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UNITED TRIBES proudly presents

September 1980

Volume 1 - Number 1



ESPECIALLY
FOR
CHILDREN

MOON

T.M.

UTETC Executive Director Welcomes All to Pow-wow



Dear guests:

Welcome to the United Tribes Educational Technical Center's eleventh annual International Pow-wow. I wish to extend our greetings and appreciation to each of you who have taken the time to attend the pow-wow and various other activities.

This celebration marks eleven years of operation for UTETC, although they have not all been easy, the center has steadily grown over the years. Our mission here at United Tribes entails providing a vocational education within an environment that promotes the significance of community spirit. In so doing we work together with the communities of Bismarck and Mandan to bridge the gaps of cultural misunderstanding that may exist. As a means of communication, this pow-wow is presented to assist in these efforts. During your visit we hope we will take the time to ask questions and get involved with the traditions of the American Indian.

We know that many of you have come a long way and we are hopeful that you will have an opportunity to visit many of the local merchants whose advertisements within the paper have assisted in presenting the pow-wow.

Again, we welcome you to UTETC to visit and enjoy the dance.

Sincerely:

David M. Gipp
Executive Director

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A special thanks to all advertisers who made this publication possible!

THE WOW OFFICE (UTETC Office of Public Information) is located at 3315 S. Airport Road, Bismarck, ND. 58501
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Arthur A. Link
Governor

Governor Proclaims "North Dakota Indian Nations Week"



STATE OF NORTH DAKOTA
EXECUTIVE OFFICE
BISMARCK

Proclamation

WHEREAS, The five tribes within North Dakota, which are the Fort Berthold-Mandan, Hidatsa and Arikara; Devils Lake Sioux; Sisseton-Wahpeton Sioux; Standing Rock Sioux and Turtle Mountain Chippewa, have thru their efforts in self-government and self-determination banded together to provide the Native American people an educational institution and dedicated to the economic, social and cultural advancement of tribal people across the United States; and

WHEREAS, This unique educational institution is the United Tribes Educational Technical Center, the only Indian owned and controlled residential vocational school in the nation; and

WHEREAS, The State of North Dakota has consistently recognized the achievements of the tribes as illustrated by UTETC's unique economic, cultural and educational significance; and

WHEREAS, North Dakota recognizes the importance and effectiveness of UTETC's contributions to the overall economic and social good of North Dakota and the Bismarck-Mandan community; and

WHEREAS, This fine institution, which is a credit to the community, goes beyond its commitment to Indian education and stands dedicated to serve as a vehicle and forum for the members of the tribes to accurately reflect and practice their cultural values, beliefs, and traditions.

NOW, THEREFORE, I, ARTHUR A. LINK, Governor of the State of North Dakota, do hereby proclaim the period of September 1-7, 1980, as

"NORTH DAKOTA INDIAN NATIONS WEEK"

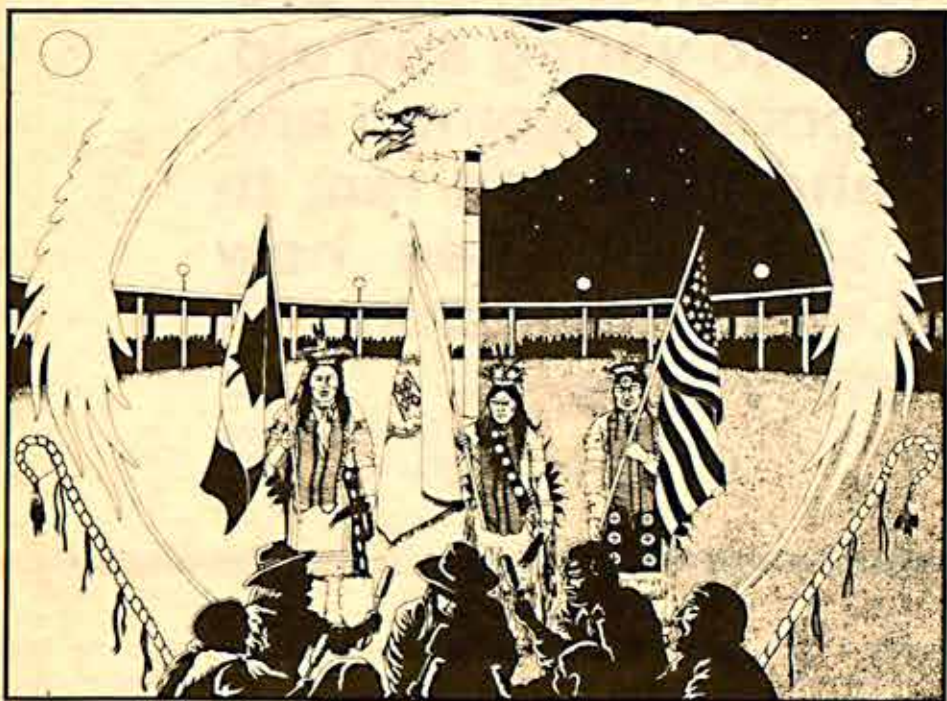
in conjunction with UTETC's Eleventh Annual International Pow-Wow.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of North Dakota to be affixed this twenty-first day of July, 1980.

Arthur A. Link
Governor

Attest: *B. M. [Signature]*
Secretary of State

The United Tribes Educational Technical Center invites you to be a part of NORTH DAKOTA'S HISTORY...



SCHEDULE OF EVENTS

Friday, September 5, 1980

1:00 PM - 6:00 PM Registration for singers and dancers
 7:00 PM Grand Entry
 Flag Song
 Exhibition Dancing
 Inter-Tribal Dancing

Saturday, September 6, 1980

8:00 AM - 12:00 PM Registration for Singers and Dancers
 9:00 AM - Baseball Tournament, Century Field
 10:00 AM - Long Distance Run
 11:00 AM - Fashion Show by "Indian Originals" of Rapid City, South Dakota at Northbrook Mall
 1:00 PM - Grand Entry
 Flag Song
 Introduction of Guests
 Preliminaries Dancing Contest - all categories
 Singing Contest
 Inter-Tribal Dancing
 Children's Carnival at UTETC Gymnasium
 2:00 PM - Grand Entry
 7:00 PM - Flag Song
 Semi-Finals Dancing Contest for:
 Little Girls 10 & Under,
 Little Boys 10 & Under,
 11-15 Girl's Fancy,
 11-15 Girl's Traditional
 11-15 Boy's Fancy
 11-15 Boy's Traditional
 Preliminaries Dancing Contest for:
 Women's Fancy
 Women's Traditional
 Men's Fancy
 Men's Traditional
 Singing Contest
 Inter-Tribal Dancing

Sunday, September 7, 1980

9:00 AM - Baseball Tournament at Century Field
 10:00 AM - Inter-Denominational Church Service in Bowery
 1:00 PM - Grand Entry
 Flag Song
 Finals Dancing Contest for:
 Little Girl's 10 & Under
 Little Boy's 10 & Under
 11-15 Girl's Fancy
 11-15 Girl's Traditional
 11-15 Boy's Fancy
 11-15 Boy's Traditional
 Semi-Finals Dancing Contest for:
 Women's Fancy
 Women's Traditional
 Men's Fancy

4:00 PM -

7:00 PM -

Men's Traditional
 Inter-Tribal Dancing
 Free Meal
 Championship Baseball Tournament at UTETC
 Grand Entry
 Flag Song
 Finals Dancing Contest for:
 Women's Fancy
 Women's Traditional
 Men's Fancy
 Men's Traditional
 Finals Singing Contest
 Inter-Tribal Dancing
 Awards Presentation

POW-WOW ANNOUNCERS:

Henry Green Crow
 John Emhoolah, Jr.



Edward Curtis, 1869-1952

Edward Curtis Photography Art show will be held at the Dakota Northwestern Bank during banking hours: Friday, 9:30 - 4:30 PM and Saturday 9:00 AM - 1:00 PM. For more details see page 12.



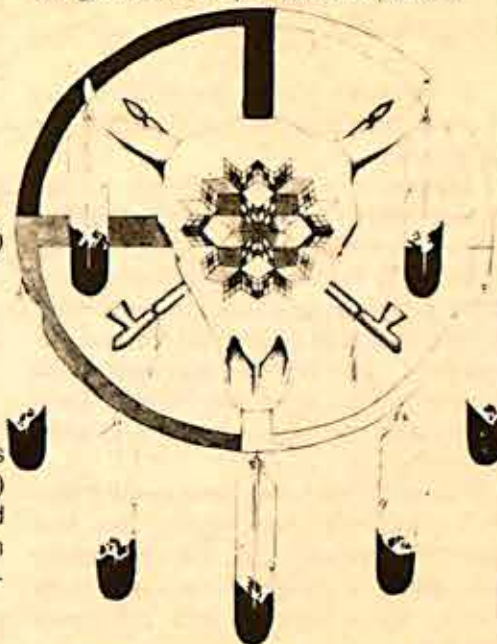
The 3rd Annual Men's Slow Pitch Softball Tournament (Double Elimination) will begin 9:00 AM Saturday and Sunday at the Century High School Softball fields 1000 Century Avenue, in North Bismarck. The finals will be played at the UTETC Softball diamond at 4:00 PM on Sunday. Sixteen teams will vie for \$1,500 in prize money.



A Children's Carnival will be held from 2:00 PM on Saturday at the UTETC Gymnasium. A fee of 75¢ per child will be charged for at the door for games, fish ponds and prizes.



The Second Annual United Tribes Road Race (5000 and 10,000 meter) featuring Billy Mills, the 1964 Gold Medalist will be held at 10:00 AM on Saturday, 6 1/2 miles south of Bismarck.



A free barbecue beef dinner with all the trimmings served at 4:00 on Sunday at the UTETC Cafeteria.

"Reality Through The Eyes of Indian Children", a National Indian Art Exhibit can be seen Friday from 10:00 AM - 9:00 PM and Saturday 10:00 AM - 6:00 PM. Also, a Contemporary Indian Fashion Show, presenting Laverne Heiter Indian Originals will be modeled by various Indian women at 11:00 AM on Saturday, September 6, 1980. These two events will be held in the Northbrook Mall. For more details see Page 23.

POW-WOW NOW!

"Time to plant a brand new world, where promises keep and paths unfurl, to young and old, to boy and girl, to rich and poor, to woman and man, to black and white, and gold and tan, to big and little, fast and slow, oh, see how brotherhood can grow. Let the sunshine in your face to everyone of every race."

Buffy Sainte-Marie

THE SEEDS OF BROTHERHOOD

This weekend, you will have an opportunity to share in a truly unique and culturally enriching experience. We have planned activities that will interest everyone. There are softball games, a road race, Children's Carnival, free barbecue, authentic Indian Arts and Crafts and food concessions and of course the singing and dancing contest.

We invite you to read on to

POW-WOW HOW!

What is a Pow-Wow?

The term POW-WOW is of Algonquin origin. Originally the word was pauau which was used to indicate a gathering of people for a purpose such as the celebrating of a victory or an important event. Today, a Pow-Wow is a celebration of life. It's an opportunity for people to renew old friendships and to create new ones. A Pow-Wow may have singing and dancing contests, "giveaways", ceremonials, games, general intertribal dancing, and other cultural activities.

Sometimes during the Pow-Wow a blanket dance will be held to give the spectators

to donate gifts or money for a particular reason. For example, a blanket dance might be held to raise money to help pay for the expenses of out-of-state drum groups or to raise money to help assist in paying for funeral expenses. The lead dancers will generally hold onto the blanket (one on each of the four corners) and walk around

war dance. The other dancers will join in behind the procession. As the blanket is carried past, the spectators are given a chance to contribute money by tossing it into the open blanket.

At most large Pow-Wows there will be pick-up campers, tents and teepee encampments, Pow-Wow announcers, a dancing arena and concession stands selling authentic Indian crafts and foods.

No Pow-Wow is complete without Announcers. They are the orchestrators. They keep the Dancing and Singing contest moving and keep the public informed of the events taking place.

What is a Dancing and Singing Contest?

The dance has always transcended the beliefs, traditions and pride of the American Indian.

The contemporary Pow-Wow (singing and dancing contest), found its beginnings among the southern Plains people during the latter part of the 19th century. After World War II, Pow-Wows became more defined in structure, much more competitive and very popular.

Today, Indian Country's finest singers and dancers compete for the honor and prize monies awarded by respected judges who are singers and dancers themselves.

