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united tribes news

National Congress of American Indians Protests Carter Administration



Photo by: Harriett Skye

by Toni Jeannotte
NEWS Writer

RAPID CITY — Almost 100 years after the last great Indian wars were fought within the shadow of the Paha Sapa, the sacred Black Hills of the Sioux Nation, leaders and warriors of many tribes gathered once again to wage a battle against the government of the United States.

Armed with statistics, resolutions, amendments and rhetoric, the 1,500 delegates to the 35th Annual National Congress of American Indians formed a bitter attack on the Carter Administration's Indian policy.

Veronica Murdock, NCAI president, called Carter's non-policy on Indian affairs "rudderless, unresponsive to either anti-Indian legislation or Indian input into legislation and policies affecting the tribes of the United States."

Murdock called on the tribes to make a firm statement asking Carter to outline exactly where the tribes stand on such matters as water rights, education, the reorganization of the BIA, land claims and anti-Indian legislation.

She also called on tribal officials to make Carter live up to his campaign promises and meet regularly with Indian groups to find out what's going on in Indian country. "Carter needs to listen instead of just telling us what he's going to do — or not do — next," says Murdock.

During the five-day convention, other federal officials such as Sam Deloria, head of the American Law Center in Albuquerque, New Mexico and Forrest Gerard, assistant Secretary of the Interior for Indian Affairs, cautioned the assembled delegates on pushing too hard for a policy statement.

"We still have many supporters in Congress but that support will be harder to retain in the future," said Deloria.

To send policy demands to Carter in the mood that the convention was in will only spark, "a giant war between the few people on our side and the many people who will use it to cut back on our government relationship."

Instead of dispatching angry demands — as some at the convention called for — submit basic policy documents comparing NCAI policies with Carter's actions, "so when he sees them side-by-side, he'll see they aren't far apart," said Deloria.

The delegates met and drafted proposals on water rights, education, law enforcement, Indian recognition, health, social welfare and the media at the convention.

A plan to reorganize the BIA within the next two years was explained to NCAI by Forrest Gerard.

The proposal would do away with the 12 BIA Area Office and relocate them to a central location in the western United States.

The move in effect would give the tribes more direct control over their funding and programs by having less bureaucracy to deal with.

In other business at the convention, Andrew Ebona, 35, a Tlingit Indian from Alaska, was named the new Executive Director of NCAI.

Ebona is familiar with Washington, D.C. where he has been executive director of the United Indian Planners Association for the past two and a half years. He plans to expand NCAI's Washington office and to develop communication with the tribes that belong to NCAI.

Vernon Bellcourt, AIM leader from White Earth, Minnesota, was elected Area Vice-President for North Dakota, South Dakota and Minnesota.

Next year's convention will be held in Phoenix, Arizona.

by Harriett Skye
NEWS Editor

The National Tribal Chairman's Association, the only national organization composed solely of the elected leaders of federally recognized tribes, was under attack at the recent NCAI Convention in Rapid City, S.D.

The irony of this all was that it was assaulted by the Tribal Chairmen themselves. Those of us in Indian Country are usually attacking federal agencies and accusing them of conflict of interests, but this meeting of the elected tribal leadership found them in conflict with themselves.

Those few Indian leaders who were responsible for bringing this conflict about didn't quite accomplish what they set out to do. A couple of the leaders changed their minds about what to do right on the floor, others talked against NTCA, others talked for NTCA while I'm certain the founders were turning over in their graves.

NTCA to come to the White House. At that time, NTCA presented seven key issues to administration officials including trust responsibility, repudiation of the termination policy, tribal control of education (ES. 991 and the Indian Education act), water rights, the residents' re-organization policy and the re-organization of the BIA, health concerns and economic development.

At this meeting Roger Jourdain presented Vice-President Mondale with a "peace pipe" encrusted with a small hatchet, telling the vice-president that the significance of it all was "to think twice before chopping up Indian programs and/or termination." The vice-president has promised future meetings with the White House and NTCA.

Whether NTCA represented all the tribes at this White House conference or not shouldn't be the issue. The

Divided We Fall . . .

This attempt to dis-unite Indian Country fortunately was unsuccessful, but once again the Indian people were putting the "divide and conquer" cliché into motion.

NTCA has just hired a new Executive Director, an OTOE Indian and a former chairman from Missouri. Roger Jourdain who has been President pro-tem has appointed a By-laws and Constitution revision and will recommend a date for an NTCA Constitutional convention.

The present pro-tem officers of NTCA will serve until an NTCA Convention is convened. They are, Roger A. Jourdain, President; Frank McCabe, Vice-President; Banning Taylor, Secretary; Claude Cox, Treasurer. Terms of last year's officers automatically expired in May of this year according to the existing constitutions and by-laws.

According to the "Fact Sheet" proposed by the NTCA staff, circulated NCAI, NTCA has improved its operations, administration and status. NTCA has 15 staff members located in 4 offices; one in D.C., Boulder, Colo., Denver, Colo. and Portland, Oregon.

A point of contention with some of the tribal chairmen at Rapid City appeared to be the invitation issued in July by Vice-President Mondale to

important thing is that the job gets done. With the apparent lack of interest by the Carter Administration in American Indians, this may be it this time around. We certainly hope not! Perhaps what happened at NCAI needed to take place, if for no other reason but to clear the air.

The original idea and what brought NTCA into existence was lobbying. It was created for those purposes and not to become a political football to be kicked around by the very people who profess to support it. If our energies were channeled more to the positive in Indian Country as much as it is to the often times negative, American Indians would be the most viable power structure in the country. This essentially is why NTCA was born in the first place, to put the power where it belongs.

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skye's horizons

Most Indian Newspapers have their difficulties and financial problems. The "United Tribes News" is no exception. Just when we thought we had gone through all there is to go through with one paper, bombs started dropping from a new direction. Once again without warning circumstances built us a new wrinkle. Nevertheless, all we had to do was think about one struggling brother and sister throughout "Indian Newspaper Country," and ask the "Great Spirit" to give us the strength and courage to overcome any obstacles placed in our way. With this in mind, we want to apologize to our readership and most particularly, thank all of you for your patience. Bear with us, perhaps now we can get on with it.

Now — much has happened since you heard from us last, we have graduated one of the largest classes from UTETC, which means we are moving 27 American Indian people out into the work force this month. No matter what our critics believe, we at UTETC are doing a good job. My feeling is its OK to criticize constructively, but fast plain negative news is bad. The principal and concepts of UTETC are the best, but so many of us forget that and think only in terms of personalities. Whenever, I hear negative criticism of our operation out here, I always wish these very individuals would come out and see what we are really doing.

Our need for expansion has brought about the construction of a Skill Center and Child Day Care Facility at UTETC. We dedicated these two buildings on September 8th and now we are in the process of moving. There have been some construction delays with the Child Day Care Center, which prohibited our tour that day. However, I believe Mr. Gipp is thinking of an "Open House" somewhere in our future.

Once again we saw ourselves through our 9th Annual Pow-Wow. UTETC became a festive scene of hundreds of colors, dancers and drums. There are always many people responsible for successes, when they happen. In our case its Bill Reiter, Bob Cartwright, Elton Greybull and so many more, we can't name them all. Most of all, it's the people who support us each year and keep coming back. We are all ready making preparations for our 10th Annual UTETC International Pow-Wow! So see you all next year!

The North Dakota Advisory Board to the Civil Rights Commission recently released a report entitled "Native American Justice Issues in North Dakota." After reading the news clippings and discussing the report with various Burleigh County and City Officials, I'm convinced the study is long overdue. Just because "they say" racism and discrimination doesn't exist within the Burleigh County Federal System, this doesn't make it so! But more than that, it's Burleigh County's report. All the data and statistical information used in the report came from Burleigh County. The North Dakota Advisory Committee and the Civil Rights people in Denver documented the information and made recommendations. It's coming through loud and clear that a few of these officials feel we are shooting at their kingdom and they aren't even listening to what the report is saying. Culturally they just don't understand, and don't appear to want to. My hope is that the tribal and Burleigh County/State people would at least begin to communicate. It seems essential that this happened at that point in time.

The dynamic and charming "Pinky" Plume is giving us the benefit of her talent once again. She's responsible for

designing the new bumper sticker "Oglala Sioux Wintercount." The Oglala Sioux Parks and Recreation Authority is sponsoring a traveling exhibit (used like "Indian Pride on the Move") titled "Oglala Sioux Wintercount." Using the term "Wintercount" symbolically, traditions of the Oglala Sioux will be portrayed through photos, artifacts and audio-visual program. The

40-foot, 25-ton tractor/trailer unit will travel with a crew of 5 to 8 tribal members throughout the country beginning in 1979. The itinerary is now being planned. If you're interested in "Wintercount" visiting your area write or call: (605) 867-5658. Oglala Sioux Parks and Recreation Program P.O. Box 336, Pine Ridge, S.D. 57770



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UTETC NEWS



Photo by: Sandy Erickson

Governor Link and tribal dignitaries attend the dedication ceremonies for UTETC's new \$1.5 million Skills Center, September 8, 1978.



EDA Planner Cornelius Grant — UTETC Director David Gipp, and Ray Parisien, Belcourt; listen to Rose Crow Flies High, Tribal Chairperson of the Three Affiliated Tribes at dedication ceremonies.

UTETC Offers New Vocations

BISMARCK — United Tribes is offering seven new vocational areas in addition to the 10 already being offered at UTETC.

These vocations are scheduled to begin this month and are designed to be completed in approximately 52 weeks.

The new vocations are:

PHOTO/JOURNALISM: A course designed to train the individual in collecting and analyzing the news. The student will be required to learn basic photography, lay-out design, darkroom techniques and article illustration.

PLUMBING: Students will learn to assemble, install, repair pipes, fittings and fixtures of heating, water and drainage systems according to the plumbing code. There will also be studies in building plans to determine the required sequence of installation.

