

united tribes news

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Harriett Skye
NEWS Editor

Energy: Women, Minorities

American Indians have become a major part of many national developments directly relating to energy. For the United States Government, the last frontier in the energy development area is "Indian Country"...and there-in lies the conflict.

At a recent conference held in Denver, Colorado, the U.S. Commission on Civil Rights discussed these future conflicts in Indian Country. The conference addressed "Resource Development in the Intermountain West: It's Impact on Women and Minorities." Issues of concern included minorities and women; low-income persons; impacts of boomtowns; energy policy making; energy development on Indian reservations; employment; and, mitigation of problems caused by the already rapid energy resource development.

The conflict in the future of developing this nation's energy resources lies in the fact that there are vast stores of natural precious minerals contained in Colorado, Montana, North and South Dakota, Utah and Wyoming. The government's knowledge of this has resulted in plans for hundreds of projects to develop oil, oil shale, gas, uranium, soda ash and other mineral which lie below the earth's surface.

The U.S. Department of the Interior in 1976 cited plans for 45 new, or explored, coal mines in Colorado. Nine new mines were planned for Montana; nine for North Dakota; 33 in Utah; and, 33 Wyoming with the capacities of 25 of those mines unknown at that time. The anticipated annual production was to be approximately 276.37 million short tons per year. 47 of these projects were to be in Colorado, Montana, North and South Dakota and Wyoming.

In the keynote address to the conference, Harris Sherman, Director of the Colorado Indian Affairs Commission, told the conference participants that, "Approximately 56 percent of the land in the Western United States is owned by the federal government and that 50 percent of the nation's energy resources are under Indian lands."

The 24 Indian reservations in the Rocky Mountain Region (10 of which are each larger than Rhode Island) consists of 13 million acres which contain a large portion the available energy resources. These statistics were taken from the 1970 Census and are considerably higher at this time. Because of these facts, state and federal agencies are now seriously interested in development of energy on Indian lands.

According to research presented by the Civil Rights Commission to the conference participants, Indian tribes occupy only 4 percent of the nation's land but they own half of the uranium reserves; 16 percent of the coal areas; and, 4 percent of the natural gas and oil fields.

Beneath six Indian reservations in Montana and the Dakotas lie billions of tons of coal. That's a lot of coal for approximately 73,864 American Indians who live on 5.6 million acres of trust land (an area larger than New Jersey) in Montana, North Dakota and South Dakota.

On the Standing Rock reservation (which lies in, both Dakotas) coal reserves are estimated at 100 million tons. The Ft. Berthold reservation in North Dakota is reported to contain from four to 20 billion tons of coal. The Ft. Peck Indian Reservation in Montana is reputed to have lignite reserves estimated at several billion tons and Montana's Northern Cheyenne Indians possess coal reserves in excess of five billion tons.

Because of the trust relationship that American Indians have with the federal government, conference participants felt resource development on Indian lands is a key issue in the development of the nation's energy resources.

Because of this trust relationship Indian reservations are sovereign and political entities with their own legal systems and political structures.

Stresses between tribal, state and federal government structures are certain, to say nothing of the IMPACT and the effects it is likely to have on Indian people.

Steven H. Chestnut, an attorney for the Northern Cheyennes, presented a paper to the conference on the coal development of the Northern Cheyennes. He stated that the Northern Cheyenne mining operations alone will bring large numbers of non-Indian employees into Indian land.

He said the Consolidation Coal Company has indicated that a proposed gasification complex on the reservation will require 30,000 workers, technicians, managers and others. Since more of these employees will have to live on or near the reservation, they will require additional housing, shopping and recreational facilities, public schools, roads and services.

What does that all mean for the tribes who will be affected?

Indian tribes have been deluged by

developers with plans. Several Indian and non-Indian spokesmen presenting papers at the conference felt there was an effort by members of Congress as well as state and private citizen organizations to undermine the concept of tribal ownership of land rich in natural resources.

This is resulting in more friction and conflict between Indians and non-Indians. The U.S. Constitution establishes the fact that the TREATIES were signed with sovereign peoples, and that special status for American Indians has a solid legal base is an assertion that has upset and will continue to upset a great many politicians. American Indians believe they have never given up their sovereignty.

Accordingly, government policy such as self-determination and termination shows that there appears to be a network to systemically plan Indians out of existence.

However, there appears to be no interest in including the Indian nations at the negotiating tables. Oil and gas conferences go on all the time nationally, and locally there is only an obligatory reference to Indian peoples. Often they are misrepresented and treated like a quaint little ethnic group, having too many problems to fit into the patchwork of the U.S. and state governments.

In addition to the aforementioned pressures upon Indian people is the realization on the parts of Indian leaders of the need to secure an ongoing economic base when energy resources are depleted.

Bill Veeder, U.S. Dept. of Interior, says water issues are as critical as energy development issues. Not only is there the vast amount of stripmining competing for use of resources under the land in the Rocky Mountain Region, the already scarce supply of water will not increase — another dimension to the conflict. All surface water is being used by farmers, ranchers, the recreation industry and cities. Furthermore, energy resource developers are in direct competition for use of that resource.

In 1908, the U.S. Supreme Court ruled in *Winters v. United States* (207 U.S. 564) that the priority of Indian water rights was so paramount that they could only be diminished voluntarily by those rights to control the use of water are superior to all other rights. Those rights are not open to private acquisition under Federal law. The Joint Committee on Indian Water Rights, formed in 1977 by the National Tribal Chairman's Association and the

National Congress of American Indians, is an effort by Indian people to clarify the status of Indian use of water on reservation lands.

Their position paper states: "...Indian nations and tribes have jurisdiction, as owners of the full equitable title to the se lands and rights to the use of water, to control, administer, and allocate water resources within their jurisdiction, and the United States, as trustee, should at all times act to protect those tribal rights and control..."

In addition to claims by Indians and non-Indians on water for strip mining and deep mining, water is also needed to restore coal-depleted land. Reclamation of disturbed land through strip mining will require large quantities of water (at least 10 inches per year in rainfall), yet many locations of strip mines have less than this and require irrigation.

Without a doubt, Reeder concluded, use of water in the Rocky Mountain Region is a serious issue. Non-Indian people in North Dakota are making efforts to pace and control progressive energy movements by big businesses.

Along that line of thinking, it would appear to be a high priority to include the Indians residing in North Dakota and other water-rich states in these discussions.

But the main question that the conference participants faced was: What about the future of the people?

Citing the Indian child welfare situation which has reached crisis proportions, Rep. Morris Udall (D-Ariz.) rose to the floor of the House recently to urge passage of the Indian Child Welfare Act of 1978. He asked, "...because of the trust responsibility owed to the Indian tribes by the United States to protect their resources and future, we have an obligation to act to remedy this serious problem. What resource is more critical to an Indian tribe than its children? What is more vital to the tribes' future than its children?"

Chief Dan George, hereditary Chief of the Coast Salish tribe, and honorary chief of the Squamish tribe in British Columbia, said it more eloquently on the occasion of Canada's 100th birthday:

"Let no one forget this: We are a people with special rights guaranteed to us by promises and treaties. We do not beg for these rights, nor do we thank you because we paid for them. God help us, the price we paid was exorbitant. We paid for them with our culture, pride and self-respect. We paid, we paid and we paid until we became a beaten race, poverty stricken and conquered..."


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skye's horizons

In a U.S. Department of Interior memorandum dated November 27, 1978 from Forrest Gerrard, Assistant Secretary for the Bureau of Indian Affairs to Tribal and Indian Organizational Representatives, is requesting recommendations for possible nominees for the position of Commissioner of Indian Affairs. Those people who will receive the highest degree of consideration are those persons with proven managerial and administrative skills, demonstrated expertise in the Indian field and broad experience in the workings of Federal and Tribal systems, as well as a good understanding of Indian culture and traditions. He further states, that because this process is time consuming, that the recommendations be received in his office by December 29, 1978 and that the suggestions number from three to five persons at minimum, but that recommendations whatever the number, be listed in order of preference, unless no one candidate is recommended above another.

The National Organization of Women, (NOW), met on Friday, October 6, 1978, in Washington, D.C. to celebrate the ERA Extension Party, with the theme being "No time Limit on Equality". Speaking at the Victory Party along with Senator Edward M. Kennedy, (D-Mass.), Betty Friedan, Joan Mondal, Coretta King, Elisa Sanchez and other notables from throughout the country was Veronica Murdock, president of the National Congress of American Indians. Her presentation was interesting and most noteworthy because it reflects what the American delegates to the International Women's Year conference in Houston were saying. She said... "to deny women equal rights, and I want you to know that the same struggle exists for Indian tribes. Greed and ignorance are motivating forces behind the push to deny our sacred legal treaty rights. In the 95th Congress we see the staging ground for one of the most devastating anti Indian fights since the Indian Wars of the late 1800's.

