

united tribes news

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Evidence supports Sasquatch theory

By Tara Lynn Steck

The curious come in the daytime and leave before nightfall. They don't understand that, to the residents of Little Eagle, S.D., no news is good news about the Bigfoot phenomenon. However, according to Standing Rock tribal council member, Isaac Dog Eagle, and BIA Police Officer, Verdell Veo, new evidence to support the existence of three such Sasquatch in the area is turning up daily, further confirming people's fears that the unusual howls they hear at night or the rustling in the bushes might emanate from such a legendary creature.

In an interview taped for Harriet Skye's "Indian Country Today" program, Veo and Dog Eagle presented the newest finding which they had just discovered the night before — a few 3" long hairs found in some fresh Bigfoot tracks. They believe that the hairs belong to the animal because they conform closely to hair specimens which they previously sent to a lab technician, Bob Brienzo, in Nebraska.

His diagnosis read that the hair was not that of a primate, but something of a cross between human and grizzly bear hair.

Along with the hairs they brought the plaster cast of a Sasquatch track which was lifted from along the Grand River October 4. The print measures about 18" and 8" wide.

One night, Veo reports, one came within 20 yards of a group of women sitting around a campfire. This is only one example of the many sightings of the Sasquatch.

But, nothing is more convincing than a Bigfoot exists than the unwavering belief of Veo, Dog Eagle, and other like them. They mean business, and are tired of being laughed at.

The recent NBC special covering the Bigfoot at Standing Rock sensationalized the events to such an extent that the Indians appeared to be idiots running around pretending to be big game hunters. As a result, Dog Eagle and Veo display a good bit of caution

when responding to questions about Bigfoot, especially those fired to them from reporters.

They are not trying to convince anyone of the validity of their stories: at this point all they want to do is find out what the Sasquatch's intentions are and whether it means to do any harm. They have been trying to keep a record of every sighting, track and noise. Dog Eagle stated that they want pictures, but are limited because they don't have the right kind of equipment. "We've had numerous opportunities. The only concrete evidence, besides our own sightings, that we have to go on now is the hair, the prints, and his droppings, which are similar to bear's."

The medicine man, Joe Flying By, said that if they wanted to communicate with the Bigfoot, they should not go out looking for him with rifles. "So, one night, we spent four hours calling for him. He never showed, so we're wondering whether he wants to communicate or not."

Anyone who wants to go down to look for Bigfoot must first get a pass from Isaac Dog Eagle, Verdell Veo, or Danny Has Horns, the District Council Secretary. The pass, or I.D. card, releases the tribe from all responsibility for a person's safety, besides having a running record of who is there.

Meanwhile, Squads to track down the Sasquatch have been set up comprising hand-picked men from local communities. The squad leaders, who are, for the most part, veterans of the Vietnam War, because, as Dog Eagle explains, "they don't panic," must okay every shot fired. "The only reason for carrying the rifles is for protection, they don't want to kill the animals. And the residents of Little Eagle want us to continue the hunt so we all can sleep. There's a feeling of security for people as long as we're out there."



HEW officials meet at Standing Rock

By Susan Braunstein

A number of questions are yet to be resolved concerning the direct funding demonstration project on the Standing Rock reservation. Eugene Eidenburg Deputy Secretary for Intergovernmental Affairs at the Department of Health, Education and Welfare, commented in a meeting December 14 in Ft. Yates tribal office, that, "everyone needs to sit down and decide who will administer what, how it will work, and what it will cost."

Eidenburg and Wellington Webb, Regional Director of HEW in Denver, were among the dignitaries who met to discuss how to implement direct federal funding, if the project is approved by HEW.

Presently North and South Dakota are responsible for the Aid to Families with Dependent Children, Medicaid, Child Welfare services, medical assistance, social services, and food stamp payments. There are discrepancies services provided by the states, and tribal officials hope that with direct federal funding, some of the inconsistencies could be eliminated.

Eidenburg pointed out that one reason this demonstration proposal is being given serious consideration by HEW is that the tribe and the governors of both states want direct funding. Eidenburg had been approached by other tribes to consider direct funding, but none of them had the support of the governors in their localities.

