting Crow, Newtown, N.D., 4th: Roy Bison, Sayer, Okla., 5th: Marcel Bull Bear, Bismarck.

### Women's traditional -

1st: Audrey Pratt, Sioux Valley, Manitoba, 2nd: Lillian White Temple, Ft. Yates, N.D., 3rd: Beverly Larvie, Mission, S.D., 4th: Andrea St. John, Ponemah, Minn., 5th: Betty Green Crow, St. Paul, Minn.

### Women's shawl -

1st: Rosa White Temple, Ft. Yates, N.D., 2nd: Elaine Hall, Griswold, Manitoba, 3rd: Bonnie Clairmont, St. Paul, Minn., 4th: Denise Cheauma, Ft. Yates, N.D., 5th: Betty Red Day, Sisseton, S.D.

### Boy's straight (15 and under) -

1st: Bryon Ziegler, Lower Brule, S.D., 2nd: Marlan Demarce, Tokio, N.D., 3rd: Mike Ziegler, Lower Brule, S.D.

### Boy's (11 to 15) -

1st: Andy Demarce, Tokio, N.D., 2nd: Servert Young Bear, Porcupine, S.D., 3rd: Marty Bull Head, Ft. Yates, N.D.

### Little Boy's (10 and under) -

1st: Terry St. John, Minneapolis, Minn., 2nd: Richard Defoe, Ponemah, Minn., 3rd: Mike Kidder, Ft. Yates, N.D.

### Girl's traditional (15 and under) -

1st: Denise Kidder, Ft. Yates, N.D., 2nd: Verzella Condon, Cherry Creek, S.D., 3rd: Camille Lambert, Ft. Totten, N.D.

### Girl's (11-15) -

1st: Ann Marie, Cannonball, N.D., 2nd: Marie Agard, Ft. Yates, N.D., 3rd: Marie Red Day, Sisseton, S.D.

### Little girl's (10 and under) -

1st: Sally Eagle Road, Mission, S.D., 2nd: Janet Brown Otter, Bullhead, N.D., 3rd: Sussie Coffey, Twin Buttes, N.D.

### Singing contest -

1st: Ft. Berthold, Ft. Berthold, N.D., headsinger Don Malnourie, 2nd: Porcupine, Porcupine, S.D., head singer Severt Young Bear, 3rd: Ft. Yates, Ft. Yates, N.D., head singer Gary Rush, 4th: Lake Region, St. Michaels, N.D., head singer Nathan Jones, 5th: Nations One, Minneapolis, Minn., head singer John Eagle.



Mike Kaquatosh, ALL NATIONS DAYS pow wow committee coordinator, gives the Ft. Berthold drummers one of their first place trophies.



Long hair contests (above) and foot races in the bowery on Sunday morning.



our lore



From the past to now

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

Some older people are very sad about the changes our people have undergone:

You look, think, everything is all changed. We have been White oriented, we are using White people's way of life. You look at the Indian culture, customs, traditions and Indian way of life and now today we are right in the middle. We could jump on either side.

Now today this younger generation, this present generation, this future generation: they will note that all these things are all gone. Take these little tots, kids, they are losing their language. They are all talking white man's language which is English. Now you just think about this. We have lost all ways of Indian culture. You look at our lands. Little by little our land holdings are getting away from our hands. We have been surrounded. As I sit, I think about all these things.

Martin Levings  
Fort Berthold

Some are hopeful:

The young generation seems to refuse to learn their languages and culture because of the White man taking hold and making them think more about White man's education and their ways. While we as parents have not maybe taken too much effort to teach our children, we feel they have to learn the white man's way in order to be able to help themselves and be able to cope with the white people.



There are many things that we have forgotten in times past and we do hope that sometime in the future that these Indian cultures will be taught and brought back to our people and that we can have our culture continue in years to come.

Thelma Hunter

Some do not think the Sacred Hoop was broken: So today I met some of my own nephews going to the university. They asked me if they could fast again, would they see this Great Spirit. I told them, "Yes, they are here yet." Yes, we can all get out and pray; we can all get out and fast; we can find some of these great things that we have lost and the White men are beginning to realized this now. Some of the top ministers that I have met in conference ask me this question. Just like my nephews asked me. I told them, "Yes, the Great Spirit is there."