At the outset of the 95th Congress, it was difficult to even get an Indian committee in the House of Representatives, or to entice anyone to serve on it. The congressmen are fearful of anti-Indian backlash in their own home constituency. In the House of Representatives the first piece of legislation offered was House Joint Resolution 1, a bill introduced by Congressman Meeds of Washington state proposing to compromise Indian fishing rights. That was followed by a virtual avalanche of bills calling for overriding Indian land claims, terminating the statute of limitations on Indian claims, abrogating the Indian treaties, terminating of tribal governments, surrendering tribal jurisdictions to states, and severely limiting Indian water rights. Indian legislation that would have passed on the consent calendar in former times is meeting stiff opposition in the 95th Congress. Measures of the most humane and compassionate nature are being opposed. The Indian Child Welfare Act, the Indian Higher Education Bill, and the Indian Religious Freedom resolution are but a few. Joint House Resolution 738 called for a national policy of respect and preservation of native American religion for the Indians. It demonstrates the atmosphere in Congress today that 81 congressmen voted against that resolution. That resolution passed, but the attitudes that surfaced among congressmen during the debates... justify the worst of our fears for the future of Indian tribes on Capitol Hill. This is all happening in the nightmare 95th, and I fear that as Indian people we can expect matters to get even worse in the 96th Congress and in subsequent years. The determination to destroy us is there as part of anti-Indian forces, most notably the Interstate Congress for Equal Rights and Responsibilities, and they will be heard by unscrupulous members of Congress. As we support equal rights for women, please join with us in our resolve that Indian tribes shall continue as long as American people are unwilling to use the Army to carry out any policies designed to destroy us, for this is what it will take to implement such a policy....



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Vance Gillette, a member of the 3 Affiliated Tribes at Fort Berthold, stopped in the Office of Public Information recently for a visit. He has always kept us informed, not only about himself, but what's happening in various parts of the "Indian Country" to other American Indians. We should all take pride in his accomplishments. He has passed his North Dakota Bar Exams, and will work with us here at United Tribes on behalf of the Development Corporation. I asked him if there was anything specific he wanted me to say, but he said "no"... just say I'm single".....

According to the Bottineau Courant in their November 22, 1978 issue, the Dunseith School system may be losing their federal Indian Aid money because of alleged discrimination against the Indian students on the part of the school administration. Mrs. Philip Peltier, a member of the Dunseith School Board is quoted as saying, "that the Indian students are discriminated against, as well as the rest of the Indian people who seek employment at the school. There are too many hard feelings against the Indians at this school, and I want the federal funds frozen until a civil rights investigation can be made to determine what discrimination there is in the school".

I don't know who wrote the editorial in the Bottineau Courant, but it's apparent that the Indians are again being discriminated against in that only one

side of the story is being told...the school administrators side. The story does not relate that 80% of the total school budget is Johnson O'Malley funds, Title IV funds, Fed Impact Aid Funds, and not surprisingly that the school received Federal 815 construction allocation funds. I tried to get the total enrollment figures from the School Superintendent, but no one answered the phone, however, I do know that there are approximately 640 students at the Dunseith Public School and that a large percentage of those are Indians. For as long as I have known Mrs. Louise Peltier she has been fighting for a fair school system for the Indian students at Dunseith. She was the first Indian to serve on the school board there and since 1959 has always fought for a fair school system for the Indian students so I know that this is not a new story.

She is one of the Indian women that we don't hear much about unless you happen to live on the Turtle Mountain Indian Reservation. She and her husband Philip who is also from Turtle Mountain have raised 12 children under some very difficult circumstances. They have been involved in school activities for obvious reasons for many years. These children are now young adults and on their own, but Mrs. Peltier has continued with her interest in a quality education for Indian children because she knows the value of what a good education is.

I hope to have more on this story in our next issue of the United Tribes news.

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hosted by

Harriett Skye

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UTETC NEWS

November Incentive Awards and Graduation



Smile at November's graduation as they want to hear Chris Bordeaux, UTETC Student Body President, introduces guest speaker, Jean Collis, principal at the N.D. State Industrial School in Mandan.

Student of the Month

John Henry

Adult Education

(3-way tie — 1st place)

Clark Laducer
JoAnne Two Bears
Betty Peltier

Personal Development

(3-way tie — 1st place)

Chris Bordeaux
Janice LaPointe
Darrell Leighton

Men's Dorm

Don Red Road

Women's Dorm

Marion Goings

Social Services

Shavonne Rush

Vocations:

Auto Body John Henry
Automotive Max Traversie
Building Trades Alvin Swain
Business Clerical Janice LaPointe
Food Services Marion Zuck
Nurse Aide Alice Stewart
Painting Evans Kenzena
Paraprofessional Counseling
..... Doris Hoffman
Police Science Linda Bull Bear
Welding Wayne Howe

Men's Halfway House

Larry LaFromboise

Women's Halfway House

Wanita Never Miss A Shot

House of the Month

Lyle & Yvonne Braveheart — 1st
Eunice DeJesus — 2nd

Attendance Award — \$10.00

Margery Koster
Betty Peltier
Lynn Felicia
Wanita Never Miss A Shot
Larry Forschen
John Henry
Randy Kills Small
Clark Laducer
Bernard Two Bears

Attendance Award — \$5.00

Alice Stewart
Eileen Two Bulls
Marion Zuck
Loretta Belgrade
Tom Davidson
Belinda Forschen
Elizabeth Laducer
Shavonne Rush
Brenda Swain
Alvin Swain
JoAnne Two Bears
Geretta White Bull
Darnell Bissonette

Graduation

John Henry — Auto Body
Clarine Henry — Nurse Aide
Geraldine Spotted Elk — Business Clerical
Shavonne Rush — Business Clerical
Doris Old Rock — Business Clerical
Patricia Foote — Nurse Aide

SPORT shorts

by Peggy O'Neil

The UTETC Fall bowling league drew to a close on December 13, 1978 with a tournament held at the Bismarck Bowling Center. Although only four of the anticipated six teams appeared it was a close, successful contest. The First place team trophy was won by the UTETC Jets with a total of 2325 pins. Members included Oney Shanley, Cheryl White, Joe Swiftbird, and Peggy O'Neil. Second place was taken by the Steam Rollers; Janet Rave, Margo Guimont, Vincent Grant and Marilyn Crovatin. Individual trophies were awarded to Chris Bordeaux for Men's High Series (471), Melvin Keplin for Men's High Game (171), and Julie Rambo for Women's High Series and High Game (426,158). Other teams and players included the 10 Pin Wizzards; Chris and Debi Bordeaux, John Fisherman, and Julie Rambo, and the 3M3 + B; Bernie and Melvin Keplin, and Margaret and Melvin Lockwood.

The UTETC league will begin again following Christmas vacation. Anyone interested in participating, from beginners to advanced, is urged to come out. The now league will meet on

Wednesdays from 4:30 — 6:30.

The UTETC Bingo jack-pot was finally taken home by Gloria Reiter, at 200.00. It has been since last Spring that the jack-pot was claimed and now it will begin again at \$100.00. A special Monday Night Birigo was held on December 18, giving Christmas Turkeys away as prizes for some of the bingo games.

UTETC has become involved in many aspects of the local basketball world. Three teams are representing Tribes this year. The student team plays in the State Penitentiary league on a weekly basis, facing teams from all around the Bismarck area. The womens' team plays every other Monday and Thursday at Wachter Jr. High School. Their current record is 2-1, losing their first game to Murphy Insurance. The staff men have a team also (the "old pros") that plays in two leagues, one in Bismarck and also in Mandan. They are driving hard in hopes of an eventual victory, but their losses have all been within one or two points and determination is sure to bring them through.

December Incentive Awards and Graduation

Student of the Month

(tie)

Alvin Swain
Wanita Never Miss A Shot

Adult Education

(3-way tie — 1st place)

Larry Forschen
Rose Seaboy
Elizabeth Laducer

Personal Development

(3-way tie — 1st place)

Max Traversie
Clark Laducer
Joe Morin

Men's Dorm

Men's Dorm

John Fisherman

Women's Dorm

Lois Lilley

Social Services

Doris Hoffman

Vocations

Auto Body Tim Birk
Automotive Sullivan White Crow
Building Trades Alvin Swain
Business Clerical
..... Wauline Plenty Horse
Electrical Bernard Two Bears
Food Services
..... Wanita Never Miss A Shot
Nurse Aide Eunice DeJesus
Painting Betty Peltier
Paraprofessional Counseling
..... Brenda Swain
Police Science Linda Bull Bear
Welding Richard Chase
Licensed Practical Nurse
..... Debbie Bordeaux

Men's Halfway House

Evans Kezena

Women's Halfway House

(tie)

Wanita Never Miss A Shot
Rose Seaboy

House of the Month

Larry & Belinda Forschen — 1st
Theresa & Victor Red Fish — 2nd

Attendance — \$10.00

Wanita Never Miss A Shot
Marion Zuck
Clark Laducer
Alvin Swain

Attendance — \$5.00

Eunice De Jesus
Rose Seaboy
Alice Stewart
Richard Chase
Larry Forschen

Bernard Two Bears

Dana Comes Last
Jerome DeCoteau

Graduation

December 14

Darrell Leighton — Building Trades
Emma Red Elk — Nurse Aide
Janice LaPointe — Budiness Clerical
Lyle Braveheart — Welding
Yvonne Braveheart — Human Services

2-week brush-up welding course

Steven LaRocque
Darrell LaRocque



Thanksgiving at United Tribes.

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AROUND INDIAN COUNTRY STATE

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CETA Awards

BISMARCK — Nearly \$5.2 million has been awarded to five North Dakota sponsors for Native American programs under the Comprehensive Employment and Training Act (CETA). Ernest Green, department assistant secretary, said the North Dakota grant is part of a \$207.3 million national allocation authorized by Congress.