HEW officials realize that other tribes will be very interested in what happens

to the Standing Rock reservation. Eidenburg stressed the point that he does not view this demonstration project as setting a precedent for all reservations in the United States. "This program is geared towards the unique problems reservations face when they are situated in two states."

The acting chairman of the Crow Creek Tribe in South Dakota, Ambrose McBride, voiced his support of the proposal and commented that even through his reservation was located in only one state he was interested in the project results.

Eidenburg posed a number of questions with serious implications for the future of the project. One of the most pressing concerns is whether the secretary of HEW has the authority to waive the requirement in which the states provide the services. It may be that a change in the law would be required. "If we don't get over that hurdle there aren't too many more steps that can be taken," Eidenburg said.

Other questions to consider are whether the amount of social service money allocated for the two states would be enough to provide the same level of services the reservation is now getting or should be getting in the future.

Currently, as far as Medicaid and AFDC payments are concerned, the federal dollars are matched on a roughly fifty/fifty basis.

Eidenburg posed the question of who



Wellington Webb (left), foreground and Eugene Eidenburg (right) are the two HEW officials present at the direct funding meeting held at Ft. Yates, December 14.

provides the matching money under direct funding. "If we are not talking about 100 per cent federal money, then who will provide the matching funds?" Eidenburg asked.

The proposal implementation was originally requested to begin on July 1,

1978, but the deadline has been extended because of the many legal, administrative and financial questions. But, Eidenburg feels the most important issue is to decide what the basic relationship between the state and federal governments and the tribes.



skye's horizons

by HARRIETT SKYE

First of all, it's hard to believe, but we're at the roaring end of 1977. Much has happened to all of us; some of us have gone under and others made it. What a great feeling of accomplishment and satisfaction to know that we've coped. Christmas is only hours away and for me, I can't help but wonder what 1978 will bring. Finally, I always end up with the hope in my heart that whatever it is that happens in our lives, we are able to find the strengths and capabilities to face life. I know that many of our readers will remember David Roach, our one time Assistant Editor, Jim Remsen and Greg Mattern, two reputable and responsible writers who were all with us here at the United Tribes News for too short a time. In recent correspondence from Jim, we learned that he is now writing for the Philadelphia Evening Bulletin, with a readership of a half a million, big newspaper with a newsroom like a gymnasium and crusty editors barking orders . . . "sorta like in the movies," according to Jim. After Jim left the UTETC "News" for, as far as we're concerned, parts unknown — (where's Philly?), like most writers he spent some time unemployed, did a story on eastern Indians trying to get federal recognition and funds, when good fortune happened his way and landed him on the Philadelphia Evening Bulletin. He is deserving, and I look for Jim NOT to stop there; he's much too talented. SPEAKING OF talent, this leads me right smack into David Roach, the pride of Indiana University's School of Journalism. David, like Jim and the rest of the people that have worked with the UTETC News, came to us through the VISTA program. After his year was up he stayed on for another year. Largely through his effort the United Tribes NEWS began to gain credibility and truly became the newspaper that I knew and wanted from the time I came to the office of Public Information. David is now the Managing Editor of the Fairmont News, in Fairmont, Minnesota, and again, I don't look for David to stop too long in Minnesota. In my mind, I've always pictured David working the White House, or in NBC's newsroom, but always writing. Greg Mattern is in school at NDSU, and Steve Foresberg anchorman at a television station in

Milwaukee, Wisconsin. For awhile Steve was doing the 6 a.m. morning farm-report at a TV station in Rapid City, but he too has moved on and up. Just thought a little followup on some of our former reporters, photographers that passed through our doors might be in order this yuletide season.

