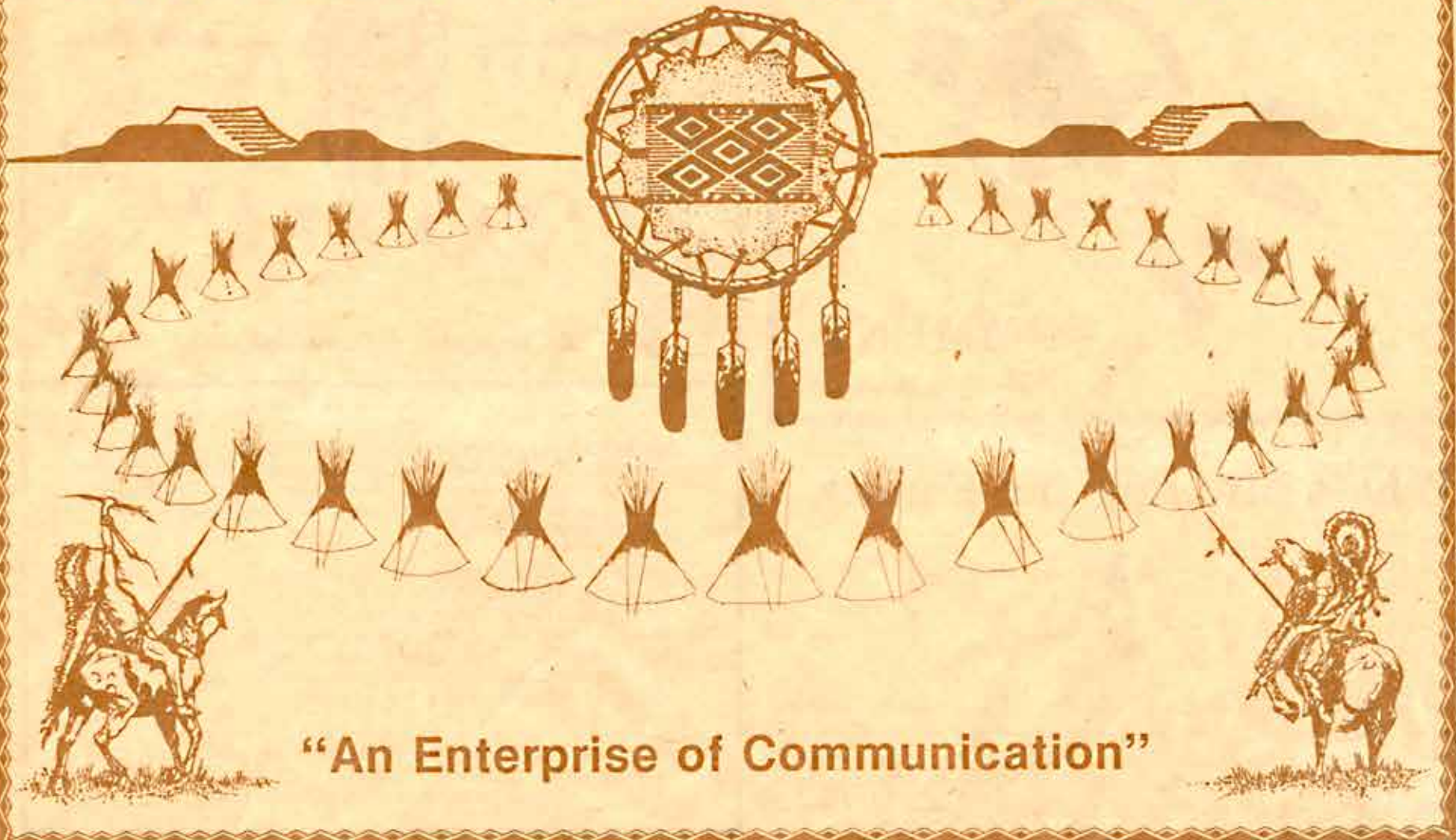


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“An Enterprise of Communication”

Vol. 5 No. 9

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June 1980



Photo by Linda Aches
UTETC Photo Journalism student

Janice Rabbithead Crowned Ms. UTETC 1980

Over 1600 pow-wow enthusiasts turned out for the United Tribes All Nations Pow-wow June 21 and 22, at the United Tribes Educational Technical Center (UTETC) in Bismarek, ND.

Highlighting this year's celebration was the honoring of Janice Rabbithead, Ms. UTETC 1980.

Ms. Rabbithead, a Food Service student from the Fort Berthold Reservation, was selected by the UTETC student body to represent them at all activities this coming year.

This year's pow-wow attracted 124 registered dancing contestants and four drummers who vied for \$3,325.00 in prize money.

*contest winners are listed on page 11
(Photo essay on page 12 & 13)*

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EDITOR'S



COMMENT

By Shirley Bordeaux

UNITED TRIBES NEWS



"An Enterprise of Communication"

Who's Minding the Family



While our elected tribal leaders are enmeshed in the day-to-day survival, i.e., administering a government faced with budget cuts, amidst spiraling inflation, staying ahead of court cases that dwindle our resources and strategizing legislative efforts to protect the future, who's minding the family?

Indian women representing numerous tribes from throughout the country assembled at the North American Indian Women's Association (NAIWA) Tenth Annual Conference in Pierre, South Dakota.

Indian Women Strengthen Family Life, conference theme, brought together women from all walks of life. Reservation, rural and urban homemakers, working and professional women, shared experiences and expertise to established policy to combat the deterioration of the Indian family.

Specific resolutions called for improved physical and mental health programs for Indian women; involve-

ment in the development, planning and implementation of educational training programs; better social service delivery system; the support of Rita Silk-Nauni; support of the Sioux people and their denouncement of Hanta Yo.

Of major concern to all conference participants is the rampant upsurge in family violence. Several reservations are planning family violence centers. Thus far, Rosebud, Cheyenne River and Pine Ridge have established offices that offer counseling, and "safe homes" for women and children who must flee their own home for fear of harm. A resolution passed calling for family violence training programs for Indian Police and Community Health Representatives in concert with the Indian Community and that tribal courts and tribal judges support the crisis shelters.

For more information on NAIWA see page 19 in this issue of the United Tribes News.

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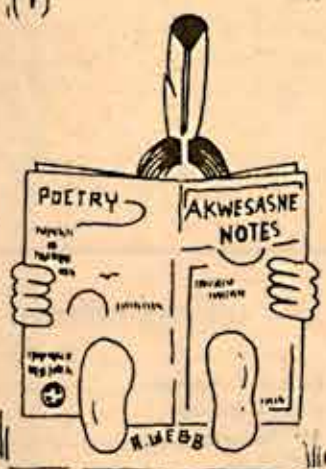
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The United Tribes Educational Technical Center: Historical Perspective

Editors Note: This is the last series of articles on the history and projections of the Historical Significance of Fort Lincoln, ND.

The private foundation that had operated the Lewis and Clark Job Corps Center explored the possibility for establishing a pre-vocational training center at the camp. This would be used to train young people from both Dakotas, Minnesota, and Montana. This was not to be. When the Job Corps men left local citizens indicated that they had had less trouble than expected. The Job Corps men seemed happy enough to leave. One of them complained that he had "thought when I came here this was a good-sized town, There is nothing to do here," Many of the Negro corpsmen indicated dissatisfaction with the reception they received in all-white Bismarck. Certainly the failure to have a black community to refer to made it difficult for corpsmen. (Bismarck Daily Tribune, January 31, 1968.) The fort itself remained and was in excellent condition.

Proposals again came for possible uses of Fort Lincoln. It was suggested that it could be used as a trade school, a vocational training center for Indians, and a facility for law enforcement officers. The Mandan Pioneer suggested that there was growing favor for using it as an Indian vocational training site and suggested that the United Tribes of North Dakota was highly interested in this. Indian leaders representing the tribes had met with Senator Quentin Bardick and Commissioner of Indian Affairs Robert Bennett and put forth a size-point plan for using the center as a family-type voca-



Aerial view of United Tribes Educational Technical Center as it appears June, 1980.

tional training center. The Bureau of Indian Affairs asked the OEO to suspend any decision on disposal of the Job Corps Center until further planning could be done on an Indian program. (Mandan Pioneer, March 21, 1968.) In about the same period, Senator Milton Young of North Dakota suggested that the Peace Corps use Fort Lincoln as a training center for two and a half months during the summer where Peace Corpsmen would undergo training for work in Kenya, Africa. (Mandan Pioneer, April 27, 1968.)

On the ninth of October, 1968, the Senate Appropriations Committee approved an appropriation of \$1.7 million to establish an Indian vocational training center at Fort Lincoln. The idea would be to prepare individuals and Indian families for urban employment with a strong stress on vocational education. Senator Young felt this would help the Indians who suffered from great poverty but had a great deal of talent. The proposed center had the

support of the United Tribes of North Dakota and the city of Bismarck. Certain large corporations such as RCA, expressed an interest in contracting for the training of people. (Bismarck Daily Tribune, October 9, 1968.) On January 16, 1969, it was announced that representatives of the Bendix Field Engineering Corporation would fly to Bismarck to meet with the United Tribes to discuss the possibility of Bendix operating the Indian vocational training center. Philco also expressed an interest. The final appropriation was for \$700,000 and the long-range goals remained the same. (Bismarck Daily Tribune, January 16, 1969.) The Bendix Company was selected over RCA and Philco as the contractor by United Sioux Tribes. It was planned that initially twenty-five families, ten individual parents, and fifty single Indian men and fifty single Indian women would be enrolled. (Bismarck Daily Tribune, March 22, 1969.) The center was slated to open

on August 15, 1969. Fort Lincoln was again being renovated and twenty pre-fabricated, three-bedroom homes were under construction. (Bismarck Daily Tribune, June 25, 1969.) Staffs were recruited and hired and all was ready to go. By the 25th of August, when the facility actually opened, Indian families were moving in and Fort Lincoln had a new use. Bendix served to get the Indian training center off the ground and started but the Indians themselves took over the actual running of it and phased out the corporation. Indian self-determination and pride can succeed in creating a viable and workable facility that gave promise of a solution to the use of Fort Lincoln that has prospects of lasting into the foreseeable future. The tribes have not substantially altered the site, the buildings are in remarkably fine condition on the exterior and interior remodeling has been minimal.

F.H.E. END

NCAI Opposes Fredericks for Asst. Secretary

NEVADA - The National Congress of American Indians (NCAI) held its midyear meeting of Tribal delegates from June 17-20, 1980, meeting with representatives of both the Democratic and Republican parties for their upcoming presidential election year.

The NCAI delegates drew up "party planks" which will be submitted to the two major parties and presidential candidates. These would call for partisan support of "Federally Recognized Tribes" on issues ranging from Tribal rights to economic development and education.

NCAI delegates were highly critical of the Carter Administration's lack of concern for American Indian tribes. Noting a poor policy on consultation and decision making for tribes, the National Congress passed a strongly worded resolution opposing the White House decision to nominate Thomas W. Fredericks as the new Assistant Secretary for Indian Affairs, U.S. Department of the Interior.

The resolution, introduced by Delfin Lovato, Chairman of the All Indian Pueblo Council, received little opposition with the Standing Rock Sioux and Ft. Peck Tribes voting against it.

Fredericks, a former Interior Department solicitor and a member of the Three Affiliated Tribes, New Town, ND, was recommended by Secretary of the Interior Cecil Andrus to succeed former Assistant Secretary Forrest Gerard, who resigned in January, 1980. Since Fredericks' name has been nominated by the White House, the U.S. Senate Select Committee on Indian Affairs will hold hearings to approve or disapprove candidate Fredericks. Hearings are scheduled for late June 1980.

Commissioner Announces New Agency Appointments

WASHINGTON D.C. - Commissioner of Indian Affairs William Hallett recently announced an appointment for five new agency superintendents and one field representative for the Bureau of Indian Affairs Department of the Interior.

Jose Carpio a member of the Isleta Pueblo and the former superintendent for the Umatilla Agency, Pendleton, Oregon, will be the new agency head at the Northern Pueblos Agency administering BIA services for eight Pueblos with headquarters in Santa Fe, New Mexico. Before heading Umatilla, Carpio, who has worked for the BIA for nearly two decades, had been Superintendent at the San Carlos Apache Agency and had worked for years in the Eastern Navajo Agency.

Lionel Chase-the-Bear and Harrison Fields have been named Superintendents of the Standing Rock and Fort Berthold Agencies respectively in North Dakota.

Chase-the-Bear has worked in the Colorado River and Hopi Agencies



and was an administrative officer in the Portland Area Office before being named superintendent at the Standing Rock Agency in Fort Yates. Chase-the-Bear, a member of the Cheyenne River Sioux Tribe, holds a B.S. in Political Science from Northern Arizona University and a M.A. in Public Administration from the University of Southern California.

Fields, a member of the Pawnee Tribe, has been promoted from Programs Officer to Superintendent at the Fort Berthold Agency in New Town. He has served the BIA for 16 years, including assignments in Aberdeen, Minneapolis, Rosebud, and Pine Ridge. Fields attended Oklahoma State University.

Elmer Main will be the new Superintendent of the 589,000-acre Fort Belknap Reservation where he grew up, a member of the Gros Ventre Tribe. He has served the Fort Belknap Agency, headquartered in Harlem, Montana, for 13 years as an education specialist, administrative manager, and, recently, as acting Superintendent. Main holds a B.A. and M.A. in Education Administration from the University of Montana. Before coming to the BIA he worked for several public schools in Montana.

The new Superintendent at the Fort Peck Agency headquartered in Poplar, Montana, is Dorrance Steele, a member of the Fort Peck Sioux Tribe. Steele worked for public schools and local governments in Montana before coming to Washington, D.C., where he was Assistant Executive Director and Acting Director of the National Advisory Council on Indian Education, a congressionally established agency mandated to advise Congress and the President of Federal Indian education programs and needs. Most recently he was Education Program Administrator for the Hopi Agency. He received a B.S. from Rocky Mountain College and a M.A. from Arizona State University.

James Savok, an Eskimo, is the new Field Representative for the Fairbanks, Alaska Agency. Savok has worked for 14 years with the BIA in Alaska and Washington State in Tribal Government programs. He attended the Juneau Douglas Community College.

Feds and Tribes Charged with Misuse of Monies

OKLAHOMA - A series of articles, given front-page, banner-headline treatment in the Oklahoman, charges federal agencies and Indian tribal leaders with wasting, mis-using and stealing huge amounts of taxpayers' money allocated for Indian programs. The articles were written by Jack Taylor, an enrolled member of the Choctaw Tribe of Oklahoma.