The allocations and sponsors are:

- \$1,069,246 for the Devils Lake Sioux Tribe at Ft. Totten.
- \$1,729,379 for the Standing Rock Sioux Tribe at Ft. Yates.
- \$828,849 for the Three Affiliated Tribes at New Town.
- \$1,391,915 for the Turtle Mountain Chippewa at Belcourt.
- \$179,723 for the United Tribes Educational Technical Center at Bismarck.



Dakota Sun Wins Race

FT. YATES—In Sioux County's closest election race, the **Dakota Sun** of Ft. Yates defeated the incumbent **Selfridge Journal** of Selfridge, S.D. for the official Sioux County newspaper.

The **Sun** garnered 55 percent of the total vote count of 592-504.

Bill Grueskin, managing editor of the **Dakota Sun**, says that the reselection voters were responsible for the victory.

The **Dakota Sun** is a weekly paper published by the Standing Rock Community College.



Wine Used to Solicit Votes

SIoux COUNTY — Wine apparently was doled out in District 35 to solicit two men to pose in a newspaper photo with an unsuccessful candidate for the North Dakota Senate.

Albert Rivinius, the unsuccessful Republican candidate, said there was some wine given out in Sioux County during his campaign. But he said it was done only in one instance by a local newspaper editor to solicit two men to pose for the photo.

District 35 Democratic Chairman, Adam Fleck has asked N.D. Attorney General, Allen Olson to investigate the matter on the charges that the wine was exchanged for votes — a violation of state law.

Olson has refused to investigate the matter further saying the Sioux County states attorney's office had investigated and found no evidence of wrongdoing. However, Sioux County Attorney Maury Thompson said that the investigation would be continued on the basis of further evidence supplied by Fleck.

Rivinius said the wine was used by the editor of the Grant County News, Dwayne Schatze, to solicit two men to pose for a newspaper photo and was not handed out for votes.

The editor and myself were down there and he wanted to take pictures

and we got two old fellows and the editor, he really did it," said Rivinius. "We didn't talk politics or nothing while we were there."

Schatze admitted purchasing the wine and giving it to the men in return for posing in a picture for Rivinius. "I told Rivinius that we Republicans always do so poor in Sioux County (which includes the Standing Rock Indian Reservation) that it might help if we had him posing with some Indians," he said.

He denied the handling out of the wine had been as widespread in the area as alleged. (AP)



Lawrence Welk Makes Donations

CASSELTON, ND — Lawrence Welk, North Dakota's famous accordion player, has donated \$31,000 to the North Dakota Community Foundation for dispersal this year to recipients he has designated throughout the state.

In addition to donations to several small community hospitals, schools and universities in North Dakota, Welk designated gifts to the Catholic Indian Missions of the Standing Rock Reservation at Ft. Yates and to the St. Michael Indian Mission at Ft. Totten, ND.

The funds were given through the Lawrence Welk Foundation.

Ft. Berthold Elections Disputed

NEW TOWN, N.D. — A North Dakota District Judge will decide December 22 who is the newly elected Tribal Chairman of the Three Affiliated Tribes of Ft. Berthold.

The Nov. 14 election was won by Tom Mandan of Mandaree with a 490-475 vote lead over Austin Gillette of White Shield.

However, Gillette has claimed that 39 votes cast at the White Shield polling place were not initialed by election judge Albert White Calf.

The Tribal Election Board disallowed the protest and said they did not have the power to seat Gillette on the basis of the mistake or to allow for a new election.

A meeting of the newly elected tribal council agreed to hold another election in the White Shield district. However, Councilwoman Hazel Blake said there was no quorum of council members at the meeting to decide on a new election.

The election in Whiteshield was held December 12 with Gillette being declared the winner.

Mandan has already taken the oath of office so the U.S. District Judge will be the final vote caster in who ultimately will be tribal chairman at Ft. Berthold.

Rodeo Finals


SALT LAKE CITY — The Third Annual Indian National Finals Rodeo was held in Salt Lake City, Utah with Indian contestants from throughout the U.S. and Canada.

The winners were:

- **Karletts Dennison**, Tohatchi, N.M. — All Around Indian Cowboy for 1978
- **Chuck Jacobs**, Pine Ridge, S.D. — Bareback
- **John Boyd, Jr.**, Greasewood, Arizona — Calf roping
- **Mike Etsitty**, — Steer wrestling
- **Dave Best**, Omak, Washington — Saddle Bronc
- **Gary and Randy Rodgers**, Sparks, Nev. — Team roping
- **Lese De Roin**, Ponca City, Oklahoma — Barrel Racing
- **Dale Bird**, Browning, Montana — Bull Riding

Each of the World Champions won a hat, a saddle and a gold wrist watch. In addition to the three prizes, Ms. De Roin won a Chickasaw Horse Trailer.

A special award was given to **Jim Gladston** from Cardston, Alberta, Canada for being named the 1978 Indian Rodeo Man of the Year. A saddle was given to **Tater Ward**, White Horse, S.D. for being chosen the 1978 Rookie of the Year. (NINA)



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AROUND INDIAN COUNTRY PEOPLE

WILLIAM MERVIN "BILLY" MILLS...1964 Olympic Gold Medal winner for the 10,000 meter race. Inducted into the American Indian Hall of Fame at Oklahoma.

FRANK W. "MAC" MCDONALD... former coach at Haskell Institute and early supporter of sports for Indian people. Latest member of the Indian Hall of Fame.

JOE TINDLE THORNTON...Archery World Champion, Oslo, Norway, 1961. Member of U.S. World Team Champions in 1970. Also inducted into Indian Hall of Fame.

EGBERT BRYAN "EG" WARD... named Haskell Institutes "greatest quarterback", Haskell 1924-26. Also inducted into Indian Hall of Fame.


CLARENCE SKYE...an enrolled member of the Standing Rock Sioux, Ft. Yates, has been appointed the new Executive Director of the United Sioux Tribes Development Corporation in Pierre, S.D. He succeeds the former director, Mike Wells.

JOSEPH H. "BUD" SAHAMAUNT... Champion basketball player of the 1950's; inducted into Indian Hall of Fame.

JACE CUNEY...named as an Outstanding Young Woman of America for 1978. Cuney, a Cheyenne River Sioux, is a graduate of U.N.D. and is working on her master's degree from the University of Washington, Seattle. She is working currently as a Student Opportunities Program counselor at the University of North Dakota.

JOHN J. MCCLELLAND...named Indian of the Year in Oklahoma. A Sac-Fox-Creek-Seminole, McClelland is a former Sac and Fox tribal council member and now resides in Tulsa, OK where he is a receiving manager for Sears, Inc.

HAROLD "CHUCK" FOSTER... Current record holder for many cross-country national records for junior college track and field events. Inducted into Indian Hall of Fame.