Ralph Little Owl  
Fort Berthold

Years ago, when a dance was held I can recall seeing some older men wearing a certain type of shirt that had fringes and also some porcupine quill work on it, and this type of a shirt had distinction. Many times the wearer would display some human hair from a war party where he was successful in killing an enemy and the headdress also had significance in the number of feathers worn.

Today all this had lost its meaning and we use whatever is handy to place on our heads for pow-wows. One of the reasons for the feathers being considered a sacred item was that the eagle was so hard to capture. The Indian had no firearms so he had to trap the eagle and to do this it required a special skill. Many times the Indian would fast for days which he felt gained him the power for successful eagle trapping. This is one of the reasons why the eagle feather was considered a sacred item.

When the Indian acquired these items they weren't meant for keepsakes. He would donate such items at an Indian dance to never keep it but to pass it on to someone else so that he could appreciate it. This is something else that we lost. We hang on to these articles as keepsakes or sell them. The Indian who donated such items that were difficult to obtain believed that it brought some success and respect by others.

John Yellow Wolf  
Fort Berthold

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# getting by

advice

## Important papers you should keep

By Tom Disselhorst  
United Tribes Legal Department

Almost every day, the legal department at United Tribes gets requests for legal assistance from students and staff members. Often the problem cannot be easily solved because an important paper is missing. For example, a receipt of sales, or a written lease, or a loan agreement.

Of course, money is the most common kind of "important document" which people receive. Almost everytime we spend money, we receive a receipt for what we purchased. A receipt normally states when it was issued, for what, and who issued it. In most cases, we don't even think about getting it - a receipt at the grocery store, the credit slip at the gas station, or the ticket stub at a movie theater.

**QUESTION:** Since there are so many kinds of receipts, when should I keep them?

**ANSWER:** Whenever you may wish to show another person that you purchased item or service for which you received a receipt. For example, suppose you bought a hair dryer and when you first tried to use it, the motor burned out. Without the receipt from the store where you bought it, you may have a hard time getting a refund. The store may not remember you purchased the hair dryer from them.

Thus, a written receipt is evidence that payment has been made. If a receipt is not normally given for a purchase about which a dispute might arise in the future, you should request a receipt at the time of purchase.

For example, when you pay rent for an apartment or house, you should always ask for a receipt and

keep it in a safe place. If you have a checking account, your cancelled checks may also be receipts.

(Keeping receipts is also a good way of keeping track of expenses, something that may be helpful at tax time.)

Another commonly lost item is the guarantee or warranty which often accompanies items you purchase. A written guarantee may tell you what the manufacturer will do if the item you purchased breaks down or is defective.

For example, instead of returning the defective hair dryer to the store, if it was guaranteed, you might have been able to return it to the manufacturer for repairs or replacement.

It should be remembered that even though an item has no written guarantee, it may still be possible to get the manufacturer or retailer to replace the defective item.

**QUESTION:** Are there other kinds of documents relating to money which are important to keep?

**ANSWER:** Yes, and some of those include leases for an apartment or house; rental agreements for other kinds of property such as a car or trailer; loan agreements; and insurance contracts.

Often these agreements contain a lot of fine print which may not seem important at the time you sign the agreement. But that fine print may later be the basis of a lawsuit against you.

Whenever you sign a contract for insurance or for a loan, you should know what is in the contract. Don't be misled by a sales person who says it is not important. If you don't understand part of the document, ask the person who wants you to sign it what it means. Better yet, go to a third person, or

even a lawyer, for advise.

In any case, keep your copy of the contract until several years after any possible dispute about the agreement might occur.

A note about leases: Don't rely on oral agreements when you rent an apartment or house. If possible, get the landlord to write down the terms of the agreement and keep a copy for yourself.

Without a written agreement, you and the landlord may later have a dispute about what you agreed to do. In court, the landlord more often than not is the winner.

**QUESTION:** Are there many important documents which don't have anything to do with money?

**ANSWER:** Certainly. Everyone is familiar with documents such as identification cards and driver's licenses and birth certificates. But how many of us know where our birth certificate is? Birth certificates for Indian people may be an important document to establish rights to various benefits from the BIA and the tribal government.

In any case, papers relating to birth and death, such as wills, and marriage and divorce certificates should be kept in a safe place. One good place, though it costs a small amount of money per year, is a safe deposit box in a bank.

