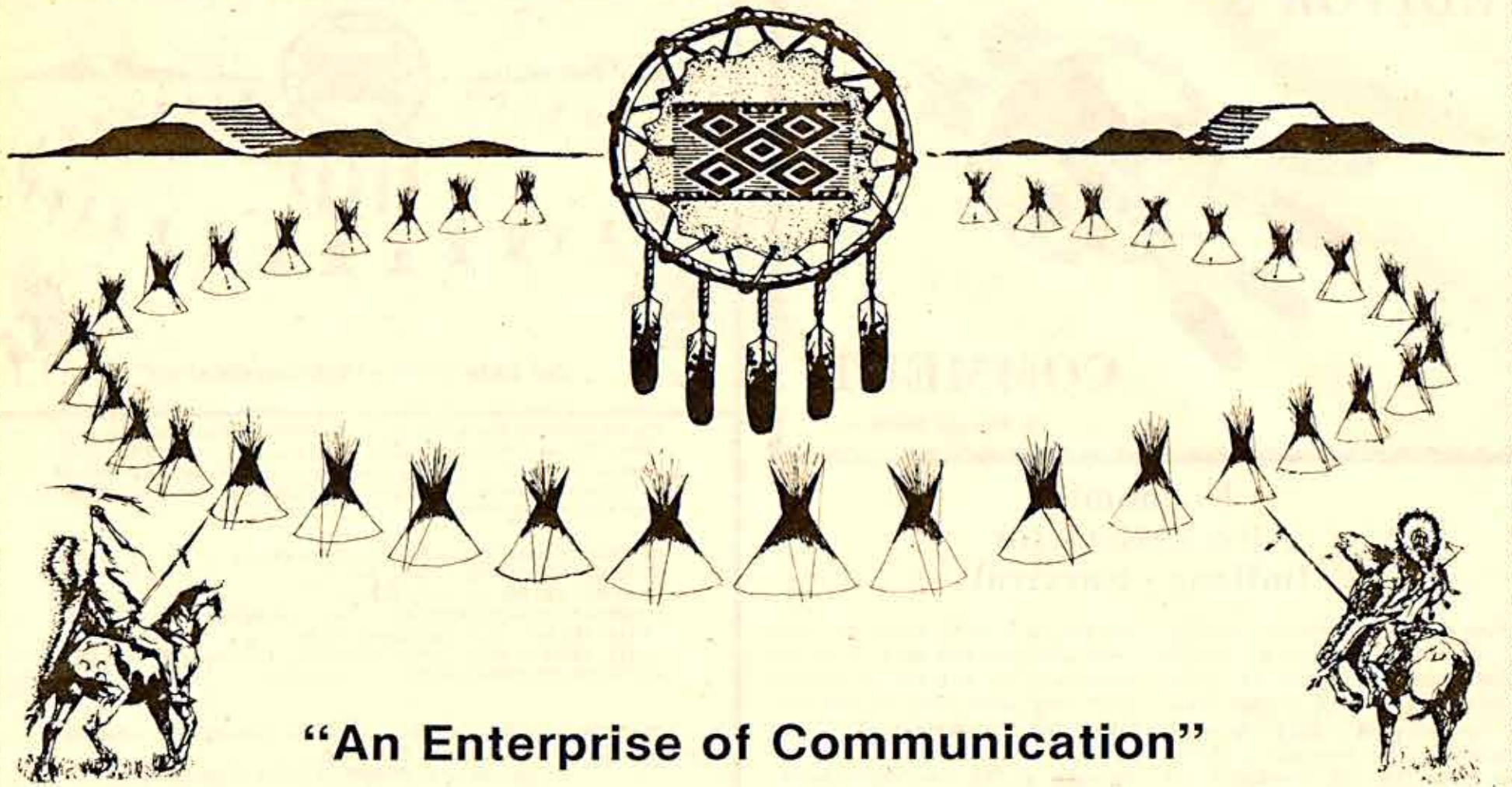


# UNITED TRIBES NEWS

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**"An Enterprise of Communication"**

VOL. 5 No. 7

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FEBRUARY/MARCH

## GENTS: Andrus Prefers Fredericks

Responding to Secretary of Interior Cecil Andrus' invitation of February 26th to support "his" preference or submit other recommendations for the position of "Assistant Secretary for Indian Affairs," some tribes and organizations have apparently done both.

In an apparent reversal of his original decision to name only an "Acting Deputy Assistant Secretary," Sidney L. Mills, to complete the term left vacant by Forrest Gerard, Andrus indicated a move to nominate Thomas W. Fredericks as the permanent assistant secretary. Tribal leaders who met with the secretary's office asked for more time to meet with their respective councils and organizations. They asked if other candidates could be recommended. Andrus' office gave a deadline of March 27 for tribal responses.

### Thomas W. Fredericks

According to the secretary's office, he wanted a permanent appointee who could administer strong and consistent Indian policy within the Interior Department. Fredericks, a Mandan-Hidatsa of the Three Affiliated Tribes of Ft. Berthold, is a recent associate solicitor for Interior. Subsequently, Andrus' office explained that Fredericks had the legal and administrative experience within Interior to make him an effective and decisive leader for Indian Affairs.

### Joseph N. Exendine

Joseph N. Exendine, Delaware Tribe of Western Oklahoma, is a candidate and is presently serving as the Deputy Director of Indian Health Service. Exendine holds several degrees, including a doctorate in

public health administration and masters in management. He entered Federal service as a Tribal affairs officer in 1967 for the Aberdeen Indian area.

The National Congress of American Indians has submitted the names of Sidney L. Mills, Franklin Ducheneaux Jr., and Delfin Lovato.

### Sidney L. Mills

Mills, Oglala Sioux Tribe, is the acting deputy assistant secretary for Indian Affairs, was an acting deputy commissioner for BIA under Forrest Gerard, and has been an area director for BIA in Albuquerque, New Mexico. Mills entered Federal service in 1973 at the Aberdeen Area BIA office.

### Franklin Ducheneaux Jr.

Franklin Ducheneaux, Jr. is a Cheyenne River Sioux from South Dakota. An attorney, Ducheneaux has served numerous years working for U.S. House committees. At present, he is Special Counsel for Indian Affairs to Representative Morris Udall's House Interior and Insular Affairs Committee.

### Delfin Lovato

Delfin Lovato is an elected Tribal official and a member of the Pueblo Tribe. He is an officer of the National Congress of American Indians and is Chairman of the All Indian Pueblo Council, Albuquerque, New Mexico.

The Secretary of Interior will select a candidate and recommend to the White House, which will in turn submit the name to the U.S. Senate for final "advice and consent." Essentially this will mean that hearings will be conducted by the U.S. Senate to

determine the qualifications and provide final consent to the administration's nominee. This whole process could take place as early as May or as late as July or August, 1980.

Meanwhile, only one North Dakota Tribe has taken action to endorse a candidate. All others have made no official comment. Standing Rock endorsed Fredericks by resolution. Fredericks is a graduate of the Colorado School of Law and was a former OEO Community Action Program Director at Standing Rock during the mid-1960's.

Last minute candidates who were recommended but are unconfirmed as to their willingness to be considered are: Wendell Chino, Chairman of the Mescalero Apache Tribe; Michael Fairbanks, a BIA Superintendent in Montana; Lafollette Butler, with the BIA in Prescott, Arizona; Harry Gilmore from Miami, Oklahoma; Osley Sauhnook of Florida; and Lincoln White, a Mohawk from New York.

According to Secretary Andrus' office, he will make his decision for nominations by mid-April.

(Look for update in next issue)

tion on reservations.

Under operation of Indian programs the Administration will reduce by \$7.1 million of \$823.2 million. Among other reductions Indian schools at Ft. Sill, Oklahoma and Stewart, Nevada will be closed.

BIA irrigation and construction projects will be reduced after October 1, 1980 by \$22.3 million, allowing for some \$70.0 million in the upcoming fiscal year. Affected in the Dakotas are Lower Brule and Standing Rock Sioux Reservations. The Standing Rock Sioux Tribe will lose a \$2.0 million outlay for irrigation and the Lower Brule Grass Rope project will be eliminated at \$5.2 million.

Originally requesting \$66.4 million for road construction, the BIA will take a cut of \$10.8 million. Details about which tribes will incur cuts or reductions have been released by the Department of the Interior.

Thus, an original request of some \$982.8 million will be reduced to a level estimated at \$942.6 million.

While the BIA indicated that this represents the final planned reductions, Secretary Cecil Andrus has left the door open in correspondence with the President's Office of Management and Budget that more deletions could be made on an agency by agency basis within Interior.

Meanwhile, Congress must review and make their own decisions about the budget.

## BIA Cut At \$40.2 Million

WASHINGTON, D.C. - In a response to President Carter's call to reduce federal spending, the Interior Department has cut \$40.2 million of the Bureau of Indian Affairs' budget for fiscal year 1981.


This directly reduces areas of spending and support for (1) operation of Indian programs, (2) irrigation and construction, and (3) road construc-

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**EDITOR'S**



**COMMENT**

*By Shirley Bordeaux*

**Economic Alternatives for Indians - Survival**

With the increased cost of living, the prime interest rate at 20 per cent or better, and the problems of credit, all of us in and out of "Indian Country" are being hit in the pocketbook. Actually, all the forecasting of harsher times by the President, his economic advisors and the Wall Street brokers is nothing new to the vast majority of the one million American Indians. In terms of the non-Indian economy, we've been in those times for some generations. Our only consolation is that we haven't contributed to the negative state of the economy and its ongoing downturn.

But alas, we do have some immediate considerations to think about. It is with very limited or no resources that you or your respective Tribe must pay for the ever increasing costs for groceries, housing, fuel, and clothing for your family. That "brand new" used pow-wow car you

planned on buying from the local white salesman may have to put off indefinitely. Buying and exchanging used auto parts may be the rule rather than the exception.

Jobs--already difficult to obtain and maintain at the reservation level--everywhere are going to be harder to find. And it is likely those on the lower end of the pay scale will bear the toughest burden. Many of the Federal measures and cuts being taken will hit American Indians first and will help us--as usual--last!

Indeed, it does mean that we must tighten our belts even more and be satisfied with even less (survival?). But our Tribal leaders also need to develop a concerted strategy, respond and present a united front of alternatives to the present Administration and other public officials. Those alternatives should assure the well-being of American Indians.

**(ABOUT THE ARTIST - PAGE 24)**

*Gayland Ashes - Age 14 - is an enrolled member of the Yankton Sioux Tribe at Wagner, S.D. Gayland is presently a student at Theodore Jamerson Elementary at UTETC, Bismarck, N.D.*

**UNITED TRIBES NEWS**




**"An Enterprise of Communication"**

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# The United Tribes Educational Technical Center: Historical Perspective

*Editors Note: This is the third in a series of articles on the history and projections of the United Tribes Educational Technical Center.*

## The Historical Significance of Fort Lincoln, ND

The reference to the Italians referred to 466 crew members of an Italian liner that were seized by the government at the beginning of World War I. Part of the men were sent to Fort Missoula in Montana, others, including German seamen, were to be sent to Fort Lincoln. [Bismarck Daily Tribune, April 14, 1941.] The internees were to be kept in an area that was fenced in with a ten-foot high fence topped with barbed wire pointing inward. Little was regarded as necessary in the way of conversion of barracks and the like for the interned sailors, nor was it anticipated that the C.C.C. would be phased out in the early period. By the end of May, preparations were made for the arrival of 200 German seamen and the fencing went on at an accelerated rate. Less than twenty acres of the nine hundred acre post were to be used for the internees and on the second of June, 1941, 220 German seamen and officers arrived to make up the first major contingent who would stay at the fort. Although civilians were not allowed on post immediately, an open house was planned as soon as the sailors were settled into the four large barracks which were capable of holding 200 men apiece. [Bismarck Daily Tribune, June 2, 1941.] One of the seamen, Werner H. Krausel, quickly wrote a letter to the editor of the Bismarck Tribune stating how glad everyone was to be at Fort Lincoln and remarking how it looked like the "Old Country across the ocean." [Bismarck Daily Tribune, June 6, 1941.] Despite all this, numbers of internees tried to tunnel their way out and many succeeded only in becoming lost in the Missouri bottoms where they were quickly rounded up. A local informant states that all kinds of tunnels still exist in the interment area and that these show up occasionally when heavily loaded trucks sink into them.

As time went on, more and

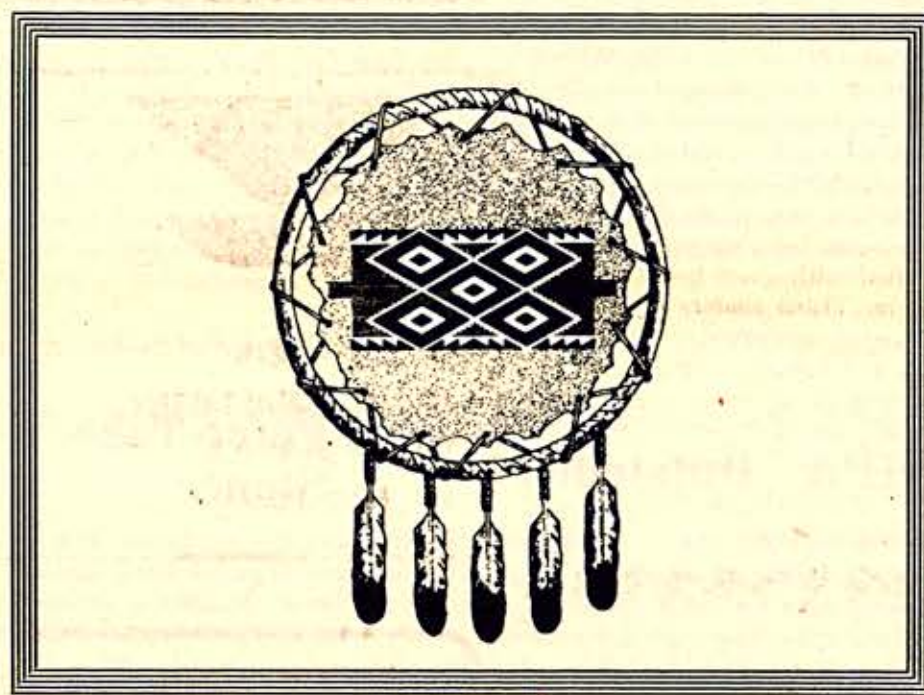
more German seamen were sent. It was anticipated that there would be 1,000 in all. On August 1, it was announced that the Army was abandoning the post, leaving the C.C.C. and Border Patrol in charge. The fort no longer was to have a garrison of the United States soldiers. The Germans seemed to settle in very well, baked their own pumpernickel bread, and made themselves at home. Escapes continued, but the fugitives were

aliens were as content as anyone can be under the circumstances and on March 9, 1942, requests were made for increased funds to continue and expand the work at the alien camps.

The aliens under interment made certain items for sale to the community, did wood carving and paintings that still exist in a few of the buildings on the base. The Japanese were segregated from the Germans and intermingled very

many of them were of Latin American origin and had been picked up because they worked on German ships. As time went on, more and more were released--sometimes on an individual basis by legal action.

By early 1946, the community realized that the interment was rapidly coming to an end and they suggested the use of the facility as a possible source of public housing. Fifty trailers has been purchased by the city of Bismarck and the city fathers surveyed the interment barracks and found them good. [Dargo Forum, January 11, 1946.] February 3, 1946, the United Press reported that the interment camp at Fort Lincoln would be closed in March. There were only some 400 prisoners still at the fort and these were expected to be evacuated very shortly. Information was hard to come by because the interment program was held under strict wartime censorship and the majority of the American people knew nothing about it. [Dargo Forum, February 3, 1946.] The commander of the fort confirmed the story that stated that all the aliens would be removed to Ellis Island, New York, by the first of March. The many Japanese aliens were to be shipped to Los Angeles for repatriation to Japan. [Dargo Forum, February 3, 1946.] All in several died of natural causes, but not one escaped permanently. [Mandan Daily Pioneer, February 21, 1948.] There was some violence in the camp on occasion but it never approached the point of being very serious. Tunnelling did continue throughout the entire war, but little was accomplished by it except perhaps for exercise provided. In some ways the camp was popular which is indicated by the fact that at least six of its German members returned and settled in Bismarck. Yet, the story of this phase of the fort brought little glory to the United States although it may have been a wartime necessity.



captured very quickly. In December, 110 enemy aliens of German descent were sent into the camp. One official remarked that they were, "a more sullen, grim, and harder collection" than the original group. At the same time, the camp was being enlarged to handle more detainees. [Bismarck Daily Tribune, December 20, 1941.] On February 9, 1942, 415 Japanese enemy aliens arrived at Fort Lincoln to join the more than 400 Germans already there. Apparently most of them came from the West Coast and were part of the removal connected with wartime hysteria. Still more Japanese were rounded up around the harbor of Los Angeles and 700 of them arrived on February, 26, 1942, increasing the numbers interned at the fort to approximately 1,500 internees. [Bismarck Daily Tribune, February 26, 1942.]

But by and large it seems that the

little with them. The German internees received money from their national government while the Japanese did not and it seems likely that the former had a better living standard.