Taylor spent nine months researching the articles, during which time he had dozens of BIA officials involved in responding to his Freedom of

Information Act requests for documents and information. Taylor's second article in the series began as follows:

In the series opener, Sunday, June 8, Taylor noted that the Federal money made available to help American Indians "last year would be enough to run Oklahoma City's government at its current level for more than 32 years. Or, . . . to give \$10,000 to every man, woman and child in Oklahoma City." Estimating the total Federal Indian funding at a conservative \$3.7 billion, and possibly double or triple that amount, Taylor quoted Dr. Everett Rhodes, a member of the Kiowa business committee, as saying, "I'm not sure that among Indian tribes today there are enough people with enough strength of character to handle those sums of money without taking off with it. . . . There is a real deterioration in utilization of money. Some tribal officials are taking advantage to enrich themselves, simply as a result of their positions."

The third article in the series was about Indian efforts to manipulate tribal population figures to increase Federal funding. Taylor's office said there would be at least eight articles in the series.

State and Tribal Reach Agreement on Food Stock

SOUTH DAKOTA - State officials and Oglala Sioux tribal officials have reached an agreement to keep the federal food warehouse on the Pine Ridge Indian Reservation open until Oct. 1.

The warehouse had been closed for four days by Attorney General Marck Meierhenry, who said nearly \$500,000 in food warehouse was reopened Monday, but authorities warned that any further problems would result in an immediate shutdown.

Meierhenry, commodity warehouse administrator Gary Rhead, and Don Foreman, aide to Gov. Bill Janklow, met Tuesday with tribal attorney Marvin Amiotte, tribal chairman Stanley Looking Elk and several tribal council members.

Their agreement will keep the warehouse open through Oct. 1, when the current contract is due to expire.

Here are the provisions of the agreement:

-The warehouse supervisor-foreman will be chosen by the state Superintendent of Schools instead of the tribes.

-All other employees will be selected by the tribe, subject to approval of the warehouse foreman.

-The tribe agreed to cooperate in investigation in conjunction with unexplained losses or thefts at the warehouse. U.S. Attorney Terry Pechota is currently investigating the \$500,000 theft of food.

-The tribe agreed to provide building security 24 hours a day and seven days a week, including

holidays. The security also extends to equipment inside the building.

-The tribe will provide security for the warehouse staff during working hours, and for state and federal representatives when they're on the reservation. Warehouse manager Tony Ladeaux was run off the reservation earlier this month when gunshots were fired at him.

-Council members agreed to designate a person to act as liaison with the state in matters involving the warehouse.

Eligibility Requirements for Manager Corp Published

WASHINGTON - The BIA has published eligibility criteria and application procedures for Indian tribes interested in participating in the Tribal Managers Corps program, Commissioner of Indian Affairs William E. Hallett stated.

The Federal Register notice of June 16 also briefly describes the nature of the program, which offers tribes the opportunity to obtain the assistance of professional managers and administrators who will assist them in their management needs and help develop the tribes' capabilities of self-determination.

According to the notice, initial selections of tribes eligible for the program will be made by September 1 and the first placement of managers will be completed by October 15, 1980.

The eligibility criteria require that the tribe have an updated comprehensive reservation development plan, that the tribal council formally express its desire to participate in the program and that the tribe have a plan to continue the position/program once the assignment of the tribal manager is completed.

The professional managers to be made available to the tribes for one-year assignments will be volunteers from private industry and Federal, State, and local government agencies.

For further information contact Leroy Fair, Tribal Managers Corps, Bureau of Indian Affairs, 18th and C Streets, N.W., Washington, D.C. 20245, (202) 343-3163.

New Policy to Recruit Women

WASHINGTON, D.C.- Commissioner of Indian Affairs William E. Hallett told participants in a Navajo Area Federal Women's Program seminar, June 5, that the BIA would shortly issue a new policy directive to further the recruitment of women for key positions in the Bureau. Hallett said the new policy would require BIA managers to develop an effective, affirmative action plan for women, including a recruitment program for the particular position, before advertising any key position vacancy. The Commissioner said that the plan may include making a list of potential Indian women candidates who would be sent a notice advising them of the vacancy and inviting applications. He said that there is now a severe under-representation of women in key jobs in the Bureau.

Supreme Court Rules in Favor of State

WASHINGTON - The United States Supreme Court in June ruled that the State of Washington has the right to collect its cigarette and sales taxes on sales to non-Indians made at Indian reservation smoke shops. Washington State authorities had estimated that the State was losing some \$15 million annually from untaxed sales made on the reservations. The State levies a cigarette excise tax of \$1.60 a carton and a five percent sales tax on sales of personal property. The Indian smoke shops paid a tribal tax of 22.5 cents on the Yakima Reservation and 40-50 cents on other reservations, but were still able to sell the cigarettes for about a dollar less than their non-Indian competitors. The decision is expected to apply to Indian smokeshops in other States -- and will probably apply also to liquor sales. The Supreme Court ruled that the tribe may impose its own taxes on cigarette sales, but that authority does not invalidate the State taxes. The court also said that the State has the right to require the Indians to keep detailed records of tax-exempt sales and, in order to enforce its taxing authority, has the right to seize unstamped cigarettes as contraband if the tribes do not cooperate in collecting the State's taxes.

Indian Education Complex Introduced

MINNESOTA - A 200-acre tract of Chippewa National Forest near Bena, MN., may become the campus of an Indian Education Complex, according to Rep. Arlan Strangeland, R-Minn.

Facilities would include elementary, high school, a vocational-technical school and a community college. It is in the central part of the Leech Lake Reservation Business Community since the transfer of the land has been made to the U.S. Department of Agriculture.

Strangeland has introduced a bill to withdraw 200 acres from the Chippewa National Forest and transfer it to the Department of Interior. The land would be held in trust for the Leech Lake Band for its use.

The school would be the third such school in the nation to be funded by the Bureau of Indian Affairs.

GOA Study: BIA Educational Delivery System Needs Improvement

WASHINGTON - The General Accounting Office of the U.S. did a study of BIA education programs for Senator Abraham Ribicoff, Chairman of the Committee on Governmental Affairs. Ribicoff, one of the leaders in the creation of the new Department of Education, wanted GAO to study the desirability of transferring the BIA's programs to the new department. GAO's answer, in brief, was not now. The summary conclusion of the study was as follows: "Title XI (of

AROUND INDIAN COUNTRY NATIONAL

Public Law 95-561) has resulted in the BIA's taking some very positive actions to correct deficiencies in its educational delivery system. In view of these initiatives, it would be reasonable to give the Bureau an opportunity to see what it can accomplish. The bottom line however is whether the new initiatives bring about improvement in the academic achievement levels of Indian students. GAO believes that a time period of at least 3 to 4 years would be needed to effectively measure changes in the academic achievement levels of Indian students. This will provide at least 2 years of data in addition to the first full year of operations under title XI. If adequate progress is not made or cannot be measured because of inadequate testing criteria, GAO believes the Congress will have to seriously consider other alternatives for administering Indian programs, including taking the responsibility away from the Bureau."

Indian Health Service Budget Reduced

WASHINGTON, D.C. - Already faced with budget constraints and funding limitations, the Indian Health Service (IHS) may have to tighten its fiscal belt even more as part of the Carter Administration's efforts to balance the federal budget in fiscal year 1981.

As proposed under the President's revised budget request, approximately \$26.5 million will be trimmed from the Administration's original proposal for IHS spending in FY 1981. In addition, the Administration is recommending a reduction of slightly more than \$18 million from the IHS budget in 1980. The cuts are part of President Carter's overall attempt to reduce federal spending and curb the nation's spiraling rate of inflation.

The changes in the FY 1981 IHS budget result from a recommended \$10.5 million reduction in IHS services and a \$16 million cutback in sanitation facilities construction. The proposed reduction in IHS services for FY 1981 will be spread over the following programs: Program Management (\$1.1 million), and Clinical Services (\$1.9 million).

Funding recommendations for FY 1981 programs under Title I (Indian Health Manpower) and Title V (Urban Indian Health Care) of P.L. 94-437, the Indian Health Care Improvement Act, are unaffected by the revised budget. The proposed cut also leaves the original funding level for tribal management support.

The Administration's new budget also requests a reduction in the IHS FY 1980 construction budget from the present \$74.3 million to \$56.3 million, most of which would come from a cutback in construction in sanitation facilities.

Proposed Tax Break for Businesses Locating On Reservations

WASHINGTON, D.C. - Four members of Congress proposed in June, that small businesses be given massive tax breaks for locating plants on Indian reservations and in decaying urban areas.

The tax package - based on a belief that business and jobs are created by such incentives - was proposed by Reps. Jack Kemp, R-NY, and Robert Garcia, D-NY, and Sens. Rudy Boschwitz, R-MN, and John Chafee, R-RI.

A similar proposal offered last year by Sen. Larry Pressler, R-SD, has failed to win congressional attention.

Kemp, the chief sponsor of the tax proposal, said it would allow the federal government to designate as "enterprise zone" contiguous areas of substantial poverty, high unemployment and dense populations.

Study Recommends Moving Area Office

ALASKA - The organizational study of the BIA in Alaska recently completed by Price, Waterhouse and Company recommends moving the Area Office from Juneau to Anchorage. Though Juneau is the state capital, Anchorage, according to the study report, is the transportation hub of the state and is more accessible than Juneau to the native communities. Other recommendations were that the Area Director should be more involved in working with other governmental and native organizations and, consequently, be less involved in the day-to-day operations of the BIA, and that a position of Deputy Area Director be established to carry the burden of day-to-day operations. Also, that the Area Office include a technical support center for Alaska Natives and a Division of Trust Responsibilities. The Bureau serves some 70,000 natives in about 250 villages and communities in a territory of about 586,000 square miles.

Supreme Court Rules Against BUY Indian Act

OKLAHOMA - A ruling of the U.S. Supreme Court said that the federal Government should not give preference to Indian firms when it contracts for road-bidding projects on Indian reservations. The ruling that normal Federal bidding procedures should be followed appears to be limited to road projects and probably cannot be applied to other minority preference Federal contrac-

ting laws. The ruling upheld the right of the Glover Construction Company of Muskogee, Oklahoma, a non-Indian firm, to not be excluded from bidding on a road construction contract led by the BIA. To justify inviting bids only from Indian firms, the Government cited the Buy Indian Act which permits the Interior Secretary to purchase "the product of Indian industry" without public bidding. Justice Potter Stewart, writing for a unanimous court, said, "it is fairly debatable, simply as a matter of language," whether a road is a "product of Indian industry." He added that the Buy Indian Act is not one of the listed expectations to the basic Federal law that requires public bidding for road projects.

Positive Outlook For Tribes In Water Struggle

Sioux tribal leaders say the chances are good that South Dakota Indians could come out ahead as a result of a water rights lawsuit filed by Attorney General Mark Meierhenry.

"I don't think we will lose anything," said Standing Rock Tribal Chairman Frank Lawrence, who heads an Indian task force formed to lead the battle against the lawsuit, which was filed March 17.

Lawrence and officials from 10 other tribes were in Aberdeen for a mineral and real estate workshop of the United Sioux Tribes of South Dakota. They met with officials from the U.S. Interior Department and Justice Department to hammer out a plan to fight the lawsuit. Meierhenry also met with the lawyers to discuss the 'nuts and bolts of the case.'

"It is possible for Indians to end up with clear title to two thirds of the state's water rights," Lawrence said. "But I don't know of any court that would uphold such a decision. The people who are going to be the big losers because of this case are the Non-Indian landowners who will be named in the lawsuit."

"I think it was a political move on Meierhenry's part," Lawrence said. "But I don't know what his motives are."

Michael Jandreau, Lower Brule tribal chairman, agreed that filing the suit was a political move. He accused the attorney general of using his office as a stepping stone to higher office.

"This is the most massive water rights case ever undertaken in the United States," Jandreau said. "It will take 20 to 30 years to settle the whole thing. I think it could have been handled better through negotiations with the tribes and the land owners."

But Lawrence disagreed.

"Some of the tribes were in the position where they didn't want to negotiate their water rights with the state," he said. "Each tribe has a certain amount of water that they already feel they have the rights to."

The first goal of the Indians' battle plan is to keep the case in federal court, Lawrence said. The tribes have filed a brief to that effect with U.S. District Judge Donald Porter of Pierre. The state is expected to file a brief in the next week, asking that the court, where it originated.

Both Jandreau and Lawrence believe the case belongs in federal court. "But it's the tribes that the state is really after."

Aberdeen Area Chairmen Organize Association

ABERDEEN, S.D. - The Aberdeen Area Tribal Chairmen met in Aberdeen, S.D. on June 24, 1980 and voted to organize a formally chartered area tribal chairmen's association. Chaired by Austin Gillette, Three Affiliated Tribes Chairman, the unanimous decision to organize directed the United Tribes Educational Technical Center (UTETC) to develop a draft charter for the chairman.

Among the reasons for organization are the constant need for chairmen to make area-wide decisions relative to the Bureau of Indian Affairs (BIA) and the Indian Public Health Service (IPHS) and to monitor other interest groups on Indian concerns within the Aberdeen Area. Conceptually, the organization would not be a service organization but would serve as a coordinating, informational and monitoring agent in behalf of Tribes and their respective chairmen.

Grazing Dispute Nears End

NEW TOWN, ND - A dispute over an increase in grazing fees on the Fort Berthold Indian Reservation is nearing an end.

In October, 1979, the Bureau of Indian Affairs area supervisor in Aberdeen, S.D. raised grazing fees on the reservation from \$42 per animal per year to \$57. The increase was appealed by the Fort Berthold Land and Livestock Association in November, 1979.

On June 6, 1980, an appeals board in Arlington, VA. upheld the BIA's right to raise the grazing fees. However, a hearing must still be held to determine whether the amount of the increase is reasonable, said Jim Quackenbush, BIA range conservationist in New Town.

No date has been set for the hearing, also to be held by the Interior Board of Indian Appeals in Arlington, Quackenbush said.

The Arlington board was the final avenue of appeals for administrative disputes between the BIA and the Indian ranchers, Quackenbush said.

Prior to the board's decision, the fee increase was upheld by the Washington BIA.

The livestock association represents about 90 Indian ranchers who graze the reservation. The dispute does not involve non-Indians ranchers who graze the reservation.

Quackenbush said the board's decision affirms the legality of raising the fees, but the second hearing will establish a reasonable amount for the fee increase.