I was browsing through the "New Breed Magazine" published out of Regina, Saskatchewan, and came across this article by Hazel M. Brooks entitled the "Psychology of Racism." I think it's appropriate at this time to reprint this, because whether we like to acknowledge racism or not, if we face the facts squarely, racism does exist in our state, and some of us haven't begun to deal with it. Sad but true!! It goes like this:

"The recent news item that a prison manual in the Northwest Territories had racist statements relating to Indians and Metis prompts one to ponder; is there such an entity as a prejudicial personality structure: In one sociology textbook prejudice is described as an attitude disparaging of a whole group and all the individual members of that group based upon physical, cultural and/or behavioral characteristics. In various studies sociologists and psychologists have arrived to the conclusion that such a personality structure exists with distinctive characteristics. It seems that:

- (1) the highly prejudiced personality makes sharp distinctions between his/her own in-group versus the out-group. People are viewed from an "us" and "them" stance
- (2) these individuals avoid contact with the out-group
- (3) the racist urges segregation of the in-group from the out-group
- (4) they see the world as an arena of conflict involving power struggles and competitions among individuals and groups
- (5) they prefer dogmatism; life is an either/or, bad/good situation with no grey areas in the middle
- (6) the racist favors obedience and submission to authority (ie. Hitler)
- (7) racists are likely to be emotionally immature in that they lack self-understanding
- (8) the highly prejudiced are low on creativeness, imagination, compassion



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The NEWS accepts submissions from its readers, provided that submissions are signed with an address included. The editor may condense, edit and withhold names upon request. NEWS advertising rates are standard at \$1.60 per column [14 pica] inch. The NEWS offices are located at 3315 S. Airport Road, Bismarck, N.D. 58501. Telephone: [701] 255-3285 ext. 267 and 268.

and humanitarianism. The opposite of such a person is the tolerant personality who:

- (1) tends to be generally tolerant of all racial groups
- (2) looks for the best in people
- (3) tends to judge individuals as such, rejecting group stereotyping; they suspend their judgment of others beyond the first impression
- (4) they have a high degree of empathy and dislike violence
- (5) they are flexible
- (6) they stress cooperation over competition
- (7) they do not have a high need for domination of others

In understanding the personality make-up of a racist, we, as the victims

of such racist perpetrators, are better equipped to know what we are dealing with; we see that racists, out of frustration, often PROJECT their own shortcomings on the victims. Indians and Metis were described as being uncreative in the prison manual — yet racists are psychologically uncreative per se. The victims or racists can only feel SYMPATHY for these perpetrators of racial abuse FOR THEIR PSYCHOLOGICAL IMMATURITY. (references used: James G. Martin — THE TOLERANT PERSONALITY, Wayne State University, Detroit 1964, and C. Marden & G. Meyer — MINORITIES IN AMERICAN SOCIETY, Van Nostrand Reinhold Co. New York 1968 [3rd edition]).



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Carter favors education aid

The Carter administration is trying to increase the Federal aid for Indian education program, a member of the White House staff told persons at the National Indian Education Association annual meeting in St. Paul, Minn. Elizabeth Abramowitz, education advisor on Carter's domestic policy staff, said that it may take two years for some of the plans and programs of the administration to make an impact. She said that the administration was asking Congress to increase funding for adult education programs, for most of the existing Indian education programs and for some programs which had never gotten off the ground because they had never been funded.

Choctaws battle in courts

The 5th U.S. Circuit Court of Appeals has ruled that Choctaw Indian lands in Mississippi are not legally "Indian Country" subject to federal, rather than state jurisdiction. The Mississippi Choctaws are a federally recognized tribe, and their reservation lands are held in trust for them by the United States. In delivering the ruling, the court said the United States relinquished its claims to the Choctaw lands in Mississippi under terms of the 1830 Treaty of Dancing Rabbit Creek. The court said that the provisions of this treaty were "not amended, modified or abrogated" by the lands being placed in federal trust in 1939. The court concluded that the Choctaws are "subject to the inherent police powers of the state anywhere within its boundaries." It is expected that the decision will be brought for review to the Supreme Court.



Indian benefits threatened

Arlee, Montana — A coalition of 34 residents in the Arlee area may go to court in an effort to prevent welfare agencies from counting tribal income against eligibility for social service programs.

Dr. John Daniels, an Arlee physician commented that the state and federal agencies such as the Lake and Missoula County Welfare offices and the Social Security Administration were cutting needy Indians off benefits when tribal income checks were received.

Daniels said tribal per-capita dividends were affecting the eligibility of Indians for such programs as aid to dependent children, food stamps, medicaid, Social Security insurance and disability compensation payments.

He said the state and federal policy of considering Indian income in figuring eligibility "was against their own regulations." He called the practice, "an illegal outrage and just another way of harassing poor minorities."