By 1945, numbers of Japanese were being sent home. Approximately 360 Japanese aliens left Fort Lincoln to return to Japan on Christmas Day of 1945. Most of them were American-born Japanese who had renounced their American citizenship while others were illegal entrants into the country. Many of those who left were described by W.C. Robbins, the officer in charge of the camp, as "troublemakers." The shipment left approximately 150 Japanese and somewhat more than 200 Germans still at the camp. [Bismarck Daily Tribune, December 26, 1945.] Most of the Germans who were left claimed that they were never Nazis and pointed out that



## AROUND INDIAN COUNTRY NATIONAL

### Supreme Court Rules on Condemnation

ALASKA - State and local governments may not take allotted Indian lands for public use without first going into court for condemnation proceedings, the Supreme Court ruled March 18. The court decided in favor of Bertha Mae Tabbytite, an Alaska Native who lives on an 160-acre plot of allotted land on the outskirts of Anchorage. In 1958, an adjoining property owner built a road over a portion of Mrs. Tabbytite's land. Three years later the town of Glen Apls took over the maintenance of the road and in 1975 the city of Anchorage annexed the town of Glen Apls. A Federal trial judge and the 9th U.S. Circuit Court of Appeals ruled that Mrs. Tabbytite was entitled to \$35,000 damages for trespass but that her land had been taken under the doctrine of eminent domain through "inverse condemnation." The Supreme Court, however, said that when Federal law authorizes the condemnation of lands, the term "condemned" refers to a formal condemnation proceeding instituted by the condemning authority.

### Pollution Funds Available

WASHINGTON - A January letter to CERT Chairman Peter MacDonald from a senior official of the Environmental Protection Agency (EPA) has confirmed that Indian tribes are eligible for Federal funding as air pollution control agencies. EPA Assistant Administrator David Hawkins informed Chairman MacDonald that tribes qualify under Section 105 of The Clean Air Act if they have developed, or are developing, "a program which is capable of enforcing air pollution laws or ordinances." Hawkins added that he had asked EPA's regional offices to "give full consideration to Indian tribal needs in making their requests for allocation of funds from next year's appropriation." . . . Congress again has a bill before it that would give tribal governments the same power to issue tax-free bonds that state and local governments enjoy. The legislation (H.R. 5918) was introduced by Rep. Al Ullman (D-Ore.) who, as Chairman of the House Ways and Means Committee, has the power to make this bill move. An Ullman aide explained that making tribal bonds tax-exempt is "one of the best ways to enable tribal governments to raise funds for energy projects and other key government services." Most of the Congressmen who opposed the measure in past years are no longer in the House. . . The Interior Department's first approval of a mining plan on Indian lands since passage of the 1977 Clean Air Act came last month. The mining and reclamation plan, for the Burnhan Mine on the Navajo Reservation in New Mexico, passed some "tough tests," according to Forrest Gerard, former Assistant Secretary for Indian Affairs, who approved it.

### Oklahoma Tribes Impact State's Economy

OMKULGEE, OKLAHOMA - A recent survey conducted by the Indian Rights Association of Philadelphia, Pennsylvania, reveals that tribes in Oklahoma have a strong impact on the overall economic status in the state of Oklahoma.

The economic study was made to examine and reveal the flow of various funds introduced by tribes in Oklahoma and the effect of that money on the local economy. A second purpose of the study was to deflate the popular myth that Indians are a drain on the economy and waste the taxpayers money.

According to Claude Cox, Principle Chief of the Creek Nation, the tribe has been an impact economically in the Creek Nation area through funds received from various agencies on the federal, state and local levels. Cox added, "In Fiscal Year 1980 the Creek Nation will have 20 million dollars in funds to develop various programs for tribal members; of that amount, some of it will go right back into the community for various goods and services. Another portion of the funds will consist of a spending stream for salary deductions for taxes, savings, etc. for the 1500 employee force of

the Creek Nation. The myth of Indians not paying taxes has always been a problem but it is important to point out that Indians do pay federal, state, and local income and sales taxes."

The study also revealed that local school systems are financed by local property tax and that some tribes have exemption from local property tax of Indian trust land status. The loss of monies from these taxes were more than compensated for local schools from Title IV, Johnson O'Malley and Impact Aid Funds for Indian children. In some cases, school systems received four times more money through these programs than it lost by virtue of the Indian non-payment of Indian trust property tax.

The study concludes that no matter the source on money coming into the area, the fact remains that it gets spent in non-Indian businesses. If the non-Indian businesses prosper, it is also true that the non-Indian taxpayer is not unduly burdened; what taxes he does pay to support Indian programs return multi-fold to his area and gets reinjected into his local economy.

### NIEA - Hufstedler

WASHINGTON, D.C. - On March 19, 1980, Indian educators and Tribal organizations met with the first appointed Secretary of Education, Shirley Hufstedler, regarding the status of Indian Education within the new Department of Education, which became a reality in April, 1980.

Among concerns presented to Secretary Hufstedler, they expressed worry that American Indians would receive little or no attention from the new Department of Education. **National Indian Education Association President Lowell Amiot and Grayson Noly, Pennsylvania State University**, protested plans to move the Title IV Office of Indian Education under an elementary and secondary education division. Noly noted, "Indian concerns in Indian educations" would lose their identity and Federal statutory and treaty responsibility to American Indians would be overlooked. They recommended that the Office of Indian Education, directed by Deputy Commissioner Gerald E. Gipp, be given direct access to the secretary or an under secretary. Hufstedler was noncommittal.

The National Indian Education Association hosted and convened the meeting of some 30 Indian educators and organizations, including the National Tribal Chairman's Association, the National Congress of American Indians, the Coalition of Indian Controlled School Boards, the American Indian Higher Education Consortium and others.

### Nez Perce Take Stance

IDAHO - For the Nez Perce Tribe of Northeastern Idaho, it was a chance to prove what America's energy-owning Indian tribes have been saying all along; no development at the expense of the quality of our land, our air or our water.

The Tribe had announced last year it would study the possibility of turning the Clearwater River into a source of hydro-electric power. In theory, at least, the idea looked good—a 60 megawatt facility that could substantially lessen the region's dependence on nonrenewable fuels.

In fact, it was not so good. A prefeasibility study revealed that building the hydro project, even in the most environmentally sound manner, would require erecting some sort of dam on the Clearwater. Damming the river is something the Nez Perce have fought for years; the tribal council rejected the project.

### HANTA YO: True or False?

**HANTA YO: An American Saga**, Ruth Beebe Hill (Garden City, New York: Doubleday and Company, Inc. 1979. 834 pages, idiomatic phrases, glossary of Lakotah words. \$14.95), has come under increasing criticism from American Indian scholars around the country. Many are saying the book, which apparently took Ms. Hill thirty years to complete, is misrepresentative of the true culture, values, language and customs, and

history of the Sioux Tribe. The book has been on the bestseller list of Time Magazine, the New York Times, and others. Word is out that plans are being made to do a television series of the book and will be the American Indian comparison to Alex Haley's novel, *Roots*. Look for more information and a review in the next issue of the *UTETC NEWS*.

### Interior Seeks Voc-Ed Waiver

WASHINGTON, D.C. - Under Secretary James A. Joseph, U.S. Department of the Interior, indicated in a letter to the National Advisory Council on Indian Education on March 5th that **Interior does not plan to match funds for the "1% Indian vocational education set-aside"** for fiscal year 1981 (beginning October 1, 1980).

The Interior Department has refused to match monies as required by law for the past two years and has obtained congressional waivers. According to Joseph, Interior will seek the same waiver for fiscal year 1981. With the 1% Indian vocational education set aside due for renewal in the Spring of 1981, Joseph wrote, "It is my expectation that such requests will be made in future years until the statutory requirement is amended or deleted in its entirety."

In 1977 the U.S. Congress authorized an amendment requiring that 1% of all vocational education funds be used for Indian Tribes and that the U.S. Office of Education and the Bureau of Indian Affairs each match 50% of the funds. This would have amounted to some \$10.0 million dollars available to Federally recognized tribes, beginning in Fall 1978. Thus, only half this amount has been available to Indian tribes. Some \$6.0 million will be available from the new Department of Education for fiscal year 1981, but not from BIA.

While the U.S. Office of Education previously sought to develop a formal matching agreement, Joseph noted, "The Assistant Secretary - Indian Affairs declined, however, to approve the agreement largely because of the commitment to transfer Bureau funds as required under the Act."

What concerns Indian educators and tribal organizations is that without Interior support the new Department of Education may also seek to discontinue assistance after September 30, 1981. Presently, some 29 tribal grantees are providing vocational education, for the first time on a tribally controlled basis, within their own communities.

Dr. Michael P. Doss, executive director of the National Advisory Council on Indian Education, has responded to Under Secretary Joseph by asking for a meeting between tribal and Indian educators and Department of Interior officials on April 29, 1980.

United Tribes presently coordinates a vocational education grant which serves the Center, Ft. Berthold, Ft. Totten, and Turtle Mountain Reservations.

### Koch Retires

**BISMARCK** - Eva Koch retired from United Tribes Educational Technical Center after more than 10 years of service as an assistant cook on February 29, 1980. Mrs Koch was presented with a gold watch and a certificate of appreciation at farewell ceremonies at the Center.



## Statute of Limitations Extended

WASHINGTON, D.C. - The Subcommittee on Administrative Law and Governmental Relations, acting on a Senate-passed bill to extend the statute of limitations for certain claims by the United States on behalf of Indians, approved a modified version which would extend the deadline two years to April 1, 1982. The Senate bill, S. 2222, granted an extension to December 31, 1984, with a proviso that the claims had to be identified by December 1981. The House version will be voted on by the full Judiciary Committee before reaching a floor vote. Prospects for passing the two-year extension now seem good since no statement of opposition have been submitted. Congressman Udall expressed his support for the bill in a statement submitted to the subcommittee. At the hearings February 27, Rick Lavis, Deputy Assistant Secretary for Indian Affairs, recommended the two-year extension as being sufficient. He reported that Interior had already been sent about 300 litigation requests covering more than 4,000 claims to the Justice Department. He said that he doubted that Justice could possibly get these claims into court by April 1, 1980. Lavis said that the Interior Department had also rejected about 4,000 claims as not worth litigation, had helped resolve about 600 claims, and had about 2,000 claims pending at various levels in the claims process. Speaking of the eastern land claims, Lavis said it is "not likely that any will be settled before the April 1 deadline, with the possible exception of the Cayuga claim in New York. And we anticipate that a number of the eastern tribes will file large title-clouding lawsuits before April 1 if the statute of limitations is not extended."

## Lythcott Testifies on Indian Health

WASHINGTON, D.C. - The Administrator of the Health Services Administration, Dr. George Lythcott, testified on behalf of the Indian Health Services at budget oversight hearings held by the Committee on Interior and Insular Affairs on February 19. His statement included the following: "In fiscal year 1981, a budget of \$678.5 million is being requested for the Indian Health Services, an increase of \$53.7 million over the 1980 level. This request includes \$601.8 million for Indian health services and \$76.7 million for Indian health facilities. The 1981 budget request for Indian health services includes funds to staff and operate several new facilities opened in 1980 and to serve newly recognized tribes. The 50 Indian Health Services hospitals will provide services to 82,000 inpatients, an increase of 3,100 over 1980. In addition, the 50 outpatient departments, 104 health clinics and the more than 300 satellite clinics will provide services for 3.4 million outpatient visits, an increase of 123,000 out patient visits over the 1980 level. Training will be provided to approximately 300 Indian students for the health professions. In addition, 41 urban Indian health projects, 120 alcoholism programs, and approximately 60 projects to aid Indians to take over management of



their own health services will be supported by the fiscal year 1981 budget request. The 1981 budget request for Indian health facilities will provide for the completion of a 60-bed hospital at Chinle, Arizona; for the second phase of construction of a 60-bed hospital at Tahlequah, Oklahoma; and for the repair and renovation of health care facilities at Sells, Arizona and Winnebago, Nebraska. Also included in the Indian health facilities budget request is \$50.2 million for the provision of water and sanitation facilities in 6,200 Indian homes."

## Creek Hospital Receives Accreditation

OKLAHOMA - Less than two years after the Creek Nation Community Hospital was opened, the tribally owned hospital has received a two-year accreditation by the Joint Commission on Accreditation of Hospitals (JCAH).

Formerly, known as the Okfuskee County Hospital, the Creek Nation Community Hospital now joins an elite group of hospitals by attaining the accreditation.

"The JCAH usually issues a temporary one-year accreditation or it's a complete turn down," states Gary Breshears, Executive Director of the Creek Nation. "When the hospital was officially reopened in May, 1978, many people, politicians, and funding sources had doubts that an Indian tribe could operate and provide quality health care through the hospital," said Breshears. "With the accreditation and statistics showing that in February, 31 percent Indian and 30 percent non-Indian filled the hospital beds, so we are providing quality health care in a community atmosphere," he added.

The JCAH consists of professional health consultants from throughout the country. According to Breshears, "the accreditation will now enable us to look in a new direction for our tribal members with more emphasis on mobile clinics for finding problems before they become major cases as many of our people have never seen a doctor before."

## Tribes Receive Offer for Easement

MONTANA - The Northern Tier Pipeline Company has offered to pay the Confederated Kootenai and Salish Tribes at least \$10 million over a 20-year period for an easement to route the firm's proposed crude oil pipeline through the Flathead Reservation. The offer was made to the tribal council in early March. A tribal spokesman said the offer included a down payment of more than \$1 million and annual payments of more than \$400,000 during the contract period. He said Northern Tier's offer would contain an inflation clause, based on a cost-of-living adjustment to be negotiated every five years. The tribal council did not act on the offer but agreed to consider it.

## Pyramid Lake Regulations Published

NEVADA - Regulations to govern the preparation of a roll of Pyramid Lake Paiute Indians eligible to share in the distribution of judgement funds awarded to the tribe by the Indian Claims Commission are being published in the Federal Register, the Bureau of Indian Affairs announced, March 17, 1980.

The regulations, which will become effective upon publication, impose a July 15, 1980, deadline for applying for enrollment to share in the judgement funds.

Application forms and additional information are available from Robert L. Hunter, Superintendent of the Western Nevada Agency, Bureau of Indian Affairs, Stewart, Nevada 89437 (702/882-3411)

## Three Enter Hall of Fame

KANSAS - Three outstanding Indian athletes, including an eleven-letter man from Haskell Institute, were to be enshrined in the American Indian Athletic Hall of Fame in Lawrence, Kansas, on March 29. The ceremonies were to be held at the annual Hall of Fame banquet on the campus of Haskell Indian Junior College.

The athletes to be honored this year include Elijah "Eli" Smith, now 77, of Sun City, California. Smith starred on the 1926 Haskell football team which was undefeated in competition with major colleges throughout the nation. Smith won four football letters, four more in baseball and three in track while at Haskell from 1923 to 1926. He was known as the fastest back in Haskell football. When Haskell Stadium was inaugurated in 1926, Smith ran 75 yards for a touchdown to help to a 36-0 drubbing of Bucknell. Smith also holds the Haskell record for points after touchdown.

Smith's baseball accomplishments are also impressive. As the captain of the 1925 Haskell team, he compiled a record high batting average of .650 for the entire season.

After graduating from Haskell, Smith went on to Davis and Elkins College where he was named the best ball carrier and place kicker on the 1929 West Virginia State Championship team.

The second Hall of Fame inductee is Robert "Bob" Gawboy, now 47, of New Hope, Minnesota. Gawboy was a championship swimmer while attending Ely, Minnesota, High School and Purdue University. During the 1955 Indoor National A.A.U. Aquatic Meet at Yale University, Gawboy set American and world records in the 220-yard breaststroke. At the time, he was recovering from surgery and had been in training for less than three months. He had not swam competitively in more than two years. Even so, he set an American

record in the preliminary heat and a world mark in the finals.

Gawboy held national high school records at Ely High School and competed for Purdue from 1950 to 1953.

The third athlete to be honored this year will be enshrined posthumously. Martin Frederick Wheelock won nine letters in football at Carlisle Indian School between 1894 and 1902. He captained the Carlisle team in 1899, won second team All-American honors in 1901 and was selected by the Philadelphia *Inquirer* to its 1902 All-University team.

The legendary coach, Pop Warner, picked Wheelock to his all-time Carlisle football team at tackle. Warner said Wheelock played well because he used not only his body but his brains.

Wheelock, who died in 1937, will be represented at the enshrinement by his son, Martin, Jr. Smith and Gawboy will be present to receive plaques and rings from the Hall of Fame.

Three Indian leaders will be in attendance to present the awards to the inductees. Purcell Powless, Tribal Chairman of the Oneida Tribe of Wisconsin and Norbert Hill, Vice Chairman, will present the awards to Wheelock and Smith, members of an Oneida tribe. Darrel Wadena, President of the Minnesota Chippewa Tribe, will present the award to Gawboy, a Chippewa.

Three criteria are used in selecting athletes for induction into the American Hall of Fame. Those honored must first be members of recognized tribes and have one-fourth quantum of Indian blood. Second, they must have participated at the post-high school level in an amateur or professional sport recognized by the A.A.U. or N.C.A.A. Third, candidates are chosen on the basis of playing ability, integrity, sportsmanship, character, contribution to the team of which he or she was a member and to sports in general.

The Hall of Fame was established in 1972 and is permanently housed at Haskell Indian Junior College. In four previous ceremonies, forty-one athletes have been inducted into the Hall of Fame. Turner A. Cochran is the current Coordinator for the Hall of Fame.

For more information contact: Howard T. Hill (913) 864-4530 or (913) 841-7114

## Sioux Manufacturer Receives \$14 Million Contract

FORT TOTTEN, ND - The Devils Lake Sioux Manufacturing Corp. has been awarded a \$14 million contract by the U.S. Army for camouflage screening.

