



Fort Berthold  
Three Affiliated Tribes

Turtle Mountain  
Chippewa

Fort Totten  
Devils Lake Sioux

Bismarck

Standing Rock  
Sioux

Lake Traverse  
Sisseton-Wahpeton Sioux

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# united tribes news

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MAY 1979

## N.D. Tribal Leaders Ask For Representation

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North Dakota Indian leaders have requested that an interim legislative committee studying the relationship between state and tribal governments include at least four tribal government representatives.

Appointments to the 14 member State and Federal Government A Committee which includes 12 legislators, were announced earlier by Rep. LeRoy Hausauer, Chairman of the Legislative Council.

Under a resolution passed by the 1979 Legislature creating the study, the council was required to include "two North Dakota citizens of Indian descent" on the committee.

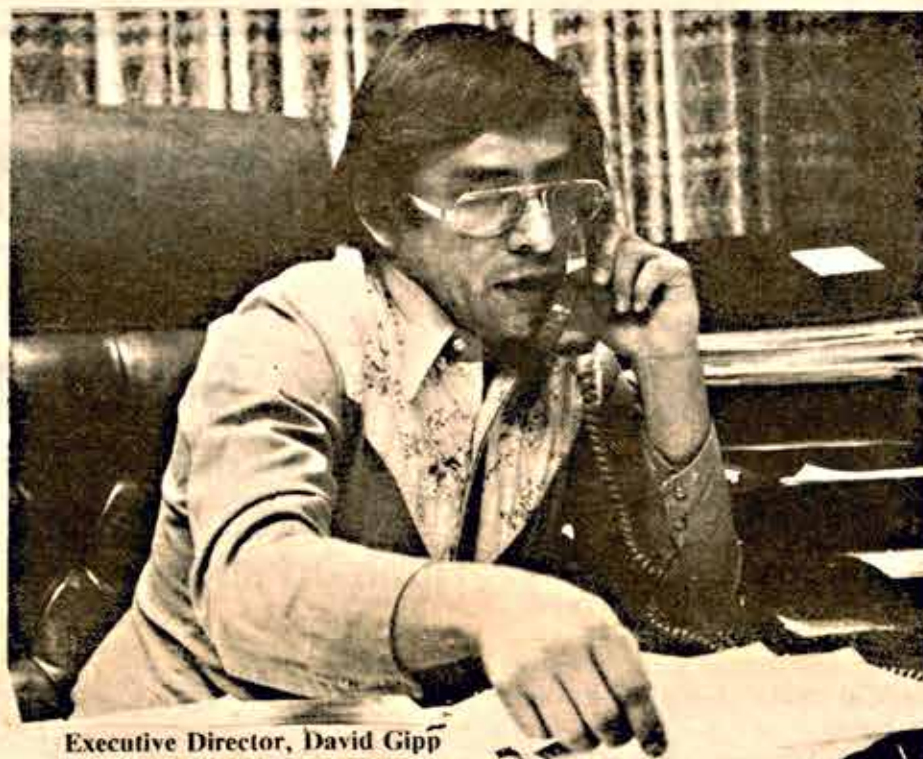
Appointed by Hausauer were Harriett Skye, executive director of the Dakota Association of Native Americans in Bismarck and LeRoy Chief, administrator of the Indian School at Wahpeton.

David Gipp, executive director of the United Tribes Educational Technical Center, told the Legislative Council that while tribal leaders "did not object to the individuals themselves, neither the tribal officials nor United Tribes were consulted on the appointments to the committee."

In response to Gipp's concerns, Hausauer offered to add a third Indian member to the committee - one who would be recommended by tribal leaders themselves.

Gipp said he is currently consulting with tribal leaders in the state and that the recommendation on the third Indian appointee "will be made as soon as possible." However, he also indicated tribal leaders are prepared to offer "a counter suggestion" that committee membership be expanded even further.

"We're not terribly satisfied with just one appointment," Gipp said. "In my opinion, tribally elected officials



Executive Director, David Gipp

have been dealt with as sort of an afterthought.

"We think there ought to be at least four more appointments, not just one, since there are four tribal governments in the state and the whole import of this resolution is specifically to study the relationship of Indian tribal governments and the state government. That would seem logical."

Gipp said tribal leaders had believed they had been "well assured" by legislative leaders that they would be "consulted" about appointments to the study committee and the organization of the study.

In January, Gipp and tribal leaders had met with House Republican Leader Earl Strinden of Grand Forks and Senate GOP Leader David Nething of Jamestown to discuss a bill which proposed to eliminate funding for the state Indian Affairs Commission.

The bill's sponsor, Rep. Thomas Kuchera, claimed the commission was not cost effective and was unneeded. However, the bill was heavily criticized by Democrats and Indian officials, who felt the proposal carried racial overtones.

At the meeting, Nething and Strinden assured tribal leaders funds would continue to be provided for the Indian commission. To study problems which had surfaced in the controversy over Kuchera's bill, legislative leaders then offered the study resolution, which tribal leaders endorsed.

Specifically, the resolution calls for a "comprehensive study of the role of the Legislative in relation to economic and social aspects of Indian intergovernmental matters and relationships between American Indian tribal government and the state of North Dakota, including questions of the jurisdictional authority of the state on

Indian reservations and the role of the state in providing services to the Indian people."

Also included in the study are reviews of roles of the federal government and the state Indian Affairs Commission in "those relationships and services" and "the potential for economic development and job creation on the Indian reservations."

Although legislation dealing with Indian problems historically has fared poorly in the North Dakota Legislature, Gipp feels this study could be an important venture for Indians' future in the state.

"The importance of the study could be that it may well set state policy toward all American Indians, particularly tribal governments, in the future," Gipp said. "We're looking at the study as having the potential for positive developments, particularly over issues such as natural resources and civil and criminal jurisdiction."

Gipp said tribal leaders are "concerned that an anti-Indian or apathetic Indian policy does not develop." That is precisely why the study committee needs representation and input from tribal governments, Gipp added.

According to Gipp, tribal leaders told legislative leaders that North Dakota Indians "have lived through a lot of different situations in which we have been examined like a bunch of cattle. Rather than let that happen again, we'd prefer to be a part of that examination."

The study committee has scheduled its first meeting June 18 in Bismarck. The last comprehensive legislative study of the relationship between state and tribal governments in North Dakota was conducted during the 1961-63 interim

## Indian Group Challenges Water Policy

Several major portions of the Carter administration's water policy has been challenged by leaders of the nations largest Indian water rights group.

At a meeting held on the Fort Berthold Reservation earlier this month, members of the Missouri River Basin Tribal Rights Coalition said Carter's policy of encouraging water negotiations between states and tribes is unfair and unworkable.

"Well, there's nothing to negotiate," said attorney Phillip Roy, an enrolled member of the Blackfeet Tribe in Montana. "The Indian rights are already there. When they talk about 'negotiation,' it usually means getting the Indians to give something away."

The coalition, which included 26 tribes in 10

states along the Missouri River basin, unanimously passed a resolution requesting a meeting with U.S. Interior Secretary Cecil Andrus on water rights.

The resolution also states that the tribes could not "tolerate actions by Justice and Interior (departments) in the president's water policy."

Coalition members were also angry about the government's 10-year plan for water development on Indian reservations. Studies for the plan were ordered by President Carter nearly a year ago.

Several weeks ago, most tribes received copies of an "technical criteria" study on Indian water use and projects, prepared by the Bureau of Indian Affairs staff. The tribes were then asked to respond to the 200-page report.

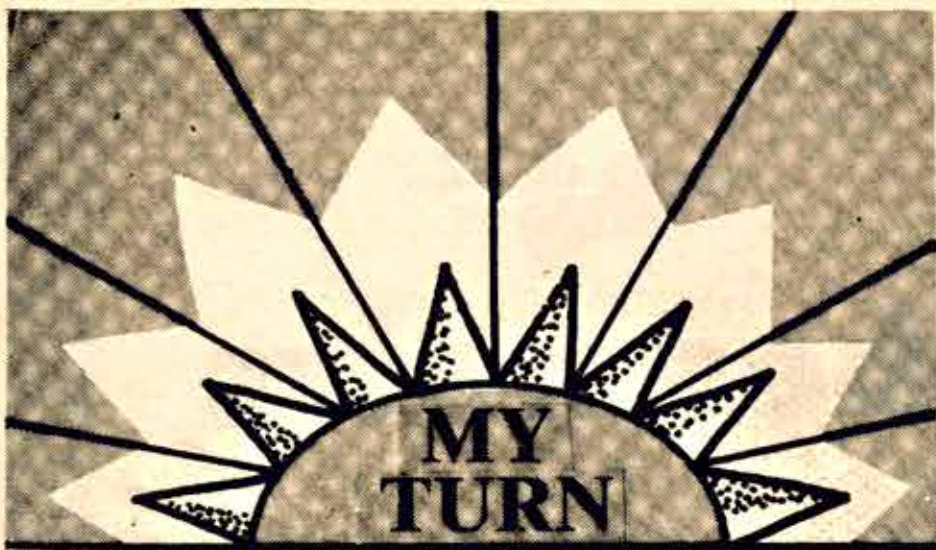
But coalition members said some tribes were given only three or four days to prepare a response, and the report was so technical and complex it would take trained engineers months to understand it.

"This is typical of how the government is running our policy," said an unidentified member of the Oglala Sioux Reservation in South Dakota. "They give us something we can't understand, and then they tell us what's good for the Indians."

William Veeder, a former BIA attorney who now represents several tribes, urged coalition members to fight Carter's water plans. "The president's water policy is directly in opposition to your interests. It has to be rejected or you will lose your water rights," he said.

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BY Toni Jeannotte

May is a month for remembering.

Around Indian Country here in North Dakota, traditional memorial ceremonies were held to honor the dead warriors who fought in many battles--both against the U.S. government and with the U.S. government.

Every year during Memorial Day loved ones' graves are cleaned, honor songs are sung, flags are lowered and tears are shed.

It seems almost inappropriate to set aside just one day out of the year to honor and remember our dead friends and relatives.

In the electronic confusion of modern life it is easy to forget just how much we really own the men and women who came before us.

Regardless of whether or not our individual convictions preclude war or peace; involvement or passivity, we, as Indian people, have a special duty to honor the spirit of those who have passed on.

We must remember for their strengths became our strengths...their beliefs became our beliefs...their lives gave us life and, most importantly, the example of their survival as a people shows us that we, too, can endure and we will survive.

They loved us very much.

And as we honor them, the words of Chief Seattle of the Duwamish tribe can comfort us, their children, and give us hope...