Water rights endangered

McAlester, Oklahoma — The 10th U.S. Circuit Court of Appeals has ruled that the city of McAlester has no legal rights to the water in Lake McAlester, where it gets most of its supply. The city of McAlester must work out arrangements for getting water with two Indian tribes.

The opinion upheld ownership rights of the lake and watershed supply by the Choctaw and Chickasaw Indian tribes by voiding an 1889 Act of Congress and a 1903 leasing arrangement under which the city gets the water.

At a recent council meeting, the question of leasing watershed land for grazing was brought up and a spokesman for the Bureau of Indian Affairs challenged the city's position. The Bureau brought the suit on behalf of the two tribes.

Under the decision, the city of McAlester will still own the land on which its water plant is located but has no rights to either the water or watershed area.

Indian bank sets growth record

The American Indian National Bank has set a new growth record after showing an increase of approximately \$6 million in total resources. According to Charles W. Swallow, President of the American Indian National Bank, the significant growth was due to the many tribes and Indian organizations throwing their support to the bank. Today, Mr. Swallow says total resources are in excess of \$23 million with another \$6 million which the bank administers for 15 tribes. Mr. Swallow further stated that "the bank is now beginning to operate at a profit. Since the increase in demands being placed on the bank, Native American Tribes and reservations which were once considered economic islands in the American financial system with no financial apparatus to assist them in developing their tribal resources, now have someone to turn to."

Court ruling favors Navajos

Albuquerque, N. Mex. — The Indian Land Claims Commission conducted a hearing in Albuquerque, New Mexico, on Dec. 12 to hear testimony regarding a claim by the Navajo Tribe that the federal government owes them money for land taken from them in 1868. The court has already decided that the Navajos have a claim to some 20 million acres of land in the Four Corners area as far east as Albuquerque. Testimony will be presented on both sides as to what was the value of the land in 1868 when the Navajos signed a treaty with the federal government and moved onto a small section of the present reservation.

Indians united at women's conference

Twelve delegates left Bismarck November 18 bound for the International Women's Conference in Houston. Three of these women are Native Americans — Juanita Helphrey, Harriet Skye, and Alvina Alberts. They left their mark, for, according to Joyce Schneider, one of the North Dakota alternates at the conference, Skye and Helphrey were instrumental in bringing together the fragmented group of Indian women and producing a unified front.

Unlike the other minority groups present, the American Indians and Alaskan Natives lacked cohesion. From some 60 Indian delegates, over three different proposals has been written before Saturday night. They were due to be presented Sunday. According to Helphrey, in order to decide upon a solidified platform that would be representative of all American Native women, they had to have several meetings, late into the night, during lunch or dinner hours, and wherever they could find the space, since no room had been provided for the whole group. They even spent all Saturday night in the women's lounge at the Sheraton Motel drafting the final proposal.

But, it payed off for on Sunday, the American Indian and Alaskan Native group appeared unified on their concerns. According to Schneider, the presentation of the minority women's proposals was one of the most moving experiences of her life.

Each representative from the minorities present spoke on that issue which most concerned them. An oriental

woman spoke on immigration laws, a hispanic woman spoke on deportation of mothers of American-born children and the status of migrants, a black legislator from California dealt with the general needs of her group, and the American Indian/Alaskan Native women addressed their major concerns to treaties, tribal sovereignty, and the removal of their children from the Indian culture.

The minority women's proposal was one of the few which received practically unanimous support from the over 2,000 delegates present. The hispanic women started chanting "Viva la mujer," which means "Long live the women"; the Guamanian women began snake dancing, and then almost spontaneously, all the women in the room joined hands and began singing "We Shall Overcome."

Anne Saunier, a NOW National Board member from Ohio who chaired that day's meetings, remarked that she had never seen such cooperation among minorities.

The preamble to the minority women's plank reads; "Minority women share with all women the experience of sexism as a barrier to their full rights of citizenship. But institutionalized bias based on race, language, culture and/or ethnic origin or governance of territories or localities have lead to the additional oppression and exclusion of minority women and to the conditions of poverty from which they disproportionately suffer."