Delivery of the material is due from June 1980 through May 1981. The company also has a contract with the Army for the screening through June 1980.

Rex Moore, manager of corporate responsibilities, said his company won in a competitive bid. However, government agencies are required to do some business with minority operations.

Controlling interest in the company is held by the Devils Lake Sioux Tribe. The other 49 percent is held by Brunswick Corp.

The manufacturing plant has been operating since 1971.



## AROUND INDIAN COUNTRY STATE

### Fort Totten To Get New School

**FORT TOTTEN** - Construction of a new \$14 million school on the Fort Totten Indian Reservation is scheduled to begin this spring.

Carl McKay, tribal chairman, says Congress has appropriated the money for the school and local officials are waiting for the Bureau of Indian Affairs to release construction bids.

Projected enrollment for the new school is 1,270 students. It will be located on the west edge of Fort Totten. The new facility will replace two existing elementary schools and a high school campus.

Some Indian students now attend schools off the reservation. Construction of the new school will bring all of the Indian students back.

There are two elementary schools and a high school at Fort Totten. St. Michael's has an enrollment of 240 students in kindergarten through sixth grade, and about 140 three and four year olds in the early childhood program. The Fort Totten Community School has an enrollment of 170.

The 225 students at Fort Totten High School presently attend classes in several buildings, according to McKay. Included are a metal structure, a double wide mobile home, an old garage converted to classrooms and a two-room wood frame building. The students also share one wing of the elementary school. Physical education classes are in a building a half-mile away from the campus. Varsity athletics are played in the St. Michael's gym, eight miles away.

The new school building will be a two-story structure including an auditorium, complete science labs and a full vocational program.

### Fort Berthold Awards Scholarships

**FORT BERTHOLD** - Austin H. Gillette, chairman of the Tribal Business Council of the Three Affiliated Tribes, has announced the awarding of two \$1,000 scholarships to Alyce Spotted Bear of Twin Buttes and Diane Johnson of Mandaree. They are first year law students at Hamline University and the University of Denver respectively.

The scholarship fund is derived from three per cent set-aside of judgment funds awarded to the tribe in 1977 for loss of land in central North Dakota. The scholarship is available to enrolled members of the Mandan, Hidatsa and Arikara tribes who are post graduate students in medicine, law, science and engineering. In 1980 a total of \$8,000 is available for scholarship awards to qualified enrolled members. A maximum of \$1,000 is available per student per year to be paid on a semester/quarterly basis.

Scholarship applications may be obtained at the Tribal Education Office located in the Tribal Administration Building near New Town.

### Turtle Mountain Computerizes System

**BELCOURT** - Instead of the traditional accounting method, an IBM System 34 computer will be used.

Instead of dialing a specific office, a switchboard number will be called.

Those are two of the more visible changes underway as part of a reorganization plan for tribal offices on Turtle Mountain Indian Reservation.

Workers were installing the computer in the tribal accounting office. In the hallway, an office for the telephone switchboard was constructed.

The reorganization was requested by the Turtle Mountain Tribal Council and has been planned by a freelance business management consultant. It was started last July.

Less visible changes in the operation of tribal programs have already been made, according to Jose Balintona, tribal comptroller.

The four tribal accounting offices were combined about six months ago, with Balintona named head of the office.

The tribe's over 20 checking accounts for specific programs have been consolidated into two accounts, Balintona said, and program monies are pooled at one point into an undesignated fund.

There's an obvious advantage to the system, he noted. "At any given point, there's no one program without any money. That's the beauty of it."

"It affects the businessmen because they know they are getting paid."

Purchasing, copying and mimeographing, mailing and purchase order systems have been centralized as part of the reorganization plan, Balintona said. Also centralized were programs for unemployment

compensation, workmen's compensation and the Internal Revenue Service.

Pay for mileage has been made uniform for all tribal programs.

As part of the reorganization, tribal personnel director Mike Keplin is conducting a uniform salary compatibility study, so "everyone gets paid in the same manner," Balintona said.

Pay for mileage has been made uniform for all tribal programs. A new system for out-of-town travel must now be submitted to the Tribal Council Chairman a week in advance. Twenty percent of per diem travel costs are withheld until a report on the trip has been submitted.

About 10 people will be trained to operate the new computer system, Balintona said. "It's just a tool to speed things up in a systematic way."

Accounting, personnel, purchasing and inventory programs will be computerized in the first phase of the reorganization, with additional programs planned for later.

The new computer system has cost the tribe \$87,400 to date.

Installation of the new switchboard system "depends on Mother Bell," Balintona said, and will probably be done in 10 to 12 weeks.

It will cost \$5,622 to install the switchboard, and the new system is "supposed to cut costs by 50 percent right off the bat."

Telephones for most tribal programs will be routed through the switchboard system including most programs in the main building and some in the old hospital.

Some of the telephones will have access to WATTS lines. The intercom of the new system will allow 22 people to talk independently.

### Displaced Homemakers to Benefit

**NORTH DAKOTA** - A grant totaling \$150,000 has been awarded to the state of North Dakota to provide employment and training services to displaced homemakers, the US Department of Labor in Denver has announced.

The funds will enable the state, acting as prime sponsor under the Comprehensive Employment Training Act (CETA), to serve low-income, unemployed persons displaced due to separation, divorce, or loss of the primary wage earner because of disability or death.

Floyd Edwards, regional administrator for employment and training, said that the Displaced Homemaker Program will provide persons who have not been in the labor force for a number of years with the skills they need to make the transition from home and economic dependency to employment and economic self sufficiency.

The basic programs the prime sponsor will run include job training, job readiness, job counseling, job search, and job placement services; outreach and information activities, and referral to supportive services in the community being served.

Women's Bureau Regional Administrator Lynn Brown said she is "particularly pleased about the potential of this grant award for expanding the allotted dollar resources through matching funds. The programs will begin to fulfill the critical need that displaced homemakers have for employment and training supportive services."

The Displaced Homemaker Program is a new program authorized under Title III of CETA to meet the needs of a target group not previously considered for specific assistance.

### New American Indian TV Programming Available

**FORT YATES, N.D** - Visually striking and vibrantly colorful describe the fourteen and one half hours of new programming recently added to the program library of the Native American Public Broadcasting Consortium (NAPBC) headquartered in Lincoln, NE.

The NAPBC distributes programming by, for and about Native Americans to TV stations, and schools and community groups for nonbroadcast use.

The 27 total hours of shows in the NAPBC library were selected by a national screening committee made up of public TV program managers and Native Americans employed in communications. All programming selected must appeal to both general audiences and to Native American viewers.

The new shows are from a variety of sources and address diverse interests. Included among the nine new titles is the recently completed seven-part series about New England Indians, "People of the First Light".

This series complements the Northwest Indian series, "The Real People", and the Woods Indian series, "Forest Spirits".

Another NAPBC addition--the award winning "American Indian Artists"--features Southwest Indian artists.

Two programs by independent producers have also been added to the list of shows available: "Dineh: the People" about the Navajos, and "The Long Road Home" about the Creek Nation's history.

The Miss Indian American Pageant is a special interest program showing young Native American women in traditional costumes.

Over the two years the NAPBC has been operational, its screening committee has previewed all known Native American programming and has only selected what they thought to be the highest quality for distribution. However, a critical need still exists for additional top-quality programming.

Promising productions in the

works--but not yet completed--include a 13 part series called Wisdom of the First Americans. The film will depict Indian contributions to American Society. It has received partial funding from the Corporation for Public Broadcasting.

To inquire about NAPBC membership, to rent programming, or to submit program ideas, write: NAPBC, Box 83111, Lincoln, ND 68501 or call: (402) 472-3522.

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Top Row: (L to R) Carol Uses Arrow - Composer/Typesetter; Zachary Big Shield, Jr - Staff Artist; Shirley Bordeaux - OPI Supervisor/Editor;  
 (Middle Row - L to R): Sandy Erickson - Graphic Artist; Connie LaFontaine - Staff Assistant;  
 (Bottom Row - L to R): Linda Ashes - Student Photo/Journalist; Paige Tyley - UTN Assistant.  
 (Not pictured: Sheri Bear King)

**For this coming spring,  
 and the seasons to follow...**

**May the Great Spirit:  
 enlighten your minds...**

**...with wisdom,  
 your soul...**

**...with peace,  
 your hands...**

**...with strength,  
 your heart...**

**...with love,  
 and your lives with...**

**...fulfilling hope.**

*Zachary N. Big Shield Jr.*

*Sandy Erickson*

*Connie LaFontaine*

*Carol Uses Arrow*

*Paige*

*Tyley*

*Linda Ashes*

*Shirley A. Bordeaux*

*Sheri Bear King*



# UTETC NEWS

## OCTOBER

### INCENTIVE AWARDS STUDENT OF THE MONTH

Irving Afraid of Bear

### ADULT EDUCATION (3-way tie)

Marisa Sunrise  
Ken Hart  
Melvin Wounded Eye

### PERSONAL DEVELOPMENT (3-way tie)

Roger Ashes  
Linda Ashes  
Carole Iron Moccasin

### MEN'S HALFWAY HOUSE

Richard Crows Heart

### WOMEN'S HALFWAY HOUSE

Carole Iron Moccasin

### MEN'S DORM

Irving Afraid of Bear

### HOUSE OF THE MONTH

Mike & Sabrina Clifford - 1st place  
James & Charlotte Cuny - 2nd place

### VOCATIONS

Auto Body.....Robin Jahn  
Automotive.....Curtis Red Eagle  
Building Trades.....Seth Whiting  
Business Clerical.....Donna Stiffarm  
Electrical.....Gerald Ice  
Food Services.....Lora Two Hearts  
LPN.....Sharon White  
Nurse Aide.....Kaye Jordan  
Paraprofessional Counseling.....Gary Swalley  
Photo Journalism.....Linda Ashes  
Plumbing.....Lloyd Patton  
Police Science.....Irving Afraid of Bear  
Printing.....Myra Lohnes & Elizabeth Patton (tie)  
Sheet Metal.....Louis Deshequette  
Welding.....William Grady

### ATTENDANCE AWARDS \$10.00

Shirley Fool Bull  
Carole Iron Moccasin  
Roger Ashes  
Sabrina Clifford  
Lloyd Patton  
Irving Afraid of Bear  
Lana Hill  
Sandra Red Dog  
Mike Clifford  
Dean Cottier  
Elizabeth Patton  
Steve Jetty

### ATTENDANCE AWARDS \$5.00

Natalie Little Owl  
Donna Stiffarm  
Marisa Sun Rise  
Linda Ashes  
Russell Smith  
Harlan High Pine  
Erma McKie  
Anna Shoots the Enemy  
Sharon White  
William Grady  
Seth Whiting

### OCTOBER GED GRADUATES

Omar Touche  
Stan Cavanaugh  
Allen Follows the Road  
Marisa Sun Rise  
Florence Wounded Eye

## NOVEMBER

### INCENTIVE AWARDS STUDENT OF THE MONTH

(4-way tie)

Joan Follows the Road  
Regina Smith  
Myra Lohnes  
Linda Ashes

### ADULT EDUCATION (3-way tie)

Glenda Thunder Hoop  
George Perronteau  
Alfred Iron Bear

### PERSONAL DEVELOPMENT (3-way tie)

Joan White  
William Grady  
James Lawrence

### WOMEN'S HALFWAY HOUSE

Carole Iron Moccasin

### WOMEN'S DORM (tie)

Vita Keplin  
Wanda Moran

### MEN'S DORM

Terrance Vee

### HOUSE OF THE MONTH

Lloyd & Elizabeth Patton - 1st place  
Gerald Ice & Ethel Ice - 2nd place

### VOCATIONS

Auto Body.....Charles Nestell  
Automotive.....Frank Lohnes  
Building Trades.....Leroy Big Boy  
Business Clerical.....Carole Iron Moccasin  
Electrical.....Steve Jetty  
Food Services.....Priscilla Touche  
LPN.....Bernadette First In Trouble  
Nurse Aide.....Sharon Belgarde  
Paraprofessional Counseling.....Joan Follows the Road  
Photo Journalism.....Linda Ashes & Einar Bad Moccasin  
Plumbing.....Lloyd Patton  
Police Science.....Joan White, Sam Milk & Regina Smith  
Printing.....Myra Lohnes  
Sheet Metal.....Archie Grant  
Welding.....James Cuny

### ATTENDANCE AWARDS \$10.00

Antoinette Iron Road  
Sophine Espinosa  
Linda Ashes  
Wilson Black Elk  
Lena Hart  
Valerie Three Legs  
Regina Smith  
Roger Ashes  
Joan Follows The Road  
Myra Lohnes

### ATTENDANCE AWARDS \$5.00

Emil Lavallie  
Donna Stiffarm  
Olivia Essary  
Mike Clifford  
Linda Cottier  
Frank Lohnes  
Dennis Peltier  
Alfred Iron Bear  
Irene Daniels  
Vita Keplin  
Sabrina Clifford  
Sarah Iron  
Damian Morgan  
Leroy Big Boy



### NOVEMBER GRADUATES

Irving Afraid of Bear - Police Science  
Norman Lilley - Plumbing

### NOVEMBER GED GRADUTES

Margie Morgan  
Glenda Thunder Hoop  
Alfred Iron Bear  
Melvin Wounded Eye  
Damian Morgan

### DECEMBER GRADUATES

Patricia Smith - Business Clerical  
Russ Smith - Auto Body  
Sandy Red Dog - Human Services  
Wanda Moran - Human Services  
Lana Hill - Human Services  
Shirley Fool Bull - Human Services  
Mary Red Eagle - Nurse Aide  
Curtis Red Eagle - Automotive  
Wilson Black Elk - Police Science  
Angie Shields - Business Clerical  
Einar Bad Moccasin - Photojournalism

### DECEMBER GED GRADUATES

Lee Wilkie  
Linda Dauphinais  
Mark Randall  
George Perronteau  
Micheal Jewett  
Verlin LaVallie  
Anne Chopper  
Francis West

## DECEMBER INCENTIVE AWARDS

### STUDENT OF THE MONTH

Kay Jordan

### ADULT EDUCATION

Allen LaVallie - 1st place  
Mike Jewett - 2nd place  
Teddy Montoya - 3rd place

### PERSONAL DEVELOPMENT (3-way tie)

Kay Jordan  
Joel Jordon  
Lyle Cook

### WOMEN'S HALFWAY HOUSE

Anna Short

### MEN'S DORM

Louis Deshequette

### WOMEN'S DORM (tie)

Janice Rabbit Head  
Cheryl Petago

### HOUSE OF THE MONTH

Mike & Sabrina Clifford - 1st place  
Joel & Kay Jordon - 2nd place



# UTETC NEWS

## DECEMBER

### INCENTIVE AWARDS

#### VOCATIONS

Auto Body	Robin Jahn
Automotive	Ken Hart
Building Trades	Tom Stands For
Business Clerical	Margie Morgan
Electrical	Pat Henry
Food Services	Janice Rabbit Head
LPN	Erma McKie
LPN	Kay Jordon
Nurse Aide	Janet Stewart
Paraprofessional Counseling	None
Photo Journalism	Linda Ashes
Police Science	Regina Smith, Sam Milk Marisa Sunrise & Joan White (4-way tie)
Printing	None
Sheet Metal	Lyle Cook
Welding	Dennis Peltier

#### ATTENDANCE \$10.00

- Lena Hart
- Sarah Iron
- Sophie Espinosa
- Carol Iron Moccasin
- Kay Jordon
- Patrick Henry
- Gary Swalley
- Mike Clifford
- Dean Cottier
- Manual Martinez
- Lloyd Patton
- Joan White
- Ival Janis
- Joel Jordon
- Marianne Mitchell
- Regina Smith
- Roger Ashes
- Sabrina Clifford
- William Grady
- Linda Cottier

#### ATTENDANCE AWARD \$5.00

- Antoinette Iron Road
- Vita Keplin
- Linda Ashes
- Charles Nestell
- Dennis Peltier
- Richard Crows Heart
- Linda Dauphinais
- Sharon White
- Bernard First In Trouble
- Elizabeth Patton
- Tom Stans For

#### JANUARY GRADUATE

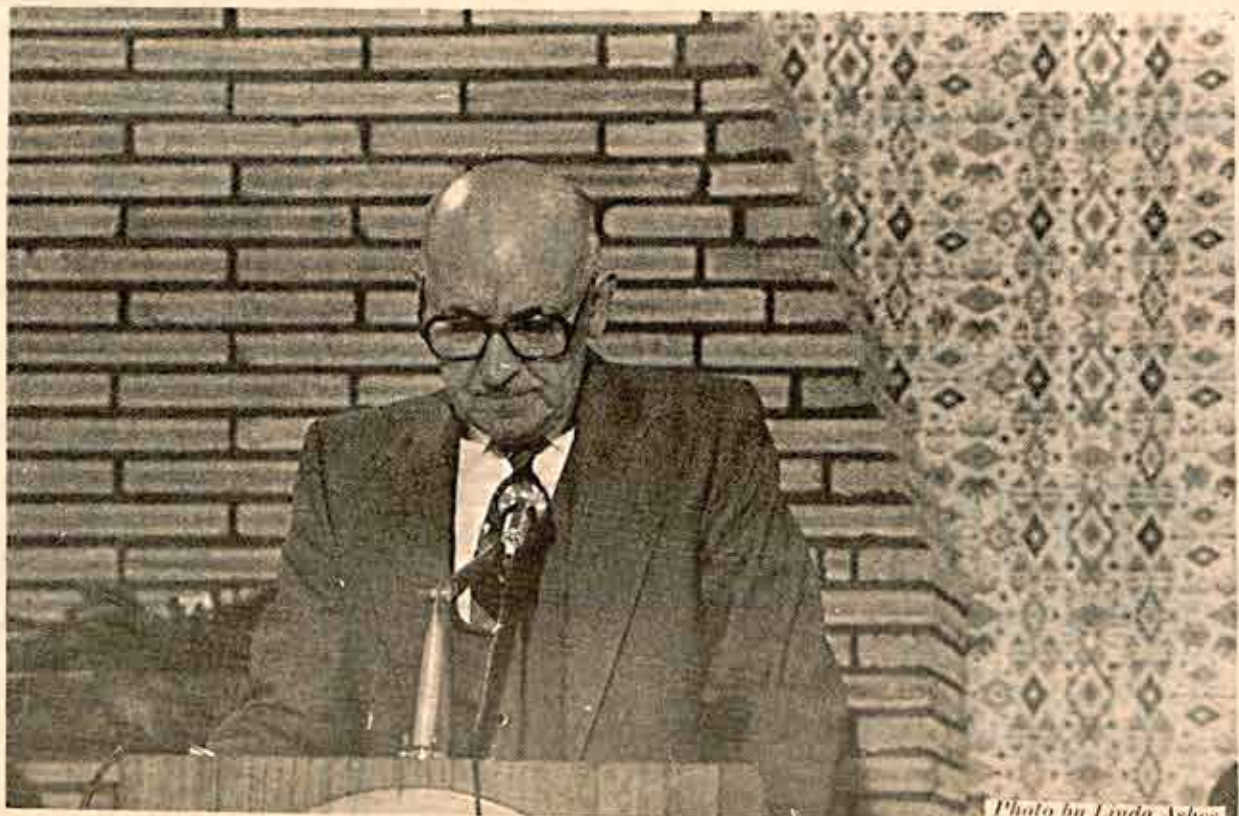
Richard Crows Heart - Human Services



Nurse Aide graduate Mary Red Eagle makes statement to graduating class.



