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united tribes news

Volume 4 No. 6 Copyright 1978 UTETC Bismarck, N.D. October 1978

White named 'Indian Educator'

by Toni Jeannotte
NEWS Writer



Students from the Ft. Totten High School



Elmer and the students

FT. TOTTEN — A man who teaches traditional Indian culture with non-traditional teaching methods has been named the North Dakota Indian Educator of the Year.

Elmer White, 42, Indian Studies teachers at Ft. Totten High School and well-known pow-wow and rodeo announcer, received the award at the North Dakota Indian Education Association's (NDIEA) recent convention in Bismarck.



Elmer White, North Dakota Educator of the Year.

"It was the surprise of my life!" says White, "I've been working with kids for 15 years but I never expected anything

like this (winning the award)."

He started out with a Boy Scout troop 15 years ago at St. Michael on the Devils Lake Sioux Reservation where he lives.

White then worked as Indian arts and crafts teacher at the St. Michael Mission school until five years ago when he became the arts and crafts and Sioux language teacher at the Ft. Totten High School.

In addition to his regular teaching duties where he sees 186 students a day, White is the Ft. Totten High School Rodeo Club, Pow-wow Club, Pep Club and Cheerleader advisor.

"I'm home one night out of the week — the rest of my time is with the kids," says White.

"I wear out my tires driving them to rodeos, games and pow-wows and spend a lot of my own money but I don't mind," says the father of eight, "because you've got to do something to help kids stay in school."

Helping kids stay in school is White's main objective as a teacher.

"I'm sure the kids are sick of me saying over and over again how important education is."

"I tell them \$2.00 an hour jobs aren't going to get you anyplace. I show them examples of Indian people who've got their education and who've made it to the 'good life.' The kids listen to something they can see," says White.

This type of informal counseling is White's "second job" at the Ft. Totten school.

"The kids listen to me and are not afraid to come to me with their problems," says White.

"I always say there are no real bad kids, just naughty ones. If someone is misbehaving, I go see the parents — really go see them," says White. "The parents appreciate that and the

problem usually works itself out."

"The kids and I respect each other."

"And that helps me out sometimes. Anyplace I go like to a pow-wow or a rodeo and I have something to do, I tell the kids to go help that old lady over there or clean up the trash here and they do it for me," says White.

"Sometimes I feel like I'm teaching them year around."

An avid believer in the preservation of Indian culture, White not only teaches children. Often times in the course of announcing at a pow-wow, he will take the time to explain the origin and meaning of a dance, a song, an unusual costume or different tribal customs to the crowd of both Indian and non-Indian people.

In his classroom, White teaches oil painting, beadwork, leather crafts, yarn work and other art forms.

"Everything we make (such as feathered warbonnets) we sell," says White, "We use the money to buy supplies to make more things."

"I don't teach just the 'modern' Indian dances either. We learn the old dances like the shield dance, the buffalo dance and the pheasant dance."

White says he learned most of his teaching methods through experience, "I never went to school to learn it, although I would like to go back to school someday."

"I don't say I 'teach' — I say I 'help' them learn something new."

"I let the kids decide what they want to learn to do that day and then I explain it just once so they know they better listen," says White who was educated in "sister schools."

"I think my method's working. Some kids who've never had A's before are getting A's now," says White who uses the traditional letter grading system in his classes.

"The other teachers in the school and I get along real good, even if I don't hold back when I think something should be done," grins White.

"I'm glad to see more and more Indian teachers because we all have different levels of understanding."

"For instance, when a kid says 'to hell with you' I know it's just something they all say at home. When a kid says that to a white teacher, the teach misunderstands and gets angry."

"I really hope the next generation gets more involved in the educational process than their parents did. We still have a lot of the old boarding school in us — thinking we have to tell white people where we're going and asking their permission."

"I sense this generation has a feeling of freedom that my generation has never known and I think it's because they are educated."

"I tell the kids, education will make you free."

White says he's been working extra hard since he received the award and the kids have been helping him.

"The kids deserve half of the award. If not for them I never would have have got it," says White.

"These kids are the ones that are the real winners."

Really. They have a teacher like Elmer White.

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skye's horizons

Here it is — November once again, there is only one day this month that white America has set aside to give thanks for what they have. I sincerely hope they say a short prayer while there're gathered around that turkey for what they took. And rightly so, it is proper that these acts should be prayed about.

For some of us in Indian Country it is a only day of reflection, a day for looking at the past, one of the many days to thank the "great spirit" for what we have left.

Each year Indian Country dwindles, with the coming of the White Man our leaders of the past predicted what will happen. Sitting Bull in his eloquence said "what treaty that the whites have kept has the Red Man broken? Not one. What treaty that the white man ever made with us have they kept not one!!

Northwest, the Indians are facing the loss of their fishing right. In the midwest large oil companies are greedily eyeing the Indian's coal and oil, we can now feel their hot breath down our necks. And in the Southwest, Indians are fighting to maintain their hunting and water rights. In the Southeast the Seminoles are still at war with the U.S. government and some of our own Indian leadership could sell us out for the right price, and some have already done so.

Thanksgiving Day to this writer is a day of sadness. Our noble race is in a state of decline, we have been reduced and broken by their cunning. We are now compelled to rely on the U.S. government for their blessings that we may be allowed to live in our own lands, drink from our own waters and mingle our dust with those of our ancestors. I have asked myself a thousand times about fairness, and have concluded that if you're an Indian, there is no such a thing.

An old Yuma Indian very appropriately said it, "yes — we know when you come, we die." Stated simply, but eloquently, it tells of the Indians

relationship with the earth and our kinship with nature's creatures and our unity with the elements. But more than that this simple statement reflects the anger, and desperation over broken promises which threatened and still threatens the Indian way of life.

"Hehaka Sapa" or Black Elk one of the great Sioux Chiefs when he was over 60 and nearly blind reflected over the invasion between 1863-1890 of his peoples lands by the Wasichu (White Man). He sadly recounted their treatment of the buffalo. He said "I can remember when the bison were so many they could not be counted, but more and more Wasichus came to kill them until there were only heaps of bones scattered where they used to be." Back in 1812, Tecumsah, a Shawnee Chief addressing his council wisely stated "unless every tribe unanimously combines to give a check to the ambition and avarice of the whites, they will soon conquer us apart and disunite us, and we will be driven away from our native country and scattered as autumn leaves before the wind." Chief Lether Standing Bear of the Ogalala Sioux's simply said "we did not think of the great open plains, the beautiful rolling hills and winding streams with tangled growth as "wild". Only to the White man was nature a wilderness, and only to him was the land infested with "wild animals and savage people." To us it was home. The earth was beautiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved was it "wild" for us. When the very animals of the woods began fleeing from his approach, then it was for us the "Wild West" began.

Every significant act in the daily life of the Indians had ritual and prayer connected with it, how dare they refer to us as savages. Mato-Kuwapi or Chased-by-Bear, a Yanktonai-Santee

united tribes news

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

Sioux talked about the Sun dance and the Indians understanding of "Wakan-Tonka" just before his death in 1915. He said, "a child believes that only the action of someone who is unfriendly can cause pain, but in the Sun Dance we acknowledge first the goodness of Wakan Tonka, and then we suffer pain because of what he has done for us. To this day I have never joined a Christian Church. The old belief which I have always held is still with me.

We continued, we talked to Wakan Tonka and we are sure he hears us, and yet it is hard to explain what we believe about this. It is the general belief of the

Indians that after a man dies his spirit is somewhere on the earth or in the sky, we do not know exactly where but we are sure that his spirit still lives."