Finally, there are all kinds of documents which, like receipts, show ownership of property. These include deeds to land; stocks and bonds; bankbooks; and registration papers for automobiles, boats, trailers and sometimes various animals. All of these documents are essential proof of ownership in many lawsuits, and ought to be kept in as safe a place as possible, free from fire or theft.

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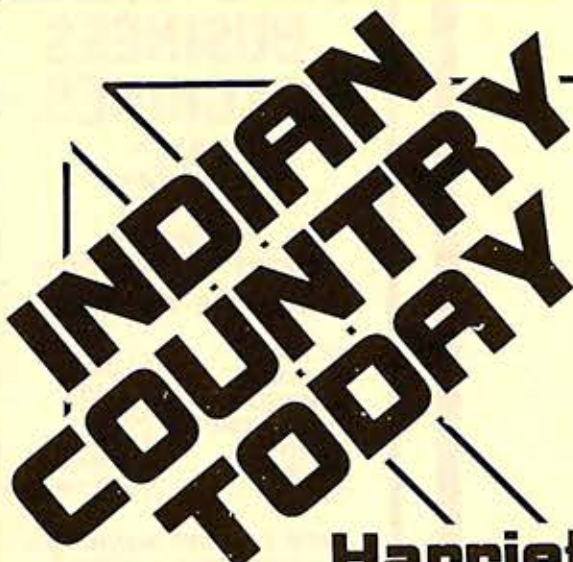
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# around INDIAN COUNTRY

## Pillager plan ready

WASHINGTON - A plan for the use and distribution of more than \$400,000 awarded to the Pillager Bands of Chippewa Indians by the Indian Claim Commission has been published in the Federal Register.

The award represents additional compensation for some 814,000 acres of land in west central Minnesota ceded to the United States under the treaty of August 21, 1847.

Chippewa descendants of the Pillager Bands are now affiliated with either the Leech Lake reservation or the White Earth reservation in Minnesota.

According to the plan, 80 percent of the award will be distributed on a per capita basis to enrolled members of the Minnesota Chippewa Tribe of Pillage Bands descent. The remaining 20 percent will be utilized for social and community purposes on the Leech Lake and White Earth reservations.

## Health meeting set

MINNEAPOLIS, Minn. - A conference on nutrition and health has been scheduled here for July 27-29 at the Native American Center. Part of the Native American Workshop Series, the conference will emphasize practical applications of current research and preventive techniques in nutrition and health care.

The conference agenda includes:

- Day 1 - Pre-natal, maternal and child health care;
- Day 2 - Dental health care and preventive dentistry; food stamps, food budgeting and storage, and food labeling;

Day 3 - Nutritional needs during the life cycle, relationship of diet to obesity, diabetes and cardio-vascular disease, and techniques of diabetes control.

Conference activities begin at 9:00 a.m. each day. The three days are sponsored by the Native American Center, Urban Coalition of Minneapolis Indian Health Board and the University of Minneapolis.

## Mojaves wait for claim

WASHINGTON - Awaiting publication in the Federal Register is a plan for the use and distribution of more than \$400,000 awarded the Mojave Indians by the Indian Claims Commission for lands taken by the United States more than a century ago.

The award will be divided between the Fort Mojave Tribe of Fort Mojave Reservation and certain persons of Mojave ancestry from the Colorado River reservation. (Both reservations are located on the California-Arizona border.)

The plan, approved by Congress and effective April 12, apportions funds to the Fort Mojave Tribe for tribal programs, including health benefits for the elderly, improved transportation for tribal members and other community needs.

## Smith wins seat

ST. PAUL, Minn. - Del Smith, a former resident of Fort Berthold Indian reservation, has won election, along with two other candidates, to the St. Paul Indian Center board of directors.

Smith, a Gros-Ventre/Arikara, now resides in

Minneapolis and attends the University of Minnesota.

## Track star honored

CHARLESTON, W. Va. - Billy Mills, record-setting long distance runner, has been inducted here into the National Track and Field Hall of Fame.

Mills, a Sioux from Pine Ridge, S.D., had established an American and world record for the six-mile run (27 min. 11.1 sec.) in the 1965 National AAU Championships. Mills brought a roaring crowd to its feet at the 1964 Olympic games by setting an Olympic record for the 10,000 meter event - 18 min. 24.4 sec.