The BIA collected \$57 per animal in grazing fees for this year, but until the matter is decided, any money over the old amount of \$47 is being held in escrow, Quackenbush said.

School District, Officials Charged With Discrimination

DUNSEITH, ND - Parents of 11 children attending school in Dunseith have filed suit in federal court in



Fargo charging the school district and two administrators with racial discrimination.

The suit, filed by seven parents on behalf of their children, names the school district, middle school Principal Thomas O'Flaherty and former district Superintendent C.H. Wadouds as defendants.

The parents contend a disciplinary policy, adopted at the start of the 1979-80 school year, was carried out in an "overly harsh, arbitrary and capricious manner."

In addition, the suit charges the policy was enforced "without regard for fundamental fairness, and in a racially discriminatory fashion and wholly in violation of students' rights."

To support their claims, the parents note during the school year more than 200 students were suspended or expelled as a result of the policy, and all of the expelled students were American Indians.

An estimated 70 percent of the student body at Dunseith is composed of Indians.

The suit also states in a number of cases students were not told of the charges against them prior to suspension, or were not given an opportunity to respond to the charges or appeal the suspension.

The court was asked to order the school district to submit a plan to eliminate alleged institutional racism and the discriminatory effect of the disciplinary policy.

The parents also requested all records of suspensions and failing grades due to suspension be removed from the students' records, and students be allowed to make up any work they missed by dropping out of school after being suspended or expelled.

An undisclosed amount of money for actual and punitive damages, as well as court costs, also was requested.

Prior to the lawsuit, Dunseith school officials acknowledged some problems with their disciplinary policy.

However, school officials said the 200 suspensions were not earned by 200 students, but by 30 to 40 students for serious misbehavior. They also denied any student was suspended because of race.

Minot lawyer Richard Halvorson, who is representing the district, said he has not yet reviewed the suit with the school board. But he said, "We will be denying the charges when we respond."

Indian Firm Leading Employer

FORT TOTTEN, ND - In its eighth year of operation, the Devils Lake Sioux Manufacturing Corp. is an employment leader in North Dakota, an official says.

Indians own 51 percent of the firm's stock and make up about the same proportion of its 353 employees.

The plant - which manufactures

mainly camouflage netting and systems for the U.S. Army - had sales of \$18.74 million last year, its financial report says.

Although net earnings dropped about \$300,000 - to \$1.01 million - dividends were doubled for the second consecutive year, the report shows.

The enterprise was begun in 1971 by Brunswick Corp., which own 49 percent of the stock.

The manufacturing firm's president and vice president are Brunswick representatives, but Devils Lake Sioux tribal chairman Carly R. McKay also is a vice president.

The firm's main plant is in two large buildings on the reservation, with another outlet on the west edge of Devils Lake. The company leases land from the Sioux tribe for a dollar a year until 1998 with renewal option of 25 years.

It also leases another building from the tribe for \$21,000 a year.

"Take away the railroads, the utility companies, Steiger Tractor (of Fargo) and a few others, and we rank right up their among the leaders in (North Dakota) employment," said Rex Moore, corporate responsibilities manager for the firm.

The company has had to work at growth, Moore said.

"Industry, after all, is not only relatively new to Indians but to all of North Dakota as a whole," he said. "People have to get used to punching time clocks. It's a whole new thing with them, but I think we have succeeded."

Although the Army is the plant's biggest customer, the firm has diversified, making automobile carpeting since 1978, Moore said.

"We are a little worried about the slumping car sales, but not all that much because the carpeting we make is for smaller cars," he said. "And that market is going to look good pretty soon."

The same equipment is used for both types of manufacture, Moore said. "We don't waste anything if we can avoid it."

The firm plans to further diversify into making plastic helmets for the Army and fire and police departments, he said.

"We pay above the minimum wage here and we have through the years acquired a good corps of steady workers," Moore said. "And they like to work, contrary to what some might think."

Moore said the plant's absentee rate is well below the national average for factories.

Workers get holidays most others don't, for special celebrations on the reservation, he said.

"We don't have a retirement plan, but we have started working on that," he said.

Tribe Lowers Cigarette Tax

SISSESTON, S.D. - Smokers can buy a carton of cigarettes for \$1.50 cheaper at a Sisseton-Wahpeton Sioux grocery than virtually anyplace else in South Dakota.

The tribe has been selling cigarettes with a four-cent tax for 18 months; the state tax is 14 cents a pack.

The tribe buys its cigarettes in Minnesota because of South Dakota laws prohibiting the sale of untaxed cigarettes.

Sisseton-Wahpeton officials say they are a self-governing tribe and the state taxes shouldn't be collected on their land.

"The important thing to remember is the tribe's tax is not a pre-emption of a state tax," said Jerry Flute, tribal chairman. "It is a tribal tax, especially for tribal purposes."

The controversy focuses on jurisdiction.

"You've got a whole nation within a nation," said Stever Zellmer, South Dakota secretary of revenue. "It's strictly a jurisdictional thing."

Flute says his tribe isn't trying to cause problems; it is merely trying to raise money.

Tribal law allows the sale of only six cartons to non-tribal members, which Flute says minimizes the numbers sold.

And, Tribal treasurer Clayton Adams says the tax has raised about \$6,850 since it began late in 1978.

"It's not enough really for anyone to worry about," said Adams. "I suppose they will make a big deal of it, but it's not that much."

Money from the tax goes to water and sewer projects, roads, courts, education, health and other projects for the 3,600-member tribe based in northeastern South Dakota and south eastern North Dakota.

The tax applies only to cigarettes in tribally-owned stores. And, there is just one store-Sioux Village Foods at the tribal agency south of Sisseton.

"Only the tribe can sell cigarettes here, under our law," said Bertram Hirsch, tribal attorney. "If a tribal member wanted to open a store and sell cigarettes, he would not be able to profit under the law."

State officials say its not the lost taxes that bother them. They say its unfair competition for retailers close to the reservation store.

"We have gotten complaints about it," said Zellmer. "We got quite a few right after it was imposed."

Other reservations had a deal worked out with the government.

State taxes were imposed and the state refunded to the tribes, based on pre-determined formulas which include the reservations' population.

But Sisseton-Wahpeton has no such agreement.

The tribe buys its cigarettes in Minnesota, even though that state has a similar law prohibiting the sale of untaxed cigarettes.

But the location gives the tribe a break.

"That's an out-of-state sale," said Alfred Podgorski, chief of Minnesota's tobacco tax section. "It's a different story."

Flute says his tribe has turned down sale offers from in-state distributors because it doesn't want to break South Dakota law by buying unstamped cigarettes.



Current Update from the: NORTH DAKOTA INDIAN AFFAIRS COMMISSION

State and Federal Government "A"

by *Juanita Helphrey*
Executive Director

House Concurrent Resolution No. 3035 directs the Legislative Council to conduct a comprehensive study of the role of the Legislative Assembly in relationships between American Indian tribal governments and the State of North Dakota. The study is also to include a review of the role of the federal government in these relationships, the role of the Indian Affairs Commission in state government and in providing services to the tribal governments and to the Indian people, and a review of the potential for economic development and job creation on Indian reservations for Indian people.

There are eighteen members on the committee, six of them are Indian. Four Tribal chairmen: Frank Lawrence, Standing Rock, Austin Gillette, Ft. Berthold; Carl McKay, Fort Totten, and James Henry, Turtle Mountain. The two other members are Harriett Skye and Leroy Chief. Representative Earl Strinden of Grand Forks chairs the committee.

Thus far three meetings have been held. The first meeting on June 18, 1979 was mainly to set the parameters for the studies. The major areas to be covered will be: Federal Indian policy, Historical policy, Structure of the BIA, the role of the BIA at both the federal and state level, federal and state programs specifically for Indians, and educational opportunities for Indians.

The committee met again on October 25-26, 1979. Mr. Paul Picotte from the Aberdeen Area Office gave a brief review of the Treaty making process in the United States. He reviewed the Historical aspect of treaties with Indians and the state of the status of the treaties with the North Dakota tribes. Mr. Picotte also provided some background information on the BIA and the types of services offered. Mr. Carrol Burchinal State Director of Vocational Education addressed the area of services provided through Vocational Education. A task force to study post secondary vocational education for minorities will be formed within the next few weeks. Mr. Burchinal stated that the biggest problem in the area of vocational education and on-reservation programs is providing the matching funds for federal grants.

Mr. Thor Tangedahl presented Social Service Board programs assisting on-reservation Indians. Mr. Tangedahl said the Social Service Board Services are divided into four major areas: 1) economic assistance; 2) medical services; 3) vocational rehabilitation, and 4) community services. Mr. Tangedahl then spoke on the issue of Medicare reimbursements on the reservations. He said North Dakota and Montana have resisted this program for several reasons. First of all, the federal government is only willing to reimburse 50% of the administrative costs

of the program. Also, he felt the Indian Health Services have been well run by the federal government and there should be no need at this time to set up another bureaucratic level by forcing repayments to be channeled through the State Social Service Department. Since this time North Dakota has accepted the Medicare reimbursement programs which are channeled through the State Social Service Board. Mr. Don Johnson, Director of the Economic Assistance Program, Social Service Board, explained the four programs offered through his division which serve Indians on the reservation. These are the AFDC program, the Food Stamp Program, Housing Assistance, and foster care. Mr. Richard Myatt, Director of Medical Services, Social Service Board, explained the Medicare program which is administered by his department. He stated that approximately 4.4% of the total population of North Dakota is receiving medical assistance and of this group 17.8% are non-White, the majority of these are Native American. Mr. Marcellus Hartze, Director of Community Services Social Services, presented programs administered by his office. These include Counseling Services, Day Care Services, Evaluation Services, Family Planning, Weatherization Service. Mr. Jim Leary, Director of Rehabilitation Services, Social Service Board, stated that his department was established to enable handicapped persons to prepare for or maintain employment. Services they offer include evaluation of vocational potential guidance and counseling physical and mental restoration, interruptive services for the blind and placement services. He said approximately 4% or 1,000 people who were rehabilitated during the last year were American Indians. Mr. Leary stated that approximately 8% of the applicants for services are American Indians, 7.5% of the clients served are American Indians. He said that much of the rehabilitation is alcohol related and done at the alcohol treatment centers. If services are not available on the reservation, the department will pay for Indians to go where the services are available.

On Friday, October 26, 1979 testimony was heard from the State Health Department, Fort Berthold Tribal Planning and Bismarck Peace-Pipe Indian Center. Mr. David Cunningham, Division of Maternal & Child Health of the State Health Department explained three programs which his division offers. 1) The North Dakota Improved Child Health Project, which is entirely supported by federal funds under Title V and Title X in the amount of \$149,700 per year. The purpose of this program is to reduce the infant mortality rates where they are higher than the National Standard. This includes the reservations in North Dakota. Among other things, the project pro-

vides direct funding for staff to teach prenatal education. 2) Supplement Food Program Women, Infants and children (WIC). The program is operated on three of the four reservations in North Dakota. On Fort Totten and Turtle Mountain, the program is operated under the North Dakota Health Department. On Standing Rock, the operation is controlled by the tribe, and Fort Berthold, a federally funded supplemental food program is in effect. The 3) Sudden Infant Death Syndrome (SIDS) in which parents are contacted and counseled when their child dies. They can also receive an autopsy on the child at the states expense. Mr. Pat Steele commented on lab services available to Indians on the reservation. Mr. Steele said most of the Laboratory services provided to the reservation were done by the Health Department and not the Indian Health Service. Mr. Kenneth Deane, Director of Tribal Planning, Ft. Berthold gave information regarding programs on the Ft. Berthold reservation. Michelle Thunderhawk, Director of the Peace Pipe Indian Center presented testimony regarding services available to off-reservation Indians. She also addressed some of the transition problems faced when Indian people move off the reservation into an urban setting such as Bismarck.

The third meeting of the State and Federal Government "A" Committee was held January 17-18, 1980. At this meeting testimony was heard from the Department of Public Instruction, Federal Aid Coordinator Office of Economic Opportunity Programs Division, Children and Family Services of Social Service Board, Job Service North Dakota, State Water Commission, Health Programs and Education, Mental Health and Retardation Division, Alcohol and Drug Abuse of State Health & Native American Programs at UND (University of North Dakota). The Committee also toured the United Tribes Educational Technical Center.

Mr. Howard Snortland, State Superintendent of Public Instruction presented services provided through the department to Indian students. Mr. Snortland stated that previously schools on the reservation were funded and controlled by the BIA. Now, however, some of the schools have elected to place themselves under control of a local school board. He further stated that according to the Attorney General's opinion, when the BIA decides not to educate pupils, they are the states responsibility. Testimony was then heard from Mr. Harold Rhodes, Director of the Food Distribution Program, Department of Public Instruction. Mr. Rhodes stated that the program is serving approximately 5,800 people out of a total of 17,500 reservation residents. He further stated that the state agency is merely acting as a channeling agency. All funds involved are federal

monies and he anticipated that in the future the tribes themselves would control directly with the federal government for the services. Mr. Jerry Broadhead, Federal Aid Coordinator, Office of Economic Opportunity Programs, presented programs offered through his department. Mr. Broadhead stated that the principal role of his office is to coordinate and mobilize federal resources for low income people and programs within the state. He stated that the Indian reservations are part of both the economic and social communities of the state. He made several recommendations to the committee: 1) Federal Programs should be provided directly to the tribes rather than through state agencies. 2) The functions of the Indian Affairs Commission should be broadened and strengthened by increasing the professional staff and by placing satellite offices on each of the reservations. 3) The Indian Affairs Commission should act as a clearinghouse to advise the Governor on matters concerning Indians and should have the power to hold up any agency federal grant applications until the effect on Indians is known. Mr. Don Schmid, Children and Family Services, Social Service Board, explained programs through his division. He stated that the Social Service Board does not license foster homes, group homes and residential child care facilities on the reservations. Some of the expenses of foster children on the reservations are paid for by the BIA and are completely under its control. Mr. Schmid then briefly reviewed the Indian Child Welfare Act and Title XX funds. He stated that during the next biennium the Social Service Board would be asking that the federal government take the Title XX funds out of the Social Service Board appropriation and deal directly with each of the reservations. Chairman Strinden then called on Mr. Michael Deisz, Deputy Executive Director, Job Service, North Dakota. As of October, 1979 approximately 9% of those persons drawing job insurance were Indian. The goal of the CETA training program was to enroll 19% Native Americans. Presentation was then heard from Mr. Michael Duryler, Legal Counsel, State Water Commission. The position of the State Water Commission does not have any jurisdiction over Indian lands. Indians irrigating on their own land do not need a State Water permit.