So, it is in the life of the American Indian of the past, he gave thanks every day, many times a day, with the constant recognition of the unseen and eternal. Ohiyesa, the Santee Sioux physician and author, spoke in 1911 about the manner in which the Sioux people worship. "He pauses for an instant in the attitude of worship. He sees no need for setting apart one day in seven as a holy day, since to the Sioux all days belong to Wakan Tonka." The same can be said for Thanksgiving Day.



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hosted by Harriett Skye

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UTETC NEWS

United Tribes Graduates



The October Graduates, sponsored by the Elementary School, was held in the UTETC Cafeteria. The guest speaker was Ken Medeiros, the new Chief of Police of the Bismarck Police Department; and also speaking was UTETC's Dean of Education, Jim Davis.



Voices from the Earth came for a three day communication workshop, sponsored by AKWASASNEE NOTES in Rosevelt-town, New York. They held a staff workshop and met with the students in the PD classes, here the dancers and singers showed the Theodore Jamerson Elementary School children different songs and dances including the Aligator dance (below).

Student of the Month

Amos One Feather

Vocations

Auto Body Tim Birk
 Automotive Harlan Horned Eagle
 Building Trades Peter Bull Bear
 Business Clerical Melinda Trottier
 Food Services Debbie Gooden
 Nurse Aide Marilyn Ghost Dog
 Painting Winfield Russell
 Paraprofessional Counseling. Yvonne Braveheart
 Police Science Amos One Feather
 Welding Lyle Braveheart

Adult Education
 (1st place 3 way tie)
 Arthurette Big Man
 Bennett Hard Heart
 Donna Jackson

Personal Development
 (1st place 3 way tie)
 Debbie Bordeaux
 Darrell Walker
 Thelma Transversie

Men's Dorm
 Amos One Feather

Women's Dorm
 Brenda Grey

Social Services
 Frieda and Keeler Condon

House of the Month
 Nancy & Eugene Azure — 1st place
 Loretta & Wesley Stewart — 2nd place

Women's Halfway House
 Wanita Never Misses A Shot

Attendance award
\$10.00

Arthurette Big Man
 Marion Zuck
 Henry Black Goat
 Amos One Feather

Attendance Award
\$5.00

Wauline Plenty Horse
 Geraldine Spotted Elk
 Chris Bordeaux
 Richard Trottier
 Dennis Bull Tail
 Jerome DeCoteau



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Senator Young Receives Award

FT. TOTTEN—U.S. Senator Milton Young of North Dakota and B.J. Richmond, general manager of the Devils Lake Sioux Manufacturing Corporation at Ft. Totten were recently honored for "outstanding contributions to economic development on American Indian reservations." The award was announced by Assistant Secretary for Indian Affairs Forrest Gerard.

Senator Young has helped the Devils Lake Sioux Tribe, the Turtle Mountain Chippewa Tribe, and the Three Affiliated Tribes of the Fort Berthold Reservation to establish and develop tribal business ventures. The three reservations have more than 400 employees due to Young's efforts.

The DLSMC, started in 1973 under Richmond's direction, was recently awarded a \$13 million contract for the manufacture of camouflage materials for the Army. Richmond has initiated a college work program for employees' children, incentive programs and a college credit program which has made the plant a Brunswick Corporation production leader.

The awards were presented by the BIA's Economic Development Division at a ceremony October 19 at Ft. Totten.



Chippewa Tribe Receives Settlement

BELCOURT—North Dakota's Turtle Mountain Chippewa tribe, Minnesota's White Earth Chippewa and Montana's Rocky Boys Chippewas have received \$52.5 million in the largest land claim settlement ever negotiated by the U.S. Indian Claims Commission.

The claim, pending since 1951, is based on an agreement executed in 1892 and provides for payment of \$1 million to the Pembina band of Chippewas for an estimated 10 million acres.

The settlement became known as the "Ten Cent Treaty" for the payment of 10 cents an acre. The area covers roughly a third of North Dakota.

The government has until Dec. 21 to appeal the decision. It is estimated the tribes will have to pay around \$17 million in legal fees.

Ft. Berthold Election Results

NEW TOWN—Five members of the Ft. Berthold tribal council were sworn in November 1 by Harrison Fields, acting superintendent on the Ft. Berthold Indian Reservation.

They are Thomas Eagle, Jr. and Willard Yellow Bird, Sr. for the East segment (Whiteshield area); Marie Wells for the Northeast segment (Parshall area); Tillie Walker for the West segment (Mandaree); and August Little Soldier for the South segment (Twin Buttes).

George Gillette of New Town was re-elected tribal judge.

Tom Mandan and Austin Gillette will face each other in a run-off election for tribal chairperson.

Rose Crow Flies High, Mandaree, was defeated as tribal chairperson.

Marie Wells, Parshall, has charged that Crow Flies High has influenced holdover members of the tribal council to boycott the newly sworn in council.

The Three Tribes' constitution says that new tribal councils must organize and elect officers within three days after being sworn in.

Wells said the newly elected tribal officials waited from 8 a.m. to 5 p.m. on the day after they were sworn in and only one holdover member of the council, Eva Beaks, attended the session.

In order to prevent a quorum from being present, Wells said Crow Flies High called a special meeting at the home of another council member, Hazel Blake.

Other holdover members of the tribal council are Ralph Bird Bear, Samuel Little Owl and Larry Rush.

The new council members plan to consult an attorney and ask that people in each segment of the Ft. Berthold reservation petition to replace the holdovers on the council.

Ten percent of the voters in each segment can request replacements if their council representatives fail to serve says Wells.



UND graduates highest number of Indian students in nation

by Toni Jeannotte NEWS Writer

Nearly half a century ago, students at the University of North Dakota in Grand Forks changed the name of their athletic team from the "Flickertails" to the "Sioux."

At that time, UND officials concede, there were few, if any, American Indian students on campus. Neither was much serious academic attention given to the culture and contributions of the peoples which many persons now refer to as "American Indians."

The situation is different today. The University enrolls about 300 Indians and operates a variety of student service and educational programs geared to their needs. Perhaps the most significant development yet occurred in May when the State Board of Higher Education approved the curriculum for a bachelor's degree in Indian Studies to be offered by the University's newest academic department.

The Department of Indian Studies was a year old on July 1, but Indian studies has been the subject of academic attention at UND for nearly a decade. The idea of a formal academic department, with its own faculty and curriculum, has been a dream for some of the people involved for even longer than that.

That new department was made possible by the 1977 State Legislature, which authorized new program funds of \$250,000 for a two-year period to begin the department and support it and related students services.

"The tradition of Indian peoples is an important part of the state's heritage, and it is appropriate that UND should take the lead in North Dakota," said Dr. Conny Nelson, vice president for academic affairs. "We hope our effort can develop over the years into a nationally recognized program."

Among course titles listed under Indian Studies are Introduction to Indian Studies, Contemporary American Indian Issues, Natural Science and Culture of the Plains Indians, Cultural Use of Plants by Regional Indians, Native American Arts and Crafts, Survey of Native American Arts, Reservation Government and Politics, History of American Indian

Policy, Introductory Survey of Chippewa History, History of the Three Affiliated Tribes, History of the Western Sioux, and Urban Indian Studies. A practicum involving work experience and study in an Indian community or professional setting also is required.

Dr. Bernard O'Kelly, dean of the College of Arts and Sciences, notes that the idea of any kind of academic offering in Indian Studies was just a dream when he assumed his post at UND in 1966.

"The first year I was here it became one of my strongest hopes that not only would the number of Native American students increase, but also that some day we would have a department of Indian studies," he said. "Over the next several years, and thanks in large part to the help of the Native American students, courses began to be developed with Native American interest and emphasis."

In 1972-73 a 10-member study committee was appointed by Dr. William Koenker, UND's then vice president for academic affairs, to set the direction for what obviously was emerging Indian studies program.