## Position available

WASHINGTON - The U.S. Office of Education is accepting resumes for the vacant position of deputy commissioner for Indian education.

Preferred qualifications of position applicants are an advanced education degree and experience in teaching, research and administration.

Responsibilities include performing such duties as are delegated or assigned by the commissioner of education.

Salary for the position begins at the GS 18 level, schedule C. Applications must be received on or before August 16, 1976.

Applications should be sent to the National Advisory Council on Indian Education, 425 13th St. NW, Suite 326, Washington, D.C. 20004. Telephone: (202) 376-8882.



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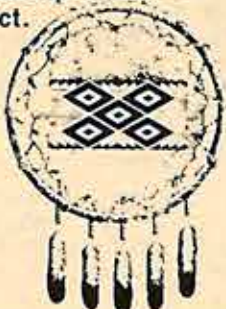
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## united tribes educational technical center

Located on 105 spacious, wooded acres south of Bismarck, the United Tribes Educational Technical Center offers a comprehensive training program in ten different career fields.

Governed by the five North Dakota tribes, UTETC also operates on the Bismarck campus the American Indian Curricula Development Program, an alcoholism program, an Equal Employment Opportunity program, a Johnson O'Malley program, an Indian-offender rehabilitation project and a CETA (Comprehensive Employment Training Act) project.

For further information, contact your nearest Bureau of Indian Affairs Employment Assistance Office or write: UTETC Office of Public Information, 3315 S. Airport Road, Bismarck, ND 58501.