Dana Mount, Director of the Division of Environmental Engineering. He stated that the services of his department are available to the tribes to investigate any complaints and to help them develop their own programs. Ms. Linda Simmons, Director of Health Programs Education, State Health Department provided information on the Robert Woods Johnson Foundation school health services

Continued on Page 16

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.

makes erroneously sweeping statements like the one above, then the Lakota linguistic approach of her text must be questioned.

In addition, other discrepancies are evident in the translations, meanings and general terms applied to tribes. The word *Pta*, which Mrs. Hill translates as a male buffalo, simply does not exist in the Lakota language. Nor can any of the "grandfathers" whom we interviewed recall that such a word with that meaning ever existed. The "archaic" Lakota word for male buffalo is *Tatanka*. For female buffalo, it is *Pte*. The Lakota word for bull, on the other hand, is *Tobloka* and *Ptewineyela* is the word for cow.

The Lakota terms for enemy tribes in the text are also misinterpreted. For example, the term for the Crow Tribe is translated as *Psa Toka*. *Pas* means "water weed" and *Toka* is "enemy." No attempt is made to analyze the term and interpret it as *Psaloka*, the correct version. *Psaloka* is a Lakota rendition of the Crow word, *Absaroka*. *Absaroka* is what the Crow call themselves. The term *Palani* is used to refer to the Arikara. However, according to our sources, the term *Hewaktokta* is used to identify the Arikara and their neighbors. *Palani* is the Lakota rendition of Pawnee.

Perhaps one of the weakest points in Mrs. Hill's linguistic approach is the overall confused and incorrect use of the Lakota dialogue. There is a frequent intermingling of the two major dialects, the Santee (Dakota) and the Teton (Lakota). The lay reader is left with the notion that the Sioux language is standard. This is incorrect. There are three dialects in existence today, as in the past, and all of these dialects have their own unique forms. It would seem peculiar to intermingle both the Dakota and

Lakota dialects. In fact, a person speaking both the Dakota and Lakota dialects interchangeably would be considered a "mixed up person." This applies to both past and contemporary situations.

Another aspect of the Lakota dialogue presented by Mrs. Hill which also contributes to the chaotic nature of her linguistic approach is the fragmented way she presents Lakota-Dakota phrases and words. Words like *Takpe* (to attack), *Tikahpa* (to knock down a tipi), to name a few, are active verbs that are placed by themselves and translated in such a way as to give the impression that they are complete sentences and phrases. So *Takpe* is translated as "we are going to attack" and *Tikahpa* is used as a command which is rendered as "tipi down!" The correct way to say "we are going to attack" is *Takpe unkiyaya pi kte*. For the command "to knock down a tipi" the correct form is *Takahpa po*. We liken Mrs. Hill's handling of Lakota dialogue to a literate English speaker using broken English.

Other fragmented or incomplete sentences can be found elsewhere in the book. On page 479 *owanke waste* is translated as "Let him look." This is incorrect; it should be translated as "good to look at."

Occasionally, we come across other translations that are not only fragmented but also befuddling and would require more detective work to unravel the true translation. A good example of this is the phrase, *tata iciya wo*, which is glossed as "I return to the source (p. 417)." This does not make sense.

And finally, we must focus on the title of the book itself. The title, *Hanta Yo* is mistranslated. This is a command meaning "(You) get out of the way." The article, *Yo*, refers to one person, "you." In the book, this phrase is addressed to different groups of people. Therefore, the title should be *Hanta Po*. *Po* is the article used to designate more than one person.

LAKOTA LEADERSHIP -- POLITICAL ORGANIZATIONS

Mrs. Hill makes many errors in depicting the political organization of the Lakota. On page 40 of *Hanta Yo* she describes the functions and duties of a *Wakicunza* and a "Shirtwearer (Ogle Tanka Un), which are different. There is also a difference between a *Wakicunza* and a *Wicasayatapi* (esteemed or honored man). Yet Mrs. Hill talks about these three as if they were one. The concept and origins of the *Wakicunza* are ancient and not recent, as indicated by Mrs. Hill.

The concept of an *Otancan* (p. 41) is also explained. It is misleading because there was no such thing as a

principal leader of the entire band before the coming of the non-Indian. The term *Naca* is the old term which was in practice before the "headman" concept was implemented. This term would have been more appropriate. *Otancan* and *Itancan* came about in practice and were incorporated into the language with the influence of the non-Indian.

AKICITA SOCIETIES

Throughout the book Mrs. Hill reinforces the concept of what the role and purpose of the Akicita Society is in Lakota Society. Her idea of the purpose of an Akicita Society is heavily slanted toward sexual functions. The following is her interpretation of its purpose. In one scene, the Pipe Keeper of the Tokala Society talks about some of the rules that Akicita Society members must abide by:

"A Tokala never misrepresents himself to a lodgebrother, never takes away anything from a lodgebrother. But the rules say that if a brother-Tokala lacks a wife, those members with more than one woman shall offer one to the lonely man."

The ensuing pages deal with *Pesla's* involvement as a Tokala whip-bearer who endeavors to carry out the above-quoted part of the Akicita's duties. The lay reader understand this to mean that one of the primary purposes of the Akicita Societies, such as the Tokala Society, is to acquire wives for its members. This is untrue. The primary purposes of these societies were to protect and enforce civil rules on the population.

LEGEND OF THE SACRED PIPE

Mrs. Hill explains on page 71 how the Sacred Calf Pipe came to the Lakota people. The Lakota have several accounts of the coming of the Pipe. These accounts vary but they have essentially the same concept. The most authentic account of the Pipe is told by the Cheyenne River Lakota at Green Grass, home of the hereditary Keeper of the Sacred Pipe of the Lakota. We believe that Mrs. Hill's version of the coming of the Sacred Pipe does not come near enough to the authentic narration as told by the original Keeper of the Pipe.

PLACE AND ROLE OF WOMEN IN LAKOTA SOCIETY

Mrs. Hill does not understand the place of women in Lakota society. Examples of her incorrect understanding follow:

In one scene (page 790), *Pesla* storms up to his wife's parent's lodge and attempts to beat her. The father-in-law tries to dissuade *Pesla* from abusing his wife but fails. The con-

continued on page 9...

continued from page 8...

cerned father-in-law then moves in to protect his daughter when Pesla tries to kill his wife with a knife. In the ensuing struggle, Pesla is accidentally killed.

In another scene (page 223), Zuzueca allows his wife to be publicly flogged by the Akicita (police). In another scene, Olepi puts on a public feast in honor of his son. He humiliates his wife publicly by supervising every aspect of the feast preparation, taking over this wife's roles and responsibilities. The epitomy of the treatment of women is well illustrated in the scene (page 686) when Hinzinwin is beaten and mutilated by her husband who unjustly blames her for his family's tragic drowning. Rather than face humiliation by being returned to her family, she commits suicide.

Our oral tradition and contemporary investigation have much to say about the place and role of women in Lakota society and contradict the examples cited from **Hanta Yo**. Lakota women are accorded high places in Lakota society. The following oral tradition will shed some light on the important status of women:

(1) They were selected as the group who brought the Sacred Pipe to the Lakota.

(2) Perhaps the most significant role, more so than the other roles, is the fact that they are entrusted with the great responsibility of shaping the personalities of the Lakota youth.

(3) There is linguistic evidence of a Lakota matricentric-oriented society. We postulate this by examining the root word **Hunku** (non-addressing term) which means "mother". The Lakota word for ancestor is **Hunkake**. There is also evidence that the Lakota had some cultural ties with other tribes that exhibited a matricentric type of social system.

(4) The young Lakota woman is placed on a pedestal for the society to view. Thus, they are accorded special puberty ceremonies, such as **Tapa Wankayeyapi** (the throwing of the ball), **Isna Ti Awicalowanpi** (preparing a young girl for womanhood), and **Tatanka'awicalowanpi** (buffalo sing). Also, additional virtues and attributes are especially aimed at the women. These are truthfulness, industriousness and childbearing.

These facts are not adequately conveyed in **Hanta Yo** and lay readers are given wrong understandings of the primary place and role of women.

COURTING AND MARRIAGE

On page 62 of the text, courting and marriage are described. In this scene we observe Olepi, one of the main characters, arriving at his father's place with an unexpected guest, a woman who turns out to be his newly acquired wife. Olepi gets himself a wife by boldly going to the woman's family and asking for her hand in marriage. Immediately he takes her home. This act violates the

traditional Lakota custom of marriage arrangement.

The traditional way of acquiring a mate is complex and institutionalized in such a way as to allow for a well-regulated social life. The actual handling of marriage between two people was arranged by middle persons (sisters, brothers and close friends). Because marriage ultimately affected the entire family and kin politically, economically, and socially, great care was taken in the arrangement of union between the two people involved. Elopement and the breaking of the general rule of a family-regulated marriage was occasionally done only by socially deviant couples who lacked the proper Lakota upbringing. It weakened family bonds. A socially-weakened family bond might result in the family falling prey to the natural elements and other hazards on the Plains. Thus, holding to the traditional marriage customs was inherent to survival, not something accepted with an indulgent smile, as Mrs. Hill implies.

BIRTH

A Lakota woman consuming the afterbirth of her newborn baby is depicted on page 89 of **Hanta Yo**. This is not a part of the normal Lakota way of bringing a child into this world. In fact, the substance that accompanies the baby at birth was buried, burned, or placed someplace where it would not be disturbed by animals. To handle it in any other way was to invite personal tragedy.

The consumption of the afterbirth by a Lakota member is definitely not an authentic or traditional practice.

SOCIAL CHANGE AND CEREMONIES

With regard to social and cultural change, Lakota women are portrayed as initiators of social changes that occurred during the time frame of **Hanta Yo**. The women in **Hanta Yo** are concerned about the trade fairs back in the Santee lands that "scatter the various families and bands." One gets the impression that the Lakota women planned and implemented social laws in the late 1700's. On the contrary, all of human history tells us that social systems or organizations take hundreds and thousands of years to change. Changes take place through experimentation and implementation by all in the society.

The Ceazin Ceremony (oral homosexual acts) is elaborately portrayed (p. 313) in **Hanta Yo**. In the minds and memories of the Lakota people we interviewed, this ceremony is non-existent. If it ever existed, then it happened with a socially deviant person. Socially deviant persons were neither honored, nor would a ceremony ever be allowed for them. In fact, our past society was so well-organized that the phenomenon of a "sexually warped" person is almost

nonexistent. The moral codes of the Lakota people did not allow for oral sex or any of the other sexual activities displayed in **Hanta Yo** which the Lakota people considered deviant. The affairs of a person in body hygiene and sexual acts were a private thing. They were never placed on public display, especially in ceremonial form.

TREATMENT OF CAPTIVES

Mrs. Hill portrays the Lakota as vicious subhumans who tear out the entrails of the enemy with their bare hands, brutally torture captives, and commit anal sodomy on enemy captives. According to the early ethnographic sources, torture was rare and happened only as a retaliatory measure. Lakota tradition says that the spared captives were generally treated well. Exceptionally brave male captives were adopted as **Hunka** (relatives). Female captives were adopted, married, or, if neither was practical, returned. Our oral sources say that anal sodomy on enemy captives did not occur.

WINTER COUNTS

Normally, winter counts were kept by a tribal historian who recorded band and tribal events. These were not coordinated with individual accounts. Individual accounts were sometimes recorded and put on occasional display. These personal accounts were strictly of war deeds. Personal deeds were never interwoven with the official tribal winter counts.

The so-called Hehaka Winter Count of 1865, the basis for Ruth Beebe Hill's tale, seems to have been tampered with in that it includes personal accounts. This winter count is apparently Ruth Beebe Hill's winter count of 1865-1978.

ALCOHOL

In the final chapter of **Hanta Yo**, alcohol becomes a significant force in creating social change among the Lakota people. Drunken brawls and addiction to this strange drink are described in length. We get the impression that alcohol became the master of the Lakota people, and that if rapidly cut through and changed the social controls that the Lakota had had deeply rooted in them for centuries. In essence, Mrs. Hill says that since the Lakota people had never experienced alcohol consumption they did not know how to handle it. This is one of the age-old myths regarding the Lakota and alcoholism. In almost every case we know of, where a truly traditional Lakota practices and embraces his or her culture, alcohol abuse is nonexistent. The traditional social controls of the Lakota are so strong that alcohol abuse is controlled. Alcohol abuse occurs when traditional Lakota values and practices are abandoned. If Mrs. Hill has spent as much time getting to know Lakota people as she claims, she surely would have seen this.

HANTA YO continued on Page 17...

