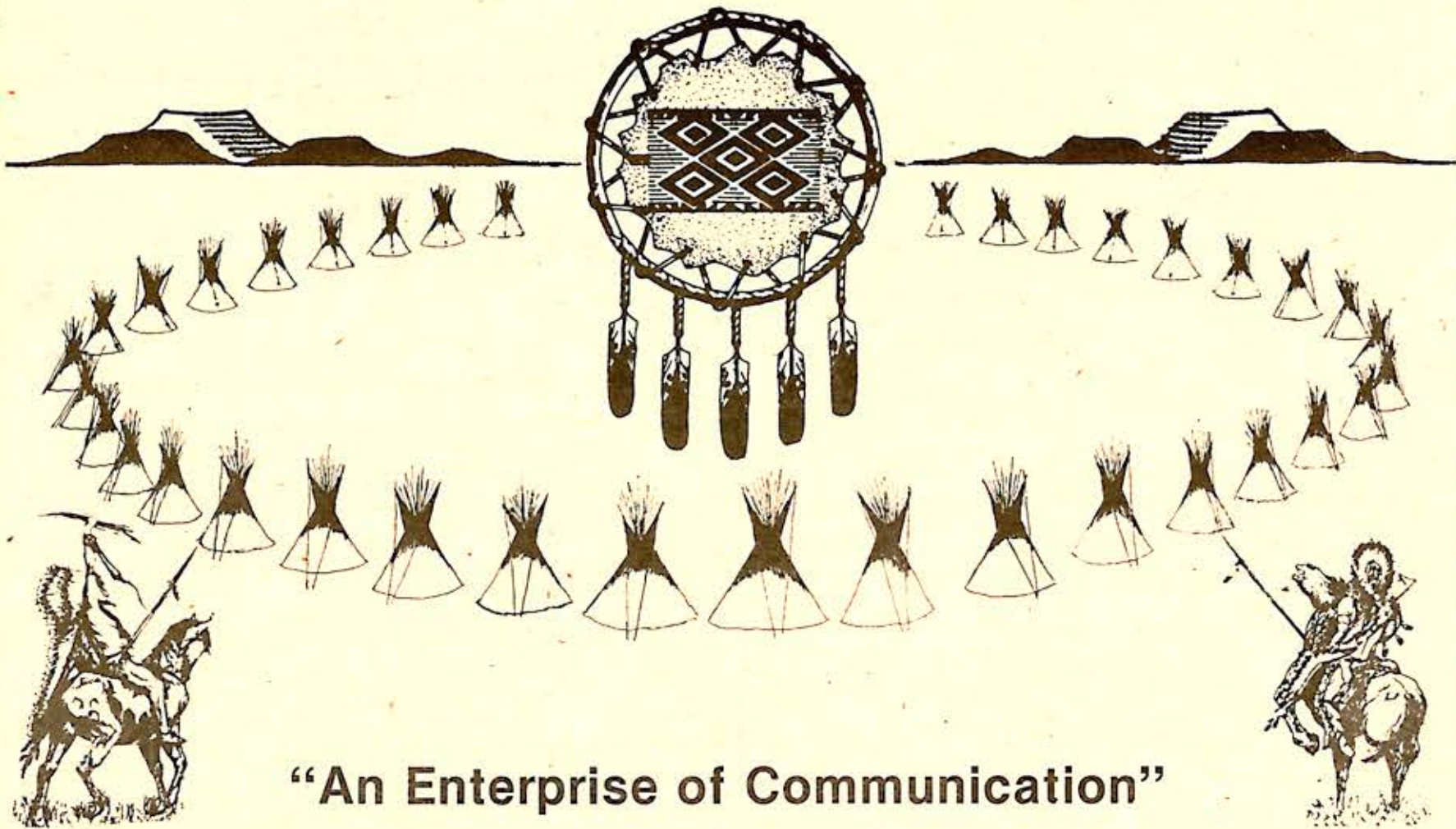


UNITED TRIBES NEWS



“An Enterprise of Communication”

Vol. 6 No. 4

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May 1981

“UTETC EMPLOYEE RECEIVES AWARD”



Butch ThunderHawk presented Joan Estes, UTETC Theodore Jamerson Elementary's Principal with a blanket during the honorary giveaway.

