

united tribes news

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***** Whose justice? *****

by Tara Lynn Steck

When over a dozen young Navajo girls in a BIA Boarding School can be raped as school and government authorities passively sit by, something is terribly wrong with the system we call "justice" in this country.

What happened at Teec Nos Pos Boarding School on the Navajo Reservation is deplorable by anyone's standards — the continued sexual abuse by three BIA employees over a four-year period of more than a dozen young girls aged 11 to 13. What is inexcusable, however, is that when certain school administrators, BIA Field Solicitor and Area Director, FBI, and District Attorney were informed, they ignored all pleas to investigate or prosecute the case.

Something is terribly wrong with the systems we call justice in this country.

The situation was first brought to public attention when, in August 1976, a Navajo family heard rumors that their 13-year-old retarded daughter had been raped by a white guidance counselor at the BIA boarding school in Window Rock, Arizona. They sought assistance from DNA, a people's legal services, on the reservation.

Attorney Carolyn Slaby thereupon began an extensive investigation and discovered, in the course of the next five months, ten other Navajo girls who had allegedly been raped by an Anglo counselor and two Navajo employees of the school. Four of the girls are mentally retarded.

The offenders are George DeBoef, a white BIA counselor, Edwin Ashley, a Navajo who was an instructional aide until last winter; and David Clah Sr., a Navajo who, until November 1974, was employed with ACTION's Foster Grandparent Program sponsored by the BIA.

"Most major crimes committed on the reservation are never prosecuted."

Since September 1976, to the present, DNA has attempted to get the proper federal authorities to take action in this matter. They first contacted the local FBI in Flagstaff, Arizona in September, pressing for an investiga-

tion. In October, 1976, the head agent of that office, Agent Vessel, informed DNA that he had been instructed by the U.S. District Attorney's office in Phoenix not to conduct a criminal investigation because that office would not prosecute it. According to DNA Director, Peterson Zah, "most major crimes committed on the reservation are never prosecuted."

As printed in the Wall Street Journal, December 28, 1976, Mike Scott, chief of criminal prosecution in the Phoenix office at that time, stated that his office considers such factors as the evidence on hand, the seriousness of the offense, and the hardship that distance and language barriers would impose on investigators and witnesses in deciding whether to prosecute in Phoenix federal court or to defer to tribal courts. He deferred to tribal courts for the latter reason; stating that the distance Phoenix to Window Rock is too great, the cultural differences create a problem, and transportation facilities and roads on the reservation are poor.

However, since the jurisdiction of tribal courts is limited to misdemeanors by forbidding penalties in excess of \$500.00 in fines and six months imprisonment, in this case tribal courts can only render symbolic justice. The sentence is unrealistic to the crime committed.

"No where else could something like this have happened."

In November, 1976, the area office of BIA was formally put on notice of the attacks. DNA repeatedly contacted the Department of the Interior field solicitor to take action against the Anglo guidance counselor still at the school. He declined to act in this matter.

After March, 1977, DNA attorney Slaby repeatedly notified the Under-Secretary of the Interior in Washington, D.C. Telephone calls were ignored and finally she was told that the investigation from Washington would be "inappropriate."

During the early stages of DNA's investigation, two of the men, DeBoef and Ashley, were still employed at the school. Clah had been transferred by the BIA in November 1974. Ashley was later transferred in early 1977. "What really disturbs me," said Peterson Zah, Director of the DNA, "is that one guy (DeBoef) continued (sexually assaulting the girls) even while we were investigating. He kept on doing it."

When knowledge of the continued

assaults came out, DNA realized that some action would have to be taken in order to protect the children at the school. Having exhausted their possibilities to obtain justice from the U.S. government agencies, DNA went to the Navajo Tribal Council Advisory Committee in July, 1977. The Committee passed a resolution excluding the white counselor, DeBoef from the reservation. The Navajo tribe had taken this action only twice before in its entire history. It does not have a similar power to exclude Navajos.

"We just want the law enforced."

"No where else could something like this have happened, with people sitting by and not doing anything," Zah said. "In other places you have more local control. The school officials are responsible to the people because they are elected. I suspect if the jobs of the field solicitor, BIA area director, U.S. district attorney, or school principle depended on election and thus, accountability, they (the officials) would have acted differently."

This realization prompted Zah and two DNA attorneys to fly to Washington to request a permanent station with bilingual staff for the FBI, District Attorney, and magistrate courts on the reservation.

So far, they've received no answer to this request.

A year has passed since the information about the rapes was made public and the DNA and parents of the girls are no further than when they first began.

DNA decided then, that if they couldn't realize a criminal suit, they would make a civil suit of the case. On Monday, October 17, the parents of 11 girls filed identical suits in Washington, D.C. against the Bureau of Indian Affairs for more than \$5 million. The suits, which were filed with the Indian Court of Claims by attorneys of DNA, ask for damages between \$30,000 and \$884,000 each. Additional suits may be filed as soon as psychiatrists assess the injuries.