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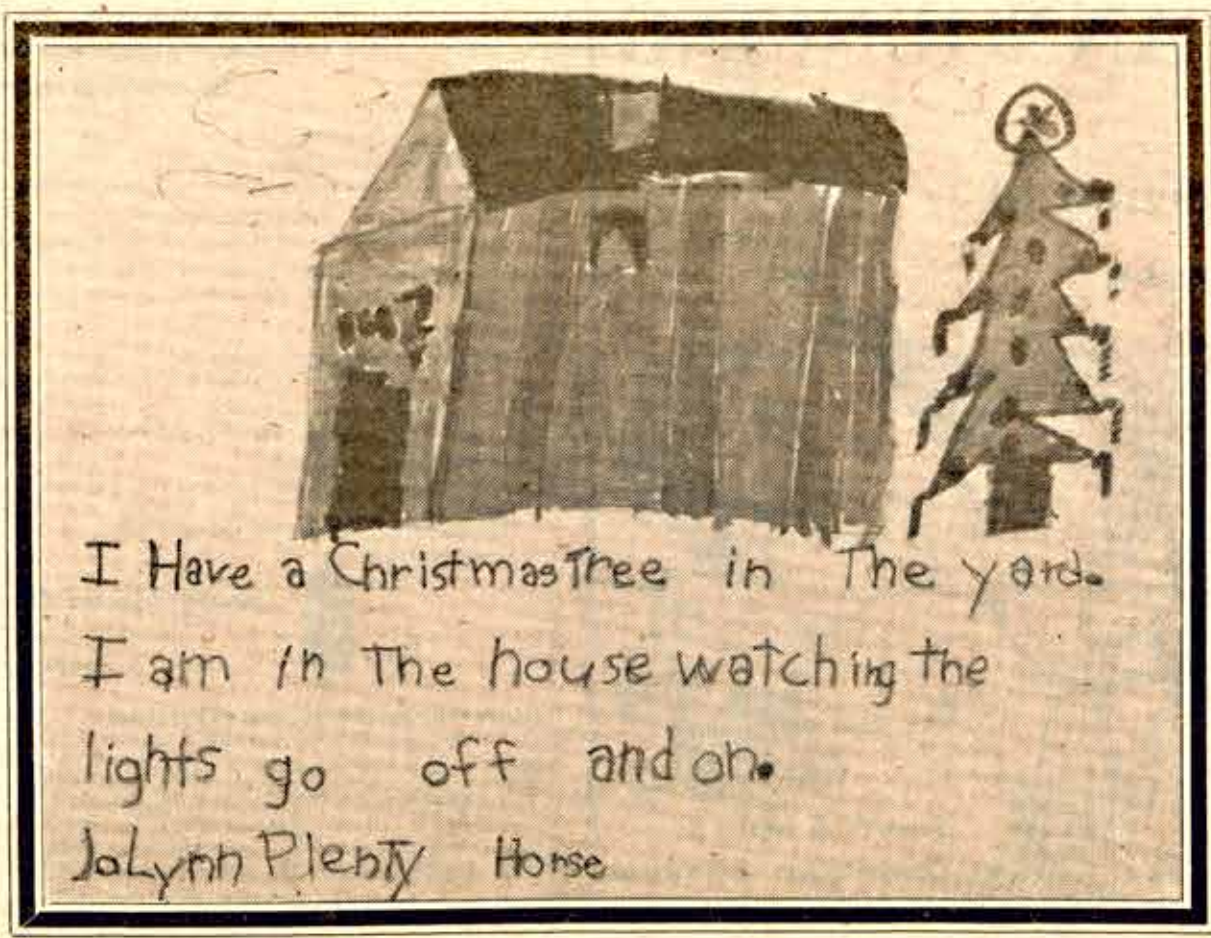
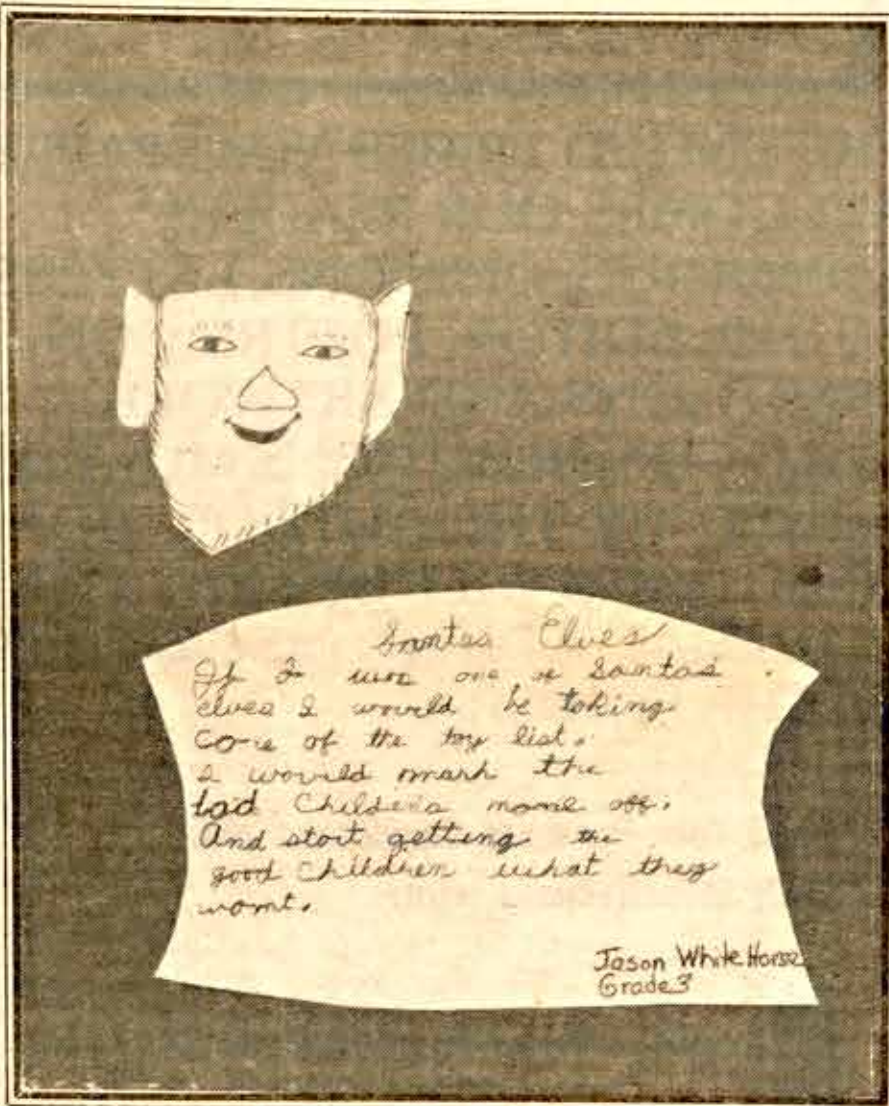
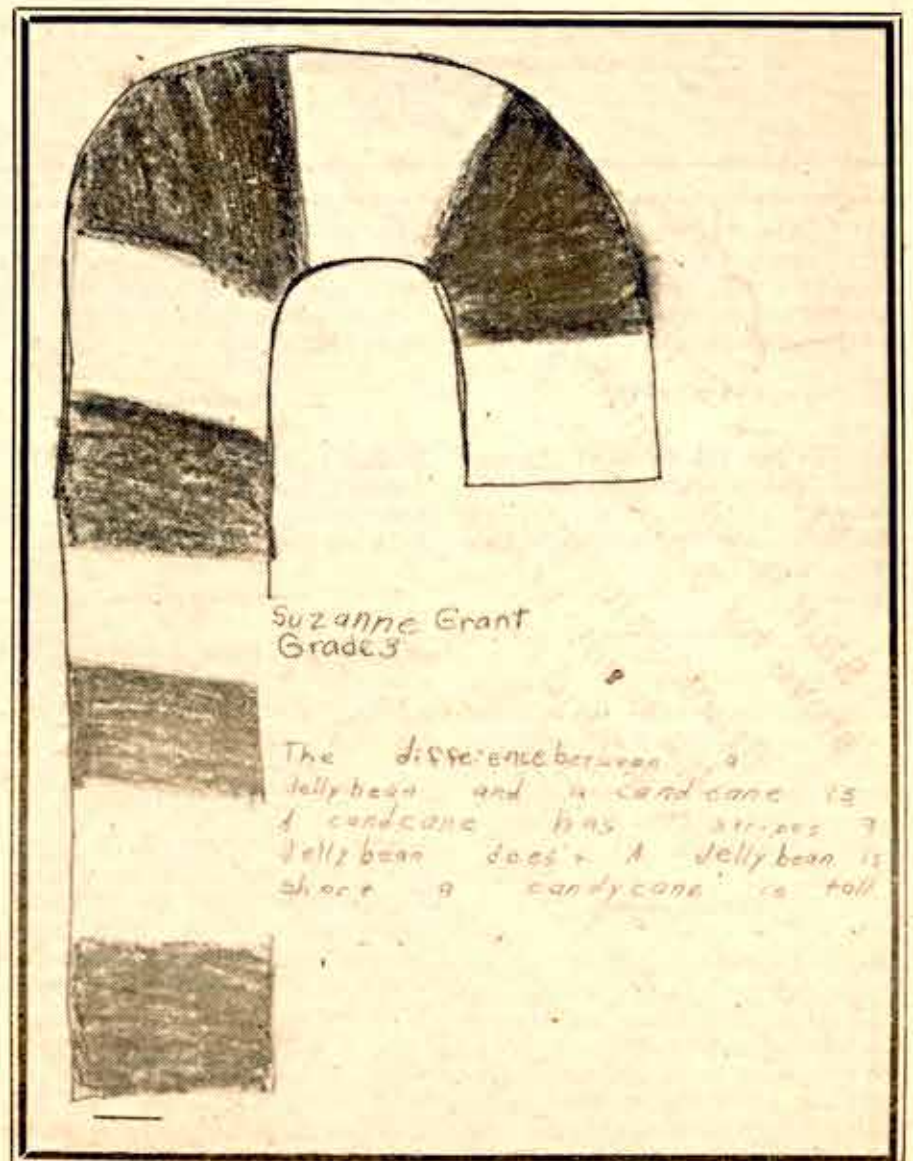
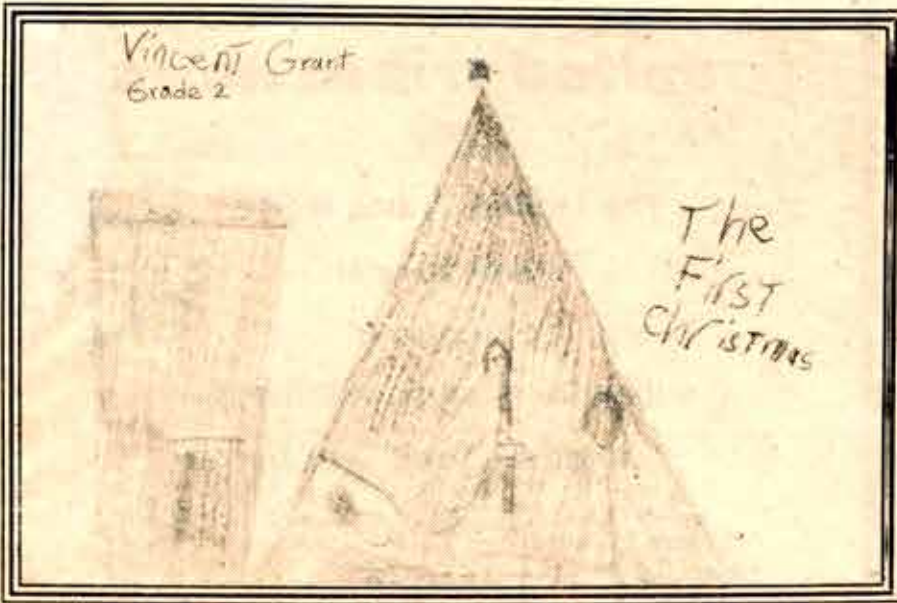


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UTN wants to thank the students at the kindergarten and Theodore Jamerson Elementary School for their contributions.