"When the last red man shall have perished from the earth and his memory among the white men shall have become a myth, these shores shall swarm with the invisible dead of my tribe..."

At night when the streets of your cities and villages shall be silent, and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land.

The white man shall never be alone. Let him be just and deal kindly with my people, for the dead are not altogether powerless.

Dead did I say? There is no death, only a change of worlds."

Everyone is invited to come to United Tribes' summer pow-wow June 9 and 10 here in Bismarck.

1979 is the 10th Anniversary of UTETC's existence. We've grown a lot in those 10 years and we're proud of our accomplishments.

To celebrate this special year, UTETC has some special activities coming up, including a huge, tenth anniversary pow-wow in September. There will be \$10,000.00 in prize money during the three day celebration, so be sure and mark your calendar for September 7,8, and 9, 1979.

And I sure hope the gas shortage doesn't cut down everyone's pow-wow activities this summer.

Once again the news coverage of the tragedy at Red Lake reaffirmed my belief that the only time the concerns of Indian people get national news coverage is when there is violence or confrontation involved--and how much that confrontation is going to cost the American public.

Remember, Red Lake has been the only "national" Indian story since the Maine land claims. Both were "sensational" stories told not from the Indian perspective, but in terms of dollars and cents--how much the damaged buildings at Red Lake were going to cost or how much the land claims were going to cost the state of Maine.

I am concerned that very few people in the mass media are doing anything to promote a positive image of Indian people.

Again, it is up to individuals to do what they can to create better communications between all peoples.

Tribal leaders, instead of shunning the local TV station or weekly newspaper, should develop a good working relationship with the media people in their area--both Indian and non-Indian.

As elected representatives of the people, it is their responsibility to represent the people--especially their accomplishments--to the local media, no matter how distasteful they may find the task of public speaking or appearing on television to be.

National Indian organizations could develop "clout" with the national news media, such as the PTA or the

*continued on page 6*



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## Native Recipes

### SQUASH SOUP

(Use crooked neck or Mother Hubbard squash)

1 - crooked neck squash or 1/2 Mother Hubbard squash

1/2 lbs. salt pork (sliced)

10 medium potatoes

1 can (no. 10) whole kernel corn or 3 cups dried corn

Boil the salt pork for 1/2 hour then add the other ingredients.

# OMF

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# AROUND INDIAN COUNTRY PEOPLE



LOUIS "RABBIT" WELLER...a member of the American Indian Hall of Fame dead at 75.

Dr. James Naismith, the "Father of Basketball" said Weller was the greatest dribbler on the court that he had ever seen.

However, it was as a football player at Haskell in 1929 that gained him a niche in Ripley's *Believe It or Not* with a 105 yard touchdown run against Creighton College.

A Caddo from Anadarko, Oklahoma, Weller was a BIA employee until his retirement in 1973. He is survived by his wife, a daughter

JOY HANLEY, RUBY LUDWIG, WAYNE NEWELL, VIOLET RAU, AND DR. ROBERT SWAN...all have been appointed by President Carter to the National Advisory Council on Indian Education (NACIE). NACIE is composed of 15 Indian people whose responsibilities are to the "education of American Indians as established in Title IV of the Indian Education Act of 1972.

MARGARET L. PINKHAM...the reigning Miss National Congress of American Indians died March 31 in a car accident at Toppenish, Washington.

Miss Pinkham, 20, was also Miss Yakima Nation and an alternate to Miss Indian America. She was a graduate of the Santa Fe Institute of Indian Arts and was employed on the Yakima reservation at the time of her death.

ANDREW X. AKINS...a Penobscot Indian, chosen president of the United Indian Planners Association (UIPA) at a recent board of directors meeting.

Akins succeeds Barry Snyder, a Seneca Indian. Kesley Edmo, planning director for the Yakima Nation was named vice-president.

## Prison Pow-wow A Success



Photo by: Einar Bad Moccasin

by Einar Bad Moccasin  
Photo/Journalism Student

Imprisoned Indian men and women at the North Dakota State Penitentiary held their Ninth Annual Pow-wow May 5, 1979. The Pow-wow was sponsored by the Prison Indian Culture Group.

As you walk into the penitentiary gymnasium, you can see the welcome and pride of the Indian inmates. They are proud to be Indian and they work hard at retaining their Indian culture within the prison walls.

Five to six hundred people attended the celebration. The singers and dancers came from South Dakota, Montana, Minnesota and North Dakota. Meals were served to all spectators and participants during the intermission.

The Pow-wow opened with the Grand Entry. Charles Wise Spirit, spiritual leader, gave the invocation. Vernon Belcourt, of White Earth, Minn., was the guest speaker and Page Baker was master of ceremonies.

The four drums that brought out a different reality for the remainder of the afternoon were the Four Bears drum and singers, the Twin Buttes drum and singers, the White Shield drum and singers and the Indian Culture drum and singers.

During the latter part of the day, some inter-tribal songs were sung. Both visitors and dancers participated in the Rabbit Dance and Round Dance.

As the Pow-wow came to a close, the contest dancing winners were announced. The Traveling Trophy was won by Virgil Chase in the Men's Traditional dance. (This trophy is returned to the pow-wow every year to be given to the next year's winner.)

The Pow-wow winners are as follows:

- |                                 |                                  |
|---------------------------------|----------------------------------|
| <b>Men's Traditional</b>        | <b>Women's Traditional</b>       |
| 1st Place - Virgil Chase        | 1st Place - Shirley Fox          |
| 2nd Place - B.J. Kidder         | 2nd Place - Denise Kidder        |
| <b>Men's Fancy Dance</b>        | <b>Women's Fancy Dance</b>       |
| 1st Place Junior Red Tomahawk   | 1st Place LaVonne Running Bear   |
| 2nd Place - Milo Red Tomahawk   | 2nd Place - Lorna DuBois         |
| <b>Little Boys' Fancy Dance</b> | <b>Little Girl's Fancy Dance</b> |
| 1st Place - Robert Iron Maker   | 1st Place - Patty DuBois         |
| 2nd Place - B.J. Brady          | 2nd Place - Bridgette Young Bear |

Also, Al Stockert, head chef at U.T.E.T.C., was presented with a plaque from the Indian Culture Group for his services rendered in cooking a tasty meal.

Active Pow-wow Committee members were: Don Big Track, chief; Art Delong, co-chief; Lynn Birthmark, Secretary and Treasurer; and Charlie Long Soldier, David LaFromboise and Ted Wynde. Other sponsors were Indian Offender Program Coordinator, Steve Frammer; Rita Joshua, employee at United Tribes Educational Technical Center; Rock McHugh, student at Mary College; and Rita Handboy, student at U.T.E.T.C.

The closing song at the Pow-wow was sung by the Prison Indian Culture drum and singers. People that were still there gathered around this drum to show support and care for the Indian people imprisoned.

Getting a Pow-wow together in a prison takes a lot of work so to show our appreciation and thanks to our Indian brothers, lets all attend next year's Pow-wow.



Eileen Two Bulls, 20, a police science student from Pine Ridge, South Dakota, has been selected Miss UTETC for 1979. Miss Two Bulls will be crowned during UTETC's summer pow-wow June 9-10 and will represent United Tribes during its 10th Anniversary Celebration September 7-9, 1979.

## CALENDAR OF EVENTS

**JUNE 1-3, 1979**  
Canadian-American Classic Rodeo; Wolf Point, Montana

**JUNE 2-3, 1979**  
Sac and Fox 3rd Annual Golf Tournament; Oklahoma

**JUNE 7-9, 1979**  
5th Annual All-Indian Fair; Ardmore, Oklahoma

**JUNE 7-9, 1979**  
Native Conference and Cultural Festival, W.A.R.N., International Treaty Council; Tacoma, Washington

**JUNE 9-10, 1979**  
United Tribes Pow-wow; U.T.E.T.C.; Bismarck, North Dakota



**JUNE 9-11, 1979**  
Pow-wow and Rodeo; Whiteswan, Washington

**JUNE 10-AUGUST 12, 1979**  
12th Annual Red Cloud Indian Art Show; Red Cloud Indian School; Pine Ridge, S.D.

**JUNE 15-17, 1979**  
Cannonball Pow-wow and Rodeo; Cannonball, North Dakota

**JUNE 15-17, 1979**  
Allen Neskahl's Spirit Life Conference and Pow-wow; Cortez, Colorado

**JUNE 14-17, 1979**  
Pow-wow and 1st Annual Moccasin Games Festival; White Earth, Minnesota

**JUNE 17-19, 1979**  
Annual National American Indian Womens Association Conference; Yakima, Washington

**JUNE 21-24, 1979**  
Shoshone Stampede; All-Indian Rodeo and Pow-wow; Ft. Washakie, Wyoming

**JUNE 21-24, 1979**  
Chief Wildhorse Celebration; Cache, Oklahoma

**JUNE 25**  
103rd Anniversary of the Battle of the Little Bighorn in Montana

**JUNE 25**  
Founders Day at UTETC

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# POW-WOW

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25.00	25.00	10.00
<i>MENS FANCY</i>	<i>WOMENS FANCY</i>	<i>GIRLS 11-15</i>
\$125.00	\$125.00	\$25.00
75.00	75.00	15.00
25.00	25.00	10.00
<i>BOYS 10 &amp; UNDER</i>	<i>GIRLS 10 &amp; UNDER</i>	
\$15.00	\$15.00	
10.00	10.00	
5.00	5.00	

### REGISTRATION

12:00-5:00 PM - SATURDAY

### GRAND ENTRY

7:00 PM - SATURDAY, JUNE 9.