DIESEL ENGINE: A comprehensive course in repairing and maintaining diesel engines used to power cars, buses, trucks and construction machinery. Students will learn to diagnose trouble, reassemble engines, recondition and replace parts and adjust settings on injection pumps, timing, fuel racks and governor.

ELECTRICIAN: Students will plan layouts, install and repair wiring, electrical fixtures, apparatus and control equipment. They will learn to test the continuity of circuits and to use testing instruments such as ohm meters, battery and buzzer and oscilloscope.

HEATING AND AIR CONDITIONING: Students will learn to install heating and ventilation ducts as well as central air conditioning units. The students will also learn to repair systems by utilizing knowledge of refrigeration theory.

PRINTING PRESS OPERATOR. This course is designed to teach a student how to setup and operate an offset printing press and the use of platemaking equipment, paper cutting, drilling and folding machines.

LICENSED PRACTICAL NURSE: This in-depth course offers the student knowledge in routine nursing tasks. Knowledge will be acquired through a pre-clinical classroom instruction as well as through practical experience in the hospital. Persons interested in these vocations now being offered at United Tribes should contact the Employment Assistance Office at the nearest Bureau of Indian Affairs.

UTETC Receives Candidate Status

BISMARCK — The United Tribes Educational Technical Center in Bismarck has received official notification of its candidacy status for accreditation from the North Central Association of Colleges and Schools.

UTETC will be granted candidate for accreditation status at the certificate-granting level.

Candidate for accreditation status indicates that United Tribes has provided NCA with evidence of sound planning; has available resources to implement its educational plan; and has the potential to fulfill its goals within a reasonable time, says UTETC Executive Director David Gipp.

UTETC is an Indian-owned and operated vocational educational school located south of Bismarck, North Dakota.

Gipp says that eventual NCA accreditation status will open doors for increased quality in educational opportunities available for UTETC's Indian students.

United Tribes Graduates

April Graduates

Pearl Nation, Fort Peck
Patty White Buffalo Chief, Rosebud
Kathy Clairmont, Rosebud
Robert Clairmont, Rosebud
William Miner, Cheyenne River
Patty DeCoteau, Turtle Mountains
Ken DeCoteau, Turtle Mountains

May Graduates

Hobby Hevewah, Fort Hall
John Sherman, Fort Totten
Randy His Law, Crow Creek
Charles Four Bear, Fort Peck
Donna Talks, Cheyenne
Delmer Arrow, Rosebud
Kenn One Feather, Standing Rock
Andrew Yellow Eyes, Northern Cheyenne

June Graduates

Katherine Nez, Navajo
Mary Good Luck, Jemez
Mary Waukazoo, Rosebud
Cornelia Chee, Navajo
David Black Lance, Rosebud

July Graduates

Vicki Bender, Sisseton, Wahpeton
Rebecca Earth, Winnabago
Sandra McDonald, Fort Totten
Lee Ten Fingers, Pine Ridge
Frances Sillitti, Fort Belknap
Myra Begay, Shiprock
Delmer Wilson, Fort Berthold

August Graduates

Sheila Morin, Turtle Mountains
Ed Morin, Turtle Mountains
Roden Chino, Mescalero
Jerilyn Chino, Mescalero
Henreitta Hodgkiss, Crow Creek
Collin Spotted Elk, Pine Ridge
Delmer Red Bear, Standing Rock
Sandra Red Bear, Standing Rock

September Graduates

Clarence Henry, Turtle Mountains
Terry DeMarce, Fort Totten
Glenise Henry, Fort Berthold
Janice Jeanotte, Turtle Mountains

Vita Renville, Turtle Mountains
Berlinda Provencal, Crow Creek
Wilma Hamilton, Macy
Marquette Coleman, Crow Creek
Ron Coleman, Crow Creek
Harvey Little Brave, Rosebud
Donald Peters, Pine Ridge
Frank Jeanotte, Turtle Mountains
Francis Left H. Thunder, Fort Totten
Emmy Trimble, Pine Ridge
Wilson Billie, Navajo
Fred Walker, Winnabago
Frances Jerome, Turtle Mountains
Perry Brady, Fort Berthold
Sylvia Brady, Fort Berthold
Lucinda Francisco, Shiprock
Yvonne Yellow Horse, Pine Ridge
L.H. Thunder, Fort Totten

October Graduates

Marilyn Ghost Dog, Pine Ridge
Keeler Condon, Cheyenne River
Frieda Condon, Cheyenne River
Nancy Azure, Turtle Mountains
Eugene Azure, Turtle Mountains
Debbie Gooden, Turtle Mountains
Lema Apple, Pine Ridge
Dennis Apple, Pine Ridge
Richard Trottier, Turtle Mountains
Melinda Trottier, Turtle Mountains

AROUND INDIAN COUNTRY STATE

TMCC Candidate for Accreditation

BELCOURT — The Turtle Mountain Community College in Belcourt, N.D. has achieved candidate status for accreditation.

Notice of approval was given by the North Central Association of Colleges and Schools.

TMCC's status study effort began in 1974 and underwent continual updating until the current study was completed in 1977.

Under present procedures followed by North Central, TMCC will be evaluated during the 1979-80 academic year. If they are approved at that time, TMCC will retain candidate status for another three years and then be eligible to apply for full accreditation from North Central.

The staff, students and board of directors of the Turtle Mountain Community College are to be congratulated for demonstrating that locally-based community college education is a working alternative for post-secondary educational opportunity at the reservation level.

Fort Berthold Tribal Elections

NEW TOWN — Members of the Three Affiliated Tribes of North Dakota will have 23 candidates on the general ballot in their October 19 general election.

The tribes will also get a chance to have each segment of the reservation elect their own council member; reapportionment of the council members on the basis of population; and, the elimination of absentee ballots.

Candidates for tribal chairman are Rose Crow Fliew High of Mandaree, incumbent; Roy Bird Bear and Anthony Mandan, Mandaree; Austin Gillette, White Shield; and Pete Starr of New Town.

Vying for the office of judge of the tribal court are George Gillette of New Town, incumbent; Adrian Foote Sr., Parshall; and Herbert White Owl, New Town.

Sixteen candidates will be running for five district tribal council seats.

The polls will be open from 7 a.m. to 7 p.m. at the Parshall Community Building, the Mandaree Community Center, the Four Bears Community Center, the Twin Buttes School and the White Shield Complex Center.

DLSMC Receives New Contract

FT. TOTTEN — The Devils Lake Sioux Manufacturing Corporation (DLSMC) has been awarded contracts with the Fisher Body Division of General Motors to furnish interior carpeting components for certain 1978-79 models of General Motors automobiles.

DLSMC is working with Ozite, a division of the Brunswick Corporation that manufactures automobile carpeting. Ozite will ship the carpeting to Ft. Totten where it will be cut and sewn for packaging in certain model Oldsmobile, Buick, Pontiac and Chevrolet cars.

DLSMC is a joint business venture between the Devils Lake Sioux Tribe and the Brunswick Corp. of Skokie, Ill. seventy percent of the DLSMC workforce are American Indians.

Bill Restricts Standing Rock Land Inheritance

FT. YATES — Inheritance of land on the Standing Rock Indian reservation in North and South Dakota would be restricted to Indians under a measure introduced by Senator James Abourezk, D-S.D.

Abourezk's bills co-sponsored by Sen. Quentin Burdick, D-N.D., would limit inheritance to Standing Rock Sioux; members of other federally recognized tribes; or, persons recognized as Indians by the Secretary of the Interior.

The bill deals with the question of who would inherit land on the reservation if the owner died without an approved will. If a landowner were survived by a non-Indian spouse, the spouse would be entitled to half the land.

The reservation is located in both North and South Dakota. Abourezk says the measure is needed because those states' descent laws differ substantially. The bill is also designed to prevent Indian land from being passed on to non-Indians and to consolidate Indian and tribal ownership.

The Standing Rock Sioux tribal council requested the measure. It will be considered by the Senate Select Committee on Indian Affairs of which Abourezk is chairman.

FBI Clears Fargo Police of Misconduct

FARGO — an FBI report has cleared five uniformed members of the Fargo Police Department of misconduct for allegedly mistreating American Indians.

U.S. Attorney James Britton's decision to drop the matter and not take the allegations before a federal grand jury followed an FBI report on its two separate investigation into allegations the officers mistreated and physically and verbally abused American Indians.

"The investigation (by the FBI) showed that the police acted reasonably in both cases and that there was no misconduct on the officers part; at least no misconduct justifying a civil rights violation," said Britton.

The U.S. Attorney's office now handles civil rights violation in North Dakota, following a recent ruling by Atty. General Griffin Bell that removed the authority from the civil rights division of the Justice Department in Washington, D.C. and placed it into the hands of field offices.

After an order from the N.D. Attorney Generals office to investigate the complaints, the FBI studied the complaints which were filed by three Indian youths and ranging in age from 16 to 18, and by an adult Indian woman. All four were from Fargo.

One investigation stemmed from an incident last February when two officers allegedly beat an Indian youth after stopping him for speeding. The youth maintains he was beaten so severely he had to be hospitalized to reset and rewire an already broken jaw.

Police said the youth produced a tire iron from his car after being stopped.

"In my opinion, the police reaction to that situation was very appropriate. They were confronted with a situation that could have gotten out of hand," said Britton.

The second FBI investigation centered around a complaint filed by the adult Indian woman. The woman alleged she was shoved around by one officer in September 1977 and again last July and injured seriously enough to require hospitalization.

Britton said the allegations were not supported by all the facts, and he cleared the policeman of misconduct.

Britton said investigations of this nature are a healthy exercise for a police department to go through occasionally to drive home the fact that people have rights that must be respected.

Fargo Police Edwin Anderson said earlier reports of the investigation had created an air of mistrust between the police and the citizens they serve. He said he's hopeful the FBI reports clearing the department would help to dispel the mistrust.

DANA Funds Cut

BISMARCK — The Governor's Manpower Services Council has dropped DANA from its funding list and DANA's former executive director, Elizabeth Hallmark, says the committee's action was politically-motivated.