"She was told that the investigation from Washington would be 'inappropriate.'"

The basis of the suits is a provision in the 1868 treaty between the U.S.

government and the Navajos whereby the federal government 1) promises to pay for injuries caused any Indian by any bad men among the whites or among other persons subject to the authority of the U.S., and 2) promises to provide competent teachers in the schools the BIA puts on the reservations.

When asked about the criminal aspects of the case and whether the three men would ever be brought to trial, Zah replied, "We took a civil action only after we realized that the agencies were not going to investigate for a criminal action. The criminal aspect is the FBI's and District Attorney's job. We are not here to prosecute anyone. We just want the law enforced and have them (the D.A., FBI, and BIA) simply carry out their duties."

"They ignored all pleas to investigate or prosecute the case."

Although the suits have been filed and what happens now is in the hands of the justice department, the results of which may take years to see, a lot of things remain unfinished.

DNA Director, Zah, has only suffered from his involvement in the case. On July 3 of this past year his house was burned down in what he states was a clear case of arson. "I think the house was burned down because of my involvement in this," Zah stated, "but, I'm just the type of person who has to be involved in this kind of thing. They want me to be pumping gas where I won't be in the way."

"The physical and emotional damages done to the young girls is immeasurable."

The FBI examined the house shortly after the fire, but had never returned since. Zah said, "For some strange reason, they don't want to do what's required of them. I at least need a report on the matter for income tax purposes."

The physical and emotional damages done to the young girls is immeasurable. It's difficult enough for grown women to come out unscathed from being raped, let alone an eleven year old child. And, daily the number of young victims at the Teec Nos Pos boarding school increases as more and more girls come forth with their stories.



skye's horizons


by HARRIETT SKYE

About this time last year I reported in this column that I believed our reservation land base was at stake. With the existing separation among tribes, competition for funding, and prevailing theories that American Indians aren't concerned about their own destiny, Rep. Cunningham and Congressman Meeds have recently introduced legislation into congress to abrogate all treaties entered into by the U.S. with Indian tribes in order to accomplish the purpose of recognizing that in the U.S. no individual or group possesses subordinate or special rights, providing full citizenship and equality under law to American Indians, protecting an equal opportunity of all citizens who fish and hunt in the U.S., and terminating federal supervision over the property and members of Indian tribes, and for other purposes.

Be it enacted by the Senate House of

Representatives of the U.S. of America in Congress assembled, this act may be cited as the "Native American Equal Opportunity Act."

There's more, much more to this bill, but what it boils down to is TERMINATION of tribes. Our non-Indian neighbors (and they're closer than we realize) see this bill as an alternative to the current state of Indian Affairs. The anti-Indian backlash is growing larger each day; it looms over us like a huge atomic cloud and the fall out is just as deadly. We're losing support in Congress as rapidly as the anti-Indian backlash is growing. The U.S. Government with the support of their constituency is ready, willing and if these laws are pushed through Congress, very able to set aside treaties and moral codes in order to "grab" what Indian tribes across this nation have left.




united tribes news

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Letter to the Editor

Dear Miss Skye:

I wish to thank you for the help in getting my letter on the Malcom X half way house into your news paper. Although I thought it would make many happy, I find some women in here to be very jealous of the fact that I am a prisoner and am getting involved. The very people that I am trying to help, seems to be the most against opening a half way house. Yet, these very people will scream, when they have no place to go when it is time for parole. Since, I know how many people will benefit from another half way house here in South Dakota, and going against my enemies; I am going to continue to fight for a good halfway house for the people of South Dakota.

Again, I wish to thank you for your help, and please correct the error in price. The price for the buildings, and land is \$390,000 and to fix it up and furnish it properly will cost another \$300,000. I suppose I did not break down the price properly when I wrote to you. All I have is what the total will be.

I have written to the governor and Attorney General and asked for a visit with them expressing my views on the half way house; and hope to hear from them soon on getting together.

Again, Thank You for letting people know about the half way house. All future funds should go to Mr. Wilburn at the Valley State Bank in Yankton, South Dakota, care of The Malcom X Halfway House.

Yours Truly,
 Rose M. Hallauer



WATCH

INDIAN COUNTRY TODAY

hosted by
Harriet Skye

A television talk-show devoted to Indian culture and issues. Tune-in every other Saturday as local, regional and national Indian leaders discuss events from around Indian Country.

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Gerard meets with Indian leaders

by Tara Lynn Steck

Tribal chairpersons and representatives of Indian institutions such as United Tribes Educational Technical Center flocked to BIA headquarters in Aberdeen, South Dakota, on January 12 and 13 to meet with the new Assistant Secretary for Indian Affairs, Forrest Gerard.

Gerard stated that the reason for the Aberdeen site — his first meeting with Indian leaders outside of Washington, D.C. — was twofold; 1) to have a session with tribal leadership, and 2) to visit area offices.