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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UTETC NEWS

MAY INCENTIVE AWARDS

STUDENT OF THE MONTH (tie)

Emily Allery and Terry Veo

ADULT EDUCATION (3-way tie - 1st place)

Theresa Estes
Charles Chief Eagle
Steve LaMont

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

Ben Good Bear
Roger Tenequer
Mike Witt

WOMEN'S HALFWAY HOUSE

Anna Short

HOUSE OF THE MONTH

Joel and Kaye Jordan

MEN'S NORTH DORM

Roger Tenequer

MEN'S SOUTH DORM

Wendell Johnson

WOMEN'S DORM

Bernadine Fisherman

VOCATIONS

Auto Body	Joel Jordan
Automotive	Bill Clifford
Building Trades	Leroy Cleveland
Business Clerical	Patricia Witt
Electrical	Pat Henry
Food Services	Barbara Fast Horse
	Lora Two Hearts
LPN	Emily Allery
	Kaye Jordan
Nurse Assistant	Charles Chief Eagle
Photojournalism	Linda Ashes
Printing	Terry Veo
	Chris Silk
Sheet Metal	Roger Tenequer
Welding	Beverly Decoteau

ATTENDANCE AWARD-\$10.00

Twyla Fox
Mary Hart
Ione Lufkins
Florence Thomas
Emily Allery
Steven LaMont
Terry Veo

ATTENDANCE AWARD -\$5.00

Linda Left Hand Bull
Leota Red Hawk
Helen Walker
Linda Ashes
Juanita Bear Stops
Linda Cottier
Joel Jordan
Kaye Jordan
Gaylene LaMont
Tammy Perronteau
Nola Silk



JUNE GRADUATES

Marilyn Baker - Welding
Tom Stands For - Building Trades
Nancy Stands For - Human Services

MAY GED GRADUATES

Wendell Johnson
Francis Broken Leg
Teresa Estes
Charles Chief Eagle
William St. Claire
Marilyn LaRoche
Steve LaMont
Esther Flute
Vincent Doyeto

JUNE GED GRADUATES

Rose Standing Bear
Wanda Shepherd
Mavis Strait
Byron Bends

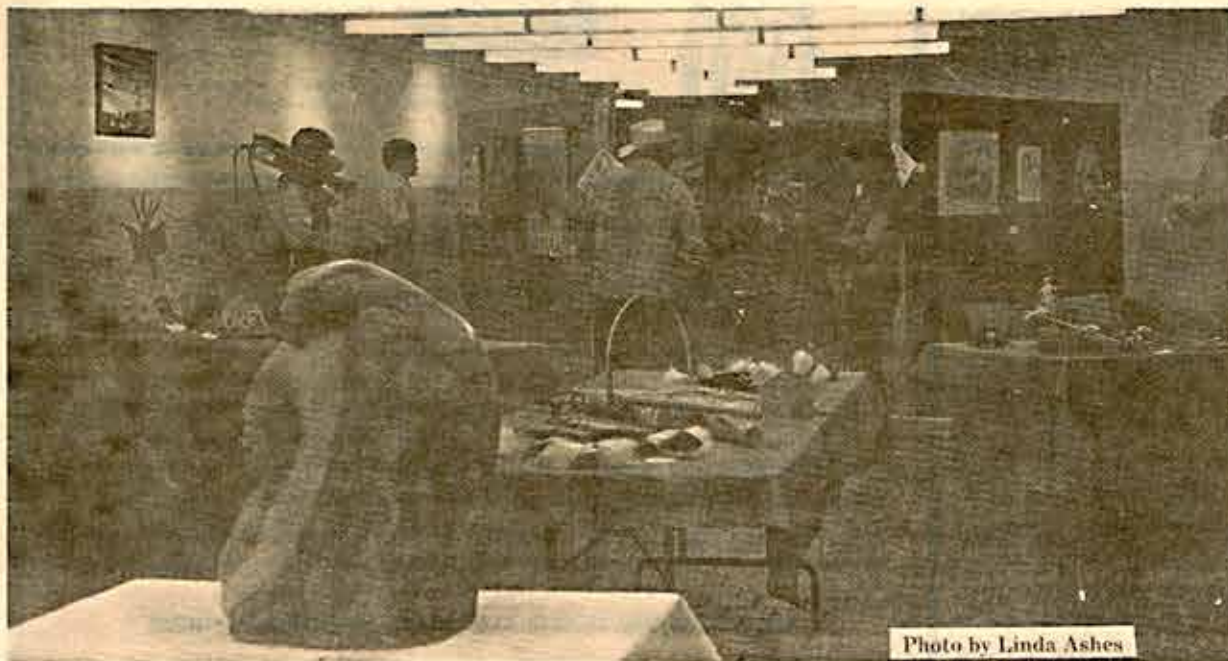


Photo by Linda Ashes

Art Show judges have difficult decisions to make.

UTETC Hosts 1st Cultural Spring Art Show

Artists from North and South Dakota participated in the "Celebration of the Cultural Arts" and exhibited their works at the United Tribes Educational Technical Center's (UTETC) First Annual Spring Cultural Art Show, June 16-20, 1980.

Over 500 people passed through the exhibit hall of the Skills Center to view the 77 art pieces submitted by 29 Indian and non-Indian artists. Oils, acrylics, stone, yarn, wood, leather and horn were the mediums used by the artists.

Cash awards and ribbons were presented in five categories. Winner of the Governor's Choice (Arthur Link) was Kathy Luger from Fort Berthold, with her oil painting entitled "Sorrow." Bus Leary, Mayor of Bismarck, selected the oil painting "Medicine Prayer" by Elton White from Fort Berthold, for the Mayor's Choice. "Indian Forever," an oil painting by Kenneth Greywind from Devils Lake, was the choice of David M. Gipp for the Executive Director's award. Jerry Prouty from Bismarck was presented the Artist's Choice award by David Rippley, for his acrylic painting entitled "Plains Warrior." Joe Alberts, UTETC Student Council President, selected Presley LaFountain's (Turtle Mountain) stone carving "Power Eagle" for the Student Award.

An artist's reception on the first day concluded the awards with an Indian meal and entertainment by June Randall, singer/composer from Turtle Mountain.

The art show was sponsored by the American Indian Curriculum Development Program (AICDP) of the United Tribes Educational Technical Center.



Photo by Linda Ashes

June Randall provided entertainment with her own "I'm proud to be an Indian Girl".

UTETC NEWS

← UTETC Takes Time Out For Fun Day →



Photo by Linda Ashes

Students and Staff Enjoying Fun Day Picnic.



Photo by Linda Ashes

Bike Races Inspired Children as they Rode for Victory.



Photo by Linda Ashes

Students (left) and Staff (right) Struggle to keep out of mud puddle.



Photo by Linda Ashes

Little Shaver Lathers up on Fun Day.



Photo by Linda Ashes

Oops!!! OPI Supervisor Shirley Bordeaux Swings and Misses.



Photo by Linda Ashes

Volleyball players wait for ball to drop.



Photo by Linda Ashes

"If only Daddy were here to shave!"

United Tribes All Nations

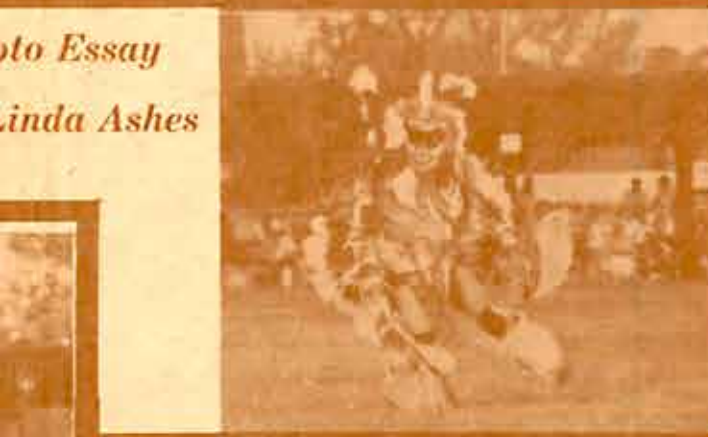


Phot
by Li



Pow-wow - June 21 & 22, 1980

Photo Essay
Linda Ashes



United Tribes and State Renew Highway Contract



State Highway Commissioner Walter R. Hjelte and David M. Gipp, UTETC Executive Director, sign contract.

Services provided by the United Tribes Educational Technical Center (UTETC) to the North Dakota State Highway Department have been renewed for the coming year.

On June 6, 1980 Executive Director David M. Gipp and State Highway Commissioner Walter R. Hjelte signed a renewal contract which runs from June 1, 1980 to June 1, 1981.

The contract calls for funding in the amount of \$105,800 from the United States Department of Transportation-Federal Highway Administration to continue the program during the coming year.

Under the program, UTETC assists in the recruitment, placement and counseling of minority persons, females and the disadvantaged for employment in federally aided highway construction projects; and in

assisting minority businesses in obtaining contracts and sub-contracts in such projects.

The program is one of the five

minority employment and contracting programs placed within the Special Programs Department at United Tribes.



Jim Laducer, Special Programs Manager, administers the employment and contracting programs.

by Linda Ashes

Language experience, a means of communication, was the scope of the Language Experience Reading Conference held at the UTETC Theodore Jamerson Elementary School on June 3-5, 1980.

Many American Indian children still speak their native language at home on the reservation. The language workshop was designed to help teachers work with the semi-bilingual student in language experience.

Hap Gilliland, Consultant, stated "A Child hasn't any difficulty in learning to speak two or three different languages. If a child speaks his own language fluently, he would have no problem learning English when entering school for the first time. But if he speaks broken English or mixes his native language with English, he would have a harder time learning proper English."

Author, Virginia Driving Hawk Sneve said, "There are many books that are now published pertaining to the different cultural backgrounds of Indian tribes. One of these books in the classroom, along with books written by the children themselves gives them more self-esteem and self confidence." She also stated, "It is important to be sure the reading material is of the right age-group and of the child's reading ability."

Another point the workshop consultants stressed was use of the child's own experiences to learn to read. The children create stories from their own word base and thus learn to read from their own words.

The Consultants at the workshop were: Virginia Driving Hawk Sneve, Author of Childrens literature, Hap Gilliland, Director of the Reading Center Eastern Montana College, Selma Evju, former President of South Central Reading Association, and Miss Zintz Professor of Elementary Education University of New Mexico.

UTETC All Nations Pow-wow Winners 1980

MEN'S TRADITIONAL

- 1st B.J. Kidder 311 pts.
Ft. Yates, ND
- 3rd Gary Rush 230 pts.
Ft. Yates, ND
- 2nd Russell Gillette 278 pts.
Ft. Yates, ND
- 4th Bob Saint John 209 pts.
Minneapolis, MN

MEN'S FANCY

- 1st Norman Rouch 332 pts.
Rapid City, SD
- 3rd Ernie Sam 161 pts.
Minneapolis, MN
- 2nd Murphy Sitting Crow 323 pts.
Mandaree, ND
- 4th Vernon Renville 158 pts.
Sisseton, SD

WOMEN'S TRADITIONAL

- 1st Florence Seaboy 296 pts.
Sisseton, SD
- 3rd Denise LaJodiemi 273 pts.
Dunseith, ND
- 2nd Cheryl Saint John 293 pts.
Minneapolis, MN
- 4th Elaine Brave Bull 176 pts.
Cannonball, ND

WOMEN'S FANCY

- 1st Lillian Tahdoahmippah 380 pts.
Wahpeton, ND
- 3rd LaVonne Running Bear 227pts.
Ft. Yates, ND
- 2nd Tammy Anderson 239 pts.
St. Michaels, ND
- 4th Gracie Tyon 215 pts.
Denver, CO

11-15 BOY'S TRADITIONAL

- 1st B.J. Brady 323 pts.
New Town, ND
- 3rd Mike Kidder 257 pts.
Ft. Yates, ND
- 2nd Merlin Brady 317 pts.
New Town, ND
- 4th Faron Jones 168 pts.
Poplar, MT

11-15 BOY'S FANCY

- 1st Damon Brady 335 pts.
New Town, ND
- 3rd Poncho Brady 239 pts.
New Town, ND
- 2nd Terry Saint John 299 pts.
Minneapolis, MN
- 4th Billy Many Wounds 152 pts.
Ft. Yates, ND

11-15 GIRL'S TRADITIONAL

- 1st Elizabeth Standing Crow 269 pts.
Ft. Yates, ND
- 3rd Stephanie Gillette 257 pts.
Ft. Yates, ND
- 2nd Joy Good Iron 260 pts.
Ft. Yates, ND
- 4th Loretta Kidder 170 pts.
Ft. Yates, ND

11-15 GIRL'S FANCY

- 1st Anita Many Wounds 278 pts.
Ft. Yates, ND
- 3rd Joanne Standing Crow 176 pts.
Ft. Yates, ND
- 2nd Maria Red Day 218 pts.
Sisseton, SD
- 4th Kelly Cameron 131 pts.
Ft. Yates, ND

LITTLE BOY'S 10 & UNDER

- 1st Charles Lester, Jr 357 pts.
Cannonball, ND
- 3rd John Good Iron 237 pts.
Ft. Yates, ND
- 2nd Bryce Roach 269 pts.
Greeler, CO
- 4th J.J. Gourneau 137 pts.
Belecourt, ND

LITTLE GIRL'S 10 & UNDER

- 1st Melanie Red Water 233 pts.
Bismarek, ND
- 3rd Michelle Pulliam 167 pts.
Manderson, SD
- 2nd Leatrice Howe 194 pts.
Harrold, SD
- 4th Shelly Cameron 161 pts.
Ft. Yates, ND

SINGING CONTEST

- 1st White Shield Six Mile Creek 260 pts.
Roseglen, ND
- 3rd Ft. Yates Singers 209 pts.
Ft. Yates, ND
- 2nd White Shield Old Scouts 248 pts.
White Shield, ND
- 4th Williston Singers 200 pts.
Williston, ND

Northern Border Pipelines Committed to Minority Businesses

Minority Contractors from a five state area met with Northern Border Pipelines. (NBP) on June 25, at the United Tribes Educational Technical Center (UTETC) Bismarek, N.D., to discuss the opportunities available in the two billion dollar project.

Minority Contractors Association of North Dakota (MCA) President Ed Danks opened the meeting by stating the high confidence and great expectations he had for an agreement among the businesses and NBP.

Governor Arthur Link, Congressional Representatives, Bureau of Indian Affairs representatives, Northern Border Gas Line Company representatives, representatives from State and Federal Agencies, along with approximately one hundred Minority Contractors from North Dakota, South Dakota, Minnesota, Montana and Nebraska attended the meeting at the UTETC Skills Center.

Larry Scheidner, Representative from the Bureau of Indian Affairs in Washington, along with Larry Moore (NBP) Director of Project Administration of Contracts and Communications gave a general overview of the Project along with a slide presentation. Jim Palzer went over the Alaskan Natural Gas Transportation System and estimated by 1985 it will supply 4% of the gas supply.

Initial work intended is: 1) 820 miles of pipeline to be completed by 1981. 2) expanded systems....by 1985. The first 800 miles estimated material costs is 1.3 or 1.4 billion dollar spent in over a 2-year period.

Pipeline Industry is "Highly Specialized", and under the control of F.D.R.C. Northern Border Pipeline anticipates a year completion by February of 1981.

This fall Sub-contracts will begin to build modular housing and work camp sites for five to six hundred men. A total of nine construction sites which will cover a 90 mile area. The Alaskan pipeline will have three measurement stations, separate from the pipeline itself.

Northern Border Pipeline officials assisted the businesses in the developing contracts in three main areas: 1) design work, 2) purchasing of goods and services, and 3) con-

struction contracts of various sizes and types.

Northern Border Pipeline, through its own affirmative action program, guarantees opportunities to the American Indian and Minority Contractors.

"Northern Border Pipeline Company seems very committed and follows through with Commitments with Minority Business," stated Jim Laducer, UTETC Special Programs Manager, "This will not only benefit businesses but also minority people in the states, that have very high unemployed rates."

Through the effort of UTETC and the N.D. Minority Contractors Association plans are underway to form a mid-west Indian contractors association.

The meeting was sponsored by BIA Office of Tribal Resource Development and the Minority Business Enterprise Office, one of the pro-



Northern Border Pipeline (Eastern leg travels thru North Dakota, South Dakota, Minnesota, Iowa & Illinois)

grams of the UTETC Special Programs Department and Minority Contractors Association of North Dakota.