Frank's Christmas Turkey
 Stuff it with stuffing then put it on the stove for 3 minutes, it cooks good.
 Frank's stuffing
 Use bread scraps, put water in it and mix around like stuffing.



Kim's Christmas Turkey

First get the turkey at the store — then you make it. First you put the dressing in it, then cook it in for 10 hours, eat cranberries with this.



Jay De's Christmas Turkey
 Buy the turkey at a barn then you cook it in a big black pan, then eat it. It takes a little while to cook a frog, geez. Turkey tastes like chicken.

Ellen's Turkey
 Buy the turkey from town, then cook it at home. Put salt in it and cook the turkey 4 minutes. You can play while the turkey cooks. Eat the turkey with salt and something else. Maybe bread.



First get the turkey at a farm. Cut the legs off, then wash it. Put it in the oven with rice for 10 hours. It really tastes good, cause my mommy makes it this way.

Melissa's Christmas Turkey

Go get the turkey out in the woods, you bring it home and clean it with a big spoon, you cook it in a big pan for 5 hours. Put a whole bunch salt on it and 2 cartons milk. This tastes good. My mom cooks turkey like this.

Beneva's Turkey

Stephanie's Christmas Turkey
 Buy a turkey and take the plastic paper off and put it in the oven. Let it bake for about 3 minutes. It tastes like turkey which is good.



Nita's Christmas Turkey

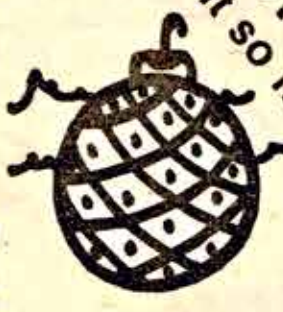
First you get the stuff like butter then cut the turkey. Then you have to eat it. You cook it 40 minutes. Then it is turkey.



First you shoot the turkey and take the wings off, take it to town and buy it. Then put it on the fire and pan and cook it. It takes 6 hours to cook and tastes like it has pepper on it so it is hot.

Julie's Christmas Turkey

Ted's Christmas Turkey
 Put the turkey on a small table and put it in a deal that has 5 lines in it, tie their feet up that's how you make a turkey. It takes 1/2 hour to cook a turkey, it tastes good cause some turkeys are hard to eat but this one is soft.





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T'WAS THE NIGHT OF THE POW-WOW AND ALL THROUGH THE CAMP, NOT A DANCER WAS STIRRING, NOT EVEN THE CHAMP. THE BUSTLES WERE HUNG BY THE TIPIS WITH CARE, IN HOPE THE GREAT SPIRIT SOON WOULD BE THERE. THE INDIANS, WERE NESTLED ALL SNUG IN THEIR BEDS, WHILE VISIONS OF WOJAPI AND FRY BREAD DANCED IN THEIR HEADS. THE CHIEF IN HIS WAR BONNET AND I IN MY BEADS HAD JUST SETTLED DOWN FOR A LONG WINTER'S SLEEP. WHEN OUT ON THE GROUNDS THERE AROSE SUCH A SOUND I SPRANG FROM MY BED AND SO DID MY HOUND. AWAY TO THE FLAP I FLEW LIKE A HAWK, TORE OPEN THE LEATHER AND I WAS IN SHOCK.

THE MOON ON THE GREEN OF THE POW-WOW GROUNDS GAVE SUCH A VISION OF MIDNIGHT TO THE HORSES AND HOUNDS. WHEN WHAT TO MY UNBELIEVING EYES SHOULD BEHOLD BUT A MINIATURE TRAVOIS AND A WHITE BUFFALO. WITH A DRIVER SO QUIET I COULD HARDLY HEAR IT, I KNEW IN A MOMENT IT MUST BE THE GREAT SPIRIT.

MORE RAPID THAN EAGLES HIS BUFFALOES THEY CAME, HE WHOOPED AND HE SHOUTED AND CALLED THEM BY NAME. NOW SUMMERS, NOW BRAVE BULL, NOW MOORE, AND TALKS ON, HOFFMAN, ON HOLY BULL, CADOTTE AND BEAR STOPS. TO THE TIP OF THE BIG TOP, TO THE TOP OF THE LODGE POLE, NOW DASH AWAY, DASH AWAY, DASH AWAY ALL.

AND I HEARD HIM EXCLAIM AS HE DROVE OUT OF SIGHT, HAPPY POW-WOW TO ALL AND TO ALL A GOOD NIGHT!

(This version was written by the students of the Theodore Jamerson Elementary School at UTETC.)

The Indians,

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

The agonies among the Great Plains tribes began during the winter of 1973 when impact of the Arab oil embargo sent the price of coal skyward.

At first glance it would seem that the Crows and their neighbors, the Northern Cheyennes, whose reservations occupy much of southeastern Montana, should have held a mammoth celebration. They were going to be rich! Roughly 8,000 Indians were sitting on 12 billion tons of strip-minable coal. Their reservations were the largest parcels of one of the richest known coal deposits in the world.

As the price of the Indians' coal began to jump from below \$2 to more than \$8 a ton, however, the elders of the tribes began to realize what a predicament they were in. A lot of that coal had already been sold. Sold for 17 cents a ton; sold through a series of murky dealings that included speculators, wining and dining by major energy companies, and and yes, even the offer of trinkets, sold under contract terms that left the tribes with very little to say about enormous strip-mine complexes that were being planned for their lands.

The differences between the two tribes are extreme. The Crow have always been open, garrulous, trusting in their dealings with the white man. It was Crow scouts who warned George Custer not to make a stand on top of the hill overlooking a river near here called the Little Bighorn.

They knew that down there among the cottonwood trees lurked a huge war party of the Northern Cheyenne and their allies, the Sioux. Among the Indians tribes, the Cheyenne were regarded as the puritans. They were hard working, suspicious of outsiders, and, when aroused, the fiercest warriors. Custer did not heed the advice of the Indians.

In the late 1960's that instrument of the Federal government's trusteeship over Indian lands, the Interior Department's Bureau of Indian Affairs, decide to offer large sections of the Crow and Cheyenne reservations for lease to companies interested in mining coal.

A great deal of wheeling and dealing commenced, but again it appeared that the white man had not taken the trouble to consult with many of the Indians, according to Allen Rowland, the tall, laconic chairman of the northern Cheyenne who took over the tribe's leadership in 1969. He and his aides had a great deal of trouble piecing together the extent of the BIA's dealings on behalf of the tribe. When they did, though, they were astounded.

"We finally realized that about 56 percent of our reservation was either leased or covered with these permits that would allow them to come in after the coal," he explained.

According to BIA document later assembled by the tribe, BIA officials who were conducting the sales saw the tribe's coal as a "white elephant," a commodity that had little or no market.

One memorandum, written by Ned O. Washington, then assistant area director for the BIA, said that the tribes were "anxious to get something going."

"We would like to make the offer as attractive and with as few obstacles or deterrents as possible," the memo said.

In 1966 representatives of Peabody Coal Co. came on the Northern Cheyenne reservation and found that there were hardly any obstacles at all. They offered the tribe a royalty of 17 cents a ton and a bonus of 12 cents for each acre mined. BIA officials in Washington quickly approved.

Down in the fine print of the contract, Rowland eventually discovered, was some language that gave Peabody the right to deduct two cents a ton from the Indians' share for all coal consumed on the reservation and the right to "construct such plants as it deems necessary for the processing of its product."

That legal haze was not penetrated until 1973 when the tribe learned that Peabody planned to construct a \$1 billion coal gasification plant on the reservation. The process would consume all the coal on the reservation and then pipe it off in the form of natural gas.

When Rowland and the other 14 members of this tribal council added up the number of employees that would be required by Peabody and five other companies that had purchased mining rights on the reservation under similar terms, they estimated that a city of 10,000 people, mostly non-Indians,

The Royalties,

would have to built on or near the reservation. There are only about 2,700 Northern Cheyenne.

After several trips to Washington, Rowland was able to convince the Indian specialists at the BIA that the social impact of the proposed mining would be severe. In fact, the BIA even produced a study that said: "It is conceivable and not far fetched that this could bring about the demise of the Cheyenne culture . . . The Cheyenne could and would become a minority in their home land."

The study, completed in May 1973, concluded that among the problems the Northern Cheyennes would have to confront would be increased alcoholism, drug abuse, a rise in the incidence of syphilis, and mounting air and water pollution. Nevertheless, the study concluded, the mining projects should go forward.

That and the full impact of the Peabody contract might have aroused the tribes, except there was another contract that had done even more to anger the Cheyennes.

A Billings, Mont., attorney had obtained a lease on part of the reservation, offering a royalty of 17 cents a ton. Then he sold his interest to the Chevron Oil Co., which agreed to pay the lawyer an additional 9 cents a ton for every ton of coal mined on the reservation. (Market price for the coal is currently about \$8 a ton.)

Rowland still gets upset when he talks about how the lawyer stood to gain more than half of what the Indians were getting for their coal simply by signing a few papers. "I guess you have got to be an Indian first to really understand what the hell is going on," says the Cheyennes' chairman.

The next move was made by the Cheyenne. The tribal council conducted a plebiscite throughout the reservation. Ninety-eight percent of the tribe, they discovered were opposed to any coal development.

Land has religious significance for many Indians. For the Cheyennes, their land is double significant because remnants of the tribe literally had to fight their way back to Montana from a stockade in Oklahoma where the army imprisoned the tribe as an aftermath of the Battle of Little Bighorn.