1:00 & 7:00 PM - SUNDAY, JUNE 10

**Admission \$2.00 - 6 and under FREE**

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- \*Meal will be served Sunday at 4:00 p.m.
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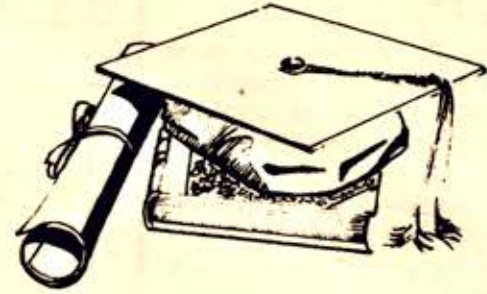
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# UTETC NEWS

## MAY INCENTIVE AWARDS



### MAY GRADUATES

#### STUDENT OF THE MONTH (tie)

Effie Little Bear  
Cheryl Belgarde

Loretta Stewart - Business Clerical  
Wes Stewart - Welding  
Veronica Howe - Business Clerical  
Wayne Howe - Welding

JoAnn Two Bears - Business Clerical  
Bernie Two Bears - Electrical  
Theresa Ted Fish - Business Clerical  
Rita Walks - Business Clerical

#### ADULT EDUCATION

Delmar Fool Bull - 1st place  
Benina Black Elk - 2nd place  
Wilson Black Elk - 3rd place

#### PERSONAL DEVELOPMENT (3-way tie - 1st place)

Effie Little Bear  
Wanda Moran  
Darrell Shields

#### WOMEN'S DORM

Wanda Moran

#### MEN'S HALFWAY HOUSE

Narcisse Lufkins

#### WOMEN'S HALFWAY HOUSE

Effie Little Bear

#### VOCATIONS

Auto Body ..... Russell Smith  
Automotive ..... Tim Estes  
Building Trades ..... Randy Kills Small  
Business Clerical ..... Belle Star Boy  
Electrical ..... Vincent Grant  
Food Services ..... Effie Little Bear  
LPN ..... Cheryl Belgrade  
Nurse Aide ..... Dorren Bull Chief  
Painting ..... Betty Peltier  
Paraprofessional Counseling ..... John Whitman  
Photo Journalism ..... Orlando Morrison  
Einar Bad Moccasin  
Plumbing ..... Ted Lame  
Police Science ..... Kenneth James  
Welding ..... Jerome DeCoteau

#### HOUSE OF THE MONTH

Cheryl Belgarde - 1st place  
Archie & Belinda Grant - 2nd place

#### ATTENDANCE AWARD - \$10.00

Cheryl Belgarde  
Margaret Chief Eagle  
Benita Lavato  
Effie Little Bear  
Sharon White  
Vincent Grant  
Russell Smith  
Jerome DeCoteau  
Ted Lame  
Martin Trottier

#### ATTENDANCE AWARD - \$5.00

Geraldine Bear Stops  
Doris Hoffman  
Francine Janis  
Barbara LaFountain  
Amelda Grant  
Randy Kills Small  
Judy McCloud  
Willard Yellow Horse  
Ken James  
Narcisse Lufkins

#### APRIL GED GRADUATES

Ted Snell  
Curtis Red Eagle  
Alvena Oka  
Delmar Full Bull  
Wayne Howe



Photo by: Sandy Erickson

Carl Whitman, Executive Director for Economic Development and Planning at Ft. Berthold spoke to the May graduating class about energy and the Indian People. Whitman is also a member of the N.D. Advisory Committee to the U.S. Civil Rights Commission.

## SPORT shorts

by Peggy O'Neil



Photo by: Toni Jeannotte

Theodore Jamerson Elementary School students Tiffany Rave and Roberta Brave Bull enjoy a break during a mini-track meet at UTETC. The track team was coached by Denise Shelltrack.

With snow still falling the softball season began this month, as players donned coats and mittens and took to the field. The weekly league games began on schedule with UTETC entering the men's slowpitch Roosevelt League, playing every Tuesday evening at the North Washington Diamonds in Bismarck. Three weeks into the season their standings rest at two wins, four losses, each session being a double-header.

The women's fastpitch team, playing Wednesday evenings at Seratoma Park has suffered four losses, no wins in their two weeks of double-header league play. Both teams admit they need practice, and UTETC has the field to do it. So with a little work and stamina their standings should rise with the temperatures. They will be attending tournaments around Indian Country this summer, and the men will host the second annual United Tribes slowpitch tourney during Tribes Days in September.

Track and Field events have been growing popular around UTETC, especially in the elementary school ranks. Several students have been meeting daily for work-out sessions under instructor Denise Shelltrack. They hope to attend a state-

wide meet held in Mandan on June 22, competing for regional qualification. The school also held a "Read Olympics" on April 27 in which most of the elementary students participated. All sorts of track and field events were held as a part of the reading month for April, where a child would place in an event and then challenge word definitions in order to place in the competition. Raymond Moore combined his coordination with his word skills to take top honors for the school.

The running world is involving older UTETC students too and cross-country running events are being planned for the September Pow Wow. Courses will be laid out for a 2½ mile run and a 10,000 meter run, open to everyone who makes the registration dead-line just before starting time.

On May 18 United Tribes staff and students combined forces to improve the outdoor conditions of campus by holding a special Clean-up Day. Working throughout the morning everyone was relieved by a noon hour picnic and recreational activities in the afternoon. Softball and volleyball were the main events with people wandering to and fro, absorbing the rays of a rare Spring day.

MY TURN-cont. from page 2

Jaycees have, by becoming very visible on issues that affect Indian people.

Individuals shouldn't be afraid to pick up the phone and call their local editor to tell of someone's accomplishments, award or contribution to local or national affairs.

If something appears on your local TV or radio station or in the newspaper that offends you--write or call the station or paper. Let the people there know you are dissatisfied.

It may seem like a hopeless task but it's a start. If enough people take the time to accentuate the positive things that Indian people are doing, the sensationalism devoted to stories like Wounded Knee and Red Lake will fade, hopefully.

Then, only in a clear, rational light can the real issues in Indian Country be dealt with to the advantage of Indian people.

### Court Battle Over For Yvonne Wanrow

SEATTLE, WASHINGTON--The seven year court battle of Yvonne Swan Wanrow has finally been decided.

In 1972, Wanrow was charged with second degree murder and first degree assault for fatally shooting William Wesler and wounding his companion, David Kelly.

While never denying she shot Wesler, a convicted child molester, Wanrow charged she was right in acting to defend herself and her children.

In fact, her appeal to the Washington State Supreme Court produced the "Wanrow Instruction", a landmark legal precedent that has already been used by other women across the nation in self-defense cases.

The "Wanrow Instruction" states that the jury should have been instructed to consider Yvonne's position at the time of the event, including how she felt as a woman. The brief said it was incorrect to assume that "a 5'4" woman with a cast on her leg and using a crutch must, under the law, somehow repel an assault by a 6'2" intoxicated man without employing weapons in her defense."

Wanrow, a member of the Colville tribe, has received national support from womens groups and Indian organizations.

Wanrow was given five years probation with one year of community service and the 20 year sentence for manslaughter and the 10 year sentence for second degree assault were suspended.



### Acting Area Director Sworn In

ABERDEEN, S.D.--William L. Benjamin was sworn in May 22 as acting director of the Aberdeen Area Bureau of Indian Affairs.

A spokesman for Sen. George McGovern's office announced the swearing in. There was no explanation why the swearing took place two weeks earlier than the original June 4 date.

Benjamin, director of the special projects office for the Navajo-Hopi joint area in Arizona, replaces Harley Zephier who was ordered reassigned to Washington, D.C. after 14 tribal chairmen demanded that he be replaced.

Zephier, however, said he has refused the reassignment.

"I believe I am the victim of a conspiracy," said Zephier before the swearing in took place.

"Everything comes over the news before I know anything about it and that's what I consider the real conspiracy. I've been given no opportunity to sit down and ask what's going on."

Zephier also said he feels his rights as a federal employee have been

violated and, "I want to know who violated them and why."

Richard Drapeaux, Zephier's deputy, has also refused a transfer to Washington, D.C. as director of community services for the Eastern Area.

Drapeaux tied his move to he Zephier transfer and predicted 8-10 more people would also be removed from the Aberdeen office.

### DLSMC Pays Dividends

FT. TOTTEN, N.D.--The Devils Lake Sioux Manufacturing Corporation has come a long way in five short years.

At the fifth annual board meeting of DLSMC in April, the board of directors announced an \$800.00 dividend payment on each share of stock in the corporation.

The DLSMC, which manufactures camouflage nets for the U.S. government and car carpeting for General Motors, is a unique business venture between the Devils Lake Sioux tribe and the Brunswick Corporation.

Net sales for 1978 totaled \$16.5 million dollars. Net earnings for the company totaled \$1.43 million.

The share dividend will be split according to ownership percentages, with

51 per cent going to the Devils Lake Sioux Tribe and 49 per cent going to the Brunswick Corporation.

The Devils Lake Sioux Tribe will receive \$800,000. Carl McKay, tribal chairman, says the profits would be distributed to the tribe on a per capita basis payment sometime in 1979.

### McKay Reelected

FT. TOTTEN, N.D.--Carl McKay, 30, Fort Totten, was re-elected to a third two-year term as chairman of the Devils Lake Sioux Tribal Council during May elections.

When first elected four years ago, McKay was the youngest tribal chairman in the United States.

Although he has been accepted at the University of North Dakota School of Law, McKay says he will postpone his law career in favor of, "helping the tribe accomplish some of the goals I have in mind for the Devils Lake Sioux Tribe."

McKay recieved 291 votes to overcome challengers Roger Yankton (146 votes), Irene Yankton (39 votes), Sylvester Demarce (41 votes) and Peter Ross (21 votes).

In other election tallies, Gertrude Cavanaugh was re-elected to the tribal council from the Wood Lake District with 56 votes. She topped challengers Martin Blueshield (19) and Kenneth Gourd (42).

In the Crow Hill district, incumbent council member John Chaske and challenger Paul Little each received 42 votes. A special run-off election will be held June 12.

### Aberdeen Area Faces Health Cut

Indian Health Services will lose 80 staff positions in North and South Dakota and parts of Nebraska and Iowa as part of President Carter's cut back in federal spending.

The health program, a federal entity of the U.S. Department of Health, Education and Welfare, faces a 7.5 percent across-the-board staff cut in the four states, said Dr. Rupert Clark, acting area director of health services, Aberdeen.

Clark said an initial plan to eliminate 70 in-service positions at Sioux San Hospital in Rapid City was shelved in favor of the area staff reduction plan.

Richard Bad Moccasin, acting unit director at Sioux San, said the cuts would have little impact in Rapid City. But he said service centers at the Pine Ridge and Rosebud Indian Reservations could be affected by an anticipated hiring freeze.

Clark said the reservation centers have traditionally fought with a 10 percent staff vacancy rate.

The reduction of 80 staff members, expected to come in full-time temporary staff, will be dropped over a two-month period, Clark said.

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## Justice Department Refuses to Recommend Roubideaux for U.S. Attorney

Ramon A. Roubideaux, a 54-year-old Rosebud Sioux, was recommended to the Justice Department last year by South Dakota Senators George McGovern and James Abourezk for the position of U.S. Attorney for South Dakota.

The Justice Department, however, has refused to recommend Roubideaux's nomination to President Carter because of an unfavorable report from the FBI. Associate Attorney General Michael J. Egan would not reveal any specific problems, indicating that it was the cumulative effect of Roubideaux's record rather than any one element.

Roubideaux has asked repeatedly, in vain, for a meeting with Attorney General Griffen Bell or Egan so he could try to answer charges against him.