At UTETC, the Pow-Wow Committee is responsible for selecting a head dancing judge and a head singing judge. The judges must have considerable knowledge of Indian tradition, dance, and dress of Men's Fancy, Men's Traditional, Women's Fancy and Women's Traditional dance. They must also have knowledge of the songs that are sung.

The head judges choose other judges (usually five per contest) from the spectators, dancers, or singers participating in the Pow-Wow. Each judge, at some time in their life, must have been a singer or dancer and be knowledgeable of the rules and regulations of the contest.

The head dancing judge organizes the Grand Entry, chooses different judges for each contest session and makes the final decision on disputes over judging and scoring.

The head singing judge is responsible for selecting different judges for each contest session, and for settling disputes over scoring.

How are Dancers and Singers Judged?

Dance is skilled body movements and footwork to the beat of the drum.

Contest scorekeeping methods may vary from one Pow-Wow to another depending on the rules and regulations established by the Pow-Wow committee.

The Pow-Wow committee at UTETC uses a six point spread system that makes a tie score more difficult.

If the categories being judged have four winners (Men's Fancy, Men's Traditional, Women's Fancy and

Women's Traditional, five judges are used per session. The points used are: 21, 15, 9, 3. The other categories have five place winners and thus have six judges. Points used are 27, 21, 15, 9, 3.

The dancers receive points according to:

1. Timing with the drum
2. Costume
3. Sportsmanship
4. Both feet must be on the ground upon completion of the song and the last beat of the drum.

After judges pick the winners of that session, they record their numbers on their score sheets according to their places. The head dancing judges will collect the score sheets and will then hand them to the scorekeeper. The scorekeeper transfers the judge's scores into the official scorekeeping book.

Any dancer, singing group or spectator is permitted to see the scorebook after the completion of the dancing and singing contest (Sunday night). During the dancing and singing contest competitions no one is allowed to see the scorebook (no judges or officials

book during the competition are official scorekeeper and his/her assistants. If at any time a dancer or singing group questions the final scores received during a Pow-Wow, they may ask to see a copy of the original judge's score sheet.

(Sample ballot)

JUDGES SCORE SHEET - DANCE			
United Tribes Educational Technical Center			
<input type="checkbox"/> M. TRAD.	<input type="checkbox"/> M. FANCY	<input type="checkbox"/> W. TRAD.	<input type="checkbox"/> W. FANCY
<input type="checkbox"/> G. TRAD.	<input type="checkbox"/> G. FANCY	<input type="checkbox"/> S. TRAD.	<input type="checkbox"/> S. FANCY
<input type="checkbox"/> LITTLE BOYS	<input type="checkbox"/> LITTLE GIRLS		
Session: Day _____			
Date: _____			
1st Place - # _____			
2nd Place - # _____			
3rd Place - # _____			
4th Place - # _____			
5th Place - # _____			
Judge: _____			

What are the Songs?

A drum is a voice that beckons us to listen.

War Dance Songs are sung at all Pow-Wows. War Dances were held prior to and after a war venture. Upon the return of the party, honor songs and dedication songs were sung to honor brave deeds. Their are slow and fast songs. War dance songs are actually made up by individuals or tribes and as they are handed down from generation to generation and

tribe to tribe their source of origin is lost. Most are the interpretation of the singers. Words are generally not spoken but there is a definite pattern to the song. War dance songs are generally referred to as there original "soul music."

In listening to a song, a person can hear the lead singer begin. He is then joined by the other singers for the remaining portion of the verse. Close to the end of the verse the lead singer will usually signal to the rest of the group that he is ready to begin the next verse by hitting the drum sharply three times which means that the drumming should become softer. At this point the next verse begins. The number of times the song is sung depends on the dancers, but as a general rule, the song will be sung through three times. Sometimes a dancer may blow a whistle (the sound is distinctive and shrill) three times which indicates the dancers want to continue the song.

When there are many drums, each group will have an opportunity to participate at least once. For contests, however, one particular drum is usually appointed to sing the contest songs.

Honor songs are made up by individuals and are dedicated to anyone or event deserving of it. Dedications can take place during a pow-wow or any other gathering.

Different tribes have their own Flag Songs. Each tribe may use their own language in the songs. Generally you will find that there are two main styles of flag songs - the northern and southern style, with difference being made by the group that is singing the songs.

How Is The Dance and Regalia Interwoven?

To dance is to float and hover
pulsate and gyrate
bend curve and harmonize.
To dance is to move like sea plants
performing in ocean currents or
to fall hard and heavy as
rigid as boulders
To dance is to stretch and stroll
and corkscrew twist.

Native Americans have danced and performed for many reasons: to cure sick and injured people and animals, to insure a successful hunt or a good crop and favorable weather; and to celebrate personal

continued from Page 4

victory or a tribal war victory. Indians have used dance to teach and tell stories, to share a vision and also for their own pleasure and entertainment.

In a dance for a successful hunt, it was necessary for the Indian hunter to accurately impersonate the animal he was preparing to kill. The hunter would mime or imitate the habits of the animals he had so carefully watched. If the dancers were successful in imitating the animals, they would then possess the magic power needed to control the animal's behavior.

Indian dancers did not only imitate the animals they hunted, but they also accurately pantomimed the movement of the sacred and beneficial animals.

The eagle with its strength and grace has always been of great fascination to Indian man, a sacred bird in his religion. Eagles seem to live in the sky like the sun. Their nests are in cliffs or tall trees. They are powerful with a wingspan of six to eight feet. Dropping from the sky, they snatch their prey lightning fast with strong hooked talons. When feeding on the ground, they hop around on both feet.

Today there are four major types of dancers and dance regalia; male fancy dancer, male traditional dancer, women's fancy dancer, and women's traditional dancer. Although each has his/her own style of dance and outfit, there are similarities in the basic materials used in making the outfit (feathers, beadwork and buckskin), and the space, time and energy displayed in their dance movement.

The young male fancy dancer exhibits acrobatic movements and fast fancy footwork to the beat of the drum. His dance outfit is reflective of his high energy and fast paced motion. Bright, colorful beadwork and hackles adorn his outfit. Contemporary materials such as bells, scarfs and synthetic fabric are also worn. See page 18.

The male traditional dancer displays majestically, slower movements that imitate revered animal characteristics. His outfit, like his dance, reveals a great deal of symbolism. Eagle feathers, bone hair-pipes, and beadwork are the main provisions for his regalia. See page 18.

The young female fancy dancer's style is similar to the male fancy dancer's fast footwork. Her outfit is also reflective of the high energy and movement in keeping time with the drum. A free flowing shawl, colorful beadwork and modern fabrics make her outfit. See page 19.

The female traditional dancer displays graceful movements with a slight bending of the knees, elbows held outward and feet moving slightly from one side to the middle and out to the other side. Her outfit like her dance, signifies the grace and respect bestowed to her. Buckskin or trade cloth (wool) adorned with elk teeth, shells and beadwork make up her regalia. See page 19.

HISTORY AND HERITAGE

The United Tribes Educational Technical Center (UTETC) is an unique educational institution. Located on a 105 acre campus, three miles south of Bismarck, North Dakota. The institution is a state chartered, non-profit corporation, owned and operated by the five reservations located in whole, or in part within North Dakota. These reservations include: Fort Berthold, Devils Lake Sioux, Standing Rock Sioux, Turtle Mountain Chippewa, and the Sisseton-Wahpeton Sioux.

Control of the corporation is vested in a Board of Directors comprised of 10 members selected as follows: The Tribal Chairperson, and one other tribal member, selected by the Tribal Council of each reservation named above. Thus, each reservation has two members in the Board of Directors. The terms of office of the members of the Board of Directors is indefinite; being subject to changes which may occur due to tribal elections.

From its modest beginnings, the founding fathers of UTETC sought to develop an institution that serves Indian people who share a common point of view; the desire to seek a grass roots vocational education in a community setting an opportunity that did not exist. The training program that has taken shape at United Tribes over the years is geared specifically toward this type of student, providing training not only in vocational and job-related skills, but also in the various individual and social skills the student will need to function responsible in the society.

The history of UTETC is tied closely to the formation of the United Tribes of North Dakota. Established in 1963 as an inter-tribal organization designed to monitor termination legislation then proposed in North Dakota, the organization also sought to address other evident needs of the tribal membership. Several years after the successful fight to stop termination legislation the group incorporated as the United Tribes of North Dakota Development Corporation(UTNDDC).

In 1968, UTNDDC acquired the use of Fort Lincoln for a residential employment training center, and named it the United Tribes Employment Training Center. Initially, administration and operation of the Center was subcontracted to Bendix Corporation, which had submitted a proposal which would eventually lead to management of the Center directly by UTNDDC. The first students began arriving in late August of 1969, and the Center was formally dedicated on September 6, 1969. Bendix corporation ceased operation of the facility in July, 1971. and UTNDDC took over direct management under contract from the Bureau of Indian Affairs (BIA). Under Indian leadership, and administrative staff was selected and has maintained continuous operation of the Center from 1971 until the present.

In October of 1975, a decision was reached by the UTNDDC to change the name of the vocational school from United Tribes Employment Training Center, to the United Tribes Educational Technical Center, since the name more accurately reflected the Center's nature and purpose as a whole.

Organized as the first tribally controlled residential vocational school in the nation. UTETC is committed to the economic social, and cultural advancement of Indian people. Since nearly one-half of UTETC's students spend less than one-year of their lives off reservation, the institution strives to maintain a residential learning environment where all students are socially and culturally comfortable. The 105 acre campus provides students and their families with housing, an elementary school, a child development center, recreation facilities and most importantly an Indian setting. Counseling, job placement, legal and medical services are also available.

PHILOSOPHY AND OBJECTIVES

United Tribes Educational Technical Center(UTETC) is a residential training institution with a commitment to the American Indian individual and family.

The role of UTETC is to provide vocational technical training to American Indians. It is UTETC's philosophy to provide an environment in which students and staff can discover, examine, preserve and transmit the technical knowledge, cultural values and wisdom that will ensure the survival of Indian people in the present and future generations, while increasing individual opportunities to improve the quality of life. The Center seeks to initiate and sustain educational and economic programs aimed at self-sufficiency and realization of self-determination to the American Indian community.

UTETC will continue to serve as a focal point for inter-tribal discussion of tribal rights and economic progress.

1. To provide vocational skills training in occupational areas which have maximum job placement potential.
2. To provide supportive services in the areas of adult basic education, personal development, vocational guidance/counseling, social services and job placement services which assist students in their quest towards realization of their opportunities and responsibilities in society.
3. To provide an environment that enhances the development of self-sufficiency, self-determination and ethnic living as a community with its own daycare center, elementary school, health care, cultural and recreational facilities.
4. To promote the educational, economic and social growth of each individual to his/her highest possible level of personal and professional competence, by continually researching and improving curricula and programs that are current with the changing world.
5. To provide an inter-tribal forum and special projects aimed at the perpetuation of tribal rights and economic progress of American Indians.

UTETC BOARD OF DIRECTORS

Ft. Berthold Reservation
Austin Gillette-Chairman
August Little Soldier-Representative
Sisseton-Wahpeton Reservation
Gerald Flute-Chairman
Vern Cloud-Representative
Turtle Mountain Reservation
James Henry-Chairman
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Ft. Totten Reservation
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Daniel Dubois Jr-Representative
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Frank Lawrence-Chairman
Pat Kelly-Representative
UTETC Board of Directors Officers
Austin Gillette, Chairman
Frank Lawrence, Vice-Chairman
August Little Soldier, Secretary/Treasurer

Singing Contest Rules

1. All Singing Groups must register to be eligible for Prize Money.
2. All Singing Groups must be seated 10 minutes before Grand Entry time. Points will be deducted for failure to be seated before Grand Entry time.
3. All Singers will sing with their assigned groups only. No Drum Hopping - No Exceptions.
4. There will be no less than three (3) Singers per drum, and no more than 10 per drum.
5. The decision of the Dancing & Singing Contest Judges shall be final in all events.
6. IMPORTANT: Singers under the influence of alcohol or drugs will result in disqualification of that Singing Group for that session.
7. Inter-Tribal Singing: All Singing Groups shall be required to limit their songs; 4-2 or straight 6. Should a participant use a whistle for a particular Singing Group, they will be permitted to continue singing.
8. Whistles: Participants shall be limited to three whistles per Singing Group or drum. NOTE: It is a tradition that individuals who use the whistle are required to donate to the singing group that is singing.
9. During contest songs Singing Groups shall be required to limit their songs to 4-2 or straight 6, except for trick songs, which can be used except during the final dancing competition.
10. Should Singing Groups not comply with all Rules & Regulations, they will lose 20 points.

