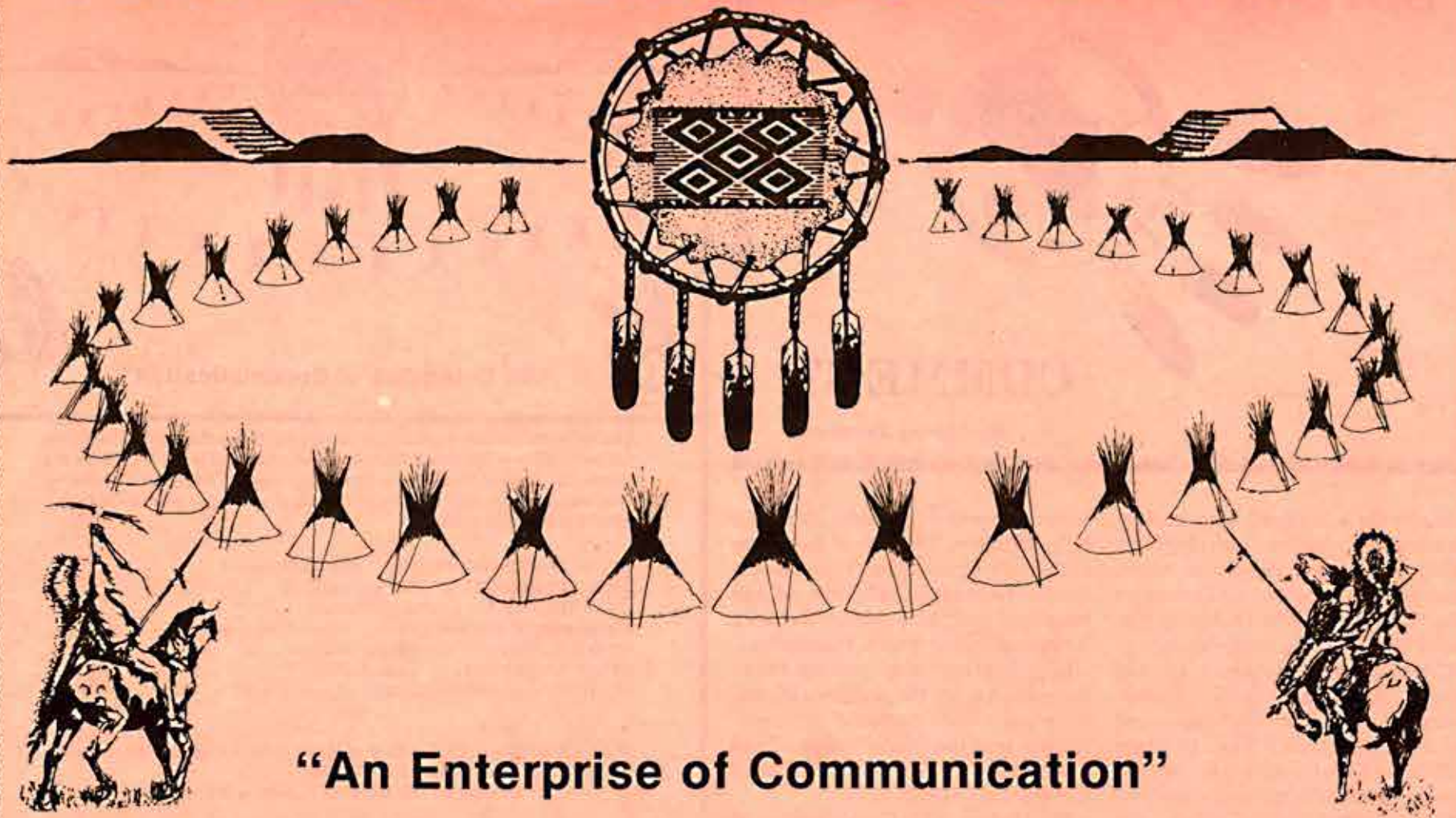


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# UNITED TRIBES NEWS



**"An Enterprise of Communication"**

Vol. 5 No. 9

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May 1980

## NORTH DAKOTA TRIBES HONOR SENATOR YOUNG



*(L to R): August Little Soldier, Austin Gillette, Mrs. Young, Senator Milton R. Young, Ida Proklop Lee (sculptor), Frank Lawrence.*

The Honorable Milton R. Young, retiring Senator from North Dakota, was honored by the Standing Rock Sioux Tribe and the United Tribes Educational Technical Center (UTETC) Board of Directors on May 9, 1980 at the dedication of the new Standing Rock Community High School.

Frank Lawrence, Tribal Chairman, unveiled a bronze bust of Senator Young that will have permanent residence in the High School.

Senator Young was instrumental in obtaining funding for the school.

Austin Gillette, Chairman of the UTETC Board of Directors and Chairman of the Three Affiliated Tribes in North Dakota and August Little Soldier, UTETC Board member, presented a certificate of appreciation to Senator Young.

The ceremonies ended with a traditional Sioux honor song and a buffalo feast.

# EDITOR'S COMMENT



**COMMENT**  
By Shirley Bordeaux

Nearly three hundred American Indians/Alaska Natives involved in print, visual and broadcast media assembled in Anaheim, California on May 12-14 for the Fourth Annual National Indian Media Conference. The colloquy, sponsored by the Native American Public Broadcasting Consortium (NAPBC) and the American Indian Film Institute (AIFI), provided a forum for the exchange of information and ideas concerning Indian media issues; the display of creative works; and recognition of individuals who have enhanced the development and validity of Indian media. Recipients of the First Annual Indian Media Man and Woman of the Year Award were Richard LaCourse,

Indian journalist and educator, and Rose Robinson, Director of American Indian Programs for the Phelps-Stokes Foundation and one of the founders of the now defunct American Indian Press Association. Highlighting the twenty-three workshops were the previews of contemporary films made by American Indians and the official debut of the American Inter-Tribal Radio Association (AIRS). Bill Hallett, BIA Commissioner of Indian Affairs, was the keynote speaker. Other "celebrities" in attendance were Will Sampson (One Flew Over the Cuckoo's Nest), Teneya Torres (Mazola Margarine fame), Bonnie Jo Hunt (operatic singer), Jim Snider (UTETC) and myself.

# UNITED TRIBES NEWS



**"An Enterprise of Communication"**

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**Our Symbol**

The elements of our symbol were derived from the art of the Plains Indian and the meaning is as follows:

- Symbol of a tree for growth
- The diamond symbolizes man and life as do the colors red and green. The 5 diamonds symbolize the unity of the 5 reservations comprising United Tribes.
- This symbol represents vertebrae and is used to denote strength.

The design elements are arranged in a geometric pattern typical & popular among the Indian artists.



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# The United Tribes Educational Technical Center: Historical Perspective

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

## *The Historical Significance of Fort Lincoln, ND*

On the 15th of January, 1965, the Daily Tribune reported a meeting of the governor's advisory committee concerning the status and the future of the fort. A number of people testified that the state should take it over pointing out that the Game and Fish Department and the Highway Department were already using buildings. The superintendent of the North Dakota Highway Patrol wanted space there for a headquarters and training center. The Chamber of Commerce had a plan wherein part of the fort would be reserved for a national cemetery and the North Dakota National Guard headquarters would be removed to Fort Lincoln and space would be provided for a vocational training school and an extension to Bismarck Junior College. Russel Reid, superintendent of the state historical society, stated, "there is no question about it, the fort has an historic value and if possible it should be saved.", But he admitted that the society lacked money to maintain such a large site. The last to testify was Stanley P. Lapin explaining the Job Corps.

which was part of the Economic Opportunity Act. This was a program for unemployed youth between the ages of sixteen and twenty-one and Lapin suggested that the facilities could be used in this capacity at no cost to the state. This would prove to be the wave, albeit a small one, of the future.

On January 13, 1965, the



tee announced that it recommended that a Job Corps Youth Training Center be established at Fort Lincoln. In its statement it said that the grounds included 113 acres of land upon which 128 buildings were located and that some of the land and buildings could be used for other purposes. Fort Lincoln was to be abandoned in June of that year as a military installation. (Bismarck Daily Tribune, January 13, 1965.) The Bismarck Tribune in an editorial greeted the idea with a certain amount of joy and felt that it would be good for the state and local community. Yet, the city itself led by Mayor Evan E. Lips, wrote the federal government urging that "it is apparent that the general consensus of the people heard from is that our citizens do not wish this facility located near Bismarck and felt it would not be successful." (Mandan Pioneer, November 24, 1965.) He stated that the recreational facilities of the city were inadequate to handle the number of boys that were coming in. In the

mayor's letter it was stressed that it appeared that a large number of Negro youths would be sent to this center and the mayor, while denying any racism, stated that "we feel, therefore, that a location where the Negro boys could have social relations with Negro families and girls would be more advantageous to them." (Mandan Pioneer, November 24, 1965.) It is apparent that had entered the situation and that the local reaction was strong. This continued although it was pointed out that the Job Corps, could mean a million-dollar operation which a prairie city could definitely use. A few people wrote letters to the editor in support of it and pointed out that if Negroes could not make it in a liberal city in the North what hope did anyone have. Churchmen in both Mandan and Bismarck attacked the mayor and the Park Board for their opposition to the Job Corps. (Mandan Pioneer, November 27, 1965.) It became increasingly apparent that the city was

becoming divided as the population polarized over the question of Blacks coming into the community. Governor William Guy of North Dakota came forth with a strong statement supporting the Job Corps Center in Bismarck. (Bismarck Daily Tribune, November 30, 1965.) Thus the governor, the ministers, and most of the press favored the Job Corps, and opposed the sort of mentality that was resisting it. On the other hand, an unspoken hostility toward the intrusion of Black youths from the South remained that would pollute the entire question. Petitions were circulated seeking from 3,000 to 5,000 signatures to oppose the location of the Center. The men who circulated the petition stated that they didn't care "what color they are, they are not the kind of people we want in Bismarck." They pointed out that the city had no idea how well they would be screened and further suggested that the experience of Job Corps in other areas, particularly Tarkio, Montana, indicated that such a facility would cause trouble. (Mandan Pioneer, December 11, 1965.) One man even suggested that the Job Corps might be part of a Communist plot. He stated, "what's the object of sending these Negroes around the United States? There must be a reason for it? They could be Communists." To which the Bismarck Tribune replied that, "Yeah, and they could be Republicans and Democrats, too." A group

## AROUND INDIAN COUNTRY NATIONAL

### Michigan Fishing Rights To Be Published

**MICHIGAN** - Interior Secretary Cecil D. Andrus announced today that amended interim regulations governing off-reservation treaty fishing rights by Michigan tribes in the waters of Lakes Michigan, Superior, Huron and connecting waters will be published in the Federal Register this week.

The regulations will be effective immediately upon publication, Andrus said, and will govern fishing during the 1980 season pending preparation of final regulations.

The Secretary said he has asked Michigan Governor William Milliken to join him in calling a conference in Michigan in early May to develop final regulations and enforcement methods that "will protect the Great Lakes fishery resource and establish equilibrium among all those who use it."

The interim regulations amend Interior Department regulations published in November 1979 after a Federal district court ruled that under terms of an 1836 treaty the State of Michigan lacked authority to regulate Indian treaty fishing rights.

Both the U.S. Fish and Wildlife Service and the Michigan Department of Natural Resources were consulted before publication of the regulations. Two days of public hearings on the regulations were held in Michigan last February and the Department received public comment on them through March 3, 1980.

Andrus noted that the regulations were still in an interim mode because the extensive discussions among Interior, State and tribal officials failed to produce agreement on necessary conservation measures for the 1980 season.

"I am pleased to note that these

regulations reflect a strong tribal commitment to conserve the fishing resource in the Great Lakes," Andrus said. "Certain areas of Lake Michigan will be closed to treaty fishing for the purpose provided that the State of Michigan also closes these areas to fishermen under its jurisdiction. The goal of this action is to allow naturally reproduced lake trout to increase to 50 percent of the adult lake trout population"

The regulations also establish a total allowable catch for whitefish and bloater chub in each district and provide for a 30-day reduction, the interests of conservation, in the number of lake trout-caught during target fishing for other species—that may be retained by tribal fisherman.

The limits were recommended by an Ad Hoc Technical Working Group made up of Federal, State and tribal representatives.

"The conference I have suggested for May is extremely important to bringing together tribal, State and Federal representatives to develop more permanent regulations which would maintain the lower catch limits voluntarily adopted by the tribes, at my suggestion, for the 30-day period," Andrus said.

"I have been impressed with the willingness by all concerned to discuss these issues and hope that our common goal of a protected future for all who use the resource will help us reach agreement on these critical issues," he said.

Written comments on the amended interim regulations may be submitted for 30 days after publication in the Federal Register. Comments should be sent to the Associate Solicitor for Indian Affairs, Department of the Interior, Washington, D.C. 20240.

### Yaqui Indians and Mexican's Culture Surveyed

**GUADALUPE, AZ** - This town of 5,000 in the middle of the bustling, prosperous Phoenix metropolitan area has attracted no industry and few businesses.