However, committee chairman, Him Leary denied any political motivations on the part of the committee and said the program was cut due to the lack of money.

The planning committee had \$1.48 million in requests for Title I funds and only \$690,000 to distribute.

Leary said another major factor in cancelling the funding was that DANA was requested to turn in a cost allocation plan to trace funds. The plan was never submitted.

He also said the program had serious unresolved audit questions. Hallmark said Leary was referring to alleged overpayment of several staff members.

"Rather than sticking funds into a program with problems, there were other more acceptable programs that merited the funding," said Leary.

DANA, which started in 1971 to soften the cultural shock for Indians moving off the reservation to urban areas, has received \$60,000 a year for the last four years from the committee.

The remainder of DANA's \$400,000 annual budget comes from federal agencies.

The immediate result of the cutback, which went into effect September 31, is the closing of office sites in Minot and Fargo and the probable loss of seven of DANA's 19 member staff.

Hallmark has resigned her position because of conflicts with the DANA board of directors.

DANA offices in Bismarck, Williston and Grand Forks are still open for referrals. No one has been named Hallmark's successor.



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AROUND INDIAN COUNTRY STATE

Standing Rock Election Results

FT. YATES — Patrick Kelly backed up his court-won right to run for tribal office with a first-place finish in the Standing Rock Sioux tribal council election September 21.

Kelly was one of seven councilmen elected from North and South Dakota parts of the reservation after he won a tribal court battle last week for the right to run for office.

A Bureau of Indian Affairs officer awaiting possible medical retirement, Kelly had challenged an article in the Standing Rock Constitution that prohibits BIA employees from seeking or holding office.

The lower tribal court decision to let Kelly run for office was apparently upheld in appeals court.

The return showed Kelly leading the fields of seven candidates who vied for the four councilman-at-large positions from the North Dakota portion of the reservation.

He garnered 557 votes, followed by Alvina Greybear, 529; Aaron Zahn, 469; and Harry Swifthouse, 467.

Clayton Brownotter and Floyd Little Bear outdistanced two other candidates for the South Dakota posts. Brownotter had 428 votes and Little Bear gathered 404.

James Jamerson won the council-at-large position for the McLaughlin subdistrict of the Little Eagle District.

All terms of office are two years.

Trenton Gets New Housing

TRENTON, N.D. — After a two year struggle against governmental red tape, Janice Johnston, director of the Trenton Indian Housing Authority has finally gained the necessary clearance for the construction of a 50-unit low-income housing development in Trenton, N.D.

The program, funded entirely by federal funds, stipulates that this project be supervised by a local governmental body — in this case, the Williams County Commission.

Johnston said she's been trying to get the commission's approval since 1976 and has subsequently approached the commission on five different occasions.

The commissioners say the problem has not been with them, but with engineers who neglected to plat four lots of the 34 houses previously built as part of this project.

The commission has refused to approve the plan for 50 additional houses because the four lots lacked a legal description necessary for a deed to be filed with the register of deeds. The commission gave its approval with the condition that these four lots be platted.

Construction on the 50 new units began in September. Some units will be low-rent housing and rest will be mutual help housing which allows the resident to eventually own the home.

DSC Homecoming Revives "Indian Ceremonial"

DICKINSON — Homecomings come and go and so has the traditional Indian ceremonial begun on the Dickinson State College campus in 1936.

After an uninterrupted appearance each fall, the ceremony marking a transfer of authority from old

Homecoming royalty to the new disappeared centering on the name "Savages."

In 1977, the ceremony was renewed without the word, which is offensive to American Indians.

But the use of the Sacred Pipe has also been challenged in this year's ceremonial as Indians in North Dakota and throughout the nation press for more respect for their religion and culture.

It is difficult for non-Indians to understand the resentment when no disrespect is intended.

But perhaps it is easier to understand if one might imagine the Bible being used as a football, or the flag of the United States as a tablecloth.

While non-Indians have failed to try to understand the full meaning of tribal rituals, or the Sacred Pipe itself, whose smoke carries the message honored both the flag and the Bible.

On the other hand, Native Americans fail to grasp the apparent desire of non-Indians to come to an understanding of the Indian ways.

This year again, there will be no American Indians participating in the tribal ceremony even though 25 Indian students are on campus.

The "Indian ceremony" was instituted by noted anthropologist, Edward Milliken who divided the authentic Sioux ceremonial into eight parts done in pantomime.

Peltier Murder Conviction Upheld

ST. LOUIS — A three judge federal panel has upheld the murder convictions of AIM member Leonard Peltier in the 1975 deaths of two FBI agents.

The 8th U.S. Circuit Court of Appeals turned down Peltier's appeal of his two life sentences for first degree murder last month.

Peltier's attorneys had presented arguments to the court last April.

Peltier, a Belcourt, N.D. native, was charged in U.S. District Court at Fargo in June of 1977 with the shooting deaths of FBI agents Jack Kohler and Ronald William.

The two men were shot on the Pine Ridge Indian Reservation where the government had said they were trying to serve a warrant.

Two other men were later acquitted of the same charges and charges were dismissed against a third.

Peltier claimed in his appeal the FBI had coerced witnesses into testifying against him. Other charges of FBI and government misconduct have been leveled both during and after Peltier's trial.

The father of eight children, Peltier is serving his two consecutive life sentences at the Illinois State Penitentiary at Marion, Illinois.

Devils Lake Sioux Regulate Hunting, Fishing, Trespassing

FORT TOTTEN — Devils Lake Sioux Tribal Council has acted to regulate hunting and fishing by non tribal members on tribal and trust lands on the Devils Lake Sioux Reservation.

The council passed a resolution asking the U.S. attorney for North Dakota to enforce federal trespass laws on those lands.

The council earlier closed trust and tribal lands for all purposes to nontribal members. The governing body is currently studying the feasibility of licensing the use of tribal and trust lands to control their use.

Individuals who are not members of the tribe and who trespass on the reservation's tribal and trust lands could face a fine of \$200 or imprisonment of up to 90 days, or both, the council said. Enforcement of the federal law is the responsibility of the tribal police force at Fort Totten, the council added.

"I don't know of a great deal of violations" by nontribal members on the reservation, said U.S. Attorney James R. Britton, Fargo.

"I don't know exactly how much of a workload would be generated" by stricter enforcement of federal trespass provisions, he added "Cases would generally be tried before a local U.S. magistrate. Our practice there would be to have the government represented in any contested case."

THE UNITED TRIBES NEWSPAPER WELCOMES OUR READERS' COMMENTS, OPINIONS, LETTERS TO THE EDITOR, POETRY CONTRIBUTIONS AND ARTWORK. ALL CONTRIBUTIONS MUST BE SIGNED BY THE AUTHOR. CONTRIBUTIONS WILL BE KEPT CONFIDENTIAL AT THE DISCRETION OF THE EDITOR.

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Native American Justice Issues



Photo by: Toni Jeannotte



by Toni Jeannotte
NEWS Writer

BISMARCK — American Indians face problems which place them at a severe disadvantage in the North Dakota criminal justice system, says the **Native American Justice Issues in North Dakota**, a report compiled by the North Dakota Advisory Committee to the U.S. Commission on Civil Rights.

The 26 page report assesses the quality of justice available to American Indians in Bismarck and Burleigh County. The investigation involved interviews with state, county and municipal law agencies and courts.

The members of the North Dakota Advisory Committee and staff of the Commission's Rocky Mountain Regional Office in Denver conducted their investigation from June 1976 to April 1978.

They interviewed 85 persons in Burleigh County and throughout the state of North Dakota including state officials, law enforcement officers, defense and prosecuting attorneys, court administrators, community organization representatives and other interested persons.

In the course of the fact-finding investigation, the Committee came up with 14 recommendations that have been forwarded to various state and government law enforcement agencies.

To start out with, the study found a serious underrepresentation of American Indians on the staffs of both the Burleigh County Sheriff's office and the Bismarck City Police.

The Committee says there were only two American Indian applicants to Burleigh County Law Enforcement Agencies during the year the Burleigh County investigation took place.

Says Committee member Bill Feder of Fargo,

"No one is going to apply for a job where they feel they are walking into the enemy camp."

Harriett Skye, the Advisory Committee chairperson, says, "There are hardly any Indian law enforcement personnel but a large portion of those people arrested in Burleigh County are Indians."

During the year of the Burleigh investigation, Indians accounted for 33 percent of the yearly arrest rate for the Sheriff's office and 17 percent of the total inmate population at the state penitentiary.

The present bail system is also a problem for Indian defendants. Cash bail and the requirement of property for surety often work special hardships on Native Americans who are poor and without attachable property.

The report recommended that the North Dakota State Legislature enact a law requiring that every person charged with a noncapital offense be released on personal recognizance, unless the prosecutor can demonstrate that when ordered, the defendant will not appear in court.

With the evidence that was supplied by local and state law enforcement personnel, the committee also found it was extremely difficult for Native Americans to obtain a fair trial once they did get to court.

One factor against a Native American defendant is that it is rare for him to be tried by a jury of his peers.

Very few Indians ever serve on a jury in North Dakota and the Committee recommended that the state legislature expand the current jury selection procedure from just drivers license and voter lists to include other sources where more Indians can be found.

The Committee also found that the court-appointed defense attorney system in North Dakota does not aid poor defendants as it should.

The extremely high number of guilty pleas involving indigent defendants, a large number who are Indians, raises serious questions about adequate protection of poor defendants' rights.

Most of the members of the Committee felt the report was inconclusive.

Skye says that Indian people were reluctant to testify before the panel because of their fear of the law enforcement process.

She feels that North Dakota needs a Human Rights Commission (North Dakota is one of only two states in the nation without one) so that Indian people won't be afraid to bring out their complaints of discrimination or abuse in the state of North Dakota.

The Advisory Committee on Civil Rights consisted of Harriett Skye, Bismarck; Robert Feder, Fargo; Frank Mirgain, Fargo; Bruce Austin, Grand Forks; Art Raymond, Grand Forks; and Jane Summers, Grand Forks.