Roubideaux has been elected eight times as state's attorney or prosecutor in Stanley County near Pierre, S.D. Chief U.S. district judge for South Dakota, Fred Nichol, said that Roubideaux is "exceptionally well qualified as an attorney."

Peter Ecker, U.S. magistrate in Sioux Falls, said: "Ramon would make an excellent United States attorney." Dennis McFarland, a lawyer and Democratic national committeeman said: "It's incredible to me that a person can have his character assassinated and not have an opportunity to respond."

According to a Washington Star reporter, more than a dozen South Dakotans he interviewed thought that the FBI "doesn't like Ramon because he represented the Indians at Wounded Knee." Senator McGovern said he will not recommend anyone else until Roubideaux gets an explanation. (BIA Indian News Notes).

## Califano "Appalled" by Lack of Health, Education & Welfare

NAVAJOLAND--Joseph Califano, Secretary of the Department of Health, Education and Welfare recently made a whirlwind, one-day visit to the Navajo reservation and was "appalled" by the lack of health, education and welfare on the reservation.

The *Navajo Times* reported that Califano, in a press conference after lunch, said he was "struck by the

tremendous impact a lack of funds can have on the roads, health care and sanitation...we need to find some way to get the political will in Washington to provide the fundamental needs for these people."

Tribal Chariman Peter McDonald stressed the importance of the first hand observation of conditions.

McDonald said, "I feel by the time he's finished his trip, Secretary Califano is going to have a commitment to see that people have decent housing and that the needs for hospitals and schools are met." INN

## Time Running Out to Claim Damages for Trust Property

If you are an Indian landowner or tribal organization who has experienced damage to trust property prior to July 18, 1966, you have very little time to file a claim to recover money for those damages.

Congress has placed a time limit (Statute of Limitation 28 USC 2415) on collecting damage money.

That means that the United States government cannot bring lawsuits on behalf of Indian landowners for damages which occurred before July 18, 1966.

The government must be informed of potential claims before August 1, 1979--a short time away.

The Bureau of Indian Affairs is making an urgent appeal to reservation people and elders to remember property rights violations which may have been committed against themselves, their families, friends or neighbors.

Claims should be made by any person who feels they have suffered a violation of their property in the following areas:

1. Unauthorized removal of natural resources.
2. Garbage dumped on private or tribal land.
3. Fencing violations.
4. Destruction or removal of trees.
5. Roads without easements.
6. Illegal trespassing.
7. Unauthorized hay cutting.
8. Overgrazing by leasees.

Claims cannot be filed against the United States or an officer or agent of the federal government.

However, claims can be filed against individuals, private companies, states, counties, cities or tribes.

If you have experienced any violations of your property rights, please contact the 2415 Claims Coordinator at your home agency.

The U.S. government must sue all claims before April 1, 1980, so Indian people must act immediately.

## RECRUITMENT FOR GRADUATE STUDENTS

### EDUCATIONAL AMERICAN LEADERSHIP PROGRAM

The Center for Indian Education at ASU sponsors a Native American Educational Leadership Program funded by HEW, US Office of Indian Education, Title IV, Part B. Native American graduate students can pursue their studies, leading to master's, education specialists, or doctoral degrees in a field of education with emphasis in Indian Education. The main goal of the NAELP is to develop Indian educational leadership. The program is designed for Native American students with proven leadership capabilities and, of primary importance is the commitment that the scholars return to Indian communities and provide leadership for their people.

The program support includes: tuition, monthly stipend, dependency allowance and travel allowance to and from ASU, (participant only).

Applicants for the NAELP must submit the following items: (1) completed NAELP application form; (2) personal statement describing your professional goals and reasons for applying to the program; (3) three letters of references; (4) official transcripts; (5) proof of Indian blood or enrollment number; and (6) proof of admittance into the Graduate College. To be considered for Fall, 1979, applicants must submit necessary forms prior to June 30, 1979. Selected applicants will be notified by July 30, 1979.

For further information contact the NAELP office or call (602) 965-7097.

Native American Educational Leadership Program  
Arizona State University  
Center for Indian Education  
302 Farmer Building  
Tempe, Arizona 85281



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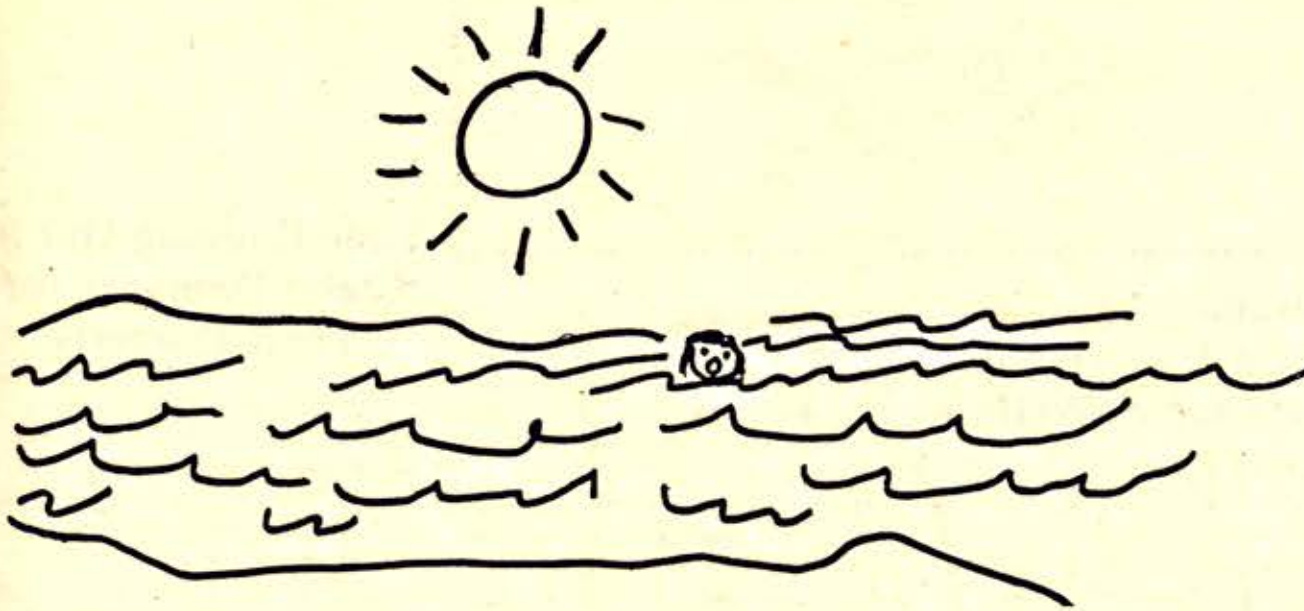
**TO QUALIFY FOR ADMISSION TO THIS PROGRAM EACH APPLICANT MUST:**

1. Have completed two years of college or its equivalent.
2. Demonstrate ability to work independently and to be a self-motivated learner.

*It is prerequisite that prospective students with no previous accounting credit enroll in Elements of Accounting 102 at SRCC during the summer session, Mondays and Wednesdays, 3 pm - 6 pm.*

Applications and pre-admission counseling are available from the Upper Division Office, Standing Rock Community College, Ft. Yates, N.D. 58538. Prospective students should request that all official, stamped transcripts from previous college(s) and universities for use in the application process be sent to Lila Brought Plenty, Registrar, Standing Rock Community College, Fort Yates, N.D. 58538.

**APPLICATION DEADLINE FOR FALL TERM IS:**  
**July 15, 1979**



A NORTH DAKOTA GIRL IN A CALIFORNIA BEACH

by Tiffany Rave  
Grade 5

When I first was on a giant beach, I was scared! My brother wasn't scared but I sure was! I thought if I was going to swim here I'd probably drown. Boy, oh Boy, did this beach ever stink like a dirty old skunk. I didn't want to swim because of all the big ugly, scary fish that was in this stinky place. I wasn't used of the smell, but I got used of it.

I finally went in the greenish water. Gee, the water was cold! Oh No! Here comes a big wave. That wave just washed me out!

I got sand in my swimming suit, and every thing. Then when I went swimming again I almost stepped on a jellyfish. Luckily, my brother stopped me.

Another time a big wave took me way in the heck out there and I couldn't get back in. Every time I tryed to get back in, another wave would come. Then my brother thought I was just faking so he started to tell me to get back in where your suppose to swim. But I tried tell him I wasn't faking but He couldn't hear me! I though this was the end of me!!! THANK GOD!!! The life guard saw me. He ran out of his life guard seat, grabbed his buoys, and ran into the water. Then he caught me almost drowning. He had a hard time brining me in. When I got to shore I was choking and caughing. The life guard asked me if I was alright I say yea. My brother asked me what happened. I said, "Whats the matter with your boy? I was calling for help but you just told me to shut up." I said I was almost drowning out here I'm never going to swim here again.

Soon I got home. I took a shower. Then, I put on some clean clothes. Then, I wrote to my mom. I told here everything that happend!!!

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WHAT IF:

Howard Hoffman was tall?  
Tiffany Rave had straight hair?  
Vaughn Hoffman had a perm?  
Tom Grant stopped eating?  
Kermit Bearstail had frog feet?  
Roberta's mind went blank?  
Georgette wore a dress everyday?  
Lisa Summers had an English accent?  
Greg shaved his head?  
Jackie wrestled alligators?  
Micky had mouse ears?  
Gail had flat feet?  
Maria was a ballet dancer?  
Lisa Moore had a face lift?  
Karen looked like Farah Fauce?  
Suzanne was chubby?  
Janice had a stroke?  
Craig was overweight?  
Heidi acted clutsy?  
Charlie was tuna?  
Douglas was a peanut farmer?  
Leslie wasn't shy?  
William lost his voice?  
Mrs. Mueller gained 50 lbs?  
Raymond knocked out Muham?  
Vida was shy?  
Eva had front teeth?  
Vincent blew his nose?  
Lois had stubby eye lashes?  
Tami was a rodeo queen?  
Eddie was a brain surgeon?  
John could dance like John Tr?  
Kathy was married to Macho M?  
Loren was a trouble maker?  
Rosanna was on Saturday Nigh?  
Kathy Azure played Miss Piggy?  
Deland was invisible?  
David was Clint Eastwood?  
Nathan lost his voice?

This fine literary collection  
Kathy Blanc, Title IV teacher  
Jamerson elementary school at

THE INDIAN ANCIEN

by Heidi Benson  
Grade 6

When the grass waves back and forth  
sang the Indian song, when the moon  
and when the Bustles ring and drum  
time for the great spirit to come. Then  
From the skys and days are getting  
der and then the ground is white  
White days, cold days. The  
everywhere they Follow the buffe  
Food, clothes and other sorts of t  
they have cermonies they thank  
they sit quietly and you can hear t  
You can see sparks shooting around  
crickets talk to each other. Then  
streams begin to Form, snow disap  
spots on the trees begins to turn gr  
kill the game. They Flop the creat  
blood spatter all over. The women  
real good then hang it up to dry.