The study committee was established at the request of Art Raymond former newspaperman and himself an Oglala Sioux, who had been named in August of 1971 to direct the development of Indian programs at UND. Raymond taught UND's first formal Indian studies course that fall (on Sioux history).

The committee held extensive meetings, examined programs offered at other institutions, talked with students, and considered what would have to be added. An immediate result was approval by the Board of Higher Education for an interdisciplinary Indian studies minor. A proposal for legislative funding of a separate department was initially made to the 1975 session and was approved two years later. A smaller steering

committee was then appointed by Dean O'Kelly to develop the Indian studies

curriculum, which has been approved and which appears in the University catalog.

The University's concern over the past decade for academic and service programs geared to American Indians apparently has borne fruit.

"For the past several years we believe UND has graduated more Indian students than any other college or University in the nation," Murray said. "Such schools as Brigham Young, Minnesota and South Dakota all may have more Indian students enrolled, but the total number of Indian students to be graduated appears to be the highest here."

The department's curriculum is designed for both Indian and non-Indian students, and it is intended to recognize and serve different needs of the two groups.

The most sought after graduates in Indian studies are primarily Indian students, Murray and his staff concede, although there are also opportunities for the non-Indian community all of their lives, and add to that academic expertise, and will be in the highest demand for government service and for private industry.

In arguing for legislative support, UND had emphasized that the Indian studies department would offer a substantial program. "This is a formal academic department in the traditional sense," Nelson said.

The department's degree requirements for a B.A. in Indian Studies have been established to meet the needs both on the campus and throughout the state, said Dr. Stan Murray, professor of history, who is serving as acting chairman of the department during its organizational phase. At present, two full-time faculty members teach in the department, and a third will join them in January.

The major and minor, combined with other subject matter concentrations, are intended to provide a fuller understanding of Indian history and culture, practical experiences in Indian communities, a basis for employment in either reservation or non-reservation

settings, and background for graduate work in Indian studies.

For the greater University community, Murray said, the courses in Indian studies, together with the research conducted or sponsored by the department, will provide an expanded approach to the study of American history and society. Another purpose of the program is to enable the University to serve the reservation communities especially in their educational programs. As the Indian Studies program develops, he said, more basic information, teaching materials and staff assistance will be available to Indian schools and Indian leaders.

A major in Indian Studies requires 34 semester credit hours or the 125 hours a student must complete to graduate from the University. Included are courses offered by the Indian Studies department and specified courses which relate to Indian topics in other departments and schools.

"We continually get contacts from business, industry and educational institutions looking for people with this kind of degree," Raymond said. "Federal and state affirmative action laws force them into looking. In North Dakota, any business employing 65 or more people, or receiving on penny of federal money, or operating in interstate commerce, must hire the percentage or minority employees living in that area. In North Dakota the population is about three percent Indian. The job demand is there."

For non-Indian students, Indian studies, like many majors, may not be a sure route to a job. But in all areas where the two cultures interact, and it is difficult to imagine an area where they do not to some extent, the additional understanding gained through an exposure to the minority culture cannot be underestimated says Murray.

For Further Information: UND Office of University Relations News Service, Grand Forks, ND 58201, Phone: 777-2731, 9-28'78.

**AROUND INDIAN COUNTRY
PEOPLE**



MARK TRAHANT, ... Editor of the **Sho-Ban News** in Ft. Hall, Idaho has been elected president of the Northwest Indian News Association at its first meeting last month in Seattle.

Trahant and other Indian media representatives discussed plans for a regional Indian news service, a cooperative advertising sales effort and other approaches to improving Indian news services.

Also elected as officers for NIWA were: **ANDY DE LOS ANGELES, Indians in Communications**; **SU HARMS, Council Fires**; **BERTHA MEDICINE BULL, Tsistsistas Press**; **DEANNE HANSELL, Columbia River Fish Commission**; **ROGER JACK, Tribal Tribune**; and **BOB JOHNSON, Indian Voice**.

JIM DAVIS, ... named Dean of Education at the United Tribes Educational Technical Center in Bismarck, N.D. Davis, a Turtle Mountain Chippewa, recently received his doctorate degree from Penn State. He was also elected to the NDIEA Board of Directors at their October convention.

GEORGE GOODWIN, ... has resigned his position as Deputy to Assistant Secretary of the Interior, Forrest Gerard.

Goodwin, a member of the White Earth Chippewa tribe, will return to Minnesota and to his old job as Executive Director of the Minnesota Chippewa Tribe in Cass Lake.

Deputy Assistant Secretary since mid-1977, Goodwin formerly was BIA Area Director for the Minneapolis Area.

The position of Deputy Assistant Secretary has been eliminated in the restructuring of the BIA as outlined by Forrest Gerard.

MARIE POTTS, ... died in California at the age of 82.

An ardent supporter of the National Congress of American Indians and a founding member of the American Indian Press Association, Ms. Potts, a Maidu Indian, was a teacher at California State College in Sacramento.

She also help found the American Indian Historical Society and the California Indian Education Association.

JAMES CANAN, ... Area Director for Montana and Wyoming for 15 years is being considered a new job with the BIA. Canan may be working with Interior Assistant Secretary Forest Gerard in implementing the new BIA reorganization plan. No final word on Cana's appointment has been released.

LEIGH JEANOTTE, ... Director of Native American Programs at the University of North Dakota has been elected president of the North Dakota Indian Education Association (NDIEA).

Jeanotte, 30, a Turtle Mountain Chippewa, had worked with the Northern Plains Teacher Corps Program at UND for many years before becoming coordinator for Indian programs at the University.

Jeanotte succeeds Paul R. Plume who resigned from the position last summer.

HARRIETT SKYE, ... appointed by Governor Link to the N.D. Indian Affairs Commission Board of Directors. Also appointed to the DANA Board of Directors representing the Bismarck Peace Pipe Indian Center. Skye, a Standing Rock Sioux, is supervisor of the Office of Public Information at United Tribes.

A dream of their own



Peyote Dream

PEYOTE DREAM, an Indian musical group from Sisseton, S.D., has a dream of its own.

Francis Country, Jr., who plays lead guitar and does narration on the album, and Jeff Country, who sings the lead vocals and plays bass guitar for the three-member band, talked about that dream in the soft, multi-colored lighting of the studio where the group was recording its first album for Canyon Records of Phoenix. They were joined by Dennis Enoch, the group's drummer.

The group has made a good start on their dream. They work full-time at their profession, practicing from "one o'clock in the afternoon until the cows come home," Jeff said, grinning. While their sessions are serious practice time, they may also write a song then. Their compositions come from "whatever we're feeling," they said.

Some of what they feel is particularly Indian, and they incorporate that into their music. Using Indian imagery and symbolism in the lyrics of their songs, they also utilize the sound of a home-made flute. On the album, "Peyote Dream" Francis and Jeff's father, Francis Sr., sings a Sioux song with modern back up by the boys.

Their compositions also incorporate an Indian point-of-view, Jeff and Francis said. "We try not to get militant. We can get our point across without being militant. The songs we sing are for our audience both Indian and non-Indian."

Francis emphasized that the group has and will continue to play before Indian, non-Indian, and mixed audiences. "We've done night clubs and dances in many places," he said, noting they had played engagements in Fort Yates, N.D., Aberdeen, S.D., and Sisseton, where they played for the American Legion among others.

After the Phoenix recording session, the group was scheduled for a concert at Flandreau Indian School, Flandreau, S.D.

Although the group is young, they have a number of plans about their musical future. "We've each gone on a weekly allowance," Francis said. "We put part of our money in the bank so we'll always be able to travel in case someone calls us on short notice. We're also looking for someone to play keyboards for us, and we want to get an agent."

The future? It looks like a rosy dream from here. And that's the way Peyote Dream likes it.

Canyon Records plans to release Peyote Dream's album around the first of the year. Canyon's address is 4143 N. 16th Street, Phoenix, Arizona 85016. The telephone number is 602/266/4823.