The U.S. Commission on Civil Rights is an independent, bipartisan, fact-finding agency concerned with denial of equal protection of the law because of color, race, religion, national origin or sex.

A published report on the Advisory Committee's findings is available from the Office of Public Information, 3315 S. Airport Road, United Tribes, Bismarck, ND 58501

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AROUND INDIAN COUNTRY PEOPLE



CHERYL HENRY — chosen to represent North Dakota in the Miss World America pageant in Huntsville, Alabama.

Henry, 18, is a member of the Turtle Mountain Band of Chippewas and a 1978 graduate of Dunseith High School.

In addition to being Miss North Dakota World, Ms. Henry is Miss Belcourt in the Miss North Dakota Pageant.

STEVE GATES — won 2nd place in the 440 yard dash at the National Junior Olympics held in Norfolk, Virginia.

Gates, 10, is from Ft. Yates and is the son of Mr. and Mrs. Charles Gates.

DR. HERBERT FOWLER — won the Lenin Prize laureate in science.

Fowler is director of the Whitecloud Center at the University of Oregon, Health Services Center and grandson of America's second Indian physician. He is also the first American Indian to win the prize.

According to the Soviet government, Fowler is being recognized for his accomplishments in Michigan with unique and effective methods of administering a large state hospital; for his extensive work in genetic psychiatry; definitive writings about psychotherapy in the U.S.S.R. and, his current work at the Whitecloud center.

A Pine Ridge native, Fowler is only one of eight American Indian psychiatrists. The Lenin prize consists of an engraved breast shield and \$50,000.

SUSAN ARKEKETA — a 23-year-old Otoe, Missouri and Creek from Sand Springs, Oklahoma is the new Miss Indian America for 1979.

Arkeketa was crowned during the All-American Indian Days in Sheridan, Wyo.

A journalism graduate from the University of Oklahoma, Arkeketa has served on the Board of Directors for NIEA and on the Staff of *Wassaja*, a national Indian newspaper.

FRANK ANNETTE — transferred from the Aberdeen Area Office of the BIA to Denver, Colo.

Formerly Director of Tribal Government and Indian Rights Office, Annette will become Director of the BIA's Indian Technical Assistance Center in Denver.

SPENCER WILKINSON — resigned his position as superintendent of the White Shield Public School to become principal of the Muskogee, Oklahoma area school.

NORALF NESSET — former superintendent of the BIA at Standing Rock, Cheyenne River and Blackfoot, Montana died last month at a Colorado Springs, Colo. nursing home.

Nesset, 68, was a native of North Dakota. After teaching at Ft. Yates for many years, including coaching the Ft. Yates football team to Class B championship in 1941, Nesset became superintendent.

In 1972, he received the distinguished service award from the U.S. Secretary of the Interior for his outstanding service and contributions to the Indian people, including a tuberculosis program that received national attention.

He leaves his wife, a son and a daughter.

DR. LIONEL H. DEMONTIGNY — has been appointed an assistant surgeon general of the U.S. Public Health Service, Community Development Division of the IHS.

Demontigny is a member of the Turtle Mountain Band of Chippewa Indians and a graduate of the University of North Dakota. He completed his medical training at the University of Wisconsin.

Dr. Demontigny helped establish the INMED (Indians into Medicine) program at UND and is credited with designing one of the first medical care delivery systems in the U.S. that combines modern and traditional Indian medicine.

The Demontignys live in Maryland.

MEL TONASKET — former president of the National Congress of American Indians and a member of the Colville Tribe Business Council is running for a seat in the U.S. House of Representatives as the member for the 5th District of the State of Washington.

Tonasket, who will run as an independent, said in a *Yakima Nation Review* interview, "My primary objective is to beat Rep. Tom Foley. Foley has totally lost interest in Indians — he never had it. He did support six Colville termination bills (including the Cunningham Bill). There's no doubt he doesn't like Indians."

The 5th District encompasses 13 counties along the Washington-Idaho border. Urban areas include Spokane, Walla Walla, and part of the Tri-Cities. The Colville, Spokane and Kalispell Reservations are also within the district.

EDWIN L. DEMERY — has been named Area Director for the Bureau of Indian Affairs' Minneapolis Area.

The Minneapolis Area includes Minnesota, Wisconsin, Michigan and Iowa.

A Ft. Yates native, Demery has been with the BIA since 1952. A graduate of South Dakota State University, Demery has been in Minnesota since 1957.

IRVIN SANTIAGO — has been sworn in as Special Assistant for Indian and Alaska Native Program in the U.S. Department of Housing and Urban development.

W.A.R.N.

by Toni Jeannotte
NEWS Writer

RAPID CITY — "We don't want to be like flowers in a vase — you can't grow when you're cut off from your roots."

Women from New York to California showed up in Rapid City September 18-22 to attend the founding conference of Women of All Red Nations (WARN) and to establish some kind of roots whereby their ideals and goals as Indian women won't be cut off but can flourish and grow.

The conference addressed two main areas — the external pressures on Indian culture and internal problems in the Indian world as they pertain to Indian women.

Speakers from all areas of the country informed the 40 to 50 conference participants about the external actions of the government to culturally annihilate Indian people such as the involuntary sterilization of Indian women; the placement of Indian children in non-Indian foster homes; disregard of treaty rights; political prisoners; and, the abuse of natural resources.

On a more personal level, the women discussed the internal problems that they face in day-to-day survival such as the break-up of families; alcoholism; spouse and child abuse and neglect; and, education in addition to the other pressures facing Indian people as a whole.

In the midst of all the issues and problems being discussed, the one bright area was the women themselves.

Spanning an age group from very young teenagers to elderly grandmothers, the women represented many

tribes from the United States and Canada. They took pride in their sense of sisterhood and many of the women said establishing a network of communication among themselves was one of their main accomplishments at the conference.

To better understand themselves, each other and thus the Indian people, a spiritual retreat was held in the Bethlehem Caves near the Black Hills, the traditional holy grounds of the Sioux Nation.

Many of the women have been involved in other local, national and international organizations such as the American Indian Movement, the International Treaty Council and the Survival Schools but WARN spokeswoman Janet McCloud says they are not associated with the traditional "women's liberation movement" in this country.

She says that Indian women are more concerned with the liberation of their people than with person gain.

"The main concern of Indian women traditionally has been survival — just pure simple survival. That's still our main goal today — for our people, our families and ourselves."

"We are real women."

Not just flowers in a vase, but real flowering plants — with roots, with direction and a future.

For more information on WARN, write to:

Women of All Red Nations
c/o International Treaty Council
Porcupine, South Dakota



Calendar of Events

October 3-7, 1978
1978 Cherokee Fall Festival: Wayneville, N.C.

October 7, 1978
Haskell Class Reunion for 1958 Graduates; Lawrence, Kansas

October 8-12, 1978
National Indian Education Association (NIEA) Convention; Niagra Falls, NY

October 9, 1978
Day Indians discovered Columbus

October 10-12, 1978
2nd Annual Indian Timber Symposium; Spokane, WA

October 11, 1978
3rd Annual United Indian Development Association Conference; Los Angeles, CA

October 11-13, 1978
South Dakota Indian Education Association Convention (SDIEA) Convention; Sioux Falls, SD

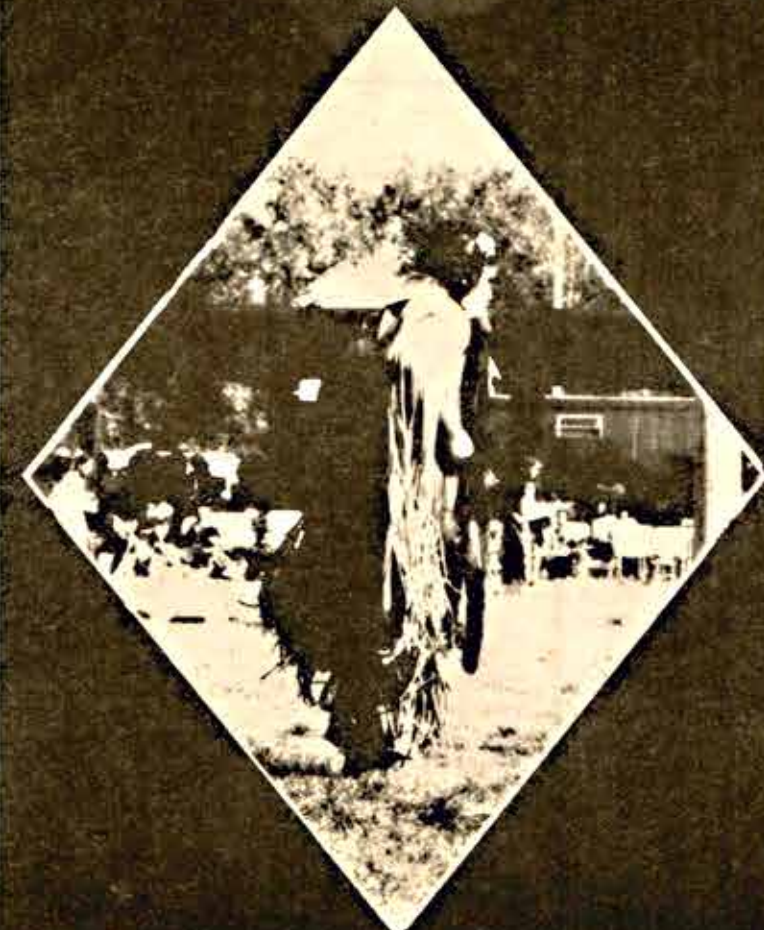
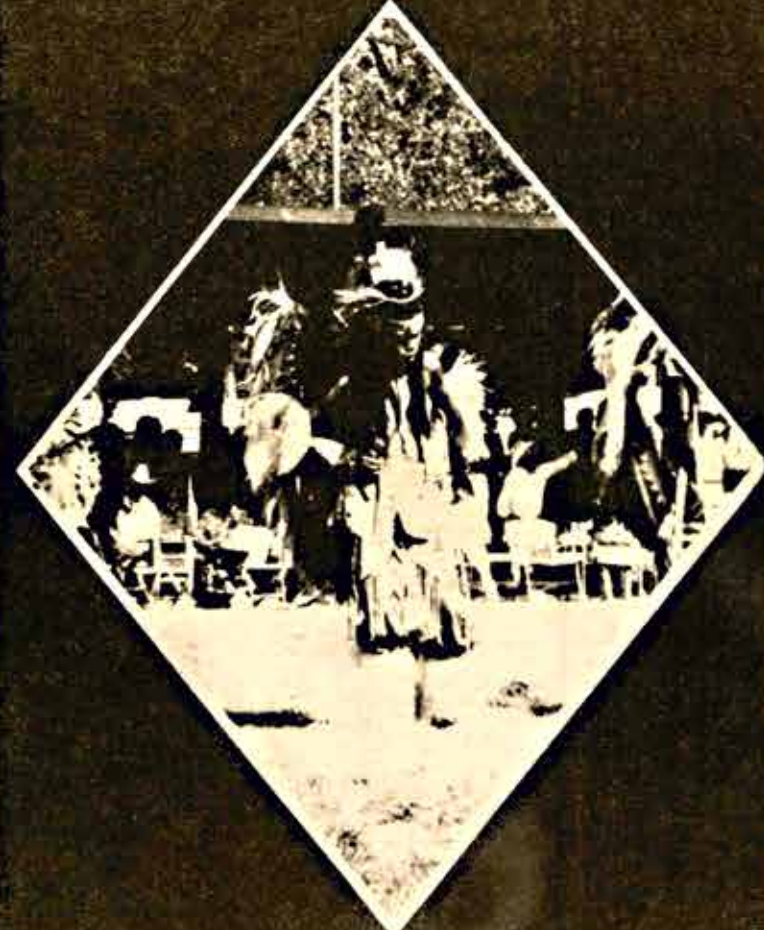
October 16-18, 1978
Voices from the Earth, Akwesasne Notes; UTETC Bismarck, ND