The one thing it's attracted in abundance is academic attention. The residents - overwhelmingly Yaqui Indians, Mexicans, or both - believe theirs must be one of the most studied communities in the country.

They've been surveyed by anthropologists, demographers, sociologists, graduate students and amateurs, not to mention newspaper reporters and television crews, until they've acquired a reputation of coolness to close scrutiny by outsiders.

Guadalupe was founded in 1904 by Yaquis fleeing persecution in Mexico. Promised fertile land, they wound up on a barren desert slope.

Today, the community sits on one square mile along the eastern edge of Interstate 10, a heavily traveled freeway that connects Phoenix,

Tempe and Mesa with Tucson.

Poverty is endemic. The median educational level of Guadalupanos over 25 is seventh grade. Per capita income is below \$1,000. Unemployment hovers around 29 percent. Many Guadalupanos speak both English and Spanish; some speak Yaqui as well. Most of those with jobs work outside the community as farm laborers, domestics, grocery checkers and the like.

A comprehensive plan the town prepared last year listed 75 percent of its buildings as substandard and unsuitable for rehabilitation. Many still have wooden outhouses.

But if Guadalupe has much poverty, it also has much pride - pride in its own cultural tradition and identity.

Having been studied so often and, as townspeople see it, to so little purpose has produced a certain resentment.

"Sometimes we're made to feel like were living in a zoo or a fish bowl," said Lauro Garcia, director of a com-

munity action group that fought and won the battle for Guadalupe's incorporation in 1975.

"We're a warm people and always have been," says Jose Solarez, assistant town manager and a fourth-generation Guadalupano. "But when people start looking into your windows and knock at your door asking questions, some doors will be slammed."

Leading the parade of studies was a mid'60's project funded by the federal government and conducted by former Arizona State University Prof. J.A. Jones.

The army wanted to find ways of getting Vietnamese communities to rebuild themselves without direct help from American advisors, he says, and the Guadalupe experiment was designed to define principles of community rehabilitation that could be applied elsewhere.

Jones founded baseball leagues, started housing programs and cultural projects. His work, he says, gave Guadalupanos "some control over their social environment" and taught them how to "deal with a dominant society without having to go through intermediaries."

A former colleague of Jones', anthropologists Don Bahr of Arizona State, says the study was "manipulative. His methods were no more exploitive than those used in an experimental classroom, but the difference is that he was dealing with a community."

Jones says that townspeople were kept informed of what was being done, had participated in the choice of projects and had supported the methods and goals of the study, entitled "Variables Influencing Behavior in Indigenous Non-Western Cultures."

Solarez concedes that many studies of the community, including some by state and local agencies, were intended to provide information helpful to Guadalupe, but contends that none has produced results "in such areas as economic development and other positive things."

Some Guadalupanos are unhappy over what they regard as the inability of public education to meet the special needs of Yaquis and Mexican youngsters. They accuse the Tempe school district of diluting the power of the community by dividing more than 700 Guadalupano children among eight different schools in order to get more federal funds.

The district denies it, noting that federal grants are based on the minority student total, not enrollment per school. Officials say the distribution promotes integration.

Garcia, one of the district's harshest critics, says that before the district completed Veda B. Frank elementary school in Guadalupe four years ago, classes were taught in a building located over a cesspool.

"It would overrun and students had to absorb that stench every day," Garcia says. "In order to keep the problem under control, the toilets were padlocked. How can you teach hygiene when the children have no bathrooms?"

In 1971, a lawsuit charged that more than half of the Guadalupano children in Tempe elementary schools were being misplaced, many in classes for the retarded. The court's ruling desegregated Tempe schools and "did alot to insure that they're not misplacing kids," says Al Jauregi, principal of the Frank school.

Religion plays a big part in Yaqui life. Near the center of town stands "La Iglesia" - St. Mary's, a Roman Catholic church, and "El Templo," the Yaqui temple. Often the twain do meet.

One of the Franciscan priests at St. Mary's is the Rev. Roman Ament. Asked if there had been a fusion of the Roman Catholic Church Mass and ritual, Father Ament says: "Don't call it 'pagan ritual.' Their ceremonies are a little irregular, but I've noticed traces of Latin in there."

Solarez, the assistant town manager, says there's been no effort to bring Yaqui ritual into the church, "but there's been an infusion of Catholicism into Yaqui culture." It dates back to the middle of the 17th century, when the Spanish conquerors in Mexico brought Christianity to the Yaquis.

The tribe's religious leader is called a "maestro," and Ament says the church "cooperates with him as we would with a lay deacon."

The rituals the maestro conducts in El Templo are based on the Bible, Solarez says. "The Easter ceremonies are based on the Stations of the Cross. Any readings are taken right from the Bible."

Dress for the ceremony, however, is non-biblical. At Easter and other religious observances, a Yaqui man assumes the role of "El Venado," the Deer, and is appropriately costumed for a dance he performs.

It's more a cultural ceremony than a religious one," says Solarez. "It's an old tradition. Deer was the main source of food for the tribe on the Rio Yaqui in Sonora, Mexico."

The Yaqui ceremonies attract crowds of outsiders. The Yaquis do not object, so long as no one uses a camera.

Says Garcia: "We must be recognized not for our poor houses but for our ability to contribute. We're not animals in a zoo, but people with a culture, a history, and a language. Recognize use for that."

### Water Rights Push Indians to Court

**WYOMING** - The State of Wyoming pushed the Wind River Indian Reservation tribes into court to state how much water they claim under a reserved water right doctrine. They didn't like what they got. The tribes claimed more than 1.5 million acre-feet annually. According to the Casper Star-Tribune, Sandy Dunn of the Wyoming Attorney General's office expressed surprise at some of the claims filed by the tribes and the office indicated it planned to oppose the size of the claims filed by the Shoshone and Arapahoe tribes of the reservation and the Federal Government. Federal attorneys requested 585,000 acre-feet annually for use by the tribes and Federal agencies - most of this for irrigation on Indian lands held in trust. The tribes then asked for another 931,348 acre-feet, which included 30,000 acre-feet for industrial and commercial uses, water for land not now under cultivation but cultivable, land held privately by tribal members and water for future agricultural processing plants for potatoes and sugar beets. The Chairman of the Wyoming Farm Bureau's Committee on Natural Resources commented that the tribal filings "appear to be somewhat excessive."

AROUND INDIAN COUNTRY  
NATIONAL

**SD Water Suit  
Politically Motivated**

PIERRE, S.D. - South Dakota's water rights lawsuit is a multi-million dollar "power grab" to establish state authority over Indian reservations, an advocate of Indian water rights says.

"It's a totally unnecessary suit, absolutely unnecessary," said attorney William Veeder, in a telephone interview from his office in Washington, D.C. "South Dakota wants to expand its jurisdiction for political reasons."

State Attorney General Mark Meierhenry has denied that the water suit against up to 60,000 landowners in the western two-thirds of the state is politically motivated or aimed at Indians.

Meierhenry has said that the suit will benefit Indians and all South Dakotans by settling claims about rights to the waters of the Missouri River and its tributaries.

"This suit is very damaging to the Indian people," said Veeder, who has represented Indians in water lawsuits for 30 years. "They've got to fight all the way.... I'm against a negotiated settlement."

"The state doesn't have the power and authority to issue permits on Indian reservations," Veeder said.

If South Dakota should win the right to issue permits governing the use of water on reservations, the decision could be used as a precedent to give the state control over many other reservation affairs, the attorney said.

Veeder, who is not an Indian himself, said he has been consulted by Sioux tribal leaders and attorneys about the South Dakota water suit, but said he hasn't been hired to represent Indians in the case. He refused to say if he might become involved in the case later.

The attorney, who's currently representing Indians in water suits in Arizona and the state of Washington, said he has never seen a water suit as unnecessary as the one South Dakota has brought.

In other cases, state suits have been filed after conflicts developed about water rights, Veeder said, but no conflict has developed over water in South Dakota.

Meierhenry, who's traveling around the state this week to explain his water suit to landowners, argues that he filed the lawsuit in anticipation of future conflict - particularly with the federal government.

Veeder characterizes the attorney general's arguments as "the chatter of old women."

The lawsuit is "a terrible waste of money for the state of South Dakota," Veeder said. "I've tried (water) lawsuits that cost two, three, five million dollars."

Meierhenry has estimated that the suit will cost more than \$500,000.

Veeder said Indians are right in insisting that the water suit be tried in federal court, rather than state court as Meierhenry wants.

"The reason why Indian affairs were placed under the national government was that the states have historically violated Indian rights," Veeder said.

**Anti-Inflation Program  
Cuts BIA Budget**

WASHINGTON, DC - The Bureau of Indian Affairs' 1981 budget request has been reduced by \$40.2 million as a part of the President's anti-inflation program. The President's revised budget proposals, sent to Congress March 31, cut some \$15 billion from the total US budget he proposed on Jan. 28.

The cuts for the BIA call for the closing of two off-reservation boarding schools, Stewart Indian School in Nevada and Ft. Sill Indian School in Oklahoma.

The largest reductions, however, will be brought about by delaying irrigation project funding (\$22.3 million) and road construction (\$10.8 million).

The new budget proposal would reduce funding for the operation of Indian programs by \$7.1 million. This includes \$1 million from the closing of the schools; \$4.1 million in personnel compensation; \$1.7 million for supplies and equipment; and \$300,000 from a program to recruit Indians into various entry-level positions at the BIA.

If the Stewart and Ft. Sill schools are closed, the students will be moved to other BIA schools, the office of Indian Education Programs says. Stewart has an enrollment of 409 students and Ft. Sill has 160 students.

Irrigation projects eliminated from the 1981 request are: Standing Rock, \$2 million; Colorado River, \$780,000; Cheyenne River, \$500,000; Lower Brule, \$5.2 million; White Mountain Apache, \$5 million; Rocky Boy's, \$375,000; Omaha Reservation, \$525,000; and Yakima, \$400,000. In addition funding requests from Fallon, Nevada, and the Navajo Irrigation Project were each reduced by about one-third.

The proposed reduction in road construction from \$59.4 million to \$48.6 million, would require an 18 percent reduction BIA-wide.

These budget reductions are in the money that was requested; the actual funding provided will be determined by legislation to be passed by the Congress and signed by the President.

The 1981 fiscal year begins Oct. 1, 1980.

**58 Year Suit  
To Be Settled**

SOUTH DAKOTA - In 1922 the Sioux Nation of Indians filed suit for payment for the Black Hills, taken from them by the United States government. Since then the United States suffered a stock market crash, fought three wars and landed a man on the moon - but has not concluded this litigation. The Supreme Court is considering it now and the case may be settled this year. According to a report in the Washington Post no one seems able to explain why it has taken so long. The U. S. Court of

Claims however, took 20 years to render a judgment unfavorable to the Sioux in 1942 and government lawyers once delayed for six years their answer to a simple motion. The case was handed down from judge to judge and lawyer to lawyer. Ralph Case, the lawyer who initially filed the suit, was 42 at the time and died at 77 with the case unsettled. Marvin Sonosky, 71, one of the current lawyers was 48 when he got involved. The Sioux may get as much as \$130 million awarded them in the case, which would be the largest Indian lands award in U. S. history. But in real money, it would still be only a fraction of their original claim of \$70 million when 58 years of inflation is considered. The Home Stake gold mine in the claim area has reportedly yielded more than \$1 billion to non-Indians and was the foundation of the Hearst fortune.

**Montana Appeals  
Hunting and Fishing  
Rights**

MONTANA - Montana and nine other states have successfully asked the Supreme Court to review a ruling by the Ninth U. S. Circuit Court of Appeals that held that the Crow Tribe had the authority to regulate hunting and fishing on the Big Horn River in the reservation. The circuit court ruling held that the tribe could bar non-members of the tribe from hunting and fishing on their own land. About 30 percent of the reservation lands are owned by non-Indians. The circuit court also held that the tribe has no power to impose criminal sanctions on non-Indian violators of their regulations, but may take appropriate civil action. Montana's appeal said the tribe's asserted regulatory power over non-members on private property within the reservation's boundaries "shocks the conscience." States supporting Montana are Wyoming, California, Minnesota, Oregon, Idaho, North Dakota, South Dakota, Utah, and Washington. The Supreme Court will not hear arguments until the fall term.

**Tentative Agreement  
Reached on Oil and Gas**

MONTANA - The Northern Cheyenne Tribe has reached a tentative agreement with the Atlantic Richfield Company for oil and gas exploration on the tribe's 440,000-acre reservation in southern Montana. Under the agreement, Arco would pay a \$6 million signature bonus and a 25 percent royalty on oil and gas produced. Joe Little Coyote, chairman of the tribe's planning committee, said that the tribe would take its royalty in oil to be marketed by the tribe. He indicated that Arco would pay \$3 per acre annual rental for the first three years and then would start releasing parcels of land not thought promising. The company would also be committed to sinking a minimum of 13 wells in the first three years.

After the final agreement is negotiated and accepted by the tribe, it must be approved by the Secretary of the Interior. Little Coyote said that the tribe had advertised for exploration offers and received 13 initial inquiries and five formal offers. He declined to name the other companies that submitted offers.