Every month out of the year, a committee of Bismarck, North Dakota community leaders, including representatives from businesses, news media, education, medicine and religious establishments, gather together and set guidelines and choose one person who is deserving of an honor called the Gold Award.

To receive the Gold Award, the person acknowledged must be nominated by members of the public. All submitted recommendation letters are based on the nominees performance of humanitarian acts out of the course of his/her normal personal or professional life. All of the events or acts of humanitarianism must take place within the Burleigh County area.

The Committee will then, make their decisions based on the information submitted by the nominators and

references.

Monthly winners of the Gold Award receive a gold pin set with a ruby, and a formal dinner given in their honor. The Annual winner of the year receives a \$1,000.00 prize which is donated to his/her favorite charity, given in their name.

United Tribes Educational Technical Center is proud to announce that Butch ThunderHawk, Jr., an enrolled member of the Standing Rock Sioux Tribe and Director for the Four Winds Cultural Center of UTETC, was named the March Gold Award winner during a reception held in his honor at the UTETC cafeteria, on April 9, 1981.

During the reception, Lorraine Mutehler, a vocational counselor at UTETC presented Butch with the Gold Award pin.

The Cannonball Singers of Stan-

ding Rock, N.D. sang Butch's personal honor song.

Many speeches were given in his honor by the following people: Robert Cartwright, UTETC Educational Programs Manager, Bill Greybull, UTETC Counselor, Seb Schumacher, Assistant Vice-President for Dakota Northwestern Bank, & Duane Fleck, Executive Director for the North Dakota Lung Association, Margaret Miller, Administrative Executive Secretary for UTETC and a member of the Gold Award committee gave a speech in behalf of UTETC's Executive Director, David M. Gipp, since he was unable to attend.

To show his appreciation for receiving this great honor, along with his respect for Indian tradition, Butch held an Indian giveaway in which numerous people were presented with gifts.

Butch, through his tireless efforts to bridge the cultural gap via personal artistic talent and an educational commitment in both the Indian and non-Indian community, was presented the award for the following reasons:

His involvement with Bismarck/Mandan and area schools in the co-sharing of cultural and heritage differences has helped with sensitive understanding between young people.

As foster parent for more than 7 years, his commitment is also reflected in personal life.

His association with other North Dakota historians and organizations in the preservation of accurate, and authentic information, has allowed its native peoples (Indian and non-Indian) a better chance of knowing and understanding its state's history. His artistic talents and affiliations with state and local art associations and councils, have given the general

public a visual journey into art and the talents of North Dakota native people.

His doors are always open to homeless children who need love and a home to go to and he finds the time to give these children just that. He is described as a very warm hearted, good natured person whom many people look up to. He contributes much personal time to day care centers, kindergarten, Boy Scouts, Girl Scouts, and other organizations explaining Indian culture, traditions, and dances.

A Graphic Designer, he is also described as a very fine artist whose work displays warmth, beauty, and has much meaning. He is also described to be very creative since toys are made out of wood, tans hides, makes moccasins, bags, pipes, whistles and much more. He contributes time as a volunteer for outings, meetings, and also works closely with the historical society in the preparation of the newsletter and brochure for the new Heritage Center.