Gerard stated to Indian leaders that he would involve himself much more in policy formulation rather than running the Bureau's daily activities. He would concentrate most heavily, he said, 1) on formulating the Indian portion of a National water policy which Carter has requested, the draft of which is scheduled to be completed by January 18, and 2) on devising a National Indian policy statement.

"Bombard us with telegrams and letters."

As an "advocate for the Indian people," Gerard said he would push to protect Indian natural resources and sovereignty.

These statements were very much in line with the concerns of the tribal chairpersons at the general meeting Thursday afternoon. All voiced their concern over the Cunningham and Meeds bills, (H.R. 9054, and H.R. 9950 and 9951, respectively), and that the Carter administration stand firmly behind the U.S. government's trust relationship with Native Americans.

Gerard stated that if the Cunningham bill moves to formal hearings, it will be referred to the Department of the Interior, the chief agency of which to comment on the bill being Indian Affairs. Gerard's report will have a direct bearing on the final decision.

"I personally feel that it (the Cunningham bill) is one of the most outrageous pieces of legislation I've seen in twenty years," Gerard said at the press conference. "I will do everything in my power and influence to work on an adverse report."

When asked about the success potential of the two Meeds' bills, Gerard pointed out that he questions how aggressively Meeds will press these bills since he is soon scheduled to retire. However, he said that as far as Indian jurisdiction over non-Indians on the reservations is concerned — one major point of H.R. 9951 — whatever the Supreme Court decides in the Oliphant case will have to be viewed as the law of the land, and it would be his (Gerard's) responsibility to try to implement that.

The major concern expressed by every tribe at the general meeting is the nationwide need for indirect costs, estimated at \$19 million. Only \$8.7 million, however, was appropriated for FY 1978, a \$1 million drop from what the tribes received in 1977 and \$10.3 million short of what they need. Many tribes and Indian institutions will suffer greatly, if not already doing so, from this cut in their budgeted costs. Most tribes and institutions have already committed themselves to contracts and now cannot meet those contracts.

At the present, Gerard's office is appealing to Congress for supplemental funds. "But," Gerard stated, "we need help from the tribes. Bombard us with telegrams, letters, etc. stating what the shortage in funds is going to do to you. In short, what we need is documentation if you're going to win this battle. We don't have enough political clout to overcome these arbitrary ceilings."

According to Gerard, if there is no headway by February, there could be serious problems. Many tribal chairperson saw only one alternative to head off financial crisis if the supplemental funds do not come through. Not able to take out loans because of limited tribal assets, money might have to be siphoned off program funds. This, in turn, could decrease the funds tribes receive the following year.

HEW reviews Indian regulations

HEW's Administration for Native Americans (ANA) has announced a review of the final regulations affecting the award, review and renewal of grants by ANA.

The changes were brought about by more than 200 comments for the American Indian community.

ANA was formerly known as the Office of Native American Programs and is now part of HEW's Office of Human Development Services.

Arabella Martinez, HEW Assistant Secretary for Human Development Services, has made a commitment to the Indian community to work closely with Native American organizations on reviewing the regulations.

The following areas will be reviewed by the HEW's Native American Administration:

- Examine ANA's grant administration procedures and recommend revisions necessary to assure consistency with the Federal Policy of Indian self-determination.

- Establish an evaluation system that assures accountability and develops accurate information regarding program performance.

- Assure flexibility in the program to enable it to respond to the unique problems and needs of Native Americans.

- Review the ANA funding criteria to assure it reflects a rational allocation of funds based on size of the service population and similar factors.

- Develop new proposed regulations to implement necessary changes.

Skye appointed to housing board

The Bismarck-Mandan area has organized the state's second community housing board, according to Duane Liffing, Federal Housing Administration director for North Dakota.

He said the board is organized to support the voluntary fair housing-affirmative marketing agreement between the Department of Housing and Urban Development and the Bismarck-Mandan Board of Realtors.

Appointees and the organizations they represent: include Charles Manders, Mandan city planner; Dan Halvorson, board of realtors; Liz Hallmark, Dakota Association of Native Americans; Harriett Skye, Civil Rights Advisory Commission; Evan Lips Sr., State Senator; Barbara Lee, Community Action Program; Bill Wocken, Community Development Office; and James Schlosser, North Dakota Savings and Loan League.

No tribal land tax in Montana

Fort Peck, Montana — Interior Solicitor Leo M. Krulitz has given the Assiniboine and Sioux Tribes of the Fort Peck Indian reservation an opinion stating that the State of Montana does not have the authority to tax oil and gas production from their tribal lands.

The Billings Area Director estimated that the state taxes on 1977 production from Fort Peck would be roughly a half a million dollars. He also noted that a tax of about \$7 million on coal taken from Crow tribal lands apparently is not authorized, according to the same Solicitor's opinion.