**Power Plant  
Vs  
Sacred Land**

LOS ALAMOS - To government and energy officials, the 746-acre valley in northern New Mexico's Jemez Mountains is just wilderness, a perfect site for a 50-megawatt geothermal power plant.

To the Pueblo Indians, however, the birds, trees and streams in that mountain valley are sacred. The Indians are hoping the land is protected by the American Indian Religious Freedom Act of 1978.

"This is the beginning of new energy development and the destruction of the Indian tribe," said Paul Tafoya, governor of the Santa Clara Pueblo.

In the power plant's favor is a government exploring alternative sources of energy and desperately looking for a way to cut its dependence on foreign oil. The pioneer plant would be part of the federal Geothermal Demonstration Program.

Union Oil Co. and Public Service Co. of New Mexico have contracted to build the \$125 million demonstration geothermal plant in the Baca region on land Union leases from a private owner. The firms say the plant could provide enough electricity for the residential, commercial and industrial needs of 3,500 people.

The U.S. Department of Energy is considering chipping in \$50 million to the project, but must first decide whether such energy research takes precedence over what the Indians consider the centerpiece of their religion.

Bennie DiBona, head of the DOE's geothermal division in Washington predicted the decision whether to proceed would come this week.

"This has not been an easy problem," he said. "We have been looking at this from all angles."

Tafoya said the Pueblo may go to court to stop the plant, regardless of the DOE's decision.

"We want an interpretation of the American Indian Religious Freedom Act," he said. "We want to know how strong it is."

The act says the United States must protect and preserve Indians' "access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites."

The DOE has had a hard time pinpointing just where it is infringing on religion, as the Indians claim.

"When you don't know and can't be told what the religion is, it makes it difficult," said DOE Project Manager Art Wilbur.

Secrecy is essential to Indian religion, countered Tafoya, contending that to identify specific sites or shrines would destroy the religion.

"The whole mountain range is

### Conference Requests Business' To Locate Near Reservations

**BISMARCK, ND** - Participants in the sixth annual Indian Employer's Conference in Bismarck recommend that businesses locate near reservations in North Dakota.

"Successful businesses have been established on or near the reservation," said Bob Wilmont, vice president of manufacturing for the Turtle Mountain Corp. "Most of these facilities have been (there) for the past five or six years. The growth has been good, and they'd like to encourage others to join with them."

The North Dakota Employment Security Bureau reports more than 40 percent of the Indian work force in the state is unemployed. And Wilmont says much of the problem is because too little business is located in the vicinity of the Indian reservations.

However, Wilmont says make-work programs on reservations are apt to fail. He says the businesses that work are stable employers that provide labor-intensive industries for reservation areas.

The conference was held in Bismarck. Participants comprise businessmen operating on or near Indian reservations, and whose work force is mainly Indian.

### Indian Ranchers Oppose Grazing Rates

**FORT BERTHOLD** - Ft. Berthold Indian ranchers rigidly oppose BIA efforts to inflate grazing prices during time of economic depression. The local BIA officials went to work vigorously in October 1979 with an effort to raise the grazing rates from \$42.00 per Year Long Animal Units to \$57.00 Y.L.A.U. They also talked the Tribal Council into raising Tribal Land from \$27.00 per Y.L.A.U. to \$57.00 per Y.L.A.U. for the remaining one year period of a 4 year permit agreement.

The Ft. Berthold Land & Livestock Association filed an official appeal on the above action and have won a temporary injunction with a bond of 5-6 of the BIA's projected lease fee. Also, on April 8, 1980, Administrative Law Judge, Kieth L. Burrows, because of the BIA making regulations that they do not even follow themselves made the following recommended decision. Quote, last phrase from decision:

"...I recommend that the Aberdeen Area Office of the Bureau of Indian Affairs be directed to accept the payment for grazing permits for the year of 1979-1980 from the members of the Fort Berthold Land and Livestock Association in effect for the previous year and to discontinue all efforts to implement the invalid October 4, 1979, notice of a raise in such fees."

The Ft. Berthold Cattlemen are now awaiting a final decision from Judge L.K. Luoma, Chief Administrator; Law Judge.

### Budget Cutbacks Endanger Water System

**TURTLE MOUNTAIN** - A rural water system for Turtle Mountain Indian Reservation is in danger of losing funding because of proposed Indian Health Service budget cutbacks.



## AROUND INDIAN COUNTRY STATE

But a press aide for Senator Quentin Burdick said the North Dakota Congressman's fight for the project is "far from over...I can guarantee you that Senator Burdick is going to fight tooth and nail for this project."

Indian Health Service has asked that funding for the project be dropped, said Sara Garland, Burdick's press aide. Congress approved the project last November, awarding it \$4 million for fiscal year 1980.

Under the IHS proposal, all of the \$4 million except for \$182,000 already spent on a water survey would be rescinded.

There's been no official word on the proposal to eliminate funding for the project so far, she said.

Burdick questioned Health, Education and Welfare Secretary Patricia Harris on the proposal last week. She explained that IHS proposed the cutback because the rural water system will be designed to serve mostly existing homes, not new homes.

Burdick "did not get what he considered a satisfactory answer" to his question, the press aide said.

The Department of Health Education and Welfare (HEW) is the umbrella under which Indian Health Service funding falls. If HEW approves the IHS recommendation to

eliminate funding for the project, it would send the proposal to Congress.

Congress would then treat the cutback proposal "like any other bill," Garland said, and it would have to be approved within 45 days.

The proposal to eliminate the project began to surface last Monday, Garland said, and Burdick's office heard about it last Wednesday.

Meanwhile on Turtle Mountain Indian Reservation, plans are being drawn and letters are being sent to Washington, D.C. to keep the project alive, said Tribal 701 Planner Bob Lattergrass, Jr. "We sure need it," he said of the project.

Work on the rural water system was slated to begin this summer. It is targeted to serve 1,200 homes on reservation or tribal and trust land.

At least one candidate for political office is laying the blame for the proposed cutback on the Turtle Mountain Tribal Council.

C. Joe Parisien, a candidate for a District 2 Tribal Council seat, said the Tribal Council "blew a \$7 million project that could have provided jobs on the reservation."

The council should have made sure that all the legwork - securing easements and bids for the project - was done, he said.

### New Juvenile Code To Be Recommended

**STANDING ROCK**- Phillip Eagle, chairman of the Standing Rock Sioux Tribe's judicial committee, has presented a recommendation to the committee for the creation of a new juvenile code for the Standing Rock Indian Reservation.

Aljoe Agard, judicial planner for the tribe says that the reservation is in desperate need of a juvenile code.

Agard explained that "the lack of a juvenile code causes many area children to be taken off the reservation and placed in other cities. Parents believe that this has a damaging, psychological effect on the juveniles."

He said that the recommendation made to the tribal council had two major provisions.

The first provision of the proposal suggests that the juvenile justice system should employ the concept of diversion.

Agard said that the concept of diversion would give a youth the right to be counseled by his own family, a teacher, or a clergyman.

The second part of the recommendation calls for the establishment of a juvenile coordinator instead of the traditional juvenile probation officer.

The youth coordinator would be responsible for giving the child sound advice and acting in the best interest of the child concerned.

The next step of the process is to have Marvin Sonosky, legal counsel for the Standing Rock Sioux Tribe, draw up a formal document that would be submitted to the tribal council for approval or rejection.

If approved, the final step would be for the Bureau of Indian Affairs Superintendent of the Reservation to review and approve the document. If approved, the bill becomes law.

Agard said that no specific date was set as to when a formal document of the code would be presented to the tribal council. He mentioned, though, that early July is a tentative date for the proposal.

The planner expressed optimism in the future adoption of the juvenile code.

He said, "If we coordinate all our resources well, I believe that the proposed code will be a success in our area."

Agard concluded by denouncing the former youth code that has existed on the reservation for years.

"Up to this point, the past juvenile code has been ineffective because it does not provide a diversion aspect for the child," said Agard.

The judicial planner maintained that the establishment of a juvenile code would give the reservation jurisdiction over the state in handling youth problems on the reservation.

John Adams, assistant state attorney general, says his office supports the tribe's move.

"I think that the motion for the legislation is a responsibility of the tribe to see that juvenile Indian offenders are rehabilitated under the auspices of tribal authorities," said the state counsel.

### American "People" Walk Together In Harmony

**GARRISON** - Garrison area residents and Indians of Fort Berthold Reservation and particularly the White Shield area appeared to enjoy each other in a rare attempt by non-Indians to better understand the people who lived here before the white man arrived.

The occasion was the Garrison Indian Appreciation Day sponsored by the Garrison Diamond Jubilee Promotion Committee and a special program in Garrison High School's Roy Schei Gym that was arranged by the White Shield Pow-wow Committee and the Old Scouts Society.

There was colorful Indian dancing, brief speeches, good humor, an explanation of Indian traditions, Indian singing (chanting) and beating of drums. But most of all, there was the building of a bridge of understanding.

The gaiety of the occasion was marked by an almost spontaneous response to a call for native Americans and for the non-Indians to join together in a "circle dance." Shortly after Pete Coffey, emcee for the Indian Appreciation Day program at the school, called for others to join the Indian dancers, people (largely youngsters) poured from the bleachers. Smiles were broad across the faces of the dancers as the non-Indians danced to the chants and the drumbeats of the White Shield Singers.

And there were serious moments with prayers for understanding by Wesley Plenty Chief, chairman of the Old Scouts Society, and by Rev. Robert Fox, a former chairman of the Tribal Council.

Austin Gillette, current council chairman, recalled his years as a student in Garrison, 1952 to 1954, and in playing basketball in the Garrison gym as a high school student in 1962. He commended the City of Garrison for showing the world that non-Indians and Indians, namely from White Shield, can exist in a good way. He alluded briefly, however, to the differences in the two societies, noting that Indian people expect to abide by Garrisons's laws while Fort Berthold has its own laws and regulations.

George Howard, a member of the Pow-wow Committee who spoke for Howard Wilkinson, committee chairman, who was unable to attend, said the Indian people came to Garrison not upon the invitation of the mayor but as fellow Americans. "We live in perilous times today with nations having doomsday weapons; that's why we must walk together in harmony as Americans," he said.

Others who spoke briefly included John Fox, Sr., described as the last of the original White Shield Singers, who talked about Indian traditions; Mrs. Margaret Breuer, a veteran school teacher now retired, who urged her listeners to be "responsible unto yourselves," adding, "we cut our own paths;" and Nathan Little Soldier of Golden Valley, who said while he was "proud to be an Indian," reminded those in attendance, "we are all Americans."

Harrison Fields, Fort Berthold Reservation superintendent, commended Garrison for its Indian Appreciation Day, saying he had never heard of any town setting aside such

# UTETC NEWS



Photo by Linda Ashes

Race Car # 72, built by UTETC Staff and Students; sponsored by K & L Auto Parts and UTETC is a weekly competitor at the Bismarck Capital Raceway every Saturday night. Stock Car Club members are as follows: (L to R) (Pit Crew) Nick Kills Enemy, Frank Lohnes, Dean Cottier, Larry DeCoteau (Driver), Ken Hart, and Roger Ashes (Not pictured).



Photo by Linda Ashes

Dr. Minhas, UTETC's Assistant Dean of Education, presents a diploma to Carpentry student Mary Grady.



Photo by Linda Ashes

Allen Gillette, Director of Counseling, Heartview Foundation, spoke to graduates on the many advancements of UTETC.



Photo by Linda Ashes

Kindergarten student Jodi Bossert receives diploma.



Photo by Linda Ashes

UTETC's Theodore Jamerson Elementary eighth grade graduates (L to R): Beverly Patton, Michelle Moore, Georgette Brave Bull, Jackie Cadotte, Gary Bruce and Marsha Left Hand Bull.