Together, the minority women called for more participation from the government to help alleviate such problems as

involuntary sterilization; high infant and maternal mortality rates; confinement to poor ghettoized housing; culturally biased educational, psychological and employment testing; and failure to gather statistical data-based on both sex and race so that the needs and conditions of minority women may be accurately understood.

The American Native women further narrowed this platform by appealing to the federal government to honor existing treaties and congressional acts; protect hunting, fishing and whaling rights; protect trust status; and permanently remove the threat of termination. The main topic among them, however, was tribal rights and sovereignty.

Skye and Helphrey commented that, for the first time, they thought that the women's movement could have something to offer minority women.

As Rick Casey stated in the National Catholic Reporter, the conference was not really of political strategy so much as one of aspiration. Whether or not the conference is successful on its own terms should not be judged by whether its proposals are enacted by the next Congress. It should be judged by whether it energizes mainstream feminism out of the morass in which it has become bogged."

If the case of the minority women, and specifically the American Indian and Alaskan Native women, is any indication of the potential power and energy that is created when women work together, more is in store for this country than just the enactment of a few new proposals.

Christmas at UTETC



In preparation for Christmas, Sheila Morin, left, and Marcella Cook, right, work on string art designs in Personal Development.



Students at Theodore Jamerson Elementary seem oblivious to the cold as they take turns on the slide on this December day.



In pre-school the students painted Christmas designs on their windows so everyone could enjoy them. The horn was painted by Kathy Reiter and the drum by Eddie Knife.



Travis Gamble and Gwen Black Lance demonstrate creative art expression by their drawings of a Christmas tree and package.



Jennifer Bad Mocassin fills in the drawing of a reindeer as she learns also how to use various art medias.

UTETC NEWS

Diplomas and awards earned by UTETC students

UTETC students wed



John Sherman and Salena Begay were married Mon., Dec. 12 in Bismarck. Their witnesses were Jim Cadwell and Gloria Reiter.

Twelve new employees arrived at UTETC in October and November. October arrivals include Irby Hand, C.E.T.A., Photographer Trainee; James Thomas, Grants and Contracting Specialist; Carla Ressler, C.D.C. Aide; Jess Clairmont, Placement Officer; Garly Thomas, Security Patrolman; and Eloise Wells, Women's Dorm Counselor.

Those arriving in November are Gabe Plante, Assistant Halfway House Manager; Lines End-Of-Horn, Security Captain; Felix Dickens, Teacher's Aide; Jackie Haeger, Pre-school Day Care Aide; and Peggy Gotz, in Finance. Mona Grey Bear is employed in the elementary school as Title IV Instructor.

Four employees, Forrest Noakes, Jan Mutchler, Verna Tiokasin and Ralph LePera, left UTETC in December. They were honored at the annual staff Christmas party on December 10. Two of the employees, Ralph LePera and George Karn are pictured below.



Ralph LePera, UTETC attorney, leaves after 51 months of service.



"Head Chef," George Kara, departs UTETC, after 99 months and one million meals.

The following students received diplomas from UTETC in December: Clarine Brown, Painting, Fort Berthold; Sadie Bearstail, Business Clerical, Fort Berthold; Floyd Paul, Welding, Sisseton; and Robert Marshall, Automotive, Standing Rock. (Below)



The Student of the Month was John Sherman, Fort Totten.

A number of incentive awards were also given to the following students in the different areas and vocations. In the Adult Education Department there was a three-way tie given for first place. Awards were given to Becky Earth, Winnebago; Bernie Shields Him, Rosebud; Ron Coleman, Crow Creek.

In the Personal Development Department there was a three-way tie for first place. John Wynne, Turtle Mountain; Henrietta Hodgkiss, Crow Creek; Debra Romero, Pine Ridge.

The House of the Month Award was a two-

way tie. Ken and Theresa Farmer, Rosebud; and Brenda Robertson, Sisseton.

The Women's Halfway House Award was given to Frances Silletti, Fort Belknap.

Other awards were given by Social Services to Altine and David Black Lance, Rosebud; Women's Dorm, Patty White Buffalo Chief, Rosebud; Men's Dorm, James Medicine Horse, Crow.