Originals by Tiffany Rave, Heidi B  
Brave Bull, Vaughn Hoffman, Ka

Dear Mr. Froseth my name is book I don't like it  
when they stick their pencil in my back it hurts and  
I don't like it when they throw me down.

Sincerely Mr. Book  
Raymond Moore, Grade 4

TIFFANY RAVE, Grade 5

If I were a hitch hiker I would be sort of scared,  
because of these weird people in this world. Peo-  
ple could rape you or kidnap you. You could pick-  
ed up by the cops. But you would get a free ride.  
You would see nice views. You wouldn't have to  
spend any money. Sometimes you would meet in-  
tersting people. Some are really nice. So its' your  
choice.

ROBERTA BRAVE BULL, Grade 5

If I was a hitch hiker the good part would be  
when we got to see the famous well known places  
and visit people that I knew. It would be fun when  
I got to see monuments and you could meet a lot  
of people. Plus you wouldn't have to spend any  
money on bus tickets or plane tickets.

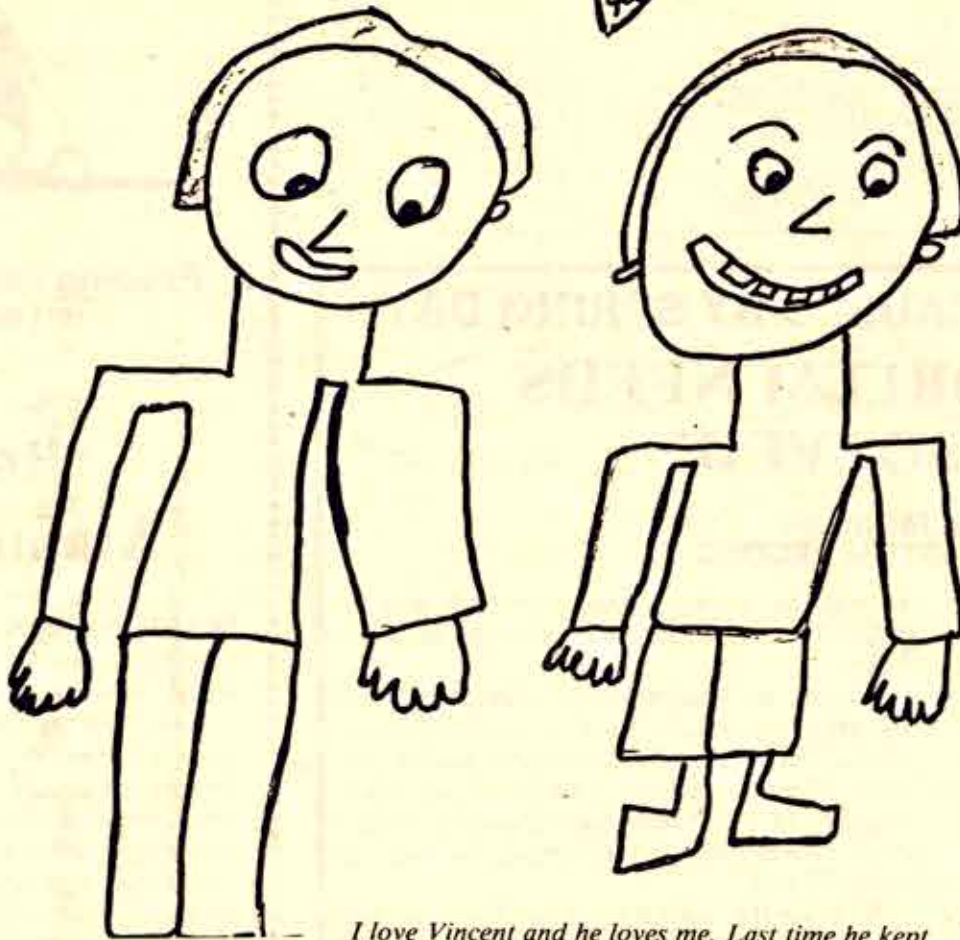
I would be afraid of weird people that looked  
like muggers. It would be spooky if when you  
walked down a alley in the morning and their was  
a women waiting for you with a big long knife.  
She would kill me and stuff me in a trash can and  
if I made it through that. I would catch the next  
bus home.

Dear Mr. Froseth  
Tell the kids in the class not to  
chalkboard because Tom those the  
and it hurts So tell Tom not those the  
so bye.

by Mrs Chalk  
Lois Ch



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I love Vincent and he loves me. Last time he kept following me. He said, "I Love You."  
story and illustration by Lois Chase, Grade 2

YELLOW DOG

by David Johnson, Grade 2

My name is Yellow Dog. I was called Yellow dog because I found a yellow dog. I brought him to our tepee and showed him to the tribe. I was only one year old at this time.

Then two years ago I was big like the big boys they where my friend and I can get The other boys down the Greatest of The boys so The where scared of me so became the king of the Tribe.

Dear Mr. Froseth

i do not like the way your class sits on me they like to lean back and it herts me. They pick the foam owt of me and it herts. I do not like the way the class drop me on the floor and stands me up. Tell Tiffany to tack it easy when she stan me up. Sincerely Mr. Chair.

Kathy Azure, Grade 2



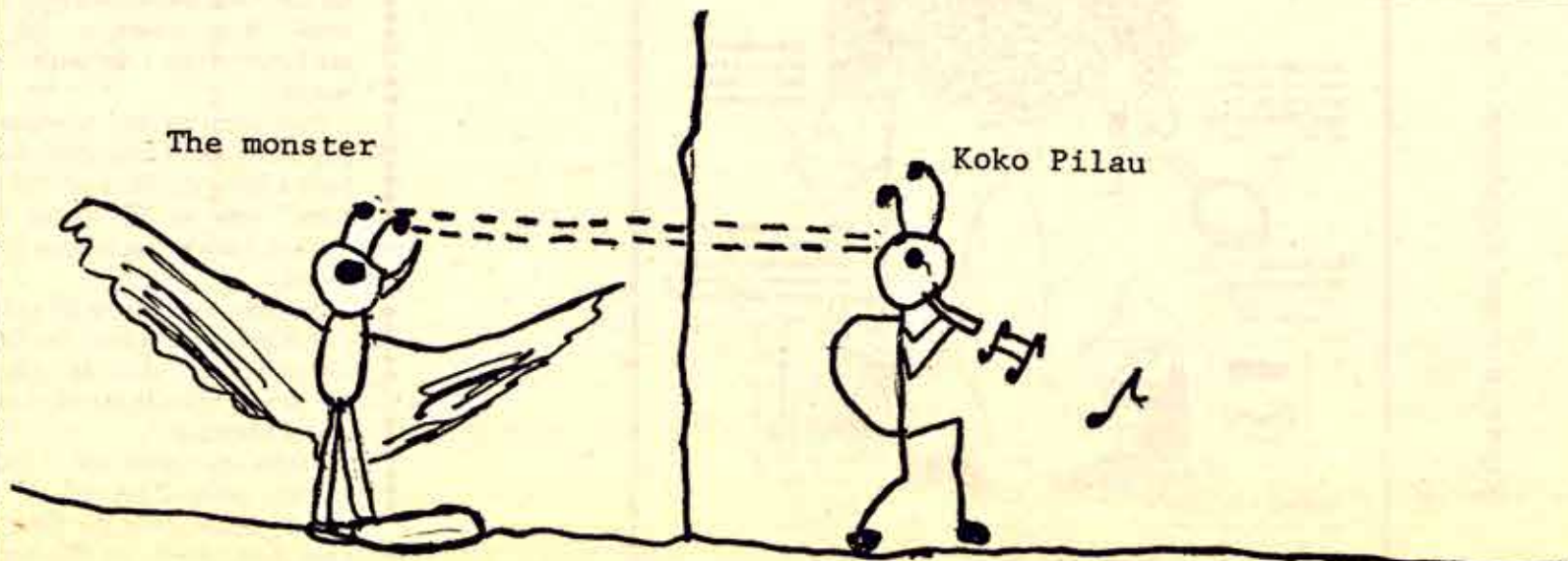
Koko Pilau  
is  
a creature  
from the  
Southwest  
who symbolizes  
SPRING!  
He plays the  
flute,  
whose wind  
warms the Earth,  
and he carries a  
pack of  
Seeds  
on his back.

The monster is ruining spring and bring-  
ing back winter. He is chasing Koko Pilau.

story by Charlie Richards  
Grade 3

The monster

Koko Pilau



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se, Grade 2

AROUND INDIAN COUNTRY  
Letters / Opinions

## RED LAKE VIOLENCE CAUSED BY SPRING DAY-- INDIAN PROBLEM NEEDS TO BE 'SOLVED'

BY JOHN D. MORGAN  
PUBLISHER, GRAFTON RECORD

The following remarks are going to sound like a provincial, backwards leatherneck and cause liberals and bleeding hearts to raise their hackles like a threatened rabbit.

My comments are about the Indians of the Upper Midwest and particularly the Indians at the Red Lake Indian Reservation, who recently went on a burning and rioting spree that left millions of dollars of property damage in its wake.

### WHAT ELSE IS TO BE EXPECTED?

For generations we have coddled, mothered, financed and spoiled Indians with all kinds of government programs that have only served to make them more dependent on handouts. We have given them free homes, we have given them their own little nation with its own laws in the form of a reservation, we have given them the best schools money can buy, we have made them international citizens not regulated like the rest of us, and we have given them other benefits not even afforded the poorest white man.

We have not taught them to earn a living, how to work or how to accept community responsibility.

The burning and rioting at Red Lake are the natural consequences of a government program of total cradle-to-grave welfare. It just doesn't work.

For years I have watched various governmental units supply new homes to the Indians, admittedly modest but still capable of being the beginning of a fine family home. Just a few short years later the homes are in a shambles and not fit for human occupancy, because the Indians have not been instill-

ed with the pride of home ownership and the satisfaction that comes from paying for their own home.

Schools are another good example of over-indulgence to Indians from an apparently guilt-ridden Uncle Sam. Indian schools are the very finest. They outclass and outshine any schools in neighboring white tax-paying community. Indians don't have the pride in their schools because it all comes so easy.

Some say the recent riots in Red Lake were triggered by the dismissal of a tribal officer. I think they were triggered by a warm spring day, when many persons with nothing to do because the government furnished all their living needs, went looking for some excitement.