Entertainment for graduation was Vickie Joshua and her sons.



Major Bus Leary of Bismarck speaks to graduates.

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**EXCERPTS: Oglala Nation News**

For countless thousands of years our people have lived on this continent in peace and tranquility, coexisting with all Natural Life. In the beginning we were told that the human beings who walk upon the Earth have been provided with all the things necessary for life. We were instructed to carry a love for one another, and to show a great respect for all beings of this Earth. We were shown that our life exists with the tree life, that our well-being of the vegetable life, that we are close relatives of the four-leggeds. In our way, Spiritual consciousness is the highest form of politics.

The Western culture has been horribly exploitative and destructive of the Natural World. Over 140 species of birds and animals were utterly destroyed since the European arrival in the Americas, largely because they were unusable in the eyes of the invaders. The forests were leveled, the waters are polluted, our people subjected to genocide. The vast herds of herbivores are reduced to mere handfuls, the Buffalo nearly became extinct. Western technology, and the people who employ it, have been and continue to be, the most amazingly destructive forces in all human history. No natural disaster has ever destroyed as much. Not even the Ice Ages counted as many victims.

Our people are the most abused of all peoples in North America. The extreme wrongs which are committed against our people today affect our everyday lives. Under the laws and policies of the United States we do not possess recognition of even the most fundamental rights necessary for our survival. We have no real rights in our lands, no rights to determine our Way of Life, no rights to our economic development. We are not even allowed to protect our communities against unfair actions by any people who choose to invade our homelands. Our governments are frequently controlled or hindered by the Interior Department. Our rights to exist as communities and nations are not protected, and are often denied by the courts. We are a horribly oppressed people in our own land. The

most basic justice is denied to our peoples, and only our peoples!

Our religions have been attacked, and degraded, our children continue to be processed through various forms of Western educational programs. The Spiritual leaders of our nations are now being subjected to the destructive nature of government program monies. Taxpayers monies are being used to regulate the practice of our natural religions. There are even efforts to certify our medicine peoples and to despiritualize the nature of our healing culture. That practice is a policy that is destroying our natural healing culture. It is a policy which is an outrageous attempt to interfere with, and ultimately destroy our natural religion.

We call upon the United States to acknowledge its responsibilities under international law to respect Indian treaties, to insure genuine self-determination for our nations and to correct past wrongs in an honorable and equitable manner.

The traditional people recognize that the injustices perpetuated upon our people, and indeed upon many of the peoples of the world, are the major factors destroying the Spirituality of the Human Race. Peace and Unity are the foundations of the Spiritual Way of Life of our peoples. But peace and unity are not companions to injustice.

We call upon all the peoples of the world to join with us in seeking peace, and in seeking to insure survival and justice for all indigenous peoples, for all the Earth's creatures, and all nations of the Earth.

We will take whatever steps necessary in the protection of our Sacred Mother Earth, and the rights and well-being of our peoples.

We will continue our efforts before the World Community to regain our inherent Human and Sovereign Rights.

Excerpts from the Oglala Nation News  
Message to the World  
by the Lakota Nation

**Native Recipes** 

**CHERRY BALLS**

- 1 lb. dried choke cherries
- 1 cup tallow or shortening
- 1 cup sugar

Grind up wild choke cherries. Add tallow or shortening; then add the sugar. Form into balls the size of a golf ball. This was always a treat for Sioux children. With the above instructions for preparation you may substitute pounded dried beef or venison in place of the choke cherries.

**Indian Recipe Book**

(Compiled by the staff at UTETC.)



\*Contains native recipes from the various tribes in North and South Dakota.

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**LIONEL L. BORDEAUX** - President of Sinte Gleska Community College in Rosebud, South Dakota and a member of the South Dakota Rosebud Sioux Tribe was appointed a trustee for the Phelps-Stokes Fund, an operating foundation headquarters in New York.

Bordeaux is the second American Indian to have served on the Phelps-Stokes Fund Board of Trustees.

Bordeaux's appointment as a trustee of the Phelps-Stokes Fund is the latest of several national positions he has held. Presently, he is a member of the Presidentially-appointed National Advisory Council on Indian Education (NACIE) and serves on a task force study of BIA education programs mandated by Congress. A past president of the American Indian Higher Education Consortium (AIHEC), he also served as president of the National Indian Education Association (NIEA).

On the local level, Bordeaux is a member of the South Dakota State Education and Planning Commission. A former Rosebud Sioux Tribal Councilman, he chaired the Tribal education committee, and for a time, was acting chairman of the United Sioux Tribal Education Board.

**LAVERN W. COLLIER** - age 34, an enrolled member of the Cherokee Tribe of Oklahoma, is the new Superintendent for the Uintah/Ouray Agency.

Collier holds a BA degree in public and business administration from Northeastern State University and is a graduate of the Oklahoma Military Academy. Collier, a former United States Marine Corps Officer, has prior BIA service in the Joint-Use Administrative Office, Flagstaff, Arizona, Uintah and Ouray Agency, the Office of the Commissioner, Washington, D.C., and the Phoenix, Arizona Area Office in planning, tribal operations and special projects.

## AROUND INDIAN COUNTRY PEOPLE



Collier replaces William Ragsdale who has been appointed Assistant Area Director for Economic Development in the Phoenix Area Office.

*By Linda Ashes*

**William (Bill) Greybull** - North Dakota Indian Education Association (NDIEA) is proud to announce that UTETC Vocation Counselor William (Bill) Greybull was elected 1979 NDIEA counselor of the year.

Born June 29, 1915, at Solen, ND, on the Standing Rock Reservation, Bill graduated from the eighth grade and attended three years of high school.

*NDIEA Counselor of the year 1979*



*Photo by Linda Ashes*

In 1936 he married Ethel Berry, a Yankton Sioux from South Dakota. He went into the ranching business for nine years along the Cannon Ball River between Cannon Ball and Solen. He and his wife have nine children and the youngest is still at home.

In November, 1956, Bill left the Standing Rock Reservation to be

employed by the Tulsa Oil Exploration Co. for five years, in Sismograph work in western North Dakota.

After two years of construction work in Montana, Bill moved back to North Dakota.

In August, 1963, Bill was employed at the State Hospital, where he worked for seven years. In 1968 he received Psychiatric Aid of the Year Award.

In November, 1971, he became Assistant to the Tribal Chairman of the Standing Rock Sioux Tribe, and remained in the position for four years.

Bill made this statement to the NDIEA, "I have no degree in counseling, but I work with students from my own experience about our cultures and beliefs. That I have learned from my grandparents, who had no education, who lived up to their cultures, and hard-earned experiences through their lives.

"Many predictions my grandparents made came true and are very much experienced by non-Indians today.

"In the spring of 1974, when I put in my resignation at the State Hospital, my supervisor, who is an RN, said these words; "Whatever you do, Mr. Greybull, do not let down your culture; you people do not realize what you have. And make you culture stronger when you return to your people."

**DAVID M. GIPP** - UTETC Executive Director, David M. Gipp was elected President of the American Indian Higher Education Consortium (AIHEC) on October 26, 1979 by the college representative board of directors.

Other officers elected for one year terms were: Doreen Pond as vice-president, and the president of Dull Knife Memorial College of Lame Deer, Montana; Elgin Bad Wound, president of Oglala Sioux Community College at Pine Ridge, S.D., as treasurer and Carol Juneau, president of Blackfeet Community College, Browning, Montana, as secretary of the Consortium.



*AIHEC's newly elected President, David M. Gipp.*

The Consortium is comprised of seventeen member institutions with the president or executive head sitting on regular board meetings. Two types of membership are allowed to schools within AIHEC: Regular membership which provides for full voting rights and "associate membership," which provides for benefits but does not allow the associate to vote on issues. UTETC has been an associate member since April, 1979.

Gipp was the first permanent executive director of AIHEC from 1973-1977, succeeded David Risling of D-Q University, Davis CA., who was acting president.

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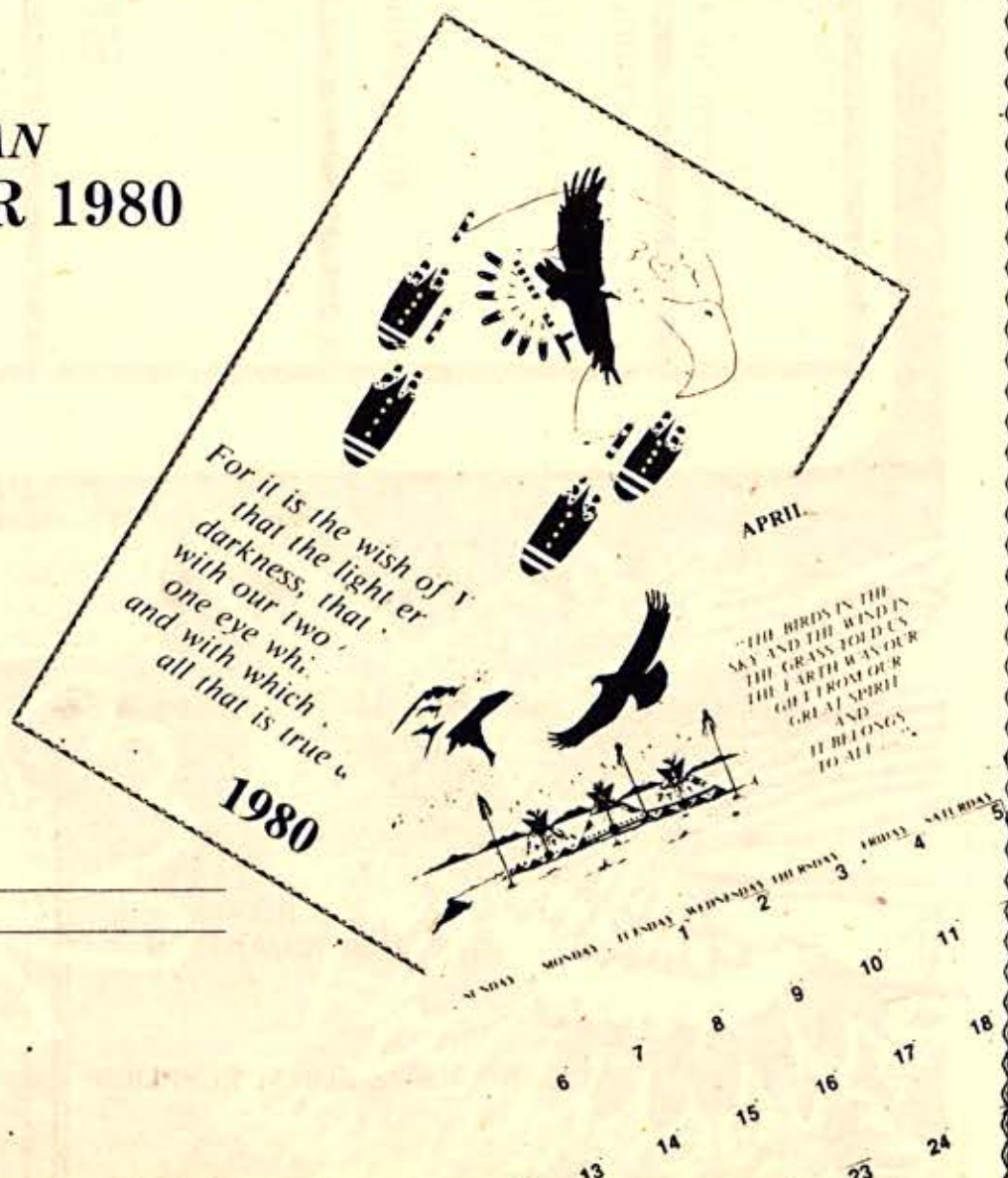
NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

*Send to: Butch Thunderhawk  
Office of Public Information  
3315 South Airport Road  
Bismarck, North Dakota 58501*





(10 & Under)	(10 & Under)	CONTEST	Prize Money
1st-\$50.00	1st-\$50.00	1st-\$200.00	\$3,325.00
2nd-\$25.00	2nd-\$25.00	2nd-\$100.00	
3rd-\$15.00	3rd-\$15.00	3rd-\$75.00	
4th-\$10.00	4th-\$10.00	4th-\$50.00	

## REGISTRATION

Friday: 1:00 pm to 4:30 pm  
 Saturday: 8:00 am to 12:00 noon

## GRAND ENTRY

All participants are required to participate in each grand entry. Grand Entry performances are scheduled for:

Saturday: 1:00 pm & 7:00 pm  
 Sunday: 1:00 pm & 7:00 pm

1. All participants are required to register to be eligible for prize money.
2. Championship finals - Sunday evening. Point system used.

## ADMISSION BUTTONS

**\$3.00 per person**

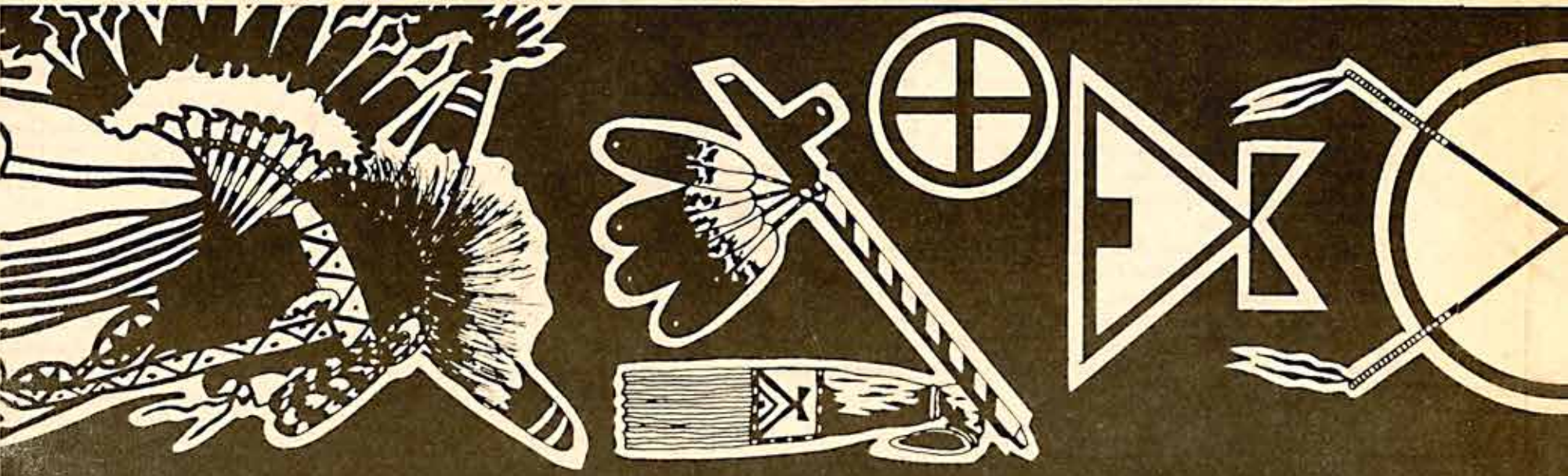
(Buttons good for 2 days)  
 (Children 6 yrs. and under admitted free!)