Vocation awards were given by each department to John Sherman, Auto Body, Ft. Totten; Paul Good Shield, Automotive, Rosebud; Ed Fox, Building Trades, Northern Cheyenne; Vickie Bender, Business Clerical, Sisseton-Wahpeton; Theresa Farmer, Food Services, Rosebud; Yvonne Yellow Horse, Human Services, Pine Ridge; Frances Silletti, Nurse Aide, Ft. Belknap; Allan His Law, Painting, Cheyenne; David Black Lance, Police Science, Rosebud; Robert Harrell, Welding, Okmulgee.

Attendance awards of \$10.00 were given to Maxine Finley, Flathead; Myra Begay, Shiprock; Clara Flood, Rosebud; Robert Marshall, Standing Rock; Floyd Paul, Sisseton; John Sherman, Ft. Totten.

Attendance awards of \$5.00 were given to Cornelia Chee, Navajo; Lucinda Francisco, Shiprock; Marilyn Ghost Dog, Pine Ridge; Henrietta Hodgkiss, Crow Creek; Sandra McDonald, Ft. Totten; Pearl Nation, Ft. Peck; Edna Steele, Standing Rock; Debra Gooden, Turtle Mountain; Debra Romero, Pine Ridge; Frances Silletti, Ft. Belknap; James and Vicki Bender, Sisseton-Wahpeton; David and Altine Black Lance, Rosebud; Sandra Red Bear, Standing Rock; Adrian Williams, Sisseton; and John Wynne, Turtle Mountain.

Graduation ceremonies were not held this month due to weather conditions.



New students at UTETC are: front row, left to right, Iona Tracke, Pine Ridge; Richard Mirreay, Crow Creek; David Laducer, Turtle Mountain; Andrew Yellow Eyes, Lame Deer; Frieda Coudon, Eagle Butte; Keeler Coudon, Eagle Butte. Second row, Leonard Yong, Rosebud; Mary Lavendure, Ft. Peck; Emil Laveudure, Ft. Peck; Clarine Heary, Turtle Mountain; John Heary, Turtle Mountain; Marcella Ducheneaux, Standing Rock. Third Row, Fred Walker, Winnebago; Jeff Bear, Rosebud; Ted Kills Plenty, Rosebud; Victor Saudaual, Southern Pueblos; Leroy Cleveland, Winnebago; Donald Ducheneaux, Standing Rock; Matthew Saudaual, Southern Pueblos. Fourth row, Perry Brady, Fort Berthold and Sylvia Brady, Fort Berthold.



Members of the UTETC Boxing team include: back row, left to right, Danna Seleye, Wayne Little Light, John Gunsch, Ron Anderson, Kevin Paul, Kenny Rabbit Head, Sam Moore, Buster Moore. Front row, left to right, Rawhide Moore, Danny Oster, Clyde McHugh, Jammie James and Fred Brown.

Our Lore 

This is the fifth part in a Series that will portray Indian leaders of the past. It is an excerpt from the "Feather to Each" booklet, developed by The American Indian Curriculum Development Program (AICDP) staff at United Tribes.

LITTLE SHELL

CHIPPEWA ES'SANCE



The township of Shell Valley is named after a well known member of the Chippewa tribe, Chief Little Shell. His Indian name is Es-sance. Chief Little Shell and his band roamed freely from the Iron Mountain Range in Manitoba to the Turtle Mountains. The Chippewa Indians were impressed with the beauty and abundant wildlife of the Turtle Mountains. It was their favorite wintering grounds and they fiercely guarded it against encroachment by other Indian tribes and White settlers.

In 1882, Chief Little Shell and his followers tried to discourage pioneers from settling in the Turtle Mountain. A previous government treaty provided that no White settlers would be allowed in this area. Little Shell issued an ultimatum to the settlers ordering them to leave or suffer loss of property and lives. Little Shell was successful in delaying settlement within the Turtle Mountains. However, the White pioneers were able to settle the surrounding area. The pioneers pressured the government into reducing the Turtle Mountain Reservation and opening more land for settlement. Little Shell opposed this policy vehemently and would not sign the treaty. However, the government disregarded Little Shell's opposition to the treaty and reduced the Turtle Mountain Reservation to two townships.

Chief Little Shell is buried in the cemetery at Belfcourt, North Dakota. He is very highly respected by members of the Turtle Mountain Indian Reservation.