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UTN Business Manager

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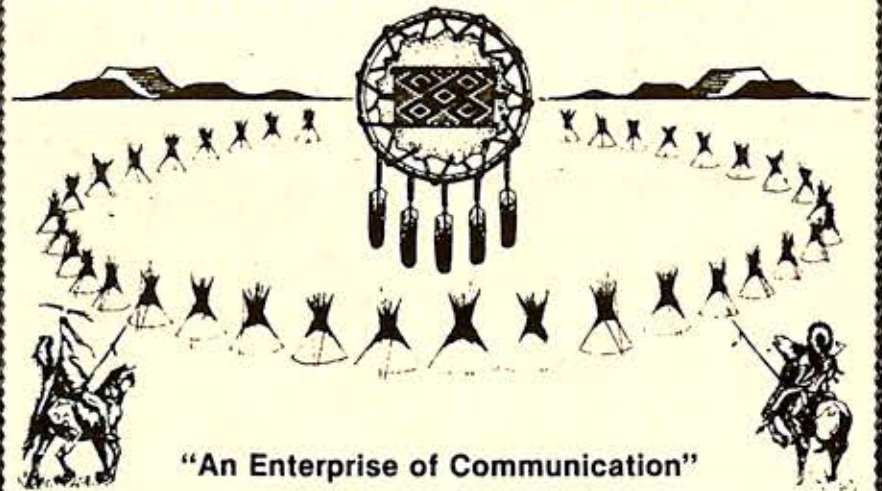
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UNITED TRIBES NEWS



"An Enterprise of Communication"

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ThunderHawk's Award: (Continued from front page)

Another comment by the reference, "Butch is to be admitted not only because of personal family environment, teacher, coach, artist, and historian - but also, because as a young Indian, both worlds have been challenged. He has challenged Indian heritage and a non-Indian world and come out a winner, to be admired by both cultures. Butch has truly done what Sitting Bull admonished... "Take the best of both worlds' and make a new life. Butch is a master of that."

He is described as self motivated, self taught in many areas, and a self directed person - with just a little nudge from his wife, Mary, now and

then. According to a reference in this community, through personal work with United Tribes through personal pursuits and interests. Butch has become a focal point in a creative revival of the talents of the Indian people in this area and in the revival of their heritage. Anyone wanting information on Indians is quickly channeled to ThunderHawk. His interest in the Indian heritage is described as infectious in family, friends, and students.

Butch ThunderHawk resides in Bismarck with his wife, Mary, and 7 children, Toni, Shelly, Steve, Frank, Matthew, David and Ivy Lyn.

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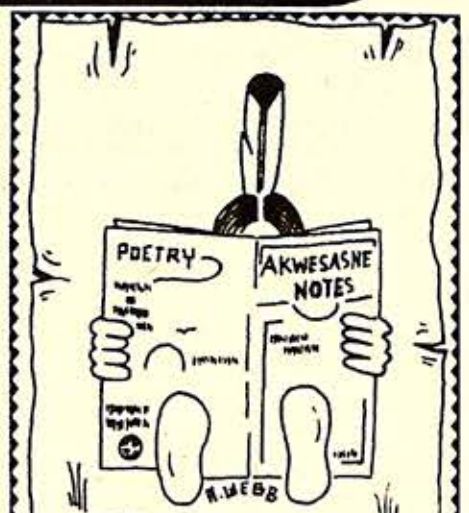
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Supreme Court Views Indian Land Claim

Connecticut-The U.S. Supreme Court has asked the Justice Department for its views on a matter that could affect Indian claims to millions of acres of land in the eastern United States.

According to an Associated Press report, the Court will wait until it hears from the Justice Department before considering Connecticut's effort to avoid having to defend itself from the Mohegan Indian Tribe's claim to 2,500 acres of land under the 1790 Indian Non-intercourse Act. The state claims that the Act applies only to land located in "Indian Country," then the western frontier.

The state lawyers also contend that even if the 1790 Act applies to eastern states, the Connecticut land involved should be exempt under a separate law dealing with Indian-owned lands surrounded by non-Indian settlements. The U.S. District Court refused to dismiss the suit as requested by the state and this ruling was upheld by the 2nd U.S. Circuit Court of Appeals.

Mississippi Receives Payment

Mississippi-The Bureau of Indian Affairs has announced that a partial per capita payment of judgment funds awarded to the Mississippi Sioux Indians by the Indian Claims Commission will be made before the end of April. The award for land taken in Minnesota, Iowa, and South Dakota in the early 1800's.