If you think the black problem in this nation is bad, it is nothing in comparison with the desperate plight of the Indians.

We have to get rid of the idea that the white man stole Indian lands, and we "owe" them much.

Abolishing Indian reservations would be a first step. Let the Indians integrate in our society like the Polish, Norwegians and the Germans did when they moved to this country.

Stop some of the government handouts to Indians and make them understand they cannot depend on government spoils for more generations, that some day they must depend on their talents and hard work.

The "Indian problem" has got to be one of the saddest failures of the great American society that seems to be able to accomplish almost anything.

(Grafton, N.D. is about 70 miles from Red Lake, Minn.)



**Peeping Out Just For Fun**  
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## Role of Atomic Energy

**WASHINGTON** - I really look good, both as a candidate, and as a reporter. I have been against nuclear power for years.

I was first against peaceful use of the atom, when I learned of the problems it creates with bleached drapes. If you live near a nuclear power plant, the odds are that in twenty-to-thirty years your drapes will fade.

Not that I'm against drapes fading in their plant, the odds are that in twenty-to-thirty years least fifty years and I haven't planned to purchase any new ones before that time. Nuclear energy may have its place--as long as it doesn't affect the color of my drapes.

That is not the only problem with nuclear energy. Nuclear power plants do not know how to destroy the wastes. These wastes remain radioactive for several thousand years.

My friend, George Janpan, is the classic victim. The Atomic Energy Commission began storing wastes in his backyard in 1952. They said his rock waterfall would protect him from the radioactivity.

Now the Energy Research and Development Agency (ERDA) the follow-up of the Atomic Energy Commission won't admit that it's their waste. They told Janpan that someone else must have planted that scrap pile.

Janpan is not in that serious trouble though, he's seventy and his drapes have about had it.

There are probably ways to deal with the problems of storage of the wastes of nuclear fuel. One suggestion is to send it all to Frank Ferdale's house. His living room is already a disaster area, a little atomic power must just clean it up.

Ferdale has another use for storing the waste at his house. He says he needs an alternative to heating oil. Ferdale has no tears about the radiation on his body, he says it can't be any worse than Jim Beam.

As a candidate, however, I have to look at the entire project on a costs vs benefit factor... and the consideration that if someone makes a mistake we're in a little hot atom, to coin a phrase.

I think it would be better to take advantage of alternative methods of energy. Sure, the regulars, solar, geothermal, electric, etc. I am also referring to the real alternatives, alcohol and garbage.

John Greenfeathers has been using garbage for years. He said in his garbage powered car he gets about 36 miles to the can. His only trouble, he admits, is getting people accustomed to the odor of his car. One special advantage of using garbage, boasts Greenfeathers, is "this is one product you can borrow from your neighbor and never have to return."

Pure grain alcohol is beginning to increase in popularity as an alternative fuel. Herman Instyle built a home distillery several months ago. Using sugar beets as the source for producing the alcohol, Instyle says it costs him about 36 cents a gallon.

Actually, says Instyle (not his real name), first I had to get a permit from the Internal Revenue Service to make the alcohol as a fuel. They require me to place a poison in the alcohol so that I can't use it as a beverage."

"Does this bother you," I asked him.  
"Not really," he replied, "because the IRS doesn't know about the other 'still I built at the same time...it's in the basement."  
They say that is pure energy.

Reprinted from: Oklahoma City Camp Crier

### THE COMPLETE CONFERENCE INDIAN

By the stuck-at-home Indian

**Bongloons (Shades)**: If you're under 30: Revolutionary psychology -- bureaucrats and others can't really tell what you're thinking. (Neither can that little white reporter that's been following you around for an interview.)

**Expensive**: Must remain serious and determined throughout the conference. (You may smile only after conference hours... it's dark anyway.)

**Ribbon Shirt**: Must look home-made, but could cost up to \$40.00.

**Drawn Stick**: Just in case there's a Crow caucus later in the day. The fuzzy 'Oklahoma' kind are the current rage.

**Tape Recorder**: To record the promises of high-level bureaucrats or for the latest '49 hits.

**Case of Beer**: You may keep your clothes or paperwork in the box. The '49 box is just for make.

**Choker**: Keep several. They are good for 'honoring' gifts and also for barter. They bring about a case of beer each.

**Braid Wraps**: Excellent, even if you don't have any braids underneath them.

**Alibis Ticket**: Or, better yet, a whole packet of travel authorizations.

**Suitcase or Briefcase**: Keep the luggage claims stubs and travel stickers on. They show how important you are to have traveled internationally.

**Levi's & Cowboy Boots**: Gives you that grassroots western look, and distinguishes you from the bureaucrats and Washington Redskins.

# UTETC Students & Staff / Clean up Fun Day



UTETC staff and students spent the morning cleaning up the campus grounds.



Recreation Director Bill Reiter makes one of the few staff hits of the afternoon. The students cleaned the staff team 12-3, causing our catcher Roland Brandt to remark, "When's the staff coming, Bill Reiter?"



The business clerical students planted flowers.

## Photography by:



The staff and students also squared off against each other in a hot volley-ball game.



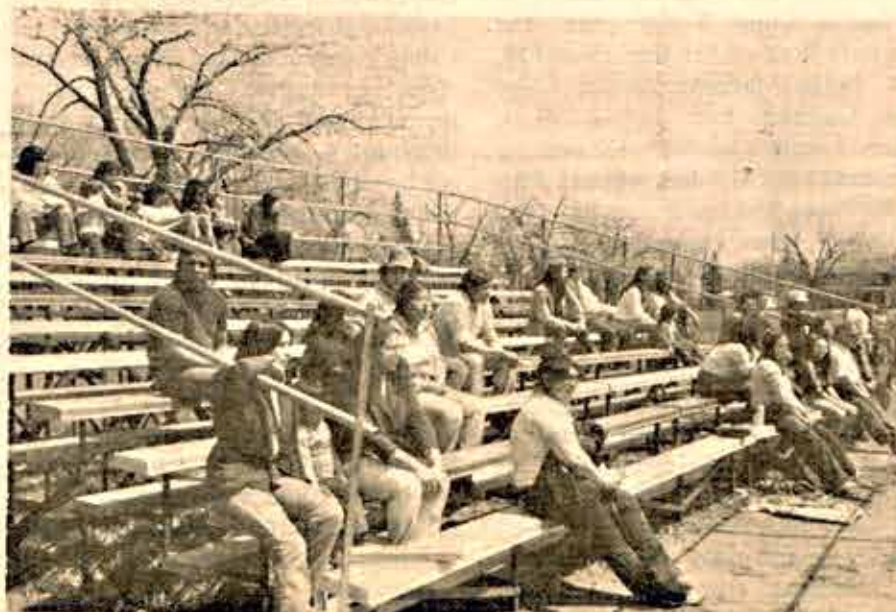
Flower bed borders needed to be replaced.



**Orlando Morrison**  
*Photo/Journalism Student*



After clean up and before the afternoon activities began, everyone at UTETC enjoyed a noon-time picnic.



Even those who didn't play enjoyed watching the activities.



Singer Terry TaFoya

# “Our Children are waiting” Bilingual Conference Attracts Diverse Crowd

Story and Photography by Anna Rubia



Comedian Charlie Hill

The Spirit and Commitment that brought together some 3,000 Canadian and American Native people for the Seventh Annual Native American Bilingual Education Conference was evident in the theme, “Our Children are Waiting.”

The International Year of the Child inspiration was highlighted through the traditional transmission of word and message from the elders to the young native Indian leaders in attendance.

The conference was held in Winnipeg, Manitoba, May 13-21, 1979. The sessions, speakers, concerts and pow-wow all reflect a spirit of rejuvenation and unity of Canadian and American Native Tribes all involved with the education of their children.

The Nabec Conference has established their own identity apart from other Indian education conferences by its merging of educators and elders. Hosted by the fifth generation of Native peoples, there was an emphasis upon re-assessment and renewed commitment to the quality, survival, and future of its bilingual and bicultural education.

Eva McKay, Dakota, stated that, “All Indian children are gifted and carry with them the talent and potential to lead their peoples.” This was apparent by workshop sessions leaders,



“All Indian Children are Talented”

Elder Eva McKay

talented entertainment and cultural musicians and interested people willing to share their talents and knowledge

with participants eager to learn.

An all native concert featuring com-

edian Charlie Hill, Oneida, with musicians: Paul Ortega, Mescallero-Apache; Winston Wuttunee, Cree; Dave Campbell, Arawak; Floyd Westerman, Dakota and a guest appearance of actor Max Gail (Wojo on Barney Miller) set the pace for an oral learning process of message/song and message/words that continued to be reinforced throughout the conference. Another evening presented a social Pow-wow with exhibition dancing from the Ute, Navajo and Cree Tribes.

Many of the workshop sessions dealt with a cross-section of tribal affiliated programs. They addressed their bilingual-bicultural concerns within an academic and social teaching level. Various tribal elders held workshops in conjunction with the academic areas to remind those educators to maintain their Indian perspective.

As Mohawk elder, Tom Porter cautioned, “the push to revive Indianess is dangerous, especially with the help of the federal government.”

This sharing of new ideas and reinforcement of traditional values is important to strengthen the responsibility educators have for the future generations.

Those people representing UTETC in attendance at NABEC were elementary teacher, Gladys Two Horses; Title IV Facilitators; Pam Anderson and Anna Rubia. The host for NABEC 1980 will be Albuquerque, New Mexico.



## ND Indian Affairs Update

By Bob Lattergrass, Jr.  
Assistant Director  
ND Indian Affairs Commission



The North Dakota Indian Affairs Commission is holding a two day workshop on the final regulations of the Indian Child Welfare Act. The dates have been set for June 19 and 20, 1979. Judge Maryetta Tsosie, Chief Judge, Colorado River Indian Tribes, Parker, Arizona, has been secured for the consultant. She has worked with the Act from the onset and has consulted with many regions throughout the country on similar workshops.

The Indian Child Welfare Act of 1978 (PL 95-208) is the attempt by Congress to protect the best interest of Indian children by promoting the stability and security of Indian families and tribes by preventing the unwarranted and arbitrary removal of Indian children from their homes; establishing procedures for transferring Indian child custody proceedings from state courts to the appropriate

tribal courts; setting forth criteria for placement of children voluntarily or involuntarily removed from their parents, guardians, or custodians, providing a system of intervention in state court proceedings by the child's parents, relatives or the child's tribe in involuntary removal and adoption matters of Indian children, and providing grants to Indian tribes and organizations on or “near” reservations or off-reservations to plan, establish, operate and manage child placement and family service programs to carry out the intent of the Act.