October 19, 1978
Ft. Berthold Tribal Elections; Three Affiliated Tribes of ND

October 19-20, 1978
ND Indian Education Association Convention (NDIEA); Ramada Inn, Bismarck, ND

October 24, 1978
Daily Living Workshops; Mandan

October 27-29, 1978
Plains Indian Seminar; Cody Wyo.



IN YOU I FOUND HAPPINESS

As you set your Tent on My Mind found our Old Ways
 As you began to Cook My Heart tasted your Happiness
 And as you Began to dance I watched the glow of your
 Bring a Sparkle of my Past
 As you sipped Tear's of joy As the Celebration began
 Also began to come back. I saw all the Tribes appear
 You began to dance not a Different Tribe, But as a
 A Nation that the Great Spirit Mother Earth.

Soon your tents were no more All that was left were dust
 Dancing in your Footsteps And all I have left is the
 Another year of celebration Just like the dust devils, I'll
 next year.

But until then, My Heart While it Recalls, Once Again
 I am Indian and Proud as

By Daneil Sky Billings, Montana

9th Annual UTE

Singing Contest

- 4th Little Shell Singers, Newtown
- 3rd Porcupine Singers, Porcupine
- 2nd Badland Singers, Brochton
- 1st Mandaree Singers, Mandaree

Little Girls (10 and under)

- 5th Lisa Ewack, Carlyle, Saska
- 4th Joanne Standing Crow, Fort
- 3rd Sally Eagle Road (no address)
- 2nd Melody Cleveland, Kashim
- 1st Glenise Williams (no address)

Little Boys (10 and under)

- 5th Rodney Patrick (no address)
- 4th Opie Siguana, South Dakota
- 3rd Fenton Williams (no address)
- 2nd Randy Totus, Topenish, W
- 1st Terry St. John, Minneapolis

Girls Fancy (11-15)

- 4th Cheryl Fox, Newtown, N
- 3rd Tammy Anderson, Fort T
- 2nd Paula Ledeaux, Williston,
- 1st Blanche Lambert, St. Mich

Boys Fancy (11-15)

- 5th Denny Wolf, Newtown, N
- 4th Marshall Demarrias, Fort
- 3rd Todd George, Golden Da
- 2nd Damon Brady, Newtown,
- 1st Frank Bullhead, Fort Yates

Girls Traditional (15 and under)

- 5th Yvette Ewack, Carlyle, Sa
- 4th Julie White, Black River F
- 3rd Camile Lambert, St. Mich
- 2nd Pam Ziegler, Lower Brule
- 1st Joy Anderson, Fort Totten

Boys Straight (15 and under)

- 5th B.J. Brady, Newtown, N
- 4th Mike Ziegler, Lower Brule
- 3rd Brian Ziegler, Lower Brule
- 2nd Jordan Williams (no address)
- 1st Robert Allen, Well Pole Isl

Womens Traditional

- 4th Juanita Williams (no address)
- 3rd Andrea St. John, Zebelin, S
- 2nd Sophie Menard, Rosebud
- 1st Cheryl St. John, White Sh

Womens Shawl

- 4th Judy Red Tomahawk, Fort
- 3rd Kathy Fire Thunder, Rose
- 2nd Grace Her Many Horses,
- 1st Trudy Ann Clemens, Towe

Mens Traditional

- 4th Gayland Yallop (no address)
- 3rd B.J. Kidder, Fort Yates, M
- 2nd Gerald Hawpetoss, Kesh
- 1st Pete Moore, Pawnee, Okla

Mens Fancy

- 4th Billy Bedoka, Anadarko, C
- 3rd Nathan Thompson, Sisset
- 2nd Norman New Rider, Paw
- 1st Chico Her Many Horses,

HAPPINESS

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 Sky Hawk
 Montana

TETC Pow-wow

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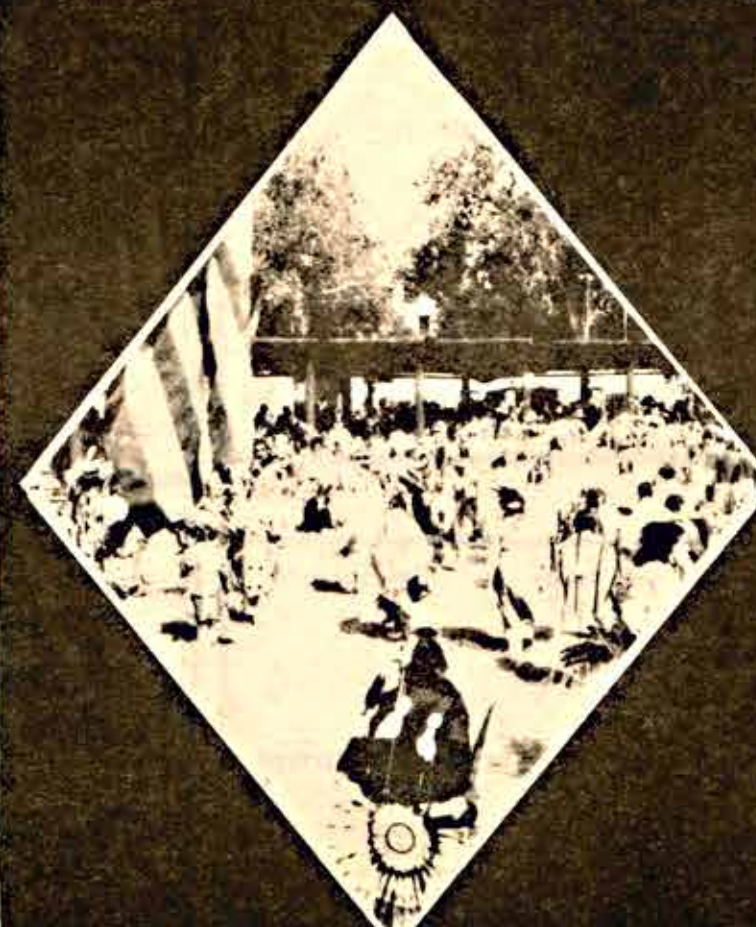
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**AROUND INDIAN COUNTRY
NATIONAL**

National Indian Conference on Aging

by Harriett Skye
NEWS Editor

BILLINGS, MT. — They came to Montana by the bus loads, in vans, airplanes and their own private cars. How they got to the National Indian Conference on Aging was unimportant, as long as it happened. From all across Indian Country, American Indian elders had come to Billings, Montana with a positive plan of action.

To accomplish their objectives, the National Indian Council on Aging formed the following resolutions:

- 1) The encouragement of legislative amendments, where required, to bring about the remedial action plan;
- 2) Communication and co-operation with service provider agencies which can make the necessary changes within the scope of their current guidelines;
- 3) Discrimination of information to the Indian Community on available supportive resources and where necessary;
- 4) Intercession with the appropriate agencies to provide access to these resources.

One primary concern of the Indian elderly at the conference in Billings was the establishment of nursing homes on Indian reservations. Several representatives from Arizona and New Mexico said, when their elderly need nursing care they must be sent to homes in urban areas far from the reservation.

"We have no transportation to visit them (elderly people)" said a member of the Laguna Tribe in New Mexico. "They get sick from being lonely."

Another concern according to Jim Bluestone of the Aging staff in Albuquerque is that "they (the elderly) want to be absolutely certain that they do have rights to these services." To accomplish this, Bluestone said elderly peoples' need assessments are being developed and they are identifying their particular health problems."

The conference is a result of many years of planning. National attention initially brought the plight of the American Indian elderly to light when a Special Indian Concerns session was included in the 1971 White House Conference on Aging. Indian people from all over the U.S. attended, and made recommendations for action to improve the remaining years for the preservers of the Indian race. Recommendations were included in the conference report, however, no action was taken.