The Solicitor's memo said, according to the *Wotanin Wowapi* newspaper, that "mineral production on tribal lands under leases issued pursuant to the 1938 Indian Mineral Leasing Act is not subject to state taxation." A survey of current mineral production is necessary to determine who should cease paying state taxes.

Poet discusses Indians on television

A conversation between native Nebraskan Dick Cavett and the late Dr. John G. Neihardt, longtime Nebraska Poet Laureate, was broadcast on Sunday, January 8, on the Nebraska educational television network.

The 90-minute program, centered on his experiences with American Indians and his friendship with Oglala Sioux Holy Man Black Elk. Dr. Neihardt recited his famous poem, "Death of Crazy Horse" during the program. According to Cavett, the program drew one of the largest mail responses of the series.

Chippewas record album to be released



If you've ever wanted to be entertained by a hairstylist, a psychologist, an auto mechanic, and one auto body repairman, the Burt Lambert the Northern Express is a band for you.

Burt and the Express are all enrolled members of the Turtle Mountain Chippewa band from Belcourt, North Dakota. Their new record album, "Just Arriving," will be coming out soon on the Canyon Records label.

Burt Lambert, 35, the hairstylist, is the group's leader and founder. He received his styling training in Los Angeles where he also played a circuit of night clubs. He plays rhythm guitar and sings most of the lead vocals.

The psychologist is Lancelot Azure, 27. Employed by the Belcourt Hospital, he plays bass guitar and also handles the group's bookings and business arrangements. Additionally, he sings some lead vocals and plays background harmony.

Roland Gourneau, 23, the group's lead guitarist sings some lead and plays background harmony, is the auto mechanic. His first music came out of a flat-top guitar at age seven. He has sung and played lead in most of the bands he has been associated with, which have performed in the Belcourt area where he has lived most of his life.

Drummer Mike Hamley, 23, is the body repairman and the youngest member of the Express. Also called upon for lead-vocalist duty, he contributes to the background sound.

Masphee Indians fight for land

Boston — Defeated in a battle for legal recognition as a tribe, the Mashpee Indians plan to keep fighting for big stakes — a claim to land worth at least \$30 million in their Cape Cod village.

The Indians' lawyers say they will try to overthrow a recent U.S. District Court verdict by an all-white jury, which denied their existence as a tribe — the fact the Indians had tried to prove in a 10-week hearing.

The Mashpee claim they are descended from a tribe in existence since at least 1665. They said land was taken illegally from the tribe in 1870 when the Massachusetts Legislature incorporated Mashpee as a town, violating a 1970 federal act requiring congressional approval.

Indian-owned business opens

By Susan Braunstein

The first Indian owned Dental Laboratory in South Dakota opened its doors for business on October 30, 1977 in Sioux Falls.

The owner is Donald Claymore, who is an enrolled member of the Cheyenne Sioux Tribe. He has had 19 years of experience working in a dental laboratory before starting his own business.

Claymore claims to be one of the finest dental technicians in the state. He is proficient in the dental prosthetic techniques of Swisshedent, Dyna-Centric, Myo-Monitor, Centric and Denar.



Don Claymore is waxing up a full denture. After the teeth are set in wax, the dentist will try them in the mouth, checking with the patient for SPA (sex, personality and age) and shade. After approval, it is returned to the laboratory for full processing.

Claymore has been past president and program chairman of the Upper-Midwest Dental Study Group for Dental Technicians. He is presently the chairperson of the Sioux Falls Indian Education Parent Committee.

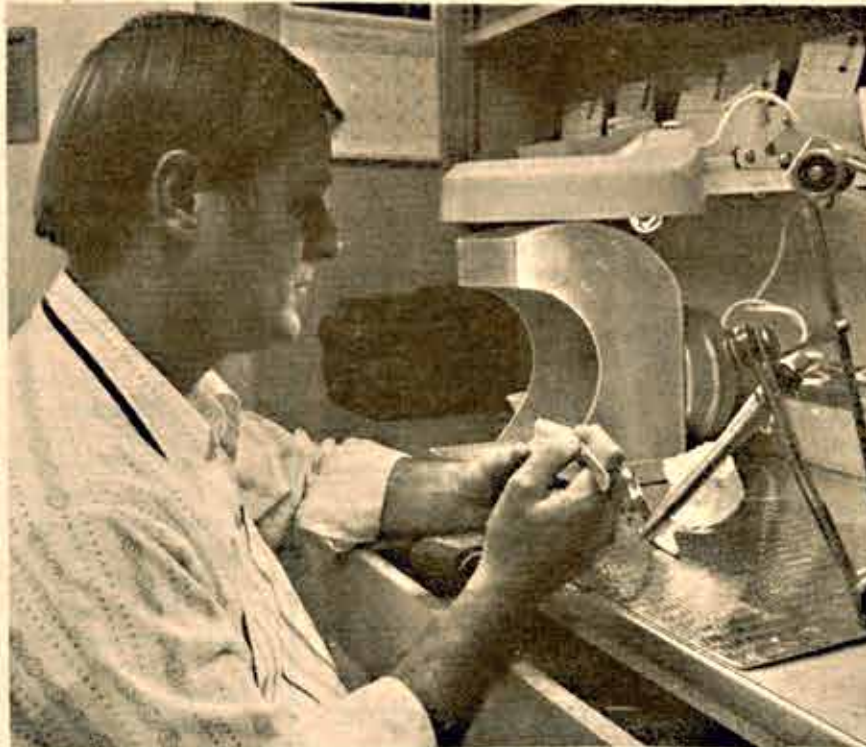
There are three employees working at the laboratory. Karl Rise, with 20 years of experience, who works on all phases of crown and bridge structure and repair. Pam Kaske, who doubles as a dental technician and bookkeeper, and Jerry Livermont, an enrolled member of the Cheyenne Sioux Tribe, who handles all fiscal matters for the lab.