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Native Recipes 

From an Indian Recipe Book compiled by the staff of the United Tribes Educational Technical Center. Copies of books are available for 75¢ each from the OPI office at the UTETC address.

BAKED WILD RICE and CARROTS
(Makes 6 Servings)

- 1-1/2 cups wild rice, washed in cold water
- 2-1/2 cups water
- 2-1/2 teaspoons salt
- 1 onion, peeled and chopped
- 4 mushrooms, wiped and coarsely chopped
- 4 slices bacon, cut into julienne strips
- 1 cup finely grated carrots
- 1/2 cup light cream
- 1 egg

1. Place the wild rice, water, salt in a large saucepan, and bring to a boil. Boil vigorously for about 10 minutes. Turn off heat, cover, and let rice stand for about 20 minutes or until all the water has been absorbed.
2. Brown the bacon; remove from drippings, and drain on paper toweling.
3. Sautee the onions and mushrooms in the bacon drippings until the onions are gold and transparent.
4. Mix the bacon, sauteed onions and mushrooms, and grated carrots into the wild rice.
5. Beat the cream and egg until light, and fold into the wild rice mixture.
6. Bake, covered, in a buttered 1-1/2 quart casserole in a moderately slow over, 325° F., for 30 minutes. Remove cover, stir the mixture well with a fork, bake for 15 minutes at the same temperature. Stir once again and bake, uncovered, for 15 minutes longer.



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INDIAN

I'm more than warm in my heart
 Naturally great an more than smart
 Doing only what I know is best
 Is what makes me different from all the rest
 American Indians are proud and free
 Nothing but happiness for you and me.

OH-MOTHER

Oh Mother I remember your tender heart,
 Even now since we're miles apart.

Oh Mother I remember your warm touch,
 I didn't think I'd miss you this much.

Oh Mother you were so kind,
 Now I'm in this terrible bind,

Oh Mother I didn't mean to kill that man,
 But the gun slipped from my hand.

Oh Mother I didn't mean to steal,
 But my family was hungry an needed a meal.

Oh Mother I've hurt you so very much.
 For now I miss your warm loving touch.

Oh Mother forgive me for what I've done,
 An just love me as your perfect son.

Oh Mother I'll never be free,
 So let not your love die for me . . .

TO MOTHER

The mind of man, the years may spand,
 with thoughts of early day . . .
 When Mother called him "Little Man"
 in tones of loving praise.

The queen was she of all the earth,
 The princess of the dawn . . .
 And none can beat her worth
 Tho childish days are gone.

For she still lends those helpful hands,
 As in the days of yore . . .
 Her tender heart still understands,
 As it did before.

And she's the queen of Mother Love,
 To little hearts now grown,
 Who ask the blessings from above,
 On her for good they own!

TRY

Try to begin again, instead of give up;
 Try compassion, instead of apathy;
 Try to unite, instead of divide;
 Try mercy, instead of wrath-of-war;
 Try to bless, instead of damn;
 Try to live, instead of die;

UNITED TRIBES

United Tribes is a place for me,
 Keeps me busy and also free.

United Tribes is a perfect place.
 Almost like the Lords perfect grace.

United Tribes is truly a way of life,
 To a man and his loving wife.

United Tribes is a way of showing,
 The white man that we are growing.

United Tribes is full of RED,
 To show the white man we're not dead.

United Tribes will give us life,
 For all red men who carried a bow or knife.

United Tribes will always be ours,
 For now the white man wants the stars . . .

LADY CROW

I met a lady who is a Crow
 Drives me wild an doesn't know

I know she's pretty and also bright
 That's what makes her out of sight

I wish that I could be her man
 An make her smile whenever I can

I just want to make her see
 That she is very special to me

I care about the little Crow
 More than she will ever know.

I LOVE THIS LITTLE POEM

Look around, and be distressed.
 Look within, and be depressed.
 But look at Jesus, and be at rest . . .

I KNOW

I know a lady that's so pure and free,
 Like nature creating a flower or tree.

I know she's as pure as air,
 With wild flowers upon her hair.