In the spring of 1975, delegates of Indian tribes from Arizona, Nevada and Utah assembled and listed the following priorities;

- 1) to hold a National Indian Conference on Aging;
- 2) promote legislative amendments, especially the Older Americans Act, which would make existing services to the aged more appropriate for the Indian elderly;
- 3) establish communications and co-operation with other Indian people with similar objectives.

Over 1500 members of 171 Indian tribes and communities came together and defined their unmet needs and recommended remedial action in the five areas of income; physical well-being; physical environment; legal problems; and legislation.

At the request of these tribes, the National Tribal Chairmen's Association under its president, Wendell Chino, sponsored the first National Indian conference on Aging in Phoenix, Arizona, June 15-17, 1976. That first conference was founded by the administration on Aging (DHEW).

One recommendation, which was implemented immediately, was to establish a National Task Force on Aging. That task force's purpose would be to follow up on the objectives

established by the NICA and to bring about the action recommended. The 35 Task Force members elected at the Conference first incorporated themselves as the National Indian Council on Aging and submitted an application for funding of the Indian Task Force operation to the National Administration on Aging.

On September 30, 1976, the National Indian Council on Aging was approved for a three year Model Project. In

addition to the project approval, the administration on Aging funded NICA with a grant award for the first year project.

What's the future for the National Council on Aging? Chairman George Effman (Klamath-Kacoch) says the conference next year under the current grant and our future is uncertain. For whatever time remains, we pledge our most dedicated effort to the Indian and Alaskan Native elders of our Country."

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Around Indian Country
National

Modern Indian Fighter

by Jack Anderson

reprinted from the Bismarck Tribune

WASHINGTON — An unlikely Indian fighter has been rallying the bay-window brigade on Capitol Hill to defend the inalienable right of white exploiters to swindle the Indians with impunity.

Like the ghost of General George Armstrong Custer, Rep. Jack Cunningham, R-Wash., has been blasting away at the Indians with his legislative six guns. Through all the gunsmoke, however, he has neglected to mention that he's defending his own spread in Arizona.

Cunningham arrived on Capitol Hill 15 months ago after spending over \$400,000 to win the House seat that Transportation Secretary Brock Adams gave up. The newcomer is a stolid, if crusty, conservative who looks like the successful businessman he was and the father of nine children he is.

Yet he immediately opened fire, Wild West style, on bills that would redress some of the treaty wrongs committed by the U.S. government against Indians. His obsession with Indian affairs puzzles many of his colleagues, since he represents a suburban Seattle constituency where tom-toms are never heard.

The land records in Arizona, however, may explain why he's still out there winning the West. It turns out that his family owns more than 1,000 acres in Yuma County, Ariz., where the Indians are seeking a share of water now irrigating Cunningham's farm parcels.

The Cunningham cropland, leased out to farming companies, would be nearly worthless if bereft of water. The records in the county assessor's office show that, as of last January, the Cunningham's owned 984.5 acres valued at \$215,138, plus half of an 80-acre farm worth \$27,699.

The land is listed mainly in the names of his wife, Margaret, and their children. But the congressman has a stake in the property under three different entries: J.E. Cunningham, John E. Cunningham III and John Cunningham III.

At immediate issue is a claim by the Ak-Chin water fight. The settlement would have opened the way to ending disputes with five other tribes in Arizona. But Cunningham did his best to tomahawk the measure on the House floor.

William Strickland, attorney for the Ak-Chin band, told us Cunningham had devised a series of bizarre amendments to kill the bill. He told us he met with the congressman in an effort to convince him that his amendments "were not even logical."

Nonetheless, the absentee landlord persisted in pressing for two of his amendments. One of minor import was adopted but another was rejected by voice vote. This would have completely revised the intent of the bill.

His killer amendment would have loaned government money to compel the Indians to dig wells for their water in lieu of drawing it from the irrigation project which waters Cunningham's acreage. Significantly, the project manager, Bob Smith, explained to our reporters Vicki Warren that the Congressman's land was watered by wells before Cunningham tapped the government's irrigation ditches.

Thus it would be more convenient for him than the Indians to rely on wells for irrigation, except that "the quality of well water is not as good."

Meanwhile, Cunningham has come

out against just about every piece of legislation with the word Indian in it. "He has voted 100 percent against every Indian bill," said Frank Ducheneau of the House Interior Committee.

The maverick from Seattle has gone to the extreme of introducing a bill which would direct the president to abrogate every treaty the United States has ever entered into with Indian tribes.

Katherine Tijerina of the Senate Select Committee on Indian Affairs blamed opposition by non-Indian property owners in Cunningham's Arizona neighborhood for having spiked a proposal by Sen. Ted Kennedy, D-Mass., that would have allowed a blanket settlement of the Indian Arizona water claims.

There is honest dispute among water experts as to the extent that the settlement bill would affect Cunningham's land. A spokesman for the congressman said his land would not be involved in the abrogation legislation but acknowledged his interest would be affected by the Kennedy version.

But for the benefit of his colleagues who have wondered over Cunningham's Indian-fighter crusade, Gerald Wilkinson of the National Indian Youth Council summarizes: "One thing is clear. He owns vast amounts of land that won't be worth a thing if the Indians assert their water rights."

Footnote: Cunningham explained his attempt to nullify all Indian treaties on the grounds that the Indians have been given "superior rights to certain resources and that one class of citizens is not intitled to special rights."

10.5 Million Acres Claimed In Land Suites

The United Press International (UPI) has issued a list of active Eastern Indian land claims. Here are the states, tribes and approximate acreage claimed:

MAINE: Passamaquoddy and Penobscot; 5-10 million acres.

MASSACHUSETTS: Wampanoags of Mashpee; 11,000 acres. Wampanoags of Narragansett; 3,500 acres. Qampanoags of Chapaquiddick Island; individual parcels Narragansetts; 3,500 acres.

NEW YORK: Cayugas; 62,000 acres. Oneidas; 300,000 acres. St. Regis Mohawk; 12,000 acres.

CONNECTICUT: Western Pequots; 800 acres. Mohegans; 1,700 acres. Schaghticoke; 1,200 acres/

SOUTH CAROLINA: Catawbas; 144,000 acres.

LOUISIANA: Chitimacha; 800 acres.

BIA Budget for 1979 is \$1.3 Billion

WASHINGTON D.C. — The Bureau of Indian Affairs (BIA) has requested \$1.3 billion from Congress for its 1979 budget.

This is only a one percent increase over last year's budget.

Here is the 1979 budget breakdown:

Education	\$270.0 million
Housing/Social Services	108.2 million
Facility Management	89.2 million
Construction	86.8 million
Economic Development/Employment	84.7 million
Road Construction	71.4 million
Natural Resource Development	70.3 million
Protection of Indian Natural Resource Rights	42.4 million
Indian Self-Determination Services	35.7 million
Alaska Native Claims Settlement Act	30.0 million
Law Enforcement	27.7 million
Tribal Government	23.1 million

The recent legislative wave of "backlash" and the "taxpayer revolt" causes some speculation as to how much of the budget request will be approved by Congress.

Some Indian leaders see this budget evaluation as the real test of how much Congressional support Indians can expect over the next decade.



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Dear Editor:

UTETC is a growing community where change occurs on an almost daily basis; where new buildings and vocations are upgrading the school's standards; and, where accreditation will bring many new opportunities for UTETC students.

However, in the midst of all this growth there is one department that has been somewhat overlooked — the recreation facilities.

Perhaps it is the reference to "recreation" that takes away from its importance, but sports/recreation programs are an integral part of any school system and can help in bettering students' attitudes and credibility.

If UTETC could find funding for a new community center, the benefits for the students and the school would flow. The community center could consist of a gym, pool, running and other sports rooms in the same overall complex.

A new community center would open more work-study jobs for students and encourage them to participate in community events. With regulation size facilities, tournaments could be held at UTETC, arousing interest from outside communities and bringing UTETC closer to home reservations.

I feel that the students should raise their voices about this to the Board of Directors.

Sincerely,
Peggy O'Neil
UTETC

Dear Editor:

I have always had a deep interest in the life and culture of the North American Indians.

Coming from a minority group myself being Welsh — we have our own language and a completely different culture from the rest of England — so our peoples do have something in common.

Having just heard a program on the radio about your council meetings in North Dakota, I decided to write with a request.

I would like very much to correspond with someone. I am in my forties with a keen interest in photography, model making and traveling.

It it were possible to put me in touch with anyone with similar interests I would be most obliged.

Yours Faithfully,
Len J. Taylor
131, Plassey St.
Penarth,
So. Glamorgan.
South Wales Great Britain

Around Indian Country Letters/Opinions

Was Columbus Right?

reprinted from the Sisseton Courier

When Christopher Columbus pronounced the inhabitants of the New World "Indians," a researcher says he may not have been mistaken after all.

Dr. Joseph B. Mahan researched the matter in the United States and abroad, and he concludes that members of certain tribes now living in Oklahoma are direct descendents of people who established a flourishing civilization in India more than 50 years ago.

Mahan, 56, is executive director of a historic reconstruction project near Lumpkin, Ga., called Westville Village.

He and his wife, Kathryn, a Musicologist, received a grant for a five month study in Pakistan and India, tracing similarities among American Indians and ancient civilizations of the Indus Valley.

Writing in the Autumn issue of *Oklahoma Today* the official state magazine, Mahan claims to have found "positive" evidence linking the cultures and supporting migrations to America.

Mahan says he has discovered that the names of peoples who inhabited the Bronze Age cities now called Harappa and Mohenjodaro coincide in at least a dozen

cases with names of American Indian tribes or 16th century Indian settlements found by European explorers.

Besides the linguistic ties, Mahan says there are also significant parallels between American Indians and the Indus characteristics, pottery and craft work, style of dress and religious philosophy.

But he says the most convincing similarity is among the names the peoples called themselves.

American Indian tribes including the Yuchi, Shawnee, Sac and Fox, Creeks and Cherokees were almost certainly descended from the wandering remnants of the Indus Valley civilizations, Mahan says.