The partial payment will be made to the present-day successor groups of the Mdewankanton-Wahpakootea Tribes of Mississippi Sioux Indians. These are the Santee Sioux Tribe of Nebraska; the Flandreau Santee Sioux Tribe of South Dakota; the Lower Sioux, Prairie Island and Shakopee Sioux Communities of Minnesota; and an enrolled group of lineal descendants who are not members of the above tribal groups.

Members of these groups who have moved since being notified of their eligibility should provide new addresses to either the BIA Aberdeen Area Office, 115 Fourth Avenue, S.D., Aberdeen, South Dakota 57401 or the BIA Minneapolis Area Office, 15 South Fifth Street, Minneapolis, Minnesota 55402.

The total amount available for distribution to these groups is approximately \$15 million, but a portion of the fund will be retained in a special account to provide for possible payments to rejected applicants who have not completed the appeal process.

Payment from the Mississippi Sioux judgement funds has already been made to the tribal successors of the Sisseton-Wahpeton Sioux entities. Payment is yet to be made, however, to the lineal descendants group of Sisseton-Wahpeton awardees. No date for this payment has been scheduled.

AROUND INDIAN COUNTRY NATIONAL

Montana Owns Big Horn River

Montana-The United States Supreme Court Ruled in March that the State of Montana, and not the Crow Tribe or the United States government, owns the Big Horn River as it flows through the tribe's reservation. In the 6-3 decision the court also determined that the tribe had no power to regulate non-Indian hunting and fishing on reservation land owned in fees by non-members of the tribe.

The tribe claimed that it had jurisdiction over its reservation, including the Big Horn River, under treaties with the federal government signed in 1851 and 1868. A federal district court had ruled against the tribe, but was reversed by an appeals court. The Supreme Court ruled that the riverbed was not given to the tribe by the treaties establishing the reservation and that Montana gained jurisdiction over the riverbed and the banks of the river when it achieved statehood.

Justice Potter Stewart wrote the majority decision, joined by Chief Justice Warren Burger, and Justices Byron White, Lewis Powell, Jr., William Rehnquist and John Stevens. Dissenting were Justices Harry Blackmun, William Brennan, Jr., and Thurgood Marshall, who said the Supreme Court has ruled that Indian treaties must be construed "in the sense in which they would naturally be understood by the Indians."

Comments Sought For CTGP Distribution

Washington-Acting Deputy Assistant Secretary for Indian Affairs James Canan sent a letter to tribal leaders in March seeking comments on three possible options for distributing funds for the Consolidated Tribal Governmental Programs (CTGP) to the 105 separate BIA agency or tribe locations involved in distributing funds. Funds for CTGP will go directly to these tribes/agencies, but the BIA area offices will remain responsible for program management, or monitoring tribal spending under CTGP to ensure tribal accountability.

The BIA projects a savings in administrative costs of up to \$4-5 million by consolidating these programs. Tribal governments will have total discretion for determining the specific funding levels for each program in CTGP.

The three options put forward are variations on a theme. The first would distribute funds according to pro rata deductions in the current FY '82 tentative allocations (Carter budget). This would reduce each allocation by about 25 percent since that is the overall reduction proposed by the BIA for the ten programs in

CTGP. The second option proposed to distribute funds just like the first option except that contract support funds would be distributed separately "on a fair and reasonable basis." Of the \$120 million requested in President Reagan's budget for CTGP, approximately \$4.6 million is estimated as being funds to be designated as contract support funds and distributed separately.

Canan's letter states that option two eliminates a negative incentive in option one against tribal operation of BIA programs by distributing contract support funds only to tribes who are undertaking operation of programs. Option one would distribute support funds to each tribe regardless of whether a tribe is operating a program.

A majority of funds for the ten programs in CTGP are already under contract to the tribes. The third option is the same as option two except that it will provide a "more equitable distribution" of funds for the Indian Action Program. The Bureau's analysis indicates that this program is one for which funding could be more fairly distributed. Canan's letter included attachments to clarify the Reagan administration's proposed reductions in the FY '82 Carter Budget.