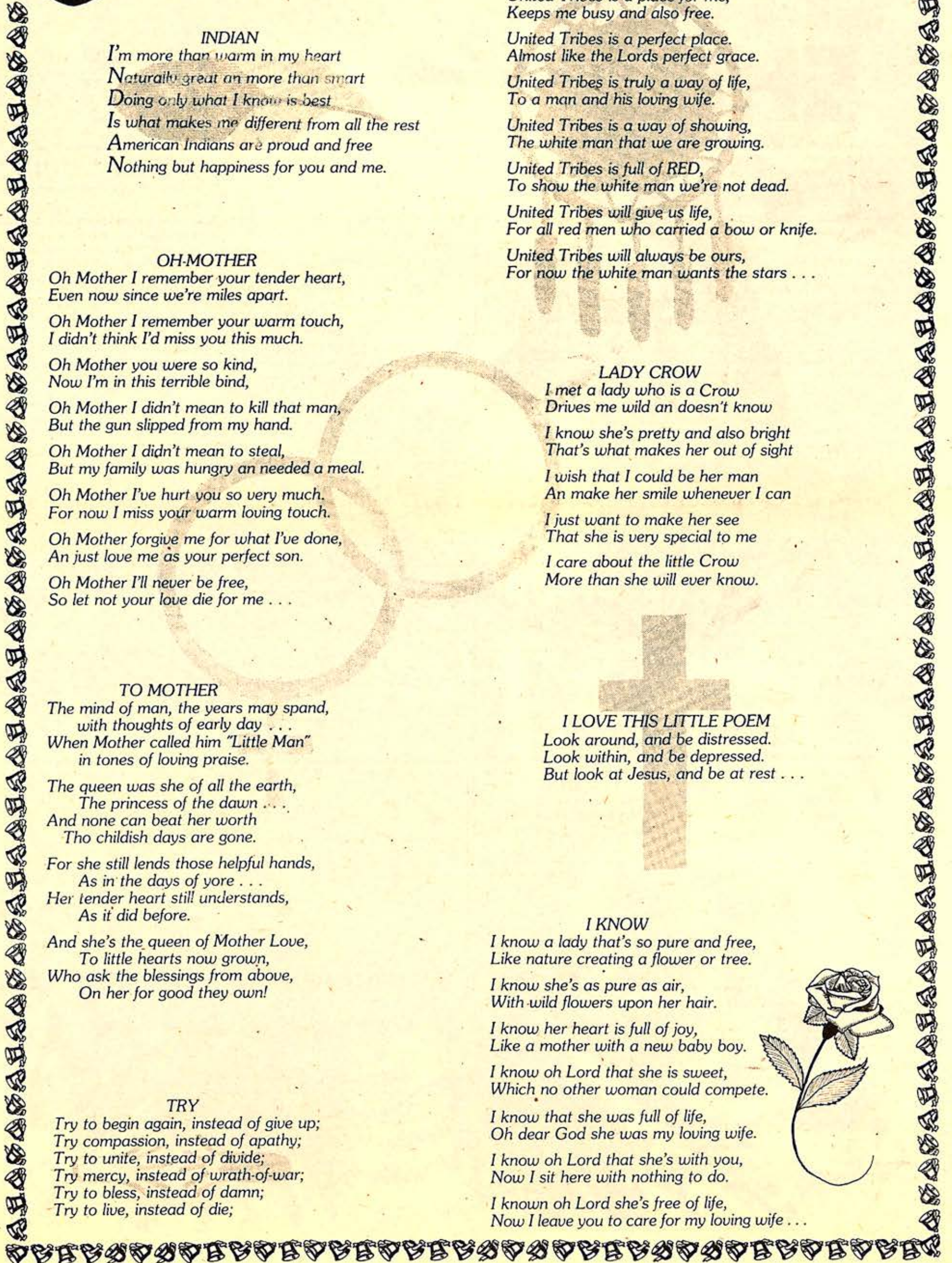
I know her heart is full of joy,
 Like a mother with a new baby boy.

I know oh Lord that she is sweet,
 Which no other woman could compete.

I know that she was full of life,
 Oh dear God she was my loving wife.

I know oh Lord that she's with you,
 Now I sit here with nothing to do.

I know oh Lord she's free of life,
 Now I leave you to care for my loving wife . . .





9/77