But in the spring of 1974, when Peabody flew the Northern Cheyenne Tribal Council to compare headquarters in St. Louis to show them the plans for the massive gasification project, the Indians showed little emotion over the issue. The company also provided tours of nearby strip mines in Illinois.

According to the Cheyennes, nobody paid considerable wining and dining on the trip. "I don't know about that," said William Hartman, a senior vice president for Peabody who conducted the briefings.

The Cheyennes seemed very polite and quite interested in the proposal, said Hartman. "I thought it was a free exchange. It would really be a boost to their economy, their employment situation."

Hartman said he was "quite surprised," to learn later that two days before their trip, the Cheyenne tribal council had voted unanimously to reject Peabody's entire proposal.

Why didn't the Northern Cheyenne tell Peabody before the trip? "We had never seen Illinois before," Rowland told a reporter.

Later the tribe filed a thick legal brief with the Interior Department asking that all coal leases be declared void.

Their neighbors, the Crows, went through a similar though slower process of learning about the coal dealings that had been made in their name.

Unlike the Cheyennes, the Crows come as close to a pure democracy as any government in the world.

There are about 5,000 Crows. Each of the 1,800 adults of the tribe who live on or near the reservation is a member of the tribal council, which must give approval to all major decisions.

For some reason, through, the authority over mineral decisions was delegated to a social "mineral committee," appointed by the chief. Until 1974, most Crows had been too preoccupied with farming or raising cattle to worry about what the mineral committee and the BIA were doing.

The Crows, it developed, had signed seven leases, including one with the Shell Oil Co. for a royalty of 17½ cents a ton for the first 10 years. Shell was planning to dig four huge strip mines on the reservation. Together the mines would have produced 32 million tons a year, giving Shell, according to Kirk Blackard, Shell's chief negotiator, the largest single coal operation in the world.

In essence, the lease gave Shell the mining rights in perpetuity, or, as long as the coal could be produced in what the company deemed "significant

and the BIA

quantities."

Rumblings from the Cheyenne reservation, however, had set some of the Crows on edge. There was one faction in the tribe, led by Forrest Horn, that wanted to void all the leases.

There was another faction, led by the Crow's tribal chairman, Patrick Stands Over Bull, that wanted to press ahead with the development. Sensing difficulties, Shell made a new offer. The company promised a royalty of 8 percent of the coal's selling price plus an additional \$7.5 million bonus, or "up front money" as it is commonly called in the trade.

Shell went to considerable lengths to press its new offer. There were dinners for two mineral committee at the War Bonnet Inn in Billings. Committee members were flown to Shell headquarters in Houston and to a large strip mining operation on the Navajo reservation in Arizona.

According to the Crows, Shell "wined and dined the tribal leaders" and passed out key chains, Stetson hats, and turkeys to promote the new offer.

Blackard objects to the part about wining and dining. "I object very strongly to them. Certainly we have bought meals for the tribe, but it was kept on a businesslike basis."

There was a donation of turkeys, he admitted, but no Stetson hats. As for the key chains, Shell did set up a trailer at an Indian fair in 1975 and distributed day chains with the picture of a drag line on one side and the Shell scallop insignia on the other.

"I kind of find it amusing, well amusing isn't the right word, disturbed to see that after two years they're still talking about those key chains," said Blackard.

At any rate, in September 1975 the Horn faction had its way in tribal council and Crows retained attorneys who filed suits to break most of the coal lease agreements. The BIA was also sued for acts of "malfeasance" and "non-feasance" in approving the deals as trustees.

But the battle continued to see-saw back and forth within the tribal leadership. Stands Over Bull would send off mailgrams, firing the attorneys and dismissing the lawsuit. The Horn faction would get the tribal council to reinstate the attorneys and the case.

The showdown came in a momentous tribal council meeting which started at 2 p.m. on July 9 and lasted until 10 a.m. the following morning. The faction led by Horn impeached Stands Over Bull, who held out for the Shell offer until the end. It was a painful process, according to Urban Bear Don't Walk, a young Crow attorney who supported Horn.

"The Crows just never take things to that extreme. It was not too much different than impeaching the President," he explained.

Twelve hundred Crows packed themselves into the gymnasium where the meeting was held, or waited in the hallways or in cars outside for the crucial vote. As the debate droned on, both in Crow and English, Crow babies played underfoot. There were several well-dressed spectators, including a man from the international investment firm, Lazard Freres & Co., watching from the sidelines.

Ordinarily the politics of the tribe are dominated by the clans, or extended family units that vote together. Vote is usually done openly as clan leaders lead their followers to the "yes" and "no" side of the gymnasium.

This time, however, it became apparent that the clan system was breaking down. The debates grew very bitter, sometimes pitting father against son. The Horn faction won a crucial procedural vote that helped to break remaining clan discipline by permitting the vote to be held in secret ballot.

The impeachment charges centered around Stands Over Bull's effort to countermand the lawsuit against the coal leases. According to Bear Don't Walk, who drew up the charges, "a lot of people felt sorry" for Stands Over Bull, so he was given a chance to resign before the final vote. The chairman, however, refused to believe that the Horn supporters had the votes to defeat him on the coal issue.

"I told him, when you shoot at a king you have to kill him, and we're going to do it, Pat," recalls Bear Don't Walk.

Stands Over Bull's final witness was his mother, who dressed in traditional Crow garb, long braids, blanket and high moccasins, made an extremely emotional plea for her son's cause, stressing the clan ties and the strongly held traditions of deferring to the wishes of tribal elders.

In the end, however, Stands Over Bull was impeached, by a vote of 685 to 454. The vote left

AROUND INDIAN COUNTRY

Letters / Opinions

Indians and the Press

The following is a statement by Senator James Abourezk of South Dakota to the Associated Press Managing Editors Panel on Indian Affairs. It was later printed in the Congressional Record.

Shortly after the end of the Wounded Knee siege in 1973, I scheduled hearings on the Pine Ridge Reservation in South Dakota to try to determine the underlying cause of the conflict.

I called a journalist who worked for the *Washington Post* and told him I thought the hearings would be fairly important and suggested that he cover them. His response was that while he agreed with me, his editors would not send him out to any such hearings because they were interested in Indian stories only so long as the Indians were shooting each other.

There is more than one tragedy in that story. The one that concerns us here today is the nature and extent of press coverage of issues which affect American Indians.

In a democracy the ideal is that everyone will understand everything that is happening in such areas as Indian affairs and will act humanely to insure their proper stewardship by the U.S. government.

The reality is that press coverage of government mismanagement of Indian affairs is at best skimpy, and at worst non-existent, which enables the Indian bureaucracy to commit the crimes against humanity which they have gotten away with over the past several decades.

Unless you are a student of Indian affairs, there is no way for you to know that the government has experimented for years with the lives of Indian people as though they were so many laboratory animals. At one point in its history, the BIA sought to eliminate the Indian problem by eliminating Indians. So its policy consisted of summarily removing Indian children from their homes, their parents and grandparents and dropping them in Indian boarding schools where the use of their language or other manifestations of Indian culture were totally forbidden.

This effort to make Whites out of Indians resulted only in increasing the desperation, hopelessness, and psychological problems of the Indians who were made a part of that program.

Later the key work was "relocation." The government determined that if Indians could be coaxed away from the reservations and relocated into cities, with a job provided, their assimilation into white society would be virtually painless.

Relocation only changed the location of the ghetto from the reservations which afforded relative security to harassed Indian families, to the nation's large cities where Indians became a minority of minorities, but with all the pleasures and delights attendant to the powerless and the poor in our urban areas. In fact, the American Indian Movement was founded by the bitter and cynical children of relocated families who reorganized AIM as a means of both political expression and of finding their way back to the land, so to speak, on the Indian reservations.

The most recent government policy has been that of benign neglect, with Congress appropriating several hundred million dollars a year into the Indian budget, hoping that it is enough to keep the Indians and their problems off its collective back. But most of the money never reaches the Indians, and Congress still finds it must deal with the issues.

The Carter Administration has appointed a practiced bureaucrat to run the Indian department who can bring the BIA's most recent policy to fruition: i.e., survival management. Survival, not of the Indian people, but of the bureaucracy itself.

The Indian Self-determination Act which was designed to decrease the bureaucracy by allowing Indians to run their own federal programs has succeeded, only in increasing personnel in the BIA, who have become expert in stonewalling many of the tribes in their efforts at self-determination.

Without going into horror stories in depth suffice it to say that the Carter Administration could never have gotten away with washing its hands of Indian affairs if this story had been reported with only 1/10th of the press emphasis given to Anatoly Scharansky, for example. There is in the press neither criticism of bad government Indian programs nor approval of good government Indian programs. And since information is the currency of a democracy, the lack of information to me indicates that democracy in the area of Indian affairs is totally bankrupt.

Why have you done this to us?