Anyone interested in contacting the group may call either Canyon Records, or Peyote Dream. The band's address is Box 173, Sisseton, S.D. Their telephone number is 605/698/7904.

Calendar of Events

November 4-8, 1978
Virginia State Communications Conference
Rapid City, South Dakota

November 13 & 14, 1978
"The Forest Ecosystem and Timber Management; A Model for Community Policy Formation Conference."
Turtle Mountain Community College
Belcourt, North Dakota

November 13-16, 1978
National Indian Child Conference (Save the Children)
Phoenix, Arizona

November 18-19, 1978
Men's All-Indian Basketball Tournament
Nett Lake, Minnesota

November 23, 1978
THANKSGIVING

November 23, 24, 25, 1978
3rd Annual Indian National Finals Rodeo & Pow-Wow
Salt Palace
Salt Lake City, Utah

November, 28, 1978
Multi-Cultural Curriculum Workshop
North Dakota Indian Affairs Commission
Bismarck, North Dakota

November 29-30, 1978
Employment Assistance Conference
United Tribes Educational Technical Center
Bismarck, North Dakota

December 1-3, 1978
Men's & Women's All-Indian Basketball Tournament
Oklahoma City, Oklahoma

December 5-7, 1978
Native American Solar and Alternate Energy for Indian Reservations Conference
Albuquerque, New Mexico

December 6-9, 1978
Coalition of Indian Controlled School Boards Members '78 Meeting
Denver, Colorado

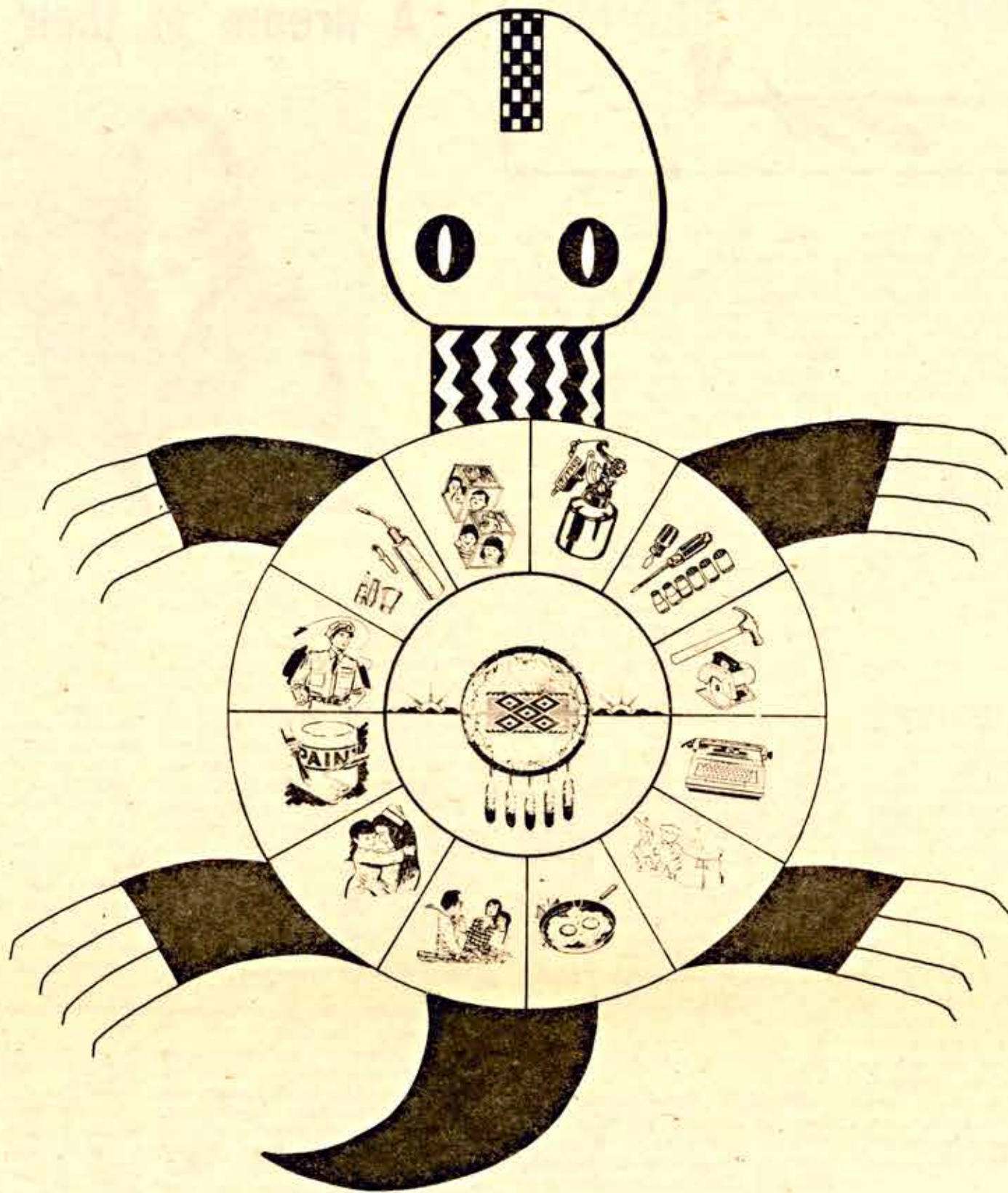
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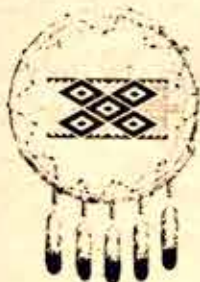
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- Economic Development Administration (E.D.A.)
- Equal Employment Opportunity (E.E.O.)
- Indian Lignite Manpower Program
- Indian Offender Program
- Prison Parole Program

Detach and Mail

If you would like more information on United Tribes, The Office of Public Information has catalogues and pamphlets available for your organization. OPI has a film entitled, "Indians Helping Indians" that can be borrowed free for public showing. A slide show and an information booth are also available for display at public events.

United Tribes Educational Technical Center (UTETC)
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The Indians, The Royalties, and the BIA

(Editor's Note: This is the first in a series of three articles on energy and American Indians. We wish to thank John J. Fialka, reporter for the Washington Star for granting us permission to reprint the articles.)

At first glance a collection of ranch houses and small buildings on an otherwise barren, windswept plain in northwestern Arizona would seem to have very little to do with the job of determining the Nation's energy future.

But there are tell-tale signs of power here, more than meet the eye. For example, among the dozen or so battered pickup trucks parked in front of the one-story stone headquarters of the Navajo tribe, you will find one Lincoln continental.

Inside, among dozens of offices tending to tribal functions, you will find one office that is likely to have a waiting room full of New York bankers or lawyers, or executives from major oil companies.

Other Navajos may clump around the corridors in dusty cowboy boots, jeans, and 10-gallon hats, but the man inside that office favors dark, pin-striped suits.

Energy Czar

He is Peter MacDonald, the Navajo tribal chairman, whose life links a stone-age Plains culture and 20th century high finance. The phrase "energy czar" has been much over-used — especially when applied to Washington officials — but it is a title that does apply to MacDonald and the leaders of several other coal and uranium-rich tribes in the West.

MacDonald was among the first to realize that the Carter administration's energy plans—calling for heavy future reliance on coal and nuclear power—will provoke the most fundamental changes in the Indian world since the U.S. Army crushed the Western tribes after the Civil War and sent them to the reservations.

The reason for this is that the Indians wound up sitting on a lot of coal and uranium. According to the Interior Department, only one-third of the nations most readily accessible coal, the low-sulphur deposits lying near the surface of the Western Plains, are under Indian Land. Indians are also believed to control somewhere between 11 and 40 percent of the Nation's untapped uranium reserves.