## APRIL

### INCENTIVE AWARDS STUDENT OF THE MONTH

George Perronteau  
Twyla Fox

### ADULT EDUCATION (3-way tie first place)

Virgil Ataddlety  
Don Hart  
Glen Fox

### PERSONAL DEVELOPMENT (3-way tie first place)

Calvin Iron  
Joe Barron  
Orlin Little Light

### WOMEN'S HALFWAY HOUSE

Patricia Driftwood

### HOUSE OF THE MONTH

Mike and Barbara Fast Horse

### VOCATIONS

- Automotive . . . . . Mike Witt
- Building Trades . . . . . Mike Fast Horse
- Business Clerical . . . . . Florence Thomas
- Electrical . . . . . George Perronteau
- Food Services . . . . . Janice Rabbit Head
- LPN . . . . . Twyla Fox
- Nurse Aide . . . . . Debbie Clifford
- Plumbing . . . . . Duane Spotted War Bonnet & Lloyd Patton
- Police Science . . . . . Theresa DeCory
- Printing . . . . . Terry Veo
- Sheet Metal . . . . . Lyle Cook
- Welding . . . . . Steve Allard

### ATTENDANCE AWARD - \$10.00

Marisa Sunrise  
Linda Ashes  
Mike Clifford  
Manual Martinez

### ATTENDANCE AWARD - \$5.00

Joe Barron  
Sabrina Clifford  
Linda Cottier  
William Grady  
Lean Hart  
Sarah Iron  
Joel Jordon  
Kaye Jordon  
George Perronteau  
Tammy Perronteau  
Twyla Fox  
Charles Yellow John



### MAY GRADUATES

- Cheryl Petago - Business Clerical
- Sarah Iron - Business Clerical
- Janet Stewart - Nurse Aide
- Sharon Belgarde - Nurse Aide
- Mary Grady - Building Trades
- William Grady - Welding
- Larry Big Hair - Welding
- Deanna Gardner - Welding
- Elsie Milk - Food Service
- Sam Milk - Police Science
- Frank Baker - Electrical
- Tom Jetty - Plumbing
- Lloyd Patton - Plumbing
- Duane Spotted War Bonnet - Plumbing
- Calvin Iron - Welding
- Charles Yellow John - Auto Body

### APRIL GED GRADUATES

Jackie Parshall  
Glen Fox  
Benjamin Goodbird  
Delano Hall  
Don Hart  
Virgil Ataddlety

# HANTA YO: AUTHENTIC FARCE

A Critical Review by the *Sinte Gleska College* Lakota Studies Department

*Note: The following review is reprinted with permission from Victor Douville, Chairman of the Lakota Studies Department, Sinte Gleska College, Rosebud, South Dakota.*

*In a statement issued by Mr. Douville, he explained the technique used to critique the book.*

"The approach of this review is somewhat different from the scholarly non-Indian approach. In many instances we have chosen to rely on oral traditional sources from within the reservation system which can supply common knowledge from the Lakota population as well as provide some special knowledge that is known only by

the tribal elders and tribal historians. Some of these oral sources are not recorded but they are still authentic oral sources. As a result, some facts are not footnoted. These sources are designated by stating that the information is drawn from these oral traditional sources."

"One of the major difficulties in writing this review of *Hanta Yo* is the unlisted sources used by Mrs. Hill. Many of the reviewers who attempt to critique *Hanta Yo* using the scholarly approach are confounded by these "invisible" sources. We believe our oral and written sources can be validated and have enough depth to support our challenge of the overall authenticity of this book and any movie or T.V. versions which may follow.

centuries we have endured the works of writers who write about us from non-Indian perspectives, degrading, exploiting, and stereotyping our culture. *Hanta Yo* continues in this tradition. It appears to us that *Hanta Yo* is written to appeal to a public which thrives on sensationalism in order to make a lot of money rather than present an authentic novel about Dakota-Lakota people.

We intend to demonstrate that *Hanta Yo* neither is true and authentic nor is it written from an Indian viewpoint. The discrepancies in the following categories provide evidence to justify our rejection of the book.

## Misunderstanding of Lakota Metaphysics

At one time Mrs. Hill said, "I had to undo the damage of explorers and missionaries who never recognized, studied or understood the Indian and were blinded by vanity to the Indian's great-hearted philosophy, not to mention the damage of Hollywood."

However, Mrs. Hill's understanding of Lakota philosophy may signal a new chapter in exploitation of the Lakota image because she too has misunderstood Lakota thought. For example, she is quoted as saying:

Remember this is the "savage" with his untutored mind. The Indian never strives for truth, or to find himself. His aim is to hold onto truth, to remember his spirit self. The Indian listens for his familiar voice. Recognizing it is the only power he needs."

If the Lakota-Indian does not strive for truth or to find himself, then why does he undertake *hanbleceyapi* (vision quest), which is essentially truth seeking?

Mrs. Hill says the Indian listens for his familiar voice and that recognizing it is the only power he needs. Mrs. Hill simply does not comprehend what the "spirit self" is. If she did, she would never make the statement that a Lakota depends "only" on himself, and that this is the "only" power that is needed. We should understand that such an exclusive orientation toward humankind is a terrible distortion of Lakota metaphysics. We quote Black Elk:

We should understand well that all things are the work of the Great Spirit. We should know that He is within all things: the trees, the grasses, the rivers, the mountains, and all four-legged animals and the winged peoples; and even more important, we should understand that He is also above all these things and people. When we do understand all this deeply in our hearts, then we all fear, and love, and know the Great Spirit, and then we will be and act as He intends.

If Mrs. Hill really believes that she

is writing about "the savage with his untutored mind," perhaps she should go back and study Black Elk and the Lakota more closely.

Mrs. Hill's understanding of Lakota metaphysics, in general, comes closer to Ayn Rand's promotion of egoism. Ms. Rand's "Philosophy of Objectivism" and egoism can be summarized by the following:

...that all achievement is the product of individual ability and effort, that laissez-faire capitalism is most congenial to the exercise of talent, and that selfishness is a virtue, altruism, a vice.

Evidence that Mrs. Hill's writing of *Hanta Yo* was influenced by Ayn Rand can be found by examining Peggy Thomson's interview with Mrs. Hill:

Looking back, Ruth Beebe Hill can't remember a time when she didn't want to write *Hanta Yo*. Her most powerful influence, however, was novelist Ayn Rand, a friend whose Los Angeles home Hill and her husband, Burroughs, rented for 21 years.

If we examine *Hanta Yo*'s characters closely we find Ms. Rand's influence. Mrs. Hill envisions each Lakota individual, family, and band as self-sufficient entities who deviate from the normal mode of everyday life.

Olepi and Ahbleza's rise to power is a prime example of individual aberrance and egoism. Both rise to leadership status without the proper family and kin connections. The family and kin were important in acquiring leadership status. The family and kin consist of a Lakota *Tiospaye* (extended family) which numbers from about 50 people to over 30 lodges. These are made up of members who are related by blood, by adoption, and by marriage. The *Tiospaye* had a patriarchal leader who maintained this position through heredity. The more relatives one had, the better chance one had of retaining this leadership status.

In Olepi and Ahbleza's case, two important factors are against them in their bid for a leadership position. The first factor is the insufficient number of family and kin. Mrs. Hill's portrayal of Ahbleza's, Olepi's and Tonweya's families, which are the three main families the book focuses on, lack the traditional Lakota depth.

If we examine the geneology chart on the book's cover, specifically Ahbleza's, we find that Olepi's family members are few, too few by Lakota standards.

Her model Lakota family, based on the above-mentioned families, most resembles the contemporary non-Indian concept of family size. Olepi's family numbers three (not including an enemy captive member), and Ahbleza's consists of two (a child

Continued on Page 9

**HANTA YO** - The novel, *Hanta Yo*, by Ruth Beebe Hill was released to the public in the early part of 1979. Within a few weeks of its publication it went into its third printing and sold over 100,000 copies. With this initial success the book expanded into the realm of the film world and currently is being prepared by Warner Brothers to be shown in a movie spectacular followed by a mini series adapted especially for television.

*Hanta Yo* ("get away" or "be gone") is being touted as the *Roots* of the Plains Indians. It received widespread prepublication billing and after its release a massive publicity campaign was launched by Doubleday and Co., Inc. Six European countries and Japan have already purchased language rights to the novel.

The book is suppose to be the ultimate work depicting the traditional life of Dakota-Lakota families from 1750 to 1835. It lavishly describes ceremonies, rituals and some of the author's notions about things that Lakota people hold as sacred and private.

The plot is developed by following the events of a fictitious winter count which was made by combining a mysterious winter count last seen in 1865, portions of several other known winter counts, and the author's own reconstructed winter count.

The central theme of the book revolves around the need of the Lakota to maintain their traditional culture practiced by the old grandfathers and the need to shun the White Man and his influence. Olepi and Ahbleza, as leaders, try unsuccessfully to revive and restore pre-plains period ceremonies relating to social and political structures.

The story's heros are Ahbleza and Tonweya, who are members of a family the author traces back three generations. The narrative opens with Olepi, Ahbleza's father, travel-

ing as a member of the Mahto band. Olepi's an orphan who is raised by his father's brother, Peta, a Santee (Dakota). Olepi marries and begets Ahbleza. Ahbleza marries Heyatawin. Ahbleza adopts Tonweya as a younger brother. Meanwhile, the reader is taken into the four stages in a warrior's life: childhood, youth, warrior and legend (death). In each stage the author attempts to show how a normal Lakota develops from childhood to manhood. The supposedly appropriate social, political, economic and religious experiences are interwoven into each character's development. The narrative finally concludes with Ahbleza being killed while muttering his famous last words, "Hanta Yo." The Tetonwan leave the Missouri area and Mahto band behind with Tonweya pondering how to give his son Ahbleza's name.

## *HANTA YO* is being touted as the *Roots of the Plains Indians.*

*Hanta Yo* purports to be more than a factual, authentic life saga of a multi-generational Lakota family. In many of the advertisements for the promotion of this book, the claim is also made that this novel portrays the true image of the American Indian from "within" for the first time. The book claims three things: (1) it contains truth; (2) it is authentic and everything in the book is real; and (3) it is told from the Indian viewpoint for the first time. Despite advertisement efforts to market the book as the real thing, no attempt was made to authenticate or even to present this novel on the Lakota reservations.

The result is that a large group of lay readers which is glib and uninformed about Lakota ways is being misled. Lakota people on the Lakota reservations know better though. For



Continued from Page 8

born dead is not counted.) This averages out to be 2.5 people per family and falls below the national U.S. non-Indian figure of 3.38. If we include Tonweya's side, then Ogle (Tonweya's father) has seven members and Tonweya three, which averages out to be five people per family. The total average of all the leading families is 3.75 people per family. This is about the non-Indian average.

On the other hand, the contemporary traditional Lakota family size averages out to be 5.72 people per family. It would be somewhat difficult to get an exact count for the period of the late 1700's up to the mid 1800's, but enough ethnographic sources are present to give a good indication of average people per family. During the period of the early 1800's Lakota nuclear family sizes were calculated by lodge count. The calculation varied from time to time; for example, the estimation of the population based on people per lodge fluctuated between five and ten people per lodge during each decade from 1800 to the 1870's. If we average out the five to ten people per lodge from the period 1800 to 1870 we come up with the highest estimate of 7.5 people per lodge.

Mrs. Hill highest average of 3.75 people per family or lodge is even lower than the minimum average of five per family. In fact, her average (3.75 per family) would fall ever lower, a margin of two to one, to the highest estimate of family members (7.5).

An additional significant factor which destroys Mrs. Hill's concept of a traditional Lakota family size is that the Lakota, like all North American Indians, place less emphasis on the nuclear family and more on the extended family. So the Lakota norms for family membership and size should be about ten times the amount for Mrs. Hill's family size.

The second factor against Olepi and Ahbleza's bid for leadership is the fact that Olepi and Ahbleza are Santee who are just beginning to be assimilated into the Tetonwan culture. There are differences between Woodlands and Plains cultures. Woodland tribes like the Santee are semisedentary. Plains tribes like the Tetonwan are nomadic hunters. These cultures also have different political and social systems. And, one of the most significant differences between the Teton and Santee is language. There are three major dialects: Teton (Lakota), Yankton, (Nakota), and Santee (Dakota).

In light of all these differences it would have been very difficult, if not impossible, for Olepi and Ahbleza to attain "leadership" status among the Lakota. Yet these two, father and son, members of the Mdewakantonwan subtribe of the Santee division, assume leadership status. Since there is insufficient family-kin backing and no apparent difficulty in transcending the differing cultural barriers in their ascent to leadership, we must assume they drew on their own unique abilities. Consequently we contend Olepi and Ahbleza are *egotistic* and *aberrant*, like Ayn Rand's characters who thrive on rugged individualism. And, ironically, their success stands antithetical to accepted Lakota systems. Nevertheless, her model Lakota family is successful in that it produces

egregious individuals who attain leadership status.

Furthermore, the Lakota band system, like the individuals and the families, is described as an independent and a self-centered entity. For instance, the Mahto Band gave itself the "Mahto" which is glossed as "grizzly bear." This is contrary to the band-naming practice of the Lakota. Bands are usually named by the other divisional members. Also, the Mahto Band is extremely boastful and displays a contemptuous attitude toward the other Lakota bands. The boastful and arrogant attitude of the Mahto Band and its leader with regard to vying for a place at the horns of the band hoop is well illustrated on Page 438:

"But let the slithering grass creature take a second look at the grizzly...let zuzueca remember the meaning of Mahto. True, Tanazin and his Oglalahca show the most warrior power now. And I stand next. I Olepi, lead a band that raises fifty-and-six lodges, that claims sixty warriors..." This arrogant statement and egoistic manner of naming oneself the Mahto Band is outlandish by Lakota standards.

Other bands, such as the Okandada, display a disposition somewhat similar to the Mahto Band. The Okandada, which is rendered as "asking for a place," are given this name by the other band divisions because they begged for a place in the Arikara village. Asking for membership in any organization of the Lakota, especially in a totally foreign organization, is contrary to Lakota norms. The accepted norm for joining an organization is to wait for an invitation to join.