Writing a doctoral dissertation at the University of North Carolina, Mahan says he became convinced that the Yuchi brought a "fully developed and highly sophisticated" culture into the southeastern United States from somewhere outside the area.

He suggests that representatives of the Indus Valley culture who he describes as "people of the sea," could have sailed by establishment routes to the southeastern United States 5,000 years ago.

ARE YOU WONDERING?.....

UNITED TRIBES NEWS

will help you keep in touch

with current Indian news!



The American Indian

He came quietly, in the
dawn of history.
Here, long centuries
before the whiteman
sought his freedom
on these shores,
He built his own credo.
He believed first in the
rights of the
individual . . . and in
his great dignity.
And he believed with a
passion in the
freedom of all things.

It is indeed strange that
here, upon this
sprawling continent
we so proudly call
the birthplace of
Freedom, there should
stand no great
memorial to that first
citizen of liberty

The American Indian.

Jaques Les Strang



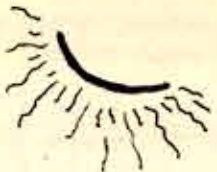
INDIAN POETRY

The poetry on this page was reprinted with permission by the Blue Cloud Quarterly of Marvin, South Dakota.

GU'ACKATUNG

A light shone
last night
from the hill
above the house.
"That which passes over"
blazed from the top
of a heap of rocks.
Then, like an oil lamp
turned down, it got faint,
moved on and blazed again
from another rock.
Spirits travelling
carry lights
with them.
In the morning
the grass was not burned
where it had touched.
That is strange,
the white man said.
But I ask,
does a soul on fire
with bad deeds
leave ashes?

by Joseph Bruchac



PETER SKY AND THE ROCK

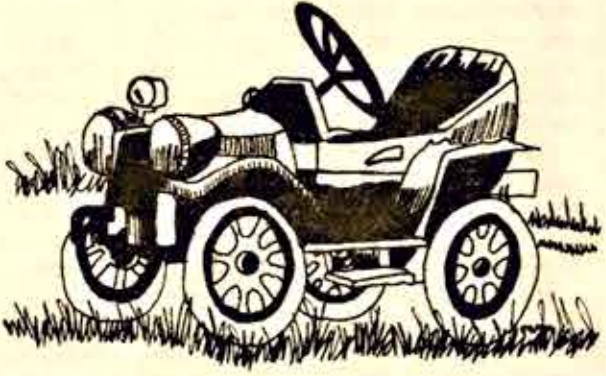
This is the story
of Peter Sky.
They say that he
lived north of here.
One dark foggy night
he and someone else
went to town
and got some whiskey.
Then they came back
along the road
until they reached
the swamp.
They took their whiskey
and began to drink
when they had found
a nice place to sit
on a big rock
with a hole in it.
Soon they fell to quarreling
over the whiskey.
In the fight that followed
Peter Sky was killed.

The other Indian got away.
He never was heard of again.
But the next day
some people coming by
found Pete's body there.

One dark foggy night,
not long after that,
some Indians went down
into the swamp
to drink something
they had bought.
They heard noises coming
from the rock
and one of the men poured
something into the hole.

Immediately
there was a voice
from that rock.
"More whiskey!" it called
and they poured more in.
"More whiskey!" it called,
and they kept on pouring
till the voice was the voice
of a drunken man.
And even now,
on foggy nights,
that rock will holler
if you pour whiskey in it.

by Joseph Bruchac



NEW COUNTY ROAD, 1924

Creek County wasn't sentimental
about graves of Indian children
seven years and younger
with names like Lily Jane Skiatook
wearing her Sunday dress
and a bow of ribbon in her hair
resting comfortably on thick moss
until graders cut a red clay path
across her sleep
and brought the honking Model T's
by Wilma Elizabeth McDaniel



ANACHRONISMS

Owatonna has a Sioux
name but no Sioux;
the only native skin
is trucked by migrants.
I live on a street of young
trees and old women severed from
their roots; it is called Lincoln
and covers up a swamp.
Time? I set my watch by the kitchen
clock, which I set by the bedroom
clock, which I set by my watch.
The simple ways are best.
I have my two feet on the ground
great-grandfather leveled off
when Owatonna meant "straight"
beside the crooked stream.

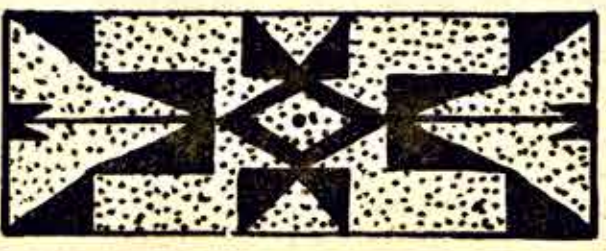
by Mark Trechock



THE CIDER BASKET

An old Mahegan man
wanted some cider.
He went to get some
from his neighbor.
"You can have as much cider,"
his neighbor told him,
"As you can carry
home in your basket."
It was a cold day.
The old man took his basket.
He went to the brook.
He dipped in his basket.
He took it out.
He let water freeze on it.
This he did many times
till the basket was coated.
Then he went back
to the house of his neighbor.
He filled his basket
with five gallons of cider.
Then the old man took
his cider basket home.

by Joseph Bruchac



Chief Black Foot Returns

by Lorna Thackeray
Gazette Staff Writer

Our Lore



Chief Black Foot, the Mountain Crow leader who headed the Indian representatives at the decisive Treaty of Fort Laramie, returned to the Crow Tribe last month, say Crow Indians who were guided to his burial spot by a "spirit medium" in Virginia.

Black Foot, also known as Sits In The Middle Of The Land or Kam-ne-bat-sa, appeared to Victoria Mauricio, a 52-year-old widow from Virginia Beach, and told her he wanted to go home, according to the group of Crows who followed the trail of clues to his resting place in Wyoming.

Black Foot and his elderly wife were believed to have died within a day of each other near Meeteetse, Wyo., in the fall of 1877. The chief, who was thought to be in his 80s, apparently journeyed off the Crow Reservation on a hunting expedition. He was taking advantage of a provision of the treaty he helped write which established the reservation boundary. The treaty allowed Crows to hunt on unoccupied federal lands.

The chief and his wife caught pneumonia. His wife died the day before he did and they were buried together in a cave on the Wyoming plain.

But the chief wanted to be among his "children," he told the medium, and she began a two-year effort to find the chief's remains.

On Aug. 27, a group of Crows traveled to Wyoming, following signs sent to them from the chief via Mrs. Mauricio, and found a skeleton and Indian beads in a cave where she directed them. According to his wishes, they say, Black Foot was brought home at last.

Thursday night, members of the group gathered at the ranch home of Marvin and Regina Stewart a few miles southeast of Wyola and unraveled the story of the chief who would not rest until he was on his home ground.

The first time Clara Whitehip ever heard of Black Foot or Victoria Mauricio was two years ago. She was working at the Crow Agency switchboard when Mrs. Mauricio made an attempt to contract the tribe.

"The first thing she said was 'Is this the Crow Nation?'" Mrs. Whitehip remembers. "She said she was a medium, but I didn't understand what she was telling me then."

And there was even more doubt when Mrs. Mauricio related her first meeting with the chief. "She said she was almost asleep one night when the furniture started moving around her bedroom. She turned on the lights and saw that the room was full of Indians. She said she was scared because they were all singing and hollering and they had war paint on."

Then one of the Indians raised his tomahawk and said, "Peace not war."

"The Indians got quiet and all but four vanished. Black Foot said to go to the house of books and find a book with his picture."

Visit to a shaman

The next night the chief appeared again to Mrs. Mauricio, said Mrs. Whitehip. He told her to go to the store and buy its entire supply of 15-cent grab bags and not look at their contents. He described each of the items to her and then told her to make a bracelet of them.

He came to her several more times and on his fifth visit asked Mrs. Mauricio if she believed in him, Mrs. Whitehip said she did.

Mrs. Mauricio called Mrs. Whitehip several times after that and during the fourth call she said, "Something is bothering this man. He keeps repeating 'desecrating, desecrating, desecrating.'"

She asked Mrs. Whitehip if the chief's grave was being bothered, but since Mrs. Whitehip had been unable to find out much about the ancient chief, she didn't know where he was buried.

In still another call, Mrs. Mauricio told her, "He wants me to come to your reservation. I'm to stay with you." That was in 1977, but it wasn't until July 1978 that she called to say, "The day has come when I have to be there."

On July 12, Clara Whitehip met Mrs. Mauricio and her companion Barbara Nielson at the Billings airport.

Mrs. Mauricio wanted to see a shaman or "medicine man," but Mrs. Whitehip didn't know any. But three of her friends did — Francis Stewart.

Clara Whitehip explained the situation, shaman Francis Stewart in Crow.

The shaman sat and listened, puzzled until it dawned on him who Black Foot was.

Black Foot was the head chief at the signing of the Treaty of Fort Laramie in 1868. The treaty included Black Foot's provision that from that day forth all decisions of the tribe should be made by the majority of the tribe and not the chiefs. That is the premise for the tribal constitution today.

"This is what I keep praying for," the shaman said when he heard Mrs. Mauricio's story. The Crows are lost today, he said, and this may get them back on the right track.

Mrs. Mauricio told the group that Black Foot kept repeating "teetse, teetse, Oglala Sioux, watuga, watuga," just before he appeared to her, Marvin said.

Seven white women would appear just before the chief did, Mrs. Mauricio told them. The Crows explained to her that the number seven was significant in Crow culture, but no one could figure out why the women were white. "Teetse" may have referred to Meeteetse, Wyo., near the chief's burial site.

Seance with a king

A seance was arranged at the Stewart home so Black Foot could talk to the Crows through Mrs. Mauricio, said Bernadine Nomee, a neighbor of Mrs. Whitehip.

"She (Mrs. Mauricio) said to get a table and a candle. She asked the shaman to sit directly across from her," Mrs. Nomee explained. "She told us to converse among ourselves because we were all looking at her and making her nervous and all of a sudden the spirit came."