Space available for: Arts & Crafts Stands (limited to 10)  
 Food Stands (limited to 5)

For more information on food stands contact:  
 Bill Reiter at (701) 255-3285 Ext. 234 or (701) 258-1423

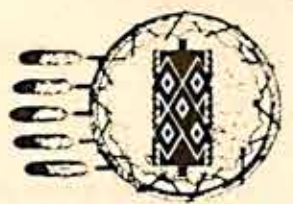
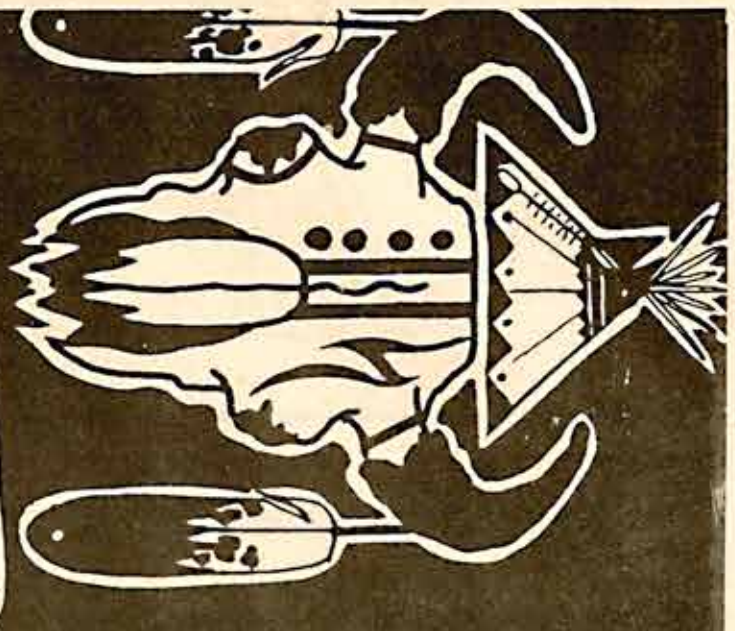
**(All stands must have advance reservations.)**

Sponsored by: UTETC Cultural Center and the Office of Public Information  
 For more information call: (701) 255-3285 Extension 281, 289, or 274.  
 or write: UTETC, 3315 South Airport Road, Bismarck, North Dakota.  
 Artwork by: Butch Thunderhawk Layout by: Sandy Erickson



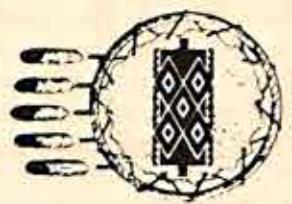
BTH





# UNITED TRIBES

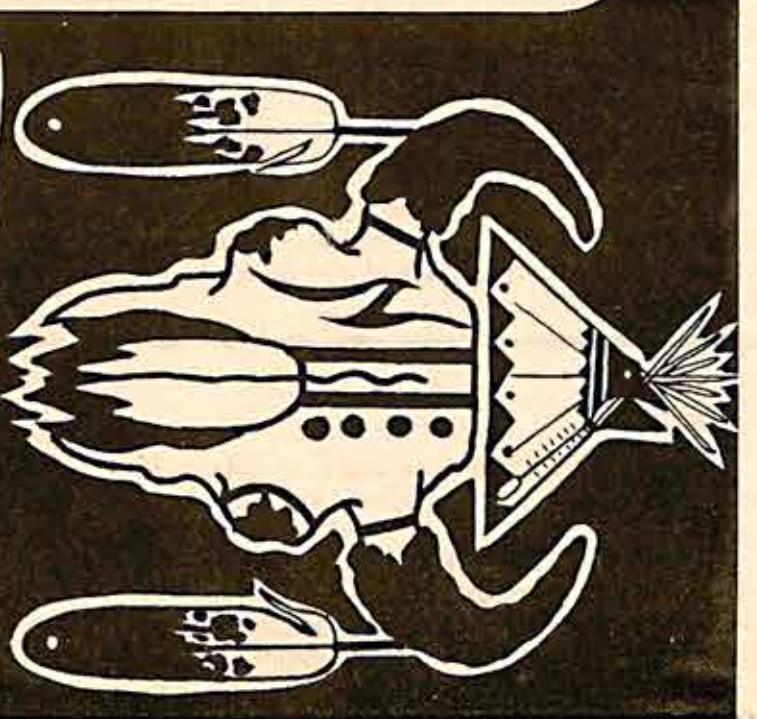
## Annual



# ALL NATIONS POW-WOW

## June 21 & 22, 1980

MEN'S TRADITIONAL		MEN'S FANCY		WOMEN'S TRADITIONAL		WOMEN'S FANCY	
1st-	\$200.00	1st-	\$200.00	1st-	\$200.00	1st-	\$200.00
2nd-	\$100.00	2nd-	\$100.00	2nd-	\$100.00	2nd-	\$100.00
3rd-	\$75.00	3rd-	\$75.00	3rd-	\$75.00	3rd-	\$75.00
4th-	\$50.00	4th-	\$50.00	4th-	\$50.00	4th-	\$50.00
11-15 BOYS TRADITIONAL		11-15 BOYS FANCY		11-15 GIRLS TRADITIONAL		11-15 GIRLS FANCY	
1st-	\$100.00	1st-	\$100.00	1st-	\$100.00	1st-	\$100.00
2nd-	\$75.00	2nd-	\$75.00	2nd-	\$75.00	2nd-	\$75.00
3rd-	\$50.00	3rd-	\$50.00	3rd-	\$50.00	3rd-	\$50.00
4th-	\$25.00	4th-	\$25.00	4th-	\$25.00	4th-	\$25.00
LITTLE BOYS		LITTLE GIRLS		SINGING		Total	





## AROUND INDIAN COUNTRY

### Letters / Opinions

Dear Editor:

*Erv brought Vol. 5 No. 5 of the United Tribes News home tonight and I've just finished reading it.*

*Gee whiz, that's a very nice newspaper. We don't often see colored pictures like yours nor heavyweight, smooth-finished paper. Your other pictures are good and your reproduction is easy on the eyes and mind. Keep up the good work.*

*Cheers -  
Margaret Figert  
TRIBUNE  
Mission*

**UTN Staff:** *(We all enjoy hearing good comments about our September issue... especially since we did our best and worked our hardest to make it a special issue for our readers..Thanks for the Boooooooost.)*

Dear Editor of UTN:

*I would like to take this opportunity to thank you and your staff for all the support you have given to NDIEA, especially during a time your own office was so busy.*

*I received a lot of good comments on the layout work of our August newsletter. It was a super job.*

*Again, I thank you.*

*Sincerely,  
Irene M. Bear Runner  
NDIEA Executive Secretary*

**UTN Staff:** *(Thanks for the Thanks!!! We appreciate it.)*

Dear Editor:

It has been a long long time since I last dropped you a letter, I have been very busy these past two years traveling around the reservations trying to find out how the Indians are doing.

To tell you the truth, they're still the same, waiting for their lease or per-cap money, it seems like that's all they're crazy about. I understand the Indians at Sisseton, South Dakota got their per-cap so the car dealers upped their prices, as usual. The same thing happened up North a couple of years ago.

As for the Indians in South Dakota, Rosebud and Pine Ridge, they want to get into the action so now some of them are signing petitions so they can sell the Sacred Black Hills. The traditional Indians don't want to sell the Black Hills, they probably just want to sit back and look at the hills. They want to keep the Black Hills yet they're not getting any money from it and none of them are homesteading it. They might as well sell it but then they wouldn't get as much money, as soon as the lawyers get their cut and all the taxes taken out. I hear that they are going to charge the Indians for all the help they gave them, like hospitals and help they've given them through the BIA.

So if they do sell the Black Hills they wouldn't get anything and if they keep it they wouldn't gain anything either.

It sadden my ageing heart to know that everytime we try to get ahead in this world, they always find a way to keep us down.

So, with that in mind, I will hide my typewriter, before he comes and takes it away saying that my pony beads aren't any good in the US of A.

Old Blue is rested up now so I'll be heading west pretty soon to see how our friends are doing in the coal business.

May the Great Spirit watch over all my brothers till I return.....

Luke Warm Water

**UTN Staff:** *(For all of us that know who the real Luke is....Thanks LUKE for the interesting letter!! For those of you who don't know the real Luke, well.....!)*

Dear Editor:

I am a poet, artist and writer and have had many of my articles published in numerous papers and magazines. At this time I am compiling a book of poetry.

I'm from Fort Yates, ND and the granddaughter of John Gates who was one of the first sheriffs of Sioux County. I come back every few years to visit my relatives on Standing Rock Reservation and Ft. Berthold. I lived over most of the US, Mexico and Hawaii before statehood.

Enclosed is an article I would like to submit to your paper for editing. I've also enclosed a poem written while living on the west coast and was moved to

write after attending the anti-wake rally in S.F. in March.

Sincerely,  
Julia Lone Eagle

In Paha Sapa dwells the Great Spirit. The Sacred Black Hills and the Big Mountains belong to him who created them. In the beginning God created the heavens and the earth...Genesis 1-1. In the bosom of Mother Earth rests the bone of our departed ancestors and there their souls dwell also.

It has been said that the American Indian was a heathen and thought when he first saw the written word it was magic. I wonder if he would have been considered the more civilized had it been realized what would become of knowledge?

As of  $2 \times 2 = 4$  would in time lead to the splitting of the atom and the releasing of nuclear energy. And from that a the annihilation of masses of people, genetic diseases, pollution, radiation related cancer and could possibly lead to the destruction of the human race. As what has happened to so many of our now extinct birds, fish and animal life.

The nucleus of energy and the radiation of uranium is invisable to the eye as the Spirit of God, but, we know their both there.

Under the tree of life stands all races and must unite in a common band of understanding or would these Black Hills and the Big Mountain be the last stronghold in the race of mankind.

Julia Lone Eagle  
Ft. Yates, ND  
November 7, 1979

**Written March 1979 following the nuclear accident on Three Mile Island.**

to: Mother Earth  
from: Julia Lone Eagle on behalf of the children of the Four Directions.

My heart is on the ground.  
My face is wet with the tears for my people.  
My voice cries to the Sacred Hills and Mountains,  
there is no echo.....

Only the whispers from out of the past.  
Of our old ones and young ones who never grew old.

"Do not forget us"  
those of us who knew you when your plains,  
forests and streams flourished plenty.  
Give us the vision where we can seek  
you as you were.

Teach the wayward ones,  
obsessed by greed and tethered by technology.  
The way.

Whereas we can all be as one family.  
Children of God and Mother Earth  
Who gave birth to all of us.

Julia Lone Eagle  
S.F., CA - March 30, 1979

**Written for my daughter**

**to: Cindy**

So many seeking spirits are on the move  
in the early morning rain.  
Thumbing a ride, sitting in a bus station  
or waiting for a plane.

As the miles roll along time does too  
toward a new tomorrow.

Nothing again is ever the same.  
Down pathways, highways and biways  
None of them with a familiar name.

Until at last theres feasts and laughter  
then you'll know your home again.

Next time I'll sing you a song  
so listen closely to the words.

I think the drums beat with my heart.  
Don't mind little song bird

if the tears should start.  
Remember theres always the tomorrow  
After the long night dawns into day.

Julia Lone Eagle  
New Orleans, LA  
Oct. 22, 1979

No one could know more deeply about the plight of the American Indian himself, many times the outsider in his own country and a lot of times the forgotten American; admired for his many contributions to society and for his noble ancestry; always a continuing battle of identity, of who he is and his part in the drama of life.

When beset by the problems in life of sickness, poverty, loss of jobs and loved ones, he was unable to find peace through his religion from the stress and despair caused by these bad conditions. Much of it lost to him. Although his worship was of one God and later, his son sent to earth for his salvation, for no matter what language his name is spoken he who rules the the heavens and the earth also rules the hills and the mountains. So even though worship in other religions gave him comfort, something of him was left out.

With gratitude due to interested historians, intense studies by anthropologists and concerned sociologists, much of it was recorded in volumes of historic fact - and most important, kept dearly in the hearts of many of the elders of the tribes and passed on to the generations following. Was it less civilized to spill one's own blood by choice than to spill the blood of innocents through religious wars? Savagery dwells with civilization and is seen in wars, crime and civil disobedience.

With what has happened to others he sought relief to fill the void with alcohol, drugs, pleasure-seeking and indiscriminate buying; more problems, with debt, unhappiness, crime, suicide and the breakdown in the family circle. Our children and our youth suffer and the cycle continues. Today's youth are our most important product for they are our hope in the future.

Man needs his religion and the closeness of his creator. The believer in today has hope for a better tomorrow. Today's most serious crisis is not the energy crisis, but the crisis within the spirit of the American peoples. Scientific man says as long as there's poverty and suffering, there will be a belief in God. Affirmed.....as long as there's man's quest for the reason of his being, there will be a God. And as long as we can perceive his beauty in nature and the miracles of life, there will be worship.

For when all theories, philosophies, and ideologies fail, the teachings of the book written over four thousand years ago holds true - where man finds the answer in his quest for eternal truths, his place is the sun, and the deeper meaning in the drama of life.

Sincerely,  
Julie Lone Eagle  
Fort Yates, ND

**UTN Staff:** *(Thank you Julia for sharing some wonderful, and heart warming topics that many, many Americans either refuse to discuss, or simply just don't take time to sit down and think about. We sincerely hope to receive more editorial comments from you. Once again...Thank You!)*





# INDIAN POETRY

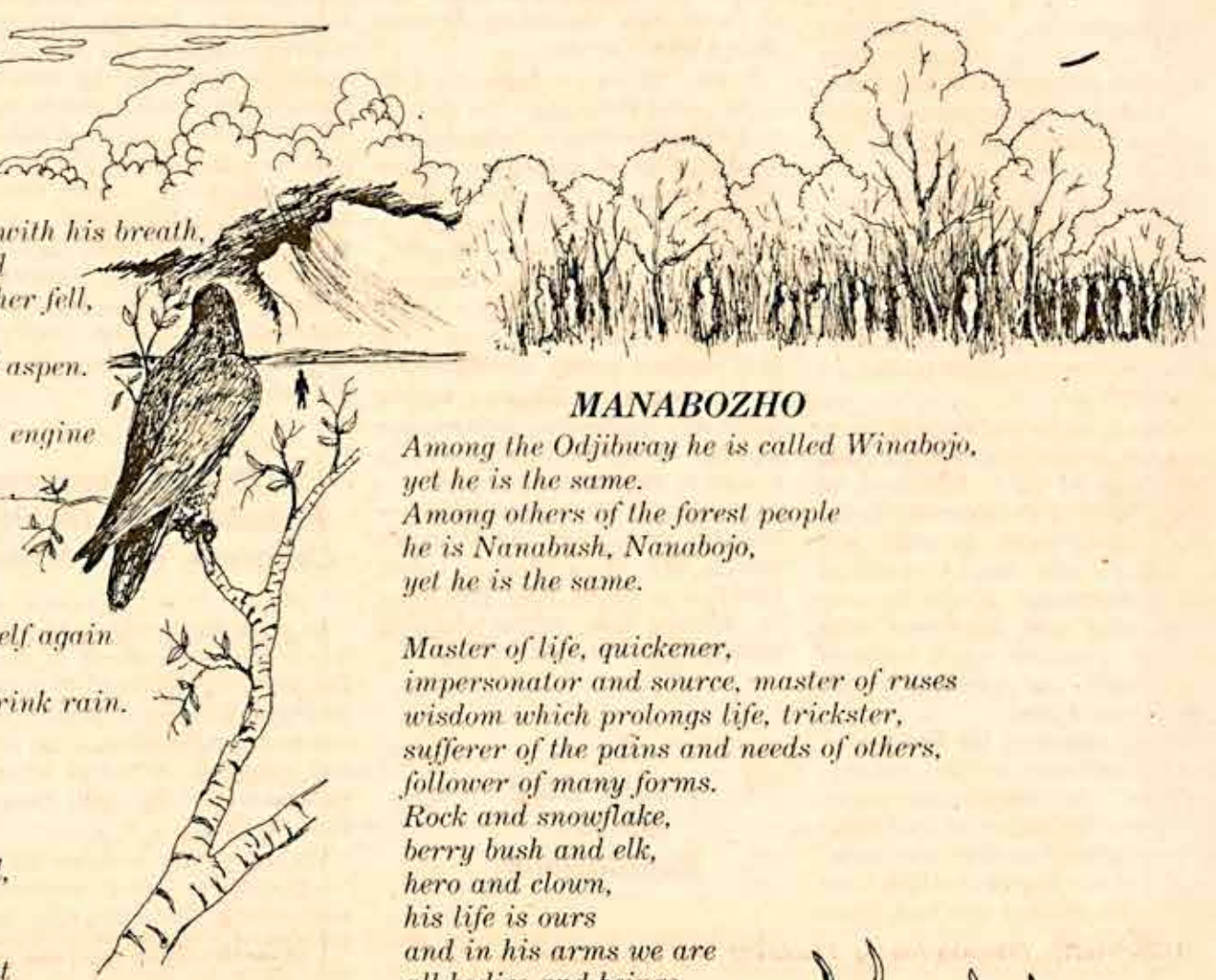
## FEBRUARY

Where the West Wind Father touched with his breath,  
 where Manabozho traced with his hand  
 the stars from which his mother's mother fell,  
 one dark-feathered hawk floats down,  
 perches in the top of a winter-stripped aspen.  
 Our eyes meet across the white field  
 as my breath, the road and the distant engine  
 of the car stop.  
 And in the fierce gaze are the words:  
 Old ways cannot end, the wind  
 will lift again through aspen leaves.