Dancing Contest Rules & Regulations

1. All Dancing Contest participants entering in the Dancing Contest are required to register for Prize Money.
2. All Dancing Contest participants are required to participate in all Grand Entries..
3. Dancers must be in Full Dress and ready to go 10 minutes before Grand entry time. Points will be deducted for failure to participate in Grand Entry, 20 pts. added for participating.
4. All Dancers competing in various dancing contests are eligible to sing with singing group provided they are registered with that group.
5. Dancers must at all times keep in time with the drum beat. Bells must be worn.
6. Should a contestant lose any part of his outfit during the contest, he will be disqualified for that session.
7. Upon completion of the song and last beat of the drum, both feet must be on the ground. The body can be in any position.
8. Trick songs can be used, except in the finals.
9. No Dancer shall dance under the influence of alcohol or drugs. This will be considered an automatic disqualification for that session.

UNITED TRIBES PAST CONTEST WINNERS

(1971 and 1972 records are unavailable)

LITTLE GIRL'S 10 & UNDER

- 1973- Iloma Youpee, Ponemah, MN
- 1974- Tammy Anderson, Ft. Totten, ND
- 1975- Michelle Means, Rapid City, SD
- 1976- Sally Eagle Road, Mission, SD
- 1977- Muriel Cleveland, Winnebago, NE
- 1978- Glenise Willians, (no address)
- 1979- Candace Anderson, St. Michaels, ND



LITTLE BOY'S 10 & UNDER

- 1973- Damon Brady, Newtown, ND
- 1974- Damon Brady, Wahpeton, ND
- 1975- Damon Brady, Wahpeton, ND
- 1976- Damon Brady, Newtown, ND
- 1977- Terry St. John, Minneapolis, MN
- 1978- Terry St. John, Minneapolis, MN
- 1979- Randy Totus, Yakima, WA



BOY'S FANCY II-15

- 1973- (no contest in this category)
- 1974- Junior Green Crow, Minn. MN
- 1975- Tony Brown, Ronan, MT
- 1976- Anthony Johnson, Yakima, WA
- 1977- Tony Brown, Browning, MT
- 1978- Frank Bullhead, Ft. Yates, ND
- 1979- Joseph Totus, Granger, WA



BOYS TRADITIONAL II-15

- 1973- (no contest in this category)
- 1974- Junior Green Crow, Minn. MN
- 1975- Brian Ziegler, Lower Brule, SD
- 1976- Brian Ziegler, Lower Brule, SD
- 1977- Mike Ziegler, Lower Brule, SD
- 1978- Robert Allen, Well Pole Island, Ontario, Canada
- 1979- B.J. Brady, Little Shell, ND



GIRLS FANCY II-15

- 1973- (no contest in this category)
- 1974- Rose Merrick, St. Michaels, ND
- 1975- Lolita Attack Him, Porcupine, SD
- 1976- Brenda Hall, Mandaree, ND
- 1977- Trudy Clement, Warm Springs OR
- 1978- Blanche Lambert, St. Michaels, ND
- 1979- Tami Anderson, St. Michaels, ND



GIRLS TRADITIONAL II-15

- 1973- (no contest in this category)
- 1974- Rose Merrick, St. Michaels, ND
- 1975- Verzella Condon, Cherry Creek, SD
- 1976- Joy Anderson, St. Michaels, ND
- 1977- Jackie Azure, Auburn, WI
- 1978- Joy Anderson, Ft. Totten, ND
- 1979- Joy Anderson, Ft. Totten, ND

WOMEN'S TRADITIONAL

- 1973- Phyllis Pratt, Sioux Valley, Manitoba
- 1974- Sophia Menard, Rosebud, SD
- 1975- Dianne Redman, Ft. Oll'Appelle, SASK.
- 1976- Sophia Menard, Rosebud, SD
- 1977- Beverly Larvae, Rosebud, SD
- 1978- Cheryl St. John, White Shield, ND
- 1979- Diane Redman, Ft. Qu'Appelle, SASK



WOMEN'S FANCY

- 1973- Phyllis Pratt, Sioux Valley, Manitoba
- 1974- Patsy Hall, Mandaree, ND
- 1975- Kim Dickenson, Minneapolis, MN
- 1976- Kim Dickenson, Minneapolis, MN
- 1977- Kim Dickenson, Minneapolis, MN
- 1978- Trudy Ann Clemins, Topenish, WA
- 1979- Kim Dickenson, Minneapolis, MN

MEN'S TRADITIONAL

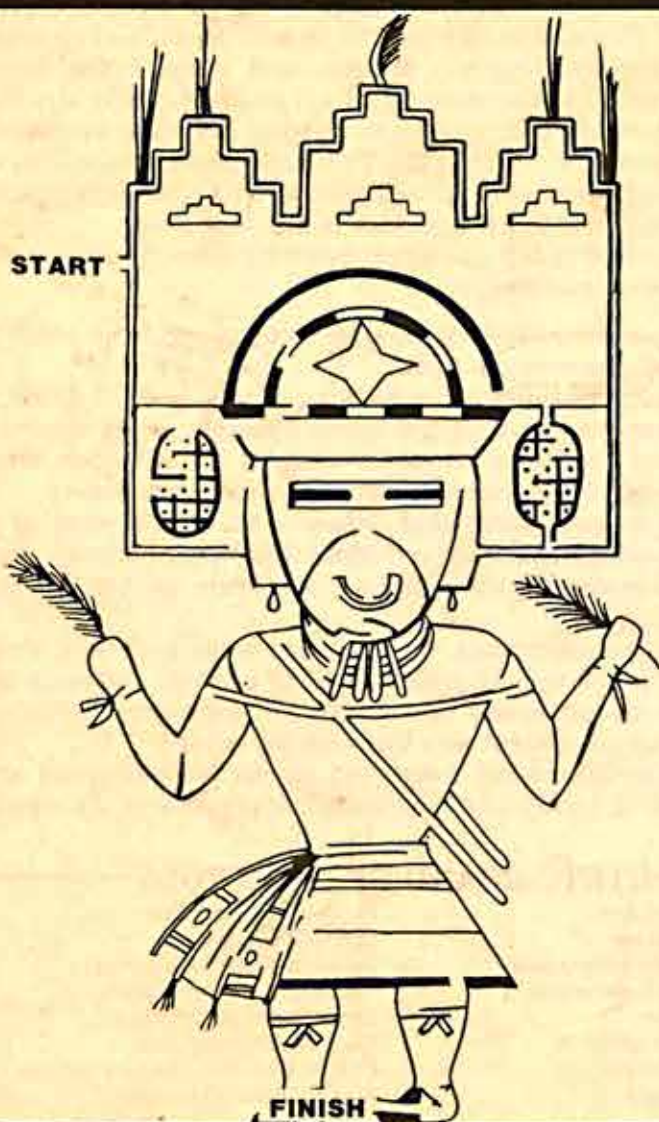
- 1973- Wayne Goodwill, Ft. Capelle, SASK
(NON-BUSTLE)- Ellis Head, St. Francis, SD
- 1974- (BUSTLE) - Wayne Goodwill, Ft. Qua'Appelle
- 1975- (WINNERS Same as above-some categories)
(NON-BUSTLE)-Ellis Head, St. Francis, SD
- 1976- (BUSTLE)-Steve Charging Eagle, Eagle Butte, SD
- 1977- Terry Larve, Rosebud, SD
- 1978- Pete Moore, Pawnee, OK
- 1979- Terry Larve, Mission, SD

MENS FANCY

- 1973- Murphy Sitting Crow, Fargo, ND
- 1974- Chico Her Many Horses, Rosebud, SD
- 1975- Gordon Lasley, Tama, IOWA
- 1976- Nathan Thompson, Minnesota
- 1977- Crazy Horse Bison, Ft. Yates, ND
- 1978- Chico Her Many Horses, Rosebud, SD
- 1979- Sam Merrick, St. Michaels, ND

SINGING CONTEST

- 1973- MANDAREE SINGERS, MANDAREE, ND
- 1974- BADLAND SINGERS, BROCKTON, MT
- 1975- BADLAND SINGERS, BROCKTON, MT
- 1976- PORCUPINE SINGERS, PORCUPINE, SD
- 1977- MANDAREE SINGERS, MANDAREE, SD
- 1978- MANDAREE SINGERS, MANDAREE, SD
- 1979- MANDAREE SINGERS, MANDAREE, SD



KACHINA MESSENGER MAZE

This is a copy of a sand painting showing a Kachina, messenger of the gods. The drawing shows us mountains, clouds, rainbows, evening star, ears of corn, and sprigs of pinon pine. This is a Hopi Indian design. (Answer on Page 27)

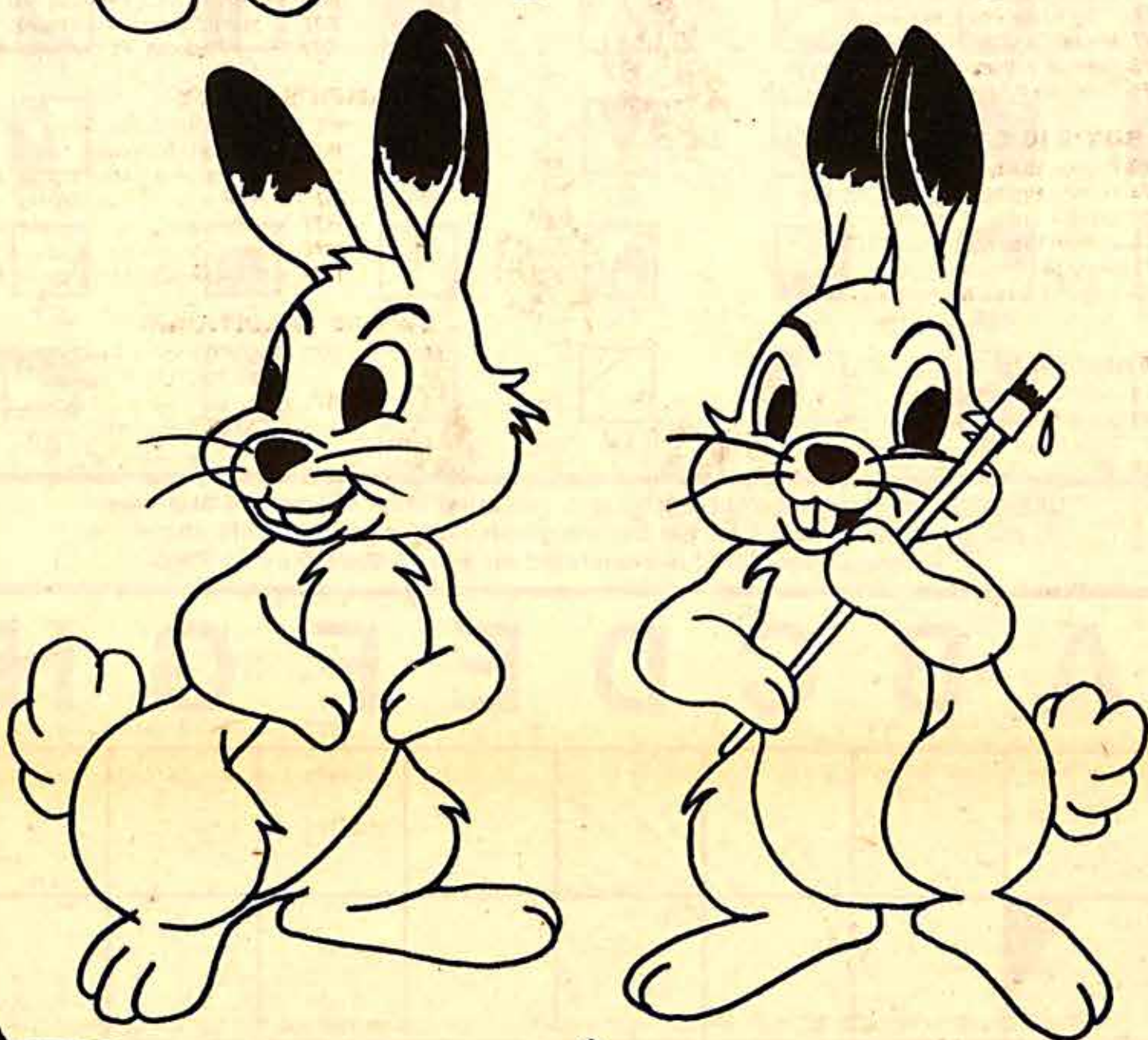
WHAT DOES IT MEAN?