Long Distance Road Race

In conjunction with United Tribes International Celebration, September, 5-7, 1980

Women's Open 5,000 Meter Race

- Catagories:
- 15 years and under
 - 16 years and over

Open 10,000 Meter Race

- Catagories:
- 15 years & under
 - 16-22 years
 - 23-35 years
 - 36 and over

- * Both races scheduled for 10:00 AM, Saturday, September 6, 1980
- * Races will start & finish at United Tribes
- * Halfway aide station for 10,000 meter race
- * Trophies and gift certificates awarded in various catagories
- * \$5.00 entry fee (includes refreshments and T-shirt to first 150 finishers)

For further information contact: Jim Davis, UTETC, 3315 S. Airport Road, Bismarek, ND 58501 (701) 255-3285

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"An Enterprise of Communication"

Tillie Walker Named Delegate to Democratic Nat'l Convention

TILLIE WALKER - When Tillie Walker came back to North Dakota three years ago, she discovered few people on the Fort Berthold Indian Reservation involved in state politics.

She aims to change that.

The 51-year-old Mandan-Hidatsa woman from Mandaree has spent her life promoting Indian causes, and she believes there are problems that North Dakota Indians can address only through political action.

So this spring she and others from Fort Berthold traveled to Grassy Butte for the District 36 Democratic-NPL convention. They won eight spots in the district's state delegation.

Saturday, the backers of Edward Kennedy's presidential campaign named Tillie Walker one of the four delegates to the national convention in New York.

"There's a change," she said of Kennedy's campaign against President Carter. She faults Carter for "a narrow view of what this country is about."

Kennedy "has good perception of Indian issues," she said. "He's very knowledgeable about this whole area."

Born and raised on the reservation, Mrs. Walker left to attend the University of Nebraska, where she received a degree in business administration in 1955.

She went to work then for the American Friends Service Committee in Pennsylvania as head of Indian programs.

In 1960, she became director of a scholarship service for Indian students, based in Denver and supported by the Episcopal and Congregational churches.

"There were no scholarship funds when we started in 1960," she said. "Now, there are federal programs and many more Indians going on to college."

"But back then, we had to break that psychological barrier that existed among non-Indians, that Indian's couldn't make it in higher education."

More recently, Mrs. Walker has worked for a social research center at the University of Denver, examining jurisdictional programs in the delivery of social services to Indians. North Dakota was among the states with problems, refusing for a while to make Medicaid payments to Indian health centers, she said.

She remains convinced people in state government fail to understand Indian problems and desires. "Sometimes, I think they aren't aware we're even there," she added.

Since 1978, she has been a member of the Fort Berthold Tribal Business Council, the governing board for the 6,000 member tribe.

Indians must concern themselves with state affairs, she said.

"The more visible we are - at conventions like this, for example, the more aware those officials will be," she said.

Indian tribes value the special relationship they have with the federal government, she said, "but we are not islands."

AROUND INDIAN COUNTRY PEOPLE



Gillette Chairs Chairmen's Organization

AUSTIN GILLETTE - Austin Gillette, chairman of the Three Affiliated Tribes of Ft. Berthold Reservation, New Town, ND was elected chairman of the Aberdeen Area Tribal Chairmen Association in mid-June. Gillette, elected by fellow chairmen, presides over meetings of the group. He continues his four year term as Tribal Chairman of the Three Affiliated Tribes since 1978.

Jim Shanley Completes Ed.D in Administration

JIM SHANLEY - Standing Rock Community College President Jim Shanley completed his Doctor of Education Degree in Educational Administration this semester at the University of North Dakota in Grand Forks.

Dr. Shanley's dissertation was entitled "An Agricultural-Based Finance Model for Indian Community Colleges." This work provides a model for Indian Community Colleges to use as a basis for the development of financial independence.

David Gipp Appointed Regent

DAVID M. GIPP - David M. Gipp, an enrolled member of the Standing Rock Sioux Tribe, has been named to the Mary College Board of Regents in Bismarck, ND. The 53 member board serves as an advisory counsel to the administration. Gipp, is the Executive Director of the United Tribes Educational Technical Center in Bismarck, ND.

John Derby Receives Doctorate in Education

JOHN E. DERBY - John E. Derby, the newly appointed Educational Program Administrator at Fort Totten, received his Doctorate in Educational Administration this Spring from the University of North Dakota at Grand Forks, ND.

Dr. Derby's dissertation was entitled "Achievement and Selected Demographic Variables in Relation to Participation in the Early Childhood Education Program on Devils Lake Sioux Reservation." His work sheds new light on issues regarding instructional programs for American Indians.

Continued from Page 7

project to train nurses in Rolette and Kidder counties. This project would provide two additional nurse practitioners at the Turtle Mountain reservation for purposes of screening, diagnosing, recommending for treatment and follow-up services. Mr. Sam Ismir, Division of Mental Health and Retardation, State Health Department, stated that 23.6% of commitments over the last year were Indian. Of these, 17% were for psychological problems and 83% were for alcohol or drug problems. About 3-4% of the time spent in mental health centers was spent dealing with Indians. The committee next heard from Mr. Tom Hedin, Division of Alcoholism and Drug Abuse, State Health Department. The National Institute of Alcohol Abuse and Alcoholism allocated \$900,000 to the state of which \$500,000 was diverted to Indian tribes and United Tribes Educational Technical Center. Ms. Lou Palmer, Director of Native American Programs, University of North Dakota explained various programs at UND.

The State and Federal Government "A" Committee will meet again on July 16, 1980 in Fort Totten, North Dakota and on July 17, 1980 in Belcourt, North Dakota. Input from local citizens will be heard and is encouraged. The Committee will also be touring various economic development and education programs at these two reservations.



AROUND INDIAN COUNTRY Letters / Opinions

Art Show Director Commends "Special People"

Dear Editor:

I would like to take this opportunity to publicly express my appreciation and commend those UTETC staff members who devoted their time and efforts in making the 1st Annual Cultural Indian Art Show, June 16-20, 1980, a success. It's anticipated outcome exceeded our expectations with many beautiful forms of art work; only envying the many talented native artists in the Plains area.

A "thank you" to those "special people" in the following UTETC Departments who have given rise and hope for a bigger and a more beautiful Show in 1981.

*Project "DISCOVER"
Skills Center
Pre-School and the Elementary
Food Services
Personal Development and Counseling
Office of Public Information*

*Sincerely,
Anna Rubia
Director AICDP
Art Committee*

United Tribes News Awarded "Thanks"

Dear Editor:

Received your letter on May 9, 1980 concerning a complimentary issue to United Tribes News.

The Brother's here Thank you very much for adding our, "One Nation" to your mailing list.

Our group, "One Nation", is just starting to get on our feet to establish our Spiritual needs while we are incarcerated here at Terre Haute, IN.

We Thank You for any assistance that you may be able to offer us. Mainly to remember us in your Prayer's

**THANK YOU
The Brothers**

THE UNITED TRIBES NEWS PAPER WELCOMES OUR READERS' COMMENTS, OPINIONS, LETTERS TO THE EDITOR, POETRY CONTRIBUTIONS AND ARTWORK. ALL CONTRIBUTIONS MUST BE SIGNED BY THE AUTHOR. CONTRIBUTIONS WILL BE KEPT CONFIDENTIAL AT THE DISCRETION OF THE EDITOR.

Continued from Page 9

HISTORICAL PERSONALITIES

On page 437, a case of mistaken identity occurs with regard to two prominent historical personalities. The characters **Tatanka Najin** and **Tanajin**, father and son, are said to be descendents of the original Keeper of the Sacred Pipe. **Tatanka Najin** is the same person who discovered the Black Hills in 1775-76. He is an Oglala from the **Kiyuksa** band, and **Tanajin**, originally from that band, claims membership in the **Okandada** band.

We are led to assume that the name **Tatanka Najin** is handed down from one generation to another. This is correct. However, one major flaw emerges which renders the information inaccurate. The assumption that the original Keeper of the Pipe handed his name down to his direct descendent **Tanajin**, is not correct. The original Keeper of the Pipe was **Hehlogeca Tatanka Woslalnajin**, who lived as the contemporary of **Tatanka Najin**. **Hehlogeca Tatanka Woslalnajin** is listed as belonging to the **Itazipca** (No Bows) subtribe, a northern division member. There is no connection by descent between **Tatanka Najin** the Oglala, and **Hehlogeca Tatanka Woslalnajin**, the **Itazipca**. Therefore, **Tanajin** is not a direct descendent of the original Keeper of the Pipe. Even the names **Tanajin**, which means Standing Moose and **Hehlogeca Tatanka Woslalnajin**, which translates as Hollow Horn Buffalo Standing Upright, are remote. If the original Keeper of the Sacred Pipe had handed down his name, then **Tanajin** would have had the name **Hehlogeca Tatanka Woslalnajin**.

NOVEL CHARACTERS AND MAHTO BAND

The lifestyle and historical events of the Lakota as depicted by Mrs. Hill in **Hanta Yo** are inaccurate and misleading. The leading characters in the book never existed. According to Lakota standards, they are essentially weak leaders and socially-warped individuals who would never fit into the social, economic, religious and overall political scheme of Lakota lifestyle.

The Mahto Band never existed as a substantial band unit. Yet this band is built up by Mrs. Hill as the principal and most significant of all the Lakota

bands. If this were true, then the Lakota would have certainly listed this band to people such as Joseph Nicollette, a French ethnographer of the 1830's.

Nor are the names of the characters authentic. They are non-descriptive; **Miyaca-coyote**; **Isna-alone**; **Sinte-tail**; **Tabloka-bull**; **Nuge-ear**; **Pasu-nose**; **Yuza-hold**; **Waglulu-worm**; **Iku-chin**. These are a few examples, but almost all of the characters have such names. In order to make an authentic Lakota or Plains Indian name, descriptive words must be attached to a noun: **Miyaca Cikala-Little Coyote**; **Ogle Sa-Red Jacket**; **Isna Wicasa-Lone Man**; **Cannunpa Yuza-Holds the Pipe**; **Iku Hanska-Long Chin**; **Sinte Sapa-Black Tail**; **Nuge Tanka-Big Ear**, and so on.

CONCLUSION

There is much more misinformation and misinterpretation of Lakota history and culture found in this book by Mrs. Hill. In fact, there exists so much that a multi-volume work would have to be compiled in order to comprehensively deal with the distorted picture of the Lakota by Ruth Beebe Hill. Also, the compilation of such a work must first be "authenticated" by the appropriate reservation people with assistance by scholarly expertise as needed. Anything short of this will not be authentic.

We believe the time has come when we can no longer tolerate or accept books like **Hanta Yo** by non-Indian people who, like Mrs. Hill, attempt to authenticate their material by giving us token gestures of authenticity. Mrs. Hill says she spent 25-30 years on **Hanta Yo** and that a lone Dakota with special knowledge of Lakota history and culture was utilized to write this book which is billed as "the real thing." We question both how much time was actually spent on the reservation systems and the various claims and background of Mrs. Hill's collaborator.



Controversial Indian Definition Study Ends With No Specific Recommendations

WASHINGTON D.C. - The Department of Education (formerly the Office of Education in HEW) has just completed the Indian Definition of Study mandated by Congress in Education Amendments of 1978 to determine exactly who is an Indian for purposes of receiving special assistance from Education Department under Title IV, Part A of the Indian Education Act of 1974.

Education Secretary Shirley Hufstедler will submit the 100-plus-page study to Congress in the near future.

Dr. Abdul Khan, Director of the study, describing the disagreements he encountered, said, "it has been a mine field through which I have walked, although no bombs have gone off yet."

In a nutshell, the options are: (1) One-fourth Indian blood quantum; (2) reservation residency.

Federally recognized tribes strongly favored a restrictive definition while non-federally recognized tribes usually supported the present liberal

definition.

Urban Indians felt that tribal membership requirements were unfair for those "who were deliberately driven off reservations." Further, proof of descendancy is absurd, they claimed, since in many cases records are unavailable.

Ron Andrade, Executive Director of the National Congress of American Indians, reflected the opinion of many tribal representatives on the study, "We've run our membership for centuries, and we don't like the government coming in and telling us who's an Indian. We're afraid they're making up Indians."

Khan said the study findings will facilitate congressional deliberations on whether any changes are needed in the current definition and, if so, the desirable direction of change.

The House Education and Labor Committee and Senate Select Committee on Indian Affairs hope to hold hearings on the study this session but have not yet scheduled them.



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SEPTEMBER 5, 6, & 7, 1980**

Indian Recipe Book
(Compiled by the staff at UTETC.)



\$1.00 per copy

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Our Lore



RESERVATION

*By Mary Youngbird, Fort Berthold Reservation
An excerpt from the Native American Literature section, Native American Studies, 9-12, AICDP*

"Love is inarticulate. It is difficult to describe how or why you love someone or something. At times love tends to color the world a golden shade. You simply cannot see anything wrong or unusual. My love is like that.

To a stranger, the house where I grew up in may seem only a humble frame structure setting smack in the middle of a vast, rolling prairie, but to me it is a large friendly, white mansion whose walls once ached with the rollicking laughter, heart-broken tears, and youthful anger of eleven dark-haired children. Six of those eleven stormed, cried, loved and laughed their way to young adulthood, guided by two very kind, very strict, very generous and very patient people known to them as Mother and Dad. The other five were buried by the same care-worn Mother and Dad deep in the earth where they once played, only another reason why we love our reservation so deeply. It is there that our blood has roots.

There are some who would blame their loss on social conditions, poverty, and all its ugly connotations: inadequate housing, poor medical facilities, or indecent roads. My parents and the others who have lost their children blame no one. They have learned to take life in stride and to keep their eternal faith that all will be better eventually. Stoic? Perhaps. They call it faith.

The reservation is beautiful every day of every season. In the spring the snow water rushes down the blue buttes, over the brown hills, through the vast grasslands, across the muddy fields until it mingles with the great waters of the Missouri.

The summer brings bushels of bluebonnets to wave "hello" from the flax fields. Thousands of orange and black Tiger Lilies cover the once-brown hills and bring endless delight to the brown-eyed children who gather them in earnest to take home to their mothers. Choke-cherry blossoms fill the air with their heady fragrance, a reminder of the delicious jellies and jams grandmothers will make at the end of August.

Summer on the reservation is

flowers, but it is also pow-wows. The flying feathers, the silver bells, the singing, the wind fanning, the rolling, thundering, spellbinding drums of rawhide will fill the warm, happy summer nights with their color and music. Even the shadows will listen, for the crickets are put to shame.