The fundamental units of the Lakota tribe and nation are the individuals, families, and bands. We have examined the individuals, families, and bands Mrs. Hill envisions and find that her fundamental units embody the concepts of anti-altruism and selfishness which stress the ego, the cornerstone of Ayn Rand's philosophy. Mrs. Hill has portrayed these concepts as all important in Lakota society. This is just not true. And, unfortunately, these concepts are integrated into the overall composition of *Hanta Yo*. We are presented with a past Lakota society that has a metaphysical view antithetical to accepted Lakota views.

*If the Lakota/Indian does not strive for truth or find himself, then why does he undertake hanbleceyapi (vision request), which is essentially truth seeking?*

Therefore, we contend that the book *Hanta Yo* presents a false view of the Lakota society. We also maintain that the Lakota individuals, families, and bands envisioned by Mrs. Hill are so egoistically oriented that they would have faced extreme hardship in assimilation, in adjustment to the physical environment, and in combating the surrounding enemy tribes by themselves. In fact, they probably would not have survived.

Another major misunderstanding of Lakota metaphysics presented in *Hanta Yo* has to do with the concept of "Movement." At one point, Peta says "Skan...taku skanskan moves

everything that moves. Leaf, smoke, arrow (page 306)." The problem here is that *taku skanskan* is being described as the Agent (The Mover) when it is the reverse; it is the "things that are moved."

In the next moment, Wanagi reflects on Peta's statement that (he) shall recognize (his) breath as Skan (page 306)."

...When he had dared ponder the breath that creates life, becomes life, when he only had begun to understand Skan as something flowing in and through the two-legged they call man, something that man, like the creatures, receives without asking but something upon which man, unlike the four-legged shall draw whenever he chooses...

...and Wanagi, staying on the trail of thoughts that this youth had evoked, had pursued again the meaning of this act they call 'choosing', truly the most important act known to the family of man. For who but man dares choose between that which protects and that which destroys him? The winged fly, next, and sign as the life force directs; the four-legs leap, run, or hide as the life-force compels man; instead man directs the force, and so he provides his own protection, looks out for himself...17

It appears that Mrs. Hill is familiar with the "Walker Papers" (a series of manuscripts, published and unpublished, that deal extensively with the Lakota and with Lakota religious concepts, including the concept of Skan). It also appears that these papers are the source for her dialogue cited above because the "Walker Papers" is the only manuscript we know that deals with the concept of Skan as Lakota religious doctrine.18

Mrs. Hill says that Skan is the "life force," and this life-force neither directs nor compels man; instead man directs the life-force. Mrs. Hill makes a fundamental error here. Either Mrs. Hill has not understood the Lakota esoteric and metaphysical concepts, or she has simply twisted them to fit her fiction. The error is that no real traditional Lakota Indian would ever assume to "compel" Skan.

Mrs. Hill didn't interpret the Lakota language into English very well. If she had, she should have known that *taku skanskan* means "what is moved by Skan" and refers to anything that can be moved in any way -- spiritually, emotionally, men-

tally, and physically -- and that includes human "two-leggeds." Skan moves humankind; it is not the other-way round. She should have said, if she had understood the sacred language, that *taku skanskan* is a poetical abstract for motion -- the motion of things that are moved. Skan is not the same as *taku skanskan*.

The Lakota believe that behind all motion is a mover, Skan with a capital "S" is the Mover. It's like the distinction a Christian might make between being "moved to godliness" and "God" with a capital "G." Yet Skan is only a metaphor for a quality or an attribute of the Great Mystery, *Wakan Tanka*. The idea of Skan is that aspect of the great mystery which is comprehended as the agent behind motion.

There are other sacred names that the Lakota religious leaders know: Skan is also *Nagi Tanka* - The Great Soul; the great soul of *Wakan Tanka* (God); Skan is also *Mahpiyato*, or *Tokan*, or *Tunkasila*; these are the other names of Skan, but none of these mean "life-force."

Now the "Life-Force," or "The Breath of Life," or the "Elan Vital," or the "Vitality," or whatever way it might be translated into the English language, is called *Waniya*. One has to think as a religious poet might think and conceive of the wind. Our breath is like The Wind, invisible, a spirit, and Skan commanded The Wind to go into everything and make it Vital -- make it breathe and live. Since Skan created The Wind out of Himself, and not out of nothing, then, according to Lakota tradition, Skan took from Himself only a portion and gave from that a little to humankind.

So Skan gives a *Waniya* (a little life) to the Lakota, and we are compelled by It. But the total life-force is directed by Skan and Skan directs the Lakota. In this sense, we are *taku skanskan* -- we are moved, directed, and compelled by Skan.

We contend that Ruth Hill's overall understanding of Lakota theology, philosophy, and world view is sporadic and confusing. Furthermore, when these errors are magnified through the loudspeakers of advertising, movies, and the television, real damage to the image of the Lakota people is inevitable.

Watch for HANTA YO Part II, in the next issue of United Tribes News.

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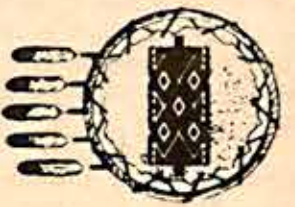
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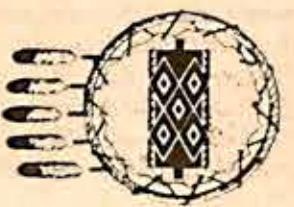
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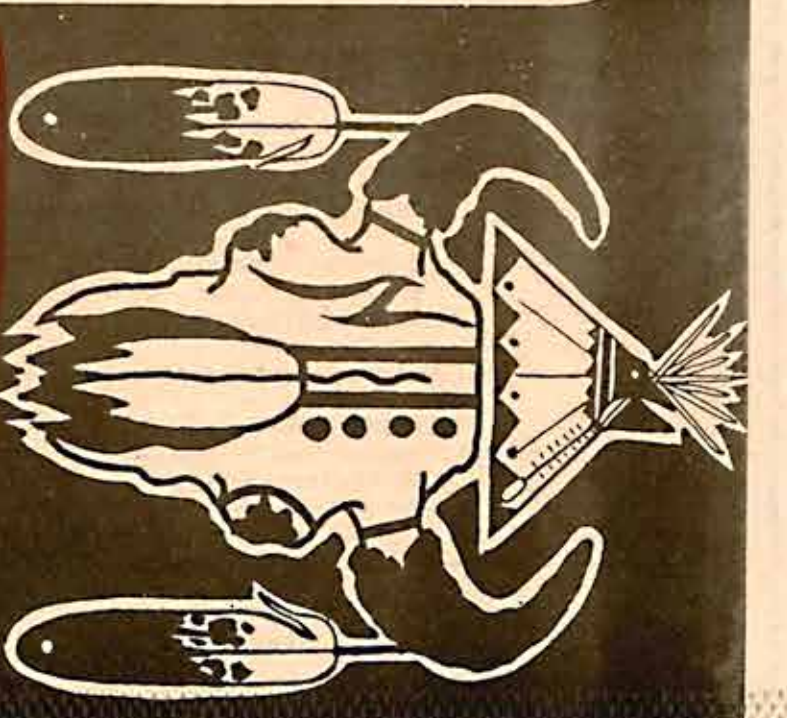
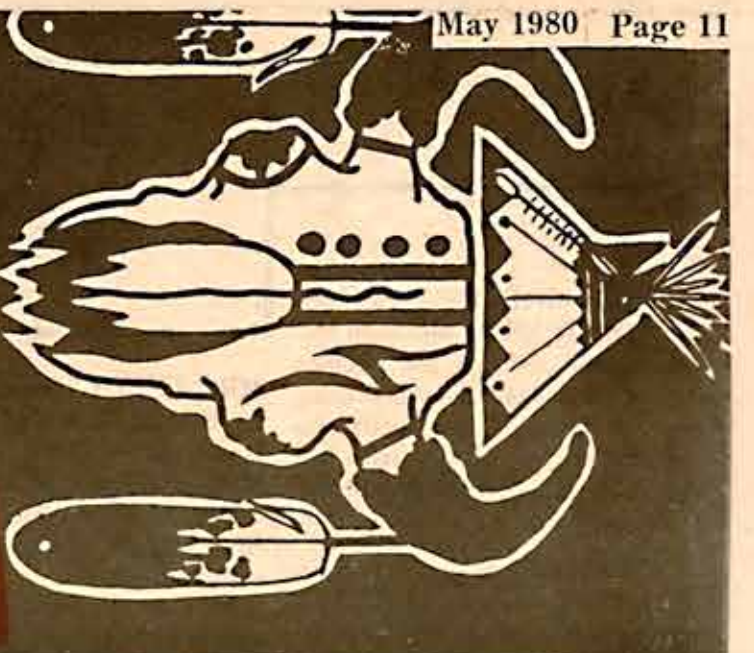
## Annual

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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 (10 & Under)		LITTLE GIRLS (10 & Under)		SINGING CONTEST		Total Prize	



## AROUND INDIAN COUNTRY PEOPLE



**FLORENCE WHITE** - Florence White of White Shield, although she maintains she doesn't use recipes when she cooks, but does use basic recipes for some of the foods she makes that are special hits with her family and people of the White Shield Community.

Mrs. White, the widow of John White, is the mother of 13 children and grandmother of 35. She and her husband lived on the "flat" near the Missouri River before it was flooded by the Garrison Dam. They then moved up to the White Shield area. Florence now lives in one of the housing units at White Shield.

Her family includes: Jerry, LuJuana LaCroix, Mrs. Raymond (Winogene) Blacksmith, John Jr., Edward, Wendell, Mrs. Allan (Estelle) Hodges, Rhoda, Floyd, Mrs. Don (Deliah) Yellow Bird, Jackie Connors, Thomasine and Frankie (Elmer). All of Mrs. White's children are through school, but some of them are still at home with her.

Florence is a member of the Viet Nam Mothers Club at White Shield and of the Arikara Congregational Church. A member of the Arikara Indian tribe, she is one of the persons of the community who is helping teach the Arikara language to students at White Shield. The course, incidentally, is being coordinated by her daughter, Delilah.

Although she once did delicate bead work, Florence now finds that knitting and crocheting serve as good pastimes for her. She enjoys her daily visits at the senior citizens center at White Shield where she eats her noon meal with several others from the area.

**MRS. PERCY TIBBETS** - Mrs. Percy (Emma) Tibbets of Rapid City has been named 1980 South Dakota Mother of the Year.

Mrs. Tibbets, a Santee Sioux, is the first Native American woman to receive the honor.

Born on the Santee Indian Reservation in Nebraska, Mrs. Tibbets attended schools and institutes in Nebraska, Massachusetts and Virginia.

She and her husband, the Rev. Percy Tibbets, an ordained Congregational minister, served as missionaries on the Standing Rock Indian Reservation in North and South Dakota.

At the invitation of the National Council of Churches they came to Rapid City in 1950 to establish the Community Service Center and served as directors for nearly 20 years until retiring in the fall of 1969.

Mrs. Tibbets is a member of the National United Church of Christ board for homeland ministries. She is president of the Winona Club in Rapid City and is an officer in state and local Indian organizations for the preservation of the Sioux Indian heritage.

She was the first woman in the United States to serve on the Selective Service Board when membership was open to women.

Her other honors include the Brotherhood Award in 1969 for her work in better race relations, Big Brother Award in 1970 for outstanding service as a member of Tipi Shop, Inc., and the 1967 Award of the Council of Fire of Chicago for outstanding service in education, social services and Christian endeavor.

**DR. AGNES PICOTTE** - Dr. Agnes Picotte has received word from the National Women's Program Development Project that she has been selected to be included in the first comprehensive Directory of American Indian-Alaska Native Women. Agnes, an Oglala Sioux from Hisle, South Dakota, is currently employed at the University as Director of the Ella C. Deloria Project.

**KEVIN LOCKE** - Kevin Locke, USD student and a native of Wakpala, South Dakota traveled to Stutegard, Germany, as a representative of the Sioux people and as a participant in a festival sponsored by Pan American airlines. The purpose of the tour was to exhibit American Indian dances of North America. Kevin danced, sang traditional songs and played a cedar, wooden flute. Kevin is also one of twenty artists selected for local school residencies. Under the program, artists spend residencies in elementary or secondary schools working with students. His specialty is beadwork and silverwork.

**MATILDA BLACK BEAR** - MS. magazine of January, 1980 listed Matilda "Tillie" Black Bear as one of the "Women to Watch in the 80's." Ms. Black Bear will soon receive a doctorate degree in education from the University of South Dakota. She is a founder and vice-chairwoman of the South Dakota Coalition Against Domestic Violence and is secretary of a similar national coalition. Miss

Black Bear is a member of the Rosebud Sioux Tribe and intends to return to the reservation upon completion of her degree.

**ARTHUR AMIOTTE** - Arthur Amiotte, Oglala Sioux from Pine Ridge, received the 1980 Governor's Award for Distinction in Creative Achievement as a noted artist, orator, author and educator within South Dakota and the nation. Amiotte's dedication to the preservation of his Native American culture extends beyond his art. As a teacher and lecturer he has brought the beauty of his heritage and symbols manifested by it to many new audiences. He currently resides at McLaughlin and teaches at the Standing Rock Community College, Ft. Yates, North Dakota. This summer, Amiotte will serve as Artist-in-Residence at the Native American Center for the Living Arts in New York State.