WHEN A DOG EATS GRASS?

Answers can be found somewhere in WOW.

HEY!
EVERYONE



WE'RE

INDIAN
RABBITS

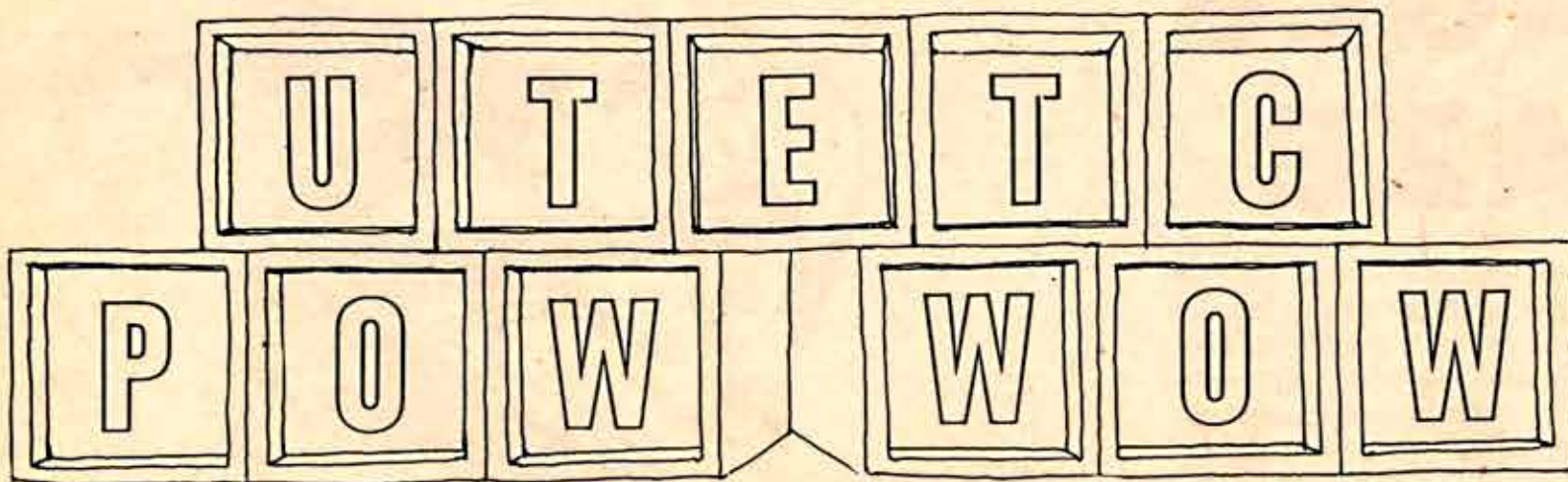
PICTOGRAPH

A2	C3	G4	B7	D8	F8	B6	B4
H4	C2	B3	E4	F3	B1	F5	C6
D6	D5	D7	C7	G5	C4	E1	F2
A1	F1	D1	G7	B2	E5	A3	A4
B8	H5	F4	D2	E3	G6	E7	C1
G8	D3	C5	E8	C8	D4	E2	E6

Directions: To complete your pictograph, you must draw one square at a time.
 Do the completed artwork on the bottom graph exactly as it appears above.
 Example: Square A2 is completed for you. (Answer Key on Page _____.)

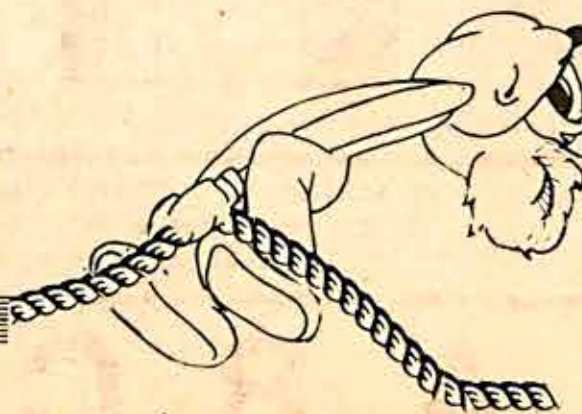
	A	B	C	D	E	F	G	H
1								
2								
3								
4								
5								
6								
7								
8								

WELCOME TO THE



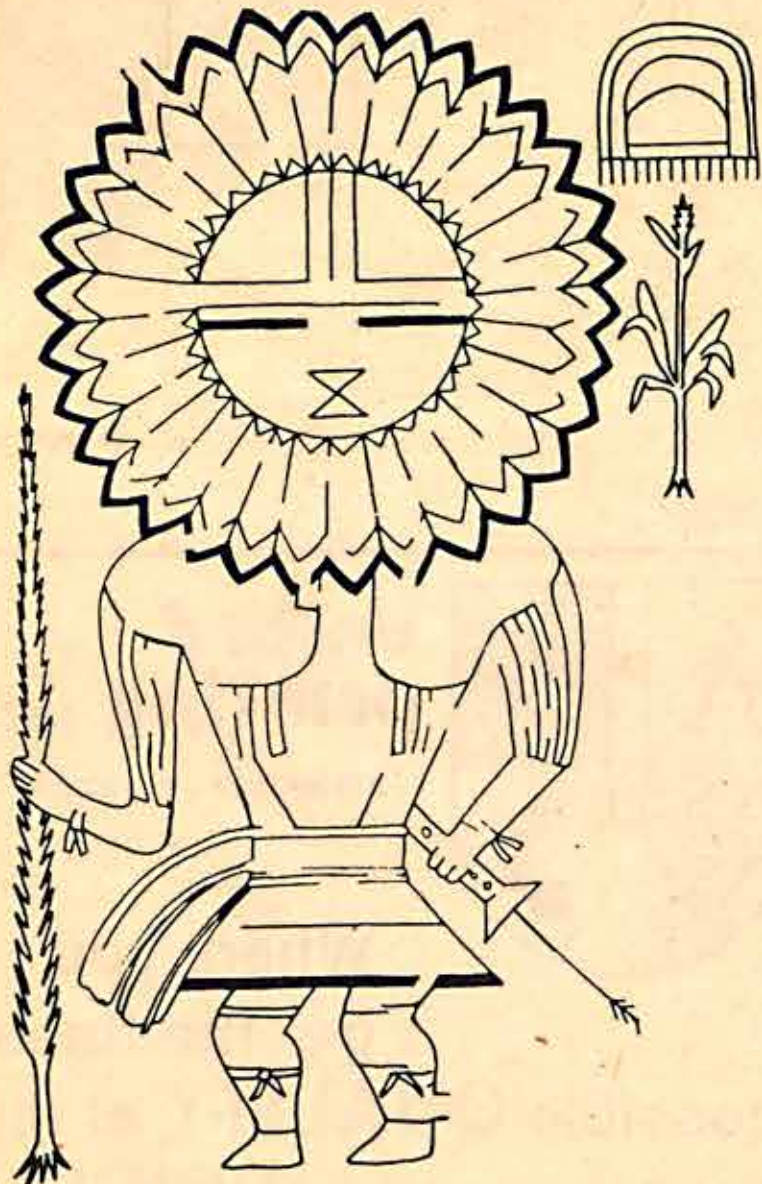
ALPHAGELPHLRICNLROED
 KLJAEELASLIEHINEDAIO
 DOYLQEEAMTHBKMBASKLO
 LENYNEZSEAGOCMIOLETR
 YROEXRELOVRTEQAPISHI
 OBAPGPICKLNCLFNSOUDS
 RCETILOOSIEOHRTRNLCS
 BANRESNERDPEVTIRTOER
 MANLDAJUAYORAEMITQA
 UPPNUMRUOXYZJMOTOF
 AMHESBGXLAALPUYBBOUD
 NGGIEUDAKYRAUNAJEUIZ
 OORFSMMOTSEPTEMBERER
 FRETNIWMFEBRUARYLLAF
 HELOTHAERSTIANGERLOV
 SPRINGAUGRULTERDECEN

Help me pull these words out of the puzzle.



JANUARY FEBRUARY MARCH APRIL MAY JUNE
 JULY AUGUST SEPTEMBER OCTOBER NOVEMBER
 DECEMBER WINTER SPRING SUMMER FALL

COMPLETE THIS MAZE . . .



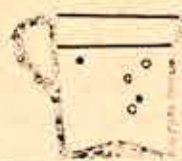
CREATIVE CLAY

Creative clay made with cornstarch can be easily shaped then left to harden and dry. Perfect for many uses . . . for making creative jewelry and ornaments for children. Its easy and inexpensive to make.

In sauce pan stir thoroughly:

- 1 cup corn starch
- 1 1/4 cups cold water
- 2 cups of baking soda

Heat stirring constantly until mixture reaches a mash potato consistency. Turn out on a plate and cover with a damp cloth. Knead like dough, shape as desired store in covered container for later use. To shape creative clay, form with hands or roll out to 1/4 inch thickness and cut with knife or cookie cutter. If desired, trim with bits of clay - moisten and press into place. Pierce a hole near edge for stringing a pendant or ornament. Let dry on protective surface creative clay can be painted with water color, or poster paints for felt tips pens when dry. Brush on clear nail polish or shellac for protective coating.



Dolly Madison Cakes

This is a sandpainting of the Hopi Indians Sun God.

GOLDEN EAGLE MAZE

The Sioux Indians regarded the golden eagle (spotted eagle) as the prime representative of the Great Spirit. The feathers and the body parts were used in many ceremonials for the purpose of bringing the Great Spirit's power down to earth.

Golden eagles may be found mainly in the Badlands area of North Dakota. They are distinguished from the American bald eagle by the feathers on their ankles, and by the gold tinge around their necks. They may be confused with immature bald eagles which do not get their white heads until the third or fourth year.

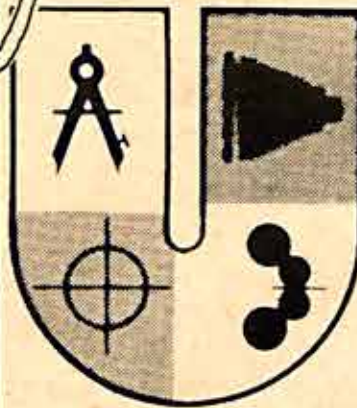


The golden eagle has a wingspread of 6 to 7½ feet. Its greater size and longer wings will distinguish it from some of the large soaring hawks.

The huge nest is a mass of sticks built on a cliff or in a tree. The same nest may be used for many years and increase in size with each year of use. One to three eggs laid - a blotched white in color.

Any Mandan Indian wanting to be a war leader might keep an eagle from which he expected to receive strength.