In a recent discussion on Indian Affairs in a class, one of the white students replied to a remark, "Well, who pays the taxes for that." Upon hearing this I replied, "You are not the only one who pays taxes." The white student assumed merely because we have brown skin we get welfare grants. Also in a recent trip I attended with several other Indian students, a seminar for North Dakota youths, two guests spoke on discrimination, and in these speeches I began to wonder about the discrimination on American Indians. I asked myself what did the white man do to us? They say they have a free and democratic society yet in a recent survey on arrests, conviction, and time spent in jail in North Dakota, five of them are color of your skin, length of your hair, age, address to the officer, time of arrests, and five others which I did not have materials to write down. And at the end of his speech, Lt. Governor Sanstead said, "Add up these factors and consider yourself, young Indian, length of your hair, and medium dresser." He also stated that one of the most dangerous spots in North Dakota is a reservation! Yet, white man ask the question, "Why are you people so hostile towards white men?" And in the reply to his question, I thought to myself, you think of all the things you've done for the American Indian. First of all we gave you the chance to survive, this is commonly referred to as "Thanksgiving." Without the help of

the Indian, that little band of white men would have frozen and starved. The white man says, "Oh, that was just a little push." That little push started the white man on his endless journey into exploration. Yet when the first Indian was spotted, he was labeled "Savage." If we are savages, why did we not let you die? We showed you how to grow corn, medicines, and we showed you friendship. And to this day and to the day I die I will wonder, "Why has the white man done this to us?"

When I was brought up I went to a Catholic boarding school with Anglo instructors, with Anglo rules, with an Anglo God. I was taught that no one was better than me, and I better than no one, and I have believed this until recently. You took our land, our religion, you shot our women and children, and worst of all, you shoved us on reservations and took away our pride and hope. Yet, you say, you did this for the good of everyone. Is it not true you did it to fill your greedy pockets?

Now, slowly the blight of prejudices ebbs from the blood in my veins, the veins I thought would never release anything but love. And you ask why we feel resentment toward your kind. And now look what you've done. You've messed up the world you and your greedy faces. Slowly, but surely, you are killing the people who showed you love, not hate. And yet you persecute us as though we were dirt.

The people who gave you everything you have.

And now when I graduate, I am forced out into this world to make a living in a world of greed, hate, and white people. Yet, you wonder why Indians are alcoholics, thieves, and murderers. You did this to us, not us!!

You showed us the only way we will get anywhere is if we have money or take it by force. And when all hell breaks loose in our future, I hope with your last minutes on this earth, you do one thing...beg for forgiveness.

Sincerely,
Jeff Baker
American Indian

(Reprinted from the *Dragon Times*, the Dunseith High School newspaper.)

Dear Staff & Faculty:

We the students and the staff of the State Industrial School (S.I.S.) would like to show our appreciation of your time. Thank-you very much for the tour and we hope that we can come again soon.

Yours truly,
Staff & Students
of S.I.S.

continued from page 1

deep scars and divisions among the clans that continue to this day. "It was a shock that we all had to go through. It was not something we enjoyed doing," explained John Pretty On Top, one of Horn's advisors.

As for Horn, the vote was only the beginning of what may be the tribe's most precarious era, as the Indians struggle to gain control over the massive development that confronts them.

"It is like a person going swimming," said Horn. "He gets out to the ocean and he finds a seashell and he thinks he has discovered the sea. Any little amount of victory that we taste is only a spoonful of a bucket."

Patrick Jobs, a sociologist who has been studying the Crows, claims that the culture of the tribes is "more threatened by coal development than it was by General Custer." There are a lot of Crows who agree with him.

Among their neighbors, the Northern Cheyennes, the feeling is even stronger. Allen Rowland often gives this preface to the explanation of what his tribe has gone through in dealings over its coal: "A lot of things have happened to my tribe, most of them bad."

(Next month — Part Three; Washington, D.C.)

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Pine Ridge to get TV Station

The Oglala Sioux of the Pine Ridge Indian Reservations in South Dakota, are making preparations to establish the first Indian owned and operated television station in the United States of America. Pine Ridge residents get only two clear television signals and they both come from Rapid City. The two stations carry ABC and NBC, so the Oglala's are asking for an affiliation with CBS for the new station.

In line with this several Indian groups have requested from the Federal Communications Commission (FCC) to set aside radio and television frequencies for the nation's major reservations. The petitions asked that the reserved frequencies be held as long as necessary for the Indians to get funds to build the stations, which would be licensed only to Indians. "The low incomes and rural living conditions of reservation Indians are not attractive to broadcasters, who are in the business of selling audiences to advertisers. There is a need for individual reservations to operate their own stations," said Frank Blythe of Lincoln, Nebraska, Executive Director of the Native American Public Broadcasting Consortium.

The Indians asked for a television frequency for each of the 19 reservations with 3,000 or more residents and an AM and FM radio frequency for each of the 54 Indian reservations with 1,000 or more residents. Most of the reservations involved are west of the Mississippi.

AROUND INDIAN COUNTRY NATIONAL

Mystery Spokesman

WASHINGTON, D.C. — A State Department report says an Indian spokesman has promised Rhodesian natives 5,000 veteran Indian troops from the Shoshone, Blackfoot and Apache tribes to assist them in their battle for freedom.

This information was published in the *Zambia Times* for December 2, and the spokesman was identified as Puersa Rustec, the leader of a confederation of Indian warriors with headquarters in Washington, D.C. The State Department official said they could not identify Rustec, but when they played with the spelling of the name, Rustec was quickly unscrambled to read Custer.

Puersa, the official said, was less clear but looked like it could be unscrambled into some kind of obscene phrase by reversing the first two letters and making some other adjustments. (INN)



Coal Sale Off

CROW AGENCY, MONT. — A possible \$1 billion sale of coal from the Crow Indian Reservation in Montana is off, at least for the present.

The Crow Tribal Council has declared a Nov. 4 meeting at which the sale was approved was invalid, thus nullifying the possible coal sale.

Tribal Secretary Ted Hogan, who conducted the meeting, had asked the Bureau of Indian Affairs to decide whether the meeting was valid. But the BIA said the question was an internal matter that should be settled by the tribe. (AP)



No Maine Land Settlement

AUGUSTA, MAINE — The Passamaquoddy and Penobscot tribes of Maine may not be willing to accept the White House settlement proposal of \$37 million and options on 100,000 acres of land.

The *Wabanaki Alliance* newspaper says it learned that "an intertribal land claims negotiating team has considered a counter-offer of options on 250,000 acres of timberland; a cash award of \$27 million, \$10 million for purchase of land, plus \$15 million in guaranteed loans from the U.S. Bureau of Indian Affairs to finance business ventures."

Tribal attorney Tom Tureen and Penobscot governor Wilfred Pehrson were said to have approved the White House proposal. (INN)

Tribal Chairman Asked to Resign

LAME DEER, MONT. — Allan Rowland, Northern Cheyenne Tribal Council president, has been asked to resign from his position and he has been threatened with prosecution for alleged mismanagement of federal funds.

After a confrontation with a group of tribal members, including several former tribal councilmen, information was presented to Rowland which showed financial reports that said thousands of dollars in federal funds were unaccounted for and there were deficits in the budgets of some tribal programs.

The group asked Rowland to explain where the money went, and, unsatisfied with his reply, requested that he resign.

However, Leonard Elk Shoulder, a member of the opposition, said he had the impression that Rowland would not resign.

Complaints against Rowland's administration include charges that the tribes' fiscal manager, Ed Kennedy, a Blackfoot, mismanaged funds by juggling money meant for one program into another and sinking some projects into the red, making the tribe liable for thousands of unaccounted-for dollars.

Kennedy has reportedly submitted his resignation.

A BIA memo sent from the area office in Billings to the tribe questioned several thousand dollars in expenditures, including an unauthorized payment of \$200 "to individuals to attend a rodeo school" and \$5,211.10 spent on air fares. The total amount requiring resolution was \$18,526.75.

Rowland's critics complain that, under his management, thousands of federal dollars were switched to other programs to meet payrolls and other expenses. They claim \$10,000 was taken out of the Senior Citizens account and used to pay Rowland's wife for running the Mother Goose Day Care Center in Lame Deer. (Billings Gazette)

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INDIAN POETRY

Christopher G. Bordeaux of St. Francis, S.D. is a 28 year old Automotive Student and the current Student Body President at UTETC.
 He is married and has four children, one of them a foster child. His hobbies are: Beading, Fishing, Hunting, Sports, and working on cars.
 He is scheduled to graduate in June of 1979.

GRANDFATHER

I am standing at the top of my hill
 I am seeing the beauty that is there
 I am wondering how long it will stay
 I am knowing it cannot last
 I am knowing it will not last

Grandfather

Help me to understand why it is like this
 Help me to understand if it is right or not
 Help me to be strong and have courage
 Help me to accept it, for I do not want to

Grandfather

I am standing on the top of my hill
 I am seeing too many roads and highways
 I am seeing too many buildings too fast
 I am seeing the whiteman coming
 I am seeing myself leaving
 I am not wanting to go, I will go

Grandfather

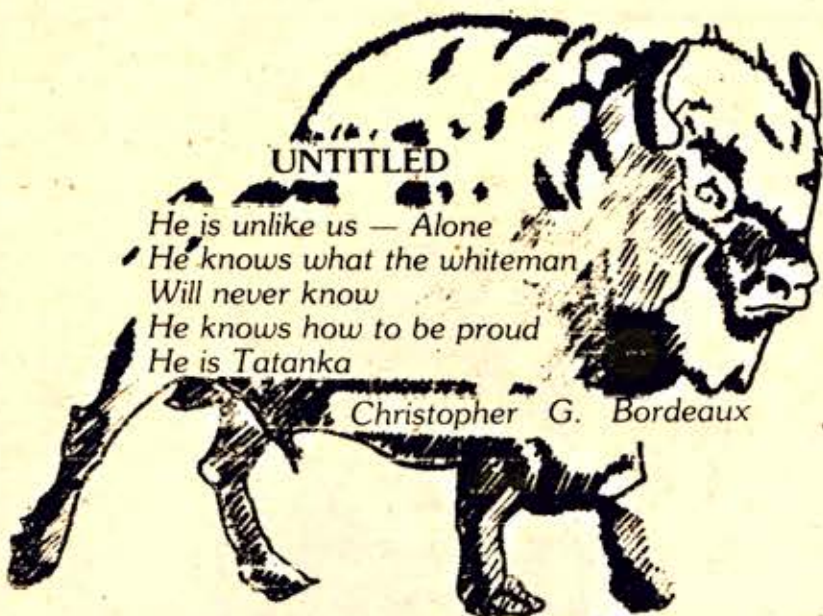
Help me to understand why it is like this
 Help me to understand if it is right — or not
 Help me to be strong and have courage
 Help me to accept for I do not want to.