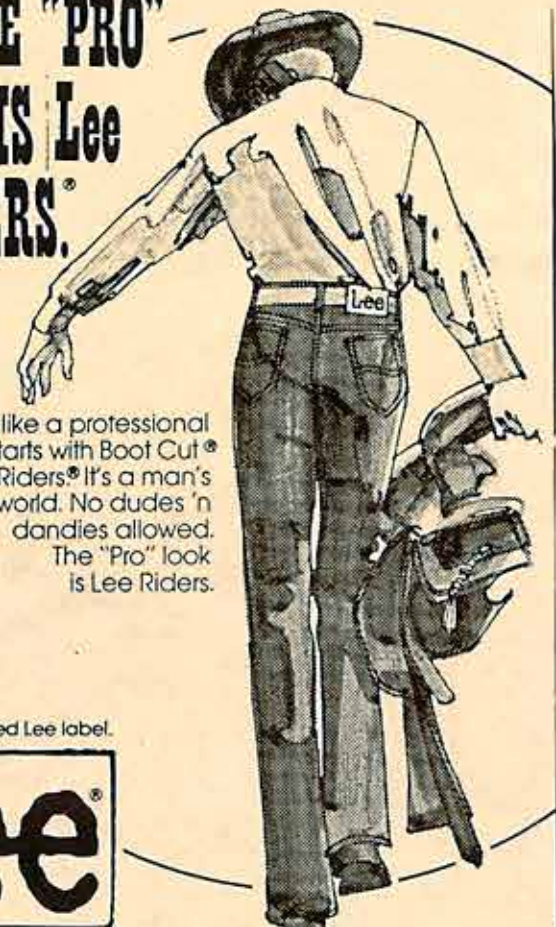
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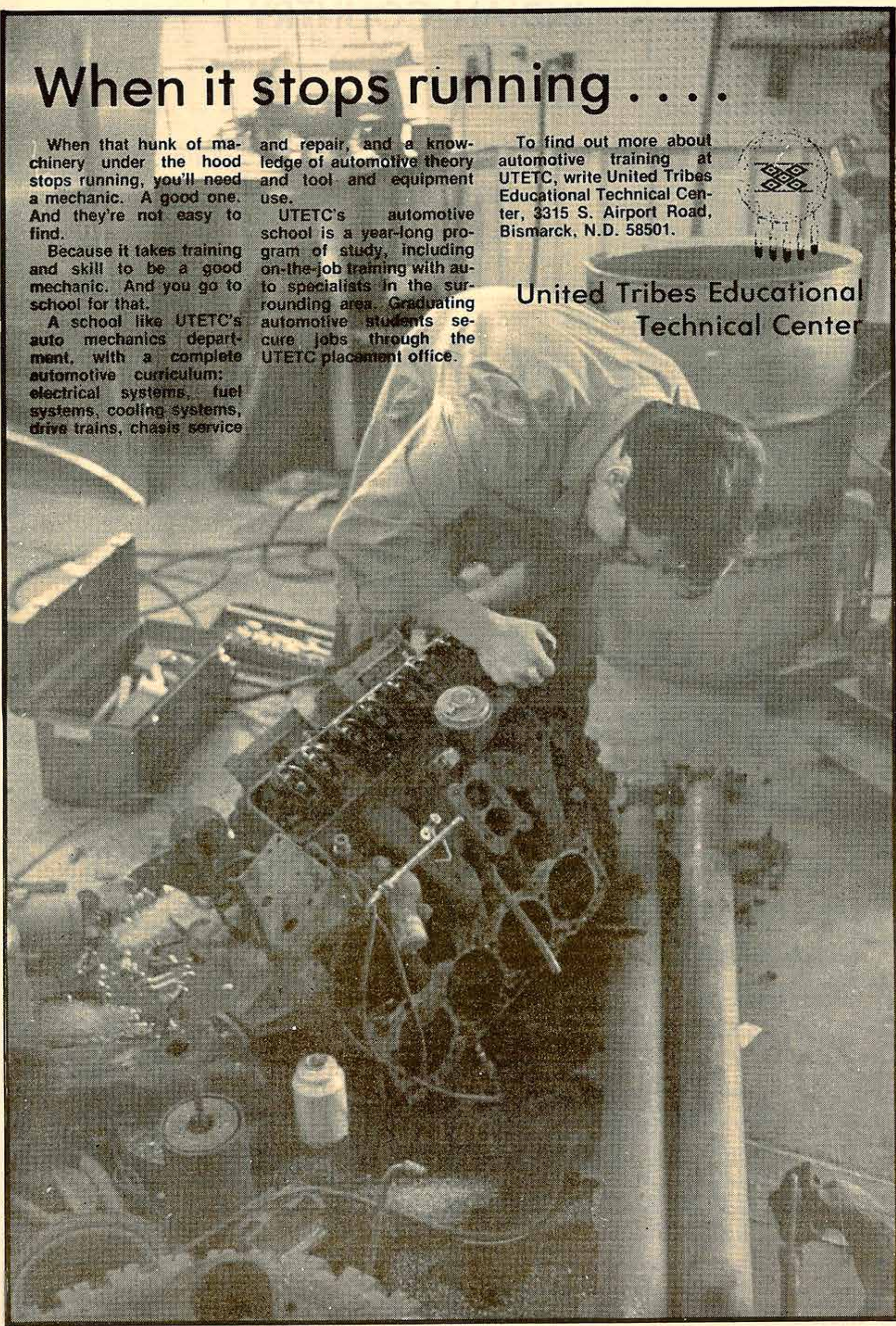
and repair, and a knowledge of automotive theory and tool and equipment use.

UTETC's automotive school is a year-long program of study, including on-the-job training with auto specialists in the surrounding area. Graduating automotive students secure jobs through the UTETC placement office.

To find out more about automotive training at UTETC, write United Tribes Educational Technical Center, 3315 S. Airport Road, Bismarck, N.D. 58501.



## United Tribes Educational Technical Center



# Supreme Court will hear Rosebud

WASHINGTON - The U.S. Supreme Court has agreed to hear the appeal of the Rosebud Sioux Tribe of South Dakota and the Justice Department from a U.S. Circuit Court of Appeals decision which declared three-fourths of the Rosebud reservation was legally terminated in 1910.

A ruling by U.S. District Court Judge Andrew Bogue, and upheld by the circuit court in St. Louis, had held that the Gregory, Melette and Tripp County portions were returned to public domain by a series of surplus lands acts passed by Congress 70 years ago.

The congressional acts in 1904, 1907 and 1910, passed under pressure for more land for farmers, merchants and railroad development, opened unallotted tribal lands on the reservation for sale to settlers.

The Rosebud tribe argued that the circuit court decision "will open the way to destroy the reservation status of all, or parts, of at least 17 Indian reservations with an Indian population in excess of 69,000."

Ten western states, including North Dakota, had filed briefs in opposition to the Supreme Court's review of the case.