William McKenzie, a dentist, will be a consultant for the dental lab in the area of Indian Public Health Service work. Ten per cent of all the dental work done in the Claymore dental lab is Indian Public Health work.

McKenzie became involved with Indian families when he noticed that most of them in the city were in between assistance programs when they arrived from the reservation. After corresponding with appropriate local, state and federal agencies trying to get them to do something, he decided to initiate a small pilot program where he provides free dental care to a limited number of Indian children. He works in cooperation with a local agency, where applicants are interviewed and screened before the appointments.

The dental lab business was assisted by the State Office of Minority Business Enterprise, South Dakota Indian Business Development Organization, First Sioux Falls Bank, Small Business Administration and private lenders.

Claymore believes that his business should be an inspiration to other members of the minority community. Owning a business and becoming an intricate part of the professional community can be obtained through experience, persistence, hard work, and pride in one's own ability regardless of his or her race or color, according to Claymore.



Karl Rise is waxing up old copings and gold crowns (caps). After this process is completed, porcelain will be applied to make a likeness of the natural teeth.



After the dentist completes his consultation with the patient, the denture is returned to Pam Kaske, who produces the denture in plaster and stone.

Tribes oppose anti-Indian bills

by Tara Lynn Steck

In conjunction with the desires of each of the five North Dakota tribes, the Board of Directors of United Tribes Educational Technical Center have passed a resolution opposing all legislation which would terminate or harm federally recognized tribes.

These tribes, which consist of Standing Rock, Fort Berthold, Turtle Mountain, Sisseton-Wahpeton, and Fort Totten, are especially concerned with the wording of recent legislation introduced by Representatives Meeds, D-WA, and Cunningham, R-WA, which could easily mislead even those who are informed on Indian Affairs. H.R. 9950, also entitled "The Omnibus Indian Jurisdiction Act of 1977," states that its purpose is "to provide solutions to a problem that poses a threat to either, or both, our cherished ideals of representative government for the cultural identity of Indian people." However, in actuality, this bill would deprive Indian tribes of the power to effectively control their own people and lands by forcing Indians to submit without tribal consent to State jurisdiction over all reservations.

The other Meeds bill, H.R. 9951, proposes outright abrogation of the invaluable Winters Doctrine Water Rights of Indian Tribes. Pat McLaughlin, Chairman of the Standing Rock Sioux Tribe, stated that the bills, if enacted, would "be a disaster, a prelude to the obliteration of the unique Indian culture in the United States."

The bill makes no provision for compensating the tribes even if the tribes were willing to accept compensation for the water. Meeds said Indian water rights need to be quantified so that non-Indian users have some basis upon which to plan for their use of the water.

Indian leaders believe that this would actually limit the use of water they are now using and deprive them of the opportunity to develop their reservations further.

Senator James Abourezk, D-SD, in a press release opposing the Meeds bills said that they are "simply warmed over termination efforts with a public relations gloss," and the public relations

aspects of the effort are what make the bills so dangerous.

Indian leaders have also organized to fight against the Cunningham bill, H.R. 9054, which would direct the President of the United States to abrogate all treaties entered into by the U.S. with Indian tribes.

The bill also subjects tribal lands and Indian people to State jurisdiction, abolishes hunting and fishing rights, and terminates all federal services to tribal members.

David Gipp, Executive Director of United Tribes Educational Technical Center, believes that the anti-Indian bills are part of a strong growing anti-Indian movement represented by such groups as the Interstate Congress of Rights and Responsibilities, Montanans Opposing Discrimination (MOD), and the White Earth Equal Rights Committee.

The tribes hope that lobby efforts and communication with various aspects of the media will alleviate many of the misinterpretations that these anti-Indian groups originate and perpetuate.

UTETC NEWS

UTETC Students Graduate



Students who graduated in January are, from left to right, James Medicine Horse, Norman Morrison, Jeannie Morrison, Carol Plumage, Edna Steel, and Veronica Cook. Not pictured is Adrian Williams and Robert Harrell.