Christopher G. Bordeaux



FINALLY

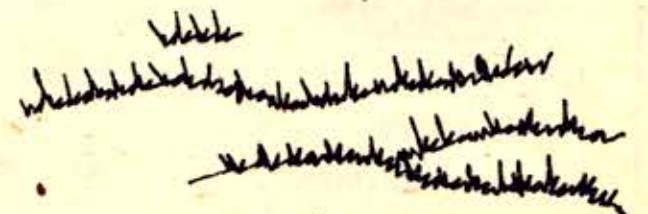
Once again we are more proud
 Once again the Eagle flies free
 Once again the buffalo blackens the prairie.
 Once again we ride the ponies
 Once again there is no white man
 Once again the sky is clear
 Once again the Land is ours,
 Once again: I wake from the Dream.



UNTITLED

The hawk
 circling slowly, looking
 for some friends
 to talk with.
 Seeing none
 he vanishes
 like his good friends.

Christopher G. Bordeaux



Our Lore 

Sitting Bull



Tatanka-lyotaka, "Sitting Bull," was born near the Grand River, in South Dakota, in 1831. He was destined for greatness as a Hunkpapa warrior, chief, and Medicine Man. At age 14, he earned the name Sitting Bull, by counting "first coup" in battle. That had been his father's name. A buffalo bull was the symbol of strength. It meant food and future for the people. A "sitting bull" held his ground and could not be pushed aside. There was nothing funny about the name Sitting Bull.

As a young man, Sitting Bull desired fame, glory, and honor. He wanted to become a great warrior and hunter of the Hunkpapa Sioux. At the age of 18, he was asked to join the Brave Heart Society, a highly respected warrior society. After earning more honors in battles, he became one of two "Sash Wearers" in the Brave Heart Society. This was a leadership position. When confronted with danger, he was expected not to retreat. During a battle, he was required to fasten the loose end of the sash to the ground with a picket pin. No matter how fierce the fighting, he could not move from the fighting position until another warrior released him.

Sitting Bull and his people tried to avoid encounters with the White soldiers because such meeting would only lead to trouble. In 1876, with war threatening, various tribes united near the Rosebud Creek and Little Bighorn River. Sitting Bull was elected as head chief and Crazy Horse, second in command, as the war chief. It was at the Battle of the Rosebud and the Little Big Horn that Sitting Bull, Gall, and Crazy Horse told their warriors to forget about their honor and fight the soldier's way — only to kill.

After the Battle of the Little Bighorn, Sitting Bull realized his people would be forever hunted by the soldiers. He led them to safety in "the Grandmother's Land" — Canada. The soldiers could not cross the border. The Sioux people were unhappy in Canada. There were no buffalo, the winters were cold, food was in short supply, and it was not their home. On July 19, 1881, Sitting Bull surrendered at Fort Buford. He realized he would probably be made a prisoner or be killed like Crazy Horse and Spotted Tail. His people's future came first, for his life was dedicated to them.

Sitting Bull was made a prisoner at Fort Randall for the killing of Custer. He took no part in the battle but because he was the Chief, he was given the blame for the death of Custer. He was

released nearly two years later and sent back to the Standing Rock Agency. He joined the Buffalo Bill Wild West Show and traveled throughout North America and Europe. He was labeled "the Indian who killed Custer," but this was not true. After two years he returned saying, "It is bad for me to parade around awakening the hatred of the White men!" Sitting Bull continued to advise his people, much against the will of Agent McLaughlin, who did not like him.

As the fervor of the "Ghost Dance" reached its peak, much fear of hostilities spread. When ordered to stop his people from dancing, Sitting Bull said they were causing no harm and he could not ask them to stop. Agent McLaughlin, needing an excuse, ordered his arrest because he was a disturbing influence. He sent the Indian police to arrest Sitting Bull. When Sitting Bull refused to go, a misunderstanding resulted in a small battle. Sitting Bull, several Indian policemen, and friends of Sitting Bull, were killed.

Again history repeated itself and a great leader was killed by his people. It was a shameful death and Agent McLaughlin ordered immediate burial without the honors due a great Medicine Man. It was a final insult against the famous Sitting Bull.

Native Recipes 

CHERRY WOZAPI (Dessert)
(any fruit may be used)

- 6 patties of dried cherries
(soak cherries for 1 hour until soft)
- 1 cup sugar
- 1/2 cup flour
- bits of tallow for flavoring

Boil the cherry patties in water for 2 hours. Drain the liquid and use for the sauce. Mix the white sauce and gradually add to the cherry liquid. Stir carefully. Add the tallow and sugar. Stir well until thick consistency; then it is ready to serve.

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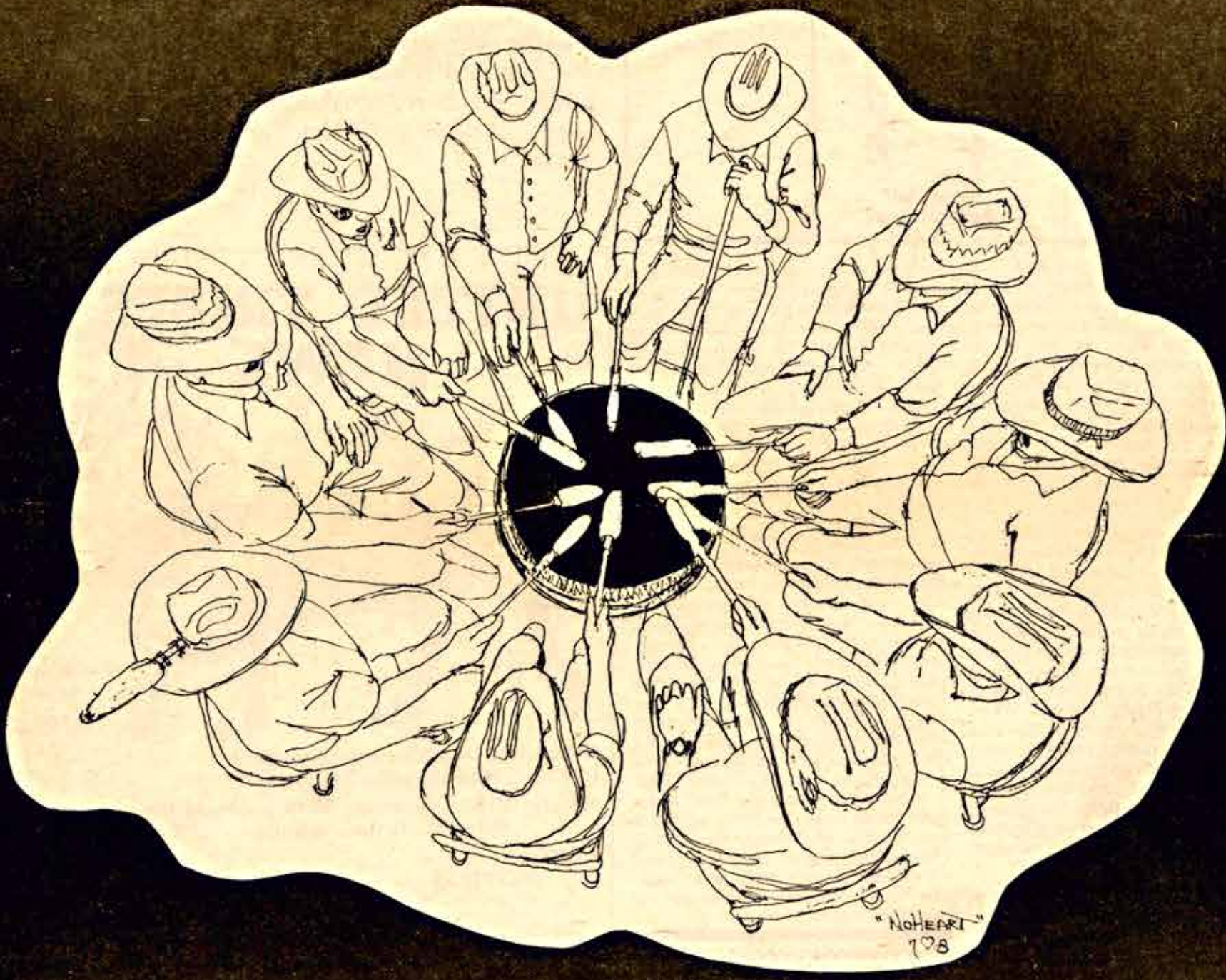
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**Grandfather!
A voice I am going to send
Hear me!
All over the Universe
A voice I am going to send**



**Hear me
Grandfather!
I will live!
I have said it.**

Opening prayer of the Sun Dance
(Teton Sioux)

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