Stormcloud castles, earth becoming itself again  
 and in the midst of it a field,  
 a man with his head thrown back to drink rain.

The give and take of the sky tide  
 rhythm deep as blood and its drum.

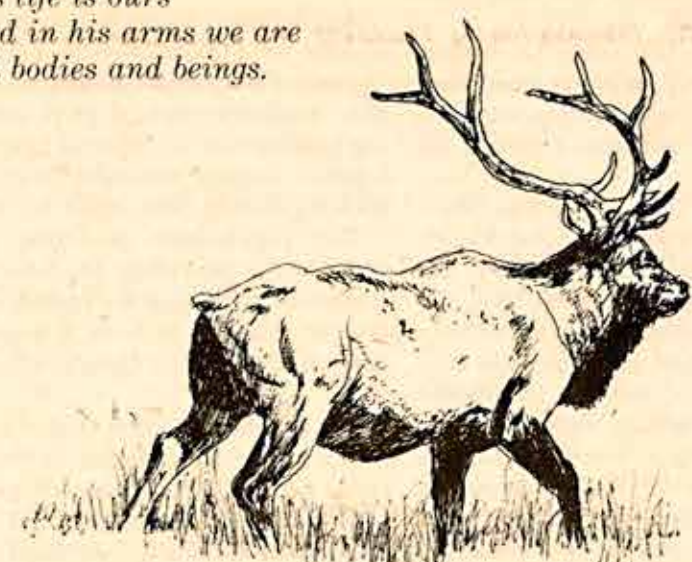
I would hold these, a glass in my hand,  
 a crystal to focus light.  
 They speak with one throat,  
 they do not mourn or pity or even wait  
 and they are faithful to their words  
 the statements of four seasons.



## MANABOZHO

Among the Odjibway he is called Winabojo,  
 yet he is the same.  
 Among others of the forest people  
 he is Nanabush, Nanabojo,  
 yet he is the same.

Master of life, quickener,  
 impersonator and source, master of ruses  
 wisdom which prolongs life, trickster,  
 sufferer of the pains and needs of others,  
 follower of many forms.  
 Rock and snowflake,  
 berry bush and elk,  
 hero and clown,  
 his life is ours  
 and in his arms we are  
 all bodies and beings.

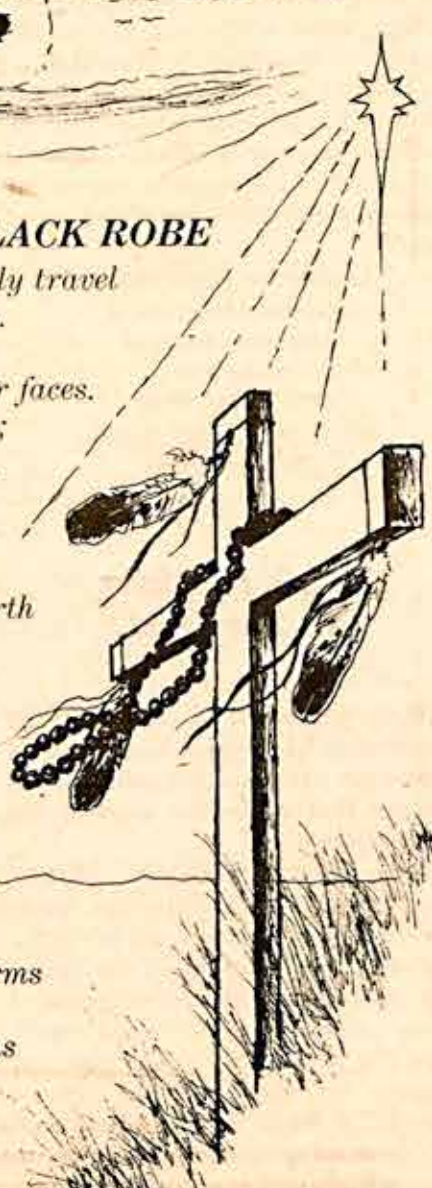


## THE COMING OF THE BLACK ROBE

The Great Star had begun its daily travel  
 when the Old Man had his dream.  
 He saw the wooden canoe,  
 the ship of men with hair on their faces.  
 The Black Robe stood at the prow;  
 in his hand he held a great cross,  
 its base resting on the wood  
 as a man grounds a spear.

It was not the sign of the level earth  
 and the rain which falls  
 to lift the corn upwards.  
 It was not the sign of the man  
 who sleeps at the end of day  
 and stands erect again at dawn,  
 nor the sign of the crossroads  
 where the ancestors  
 meet the living in night visions.

There was blood on each of the arms  
 of the cross.  
 And as Manabozho lifted his arms  
 to the Great Giver of Life  
 he felt the pain in his palms.  
 The Great Peace was over.



## EPILOGUE: THE MESSAGE

The animal walks across a field  
 where he steps footprints disappear

The animal passes through grass  
 like a field mouse through snow

The animal touches rock  
 and water flows from it

The animal carries a message  
 no one can decipher

We stand in our usual circle  
 later in the day we sit in our usual chairs  
 but the message is written  
 on tables of breath  
 which break  
 in our metal hands



# BOOKS

## American Indian Religious Freedom Act

On August 11, 1978, President Carter signed the Senate's Joint Resolution 102, turning it into Public Law 95-341 - The American Indian Religious Freedom Act of 1978.

President Carter said of the law: "...This legislation sets forth the policy of the United States to protect and preserve the inherent right of the Native American, Eskimo, Aleut and Native Hawaiian people to believe, express and exercise their traditional religions.

"It is a fundamental right of every American, as guaranteed by the First Amendment of the Constitution, to worship as he or she pleases... In the past, government agencies and departments have on occasion denied Native Americans access to particular sites and interfered with religious practices and customs where such use conflicted with Federal regulations.

In many instances, the Federal Officials responsible for the enforcement of the regulations were unaware of the nature of traditional native religious practices and consequently, of the degree to which their agencies interfered with such practices.

"This legislation seeks to remedy this situation...I welcome enactment of this resolution as an important action to assure religious freedom for all Americans."

An integral part of the resolution requires "the various Federal departments, agencies and other instrumentalities responsible for administering relevant laws to evaluate their policies and procedures in consultation with native traditional leaders in order to determine appropriate changes necessary to protect and preserve Native American religious cultural rights and practices." This evaluation was successfully completed within its 12-month time limit, and the results were released by the Interior Department in August of 1979.

Highlights of the four-part, approximately 200-page report include a brief historical account of events leading up to the resolution's passing, a summary of the Task Force's year of activity, recommendations for the future and a concluding section which says, in part..."the American Indian Religious Freedom Act is a major and positive step in protecting Indian religious activities from mistaken or thoughtless interference..."

Copies of the report may be obtained by writing: American Indian Religious Freedom Act Report (PL 95-341), US Department of the Interior, Office of the Secretary, Washington, D.C. 20240.

## Department of Labor Issues Program Guide for Women

A new publication designed to assist women in the Rocky Mountain

region to develop a better understanding and knowledge of U.S. Department of Labor programs is available through the department's Women's Bureau and the Regional Committee on Activities Affecting Women (RCAAW) in Denver.

Titled "Women's Guide to U.S. Department Programs" the 36-page regional publication includes descriptions of most all department offices with a summary of the direct impact that each program has on women, according to Lynn Brown, Regional Administrator of the Women's Bureau and Chair of the RCAAW.

The RCAAW is composed of all DOL regional agency administrators and is charged by the Secretary of Labor with coordinating policies, programs, and activities affecting women in the workforce.

Copies of the pamphlet are available free from the Women's Bureau, U.S. Department of Labor, 1434 Federal Office Bldg., 1961 Stout St., Denver, Colo. 80294, telephone 303/837-4138.

## Public Law 95-471 Regulations

Regulations implementing the provisions of Public Law 95-471, the Tribally Controlled Community College Assistance Act of 1978, are being published in the Federal Register, Interior Deputy Assistant Secretary Rick Lavis said September 27, 1979.

The regulations prescribe procedures for providing financial and technical assistance to Indian community colleges and, in a separate part, to the Navajo Community College.

The regulations state that it is the policy of the Department of the Interior "to support and encourage the establishment, operation and improvement of tribally controlled community colleges to ensure continued and expanded educational opportunities for Indian students, and to assist the Indian tribes in implementing social and economic development efforts leading to the fulfillment of tribal goals and objectives."

Numerous comments on proposed rules published in the Federal Register May 22 were received. A summary of recommendations adopted in the final regulations, and those not adopted, is part of the Federal Register notice.

The regulations will be effective 30 days after publication.

For further information contact Rick Lavis, Deputy Assistant Secretary - Indian Affairs, Department of the Interior, 18th and C Streets, N.W., Washington, D.C. 20240 (202-343-7163).

## Handbook of Labor Statistics

A new statistical handbook that makes available in one volume many of the Nation's major economic time series has been published by the

Bureau of Labor Statistics.

The 620-page "Handbook of Labor Statistics" includes detailed BLS data on the labor force, employment, unemployment, hours, productivity, compensation, prices, unions, industrial relations, and foreign labor statistics. Each of the books 174 tables starts with the earliest reliable data (1881 in at least one case) and goes through calendar 1977.

"Handbook of Labor Statistics 1978" (BLS Bulletin 2000), priced at \$9.50 is available from: Superintendent of Documents, Government Printing Office, Washington, D.C. 20402. Checks or money orders must be made payable to "Superintendent of Documents."

## 1979 U.S. Congress Handbook for the 96th Congress, First Session

In response to the numerous requests for its Handbook of the 95th Congress, the National Congress of American Indians is pleased to announce the publication of the revised and expanded 1979 U.S. Congress Handbook for the 96th Congress, First Session.

The Handbook contains pictures, biographies, and committee assignments of Congressman, as well as feature section of interest specifically to Indians and Alaska Natives.

Highlights include the Senate Select Committee on Indian Affairs and the House Interior and Insular Affairs Committee membership and staff rosters.

A brief sketch of the NCAI, a "how-to" section for contacting your Congressman and where to find the legislation complete the Handbook.

Cost per copy of the 1979 Handbook is \$10.00 and supplies will be available in early October.

For further information concerning orders of the 1979 Handbook, contact:

Legislative Department  
National Congress of  
American Indians  
Suite 700  
1430 K St., N.W.  
Washington, D.C. 20005  
(202) 347-9520

## Eagle Feathers In The Dust

We are pleased to announce the publication of a major historic novel based on events surrounding Chief Sitting Bull in the last days of the Sioux Nation.

This allegorical story of the supreme chief's favorite was horse assembles a short course on life-style, culture and philosophy of the Sioux. All historic realities were gleaned from extensive research and represent the facts as we know them, including the "last stand" of General Custer.

The purpose of this volume is to present the perspective of the Sioux peoples in these events at that time. **FIRST EDITION** of 1000 hard-

bound. Price until December 31, 1979, \$10 U.S. funds. Postpaid. Duty free. Do not send cash.

BUTTERFLY BOOKS LTD.,  
Marketing Division Box 2234 CPO  
Winnipeg, Canada R3C 3R5

# BOOKS

About

## American Indians

Now Available at

THE INDIAN  
HISTORIAN PRESS  
1451 Masonic Avenue  
San Francisco, Calif. 94117

*Indian Treaties: Two Centuries of Dishonor*, by Rupert Costo and Jeanette Henry. \$6.95.

*The Aboriginal Sin*, by Tim Glago. \$5.50.

*The Iroquois in the Founding of America*, by Donald Grinde, Jr. \$6.95

*Genocide in Northwestern California*, by Jack Norton. \$9.95.

*The Only Land I Know*, by Adolph Dial and David Eliades. \$6.95.

*Tsali, Unsung Hero of the Cherokee People*, by Denton R. Bedord. \$6.95.

### Order Form

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

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Checks must accompany individual orders. Purchase Order must accompany institutional orders.

## 'Time of the Indian' in its ninth printing

"Time of the Indian" is available in its ninth printing. It has been published by the Minnesota Chippewa Tribe and COMPAS, the St. Paul Arts agency. The project is an anthology of Minnesota Indian children's poems and art. It was designed to encourage the creativity of Indian youth.

The anthology is a collection of the work of several hundred Indian students in Minnesota. It was compiled and edited by David Martinson. Writer-in-residence for The Minnesota Chippewa Tribe. Copies are available for \$2.00 from Deborah Keenan, COMPAS/Writers in the Schools Programs, 75 W. 5th St., St. Paul, MN 55102.



# ANNOUNCEMENTS

TTY-Phone and TDD units are increasing in usage since they can be easily connected to any standard telephone handset, and in the case of some TDD units are small, self-contained and portable.

Persons needing to contact OFCCP through a TTY-Phone or TDD unit should call 303/837-5011, Monday through Friday, 8 a.m. to 4:30 p.m. (Mountain Time).

Anyone needing access to a TTY/TDD unit should contact the customer service division of their local telephone company, or one of the many public ad agencies that may operate these special units for public use.

For further information on OFCCP programs and communication through the TTY-Phone system, contact the Office of Federal Contact Compliance Programs, 1412 Federal Office Bldg., Denver, Colo. 80294.



Native Americans for Community Action is offering both day and evening classes for anyone interested in taking Adult Education Classes. Our Adult Education Program consists of three major areas:

I. GED (General Education Development) - For persons wanting to earn a High School Diploma.

II. ABE (Adult Basic Education) - Basic skill building in reading, writing and math problems.

III. Life Coping Skills - For anyone needing assistance in filling out applications, health forms, learning to budget money, shop wisely, etc.

We also offer: Group and private instruction (no fees required); workbooks and Native American materials provided; transportation (if needed); Certified Native American instructors (one is bilingual); relaxed atmosphere; coffee, tea and cookies.

These classes are offered at the Flagstaff Indian Center, from 8:30 A.M. to 5:00 P.M. Monday through Friday and from 6:00 P.M. to 9:00 P.M. Monday and Wednesday evenings. Other time arrangements upon request.

Please call 779-1838 or 774-2537 if you have questions, or drop by the Center and we will be glad to help you.



The American Indian Travel Commission (AITC), a non profit national organization established to promote travel to American Indian/Alaska Native owned and/or operated tourism enterprises and to assist tribal tourism related projects, adopted a resolution at their September 14, 1979 Board of Director's meeting urging that American Indian interests be represented on the newly established Travel and Tourism Industry Advisory Council to the Senate Committee on Energy and Natural Resources. Copies of the resolution were addressed to the Chairman of the Committee on Energy and Natural Resources, Henry M. Jackson, members of the Travel and Tourism Industry Advisory Council, and to members of the Merchant Marine and Tourism Subcommittee who nominated Council members.

For further information please contact: American Indian Travel Commission %Sharon Anema, Assistant Director Suite 550, Westland Bank Bldg. 10403 W. Colfax Ave. Lakewood, CO 80215 Phone: (303) 234-1707



A special communications system designed to provide deaf persons with easier access in obtaining information and assistance on affirmative action in government contract work in the six-state Rocky Mountain Region has been installed by the U.S. Labor Department's Employment Standards Administration (ESA) in Denver. Called a "TTY-Phone" system, the device

The United Tribes News welcomes our reader's comments, opinions, letters to the editor, announcements, poetry contributions and artwork. All contributions must be signed by the author. Contributions will be kept confidential at the discretion of the editor.

resembles a standard Teletype machine and can be used to communicate with other similar units or with special devices call TDD's (Telecommunications Device for the Deaf).

"We installed the system as part of an outreach effort to improve out enforcement of equal employment opportunity for the deaf, since they would not have easy access to our services through the regular telephone device," said Bennie L. Daugherty, Assistant Regional Administrator of ESA's Office of Federal Contract Compliance Programs (OFCCP) in Denver.

Daugherty supervises equal job opportunity and affirmative action compliance operations for OFCCP in the Region VIII area of Colorado, Montana, North and South Dakota, Utah and Wyoming.



The University of California at Berkeley is actively recruiting American Indians and Alaska Natives into the College of Natural Resources. Various avenues of approach to the degree are available to students interested in the numerous phases of natural resource management.

With the present National effort geared away from dependency on foreign resource supplies to those available domestically, Indian-owned resources are on the line to being exploited. Indian students presently are given an open invitation by UC's College of Natural Resources to meet this tremendous challenge.

Enrollment is still open for Fall, 1980. The Conservation of Natural Resource (CNR) undergraduate program is an interdisciplinary program. The CNR major explores conservation and environmental issues and areas of interaction among natural resources, populations, technology, societal institutions and cultural values.

Applicants interested in applying for the program for the 1980/81 school year are urged to contact our office as soon as possible. We would also welcome any questions or requests concerning the program. Please contact:

Holley Halsey - Ami CNR Indian Liaison College of Natural Resources University of California Berkeley, CA 415/642-3583

Mail all contributions to:

UNITED TRIBES NEWS

c/o UTETC - OPI 3315 S. Airport Rd. Bismarck, ND 58501



The Institute of American Indian Arts, located in scenic Santa Fe, New Mexico, will offer a four-week summer school program in the area of fine arts beginning on June 22, 1980.

Courses will be offered in water color, painting, modern dances, photography, silkscreening and ceramics. The format of the summer program has been designed especially for Indian students wishing to earn credits towards an A.F.A. degree and for the professional and para-professional teachers. Emphasis will be placed on the cultural implications of the arts for Indian students which will be most helpful to Indian teachers and non-Indian teachers of Indian students. Enrollment will be open to teachers from the public school as well as those from the Bureau of Indian Affairs.