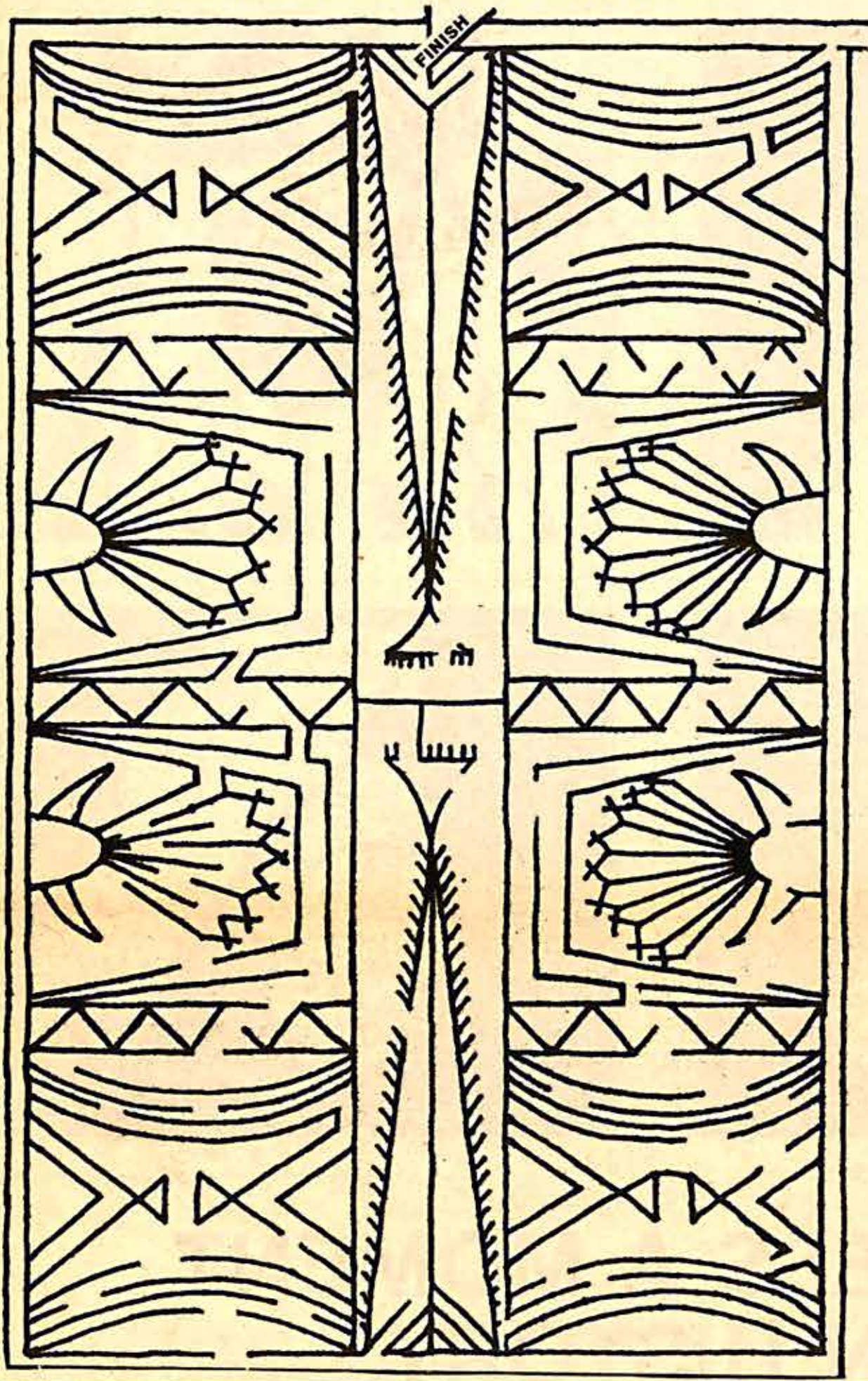
Eagles were captured by the pit method. A person sat concealed in a pit covered with branches and baited with meat to attract the eagle. When the bird came to feed, the catcher reached up between the branches and grasped the bird by the legs. Only selected people were permitted to catch eagles, and purification and prayers preceded the trapping.



united printing, inc.
BISMARCK - MANDAN

Where you get the finest possible **QUALITY** at the lowest possible **PRICE.**

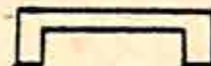
Complete this maze from start to finish.



PICTURE WRITING

When the Plains Indian women embroidered with porcupine quills or with beads, they used designs like these. And so the patterns on an embroidered bag or moccasin could have hidden meaning.

HORSE TRACKS



LIGHTNING



FEATHERS



ARROWHEADS



KNIVES



LEAVES



ARROWS



PEACE PIPE



FLYING BIRD



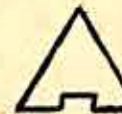
MEDICINE MAN'S EYE



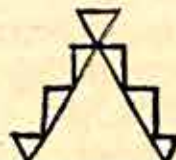
BUTTERFLY- (Also a sign for everlasting life.)



TIPI. (This design appeared in many ways but you could not always recognize it as a tipi because it has a door.)



Look like a tipi? But it has no door. It is a HILL.



POPCORN RECIPE

(Makes about 2 quarts)

1/3 cup cooking oil
1/2 cup popcorn

1/4 cup melted butter
salt

1. Heat the oil in a large saucepan until the kernel of corn sizzles when dropped in. Add the corn, cover with a tight fitting lid, and heat, shaking the pan, until all the corn has popped.

2. Pour into a bowl, top with melted butter or margarine, sprinkle with salt, and toss well.

The RUCO MUSTACHE AUGUST SPECIALS

Adult Tee \$4.99
Kiddy Tee \$4.49
Transfer Included

107 S. Third St. Bismarck, ND

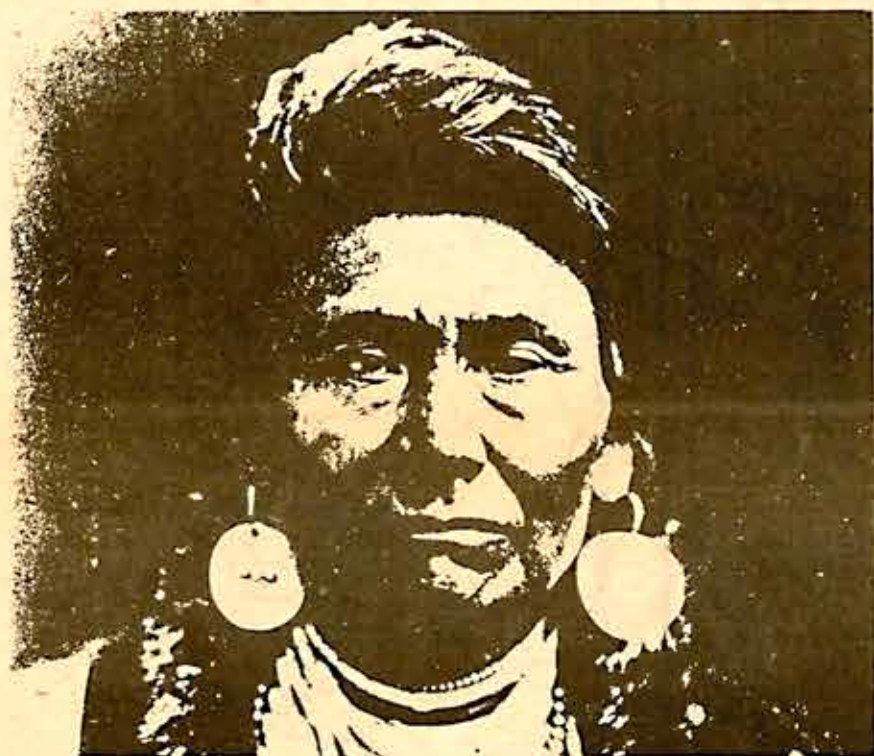
NAME THESE GREAT CHIEFS



1. _____



2. _____



3. _____



4. _____

ANSWER KEY FOUND ON PAGE _____

WITNESS A MOMENT IN HISTORY

Over 40,000 times in the early 20th century he snapped the shutter to capture one isolated moment in American history.

He was Edward Sheriff Curtis. And his dream was to produce an irrefutable record of the noble heritage of the American Indian.

Today his twenty portfolios and twenty accompanying volumes of text, representing over 30 years of work, stand as the most extensive anthropological project ever done by an individual on the North American In-

dian.

Witness a piece of Curtis's history for yourself. From September 2 - 19, 1980 we present the Premiere Exhibition or "Photographs of the North American Indian" -the 75 photographs of the Northwest Bancorporation Collection.

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4th and Braodway
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Regular Bank Hours

**DAKOTA
NORTHWESTERN
BANK**
Of Bismarck




Member FDIC

4 & Broadway 222-5100 Auto Bank - 5 & Rosser
day or night

**Color Little Blue Feather
as nice as you can
and give him to
someone you
LOVE.**



Somewhere in this newspaper is this design: Can you find it? 

INDIAN SIGNS AND THEIR MEANINGS

This is JCPenney
**WELCOMES
YOU
TO
BISMARCK**
Shop our Beautiful
New Store
NOW OPEN AT
Kirkwood
Shopping
Center

SIGN	MEANING
1. If a small child holds his hands up to the heat -----	Cold weather
2. If a child plays war or mimics a fight -----	Quarreling or fighting in household
3. If a dog eats grass -----	Rain
4. If one hunts alone he has more hunting power. If more than one goes, power is less. During buffalo hunts, hunters went in groups -----	This power was regulated so as to kill as many) buffalo as needed.
5. If a bird comes in the house -----	Death
6. If a chicken crows like a rooster -----	Bad luck

WOW

SUPER VALU

OPEN 24 HOURS

CENTURY - DAN'S - KIRKWOOD

Hwy. 83 North
Next to K-Mart

1122 N. 3rd St.
Arrowhead Plaza

517 S. 5th St.
Kirkwood Plaza

WELCOME

KIDS.... COLO

READY TO

C

9

SUPER VALU

HAMBURGER OR HOT DOG

BUNS

10 - 12
CT. **25¢**

WITH COUPON

KIDS...

Bring in your
colored picture
and get a

FREE
quart of
COKE

JUST PAY FOR THE DEPOSIT
ON THE BOTTLE

Name _____
Address _____
State _____
Age _____

PRICE CUTTER

- CONEY
- HAMBURGER

PLU29

BUNS 25¢

10 - 12 CT PKG

With this coupon. Limit one per family with
\$5.00 purchase. Good at Bismarck Super
Valu stores Sept. 4-6, Thurs-Fri-Sat.

PRICE CUTTER

SUPER VALU

PLU30

READY TO EAT • DOUBLE CRISPY

CHICKEN \$3.99

9 PC

With this coupon. Limit one per family. Good
at Bismarck Super Valu stores Sept. 4-5-6,
Thurs-Fri-Sat.



WOW

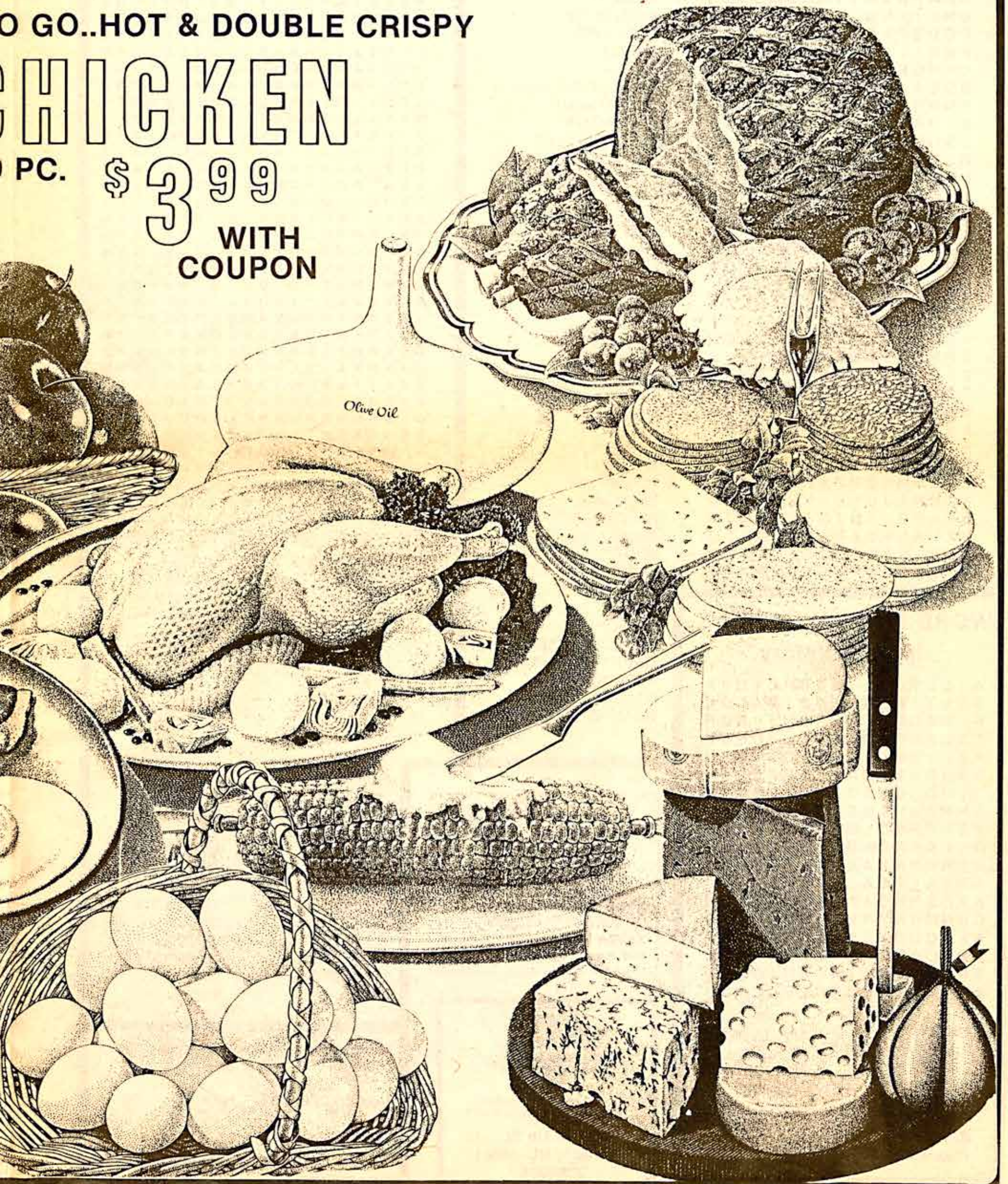
TO POW-WOW DAYS OR OUR FOODS TASTY.