**BRUCE ROBERTSON** - Bruce Robertson, 28 Sisseton, received a plaque from the National Guard on March 29, 1980, for his efforts in recruiting for the South Dakota National Guard.

Mr. Robertson, who has been in the National Guard for four years, is a sergeant and gunner for the local field artillery unit in Sisseton.

He received the Adjutant General Recruiting Award from his commander, Caption Dan Schlimgen. Mr. Robertson is also a graduate of the South Dakota non-commissioned officers academy in Rapid City. The local National Guard unit in Sisseton is Battery A, Second Battalion, 147th Field Artillery Group.

### UNITED TRIBES NEWS

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Dear Subscribers:

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**Your attention in this matter is greatly appreciated!**

Sandy Erickson  
*Sandy Erickson*  
UTN Business Manager

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**Make your plans to attend  
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Dallas, Texas**

For further information contact:  
NATIONAL INDIAN EDUCATION ASSOCIATION  
1115 2nd Ave. So. Lower Level  
Minneapolis, MN 55403  
(612) 333-5341

# Our Lore

# Native Recipes



1316 Saigon Lane  
Santa Ana, CA 92705

enclosed material.

Sincerely Yours,  
Red Dawn

Editor  
United Tribes News  
Bismarck, North Dakota

### Legend Into History A column of Indian Lore

Submitted by Red Dawn, Santa Ana, CA

Dear Sir:

When I sent my subscription to you last, I indicated that I would like to contribute something to your fine news communication. Your reply was a hearty one encouraging me to do so. I would like to write a column of Indian lore. There is much that can be informative. It would be inter-tribal for as an educator and traveler I am in constant rapport with the Southwest and in the past I have covered many moccasin trails. I am a full-blood Sioux, and educator, and even though I am out in the white man's world my heart is in the Indian world, it is from this perspective that I relate.

Please feel free to use or edit the

I call myself an Indian lorist. My contribution to Indian lore is in the form of "oral tradition." I sit with school audiences and recount the stories told me by my forefathers, tales of the Dakota (Sioux), as well as other tribal folklore. As long as we have remembrances of our ancestral ways, often dimmed today through discontinuance and modern distractions, our fires will continue to burn brightly. An educative note - What has the Indian stereotype done for Indian peoples? Too often educators who book my Indian program of explanation of In-

\*\*\*\*\*

Continued from Page 6  
a day. "The key word," he said, "is understanding" which will mean a better life for everyone. Coffey quipped that the Indian Appreciation Day program was the first time "Indians had invaded the Trooper battleground." While the program was designed to recognize the earliest residents of this area as a kick-off of Garrison's Diamond Jubilee, as is their tradition

the Indian guests came with gifts. A number of Indian books were presented to the Garrison School Library and to Supt. Douglas Ogelsby by Delilah Yellow Bird. Following the program at the school gym, attended by a large number of students and area and town residents, the White Shield Singers and dancers moved to downtown Garrison where a brief Indian dancing demonstration was given.

## PARCHED CORN

(Makes about 1½ pints)

Remove the kernels from the cob, place in a very hot iron skillet, cover, and parch, stirring occasionally, for 10 minutes. Serve hot or cold.

dian dances performed by Blue Eagle, appear to regard my presentation as just another "Disneyland" type of entertainment. Before I take the center stage, I hear amidst the murmuring of the crowds, an occasional war hoop. I hear this even among the junior and senior highschool groups. Then, as I stride forward into view, my dark blanket flowing over my shoulder and my eagle war bonnet riding high, a hush of awe settles, and children listen. And the teachers listen, too.

My opening line for older students concerns itself with "stereotype."

I tell them "Oftimes we Indian people become what you (non-Indian public) expect us to be. If all we are remembered by is our drums, feathers, rattles, war hoops...then, perhaps you have failed to see who we really are. We are more than that.

We are the survivors and descendants of a great people whose fires were here before yours!"

And so ensues an enlightenment of "telling it like it was." Ignorance falls way to fact and reality. And for an hour the fire burns brightly. Perhaps a spark of Indian humility finds its way into the hearts of every spectator.

As Blue Eagle's hoops spin and toss during his hoop dance finale (Jemez version), applause mounts to a crescendo. He picks up his hoops and I pick up my blanket as we move our moccasins off stage. Applause calls us back and I feel proud like an Indian Chief. Our program of visualization is over. But, I suspect that a seed has been planted. The stereotype will give way to more understanding - empathy instead of apathy.

## Indian Recipe Book

(Compiled by the staff at UTETC.)



\$1.00 per copy

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

Number of Copies: \_\_\_\_\_

Make check or money order payable to:

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United Tribes Educational Technical Center  
3315 S. Airport Road  
Bismarck, ND 58501

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# ANNOUNCEMENTS

## IN NA SW

**Child Abuse and Neglect in Indian Families in the Dakotas.** A workshop with a focus on examining existing multi-disciplinary teams and establishing new approaches to intervention, treatment, and prevention strategies, will be held June 9-13, 1980, Presentation College, Aberdeen, South Dakota.

For more information contact:  
The National Association of Social Workers  
North Dakota Chapter  
Box 476  
Jamestown, ND 58401  
(701) 253-2893

**Eagle-In-Flight Travel Service, Inc.**, is the first American Indian owned and operated travel service. The service was established for the purpose of handling travel arrangements for people with unusual work schedules needing instant travel arrangements. Eagle-In-Flight is a non-profit organization and a subsidiary for the Coalition of Indian Controlled School Boards. For flight information call:

(303) 623-1141  
511 - 16th Street  
Suite 244  
Denver, Colorado 80202

The American Indian Law Center, Inc., has been contracted by the Secretary of Interior to research and evaluate the current federal laws, regulations and practices of oil and gas leasing of mineral interests owned by original allottees or their heirs. If you have leased your land for oil and gas development or have been contacted by an interested company for future lease negotiations, we urge you to contact the above office. The final report and recommendations are due to the Secretary in July, 1980. They are interested in hearing not only possible complaints about the present system, but, welcome your recommendations for changes that would better assist and protect your interests. All information will be kept in strict confidence. Please call or write to:

Carol Connor, Staff Attorney  
American Indian Law Center, Inc.  
P.O. Box 4156 - Station A  
Albuquerque, N.M. 87106  
(505) 277-5462



The 1980 Black Hills International Survival Gathering will be held July 18-27, 1980 in the Black Hills of South Dakota.

For more information contact:  
The Black Hills Alliance  
P.O. Box 2508  
Rapid City, SD 57701  
(605) 342-5127

The Third National Indian Conference on Aging will be held in Albuquerque, New Mexico, on September 8, 9, 10, 1980. The conference is intended to identify and coordinate Indian concerns to be presented at the 1981 White House Conference on Aging. The Council recommends that Tribes and Senior Citizens Groups begin to plan now to send representatives to the conference. For information, contact:

National Indian Council on Aging, Inc.  
P.O. Box 2088  
Albuquerque, N.M. 87103  
(505) 766-2276



The Fort Berthold Community College is

proud to announce the 1980 Summer Natural Resource Training Program. This is the second consecutive year Fort Berthold Community College (FBCC) has received funding from Argonne National Laboratories and the Old West Regional Commission enabling FBCC to offer summer training programs worth eight (8) semester credits in Natural Resource and Environmental Sciences.

The student who enrolls in either of these programs will receive training in the various aspects and processes of control and development of Natural and Energy producing resources. The student will be taken through a variety of classroom and field experiences that will offer the student both the beneficial and negative aspects of energy and natural resource development and regulation.

The Training Program will consist of lectures, field trips, laboratory training and mini-seminars. Additionally, the program will offer classes in Math, English and Science.

To apply, send a copy of your college transcript or your high school or General Education Diploma along with a statement containing your reasoning for wanting to participate in this summer's Natural Resource Training Program to:

Coordinator - Natural Resource Training Program  
Fort Berthold Community College  
P.O. Box 490  
New Town, ND 58763  
(701) 627-4738

The Training Program will offer specialized course work to the student who already has a background in Natural Resources or Environmental Sciences. Stipends will be provided to eligible students.



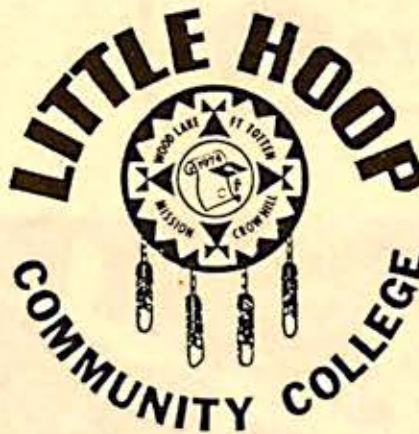
The Theodore Jamerson Elementary School at the United Tribes Educational

Technical Center (UTETC) located 3 miles south of Bismarck, North Dakota is hosting a reading workshop for educators from a 3 state area on June 3, 4, & 5, 1980.

The workshop will focus on methods and techniques for making reading relevant for Indian children. "The language and content of reading material is sometimes foreign to Indian children," stated Joan Estes, UTETC's Child Educational Programs Manager. "While it is recognized that we must expand children's vocabularies and experiences, it is realized that children must see that reading is important, pleasant and meaningful."

The workshop will equip teachers of Indian children with special expertise and materials relevant to the lives of the students being taught. For more information contact:

Joan Estes, Child Programs Manager  
United Tribes Educational Technical Center  
3315 South Airport Road  
Bismarck, ND 58501 (701) 255-3285



Fort Totten Little Hoop Community College is expanding Secretarial-Clerical Cluster classroom hours for the summer months. Starting June 2 and ending August 29, the classroom will be open from 7 a.m. to 3 p.m., Monday through Friday. An instructor will be in the classroom Monday Friday from 7 a.m. to 1 p.m. This will allow sufficient time for students to obtain hours needed to fulfill their requirements.

Students will be accepted every other Monday in the Secretary-Clerical program. The next registration date is May 26. Others are as follows: June 2, June 16, June 30, July 14, July 28, August 11, and August 25.

The courses available include: Basic Typewriting, Intermediate Typing, Expert Typewriting, Professional Typewriting, Business Communications, Beginning Shorthand, Intermediate Shorthand, Machine Transcription Executive, Office Practice 151 and 152, All About Yourself, Related Learnings in Office Education, Business Math, Bookkeeping 101 and Accounting 102.

The classroom holiday schedule for the summer months is as follows: Memorial Day - May 26; Fourth of July - July 4; Summer Break - July 23 - July 29.



As an Indian initiated, Indian-oriented, and Indian-controlled alternative school, the Red School House has recognized from the onset the need for Indian developed and produced curricular materials reflecting in a positive, undistorted way Indian philosophy, viewpoints, and historical facts. Content, approach, and format are designed from an Indian perspective by Red School House Executive Director Edward Benton-Banai and the staff from the Red School House Instructional Materials Development Project. Staff from the Educational Publications project carry out the responsibilities of printing and marketing. Enthusiastic response from throughout the nation, Europe, and Canada has provided the school with the impetus to print materials for marketing to schools, libraries, organizations, and individuals who find Red School House to be a source for culture based materials not previously available through other outlets. Materials are distributed with the intent to affect healthy change in attitudes by presenting accurate images of American Indian people.

Materials currently in development and testing stages include an Ojibway counting book, a secondary level mathematics workbook, a secondary language workbook, a creative writing workbook, a beginning consonant sounds book, a needs assessment guide, and a Red School House student poetry book. A teacher's guide for the Mishomis Book, Voice of the Ojibway is in the planning stage.

Monies received for materials are used to pay for planning and development costs of up-coming publications. For more information contact: Indian Country Press  
560 Van Buren Ave. St. Paul, MN 55103

The Lac Courte Oreilles Honor the Earth Education Foundation has announced that this year's 7th annual Honor the Earth Traditional Ceremonial Pow-wow will be held July 18, 19 & 20, 1980 on the Lac Courte Oreilles Ojibwa Reservation near Hayward Wisconsin.

The event represents the largest traditional gathering honors the gifts the Creator and Mother Earth have provided to all people of the earth, featuring traditional ceremonies and social events, daily giveaway ceremonies, free camping and meals, lacrosse, and softball tournaments, fashion shows, and performances by other American Indian Artists.

For more information and posters contact:  
Honor the Earth Education Foundation

Rt. 2  
Hayward, WI 54843  
(715) 634-8934



The National Indian Education Association (NIEA) announces the call for nominations for elections to the Board of Directors. Four seats will be vacated during the 1980 Convention in Dallas, Texas.

Nominees as well as voting is limited to the general membership who are in good standing.