Crow Tribe Seeks Rehearing

Montana-The Crow Tribe is seeking reconsideration by the U.S. Supreme Court of its March ruling that the portion of the Bighorn River flowing through the Crow Reservation belongs to the State of Montana and not the tribe.

According to a report in the Billings Gazette, Tribal Chairman Forest Horn has formed a special committee to petition the high court for a rehearing of the case by mid April. The Supreme Court will consider petitions submitted within 25 days after a ruling.

The Crows did not indicate what would be the grounds for their petition.

Sioux Funds Stir Dispute

Rosebud-The Rosebud Sioux Tribal Council has voted to withdraw from the United Sioux Tribes Development Corp. after several councilmen accused the corporation of trying to become the agent to dispense federal block grant funds.

The council wants funds to come directly to the tribes, according to the Lakota News Service.

Tribal chairman Norman Wilson said he has invited Clarence Skye, executive director of United Sioux Tribes, to meet with the council and clarify the situation.

Non-Indians Invited to Fish Mille Lacs

Minnesota-The Mille Lacs Indian band invited non-Indians to fish Mille Lacs Lake this year, saying they have no plans for confrontations or protests.

Art Gahbow, chairman of the Mille Lacs Reservation Business Committee, said no test cases, no demonstrations or protests are planned for the opening weekend of the fishing season.

There had been doubt over what the Indians might do when the season opened. The band has been seeking greater control over revenue earned from fishing on reservation lakes.

Last October the band approved the Mille Lacs Conservation Code, which spelled out conditions for fishing on the lake. The action caused uncertainty among resort operators over the future of the walleye fishing lake, which was visited by more than 100,000 sport fishermen last year.

Resort owners and fishermen feared the band would use the conservation code to extend Indian control over non-Indian fishermen and others.

"It has never been the intent of the band to have jurisdiction over the non-Indians," Gahbow said during a recent news conference.

The band said it would:

Not allow any Indian to gill net any fish on the reservation "for this year;"

Allow spearing under a special one-day only band license to obtain fish for religious purposes;

Arrest any Indian caught violating the band's conservation code on the reservation;

Detain any non-Indian for spearing, netting or attempting to purchase fish on the reservation.

Those detained would be turned over to state or federal authorities, Gahbow said.

Ed Lyback of Isle, president of the Mille Lacs Lake Advisory Association, made up of resort and fishing business operators, said the group remains concerned about possible detrimental effects of gill netting.

"They have maybe reversed some of their earlier statements," Lyback said. "Apparently they are trying to get the general public to understand their code a little bit better."

State Department of Natural Resources conservation officers have told the resort owners, Lyback said, that gill netting has been done from tribal lands on the shore of the lake. The officers have removed the nets by boat, he said.

"It will be interesting to see if they are going to enforce that part about gill netting," Lyback said.

The Mille Lacs case is similar to cases on the Leech Lake and the White Earth reservations in northern Minnesota. In the early 1970s, the Leech Lake Reservation won a court case giving it the right to control hunting and fishing within its reservation boundaries.

Under the terms of an agreement reached last year, the state is paying Leech Lake Reservation 5 percent of the revenue generated by the sale of fishing licenses in the state. In return, the Leech Lake Reservation is not exercising all of the hunting and fishing rights awarded by court.

NATIONS Magazine Published

Washington-NATIONS, a new feature-oriented news magazine for Native Americans, has received nation-wide interest since publication plans were announced in October 1980. The new magazine, scheduled to go to press in April, has had a strong response to early promotional efforts, according to publisher George Wilson. "The positive feedback has made it obvious that the demand for NATIONS magazine exists," he said.

Wilson, an Oglala Sioux, explained that few magazines can garner solid grassroots support at the outset. "But we are not like most magazines," he said. "NATIONS is a fresh approach to an audience that has not been well served by the non-Indian magazines. It offers readers something they cannot get elsewhere. And readers are responding to that."