Graduation ceremonies were held in the Cafeteria at UTETC. The Master of Ceremonies was Rolland Messmer, UTETC Elementary Teacher. Guest speaker was Fran Kochis, program planner from DANA. Evelyn Romig, UTETC instructor of nurses aide, presented Jeannie Morrison, the 100th graduate, a diploma in the Nurse's Aide Program.

The following students received diplomas from UTETC in January: Jeannie Morrison, Crow Agency; Carol Plumage, Ft. Belknap; Veronica Cook, Cheyenne River; Edna Steele, Standing Rock; James Medicine Horse, Crow Agency; Adrain Williams, Sisseton; Robert Harrell, Okmulgee; and Norman Morrison, Crow Agency.

The Student of the Month was Rebecca Earth. Lucinda Francisco, Student Council Secretary, presented incentive awards 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 Francis Jerome, Turtle Mountain; Francis Hill, Ft. Totten; and Myra Begay, Shiprock.

In the Personal Development Department there was a three-way tie for first place between Iris Four Bear, Ft. Peck; Marquettea Coleman, Crow Creek; and Lucinda Francisco, Shiprock.

The House of the Month Award was given as following: Carol Plumage, Ft. Belknap, won 1st Place and Mary Waukazoo, Rosebud, won second place.

The Woman's Halfway House Award was given to Rebecca Earth, Winnabago, and to Mary

Good Luck, Jemez. Men's Halfway House Award was given to Leonard Goodall, Ft. Berthold.

Other awards were given by Social Services to John Wynne, Turtle Mountain; Men's Dorm, Keith Weston, Pine Ridge; Women's Dorm, Goldie Starr, Pine Ridge.

Vocation awards were given by each department to Hobby Hevewah, Auto Body, Ft. Hall; Edward Morin, Automotive, Turtle Mountain; Dewey Little Sun, Building Trades, Cheyenne; Brenda Robertson, Business Clerical, Sisseton; Mary Good Luck, Food Service, Jemez; John Wynne, Human Services, Turtle Mountain; Patty White Buffalo Chief, Nurse Aide, Rosebud; William Miner, Painting, Cheyenne River; Rebecca Earth, Police Science, Winnabago; and Robert Clairmont, Welding, Rosebud.

Attendance awards of \$10.00 were given to Marcella Cook, Cheyenne River; Edna Steel, Standing Rock; James Bender, Sisseton-Wahpeton; Francis Sillitti, Ft. Belknap; Clara Flood, Rosebud; Perry Brady, Ft. Berthold; Frieda Condon, Cheyenne River; Keeler Condon, Cheyenne River; Randy His Law, Crow Creek; Edward Morin, Turtle Mountain; David Laducer, Turtle Mountain; Richard Mirreaux, Crow Creek.

Attendance Awards of \$5.00 were given to Florence Headdress, Ft. Peck; Henrietta Hodgkiss, Crow Creek; Mary Waukazoo, Rosebud; Rebecca Earth, Winnabago; Debbie Romero, Pine Ridge; Vicki Bender, Sisseton-Wahpeton; Francis Hill, Ft. Totten; Maxine Finley, Flathead.

To Suellen:

*Thanks for stopping by
little one, the moment that we met
and know you is past.*

*You were more Indian than any of us.
You laughed with us and cried with us.
There were those of us that did and did not
really know you. Those of us that really
didn't understand your ways, though they
were really our way too.*



Chad Fitterer celebrates his sixth birthday with his friends.

Boxers compete in two meets

The United Tribes boxing team will battle in a boxing tournament against six teams in Ft. Yates, North Dakota on January 21st.

The matches will begin at 6:00 p.m. in the Ft. Yates High School Gym. Little Eagle, McLaughlin, Mandan, Ft. Yates, Bismarck, and Parshall boxing teams will be represented.

The Minot Air Base will also be hosting a boxing tournament at the Recreation Center on January 28 in which the United Tribes team will participate.

The other teams from Parshall, Dickinson, Tioga, and Bismarck will compete.

UTETC women victorious

By Peggy O'Neil



The UTETC Women's basketball team is still vying for victory in the Bismarck Women's league. With the team finally reassembled after the Christmas holidays, the girls are back on the winning streak. Vacation departures hindered the team's abilities, and they lost three games in a row. But, last week's game against KFYZ proved to be an assertion that the team is getting back together. Their winning score of 58:20 was the result of absolute team effort. Almost every player scored; and with fast breaks and a solid defense, victory was in-evidable.

The league all leads up to a tournament that determines the overall winner. Losing those three games doesn't finalize anything; it just shows where the team needs work.

Team members are: Jackie Bearstail (g), Ft. Berthold; Altine Blacklance (g), Rosebud; Joya Bigbear (f), Ft. Peck; Margo Guimont (c), Ft. Berthold; Janie Plume (f), Ft. Berthold; Janice Rabbithead (f), Ft. Berthold; Shelly Ritter (c), Bismarck; Oney Shanley (f-g), Ft. Peck; Saline Sherman (f), Shiprock, NM; Babes Wells (f), Ft. Berthold.