According to the 1970 census, there are 792,730 people in the United States who identify themselves as American Indians. Together they represent only a tiny fraction, about 0.4 percent, of the U.S. population. Less than half of the Indians still live on the reservations and only a fraction of those belong to the energy-rich tribes. Thus, the potential of these vast energy holdings rests in a relatively few hands.

A few of the tribes, like the Navajos, have begun to exercise some of this enormous leverage. Other landowners may be able to offer parcels of a few hundred acres for coal or uranium mining; the Indians deal in square miles. The Texans and other czar-like figures of America's energy past were able to cut million dollar deals; the Indians are dealing in billions.

Destruction or Power?

Some Indian leaders fear the money and industrial development that is coming to their reservations will destroy what remains of the Indian culture, but Peter MacDonald believes that it will bring his tribe enough financial and political power to restore the self-reliance that ended in 1863 when the soldiers of Col. Kit Carson burned and pillaged tribal lands and forced the Navajos to surrender.

At the moment visitors to this vast reservation—roughly equal to the size of West Virginia—can still see evidence of the grinding poverty, disease, alcoholism, and chronic unemployment that have marked the tribe's existence since then.

To a large extent, the reservation is a welfare state. Its unemployment rate, according to the Bureau of Indian Affairs, hovers at 63 percent. Over \$200 million in Federal aid comes in every year. Only about \$30 million is currently generated by tribal resources. But the next generation of Navajos, according to MacDonald, will see the cycle of poverty and welfare broken by the new energy revenues.

"In the next 25 to 30 years the Navajos are going to move very heavily into the direction of self-sufficiency. Of course you can never be 100 percent sufficient. Who is today?" he explained to a

reporter.

The resources the tribe has to sell are, by any measure, fantastic. According to the Interior Department there are at least 50 billion tons of strippable coal under Navajo land. A major oil company, Exxon, has recently begun to explore what are believed to be sizable uranium deposits.

Because energy exploration has touched only portions of the huge, 9,600-square mile Navajo reservation, located in Utah, Arizona, and New Mexico, the coal and Exxon's uranium search may be only the beginning.

A Beginning

For years the Navajos thought little about their energy resources, content to raise sheep, weave, and graze horses. According to a former BIA official familiar with the tribe: "They really didn't give a damn about it. We'd bring in an oil company or somebody wanted to explore and then we'd have to hunt all over the reservation in a car looking for somebody to sign the lease."

At best, the old method was slipshod. The BIA, an agency of the Interior Department has always had to be involved because legally the U.S. holds title to the Indian lands as trustee for the tribes.

According to a study of BIA's mineral leasing practices made by the Federal Trade Commission, the BIA often didn't know what it was leasing on behalf of the Indians because the government has never made an adequate inventory of the mineral wealth on Indian land.

The government's process of approving bids by energy companies was, according to the FTC, "essentially guesswork" done by geologists in Washington "who often have never even seen the tracts in question."

Since MacDonald, 48, a veteran of U.S. Army and Army Reserve programs, took over, the process on Navajo land has been reversed. Now before MacDonald, members of the tribal council, and the tribe's energy, financial, and legal advisers make the deal, they summon the BIA for their approval.

"When I took office we decided to review all leases," explained MacDonald. "Some of them gave us 15 cents a ton forever, and waived all possibility of a tribal tax on the coal. They were so bad that we finally decided that we would do this, solicit the bids ourselves and leave the BIA out of it."

Exxon Agreement

In violation of BIA regulations, MacDonald and the tribe began interviewing executives of 17 companies interested in exploring for uranium on the reservation. After two years of negotiations, the Indians finally narrowed the bidding down to one company, Exxon, which agreed to give the tribe an unprecedented option of 49 percent ownership in any uranium deposit that Exxon decides to mine.

In addition Exxon promised a "bonus" of \$5 million for the privilege of being allowed to explore. After strenuously objecting to the Exxon deal, the BIA finally turned around and approved it this year.

In a second move, the Navajos broke an old coal lease made with the El Paso Natural Gas Co. and Consolidation Coal Co. which provided the tribe a royalty of 20 cents a ton for its coal. The companies agreed to MacDonald's demand for 55 cents a ton, or 8 percent of the coal's selling price.

Despite MacDonald's opposition, the BIA rejected the renegotiated amounts, finally raising the royalty to 12½ percent plus a "bonus" of \$5.6 million for the tribe.

(Because of the magnitude of the Indian coal holdings, even the slightest upward adjustment of royalties means tens of millions for the tribe. The El Paso contract, for example, calls for the mining of 677,940,000 tons over the next 33 years.)

The Navajos have been toying with a third deal. A consortium called the Western Gasification Co. (WESCO) would like to start a \$1 billion coal gasification plant which would convert the stripmined coal to natural gas and pipe it out of the reservation.

Some days MacDonald and his tribal leaders feel optimistic about the project and put it on the tribal council's agenda for debate. Other days they feel less optimistic and then they take it off the agenda, a pattern which has driven WESCO officials to distraction.

"We have plenty of time," explained one tribal official. "These matters always take plenty of time." All of this wheeling and dealing has attracted the

attention of the Crows, The Northern Cheyennes, and other tribes that control energy resources. MacDonald recently announced that he had a deal for them, too.

Indian OPEC

What was needed, MacDonald explained, was an Indian version of OPEC, the cartel of oil nations that sets the world price of oil.

The idea grew out of MacDonald's frustrations with the BIA. "I was trying to get the government to give them some money to do an inventory. I thought, how in the world are we going to have a development schedule for all of these resources if we don't know how much we have?" MacDonald said.

Ultimately 22 tribes joined with the Navajos on the issue and, in the spring of 1975, an assemblage of chiefs presented Frank Zarb, then the head of the Federal Energy Office, with a list of "demands."

The Indians wanted the government to give them money for an energy resource inventory on their lands; void all existing mineral leases; give the Indians "an ear with respect to energy legislation and policy"; and provide "start-up" funds for an intertribal energy organization that would be headquartered in Washington.

The new group would be called the Council of Energy Resource Tribes (CERT) and many of its backers thought the tribes might even use their combined leverage in OPEC-fashion to raise the price of Western coal. The problem, it developed, was that nobody in Washington seemed to take the idea seriously.

MacDonald thought of getting the money from oil companies then rejected the idea. "That would put us in bed with the very people we'd be dealing with."

The chiefs also considered taking the start-up money out of their own tribal funds, but then they rejected that. "I maintained that the government messed up the Indian tribes in the first place through bad leases, so they should give us the money to straighten things out," said MacDonald.

Finally, this spring, MacDonald hit on a third approach. He let it be known that the Indians had decided to approach OPEC nations for the money. Stories appeared in the Washington Post and other newspapers that the Indian group had been "talking discreetly to several OPEC representatives."

Indian Foreign Policy

The reports caused considerable controversy, which the Indians promptly rejected. "People criticize us for conducting foreign policy. Well, if they're going to take us to court for that, they may as well take David Rockefeller too. He does it all the time," explained Charles H. Lohah, an Osage, who is CERT's acting director.

Meanwhile, the tribes quietly wrote a letter to President Carter which said, according to MacDonald, that "we were putting out feelers to OPEC nations because of these frustrations. If you don't want us to do that, you'd better meet with us."

In July the Federal money for CERT suddenly materialized. The BIA reversed what one high-placed source described as "bitter internal opposition to CERT" and contributed \$100,000. The Commerce Department's Economic Development Administration came up with another \$100,000.

Just which OPEC nations were ever approached by the Indians is something less than clear. MacDonald said he held meetings with officials at the Kuwait embassy and that his proposition was "well received." There were also meetings with representatives of three other OPEC member nations, he said, but "the other three did not want their names to be mentioned."