Our major topics of discussion will be:

1. Explanation of PL 95-208, the Indian Child Welfare Act.
2. Identification of possible problem areas and how they might be resolved.
3. Improve relationships and create mechanisms for network of communication.

The North Dakota Indian Affairs Commission staff feels that the state and all involved agencies, groups and tribes need this workshop in order to avoid misinterpretation and misunderstandings.

HCR 3035

The North Dakota Legislative Council has made their appointments to all committees and studies have been assigned. One of the studies to be assigned, HCR 3035, has been handed over to the State and Federal Government “A” Committee. The following representatives were appointed to the committee: Lyle Hanson, Jamestown; James Kennelly, Fargo; Tom Kuchera, Grand Forks; Byron Langley, Warwick; Fern Lee, Towner; Robert Martinson, Bismarck; Jack Murphy,

Killdeer; Charles Scofield, Williston; Earl Strinden, Grand Forks; and Henry Wessman, Grand Forks. The following Senators were also appointed: Francis Barth, Solen; Phillip Berube, Rolla; and Steve Farrington from Harvey. The two (2) Indians are to be appointed yet with the tribe's participation. The following areas are to be addressed in the study:

1. Appointment of two (2) Indians on the committee.
2. Methodology of the Committee;
3. Priorities to be covered;
4. Bills to be proposed.

The State and Federal Government “A” Committee will be holding their first meeting on June 18, 1979. The meeting is open to the public and hopefully, the study will be narrowed down to specifics.



Little Indians learn early - the main problem at a pow-wow is getting there! These little ones caught a ride with their teachers Ann Torgeson and Faye Brewster.



The kindergarten class waits for the music to begin.

*Photo Essay by  
Darrell Shields  
Photo/Journalism Student*



Van Sauter, nursery supervisor, gets the drum going....



As the spectators wait patiently for the action to begin



Ted Little Soldier waits to show the crowd some fancy moves.



And the tiny dancers begin to move with the beat of the drum



Everything centers around the drum.....



As these boys decide this dancing business is serious stuff.



Ho ka ye! Everybody dance.



Alice Bedard Vorhees is Adult Education teacher at the Standing Rock Community College in Ft. Yates. We want to thank her for her contribution.



# INDIAN POETRY



## SONG OF TRANSITION SONG OF CHANGE

*Transition  
is the blood in all veins*

*Chiseling out features in fine lines  
like badland crags  
like other places  
maybe  
or flesh worn smooth  
like cliffs after one thousand  
rains*

*It is the flow of silver through  
our own hair  
That which makes our voices echo  
out of old caves  
As old eyes like mariners look for  
new lights on the horizon*

*Transition treats us all alike;  
it carries us along  
it carries us along  
taking us back where silent blood flows  
to pipestone quarries where we become  
the People once more*

*It carries us along,  
carries us back  
to the People again.*

## Portrait of a Lady with Black Eyes

*Black Cat Eyes  
smolder like coals  
before the red comes  
like thunder darkened skies  
like onyx finely polished  
Coal to onyx  
Smoldering,  
Her obsidian eyes say  
go away.*



## GREAT NAMES

Reprinted from Akwesasne Notes  
Late Winter Vol. II, No. 1.

*Some say these Eastern names  
stand out as markers*

*Vanderbilt  
Auchinclaus  
Kennedy*

*Carnegie  
Hill*

*Hearst*

*and in the Dakotas  
names are there*

*hall of fame, social register,  
military magnates  
Sitting Bull  
Brave Bull  
One Bull  
White Bull  
Grey Bull  
Grey Bear*

*Ghost Bear  
Fool Bear*

*Fools Crow*

*Crow Dog*

*Gall*

*Strong Heart*

*Wise Spirit*

*Chase Alone*

*Many Deeds*

*Howling Wolf*

*Swift Horse*

*Whirlwind Horse*

*Song names  
that stir the dust  
with whispers and  
postulations,  
historical rumors*

## AN INDIAN MAN WAS FOUND FROZEN

*to death in a boxcar  
the news announcer said  
on the six and ten o'clock  
news last night  
UNIDENTIFIED  
efforts are being made  
to locate persons who  
might know him*

**TATTOOS ON THE ARM  
LEG AND HAND**

*the village crier gives  
all needed morbid  
details*

**RODNEY ON THE UPPER RIGHT ARM  
RODERICK ON THE LOWER BACK LEFT  
LEG**

*anyone having information as to  
the man's identity please call  
the Bismarck police*

**AN AUTOPSY REVEALS NO FOUL  
PLAY ONLY DEATH BY EXPOSURE**

*tonight thank god the man's  
soul has a place to go because*

**TODAY AUTHORITIES CONFIRMED  
THE NAME OF RODNEY STONE  
BY FINGER PRINTS AND SOCIAL  
SECURITY NUMBER TATTOOD ON THE  
MAN'S RIGHT HAND**

*Who taught you Rodney, no passage  
through the underworld without  
the tattoo: tossed off the  
milky way to wander aimlessly  
til relatives redeemed  
you with acts of generosity?  
Tell us, Rodney  
what wise spirit  
shared your boxcar,  
guided you home?*

## NORTHERN BIRD SONGS

*I  
I think I will become a blackbird  
Then I too  
can fly to the sky  
out of the North's tomb  
when spring comes*

*II  
Canadian geese feed on the lake  
long enough to cry  
North Dakota we cannot stay  
Hasty spring missions  
call us  
to plant these seeds across the sky*

*III  
I know it is spring now  
In the reeds a red-winged  
blackbird  
waits for Nanebozo to steal his band  
of fire  
All the while  
singing coyly*

*(Nanebozo, Nanebozo--Ojibwa, trickster  
Iktomi--Lakota trickster)*



# Our Lore



## THE MEDICINE WHEEL

*Life goes in a circle, a medicine wheel. We humans are one part of the circle, but not the only part. The minerals, the plants, the people of the water, the winged ones, the four-leggeds, the spirit keepers, the powers of the directions, the times and the seasons are also part of this great circle. We are their relatives, and they are ours. Together we have been placed on our common Earth Mother to learn harmony with the Great Spirit, the Creator.*

*The time we choose to be born determines the traits we begin with on our personal circle. It determines our elemental clan, those two-leggeds we complement, those with whom we are compatible, and our special relations in the mineral, plant and animal kingdoms.*

*To become complete we must travel the circle learning all we can about all of our relatives in the Creation. By using this wheel you can learn more about where you began, and where you must go.*

Sun Bear, a Chippewa Indian and Medicine Man, has revealed some of the secrets of the Medicine Wheels that dot this continent. These wheels which have been here for thousands upon thousands of years were used by the Native Americans in their ceremonies, and, according to Sun Bear, were also used to help people grow into happy, healthy, expansive human beings. In fact, the knowledge people could gather from the Medicine Wheel gave them much of the information that astrology gives us today.

"Most people today," according to Sun Bear, "have little knowledge of the Medicine Wheel. I was told in a dream/vision to tell them some things about it. See, life goes in a circle, which is like the Medicine Wheel. We humans are one part. This is important for people to remember today because we've become arrogant and think that humans are the only important thing in the world. Living in cities does this, because when people are all you see, you think that people are all that exist."

"The Medicine Wheel teaches us to pay attention to the rocks, the plants, the animals and the birds. It teaches us that they have lots of things to tell us. See, we believe that they are our relations, and that we are all part of one big circle. Learning this is part of the mystery of the Medicine Wheel."

"But the Medicine Wheel has a lot more to tell us about ourselves. We believe that you choose when to be born, and that this choice determines your starting place on the Medicine Wheel. We divided the year into moons, not months, and we divided moons into four sections, with three moons each, corresponding to the cardinal directions. So if someone were born in late August or early September he was born under the Harvest Moon, and his position on the wheel was the Southwest. By knowing a person's moon and direction, we would also know his Spirit Keeper, and Animal Keeper."

"Each moon has a special totem in the animal, plant and mineral kingdoms. For example, Harvest Moon people have, as their totems, the Brown Bear, the Violet, and the Amethyst. This means that they have the characteristics of these animals, plants and minerals, and that they have the ability to learn from them."

"Your moon also determines your elemental clan. There are four of these, and they represent the creative forces of the universe. The Turtle represents land; the Frog, water; the Butterfly, air; and the Thunderbird, fire. By knowing the elemental clan of a person, we would also know which people he would be easily compatible with."

"So, when a person was born, and where he stood on the Medicine Wheel, we would know most of the things about him that astrology tells people today, and we would be able to tell him this to guide him in his growth. We felt that, to be a complete person, people had to move around the wheel, and stand in as many places as they could, so they could learn about the people and totems of all moons and directions."

"By this movement and growth, people expanded their understanding of their relationship to each other, and their dependency on the rest of the creation. I was told to reveal this wisdom today because it is important, now, for people to learn a proper respect for all of the creation, and to expand out into the universe so that we will all have more abundant and beautiful lives."

**THE SPIRIT KEEPER FOR THE MOONS OF THE WEST IS MUDJEKEEWIS.** The animal is the grizzly bear, the season is autumn, the time of day is sunset, and the colors are blue and black. The powers of the west are strength and introspection.

**THE SPIRIT KEEPER FOR THE MOONS OF THE NORTH IS WABOOSE.** The animal is the buffalo, the season is winter, the time of day is midnight, and the color is white. The powers of the North are purity and renewal.

**THE SPIRIT KEEPER FOR THE MOONS OF THE EAST IS WABUN.** The bird is the eagle, the season is spring, the time of day is the dawn, and the colors are red and gold. The powers of the East are illumination and wisdom.

**THE SPIRIT KEEPER FOR THE MOONS OF THE SOUTH IS SHAWMODESE.** The animal is the coyote, the season is summer, the time of day is midday, and the colors are yellow and green. The powers of the South are growth and trust.

## NATIVE AMERICAN REVEALS MYSTERY OF MEDICINE WHEEL

DECEMBER 22 - JANUARY 19 is the EARTH RENEWAL MOON. People born under this moon are the SNOW GOOSE people. They are compatible with Cougar, Beaver, Bear and Snake people. They complement the Flicker people. Their plant is the birch tree, their color is WHITE, their mineral is QUARTZ and their elemental clan is the TURTLE CLAN. Like the snow goose these folks respect authority, honor tradition and are devoted to duty. They are also quick to nip if provoked. They are discriminating, prudent, industrious, perfectionistic, and excellent organizers. They must learn to be more humble and frivolous at times.