South Dakota Attorney General William J. Janklow said the circuit court decision merely confirmed the status quo. He said for the last 65 years the three counties involved have not been considered part of the reservation.

## Woman of the year

NEW YORK, N.Y. - Dr. Annie Dodge Wauneka of the Navajo Tribe has been selected Ladies' Home Journal Woman of the Year in that magazine's inspirational and educational leadership category.

Wauneka was selected in the Journal's fourth annual awards competition by a popular vote of thousands of the magazine's readers and by the magazine's selection jury.

A short documentary of Wauneka's life was recently presented in a 90-minute NBC TV show. The show, hosted by Barbara Walters, also starred other Journal award winners, including Margaret Mead, Governor Ella Grasso, Judge Shirley Hufstедler, Betty Furness and Maya Angelou.

The Navajo Times reported that Wauneka had been presented by President Kennedy in 1963, the Freedom Medal, the highest honor given a civilian by the United States government.

## news briefs

### Principles are valid

NEW BRIGHTON, Minn. - While some of the traditional practices of Indian religion are no longer possible, its principles are still valid, says a Rosebud Sioux.

Webster Two Hawk, an ordained Episcopal priest and former Rosebud Sioux tribal president, told about 200 persons at the annual convocation of the United Theological Seminary that "we can't go back to the blankets and buffalo."

"We can't practice the Indian religion as we used to. But we can still retain the principles on which it was based - that the Great Spirit is a part of everyday life," Two Hawk said.

The director of the Institute of Indian Studies at the University of South Dakota, Two Hawk told his audience of theological students, area pastors and alumni of the seminary that while many Indians accepted Christianity with open arms, many were confused by the numerous "brands" of religion and by the separation of church and state.

"The Indian people had a simple, down-to-earth religion that everyone believed in," he said. "They didn't understand a religion which could be separated from other living things, which could be put on and taken off. To the Indian, it's hard to departmentalize life between the religious and the secular. To the Indian person, religious life is interwoven in the fabric of live."

### Development urged

PIERRE, S.D. - Indian tribes should use the new self-determination laws, federal agencies and tribal organizations to get technical advice for developing their energy resources, according to a federal energy official.

During a recent energy conference sponsored by the United Sioux Tribes of South Dakota, Dr. Polly Garrets of the Colorado regional energy office said Indian lands have produced \$2.7 billion in oil and gas, \$187 million in coal and \$349 million in uranium.

Garrets advised that if tribes decide to develop

their resources, they should retain their best legal talent and most knowledgeable leaders and seek help from pro-Indian organizations in negotiating the best possible energy contracts.

Local reservation areas that will be affected by energy development must take the lead in making major decisions on resource development, Garrets added.

### Rules Challenged

MADISON, Wis. - The Lac Courte Oreilles Tribe has been enjoined in a \$50 million suit by non-tribal members, seeking to keep the tribe from enforcing its conservation rules on the Lac Courte northwoods reservation here.

The rules had also been challenged earlier in a suit filed by Wisconsin Atty. Gen. Bronson LaFollette.

The new action, filed in U.S. District Court by Rhinelander, Wis., resort owners and the Citizens League for Civil Rights, asks the court to keep the Lac Courte Oreilles Tribe from enforcing its rules against non-tribal members. It also asks \$50 million in damages.

The tribal conservation and court codes which took effect in May, require persons fishing on waters within the reservation boundaries to have a tribal fishing license. The codes call for trial of offenders in the Lac Courte tribal court.

The suit calls the codes a "deprivation of the rights, privileges and immunities" guaranteed by the U.S. Constitution to nonmembers of the tribe.

### Laws stress freedom

GREENWOOD, S.D. - Civil rights in the United States fall short of real civil rights because those rights are only defined and not practiced, said Oren Lyons, keynote speaker at the International Treaty Conference.

Lyons, a representative of the Onondaga Nation of the Iroquois Confederacy in New York state, told over 400 delegates to the conference that Indians will continue to use their own natural laws, stressing individual freedoms.

"We have never written our laws," said Lyons. "Common or natural law is understood or remains the same. We will continue to use our own laws which stress the freedom of individuals as most important."

The conference, held earlier this month, was sponsored by the International Indian Treaty Council of New York City.

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