Nominations, balloting deadlines and results schedule:

- June 2, 1980
- Call for nominations
- July 15, 1980
- Deadline for receipt of nominations
- August 1, 1980
- NIEA ballots to be mailed out
- September 15, 1980
- Deadline for receipt of NIEA ballots
- October 22, 1980
- Public announcement of election results

For more information contact:

NIEA  
1115 2nd Ave. So.  
Lower Level  
Minneapolis, MN 55403  
(612) 333-5341

The North American Indian Women's Association is holding a conference on Family Unity June 9, 10 & 11, 1980 at the Pierre Learning Center in Pierre, South Dakota.

For more information contact:

Elaine Medicine  
Pierre Learning Center  
Pierre, South Dakota 57501  
(605) 224-4600

The National Congress of American Indians (NCAI) 1980 Mid-Year Conference is being held at the Holiday Inn Downtown in Reno, Nevada, June 18-20.

For more information contact:

NCAI  
Suite 700  
1430 K. St. N.W.  
Washington, D.C. 20005  
(202) 347-9520

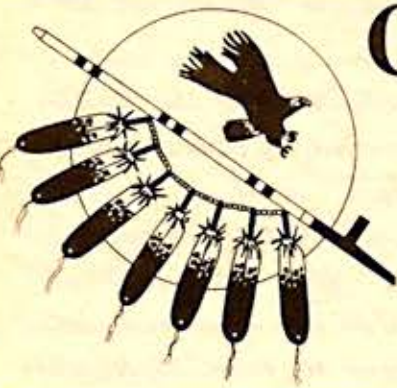


The National Indian Education Association (NIEA) announces the call for presenters or Presentations for the 12th Annual NIEA Convention in Dallas, Texas, October 19-22, 1980.

This year's Convention emphasis is the classroom teacher. Deadline for submitting workshop abstracts is July 31, 1980.

For more information contact:

NIEA  
1115 2nd Ave. So.  
Lower Level  
Minneapolis, MN 55403  
(612) 333-5341



# Current Update from the: NORTH DAKOTA INDIAN AFFAIRS COMMISSION

by **Juanita Helphrey**  
Executive Director

The North Dakota Indian Affairs Commission is planning to focus on the Educational needs of Indian people over the next few months. This focus is a result of needs assessment done by the NDIAC staff which revealed that Education, Economic Development and Employment are priority concerns on Indian people in North Dakota.

Throughout the coming months the Commission, a nineteen member board composed of state, local and tribal government representatives as well as representatives from the off-reservation and youth populations, will be meeting with Educators from all levels of government. The first such meeting will be in Cannonball on June 17, 1980. Presentations will be heard from the State Department of Public Instruction and also from the Aberdeen Area Office of Education. At the following quarterly meetings, input will be solicited from local

Educators, School Administrators, BIA and Tribal Educational Program Administrators etc. Issues of concern to Indian people will be shared by all North Dakota citizens and coordinated efforts will begin to resolve problems that may result from the concentrated effort.

NDIAC continues to be involved with the mandate of Howard Snortland, State Superintendent of Public Instruction and the Teachers Professional Practices Committee to require all teachers certified or renewed for certification after April 1, 1982 to have two semester or three quarter hours of college credit in multicultural studies with a heavy emphasis on Native American studies.

A meeting was held recently with representatives from North Dakota State University, Minot State College, Dickinson State College, Mayville State College, Standing Rock

Community College, Turtle Mountain Community College, and the North Dakota Indian Education Association, to begin discussion on how some of the institutions of higher learning can fulfill the requirement.

The North Dakota Indian Scholarship applications are to be completed by June 15th. There is approximately \$47,367 remaining for the 1980-81 academic year. The Scholarship is available to any resident person of 1/4 or more degree of Indian blood or enrolled tribal members attending under-graduate programs in North Dakota.

has been expanded to include part-time students. Part-time Scholarships will be available to students carrying at least a half-time load as defined by the institution they plan to attend. Such Scholarships may be used to cover the cost of tuition, books, fees and supplies. Part-time students must meet all other eligibility

criterion of the North Dakota Indian Scholarship.

Applications are also being accepted for the General Mills Graduate Scholarship. To be eligible, students must be 1/4 or more degree Indian or an enrolled member of their tribe and be accepted in an institution of higher learning in North Dakota. The \$1,000 per academic year may be used to pursue any full time graduate course offered in a regular academic year by any institution of higher learning in North Dakota.

For further information on either the North Dakota Indian Scholarship or the General Mills Scholarship contact:

North Dakota Indian  
Affairs Commission  
18th Floor  
State Capitol  
Bismarck, North Dakota 58505  
(701) 224-2428

## Indian Organization:

## NATIONAL CONGRESS OF AMERICAN INDIANS

The National Congress of American Indians is the oldest, largest and most representative Indian organization in the United States.

The organization is comprised of two parts:

-The National Congress of American Indians, founded in 1944, works in the legislative field defending Indian rights and monitoring policy in the Federal government.

-The NCAI-Fund, is a trust established by the NCAI Executive Council at Claremore, Oklahoma in 1957. It works only in the educational, charitable and scientific fields. Contributions to the NCAI FUND are properly deductible for income tax purposes.

NCAI was founded ten years after passing of the Indian Reorganization Act which organized Indian tribes as political entities. As such, tribes are outside the regular hierarchy of government in the U.S. They have a direct relationship with the Federal Government and, thus in most cases are not under the political or legal jurisdiction of the States in which they are located. This has its advantages and drawbacks.

One of the biggest drawbacks is that the tribes do not have any power in the halls of Congress although each can go through its state Congressional delegation.

### NATIONAL VOICE

NCAI was created to give the tribes a voice at the national level. Over the years, it has attempted many times successfully, to weld the often diverse and disparate views of the many into one position and has then presented that position in a forceful and positive way to the United States Congress. This is the primary purpose of NCAI.

In the last ten years, NCAI has expanded its role to include other kinds of services to Indians, such as technical assistance, information dispersal, etc. These services have been supported primarily by foundation grants, tax-exempt donations, etc.

NCAI, has, throughout its history, established its credibility with the Federal government, the national media, and the general public as the national voice of the Indian people.

### WHO CAN JOIN?

Primary membership in NCAI is by tribe (thus a "Congress" of Indians), or individual Indian members. However, ASSOCIATE membership is available to non-Indians whose support is always needed and welcomed.

### MEMBERSHIPS

1) Individual--recognized by the tribe, band, combination of tribe and band, recognized by the Department of the Interior, Indian Claims Commission, Court of Claims, and or State.

2) Tribal -Identifiable band of Indians, Alaska Natives, providing it shall fulfill all of the following requirements:

a) population residing on the same reservation, or in absence of a reservation, in the same location.

b) maintains tribal organization with officers and means of conducting tribal business.

c) is not an off-shoot or fraction of an organized tribe, itself eligible for membership.

d) recognized as a tribe, band or identifiable group of American Indians by the Department of Interior, Indian Claims Commission, Court of Claims, or a State.

3) Individual Associate -Non-Indian applicants may be admitted to non-voting associate memberships upon payment of annual dues as fixed in the By-Laws.

4) Organization Associate Membership -Non-Indian organizations may be admitted to non-voting associate membership upon the

payment of annual dues as fixed by the By-Laws.

NOTE: No individual or organization with known subversive activities or affiliation shall be admitted to membership, nor shall their contribution be accepted.

### ELECTION OF OFFICERS

The President, First Vice-President and Recording Secretary are nominated from the Convention floor and elected in General Assembly.

Area Vice-Presidents representing NCAI in the separate areas of the Bureau of Indian Affairs jurisdiction are elected by regional caucus.

Terms of office last for two years, from the adjournment of the Convention at which they are elected until the adjournment of the next election convention. There is a four year limitation on these terms of office.

### ANNUAL CONVENTION

The site and time of the annual convention is determined by the Executive Council before adjournment of the annual meeting of the Executive Council immediately following the annual Convention.

### NCAI OFFICERS

The Executive Committee of the National Congress of American Indians is composed of:

President  
First Vice-President  
Recording Secretary  
Treasurer  
Executive Director

NCAI is represented in the Bureau of Indian Affairs regions by regional Vice-Presidents in the following areas:

Aberdeen  
Alaska  
Albuquerque  
Anadarko  
Billings  
Minneapolis  
Muskogee  
Phoenix  
Portland  
Sacramento  
Eastern Area

### Nevada Hosts NCAI Mid-Year Conference

"Developing Legislative Strategies for the 1980's" is the thematic emphasis for the 1980 Mid-Year Conference of the National Congress of American Indians (NCAI) June 18-20, at the Holiday Inn Downtown in Reno, Nevada.

Representatives of the national political parties and the National Citizens Party, as well as representatives from the national minority organizations are expected to address the Conference.

Presiding over the Conference is Edward Driving Hawk, NCAI President. Robert L. Frank, Chairman of the Executive Board of Intertribal Council of Nevada and Chairman of the Washo Tribe and Barbara Bennett, Mayor of Reno will give the welcome address.

Keynote Speakers include: Mr. Sidney Mills, Acting Assistant Secretary for Indian Affairs; Dr. Gerald Gipp, Deputy Assistant Secretary for Indian Education; Mr. William Hallet, Commissioner of Bureau of Indian Affairs; Senator John Melcher, Chairman of the Senate Select Committee on Indian Affairs; Mr. Franklin Ducheneaux, Special Counsel for Indian Affairs; Alex Mercurie, President's White House Indian Effort.

Continued from Page 3

called the Farmer's Liberty League, far on the right, got into the act and opposed the Corps. They mailed a newspaper comparing Negroes with apes to 2,000 people in the area. As the Minot Daily News stated, "usually placid Bismarck shaken by the controversy on the Job Corps Center." (Minot Daily News, December 2, 1965.)

The Job Corps people themselves seemed relatively unconcerned and had great faith that their people would succeed in establishing themselves with the community when the time came. (Minot Daily News, December 3, 1965.) On December 11, 1965, Governor

William Guy signed a contract to establish the Job Corps Center at Fort Lincoln. By this time, the community was polarized and to a lesser degree the same was true of the state. The Corps was called the Lewis and Clark Job Corps. Conservation Center and the facility at Fort Lincoln would be the sixth in the country devoted to conservation work. The decision had been made and it was a courageous one. (Bismarck Tribune, December 11, 1965.) Work went steadily forward. An architect was hired as space utilization studies went ahead and preparations were made for the people to come in. They started the remodeling of the fort on the 15th of

March, 1966. Personnel were hired and Douglas Duncan was named as the director. He was young, eager, earnest, and determined to succeed.

The city, faced with a fait accompli, went to work to develop a plan to welcome the Job Corps trainees who were expected to arrive in August of 1966. Training went ahead for the instructors and the men moved in as scheduled. The first twenty-two of them arrived from Atlanta, Georgia, on August 20, 1966. (Bismarck Daily Tribune, August 2, 1966.) Their arrival was quiet and no trouble was reported. More and more continued to arrive. Within a month, 310 men were there. There was always minor trou-

ble and a certain amount of hostility toward the Center. It went along as best it could, however, until it was announced that the Lewis and Clark Job Corps Center would be one of sixteen closed on June 30, 1968. Apparently the reason for the closing was the general dissatisfaction nationally with the Job Corps, combined with criticism that the Lewis and Clark Center had been too expensive as \$650,000 was spent to remodel the fort and over a million dollars a year to finance the operation. Again the question came up, "What would happen to Fort Lincoln?"

Watch for UTETC History Part Six in the upcoming issue of United Tribes News.

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sacred," he said. "That's why so many people talk about the Jemez Mountains as our church."

All 19 Pueblo groups, but primarily those called the Santa Clara, Jemez, Santa Ana, Cochiti, Zia and San Ildefonso, use the area "to practice sacred Indian religious life," he said. But Tafoya declined to give details.

In hearings on the environmental impact statement last August, more than a dozen Indian leaders testified the power plant would infringe on their religious practices, but did not say how.

Tafoya said asking how the Indians practice their religion would be "like asking the Los Alamos Scientific Laboratories, why don't they tell everybody what they're doing, how they're doing it? How do they make the atom bomb?"

All animal life, vegetation, springs, lakes and streams in the area are used, Tafoya said.

"All trails and paths leading over the Jemez Mountain range must be left untouched" by new roads and power lines, Tafoya said.

Public Service spokeswoman Mary Zimmerman said at least 13 studies have investigated the proposed plant's impact on air and water quality, wildlife and vegetation and found the only significant environmental issue to be an odor from hydrogen sulfide that would be released at the cooling tower.

"Although it is not considered a health hazard, it does pose a nuisance problem and so hydrogen sulfide abatement measures will be required," she said.

The plant is to use a hydrothermal, or water-dominated geothermal, reservoir in the Valles Caldera. Wells would be drilled to bring a mixture of steam and water to the earth's surface. The steam and water would be separated in tanks and the steam used to operate a turbine generator.

Union Oil and Public Service studies indicated the hydrothermal reservoir is large enough to supply

steam for eight 50-megawatt plants.

The DOE wants to push geothermal energy "as an economic, reliable environmentally acceptable energy source," Wilbur said, but development has been slow because no one knows if geothermal energy is commercially profitable. Congress mandated the demonstration program to encourage private companies to find out.

PNM and Union say peak employment during construction would be 140 persons and the operating work force would be about 25.