GO..HOT & DOUBLE CRISPY

CHICKEN

PC. \$ 3 9 9

WITH
COUPON



★ ★ WORD FINDS ★ ★

To find the words listed below in the different word finds: they can be found written backwards, forward, up and down, right to left or diagonally. Follow these rules on all four (4) word finds.

WORD FIND NUMBER 1 People, Places and Things at UTETC

SDAPRINTINGBMGWAN
 UNLIFNWCJTJOXNJQU
 PCDEPARTMENTEOCTR
 PBEILFINANCENHYYS
 OPHGEMZQYCTAETVRE
 RGEAJARMBNLOISFAS
 TNNNESIMAILROOMSA
 SIOBCKVCEFUFHSDMNI
 ESHQHIDVOCATIONED
 RUPCNRLGEAYGZBXPE
 VOWOMENS DORMOVISJ
 IHLPUSTHVNCRPFRIU
 CAOIGMKLOQEMRGFDT
 EJIQNEYIXPLUMBING
 SATCFUTKLIBLDJSZD
 FRODDAWPBL LZRPCQR
 HODSEPNREECAEXAHI
 BTQRMWAOGATETNLZV
 ACCINRVAYEYNNACZI
 IEGJYDSNCQMOETBQN
 RRMENS DORMLICFEXG
 EIGLEJCNBFTLSYRS
 TDUMYDITODOAAEEHK
 EETNEFYASPOCCCDI
 FVNGOSOTTMDUIRNL
 AIEBQMERAGSDNEAEL
 CTMPXGOFNEEHTNLS
 EUEMMNDPFARFCAEBT
 KCCNIJUSULVOERTDU
 BEADRZENJNINTYNJW
 PXLALPTAHMCAJQIYO
 JEPKSVCRPSEECXANY
 WHYDOBOTUASDNEMZJ

A.I.C.D.P.
 AUTO BODY
 CAFETERIA
 CANTEEN
 C.E.T.A
 DEAN OF EDUCATION
 DEPARTMENT
 DISPENSARY
 DRIVING SKILLS
 EXECUTIVE DIRECTOR
 FINANCE
 FISCAL
 FOOD SERVICES
 HOUSING
 LIBRARY
 L.P.N.
 MAIL ROOM
 MAINTENANCE
 MEMO
 MENS DORM
 MESSAGE
 N.D.I.E.A
 NURSES AIDE
 O.J.T.
 O.P.I
 PENCIL
 PHONE
 PLACEMENT
 PLUMBING
 PRINTING
 RECREATION
 SECRETARY
 SECURITY
 SKILLS CENTER
 STAFF
 SUPPORT SERVICES
 TECHNICAL CENTER
 TRANSPORTATION
 VOCATION
 WELDING
 WOMENS DORM

WORD FIND NUMBER 2 Pow-Wow Words

BSEBIRTDETINUAFDWSUNS
 EHGBJMPRBHOQJXDABCFHY
 POINTSEUGIFCZNRRELVATK
 LFKEATDMVAXBLBUAXWORF
 INDIANTACOWIOGMHLAVAE
 BYFPBGJYBQYNKCMBOCHDA
 QCRLHOLVMPNDZOEIEIXIT
 NBYALS YERE I I AZRBAPTTH
 DIBBAXBFTBXAFISNRIGIE
 AVRIWKEXEGINDTNLPUBOR
 HBERAJSCHIEFAOWIBVANI
 KGATRAIHCMSAUUSRAVOAD
 RBDRRPOWWOWNLBRSPCRLY
 OHFEIBUEHNCIDLEIHSCAK
 WRGTOVQAYEBENAGRIDZNR
 DWANRMRGRYLB SHNLJSOTE
 AINILDUMKTNEOBICPBKJJ
 EQWZNBTD SYGGJHSWBWQZT
 BOXEJELIIDCYCSFIFFATS
 BAGBTAHPUO AQBXRAZPOSU
 HEJYVWYJSICPUOSEPIRTO
 LDAVGALFOEGUAZMRKEXPI
 MRYBXLAZLNAENHSHPDVHW
 BZRJYEPEWORRARSEBIWSE
 OCERSDBOQQLVIFEZCOMPD
 GLWRURRNWAHELKCCJOPIL
 ZSOAACHTUAPLEANXNLARO
 BHBTIBMNMGRCKIOIAXIF
 XMIIEYNFEPOYIXRADFDTF
 JONVGAMVJCGCHLP GKFLVA
 NDAFXHCWSTZNP AOF EUTCC
 URCWAGDEHFTAWLBQGBGXS
 BZTOMAHAWKA FKZWAXCLOV

ANNOUNCER	JUDGES
ANNUAL	LEGEND
ARROW	MONKEY
BEADWORK	POINTS
BOW	POW WOW
BOWERY	PRINCESS
BRAVE	RIBBON
BUFFALO	SCAFFOLD
CELEBRATION	SCOREKEEPERS
CHIEF	SHAWL
CHILI	SHIELD
CROWN	SINGERS
DANCER	SPIRIT
DRUM	STAFF
DRUMMERS	SUN
EAGLE	TIPI
FANCY	TOMAHAWK
FEATHER	TRADITIONAL
FLAG	TRIBE SOUP
FRY BREAD	TURQUOISE
HORSE	UNITED TRIBES
INDIAN	WACIPI
INDIAN TACO	WARBONNET
INTER TRIBAL	WARRIOR
JERKY	WHISTLE

WORD FIND NUMBER 3 Indian History

A I L L Y G I L H A T C H E T N P P
 S C L T I P I G U F T S I T A K O L
 G I B A D G L E N H R S H J U R G H
 T R L S H O H M T O G Q L B C U D E
 F E A T H E R T I P T Y O U V R F L
 H A N O N E L N N I L V P F T O B E
 T I H M A G M E G I O I L F S F X P
 N N R A W H I D E I N T Y A F I V E
 Y E A H R S O L M S F G O L O D L E
 G C L A R R O W D E S I G N S G P M
 N P R W H N D A S A N L T G A H B O
 I Y I K L P E A C E P I P E N D U U
 K T H E R H O A W I T M N D N I F H
 C U N M W N Y R L I T T L U D I F O
 A L M O O D Y R K Z E B R A C P A F
 R B R O C K T O H Y S L O O Z P L E
 T R I N M A N W I W O W H I G R O T
 A N D Y X E R S B E N I P U C R O P

ARROW	ARROWHEADS
BUFFALO	DESIGNS
EAGLE	FEATHER
HATCHET	HUNTING
LIGHTNING	MOON
PEACE PIPE	PORCUPINE
RAWHIDE	TIPI
TOMAHAWK	TRACKING

— SIoux SPORTING GOODS —



GET YOUR SHIOUXS AT SHIOUXS!

Sept. 5 & 6
\$2.00
 Trade in on your old sport shoes!

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"Ace is the place with the Helpful Hardware Man"®

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Somewhere in this newspaper is this design:

Can You Find It?

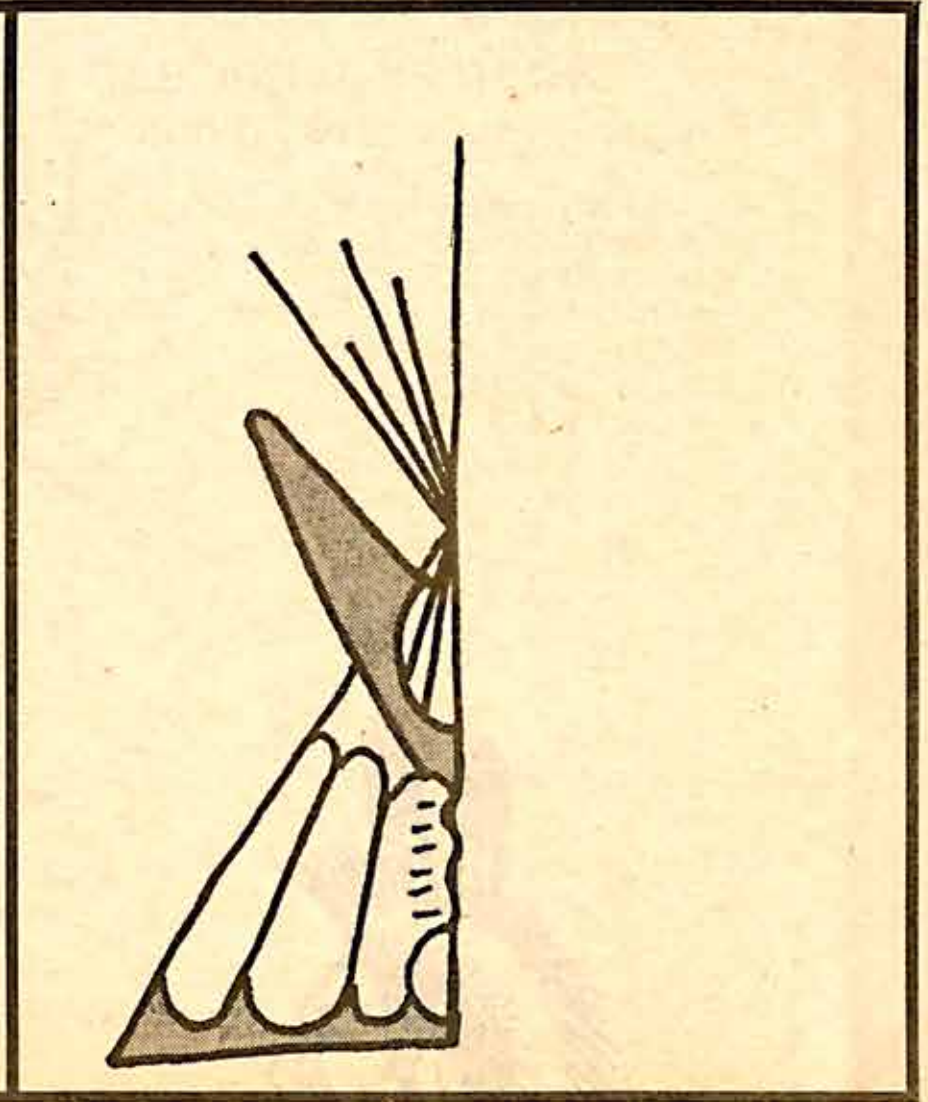
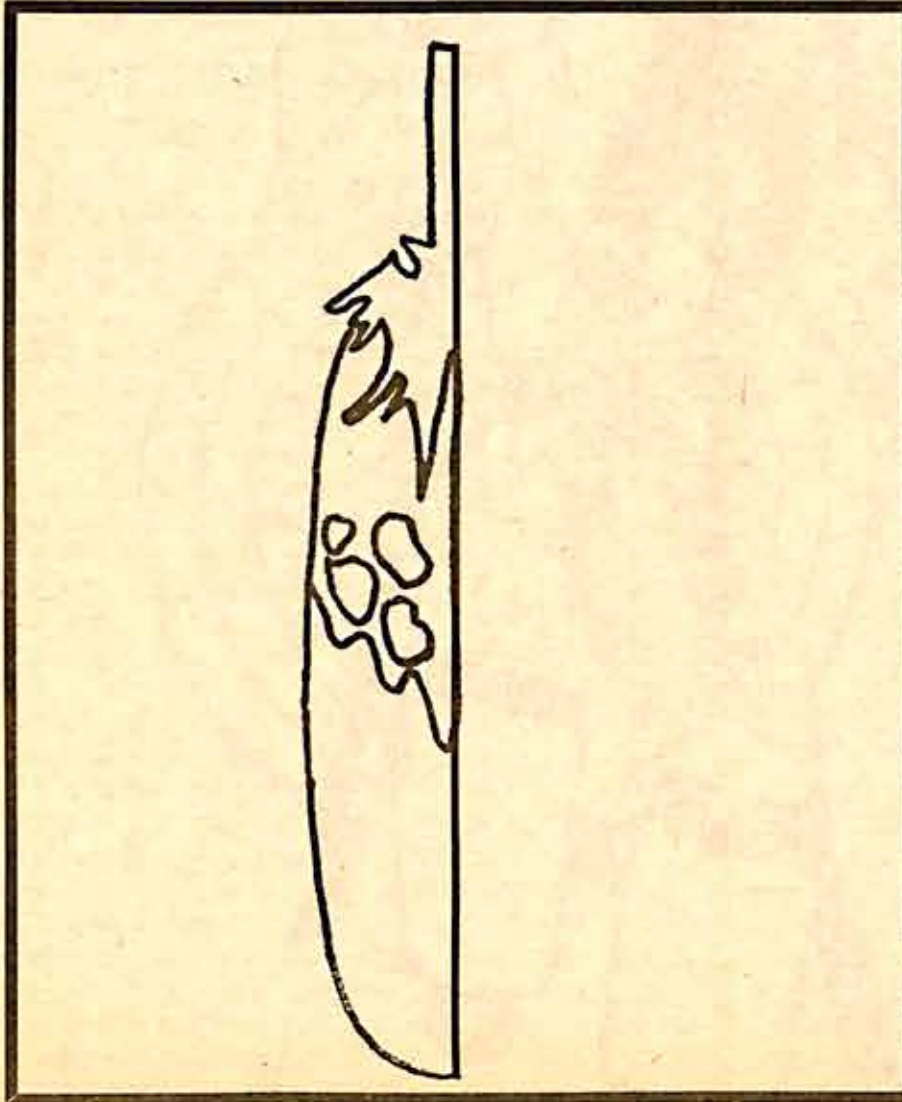


The Answer is on Page _____.