Governor Link answers young UTETC student's questions on a field trip, the elementary school took to the capitol, Jan. 9.

There will be a ceramics show and sale sometime in February. All those who have made any ceramics and who would like to display or sell them, please contact Joe Swiftbird as soon as possible.

Our Lore 

This is the sixth 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.



POOR WOLF

HIDATSA

Poor Wolf was born in the middle village on the Knife River. Chief of this village was Road Maker his uncle. When he was five or six years old, Poor Wolf was taught to pray to the animal spirits, the stars, the sun, and the moon. He also prayed to the four winds and Mother Earth. This was before he became aware of the White man's God and was converted to the Christian faith.

At the age of 17, Poor Wolf contracted smallpox, a dreaded disease which nearly wiped out his tribe. During his sickness, a bear entered his lodge. Poor Wolf thought the bear would kill him but the bear did not hurt him. After that Poor Wolf honored the bear and in dances wore anklets of bear's teeth.

When he was 20 years old, he fasted for 20 days. He would not eat or smoke for four days; on the fifth he would eat a

little and fast again. He did this as a purification ceremony in order to receive a vision. This was necessary to obtain a power or strong medicine which was important for respected warriors. Poor Wolf took part in many battles with the Sioux but was never wounded. He was a very important warrior within his tribe.

He received his name Poor Wolf by sharing some buffalo meat with his staving friends. He believed the greatest thing a person could do was to help his people. He gave many of his personal goods to less fortunate friends. This made him very happy.

In 1893, he was baptized in the Christian religion and was a faithful follower. However, he kept many sacred articles and beliefs of his Hidatsa religion because they were so much a part of his life.

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.

HOMINY SOUP

(Makes 8-10 servings)

- 1/4 lb. salt pork, sliced about 1/4" thick
 - 1 medium yellow onion peeled and sliced thin
 - 2 (1 lb. 13 oz.) cans hominy, drained
 - 1 quart buttermilk
 - 1/2 teaspoon salt
 - 1/4 teaspoon fresh ground pepper
1. Render the salt pork thoroughly in a large, heavy kettle. Drain off drippings.
 2. Add the onion to the kettle, and saute slowly until golden and transparent.
 3. Mix in the hominy, and heat gently, stirring for about 5 minutes.
 4. Add buttermilk, salt, and pepper, and heat very slowly (do not allow to simmer) for about 5 minutes. This soup should be served warm, not hot.



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WIFE OF INDIAN ALCOHOLIC

Our early years were spent frolicking as we shared the cold cans of beer. We were young and free, we had nothing to fear. Soon came the young ones, I then decided to subside. But, your strong urge for the bottle soon swept over you as the tide. Many nights I would lay awake crying from the bruises you gave me. Watching you destroy our home as you ranted and raved. There were times I would grow angry with you as you came home beaten and scarred. Only knowing that tomorrow night you would be again at the same bar. I began to wonder what caused you this turmoil inside. Was it from us, your family, you were trying to hide? No, I don't think so for when sober, your love for us was always strong. You were a good father, a good husband, teaching your sons the difference between right and wrong. It was something that was deeper, gnawing inside. It was your loss of identity, a sense of pride. First it was your job that you held but soon gave away. But, what kind of job was washing dishes for so little pay? I knew with your education it was all you could get. And with the children coming, I tried to make you stick with it. From a long line of great warriors, I now know you were dying inside. If only sooner I realized what you were trying to hide. Your grandfather was a proud warrior until the reservation surrounded their lives. He too was a good father, a good husband to all his wives. Even your father showed signs of becoming a leader someday. Until the bottle carried him to prison to spend the rest of his days. As you lay there drunk and wilted away. I grasp your hand securely as I bent down to pray. Oh, Great Spirit, giver of breath, great mystery above. May you grant this great warrior the knowledge that he possesses all my love. May he always know no matter how low his life may seem to be. There is always someone there to help him and may that someone be you and me. Oh, great one, his life has taken some terrible blows. The highs have been few and abundant were the lows. It was not he who chose this way to live. He was once a proud man, sharing with others all he could give. I pray not for his life or the misdeeds he has done. Only that he finds himself and no longer feels the need to run. That once again he can look to the four winds and from the great mystery request. That he is a human, a man, respected by others no less. He is all I have, for which I am not ashamed to say. And as an Indian Woman may I stand strong beside him until together we will find this day.

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The following poetry was written by Lisa White, a 16 year old Chippewa Indian from Sturtevant, Wisconsin.



INDIAN POETRY

THE TIMES COME

Life can open up
to a world of love
but also to hate
you don't know who to trust
keeping you in suspense
like a flower
will it open
or dry up
or get swept away
so when you open up
and get that final glimpse of life
live.