Asked about any dealings with MacDonald, Ali Al-Saban, press spokesman at the Kuwait embassy, told a reporter, "I'm not familiar with it, but I'll check into it." Later he reported that there was "no record" of such meetings and that embassy officials "did not show any interest at all" in the subject of Indian mineral development.

Once the Federal money arrived, MacDonald said he decided to "put a hold" on further dealings with OPEC. The CERT organizers, he added, are now going through a pile of 150 applications for the position of executive director for CERT's Washington office.

AROUND INDIAN COUNTRY

Letters / Opinions

There is a bill in the U.S. Congress sponsored by Rep. John Cunningham, R. Wash., called the "Native Americans Equal Opportunity Act."

The bill would purportedly abrogate all Indian tribes and abolish the Bureau of Indian Affairs.

Indians from the state are actively opposing the bill because it would terminate all special rights of Indians and all special services or aid to Indians and make all Indians subject to local and state laws.

It also would provide "full citizenship and equally under law to Native Americans, protecting an equal opportunity to all citizens to hunt and fish in the United States and terminating federal supervision over the property and members of Indian tribes."

Other provisions would transfer any property held in trust by the U.S. government for Indian tribes either to individual tribal members or to a tribal corporation; abrogate all hunting and fishing rights derived by tribes from treaties and they would allow federal, state and local laws concerning hunting and fishing. All funds held in trust by the U.S. Treasury for Indian tribes would be similarly conveyed.

"The time has come. . . someone once said. 'The 'Indian problem' has been carried on the back of the white man long enough. I am not guilty."

The 'Indian problem' is just that. The dollars that have poured into the North Dakota reservations in the past dozen years are in the multi-millions. What has been accomplished? Very little. The individual tribal member has seen little improvement in his lot in that space of time.

Who is to blame? Not the white man. For the answers the Indian needs to look to his leadership. So called "Indian Leaders" have been very comfortable over that space of time.

The proposed bill appears to have merit. It would finally bring true "self determination" as requested by the Indian leadership for many years.

I would finally put the monkey on the back of the Indian leaders where it belongs. They would no longer be able to play both ends against the middle with the white man as the inevitable goat. They would have to answer to their people just like any other politician.

Ruin of a culture? The Norwegians, the Germans, the Russians, the Italians, etc. have maintained important portions of their cultures. The Indian can do the same.

SAME PLACE AS YOU

Editor, The News: You had a big write-up about where the Indians spend their money. Why should it be anyone's business where other people spend their money? What is theirs is theirs; they could buy anything they wish without all the publicity. How many people in this city get \$1,200 in one bunch? A great many I am sure. I never read in your paper where they spend their money.

Why the Indian? Are they any different than anyone else? After they paid their bills how much do you think had left to splurge? Buy cars and junk — I am sure there were a great many junkers sold that day with upped prices too.

One lady called me the other day and asked me if I could make a payment on my loan and I told her I never get paid until Friday and she said didn't you get your big government check? Well lady, not all the Indians got a big government check, only the people on certain reservations got them and they were only about like some people's regular paychecks. We never hear about where they spent them so why the big write-up about Native Americans?

People are only worried where we spend our money. Well here is your answer — same place everybody does.

Lucille Bercier, 908 37th SE Minot

Dear Editor,

I just wanted to say that going to school at United Tribes has really payed off for me and my family.

I'm a welder on a dragline at Sarpy Creek, Montana. Placement was pretty good at getting me the job. But I owe it mostly to the school and my welding instructor (Ed Moore). They taught me a good trade and gave me a high school diploma (G.E.D.).

I'll never regret going to school at "UTETC".

The school is excellent except they have lousy taste in who they hire for security officers. Other than that it's a great place to go to school.

Sincerely,

Norman Morrison

(Crow Indian)

Garryowen, Montana

Dear Pow-Wow Director,

We would like to take this opportunity to thank you and all the people who patronized the 18-K Food Market during your Pow-Wow & Celebration.

We appreciate the business.

Sincerely,

Paul & Mona Ziegler

222 South 9th St.

Bismarck, North Dakota

continued from page 7

Although he continues to enjoy the support of a majority of his tribe's 74-member council, the ultimate source of authority in the tribe, MacDonald's drive to develop the Navajo reservation has fused together an odd coalition of the reservation's young and the very old. They are opposed to him.

WW II Generation

"MacDonald's in the middle, what we call the World War II generation," explained Mrs. Arthur Harris, one of MacDonald's younger opponents, "What we advocated was a complete moratorium on leases. The tribe does not need outside energy companies. We can develop our resources ourselves."

The other half of the coalition, the older, more traditional Navajos, worry about the impact of the strip mining on their land. Although the tribe has been raising sheep only since the white man arrived in the West, tribal lore now has it that the Navajo has always raised sheep, and the apparent conflict between grazing and the huge new strip mines that opened on the reservation has raised a number of internal political problems for MacDonald.

As one MacDonald aide explained, however, the old ways may have to bend. "This train (energy) is about to leave the station and he (MacDonald) is damn well going to be on it."

(Next month: Part two-Crow, Montana)

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The Oglala Sioux Parks and Recreation Authority is sponsoring a traveling exhibit titled "Oglala Sioux-Wintercount." Using the term "Wintercount" symbolically, traditions of the Oglala Sioux will be portrayed through photos, artifacts and an audio-visual program.

The 40-foot, 25-ton tractor/trailer unit will travel with a crew of five to eight tribal members throughout the country beginning in 1979.

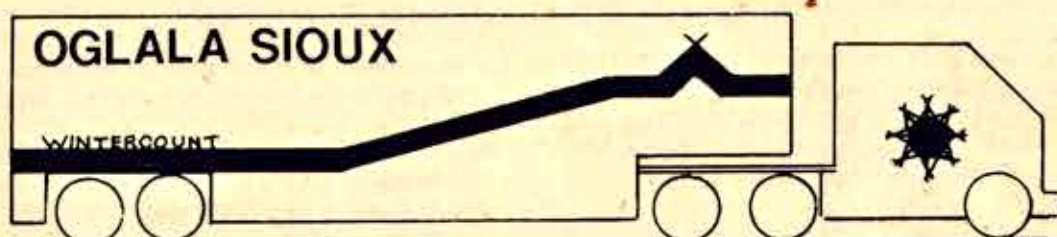
The exhibit's travel itinerary is now being planned. Should you be interested in having "Oglala Sioux-Wintercount" visit your area, please write or call:

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Oklahoma receives commission records

TULSA, OK — The University of Tulsa has received 180 boxes of materials from the recently terminated Indian Claims Commission in Washington, D.C. The University, renowned for its special collections in Indian law and history, obtained all commission records that were not transferred to the U.S. Court of Claims and the United States Archives. The records include legal exhibits, correspondence, maps and other documents.

Dr. Rennard Strickland, a TU research professor of law and history, said the collection, in terms of research potential, was "priceless". The Commission materials were to be destroyed, until the university requested them. Strickland said the Commission "prepared very elaborate studies for people bringing cases before the commission. They got information such as where the tribes were originally located, how the treaty agreements were reached and general histories of the tribes."

Justice Department ready to meet with Indian leaders

WASHINGTON, D.C. — Justice Department officials said they are ready to meet with Indians who are unhappy about a possible change in the Department's historic role as a champion of Indian rights.

A meeting was requested by the Native American Rights Fund in an August 18th letter to Attorney General Griffin Bell. Kay Overly, a special assistant in the Department, said that officials are attempting to arrange the meeting for "early or mid-November," but no date has been set.

Bell told the House Judiciary Committee early this year that in suits involving treaties in which the suit is against the United States; the Justice Department should represent the United States and the Secretary of the Interior should hire outside lawyers to represent the Indians.

The NARF officials told Bell his position was at odds with President Carter's position on Indian rights.