But inasmuch as the summer is happy, the fall is as sad. Fall on the reservation is all golden, crimson, orange and brown, but the beauty is usually dimmed by the tears of the children who leave for the government boarding schools and by those of the sad-eyed parents who see them off on the gray, chartered buses leaving for Flandreau, Wahpeton, Marty, Stephan, Haskell, Chillico and seemingly for the ends of the earth. Kinship ties are strong on the reservation. Even the withered, brown leaves whisper farewell as they float to the earth.

Winter usually comes storming in around the first of November, ravishing the tender prairie grasses and barren trees with its icy winds and pelting snow. Of all the seasons, it is the winter that is the most unmerciful to the Indian. It has little compassion for the red-skinned man shoveling his way to the road in order that he may drive to town to purchase groceries for his family. It has little compassion for the children who attend the local schools who stomp impatiently the roads waiting for the school bus which never fails to be late. It has little compassion for the mothers anxiously awaiting the return of their loved ones when a blizzard is rising over the western horizon. Winter, in general, is ferocious, but it is kept in check by the redeeming sun that always manages to burst through the gray snow clouds and endow the people with its warming radiance. The sun is a blessing, and I can easily see why our forefathers worshipped it. The winter is grand on a sun-mellowed day. The children will laugh and slide in what appears to be fluffy, white frosting. The women will cook meat and prepare for the storytelling time in the evening. The men will hunt for deer in the badlands of the Little

Native Recipes



CHIPPEWA WILD RICE

(Makes 4 Servings)

1 cup wild rice, washed in cold water
2½ cups water
1½ teaspoons salt
4 strips bacon cut in julienne strips
6 eggs
¼ teaspoon pepper
2 tablespoons minced chives
Bacon drippings plus melted butter or margarine to measure ⅓ cup.

Place the wild rice, water and 1 teaspoon salt in a saucepan, and bring slowly to a boil. Reduce heat and simmer covered, until all water is absorbed.

Render the bacon in a large skillet. Drain bacon on paper towel. Save drippings.

Beat eggs, ½ teaspoon salt and the pepper until light. Pour into the skillet in which you browned the bacon, and brown eggs lightly. Then turn gently, as you would a pancake, and brown the other side. When eggs are firm, cut into julienne strips.

Lightly toss the bacon, julienne egg strips, chives, bacon drippings plus melted butter or margarine with the wild rice.

Serve hot as a main dish.

Missouri. The winter, in all its bitter strength, cannot chip away at the courage of my people.

The winter is given my greatest share of time for it is with the winter that I am at war. I remember too well the frozen, pinched, pained expression on the faces of my father, uncles, and brothers as they struggled for hours hauling coal and gathering wood to heat our homes. I remember too well the tears of my little brothers and sisters when their little hands and feet would be frost-bitten after walking a mile from the school bus to our home. The winters are hard on

the reservation, but the hearts of my people are always soft, and they never fail to help another in times of need.

A visitor to our reservation will see things differently from what I have depicted here, and what he sees will be only too present, and very true. He may see inadequate housing, malnutrition, poor medical facilities, alcoholism, and indecent roads, but remember - at times love tends to color the world a golden shade. You simply cannot see anything wrong or unusual. My love is like that"

UNITED
TRIBES
NEWS
WISHES
ALL
A HAPPY
FOURTH
OF
JULY



Indian Organization:

North American Indian Women's Association (NAIWA)



In August of 1970, 68 American Indian women, presenting 43 tribes from 23 states, gathered on the campus of Colorado State University at Fort Collins, to participate in a National Seminar of American Indian Women. Sponsored by the Country Women's Council, U.S.A. (CWC) and the Associated Country Women of the World Societies in the United States (ACWW), the Seminar also received assistance from the Bureau of Indian Affairs (BIA) of the U.S. Department of Interior, the Extension Service of the U.S. Department of Agriculture, tribal councils and state land grant universities.

This significant meeting--the first such national gathering of Native women in the history of Indian affairs--was planned to give the women an opportunity to discuss the needs of their communities, to expand their understanding of what constitutes an adequate community, and to stimulate them to assume more leadership in promoting better communities and more enriched lives for Indian families. Delegates to the Seminar were selected from a list compiled by the BIA of lay leaders from reservation communities and provided the the sponsors. The number of delegates from each state were determined by Indian population size. Delegates submitted questionnaires provided them by the sponsors to assist in conference planning. Stated Mary Kennington, then-Extension Service Program Leader and a key member of the planning group, "Our theme was 'Indian Women Prepare for the Seventies,' and in order to do this planning, we asked the women to study their community programs and concerns to complete the questionnaires."

The responses showed delegate concerns were primarily about job training and employment, education, health, care of the elderly, housing, alcoholism and drug abuse, improvement of community and recreational facilities, and Indian participation in community organizations and agencies. Based on this information, small discussion groups were planned to give the delegates maximum opportunities for exchange of experiences and ideas on ways to impact on these concerns.

Speakers representing federal, state, and land grant university programs relating to these concerns were also invited to address the women. At the opening session, U.S. Congressman, Ben Reifel of South Dakota, told the women that, "it is you who will have train children to survive in the modern culture..." He stressed that the development of Indian communities of the 70's would depend on the combined efforts of federal and state governments, tribal councils, and individual tribal members.

Beyond this general format, the Seminar schedule was largely left to the women to organize, and they planned and conducted a number of events including a Fun Night, Arts and Crafts displays and presentations, and a show of contemporary fashions based on traditional Indian dress styles. There was much after-hours and late night discussions and exchange of gifts. Many new friendships were formed. The final event was a banquet at which the delegates introduced themselves to their guests, Miss Virginia Stroud, a member of the Cherokee Tribe of Oklahoma and then-reigning Miss Indian American, urged the delegates to do all they could to help young people.

NAIWA IS BORN

By far, the most significant and far-reaching event of the Seminar was the simultaneous response of the delegates to the idea of the forming a national association of Indian women. First voiced by Iyonne Garreau, Sioux delegate from South Dakota, the idea swiftly took hold and, in a rapid succession of moves, a nominating committee was formed to select a slate of ten candidates to serve as organizing officers representing all areas of the country. Presented to the delegates, the nominees were unanimously accepted to be the first leaders of the new organization.

As its name, the fledgling group selected the "North American Indian Women's Association (NAIWA)", established its goals, formulated membership rules, and selected the site and date for the first annual meeting in 1971. The NAIWA goals formulated at this historic meeting were:

- The betterment of the home, family life, and community;
- The betterment of health and education;
- Promoting inter-tribal communications;
- Promoting an awareness of Indian culture'
- Promoting fellowship among all people.

The new executive committee divided the country into geographic areas so that NAIWA officers would represent all regions of the U.S. and determined that future annual meetings would be held on a rotating basis in the different areas. As the first meeting for lay leaders held in the U.S. by CWC and ACWW, the Seminar was determined to be an unqualified success. Stated Mrs. Eugene L. Survant, then-ACWW Area Vice President, "We hoped that the delegates would make this their meeting, but the exciting formation of the North American Indian Women's Association was more than anyone had anticipated. Delegates to this meeting can truly be proud of what they accomplished in just a few days."

ANNUAL CONFERENCES

As designed by the forming group in 1970, and in accordance with NAIWA's constitution and by-laws formulated by a committee chaired by Mary Ann Cavanaugh, Devils Lake Sioux from North Dakota, and adopted in 1971, the Association's annual meetings are held around the

country by area on a clockwise, rotating schedule: Fort Sill Indian School, Oklahoma (1971); the Albuquerque Indian School, New Mexico (1972); the Blackfeet Reservation, Montana (1973); the Sisseton-Wahpeton Sioux Reservation, South Dakota (1974); the Northern Michigan University campus, Marquette (1975); the Eastern Band of Cherokee Indian Reservation, North Carolina (1976); the Chillico Indian School, Oklahoma (1977); the Phoenix Indian School, Arizona (1978); Yakima, Washington (1979), and this year at the Pierre Indian Learning Center, South Dakota. In 1981, the annual conference will be held in the Northeast Area with the location to be determined by vote of membership.

The conference themes have represented the concerns of the members through the years: Key Concerns of Indian Women (1971); Survival Through Education (1972); Awareness of Indian Culture (1973); NAIWA-Yesterday, Today and Tomorrow (1974); the Roles and Rights of American Indian Women (1975); Involvement-Personnel and Community-In Self-Determination (1976); Betterment of Health and Education (1977); Betterment of Home, Family Life and Community (1978); International Year of the Child (1979), and this year Toka Lakota Winyan Tiwahe Oun Yusutapi (Lakota: Indian Women Strengthen Family Life).

GOVERNING BOARD

NAIWA's affairs are governed by an executive committee composed of officers and directors who are elected for two-year terms from each area on a clockwise, rotating basis. Officers are elected one year directors. The next positions are: President, First Vice President, Second Vice President, Secretary, Treasurer, and Historian. Directors are of Membership, Public Relations, Health, Inter-Tribal Communications, Indian Culture and Education. The Presidents have represented every area thus far except the Southeast.

They are Marie Cox, Comanche, South Central Area 1970 - 1973; Agnes M. Dill, Isleta-Laguna Pueblo Southwest Area, 1973 - 1975; Mary Jane Fate, Athabaskan, Northwest Area 1975 - 1977; Hildreth Vengas, Sisseton-Wahpeton Sioux, North Central Area 1977 - 1979, and Mary W. E. Natani, Winnebago, Northeast Area, 1979 - 1981. The presidency will be held by a member from the Southeast Area 1981 - 1983.

During the 1980 annual conference, elections will be held for the positions of Directors.

MEMBERSHIP

NAIWA membership is restricted to members of federally-recognized Indian tribes and groups in the United States. Any Indian women who can provide documented proof of such membership is eligible to become a voting member of NAIWA upon payment of annual dues (\$4.00).

CHAPTERS

While national NAIWA membership is not contingent upon an individual's membership in a local or state chapter, the formation of or affiliation with local or state chapters is encouraged for unified efforts at those levels. Since 1971, 15 chapters have been formed with several others now in the process of organizing. States in which chapters are now organized include: Alaska, Arizona, Idaho, Maryland, District of Columbia-Virginia, Michigan, Nevada, North Carolina, New Mexico, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming.

A flavor of chapter activities is provided by the reports of two such groups: Wisconsin Chapter President, Cecelia Lonetree, reports that member activities over the past year have included a dinner honoring Presidential Natani and the serving of a breakfast to participants in the first Winnebago Powwow honoring the memory of World War I veterans.

For more information, write to:
North American Indian Women's Association
 10312 Folk St.
 Silver Springs, Maryland 20902

Road Race to be held in conjunction with the:

United Tribes International Celebration

September 5, 6, & 7, 1980

(see Page 15)



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★ ANNOUNCEMENTS ★



The 1980 National Indian Conference on Aging is scheduled for September 8 - 10, 1980 in Albuquerque, New Mexico, under the sponsorship of the National Indian Council on Aging. The Conference Theme is "A New Decade - May the Circle Be Unbroken." For more information contact:

National Indian Council on Aging, Inc.
PO Box 2088
Albuquerque, New Mexico 87103
Telephone: (505) 766-6520

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



United Tribes Educational Technical Center will be hosting the 3rd Annual Women's Fast Pitch Tournament on August 9th & 10th, at the UTETC field.

The Entry Fee will be \$40.00 per team. The tournament will be Eight Team double elimination. Will give trophies to top three teams. Will also present T-Shirts to the Nine All Star Selections.

Will take the First Eight Teams

No personal Checks accepted, money orders would be appreciated. Please mail entry fees to: Denise Shelltrack or Bill Reiter
3315 South Airport Road
Bismarck, North Dakota 58501



More than 200,000 cars, trucks and buses pass over this lifeline of vehicular traffic every day. But on Saturday, July 5th, 1980, it will be transportation of the two-legged variety that streams across the George Washington Bridge when the Harbor Festival presents the Diet Pepsi 10,000 Meter Series New York Regional Road Race.

In this first-ever, bi-state road race to hit the the Metropolitan Area, runners will line up for the 9:00 a.m. start on the New Jersey side of the George Washington Bridge and set off on a 6.2 mile course into Manhattan, up the West Side Highway and onto Columbia University's Baker Field for the finish.

The race is open to runners of all ages and abilities with medals awarded to the first three finishers in the following age categories: Male/Female 20 and Under, 21-35, 36-49, and 50 and Over. The first finisher in each age category is automatically entered in the Diet Pepsi 10,000 Meter Series National Championships in Purchase, New York, and the chance to battle the 'op road racers in the world.

To obtain an entry form, send a self-addressed stamped envelope to Diet Pepsi 10K Race, Box 294, Millwood, NY 10546. Entry fee for the race is \$3.50. Runners are strongly urged to send an additional \$2.00 with the entry for charter bus service from Baker Field to Fort Lee. Buses will run from 6:00 a.m. to 8:00 a.m. on the day of the race.

All runners will receive a commemorative t-shirt of the event. All finishers will be sent the Diet Pepsi Performance Rating, a storehouse of racing information that ranks the racer's time against other runners nationwide.

For further information call: (914) 962-9010 or contact: Rebecca Goeke (914) 253-3292

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



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 Yale School of Nursing is seeking minority students who have a bachelor's degree in Nursing, Science or Liberal Arts for the following programs:

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Family Nurse Practitioner
Nurse Midwife
Pediatric Nurse Practitioner

CLINICAL SPECIALIZATION

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Maternal-Newborn Nursing
Medical-Surgical Nursing
Pediatric Nursing
Psychiatric-Mental Health Nursing
Psychiatric Liaison Nursing
Child Psychiatric Nursing

DEVELOPMENT OF RESEARCH SKILLS

Application deadlines are November 30 and February 1, 1980. For more information contact:

Sandra M. Nelson, Director
Minority Recruitment Program
Yale School of Nursing
855 Howard Avenue
New Haven, Connecticut 06520
Telephone: (203) 436-3672



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 years 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



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Congratulations to ALL North Dakota Indian Graduates

Fort Totten Graduates

Little Hoop Community College - Farm & Ranch Management. Livestock production 131. Winfield Chaske, Sy Iron Heart Jr., Orrin Green, Vincent Grey Horn and Phillip Longie.

Marketing Management, Human Relation 127. Carmen Bloyers, Barbara Olson, Sheldon Olson, Sandra Olund and Joann Schuster.