It wasn't Black Foot, but the Egyptian pharaoh Ramses II, Mrs. Nomee said, but he said he would send Black Foot. Francis Stewart, the shaman, told the group to watch the candle when Black Foot arrived, Mrs. Nomee said.

"When he came the flame started jumping up and moving around. He said, 'This lady is tired and I cannot stay very long.'"

Before Black Foot left, he said, "I will come back and tell you why I send this woman to my people. You are all my children."

The search begins

The next night there was another seance at the Stewart home, Mrs. Nomee said. Mrs. Mauricio's facial

features changed when Ramses came to her and she started talking like a king, she added.

Then Black Foot appeared. The medium's cheekbones got high and from the mouth on down, her face turned a bright blue, Mrs. Nomee said. Black Foot told the Crows he would talk in English so Mrs. Mauricio could understand.

Black Foot told them he wanted them to find his remains and bring him back to the reservation.

Marvin Stewart said Mrs. Mauricio saw a vision of where they would find the remains. Black Foot told them, "After I am brought back, you will prosper and wrongdoers will be exposed."

Marvin said his father, the shaman, talked to the chief in Crow and was told the Crows would get back what they originally had and would keep it for a long time to come. The chief said the Crows have recently had a setback, but should not worry because in the end they would prosper.

Marvin said the Crows interpreted the setback to be a federal court decision that the Crows do not own the bed of the Bighorn River.

The next day, Mrs. Mauricio returned to Virginia.

Shortly after, Mrs. Whitehip, Mrs. Nomee, and Mrs. Nomee's husband John decided to head for Meeteetse to begin the search. On July 28, they got together with Luanna White and Regina Stewart and headed south.

On the way, they stopped to call Mrs. Mauricio. She told them to look for a large outstanding rock. When they got to Meeteetse, they stopped at a cafe to get a cup of coffee and asked for information.

A woman told them to go to the Winner Ranch, where Indian graves had been found before. They were referred from there to a chain of others who finally pointed in the direction of the Pitchfork Ranch.

They drove to the ranch looking for the outstanding rock Mrs. Mauricio had described.

"Finally we saw this great big rock," said Mrs. Nomee, and it was just as the medium had described it. They heard and owl and "we knew this was the place." Mrs. Mauricio had told them a bird would give them a sign when they found the right place.

But it was already late in the evening, so the party decided to head for home and return another day to search for the chief.

Ghost at the grave

On Aug. 11, a return trip was planned. This time Mrs. and Mrs. Francis Stewart, Marvin Stewart and his son Casey, Mr. and Mrs. Henry Jr., and David Stewart joined the expedition.

They had heard of Bob Edgar, an anthropologist and historian from Cody, and asked him to come along.

Edgar said an old woman owned the Pitchfork Ranch and that she had seven heirs — all of them women. Marvin said he thought this might be why seven white women appeared in Mrs. Mauricio's vision.

The group searched the area around the big rock and found some beads, but could not locate the body. While some of the party were in town, they ran into Dan Taylor, who used to live at the Pitchfork Ranch. He told them he thought the remains had been moved.

He called Mrs. Mauricio and she said that was what the chief meant when he kept repeating "desecrating, desecrating."

The medium told them to go through

a gate and look for the highest ridge. There would be three outstanding rocks and a big pine tree to the right of the opening of a cave. She said they would hear scratching sounds when they were near where the chief was lying. She said there would be glitter when the sun hit the rock.

They started climbing and exploring the area, Marvin said, and because it was getting dark, they had to use flashlights.

Henry Bright Wings Jr. was on top of a crack in the ridge when he heard a scratching sound. A flashlight beam hit a rock and the whole area was all aglitter, Marvin said.

Francis, who had been standing below, saw what looked like a person disappear behind a pine tree, move toward a rock and disappear again.

Because it was too dark to do anything else, they went home.

The bones discovered

On Aug. 26, the group set out on its final search. The party included Mr. and Mrs. Francis Stewart, Mr. and Mrs. Marvin Stewart, Mr. and Mrs. David Stewart, Mr. and Mrs. Henry Bright Wings Sr., Mr. and Mrs. Leo Plainfeather, Henry Bright Wings, Jr., Larry Bright Wings, Darrel Bright Wings, Willy Plainfeather, and Bob Edgar and his brother, Larry.

Not long after the search began, Willy Plainfeather was standing near the entrance of a cave. Later he told the group he felt something push him toward the cave and then push him in again until he finally started yelling: "I found it, I found it."

Marvin said the first thing he saw was a big blue bead. Mrs. Mauricio had described the bead to him before, saying the chief had left one on her coffee table.

The bones of a man were half-buried in the sand, visible on the surface of the cave. There was no sign of the bones of the chief's wife.

Signs and portents

But that's not where the story ends. When the group got back to the reservation with the bones in a plastic bag, Clara Whitehip went to visit her neighbors, the Nomees, to hear the good news. While she was walking back home she heard a man singing and talking, but she could see no one.

Mrs. Mauricio knew what had happened before she was told, Mrs. Whitehip said.

And while Bernadine Nomee was on the phone, lightning shot through her house, she said. Her husband saw the blue lightning streak that evening.

Mrs. Mauricio told them that Black Foot was letting them know he was back.

The medium said the chief wanted to be buried Oct. 4. He kept saying "Indian office, Indian office," she said.

"At first we thought he meant the new tribal building," Mrs. Whitehip said, but Mrs. Mauricio said no. Someone realized that in the old days the Bureau of Indian Affairs was called the "Indian office," and that apparently was what the chief wanted.

So the chief was buried in front of the agency office Oct. 4 with all the pomp due a great chief.

And Victoria Mauricio said chief Black Foot was "overwhelmed" by his own funeral.

"He was right there, standing with an eagle feather," added Mrs. Mauricio, the Virginia psychic.

Continued on page 15



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 at UTETC address.

**Chippewa Bannock
(Makes 6 Servings)**

- 2 cups flour
- 1/2 teaspoon salt
- 1 teaspoon baking powder
- 3/4 cup water
- 5 tablespoons bacon drippings
- 1/4 cup cooking oil

1. Sift together dry ingredients, then mix in the bacon drippings and water.
2. Heat the oil in a large skillet until a drop of water sizzles. Drop the batter from a teaspoon, flatten into cakes, and cook 3 to 5 minutes on a side or until well browned. Serve hot or cold.

Blackfoots' Epitaph:

"He that sits in the middle of the land. Chief of all chiefs of the Crow Nation. Founder of the Constitution and the Crow Reservation and the Four Corners."

continued from page 14

Hundreds of Crows, journalists and curious non-Indians gathered under a cloudy sky for the ceremony that would send the chief on the final leg of his journey back to Crow country.

Bob Edgar, and archeologist from Cody, Wyo., asserts all the pieces of the puzzle fit.

Edgar said the wear on the teeth indicates on old man and the length of the bones show he was very tall. Black Foot was in his 80's when he died and was believed to have been about six foot five.

Beads found with the bones were made before 1850, Edgar added.

Mrs. Mauricio now wears the white-and-blue beads found with the remains on a necklace together with the others she said the chief left on her coffee table back in Virginia.

Edgar noted that he found the psychic connection in the search for the chief a little hard to believe. "But who knows," he added. He said the general area of the chief's burial was known, and Mrs. Mauricio, at the very least, inspired the Crows to look for the site.

Not everyone in the tribe believes the bones to be those of the chief.

"It's a fraud," said one Crow at the burial ceremony. "You ask the majority of Crows and they'll tell you the same thing."

While many Indian parents asked school officials to excuse their children from class to attend the ceremonies, an equal number requested vehemently that their children be kept in school, said one Hardin school official.

But the firm belief of other members of the tribe was written on their faces as they embraced the short, stocky medium, some of them with tears in their eyes.

"We want to thank this woman for the many years of good fortune she will bring us," said one tribal elder as the ceremony began following the burial. In appreciation, Mrs. Mauricio received about \$200 to help pay expenses for her trip from her home in Virginia Beach, Va.

Mrs. Mauricio, who says she had not been to Montana before her spiritual visit from the chief, said she takes no money for her services, believing that she has 'a gift from God' that will be ruined if she charges the people she is trying to help.

The 52-year-old widow said she will sometimes accept a little money if she has to travel very far.

Mrs. Mauricio said she was born in England, the daughter of a psychic.

Why did the chief contact a medium from Virginia rather than one closer to home?

Mrs. Mauricio says all people have a 'spiritual band' of five guardian angels Black Foot is one of hers, she said.

In addition to her psychic gifts, Mrs. Mauricio says she has the ability to heal sickness through faith. She plans to remain on the reservation another month to help heal the physical ailments of the Crows.

Mrs. Mauricio made the trip to Crow Agency with two companions, Barbara Neilsen and C. Richard Fletcher, who teaches sociology at Eastern Virginia Medical School in Norfolk, Va.


Fletcher contacted Mrs. Mauricio after he heard about her experience with Black Foot. He offered to pay for shipping several hundred pounds of clothing Mrs. Mauricio and Mrs. Neilsen had collected to distribute to victims of the May flooding along the Little Horn and Bighorn Rivers.

He said he plans to lecture and write articles about his experiences with Mrs. Mauricio and the Crow Tribe.

The chief asked a day be set aside in his honor every year for feasting and a powwow. The first Saturday in September was set as the annual date.

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ARTIST: BETH PROVENCIAL, 20, IS A SEPTEMBER GRADUATE OF UNITED TRIBES IN BISMARCK. SHE GRADUATED FROM BUSINESS CLERICAL AND IS NOW WORKING AT THE ATTORNEY GENERAL'S OFFICE IN PIERRE, SOUTH DAKOTA.

BETH SAYS SHE MADE CHIEF JOSEPH, "LOOK LIKE I WANTED HIM TO LOOK." SHE ENJOYS DRAWING AND ENJOYED HER STAY AT UNITED TRIBES.