The Institute, which was founded in 1962, is the only school in the nation established to provide Indian Art Education to members of all tribes. Its students population often represents as many as 80 tribes and 25 states. The two-year college art program offers the AFA degree in Two-Dimensional Arts, Three-Dimensional Arts, Creative Writing and Museum Training.

Applications are now being accepted for the summer session. For more information please call or write to the following address:

ADMISSIONS OFFICE Institute of American Indian Arts Cerrillos Road Santa Fe, New Mexico 87501 (505/988-6493/6494)



The Indian Fellowship Program, authorized by the Indian Education Act, provides fellowship to INDIAN STUDENTS in the following areas: Undergraduate and Graduate degree programs in Business Administration, Engineering, Natural Resources, and related fields. Graduate degree programs in Education, Law, Medicine, and related fields.

A fellowship may be awarded for up to four years and provides: Tuition and fees - full costs of enrollment as determined by the institution of higher education; Stipend - \$325.00 per month for Undergraduates, \$500.00 per month for Graduates; Dependency Allowance - \$75.00 per month for legal dependent; Book Allowance - cost of materials required for degree program; Research Expenses - Where required for degree program (does not include Law and Medical Reviews and Boards), in cases of hardship where justified; Moving Expenses - In cases of hardship, where justified.

Fellowships are available to Indian students based on the following definition: The term "Indian" means any individual who (1) is a member of a tribe, band, or other recognized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized by the State in which they reside, or who is a descendant, in the first or second degree of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) is an Eskimo or Alut or other Alaska Native.

Applications are reviewed according to requirements of regulations based on criteria

of: (1) Financial Need (0-20 Points); (2) Academic Background (0-30 Points); (3) Evidence (other than academic) of Potential Success (0-30 Points); (4) Likelihood of Service to Indians (0-20 Points).

The Deadline Date for postmark or delivery of applications for new starts is set each year by early September.

For further information contact: OIE Fellowship Program Room 2160, FOB-6 Washington, D.C. 20202 Telephone: (202) 245-2975



D'Arcy McNicle Memorial Fellowships are awarded to American Indians wishing to research some aspect of tribal history or culture for which materials are available in the Newberry Library. Fellowships normally will be awarded for periods of one to six weeks. There are no prerequisites of formal education, but two requirements must be observed by an applicant: (1) his/her proposed project must involve full-time research in residence at the Newberry Library; and (2) his/her tribal council must endorse the project. For further information, contact:

Francis Jennings, Director The Newberry Library Center 60 West Walton Chicago, Illinois 60610



For information on federal student aid programs other than those administered by BIA call the toll free number (800) 683/6700 and order a booklet entitled:

"Student Consumer's Guide Six Federal Financial Aid Programs 80/81 Bureau of Student Financial Aid P.O. Box 84 Washington, D.C. 20044



The INDIAN COUNTRY, U.S.A. TRAVEL PLANNER is a guide to American Indian/Alaska Native Tourism enterprises and will be available in April. It is the most comprehensive document of its kind and is designed to assist travel agencies and travelers in planning vacations in "Indian Country, U.S.A." The Planner contains information on hotels, motels, resorts, campgrounds, museums which are owned or operated by American Indian Tribes and Alaska Native groups. It is divided into regions recognized by the Discover America Travel Organizations and lists enterprises by the state within each region. The covered booklet is 64 pages of color and black and white print.

The travel planner will be distributed to 25,000 travel agencies and wholesalers, all listed enterprises and tribes, related educational institutions and major libraries across the country. It will also be available to sell at cost to organizations, companies and individuals who make their request in writing to AITC. Individuals interested in receiving a copy, should send a request to:

American Indian Travel Commission 10403 Colfax Avenue Lakewood, Colorado 80215



A new information source for Indian tribes, organizations, and other interested in Indian affairs may wish to subscribe to INDIAN HEALTH & SOCIAL REPORT. The report focuses on current news and information on Indian health and human services activities. It can be ordered from:

Indian Health & Social Report P.O. Box 809 Phoenix, Arizona 85001 Cost: 12 issues @ \$48/year



# NIEA 11th Annual Convention - Denver

By Linda Ashes

Native American and American Indian Tribes from across this great continent were present at the National Indian Education Association (NIEA) Annual Conference in Denver, Colorado the Second through the Fifth of December, 1979.

Evalu Ware Russell, Kiowa from Oklahoma City, was voted Educator of the Year at the convention. Ms. Russell is working as a resource person in Indian Cultural studies in Title IV programs for Oklahoma Public Schools. Formerly a teacher at the Institute of American Indian Arts in Santa Fe, Ms. Russell earned her degrees in Music Education and Indian Culture after leaving school for almost twenty years to marry and raise three children.

There were a few large general assemblies, but the conference was mainly made up of small workshops pertaining to education.

Stuart Tonemah, NIEA President, said that about 2,500 persons registered for the full convention and probably another 1,000 took part in some way. He said that NIEA stressed Indian leadership in the convention as principal speakers and workshop leaders. He thought there was 'alot of good information presented by the workshop moderators.'

Members of the National Indian Education Association's main concern is the education of Indian children across this country. These children are the future of all Indian people today and a higher quality education for them holds a better future for Indian people as a whole.

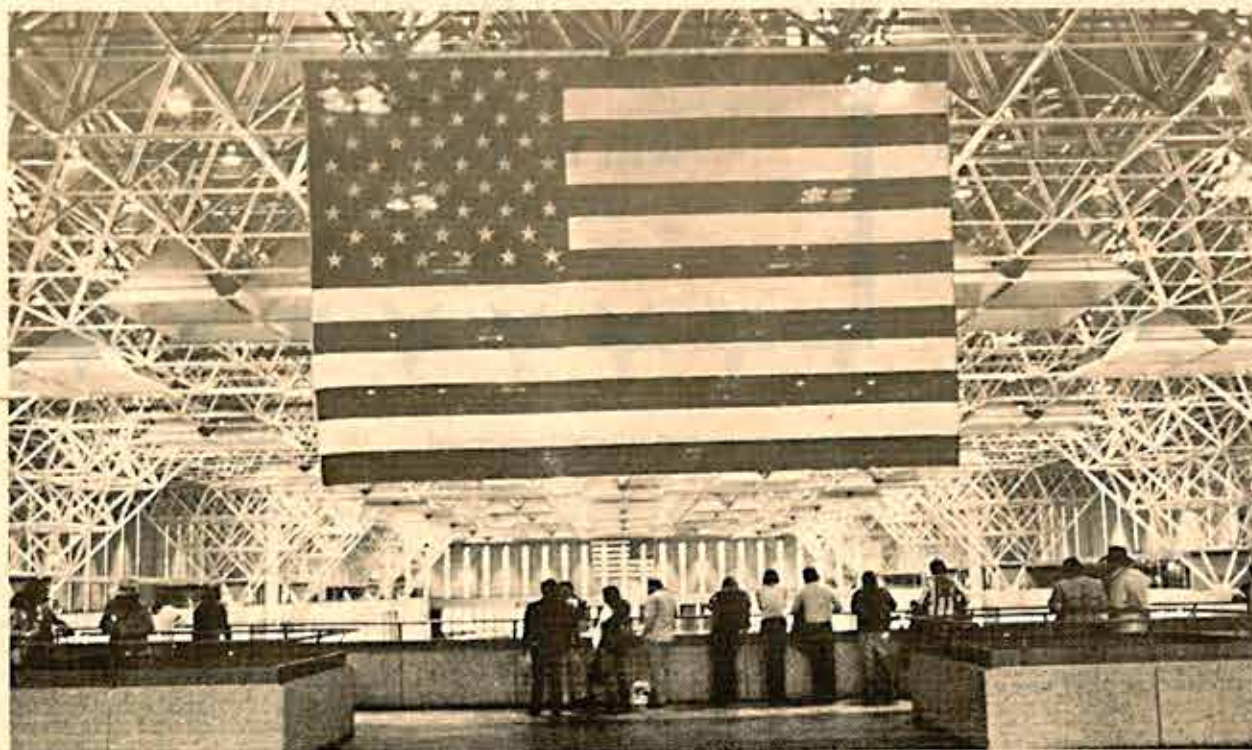
Gary Nez, Navajo, a graduate of the BIA's Holbrook High School, and later Arizona State University, is presently a pilot on the United States Navy, and also helps with the educa-

tion programs of the San Jose, California Indian Center. Gary said 'I feel good that I am beginning to see what is going on in Indian Education. I can't put my finger on what it is that makes the difference, but I know that the situation is much better now than when I went to school. I can see

hard and to know right from wrong. Now I want to do what I can to help others.'

Senator Edward Kennedy's nephew, Christopher Kennedy Lawford gave a talk at one of the general assemblies. The Rocky Mountain News reported that Lawford

members. The newly elected members were: Rich Stone, NW region from Metterkatler, Alaska, Tracy Wilkie, from NE region Belcourt, North Dakota, Sandra Lucas, SE region, Pembroke, North Carolina, Susan Arkeketa SW region Oklahoma, Lenee Ross student at



Inside Curriagan Exhibition Hall, Denver Convention Complex during NIEA.

that in my younger sisters. Indian involvement is very important. When I went to school, I wanted to study science and my father wanted me to become an engineer, but my teachers all said to go into education or social work. It was hard for me to figure out who I was, now the schools seem more ready to let the Indian students be Indian. My parents have been good parents. They taught us to work

'bandied the Kennedy family name often' in his speech and that his clear message was 'Ted Kennedy needs your votes in the Democratic primary election.' Lawford began his talk with an audience that was generally appreciative of Kennedys' on-going support for Indian programs. Most of them walked out before Lawfords finished his blatantly political pitch.

Large from Cass Lake, Minnesota. Art Branscombe of the Denver Post began his story: "You can't find an education convention anywhere else like that of the National Indian Education Association now going on at Curriagan Convention Complex in Denver." Noting that about half the exhibitors' booths were selling Indian jewelry and crafts.

NIEA Student Council elected new



Photo by Linda Ashes

Stuart Tonemah, NIEA President addresses first general assembly.



Photo by Linda Ashes

Native Americans from across the United States exhibited arts & crafts at NIEA.

Make your plans to attend the 12th Annual National Indian Education Association Convention, October 19-22, 1980, Dallas, Texas



# INDIAN EDUCATION UPDATE... INDIAN EDUCATION UPDATE...

*(The following news articles are taken from the: National Tribal Chairman's Association Education Newsletter)*

## P.L. 95-561 UPDATE:

**Procedures and Practices:** As you are aware, Title IX of P.L. 95-561, the Indian Basic Education Act, that became law November 1978, mandated sweeping changes in the Bureau of Indian Affairs Office of Indian Education Programs.

Section 1134 of that law will have wide significance on divisions of the BIA other than education. Section 1134 requires the Secretary of the Interior to establish "uniform procedures and practices." These affect BIA's "various divisions...with respect to such concerns of those divisions as relate to education." 25 USC 2014

A Task Force (#10) was appointed to make recommendations to the Secretary on how best to implement this Section. Task Force #10 is comprised of eight Bureau and non-federally employed Indian individuals. The following non-education divisions and areas of involvement have been determined to be in some way affected by this Section: Financial Management; Facilities Management; Personnel Management; Property Management; Contracting Management; Budget; Accounting; Payroll; Procurement; School facilities; Management research and evaluation; Automatic Data Processing (ADP) services; and other support services.

A manual on uniform education procedures and practices is being developed. Direction is being solicited by way of a questionnaire developed by Task Force #10. Information from the questionnaire is being compiled by the Indian Educational Administration at Penn. State University. After the responses are tabulated, recommendations will be made by Task Force #10 to the Secretary.

All tribes should ensure substantial tribal input into the education procedures and practices manual by sending written recommendations to Earl Barlow, Director of Indian Education Programs, DOI.

**Final Rule - JOM Education Contracts:** On February 11, 1980, final Rules and Regulations for JOM Contracts were published in the Federal Register. P.L. 95-561 Section 1102 (a) required the Secretary of the Interior to develop and publish alternative methods for the equitable distribution of supplemental program funds.

A proposed rule was published in the Federal Register, 44 FR 13042, on Friday, March 9, 1979. Following the publication, hearings were held in 7 sites. Written comments were received from March 9, 1979 through May 11, 1979. Over 170 comments and testimonies were received through this process.

As a result of the field hearings, testimonies, and written comments, 28 additional formulas were recommended. Based upon those recommendations and preliminary survey of program cost, the Task Force selected eight formulas for the first tribal voting process. The 28 recommended formulas and the comments on the original proposed formulas were used to develop the eight formulas which included: one formula from the original list; a new formula recommended from the field; and a special weighing factor for small programs.

The vote count was tabulated in the first ballot and no formula received a 51% majority of the votes that were cast. It was therefore determined that a runoff ballot should be conducted between the two formulas that received the most votes. The two formulas were Option 1 and Option 7.

P.L. 95-561, Section 1102 (b) requires that the formula which receives 51% of the votes by tribes and Alaskan villages be published in the Federal Register. Each tribe and Alaskan village, as defined in 25 CFR Part 273.2 (g), was allowed one vote. The voting results were tabulated and the count was as follows: Formula 1 received 108 votes of the 281 ballots received (38% of ballots cast); Formula 7 received 153 votes (54% of the ballots cast); and 20 ballots were determined to be invalid. The distribution formula selected by vote is thus Formula 7.

Section 273.31, Distribution Formula that became final on February 11, 1980 is revised to read as follows: "s 273.31 Distribution formula.

(a) Funds shall be distributed to eligible contractors based upon the number of eligible Indian students to be served times twenty-five (25%) percent of the higher of the state or national average per pupil operating cost. Notwithstanding any other provisions of the law, federal funds appropriated for the purpose shall be allotted pro rata in accordance with the distribution method outlined in this formula.

(b) The Assistant Secretary may make exceptions to the provisions of paragraph (a) of this section based on the special cultural, linguistic, social or educational needs of the communities involved including the actual cost of education in the community only after consultation with all tribes who may be affected by such exceptions."

## DEFINITION OF INDIAN STUDY:

A third meeting of the 'panel of consultants' was held in Pembroke, North Carolina on March 14 and 15, 1980. NCAI or NTCA Education Components staff did not attend. Six work groups deliberated definition options and developed position statements that were presented to the whole panel for discussion. The definition options are:

**A. Blood Quantum:** The term "Indian" means any individual who (1) possesses at least 1/4 Indian blood, and (2) is a member of any federally recognized Tribe, Nation or Band of Indians, or (3) is an Eskimo, Aleut, or other Alaskan Native.

**B. Reservation Residency and Tribal Membership:** The term "Indian" shall include all persons of Indian descent who are members of any

recognized Indian tribe now under federal jurisdiction and all persons who are descendants of such member, residing within the present boundaries of any Indian reservation.

**C. Tribal Membership:** (Indian as defined in PL93-638, Sec. 4) The term (A) "Indian" means a person who is a member of an Indian Tribe; (B) "Indian Tribe" means any Indian Tribe, Band, Nation or other organized group or community, including any Alaska Native Village or regional or village corporation as defined in or established pursuant to the Alaska Native Claims Settlement Act (85 Stat. 688) which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians; (C) "Tribal Organization" means the recognized governing body of any Indian Tribe; any legally established organization of Indians which is controlled, sanctioned, or chartered by such governing body or which is democratically elected by the adult members of the Indian community to be served by such an organization and which includes the maximum participation of Indian in all phases of its activities: Provided, that in any case where a contract is let or grant made to an organization to perform services benefitting more than one Indian Tribe, the approval of each such Indian Tribe shall be a prerequisite to the letting or making of such contract or grant.

**D. Tribal Membership, State Membership and Descendancy:** (This option is the current OIE definition for eligibility.) The definition of an Indian contained in Section 453 of the Indian Education Act (PL92-318) reads: "For the purposes of this Title, the term 'Indian' means any individual who (1) is a member of a Tribe, Band, or other organized group of Indians, including those Tribes, Bands, or groups terminated since 1940 and those recognized by the state in which they reside, or who

is a descendant in the first or second degree of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) is an Eskimo or Aleut or other Alaskan Native, or (4) is determined to be an Indian under regulations promulgated by the Commissioner, after consultation with the National Advisory Council on Indian Education which regulations shall further define the term 'Indian'."

**E. "Community" Recognition:** American Indian or Alaskan Native is a person having origins in any of the original peoples of North America and who maintains cultural identification through tribal affiliation or "community" recognition. (Racial/Ethnic designations as used by the US Department of Health, Education and Welfare, Office of Civil Rights, do NOT denote scientific definition of anthropological origins. A pupil may be included in the group as which he or she appears to belong, identifies with, or is regarded in the community as belonging to. However, no person should be counted in more than one racial/ethnic category. The manner of collecting the racial/ethnic information is left to the discretion of the institution provided that the system which is established results in reasonably accurate data.)


**F. Self-Identification:** American Indian is a race as used by the Bureau of Census; it does not denote any scientific definition of biological stock. Rather, it reflects self-identification by response to the question. The term "Indian" represents essentially self-classification by people according to the race with which they identify themselves. For persons of mixed percentage who are in doubt as to their classification, the race of the person's father is the determining factor.

US House Education & Labor Committee hearings will occur after Congress receives Secretary Hufstedler's recommendations.