PART II — HOW MANY TIMES HAVE THE INDIANS DIED

LET US LIVE
FOR THE REST OF THE WAY
THE INDIANS ARE DYING
FROM DAY TO DAY
THEY DIE FROM THE PREJUDICE
AND THE SNOBS
THEY SAID THAT WE RIOT
IN GREAT BIG MOBS
BUT WE HAD THE LAND
TO HUNT AND PLANT
BUT THE WHITES DUG IT UP
AND NOW WE CAN'T
WE HAD A REAL LIFE
A LIFE OF OUR OWN
BUT THEY DON'T KNOW THAT
FOR NOW IT'S NOT KNOWN
WE HAD SOMETHING REAL
YOU COULD TOUCH AND FEEL
WE WERE THE INDIANS
WE WERE REAL.

ONE WHOM WE WONDER

Rhena
a princess in her own time
why such a tragic life
why that final leap
life must have hurt
one big hurt
just couldn't cope
didn't know
or maybe didn't understand
does anybody really know
the story, the truth
Rhena, your entire life was shattered
in a moments despair.

WANDERING MIND

Music so soft
so swift
Left to be alone
A memory
A feeling
A wanting to be wanted
A reason to be
A lyric so sweet
A heart so broke
A tear left to
dry.



Untitled

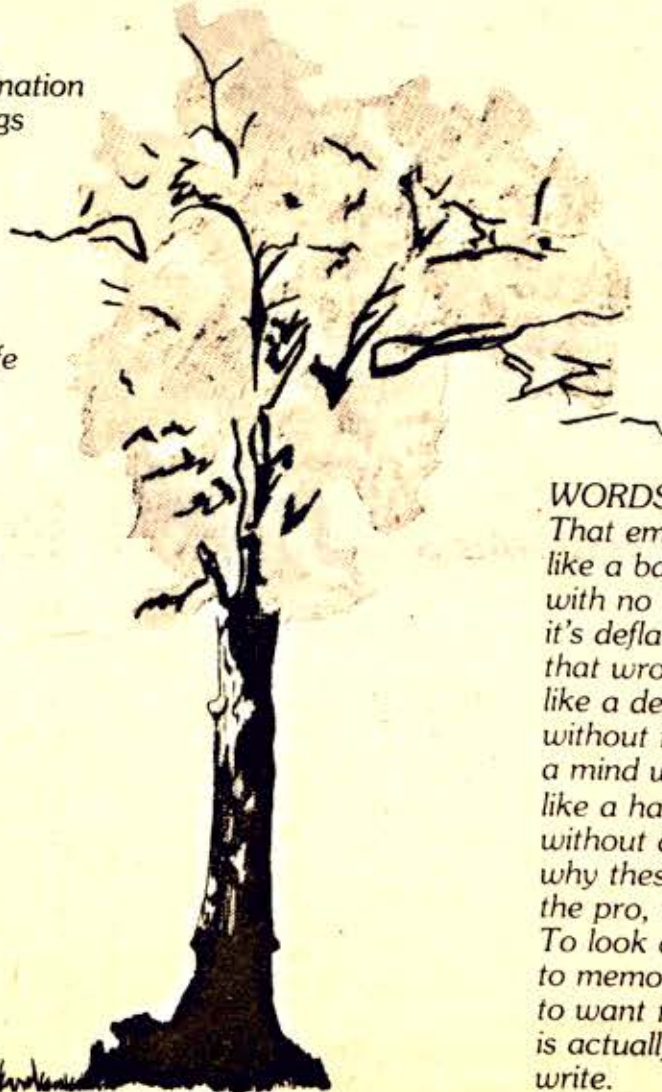
Will somebody tell me
for I don't know
How can a hurt
As big as this one
be helped
My eyes water
But the tear, the one tear
It wants to fall
but I hold it back
I know what I feel
but can't find the words
I need to talk
but can't
Than that one tear
Fills my eyes
And falls.



The United Tribes News staff extends its apologies to John Wynne, a UTETC student from the Turtle Mountain reservation. John's poetry was featured on page 7 in the December issue of the newspaper and we did not give him credit.

POEM

The words rhyme
or just fit together
do you have the imagination
do you have the feelings
wait
it takes a lot
it takes time
takes feeling
feeling and knowing
its not a song
it's a person's whole life
a person's mind, their
universe.



WORDS

That empty life
like a balloon
with no air
it's deflated
that wrong decision
like a deer
without the scent
a mind with no thoughts
like a hand
without a palm
why these words
the pro, the con
To look at yourself
to memorize
to want to
is actually why I
write.

WHEN WILL WE KNOW

This paper which stares me in the face
what to write
my thoughts, my feelings
what
than you think deep, deep down
what is there that wants to come out
a flicker of thought and emotion
but what is it
questions, always questions
no answers
just why, what, who, etc. . . .
so we go back to the beginning
and ask the one absurd question
what to write?