Tafoya said that although the plant could bring the Indians "some sort of economic development in terms of employment, we're not interested in money to the point we'd destroy ourselves."

Peter Pino, a Zia tribal administrator, testified in a DOE public hearing that "our religious beliefs are dependent on the water which flows down from the mountains."

"It is the same water which inspired our forefathers to be farmers," Pino said.

Wilbur said the plant will not hurt the Indians' water supply, but he does not expect the Indians to believe him.

"Why should they trust what we tell them, given their history?" he said.

### Indian Treaty Rights Questioned

FLORIDA - At the National Wildlife Federation's annual meeting in Miami, Indian treaty rights were identified as the alleged cause of unregulated harvest and consequent depletion of fish and wildlife. The world's largest conservation organization passed a resolution recognizing the question of "Indian treaty rights as an issue of national priority and calling for an immediate effort toward developing a solution to this issue which best serves the natural resources of this country."

The resolution came from three state affiliate groups that expressed opposition to the concept that Indians should have rights or privileges beyond those afforded to other citizens of the country. The federation claimed that Indians exercising treaty rights have already had a detrimental effect on some fish stocks in the Great Lakes and in northeastern and northwestern parts of the country.

### Senator Urges Resolution Support

In a letter to Indian leaders, Senator John Melcher, Chairman of the Senate Select Committee on Indian Affairs urged the support of his resolution to make the Indian Affairs Committee a permanent forum in the U.S. Senate.

"I am convinced that Congress must continue to meet its historical, constitutional and legal responsibilities in the area of Indian affairs through a permanent Indian Affairs Committee with adequate expertise and resources," cited Melcher.

Within the next few weeks, fourteen members of the Senate will join Melcher in introducing the resolution.

The Senate Select Committee on Indian Affairs is currently a temporary Committee, due to expire at the end of the 96th Congress.

### American Indian Women Heard in Denver

TEXAS - The President's Advisory Committee for Women scheduled testimony from American Indian women regarding housing, health care, education and employment opportunities at the group's Denver meeting in early May.

Indian women from across the state were invited to present testimony to the Committee which will be included in the Committee's

recommendations to President Carter in a Final Report later this year.

One session of the hearings was held at the Denver Indian Center.

Earlier in the year, Florida Indian women testified during the Committee's regional meeting in Tampa, Florida.

This was an "excellent opportunity for Indian women to speak on specific concerns," Fayetta deMontigny (Seneca-Cayuga), Committee staff member and testimony coordinator, said.

"We are also interested in the problems Indian women face in the cultural adjustment to a large urban area or by any problems they have in securing adequate housing," she said.

Committee members Billie Nave Masters (Cherokee) of California and Owanah P. Anderson (Choctaw) of Texas opened session testimony presented at the Indian Center.

The WEEA-funded project, National Women's Program Development, Inc. assisted the Committee in developing a resource list of Indian women living in both Florida and Colorado.

### 2 % of American Indian Women Appointed

KANSAS - Since 1977 President Jimmy Carter has appointed 15 American Indian-Alaska Native women to serve on national advisory boards and commissions, a figure that the administration cites as the highest in history.

Five of the 15 were appointed to the National Advisory Council on Indian Education during this three-year span.

According to officials, the overall appointment of women, Ethnic and Caucasian, to federal agencies ranks as the highest of any administration.

Appointments representing 2 percent of total women tapped, in order of their date of confirmation are as follows:

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POW-WOW SEASON  
 TIME IS HERE ....  
 BIRDIES, BUNNIES  
 NO LONGER FEAR....  
 FOR I'LL BE FAR  
 AWAY FROM HERE!





## INDIAN POETRY

### WISHFUL BOND

*I lost the ring you gave to me for a  
promise.  
How I don't know.  
But it hurts to know it  
and think of it being gone.  
Hurts even knowing and  
thinking that most of all  
I've lost you.*

*Someday, maybe we will talk.  
It won't be the same even though.  
You have a bond, and I don't.*

*Comes times when I wish  
that the bond I want is  
the same that you have.  
But our bonds today,  
are separate from each others.*

By Marisa Sunrise

### BLASPHEMY

[a personal poem to American Indians]

*You American Indians don't need my tongue  
your poets know better the wounded eagle's cry  
and the chill of lying white winds. I  
live in Minnesota - land of sky-tinted water -  
where names like Owatonna, Waseca, Winnebago  
are on signs and newspapers and maps,  
under masks of European design.*

*No! as the earth is not taught  
how to drink a thundering summer rain  
you don't need my weak poem,  
yet I'll write it anyway today  
to indulge in proclaiming a blasphemy  
committed on you and me for years -  
the public schools taught propaganda and racism  
in the hallowed name of American history  
by ignoring your prayers and cultures  
and retelling the killing of your  
old fathers and mothers and children  
with a silence of sickening glory.*

*I said it was a blasphemy  
struck upon your people's heart  
but like poison gas in the changing breeze  
everyone gets caught and choked,  
a blasphemy against your birthroots  
and the lands you kissed with your feet  
against you as brothers of the clouds  
against you as sons and daughters  
of the compassionate Great Spirit.  
but it was a crime against me too  
to teach a child lies and scorn  
making genocide & greed into virtues  
robbing me of knowing about your lives  
stealing your wisdom from my fingers,  
that was the blasphemy & it's dead  
a victim of its own violent hunger.*

*as ten thousand lakes warm now  
under the one steady sun  
may we be brothers in the Great Spirit  
walking home through the earth.*

By Alan Altany

### RED MAN DOWN: Mission and 3rd Street

Brother

*you assume a Sioux position  
snoring upon green, shattered glass.  
Sleeping in the sun of doom  
face frying upon the nickel  
who is crying as the flies count coup  
and dance on your dying eyes?  
It is not I-I cannot cry  
I will not cry and must not cry  
so listen deep to this laugh.*

*Self pity and panic  
rob my compassion  
like loneliness makes the snake  
strike in anger  
though I yearn to touch you  
and say that I'm sorry  
repeating again the buffalo's slaughter.*

By Adrian C. Louis

### THE FOLDING FAN

*The wild beauty of an eagle, once born to virgin sky  
now held in a sacred fan.*

*Beaded feathers*

*stiffen the grasp, the fingers that curled  
to ease the cold soul but let the agony tear,  
for the heart will weep all the same.*

*Never again is life made vivid  
or for who else the kind warmth?*

*Maybe this I know, that it is for the dying,  
whose ending breaths I hear not, as the wisdom  
will come no more,  
only to grave, olden with age.*

*Eternity flies now on the wings of the gone soul,  
never to be seen.*

*Listen,*

*a drum I hear, distance, yet;  
it's from the folding fan.*

*The preying bird of death is waiting,  
calling.*

By Grey Cohoe

### O, Grandmother Dawn,

*Make me your arrow.  
Make the shaft of a ray of knowledge,  
Make the feathers of a flame of mystery,  
Make the point of the earth, my foundation,  
Make the bindings of the oceans around, disseminated  
to all corners.*

*Then pluck the rainbow from the sky,  
string it with my past,  
Fit me to your design,*

*Aim me at your purpose,  
And shoot me into the sky,  
Under the dawn star,  
O, Grandmother Dawn.*

By Charles Brashers

### A Lakota Ghost Dance Song

*The whole world is coming,  
A Nation is coming, a nation is coming,  
The Eagle has brought the message  
to the Tribe.*

*The father says so, the father says so.*

*Over the whole earth they are coming.  
The buffalo are coming, the buffalo  
are coming.*

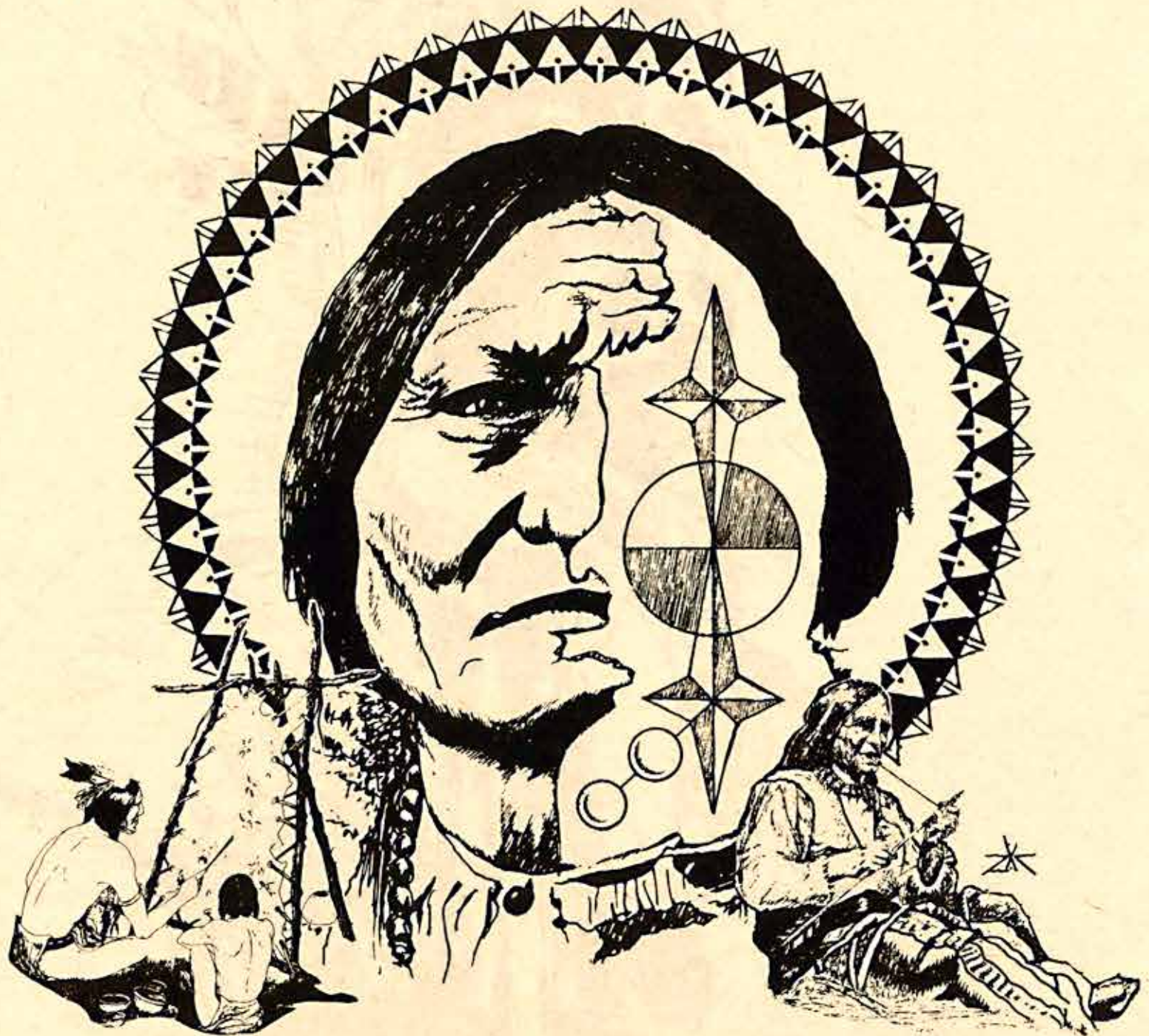
*The Crow has brought the message to  
the Tribe,*

*The father says so,  
the father says so.*

*Kola!*

# Celebrate The Cultural Arts

5 Cash Awards of \$100.00 ea.  
5 Merit Awards/Ribbons



## Cultural Indian Art Show

June 16-20, 1980

(Reception for Artists - June 16, 1980 - 6:30-8:30 pm)

Culture Center, UTETC, 3315 So. Airport Rd., Bismarck, N.D. 58501

For more information call: 255-3285

Anna Rubia - ext 229

Gloria Wilkinson - ext 285

Irene Bear Runner - ext 295

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Yvonne June Wynde (South Dakota) to Committee on Presidential Scholars, Reva Crawford, (Oklahoma) to National Advisory Council on Adult Education.

Maxine R. Edmo (Idaho), Joy J. Hanley, (Arizona), Ruby B. Ludwig (Oklahoma), Viola G. Peterson (Michigan) and Violet E. Lumle Rau (Washington) all to the National Ad-

visory Council on Indian Education.

Linda Hadley (Arizona) and Christine P. Marston (Washington) to National Advisory Council on Economic Opportunity, Karen Marie Fenton (Montana) to National Advisory Council on Vocational Education, Winona Sample (California) to National Committee for International Year of the Child.

Owanah Anderson (Texas) and Billie Nave Masters (California) to President's Advisory Committee for Women, Ada E. Deer (Wisconsin) to President's Committee on White House Fellows and Carolyn L. Attneave (Washington) to Advisory Council on Women's Educational Programs.

Data reveal that President Carter

has appointed five Asian, 55 Black, 29 Hispanic, 311 White, and 123 other ethnic women to positions ranging from cabinet secretaries to advisory panels.





*Artwork contributed by Bonnie Kadrie, Personal Development Instructor for United Tribes Educational Technical Center.*