**UTETC**  
*Souvenirs for Sale!!!*

(see page 23)

**UTETC**  
*Souvenirs for Sale!!!*



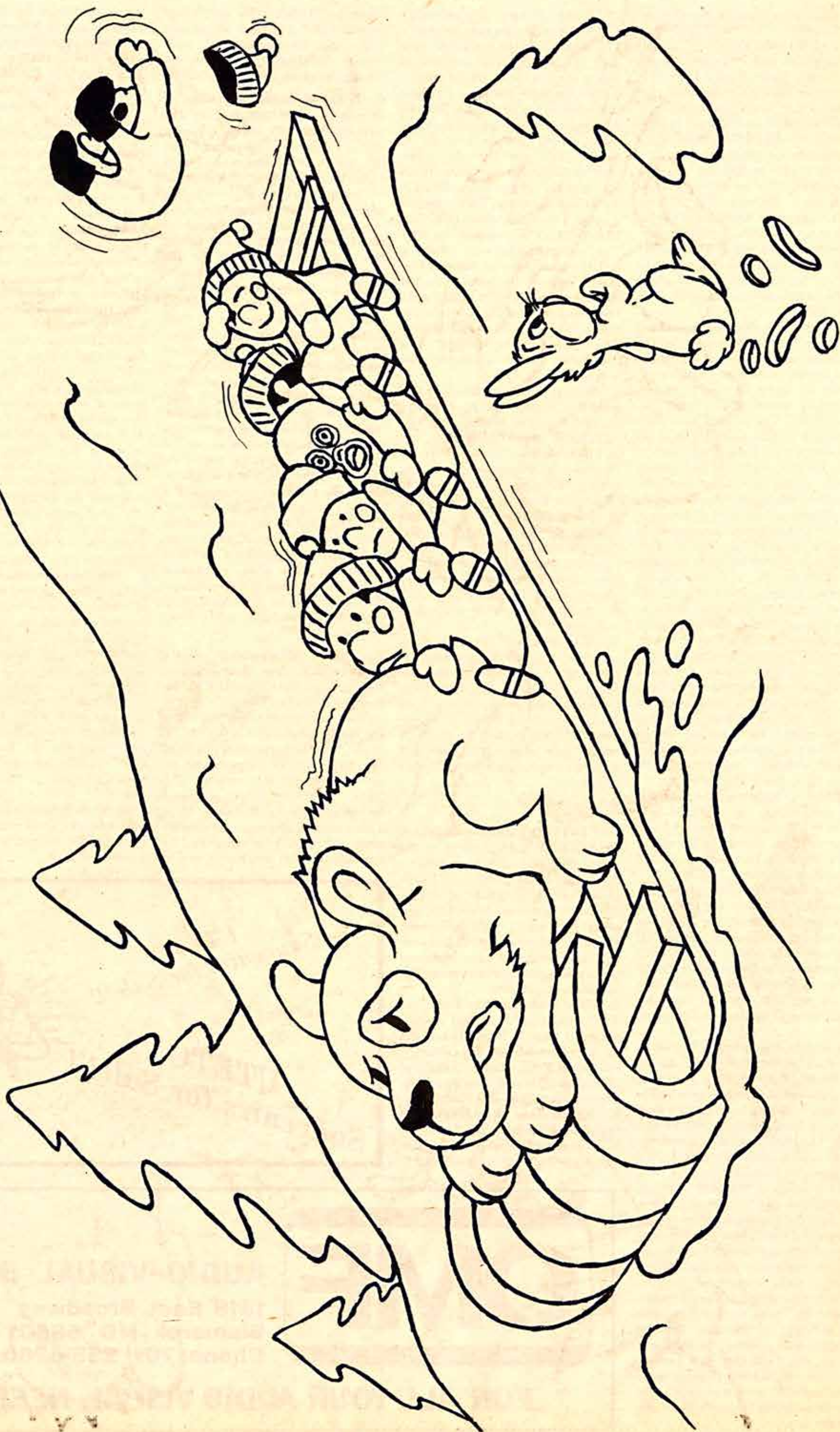


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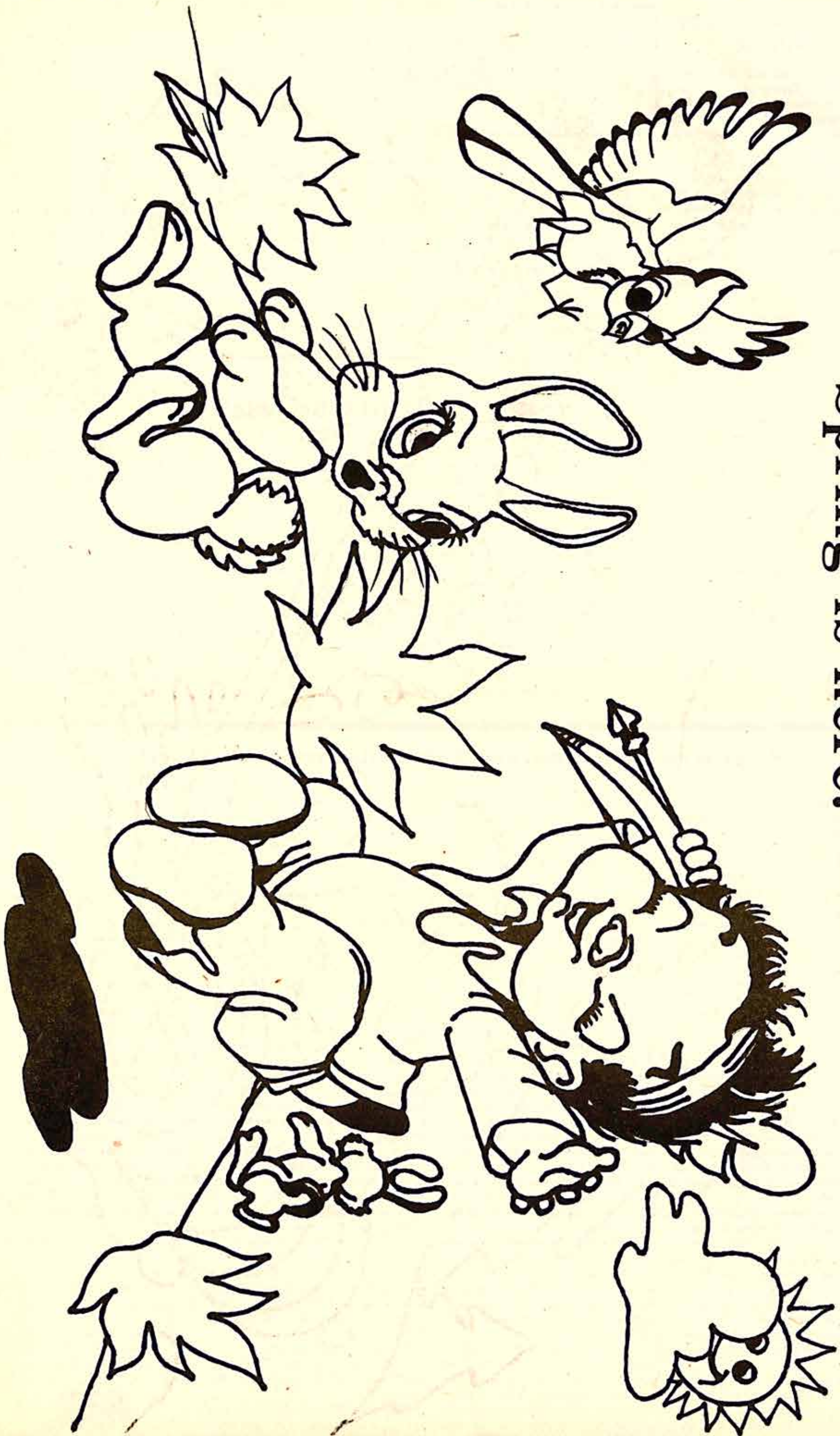


Winter is gone...





Spring is here!





## Cherokee Syllabary Available

**MUSKOGEE, OKLAHOMA** - An IBM Selectric typing element containing the Cherokee syllabary, the written language of Cherokee Indians, will be on the market within a month.

The project of developing the typing element was made possible by a grant from the Episcopal Church which was matched by the Cherokee Nation. Bacone College in Muskogee, Okla., coordinated the project at the request of Ross Swimmer, Principle Chief of the Cherokee Nation.

The syllabary "ball" will contain the 85 characters of the Cherokee language. A Navajo language typing element, which is not as complex as the Cherokee, has already been produced by IBM.

The system is referred to as a syllabary rather than an alphabet because it is comprised of a series of written characters, each of which is used to represent a syllable.

The traditional form of writing was devised by Sequoyah in the first quarter of the 19th century. Sequoyah, also known as George Gist, was a mixed-blood Cherokee who followed the white man's rules of using symbols to represent words and sounds. After spending 12 years developing his system, Sequoyah produced the first written Indian language, Cherokee.

Although the Cherokee syllabary contains 86 characters, only 85 characters are actively used today.

Tentatively priced at \$100 each, the typing element will fit any IBM Selectric model typewriter. An in-

troductory order for 33 typing elements has been placed, many of which have already been requested by educational institutions.

The Cherokee typing element will be marketed at the Cherokee National Arts and Crafts store located at the Tsa La Gi Motel Inn in Tablequah, Okla.

Camwil, Inc., the Honolulu based company which will manufacture the elements for IBM, secured the dies from Paillard, Inc., a Linden, N.J. firm which originally made the dies to use on Hermes typewriters.

Coordinating the project at Bacone College, a college specializing in the education of American Indian youth, were Dr. Howard Meredith and Dr. Charles Van Tuyl.

Meredith, Dean of Instruction at Bacone, is the former director of the Indian Mission with the Executive Council of the Episcopal Church of New York. He is the author of several books, including "The Native American Factor" and "Cherokee Trail of Tears."

Van Tuyl, assistant professor of Social Science at Bacone, has specialized in research on Indian languages.

Both Meredith and Van Tuyl are of Cherokee descent.

Nationwide, the Cherokee population numbers around 60,000, of

whom about 15,000 speak the Cherokee language. During recent years, interest has grown in learning the Cherokee language, especially among Cherokee youth.

"The Episcopal Church has shown great foresight in funding this project," Dr. Van Tuyl said. The Cherokee syllabary element is expected to be used by Cherokee language classes at educational institutions throughout the United States.

## AIHEC Board to Meet

**NORTH DAKOTA** - The 17 college members and Board of Directors of the American Higher Education Consortium will meet on April 24 - 25, 1980, at United Tribes Educational Technical Center.

The organization, principally responsible for the development and passage of the Tribally Controlled Community College Act of 1978, will hold its annual membership meeting followed by a board of directors meeting.

Executive Director Leroy Clifford of the Denver-based organization will bring in community college

presidents from North and South Dakota, Montana, Alaska, Arizona, California and Nebraska. President of the consortium is David M. Gipp, UTETC.

Standing Rock Community College, Ft. Yates, the Ft. Berthold Community College, New Town, and UTETC will jointly host the meeting and sponsor a consortium basketball tournament at Mary College, Bismarck, N.D. beginning April 24, 1980.

## Gillette Testifies Before Congress

**WASHINGTON, D.C.** - Austin Gillette, Chairman of the Three Affiliated Tribes and Chairman of the United Tribes Educational Technical Center, testified in behalf of the Center on February 27th before the U.S. Senate Appropriations Committee for fiscal year 1981. He was accompanied by David M. Gipp, executive director of the Center.

## Keplin Won't Run Again

**BELCOURT** - Present Turtle Mountain Chippewa Chairman Wayne Keplin does not intend to seek reelection during the May, 1980, general election. Keplin who was elected to a first term two years ago is recipient of a Bush Fellowship and plans to resume studies at the University of North Dakota.



## Sioux Were Threatened and Bribed into Signing Treaty of 1868

**FORT THOMPSON, S.D.** - "We were threatened and the commissioner said if we did not want to sign we would be moved to the Indian Territory and not receive any rations," said the elderly Sioux.

"But the reason I signed these papers was because I wanted a piece of blue broad cloth which the commissioner was giving out the signers as I was a youth and wanted to be dressy and catch the eyes of the girls."

Eagleman was 67 in 1918 when he told an interpreter of surrendering the sacred Black Hills of South Dakota to white men. The Associated Press obtained a copy of the recently rediscovered documents.

Now the federal government has asked the U.S. Supreme Court to review that tawdry record to determine whether the Sioux Indians are really entitled to receive \$104 million - the largest settlement on record - for the 7.5 million acres of western South Dakota they gave up so reluctantly a century ago.

The Sioux had been guaranteed the western half of the state forever by the Laramie Treaty of 1868, which required a vote of three-fourths of the adult, male members of the tribe to modify.

But six years later, Lt. Col. George Custer discovered gold in the hills and prospectors launched a California-style gold rush onto the Indian lands.

And a commission headed by Sen. William B. Allison of Iowa tried to persuade the Indians to relinquish their claim on the Black Hills in a

special council meeting in the hills in 1875.

Standing Elk told the interpreter four decades later that Indians from Standing Rock were determined to resist.

"They selected 10 men to guard every chief," he said, "and I was one of the 10 men and they directed us to shoot the first man who signs the treaty and that is why I was there at the council and listened to every speaker. We even followed the chiefs around in the night."

"At this council, nothing was accomplished, only lots of arguments and disagreements come up," he added. "While the meeting was going on some Indians from Pine Ridge were coming towards the council shooting their guns and shouting and this caused some excitement. We were told it meant nothing, but nevertheless the meeting broke up and we all returned home."

By 1876, the Sioux were in open revolt at the white trespassers and Custer was killed at the Battle of Little Big Horn.

After putting down what become known as the Sioux Wars of 1876, the federal government hardened its position and sent the commission back to visit the individual tribes with a proposed treaty to sell the territory for \$17 million.

"I was like a coyote, hungry all the time, and so we were the rest of the Indians as our rations were not enough," Standing Elk recalled. "They cut off our hunting grounds and besides we were not used to the

new food issued to us so it was a great catastrophe among the Indians.

"We always feel angry whenever we think of the time when the soldiers stripped us of everything," he added. "This happened in 1876, it was late in the fall just when the ice was forming up along the edge of the river. They took away our ponies, saddles, ropes and guns, practically everything the Indians had, and they piled it in a pile and burned it up."

Nevertheless, Standing Elk said, most of the chiefs refused to sign the new treaty even though they were offered bribes of ponies.

On the Crow Creek Reservation, the commission used threats of starvation and bribes to force Indians to relinquish title to 7.5 million acres of land, a dozen elderly Indians said in sworn statements to the interpreter in 1918.

Bear Ghost was one of those who signed the treaty under duress.

"The commissioners told us they would deprive us from receiving rations and clothing and also move us to the Indian Territory and we heard that the Indian Territory was not a safe place for people to live because there were all kinds of animals, insects and snakes that were very poisonous," said Bear Ghost. "And under those threats, I signed the treaty papers in 1876."

Bear Ghost, however, insisted that the treaty didn't conform to the requirements of the 1868 Laramie Treaty.

"All those 18 who touched the pen were not authorized by the different

bands of this tribe," he said. "All those 18 who touched the pen each got two yards of broad cloth as pay for touching the pen."

"In conclusion," he added, "I wish to say that this what is called the Treaty of 1876 is not legal for the reason that it was not signed by three-fourths of the Indians."

Medicine Crow, Wounded Knee, Killed Dead, Not Afraid of Bear, and Eagle Shield all told the interpreter that fewer than 20 members of their tribe signed the treaty since most of the bands were out scouting for food.

But Congress ratified the treaty 1877, effectively ending Sioux control over the Black Hills.

In a decision earlier this year, the U.S. Court of Claims in Washington, D.C., found that only about 10 percent of the Indians had actually signed the proposed treaty.

While it did not challenge the right of Congress to take the land, it did rule that the episode violated the Fifth Amendment guarantee that citizens shall not be deprived of property without due process of law.

And it decided in a 5-2 split decision that the federal government should pay simple interest of 5 percent on the \$17 million over the past century bringing the total to about \$104 million.

Last month, the Justice Department appealed the ruling, asking the U.S. Supreme Court to review the case.





September of 1979 marked United Tribes Educational Technical Center's 10th Anniversary. Without cooperating efforts from you, the public, this would not have been possible. Therefore, as a token of our appreciation for your support during the last decade, we would like to offer you the following UTETC souvenirs:


**T-SHIRT SOUVENIRS**

**"UTETC 10th Anniversary"**  
 White with 4 colors: Red, White, Green, & Black  
 Red trimmed collar and sleeves  
 (Available in Adult and Children Sizes!)  
 Adult: Small: 34-36 Medium: 38-40 Large: 42-44  
 X-Large: 46-48  
 Children: Large: 10-12 X-Large: 14-16



Tenth Anniversary

**"United for Knowledge"**  
 White with Red Imprint  
 Red trimmed collar and sleeves  
 (Available in Adult and Children Sizes!)  
 Adult: Small: 34-36 Medium: 38-40 Large: 42-44  
 X-Large: 46-48  
 Children: Large: 10-12 X-Large: 14-16



United for Knowledge

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World Champion Tipi Creeper

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  - Large  X-Large
  - CHILDREN SIZES:  Large  X-Large
- "United For Knowledge" - \$5.00
  - ADULT SIZES:  Small  Medium
  - Large  X-Large
  - CHILDREN SIZES:  Large  X-Large

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- Lighter - \$2.50

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(Details on Artist on Page 2)