AROUND INDIAN COUNTRY NATIONAL

Bell reverses land ruling

WASHINGTON, D.C. — Attorney General Griffin Bell has reversed a 1977 decision by Interior Secretary Cecil Andrus giving some 300 acres of Northern New Mexico land to the Taos Pueblo Indians. Bell's opinion sustained the position of Agriculture Secretary, Bob Bergland, who said the disputed land instead belonged to the national forest.

The land around Bear Lake caused a legal battle because of technical questions over a 19th century survey and over later court judgment when the Government took over large amounts of acreage through eminent domain.

In issuing his ruling, Bell said the 1941 court judgment could not be interpreted as giving the Bear Lake Land to the Government. The Attorney General said the Indians could only claim the land if it was found it was owned by the Government in 1941. The Forest Service, represented by the Agriculture Department, contended it never got the land until 1950.

Senator wants Indian fishing rights limited

SEATTLE, WA — A *Seattle Times* report (October 20th) says Senator Henry Jackson of Washington wants the United States Supreme Court, in considering whether to uphold or modify the Boldt fishing decision, to also look at the broad issue of Indian claims against the states.

Jackson told the *Times* that Indian claims against states for land and resources could total as much as a half-trillion dollars. He said the consequences will be "catastrophic" if the claims are upheld.

Jackson indicated that he does not intend to let the court have the final word on the Boldt issue. He said that he

expects the court to limit the rights of Indians to claim fish or other resources.

"I can't help believe that the court will decide that enough is enough." He added, however, "We have to be prepared if the court upholds Boldt, to move with legislation." He described the Indian claims as "beyond reason."

Congress approves bill for community colleges

WASHINGTON, D.C.—Congress has approved a bill which would support Indian Community Colleges on reservations across the nation.

The community colleges would receive grants of \$4,000 per student to operate with.

The bill also authorizes \$3.2 million for technical assistance to conduct a detailed survey of the construction needs of the community colleges. The results are to be forwarded to Congress by November 1, 1979.

Congress defines a tribally controlled community college as an institution of higher education which is formally controlled, sanctioned or chartered by an Indian tribe's own governing body.

Students change classification to avoid court ordered busing

LOUISVILLE, KY.—School officials say some students are changing their racial classification to American Indian in an apparent ploy to avoid court-ordered desegregation busing.

In a copyrighted story, the *Louisville Times* said that about 50 students have taken advantage of a provision in the 1976 desegregation order which exempts from busing students classified as non-black minorities, including American Indians.

School officials say they are concerned about the apparent trend, but add there is little they can do about it as long as parents sign a notarized statement saying that their child is a member of some minority.

Free at last

WASHINGTON D.C. — Nearly 191 years after the Continental Congress adopted the Constitution with its guarantees of religious freedom, the United States has finally enacted a law protecting the right of American Indians to practice their own religion.

President Carter signed the "American Indian Religious Freedom Act" which declares that:

"Henceforth it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express and exercise the traditional religions of the American Indian, Eskimo, Aleut and Native Hawaiians."

The law was prompted by Indian complaints that insensitive and inflexible government policies often trampled on their sacred beliefs.

The Department of the Interior reports that U.S. Indian tribes claim ownership of 15 percent of the total U.S. coal reserves, including 30 percent of all surface coal reserves west of the Mississippi River and that in 1974 Indian lands yielded over 15 million tons of coal.


American Indian versus Native American

ST. PAUL, Minn. — The Minnesota Indian Affairs Intertribal Board has gone on record deploring use of the term "Native American" in reference to American Indians.

Executive Director Donald Gurnoe, Jr. informed Minnesota news media and government agencies of the resolution that was unanimously adopted at a recent board meeting in Bemidji.

The resolution said any person born in the United States is a "Native American" and many Indians consider it inappropriate and offensive to use the term "Native American" in reference to Indians and tribal members.

The resolution requested that members of federally recognized tribes be referred to as "American Indians" or "Indians".



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Turquoise Treasure A dream of their own

NAVAJOLAND — The oldest turquoise mine in the United States is Cerrillos, NM, located southwest of Santa Fe, New Mexico. Here pre-historic Indians, the forebearers of the modern Santa Domingo Indians started mining turquoise about 500 A.D. — 1,500 years ago.

Those early Indians used the turquoise to make jewelry for religious ceremonies, adornment or trade.

Trade was an important use for the semi-precious blue-green stone. Turquoise from the Cerrillos mine was traded among various Indian tribes in western America and Mexico. The turquoise in some Aztec artifacts has been identified as coming from the Cerrillos mine.

As the Indians acquired more skill in working turquoise, they developed the process of inlaying turquoise in shell and bone, using pitche to bond the materials. Before metal or silver was used by the Indians, the Zuni carved stones or shells and masterfully inlaid them with turquoise.

In the late 1850's and early 1860's, Mexican metalsmiths roamed the Rio Grande Valley and exchanged their copper, brass and silver jewelry for horses.

It was from these metalsmiths that the Navajo first learned their metal art, later adding the beauty of their own turquoise.

Silver beads were among the first things pioneer Navajo silversmiths made by beating them from old

Mexican coins with crude hammers and an anvil.

Silversmithing developed rapidly after 1870 among the Navajo and Pueblo Indians. The jewelry was usually made by the Indian for himself. Instead of hoarding his wealth, he wore it.

Atsidi Sani (Old Smith) was the first known Navajo silversmith. He first worked with iron and later with silver.

By 1863, Atsidi Sani was head chief of the Navajo at Ft. Defiance and was accepted by the Indians as leader of his people and as an artisan in metals.

Old Atsidi taught his four sons and other Indians the art of working with silver. From these men the art of working silver and turquoise spread rapidly among the Navajo.

The Zuni learned to work silver from the Navajo around 1872 and the Hopi learned from the Zuni. Indian jewelry making had developed from a crude craft done by a few to a highly skilled craft known today by many.

Crafting styles among the various tribes are very different.

The Zuni cut and shape stone and shell into intricate patterns by inlay and channel-work used to hold the elaborate stone and shell patterns in place.

The Navajo place importance on the natural shape of the turquoise, contouring the silver to the shape of the stone. The Navajo have also developed a superior process of silversmithing without stones.

Navajo rings bracelets, necklaces,

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 at UTETC address.

MOTHER'S VEGETABLE SOUP

6 fresh icicle radishes
1 lb. dried meat or stew meat
4 large potatoes
1 small onion
3 carrots
salt and pepper seasoning

Dice the carrots. Add the carrots and meat to 3 quarts of water. Boil 1/2 hour. Quarter the potatoes. Dice the onions and radishes. Add to the stew. Boil until soft.

belt buckles and conchos are either hand wrought, pounded into shapes while hot or sand cast which is molten silver poured into rock molds of desired shape.

Both the Navajo and Zuni tribes are

internationally known for their rings, bracelets, pendants, pins, conchos, belt buckles, bolos, earrings and necklaces.

The Navajo are especially well-known for their squash blossom necklaces.

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Poetry was contributed by Sandy Erickson, United Tribes News Layout artist/photographer.

CONFUSION

Fields of flowers with lovely grace,
The warmth and comfort of a baby's face,
The confusion in a child's mind,
Where answers for him are hard to find.
People running here and there,
Searching for a home somewhere.
Confusion causes many tears,
Along with hard and searching years.
The older generation leaves an effect,
With alot of youngsters to love and correct.
Correction in their mind and soul,
A fight to reach their highest goal.
Friends will fight to keep your trust,
While alot of others will honor but mistrust.
Alot of people never win but lose,
While other people you can't confuse.