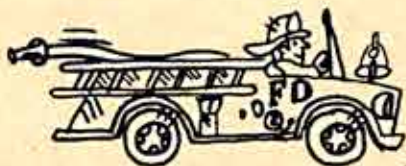
DRAW THE OTHER HALF

1. This is not a butter knife...a man gazing at gravel...it's not even a road map! Draw the other half in and you will find out what it is.

2. Guess what this is! A weird bird? A strange bug? Well...this is only half of it. All you have to do is the draw the other half, color it, then see what it is.



Fill in telephone numbers in the blanks below.



My name is _____

I live at _____
(street and city)

My telephone number is _____

DO YOU KNOW HOW TO CALL FOR HELP?

Ask a grown-up to help you find these emergency phone numbers and show you how to use your telephone to get help.

Note to parents:

For information about our Emergency Program call your local Northwestern Bell business office.



Northwestern Bell

Cut this out and put it by your phone

**This is a Boy's
Fancy Dancer.**



**This is a Men's
Traditional Dancer.**



**This a Women's
Traditional Dancer.**



**This is a Girl's Fancy
Dancer**

CAN YOU FIND YOUR WAY THROUGH THIS RATTLESNAKE MAZE?



The above artwork is a copy of rattlesnakes that were carved in sandstone by the Moundbuilder Indians.

If a chicken crows like a rooster what does it mean?
Answer can be found somewhere in WOW!
Page _____



for family dining



CHAR-GRILLED STEAKS
CHICKEN - SEAFOOD
BONANZA BURGERS

OPEN DAILY
11AM NOON MENU

1704 E. Main
Mandan, ND 58554
or
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BONANZA
SIRLOIN PIT
FREE BANQUET FACILITIES

You Really Can Get Something For Nothing.

In these days of rising prices it's nice to know that there are still free services available. We can plan any kind of trip for you and it doesn't cost a bit more than if you planned it all yourself...in fact we can often save you money since we're familiar with all the tricks of travel. The next time you travel

Compare Before You Buy.



Hours: 8 A.M. - 5 P.M. Mon. - Fri.
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Call 1-800-472-2213
Toll Free
For More Information
Contact:
"The Travel Professionals"
Call 258-3330

Find your way
through this...

COPPER PLATE MAZE



In the old days this drawing was carved into a copper plate in the Etowah Mounds in the state of Georgia.

A black and white advertisement for Pepsi-Cola. On the left, a young boy in a baseball cap and striped shirt is shown drinking from a glass. In the center is a large bottle of Pepsi with a label that says 'atch that Pepsi Spirit' and 'PEPSI'. To the right of the bottle are five more glasses of Pepsi lined up. The words 'RELIEF PITCHER' are written in large, bold, outlined letters across the top right of the advertisement.

PEPSI-COLA BOTTLING COMPANY BISMARCK-MANDAN ND

This is a . . .

STAR QUILT

The maze below is a common design for star quilts made by the Plains Indians.



The Gift of the Peace Pipe - a Legend

In the early days of Indian life, old legends tell that the seven campfires of the Sioux tribes burned in the land of the Rising Sun.

One day two young men were hunting wild game for their village. There were not many large animals in the region, and the people were hungry. While wading through snowdrifts among the trees, they were startled to see a beautiful woman standing before them. She was dressed in pretty robes, and in her hand she held a small bundle. The two young men could not think of anything to say, so they just stood and looked at the woman.

"Do not fear," said the woman. "I bring you peace and happiness. Now, tell me, why are you so far

from the village?" Her grace and beauty so fired the older brave with love that he could not speak. Finally the younger man spoke. "Our village is in need of more food," he said. "We are hunting."

"Here," she said, "take this bundle back to your people. Tell the 'chiefs of the seven campfires' to meet in the council lodge and wait for me."

The two men still could think of nothing to say. The older brave, blinded by love for the beautiful woman, reached out to touch her. As he did so, she touched him lightly on the head and he fell to the ground. Then, as suddenly as she had appeared, she disappeared.

The older brave was ashamed

and followed the younger man back to the village. The next day the seven chiefs put on their best feathers and robes and sat in a circle, all looking down at the bundle which had not been opened.

A sudden gust of wind passed. When it had gone, the chiefs saw before them a beautiful woman dressed in pretty robes. None of them could find words in their mouths. So she spoke to them: "I bring you a message of peace. Your people are great hunters and brave warriors. When the sun rises again, pack your belongings and travel toward the setting sun. There a great land awaits you. You will find beyond the Father of Waters new animals and other tribes of people. In this bundle is a pipe to bring you peace with all people."

The woman took a pipe made from bone and decorated with bird feathers. Then she left the lodge and disappeared.

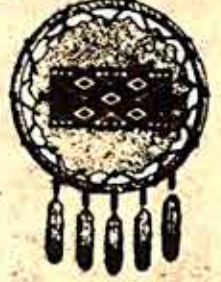
Soon the tribes moved

westward. They came to the Mississippi River which was called the "Father of the Waters," and then to the Missouri River and the Black Hills. They saw for the first time the animals we call horses, and there were great herds of buffalo.

To make peace with other tribes, the Sioux chieftans brought out their peace pipe. The pipe was usually handed to the Chief of the enemy tribe first, and then it was smoked by all the leaders of both tribes. Later, when the white men came to the Sioux country, the Indians brought out their pipe of peace to smoke.

A great amount of soft red stone was found for making pipes, and every year all the Sioux tribes would send some of their people to the pipestone quarries to smoke the pipe of peace with other tribes. This place became known as Pipestone, the name which it carries to this day as a town and Indian school in Minnesota.

UNITED TRIBES



SEE HOW MANY WORDS YOU CAN FIND OUT OF "UNITED TRIBES." (We found 25 in UNITED and 26 in TRIBES.)

- | | | | |
|-----------|-----------|-----------|-----------|
| 1. _____ | 16. _____ | 1. _____ | 16. _____ |
| 2. _____ | 17. _____ | 2. _____ | 17. _____ |
| 3. _____ | 18. _____ | 3. _____ | 18. _____ |
| 4. _____ | 19. _____ | 4. _____ | 19. _____ |
| 5. _____ | 20. _____ | 5. _____ | 20. _____ |
| 6. _____ | 21. _____ | 6. _____ | 21. _____ |
| 7. _____ | 22. _____ | 7. _____ | 22. _____ |
| 8. _____ | 23. _____ | 8. _____ | 23. _____ |
| 9. _____ | 24. _____ | 9. _____ | 24. _____ |
| 10. _____ | 25. _____ | 10. _____ | 25. _____ |
| 11. _____ | 26. _____ | 11. _____ | 26. _____ |
| 12. _____ | 27. _____ | 12. _____ | 27. _____ |
| 13. _____ | 28. _____ | 13. _____ | 28. _____ |
| 14. _____ | 29. _____ | 14. _____ | 29. _____ |
| 15. _____ | 30. _____ | 15. _____ | 30. _____ |

Answer Key









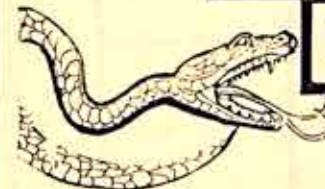
(UNITED)-DEN, DENT, DIE, DIET, DINE, DUNE, EDIT, END, I, IN, IT, NIT, NUDE, NOT, TIDE, TIE, TIED, TIN, TIME, TUN, TUNE, TUNED, UNIT, UNITE, UNTLE, (TRIBES)-BEST, BET, BETS, BITE, BITES, I, IS, IT, REST, RIB, RIBS, RISE, RITE, SET, SIR, SIRE, SIT, SITE, STIR, TIE, TIES, TIRE, TIRES, TRIBE, TRIES.

NORTHBROOK MALL

"For the Best of it All"



To complete this puzzle - pictures are found on the side of each column. Your magic word is already completed

	M				
	O				
	C				
	C				
	A				
	S				
	I				
	N				
	S				

Answer Key found on Page _____

NATIONAL INDIAN ART EXHIBIT

"Reality Through The Eyes of Indian Children"

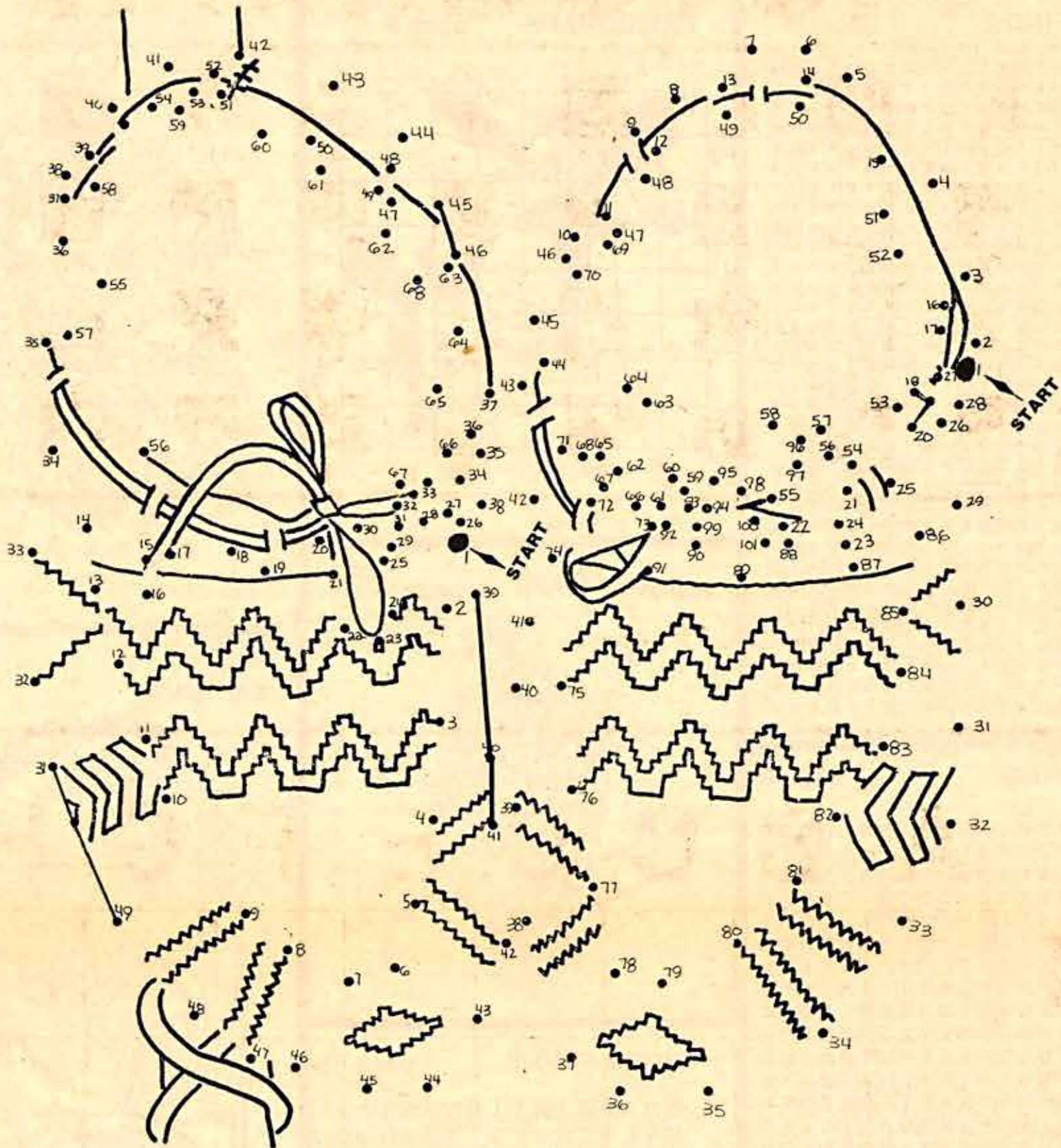
Hours: Weekly 10:00 AM - 9:00 PM
Saturday 10:00 AM - 6:00 PM

also
**INDIAN ORIGINALS
STYLE SHOW**

by Laverne Heiter
Saturday, September 6 at 11:00 AM

Don't Miss It!