Fort Totten High School -Stephanie Brown, Annabel Cavanaugh, Agnes Marie Cavanaugh, Lorna M. DuBois, Porfirio Jr. Diaz, Thomas R. Joshua, Vincent R. Jr. Shaw and Freeman F. Whiteshield.

Fort Berthold Graduates

NEW TOWN COMMUNITY COLLEGE Voc-Ed Program-Betty Young Bird, Debbie White Owl, Elise Packineau, Cleo Wells, Angie Iron Road, Emerald Spotted Wolf, Della Deane, Richel Grady and Harley Lone Bear.

Newtown High School-Lorrie Anala, Candy Bangen, Joy Boucher, Laurie Chapin, Herb Danks, Robert Drosdal, Dale Estvold, Kathy Evenson, Bill Ferrel, John Fevold, Val Finley, Deb Fladeland, Bill Floven, Mark Fox, Ryan Fox, Beulah Freeman, Darren Haddeland, Bryce Hauge, Tammy Hauge, Tammy Huwe, Jodi Lindtey, Lori Locken, Barb Lund, Donald Mann, Denise Mayer, Holley Mayer, Laurie Moe, David Nesheim, Nancy Pennington, Robin Rudolph, Karla Sand, Mary Shobe, Jeff Sloan, Leighton Smith, Mia Smith, Jay Snyder, Arne Sorenson, Jamie Thorton, Wanda Uran and Shelly Ventsch.

Lake Traverse Graduates

Sisseston High School-Susan Schuch, Gregory Kjellsen, Vonita Anderson, Kay Fonder, Carolyn Haaland, Timothy Meland, Lori Pederson, Lisa Stillson, Joel Thvedt, Grogory Aas, Kathryn Frances Adams, Jack A. Almos, Michael John Barrett, James D. Becker, David R. Benson, Gordon F. Biel, Jody Lynn Brown, Michael Tod Brown, Wesley Dean Brown, William M. Bucklin, Randy J. Carl, David P. Chase, James Cyrus Cloud, Kevin J. Dahl, Michelle Mane DeSart, Nadine Renee Eastman, Gayle Johnson, Eisenmann, Albert Lee Engevik, James S. Erdahl, John B. Flannery, Ronald R. Fleishhacker, James F. Forrette, Mary Beth Frank, Dawn Anne Gaikowski, Mary R. George, Dorothea Michelle Gill, Michael R. Goette, Ronald L. Grajczyk, Jefferey A. Gunderson, Laura Diane Haug, Gary Allen Hellevang, Marlo K. Hill, Wally Wayne Holman, Michael Wayne Horner, Sandra K. Huber, Ellen Marie Huff, Rita Doreen Ironheart, Rory L. Iverson, Bradley D. Jarman, Brenda Easter by Job, Cathy Marie Johnson, Paul David Johnson, Rhonda A. Kampeska, Shannon Lee Keeble, Lois Ann Kohl, Brian Edward LaBelle, Jody R. Lafontaine, Janeen Marie Landmark, Tabb Russel Laubach, Anthony

Wayne Lohre, David Alan Lotzer, Andrew Van Dyke Miller, Darrell David Mirreau, Gary L. Moen, Gay Lynn Moen, Jennifer Jo Nathem, Denise A. Nelson, Mark Edward Nelson, Dale Roger Oletzke, Barry Jon Olson, Gene T. Osterman, Lori Jean Palmer, Carolyne Anne Paul, Mark Wayne Pederson, Terry J. Peterson, Dorcella Leone Pies, Patricia Ann Poyet, Bonita Jo Redday, Adam Mel Robertson, Scott Charles Rolstad, James T. Samson, Leigh Anne Marie Schaunaman, Romel K. Skowron, David M. Solberg, Natalie Faye Steen, Julie Renee Tankoff, Tamara Kay Tchida, Jeannie Marie Thompson, Bryan Wayne Torvik, Theresa V. Truesdell, Kevin Valnes, Lori Ann Vig, Herman Joseph Wegleitner, John Glen Weinkauff And Scott Randall Yochim.

Standing Rock Sioux Graduates

Standing Rock Community College Bachelor of Science degree (elementary education) Valora Vina

Sharon Eagle, Theophil Eagle, Melda Elk, Warren Lfiesz, Wanda Harshe, Henrietta Horning, Juanita Iron Shield, Mary Ann Little Bear, Carmelita Many Wounds, Darlene Morsette, Deborah Parisien, Brenda Red Horn, Marcella Twinn, Bruce Valandra, Henrietta Walker, and Serena Marshall.

Standing Rock Community High School Susie Agard, Curtis Alkire, Janet Alkire, Keith Alkire Cheryl Archambault, Kathy Bailey, Randy Bear Ribs, Patti Blackhoop, Francis Bruggman, Fern Bullhead, Don Cameron, Lillian Dogeagle, Jackson Dogskin, Richard Dunn, Carol Dwarf, Charles Gipp, Josephine Goodhouse, Hope Grindstone, Dan Harris, Laurie Haider, Nancy Hepper, Annie Hodgkiss, Robin Iron Boulder, George Keepseagle, Carla Kidder, Denise Kidder, Barbara Montclair, Rose One Feather, Jon Putman, Marva Rush, Daniel Schaf, Valerie Schaf, Roland Silk, Susie Snider, Richard Standing Crow, Jim-

General Education Degree (GED): Donna Azure, Lorraine Brunelle, Bernadine DeCoteau, Loren Engel, Linda Forschen, Betty R. Gooden, Judy Houle, Janice M. Keplin, Charlotte Laducer, Elizabeth LaVallie, Connie Morast, Elizabeth Nadeau, Stanley Parisien, Joyce M. Patenaude, Sherry Poitra, Terri Thibert, Tanji Thomas, Theresa Wilson, Rosie Azure, Janice Davis, Charlotte Duarte, Dianne Forschen, Marla Fox, Vincent C. Gunville, Ida Keplin, Bernadette Laducer, Francis LaFountain, Linda Martin, Shirley Morin, Betty M. Nerpel, Beverly A. Patenaude, Pearl P. Poitra, Sandra Sundin, Rosalie Thomas, Rebecca Wilkie and Michael Hamley.

Turtle Mountain Community High School - Margie Allard, Carlyle Azure, Loren Azure, Mark Azure, Sandy Azure, Lois Baker, Sheri BearKing, Debbie Belgarde, Vicki Belgarde, Randy Bercier, Anita Blue, Joanne Blue, Tammy Boyer, Shelly Brien, Sherry Brien, Rebecca Bruce, Michelle Cammack, Azhalea Castro, Allen Champagne, Lyle Davis, Roberta Davis, Susan Davis, William Davis, Denise Decoteau, Donna Decoteau, Richard Decoteau, Susie Decoteau, Kandace Delorme, Renae Delorme, Paula Demery, Karen Desjarlais, Kevin Eller, Clarence Fredrick, Nancy Gannarelli, Georgie Gladue, Albert Gourneau, Jerry Gourneau, Pat Harrison, William Houle, Karla Jeanotte, Colleen Keplin, Darrell King, Brenda Laducer, Connie Laducer, Mitchell Laducer, Dana LaFountain, Blaine Larson, Carl LaVallie, Melvin Lenoir, Brian Lilley, Peter Lunday, Cindy Malaterre, Melissa Marcellais, Charles McLeod, Diane McCloud, Wanda Morin, Belinda Meyers, Bruno Nadeau, Mike Nelson, Lori Ann Olson, Warren Olson, Bradley Poitra, Sherry Parisien, Wanda Parisien, Lynell Pays, Lisa Peterson Anita Poitra, Emmanuel Ramirez, Donna Richard, Marilyn Slater, Sherry StClaire, Colleen Thomas, Jerry Thibert, Leo Thomas, Robert Thomas, Darrell Trottier, Jeff Vondal, Darrell Walette, Roger Wilkie.



Valandra, Dianne Donnita Kahl, Verlys Marie Pearman, Robert Lee Primeaux, Linda T. Roberts, Earl Jerome Vermillion, Laurel A. Vermillion, James R. Walker, Howard Keith White, Roberta S. White, Fern C. Zahn, and Gary Rush.

Associates of Arts Degree (general studies) Kenneth Berg, Michael Carry Moccasin, Lynes Vincent Ends Of Horn, Wilbur Dwight Flying By, Marvin M. Ghost Bear, Jeannette C. Jordan, Judie M. Kills Pretty Enemy, Delbert Lefthand, Verlys Marie Pearman, David Albert Plume, Robert Lee Primeaux, Adella J. Ryckman, Richard Robert Wales, James R. Walker, Howard Keith White and Colleen Mells.

Associate of Applied Science degree (secretarial science) Carmelita C. Many Wounds, Jeanette Marie Thunder Hawk, Gwen Village Center received a clerical certificate degree.

General Education Degree (GED) Helen Arnold, Thomas S. Baker, Roberta Bieber, Blaine Claymore, Kenneth Claymore, Margaret Diehel, Enid Dogskin, Verna S. Dunn,

mie Tiger, Randy Tonemah, Norman Walking Elk, and Rhonda White.

Turtle Mountain Graduates

Turtle Mountain Community College - Associates of Arts: Bernadette M. Baker, Paul L. Boyer, Jesse B. Delorme, Joann R. Desjarlais, Gloria A. Jolliffe, Lavina K. Lemieux, Gary Nadeau, Laura A. Peltier, Ester A. Wilkie and Gaileen Jerome.

Associate of Arts in Secretarial Science: Betty M. Azure.

Associate of Arts-Bernadette M. Baker, Jesse B. Delorme, Joann R. Desjarlais, Gaileen Jerome, Gloria A. Jolliffe, Gary Nadeau, Laura A. Peltier and Ester A. Wilkie.

Basic Building Trades 7 months: Phillip G. Peltier.

Building Trades 12 months: Marlin Allery, Bert Allick, Anthony D. Azure, Marvin R. Blue, Gary Davis, Richard Gourneau, Leslie LaFontaine, Stanley L. Patnaude, Lewis D. Poitra and Terry Walette.

Any Indian Organization, School, College or Firm wishing to announce honorary recognition of any staff or student may submit a written article and or photograph to the United Tribes News.

Articles will be viewed and edited by the editor. All contributions must be signed by the author.



HAPPY 4th OF JULY !!



INDIAN POETRY

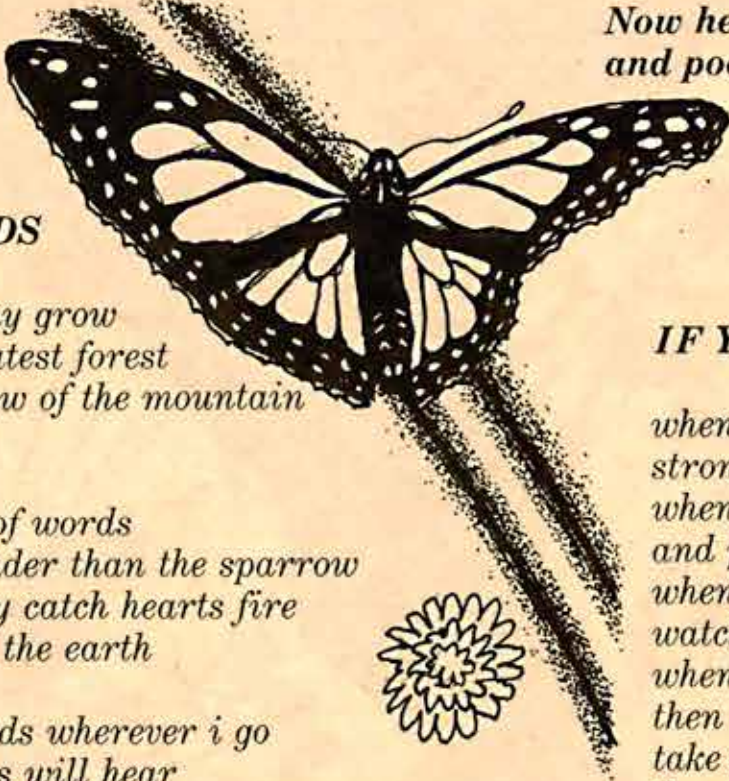
Poetry was written by Norman H. Russell, whose Indian ancestry is Cherokee, has had poems published in numerous magazines and anthologies. Northwoods press published his collected works in 1974. In addition to being the author of several books of poetry, he has the Vice President of Academic Affairs at Central State University in Edmond, Oklahoma. Now he has returned to fulltime teaching of biology and poetry at Central State.

A SONG OF WORDS

*the smallest fire may grow
larger than the greatest forest
and the melting snow of the mountain
became an ocean*

*i feel in me a song of words
which speaks no louder than the sparrow
but these words may catch hearts fire
and spread around the earth*

*i shall sing my words wherever i go
loudly so that others will hear
then if other throats catch fire from them
they will form an ocean of joy.*



IF YOU RETURN

*when you are old enough
strong enough wise enough
when you have listened
and practiced all that i tell you
when you have followed me
watch me and imitate me
when you are ready and i am ready
then i shall give you water
take you far into the desert hills
then i shall leave you there*

*if you return
i shall call you a man.*



GRATITUDE

*if i bring water to the dying plant
if i lift the young bird to its nest
if i do not kill the mother deer
even though i may starve myself*

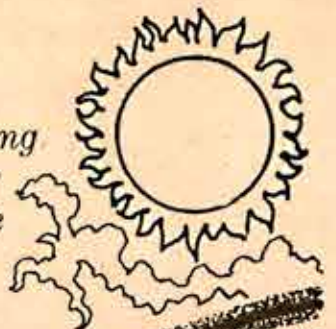
*then the plant and the bird will be grateful
and the deer will remember me with kindness
and the god of all creatures of the earth
will reward me with all their beauty*

*if i permit the plant and the bird to die
if i kill the mother deer
then god will forget me
and all beauty will leave my eyes.*



THE ONE VOICE

*sometimes in the great circle
of the spring pow wow
all the people will sing together
a soft chorus of beauty
a deep song of power
this is the one voice of the people
all the earth pauses to hear
it says that the people
will never leave the earth
each person is one voice in the song
the song binds the people together
it is many lives becoming one life*



THE EARTH SPEAKING

*i find my wisdom in the sky
i draw my wisdom from the earth
the animal and the bird tell me
when storms and winter come*

*the insects tell me when to sleep
the snow tells me where to hunt
the willow tells me water
the vulture tells me buffalo*

*i go where the earth sends me
i stay as long as the earth allows me
i eat no more than the earth gives me
when the earth needs my body i will die*

*i am always looking always listening
so that i may hear the earth speaking to me.*