Sandy
1971



LONELINESS

Walking down a narrow road,
Of sand and dirt and filth,
Your mind begins to wander far,
And your thoughts begin to erode.
Loneliness is a very sad moment,
That every human being shares,
You can sense it in their acts and words,
And their limited time is silent.
Why is it that when people get this way,
Their feelings are deep inside,
And no matter how you comfort them,
You really have nothing to say.
You put yourself out to show them you care,
In every God-given way,
And yet the love and concern you show,
Is nothing compared to the loneliness there.
Loneliness is better off left alone,
In the eyes of the beholder,
Because only he can solve the problem,
Because he treated it, it is his own.
So keep walking down that narrow road,
Of sand and dirt and filth,
And let your mind wander further yet.
For your thoughts will later erode.
All by themselves....
For thoughts are only lonely...!

Sandy
1975

The Sadness There

When I was young,
I thought to myself,
I'd find a very nice boy,
A boy who would treat me
With consideration,
And not push me around like a toy.
Well, I never seemed to
Find this boy,
If I did, I missed him somehow.
Because I can never remember,
A boy who cared, or whose
Face with happiness gleamed.
I can only remember the sadness I saw,
Written on their faces and mine.
Because the love wasn't there,
To shadow our thoughts,
And our relationship could never combine.
Well, I kept on looking,
Until I finally thought, the man I
Had picked was right.
We were joined as one, and
Became man and wife,
And our days were shiny and bright.
And then one day,
I happened to see,
The sadness in his eyes,
The freedom he loved,
Was suddenly gone,
Our happiness was made up of lies.
Someday I hope this,
Sadness I see,
Will suddenly disappear,
And this man I love,
Will realize,
His life has meaning that's dear.
And if it should come,
To a point where I know,
His freedom is all he needs,
I'll stand and watch him
Walk away,
And hope his sadness bleeds,
Because in my heart,
I know my man,
Is kind and loving inside,
And he has to go,
Where his happiness lies,
So he can regain his pride.
And if I've lost this man of mine,
I'll go back to finding my boy,
Who will treat me like I've
Always wished,
And won't push me around...
Like a toy.

Sandy
1977



Poetry

TENALEE

Tenalee our sweet...
Our loving child,
Will grow to love freedom...
But never grow wild.
She'll learn what's right...
She'll learn what's wrong,
She'll grow to be healthy...
She'll grow to be strong.
She'll be taught to be honest...
She'll be taught to be fair,
She'll be taught to love others...
She'll be taught to care.
She'll find out what is love,
She'll learn what is hate,
She'll understand what's above...
She'll understand what's below.
I hope I'll accomplish...
All that I've said,
And stick to my word . . .
Until the day I am dead.
But not for my sake...
But Tenalee's welfare,
To show her we love her...
And show her we care.

Sandy
1973

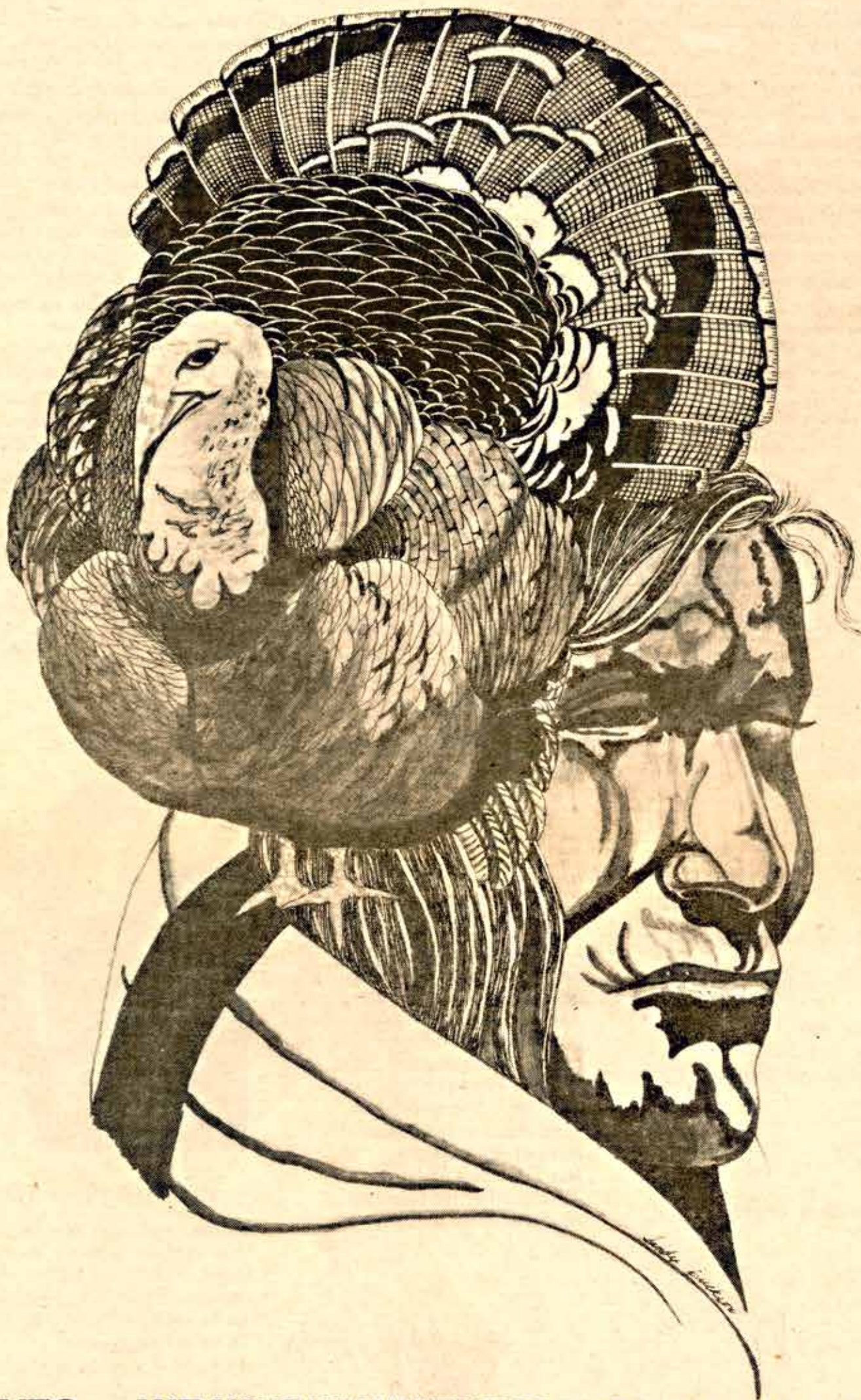


RELATIONSHIP TO LOVE

To love someone to such a great extent,
that your life depends on their love,
is a sad and long and lonely life,
Because the love in your life is not meant...
To be a total relationship,
To be a total love.
It's built on a base of a sickness you hide,
from a wound caused long ago.
It's a feeling of never being someone,
or afraid of what's really inside,
To love someone is to really care,
And to show it one-hundred percent.
Not to hide it and push it and shove it away,
But to bring it out in the open and share,
So it **can be** a total relationship...
And be a total love.
You need this kind of committment in life,
so your love can continue to grow,
And you need the security it offers you,
I know because I'm your wife.
I need that total relationship:
I need that total love
I need to know you really care.
I need you most of all.

Sandy
1978





"YES — WE KNOW WHEN YOU COME, WE DIE."

Stated simply, but eloquently, it tells of the Indians relationship with the earth and our kinship with Nature's creatures and our unity with the elements. But more than that, this simple statement reflects the anger, and desperation over broken promises which threatened and still threatens the Indian way of life.

Ohiyesa, the Santee Sioux physician and author, spoke in 1911 about the manner in which the Sioux people worship. "He pauses for an instant in the attitude of worship. He sees no need for setting apart one day in seven as a holy day, since to the Sioux all days belong to Wakan Tonka." The same can be said for Thanksgiving Day.