CONNECT THE DOTS



There are two pictures within this Dot to Dot puzzle. Start at number 1 marked with a ● and follow through to number 101 for the right hand puzzle, for the left hand puzzle, start at number 1 and end at number 67.

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ANSWER KEYS

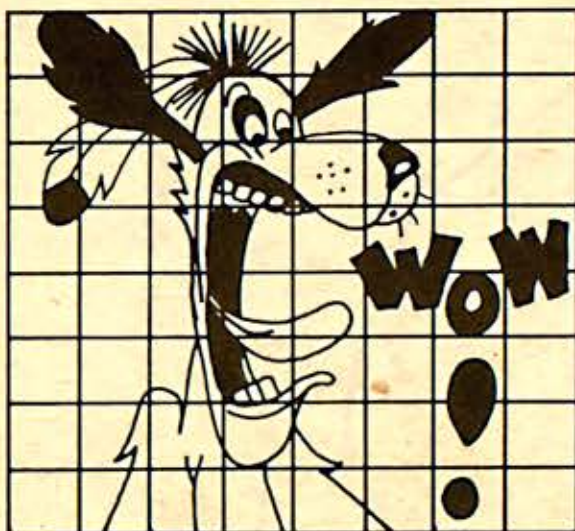
WORD FIND 2

page 16



PICTOGRAPH

page 8



DANCER

page 21



EAGLE MAZE

page 10



WORD FIND

page 9



KACHINA

page 9



WORD FIND 1

page 16

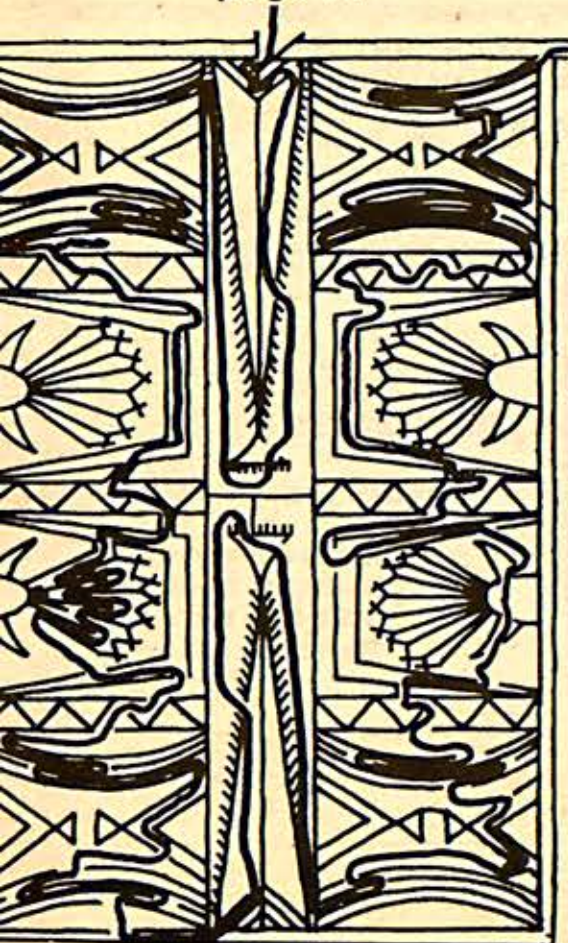


WORD FIND 3

page 16



page 11

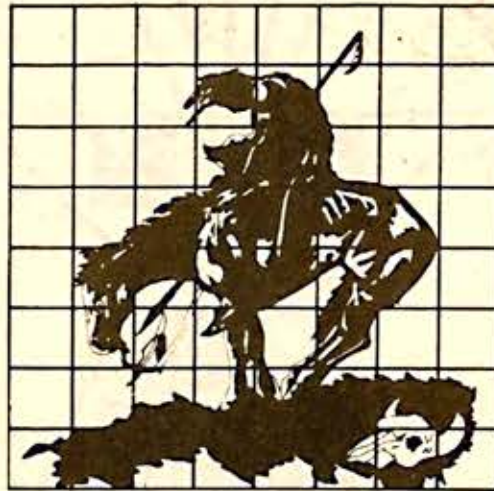


ANSWER KEYS

RATTLESNAKE page 20



PICTOGRAPH page 24



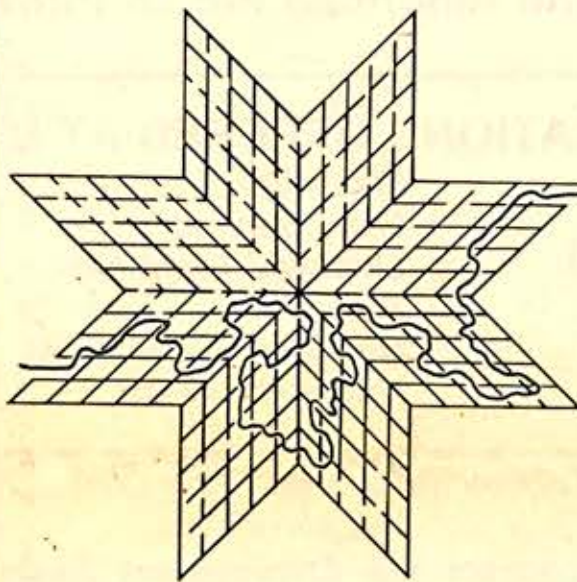
KACHINA page 6



CONNECT THE DOTS page 25



STAR QUILT page 22



NAME THESE GREAT CHIEFS page 12

- #1. Raven Blanket
- #2. Two Moons
- #3. Chief Joseph
- #4. Red Cloud

PICTURE PUZZLE page 23

	M	O	N	K	E	Y	
H	O	R	S	E			
	C	A	N	O	E		
D	A	N	C	E	R		
E	A	G	L	E			
	S	U	N				
T	I	P	I				
I	N	D	I	A	N		
	S	N	A	K	E		

Dear Readers:

The Staff of WOW would like to hear your comments, since this is the first time that the WOW publication has ever been produced through United Tribes. You may mail it to us, or simply leave the form below at the UTETC Souvenir Stand on the UTETC Pow-Wow Grounds.

Let us know your feelings as to what is good or bad, or any other comment that you may have. Thank You!

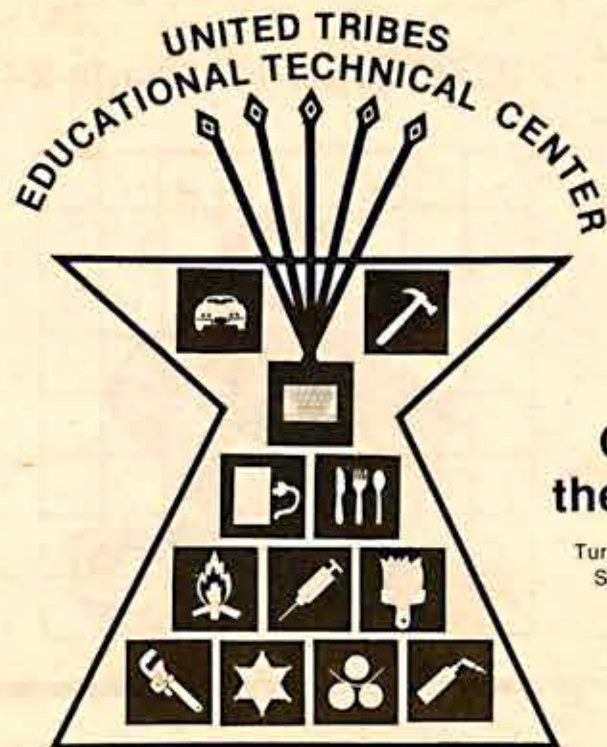
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We sincerely hope you enjoyed reading WOW!!
As much as we enjoyed making it!

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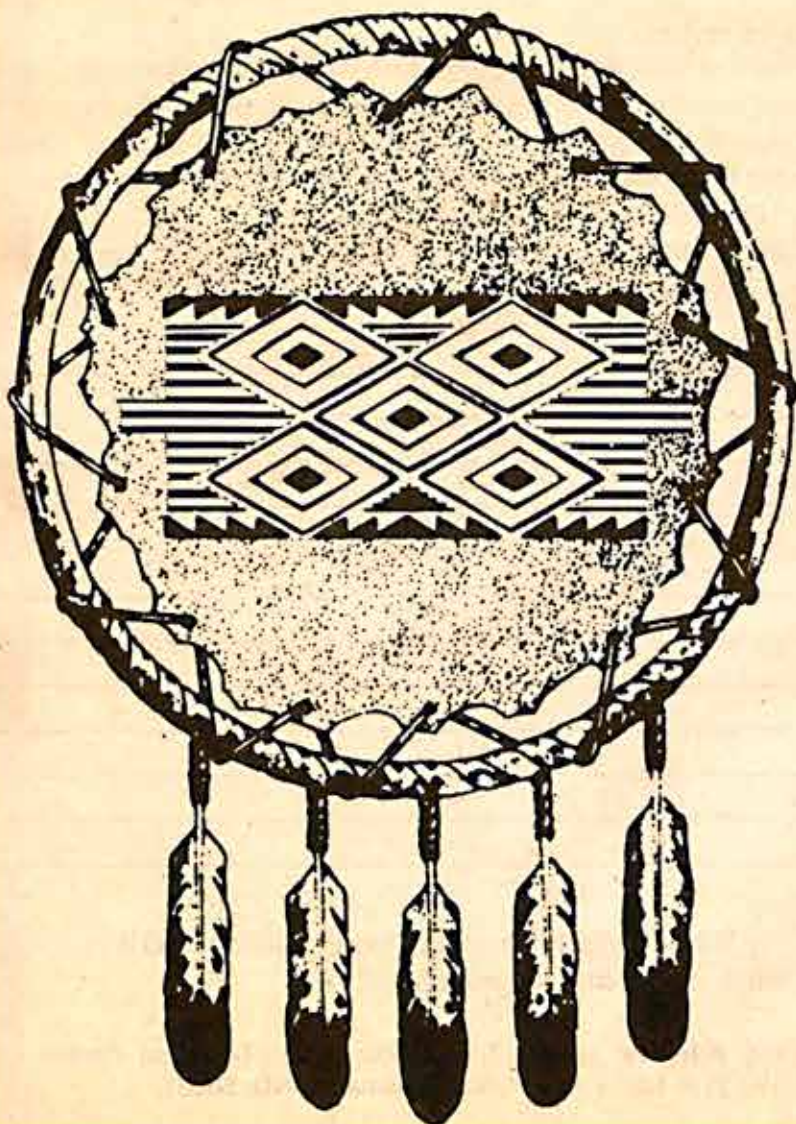
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COLOR OUR LOGO



Our Logo is made with designs that are from the Plains Indians Tribes. Each different part has a special meaning, and is arranged in a way that is common to Indian artists. Each different area is colored with a special color. Follow our directions and you will have a "real" United Tribes logo.



This is a symbol of a tree - it stands for growth. Color this green.



This is a diamond - it stands for man and woman. It needs to be colored red in the middle and green on the outside. These colors to Indian people, also mean man and woman. There are 5 of these diamonds, they stand for the 5 tribes that make United Tribes.



This is a symbol of a vertebrae, (that bone that runs down the middle of your back) - it stand for strength. Color this yellow.