JANUARY 20 - FEBRUARY 18 is the REST AND CLEANSING MOON. People born under this moon are the OTTER People. Their plant is the QUAKING ASPEN TREE, their color is SILVER, their mineral is SILVER, and their elemental clan is the BUTTERFLY CLAN. Otter people are compatible with Red Hawk, Deer, Raven, and Elk people. They complement Sturgeon people. Like the otter, these folks are clever, bold, and mercurial. They really kick when they are crossed. They are helpful, humanitarian, practical and patient. They must learn to turn more of their dreams into reality, and to be more adaptable.

FEBRUARY 19 - MARCH 20 is the BIG WINDS MOON. People born during this time are COUGAR People. They are compatible with Beaver, Flicker, Snake and Snow Goose people. Their complement is the Brown Bear people. These people, like the Cougar, are cautious, not willing to reveal themselves until they are sure of those around them. They are just, intuitive, gentle, creative people, though they have sharp claws if attacked. They must learn to have a greater sense of reality, and not to be so easily hurt. Their plant is the PLANTAIN, their color is BLUE-GREEN, their mineral is TURQUOISE, and their elemental clan is the FROG CLAN.

MARCH 21 - APRIL 19 is the BUDDING TREES MOON. People born under this moon are the RED HAWK people. Their plant is the DANDELION, their color is YELLOW, their stone is the FIRE OPAL, and their elemental clan is the THUNDERBIRD CLAN. They are compatible with Deer, Sturgeon, Elk and Otter People. They complement Raven People. Like the hawk, these folks are quick to fly into things, or out of them. They can see clearly, but their comments, like talons, sometimes sting. They are far-seeing, energetic, independent, strong-willed, sincere and optimistic. Hawk people need to learn more to have patience and to be more stable.

APRIL 20 - MAY 20 is the FROGS RETURN MOON. People born under this moon are the BEAVER people. Their plant is the BLUE CAMAS, their color is BLUE, their stone is CHYRSOCOLLA, and their elemental clan is the TURTLE CLAN. They are compatible with Flicker, Brown Bear, Snow Goose and Cougar people. They complement Snake people. Like the Beaver, these people are hard-working, orderly, home-orientated and strong. They sometimes hold back their feelings as effectively as the beaver's dam holds back water. They are affectionate, self-reliant, patient and stable. Beaver people need to curb their stubbornness and tendency to overindulge.

MAY 21 - JUNE 20 is the CORNPLANTING MOON. People born under this moon are the DEER People. Their plant is YARROW, their colors are WHITE and GREEN, their stone is the MOSS AGATE, and their elemental clan is the BUTTERFLY CLAN. They are compatible with the Red Hawk, Sturgeon, Raven and Otter people. They complement the Elk people. They are, like the deer, sensitive, fast-moving, graceful people. They are clever, intuitive, alert, eager and resourceful. They like to create and enjoy beautiful things. They must learn to be more consistent, and less suspicious.

JUNE 21 - JULY 22 is the STRONG SUN MOON. People born under this moon are the FLICKER people. Their plant is the WILD ROSE, their color is PINK, their stone is the CARNELIAN AGATE, and their elemental clan is the FROG CLAN. They are compatible with Brown Bear, Snake, Cougar and Beaver people. They complement those of the Snow Goose. Flicker people are able to silently and receptively ride with the flow of life. They are gentle, dreamy, sensitive people able to both reflect and absorb things around them. They must learn to be more independent, and less changeable.

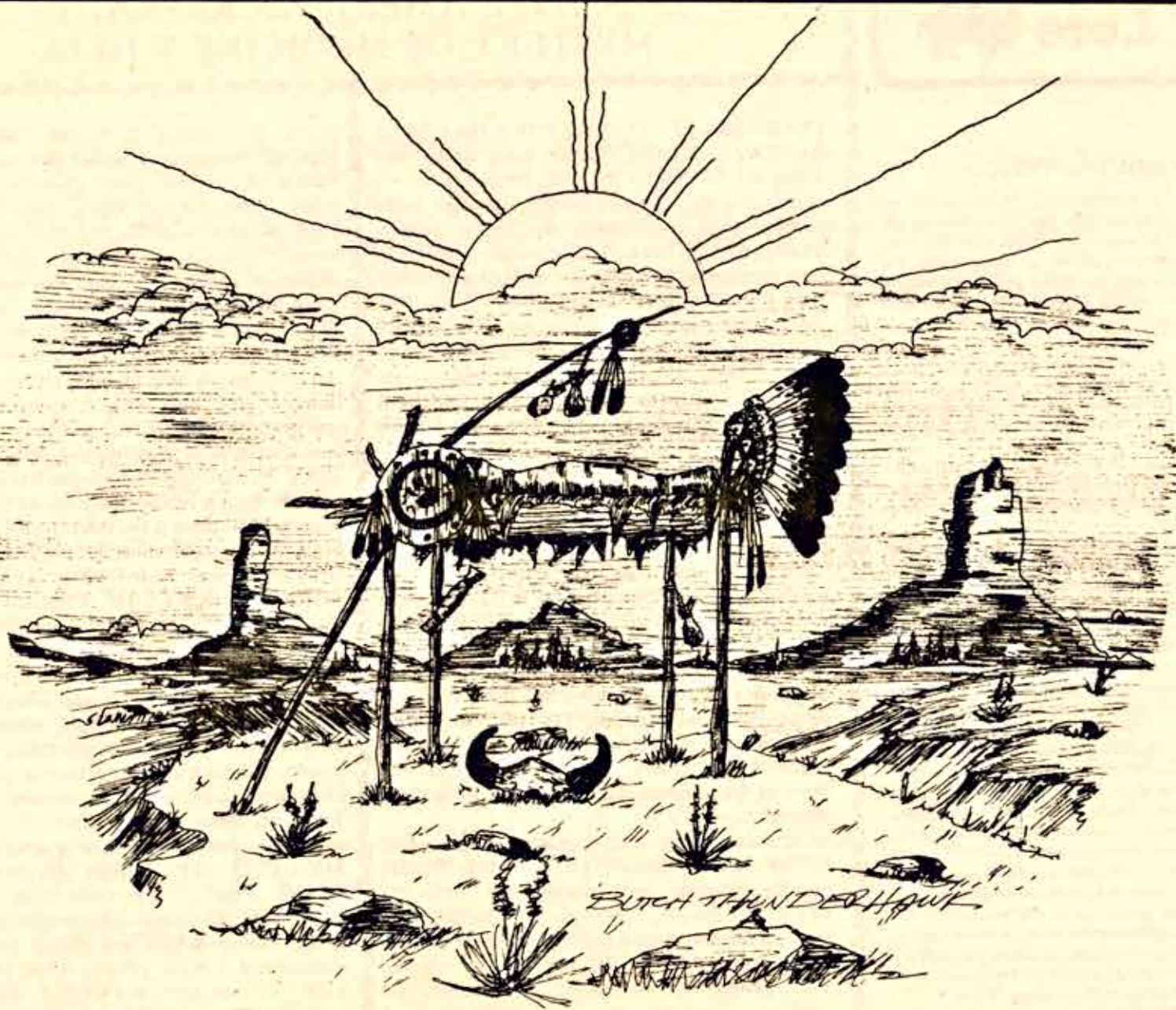
JULY 23 - AUGUST 22 is the RIPE BERRIES MOON. People born at this time are STURGEON people. Their plant is the RASPBERRY, their color is RED, their minerals are IRON and the GARNET, and their elemental clan is the THUNDERBIRD CLAN. They are compatible with Raven, Elk, Red Hawk, and Deer people. They complement Otter people. Like the Sturgeon, these folks have an inner strength and the ability to see through things. They try to avoid confrontations, but will fight when cornered. They are active, dominant, powerful, courageous people, although they also have a playful side. They must learn to curb a tendency to be too dominant, and to seem arrogant.

AUGUST 23 - SEPTEMBER 22 is the HARVEST MOON. People born under this moon are BROWN BEAR people. They are compatible with Snake, Goose, Beaver and Flicker people. They complement Cougar people. Their plant is the VIOLET, their color is PURPLE, their stone is AMETHYST, and their elemental clan is the TURTLE CLAN. They are, like the Bear, strong, gentle, preserving and curious. Those who provoke or attack them, however, will find that their claws will accurately rake any weak spots. Bear people are cool, capable creatures of habit who love work and duty, and appear confident and courageous. They must learn to learn enjoy being around people, and to be more sympathetic.

SEPTEMBER 23 - OCTOBER 23 is the DUCKS FLY MOON. People born under this moon are the RAVEN people. Their plant is the MULLIEN, their color is BROWN, their stone is the JASPER, and their elemental clan is the BUTTERFLY CLAN. Like the Raven these people are group-oriented, and concerned with the welfare of others. They have the ability to search out hidden things, but will withdraw at any sign of danger. They are cooperative, intelligent, adaptable and loyal. They must learn to take on more responsibility and to be less gullible. Raven people are compatible with Elk, Otter, Deer and Sturgeon people. They complement Red Hawk people.

OCTOBER 24 - NOVEMBER 21 is the FREEZE UP MOON. People born under this sign are the SNAKE people. Their plant is the THISTLE, their color is ORANGE, their minerals are COPPER and MALACHITE, and their elemental clan is the FROG CLAN. They are compatible with Snow Goose, Cougar, Flicker, and Brown Bear people. They complement Beaver people. These folks, like the snake, have wisdom and tenacity, a tendency to be secretive, and a most painful bite when provoked to attack. They are powerful, ambitious, heroic, and determined. Snake people must learn to be less swift to strike, and less suspicious.

NOVEMBER 22 - DECEMBER 21 is the LONG SNOWS MOON. People of this moon are the ELK people. They are compatible with Otter, Red Hawk, Sturgeon and Raven People. They complement Deer people. Elk people like high places physically or otherwise, as well as solitude. They are watchful for others and trumpet loudly if they sense any injustice. They are insightful, independent, fearless, determined and open-hearted. They have a tendency to be argumentative, so they must learn to be more giving and understanding. Their plant is the BLACK SPRUCE, their color is BLACK, their mineral is OBSIDIAN and their elemental clan is the THUNDERBIRD CLAN.



## An Indian Prayer

**When I am dead cry for me a little.  
Think of me sometimes, but not too  
much. It is not good for you to  
allow your thoughts to dwell too long  
on the dead.**

**Think of me now and again as I was  
in life. At some moment it is pleasant  
to recall. But not for long.**

**Leave me in peace and I shall leave  
you too, in peace. While you live  
let your thoughts be with the living.**

Artwork was contributed by UTETC's Cultural Director, Butch Thunderhawk; a Standing Rock Sioux from Cannonball, N.D. Butch's expertise in Indian Art is well-know throughout Indian Country.