NATIONS also has had a good response from contributors and advertisers. "We have heard from Indian journalists as far away as London, England," Wilson said. "And potential advertisers are showing a strong interest." He said that the magazine hopes to attract many Native American businesses and tribes. The magazine will offer limited non-commercial advertising space to tribes at no cost, according to Wilson. "By providing free space in our classified section, we hope to encourage tribes to use NATIONS as a communications medium," he said.

One of the major roadblocks encountered by the new magazine is the development of distribution plan. "Mailing lists are not readily available in Indian Country," Wilson said. "We would like to send a sample of our magazine to every potential reader, so they will have a chance to see it and decide whether or not to subscribe." He said that anyone who would like to receive a sample copy can simply mail their name and address to:

NATIONS Sample,
Box C-30800
Seattle, WA 98103

Arizona Indians Fighting For Water Rights

PHOENIX, AZ. A century after the days of Geronimo and Chochise, the settlers and the Indians in Arizona are still fighting.

This time, the battle is in the courts. And the subject is water.

They are fighting over how much water the Indians should get from the huge, federally subsidized Central Arizona Project, a \$2.1 billion complex of dams and canals that will carry water from the distant Colorado River to Phoenix and Tucson starting in 1985.

As of now, 12 small Indian tribes, whose total population is 28,000 are scheduled to get one-fourth of all the water from the project. About 100 billion gallons a year. The state is suing the federal Department of the Interior - which gave the water to the Indians in the last days of the Carter administration - to have the allocation reduced.

The state has every reason to fight.

There is only so much water. The more of it that goes to Indian reservations, the less goes to cities. The more the Indians get to irrigate their cotton fields, the less is left to fill the pools of would-be migrants to the Sun Belt.

"If the allocation is allowed to stand, that means you've probably got to put limits on your population that wouldn't exist otherwise," said Wesley Steiner, Arizona's water czar.

In a state where continued growth is a fundamental article of faith, that is an issue certain to stir deep emotions.

"Citizens of the United States, how long must we tolerate this kind of fraud on the public - indeed, robbery?" asked farmer Gerald Anderson of Gilbert, Ariz., in advertisements he placed in assorted Arizona newspapers. "Giving water to the Indians is like giving heroin to an addict. How long must our children pay for the 'Sins of the Pioneer?'"

"It looks like it's getting down to anti-Indian sentiment, Indian versus non-Indian," said Ned Anderson, chairman of the Arizona Inter-Tribal Council. "For us, the basic issue is survival of the tribes."

Opponents think the size of the allocation, which gives each Indian about 70 times as much water as a non-Indian, is sure to generate problems.

"There's no way the Indians can use it all," said Cecil Miller, president of the Arizona Farm Bureau. "They don't have that much usable land. They'd have to farm the mountainsides I'm afraid they'll try to peddle it to all the rest of us with a big surcharge tacked on."

State officials object to so much water being set aside for irrigated farming on Indian land, when at the same time the state has enacted tough new policies designed to reduce irrigated farming statewide.

But the worst part, critics charge, is how the allocation applies to dry years, when the Central Arizona Project would not be able to meet the demands of all its customers. In such years, ruled Carter's Interior secretary, Cecil D. Andrus, the Indians would get their full allotment - no matter how little that leaves for everyone else.

No Decision To Move Indian Art School

New Mexico-Interior Secretary James Watt has not made a final decision on whether to move BIA's Institute of American Indian Arts (IAIA) at Sante Fe, New Mexico to a new site. Newspapers in Santa Fe and Albuquerque had announced that the school would be moved and the campus facilities used for an All Pueblo Indian high school.

The stories announcing the change were reported to be based on statements by members of the New Mexico Congressional delegation after a breakfast meeting with Watt in April. Watt's statement acknowledged that the plan to turn the campus over to the Pueblo Council for its high school had merit but stressed that there is "no firm proposal and a final decision has not been made."

Coal Gasification Subsidy Payments Applied For

Bismarck-The proposed \$1.8 billion Great Plains coal gasification project near Buelah is the only one from North Dakota to apply for subsidies under a solicitation made by the new Synthetic Fuels Corp.

More than 65 projects are competing for \$17.5 billion the corporation will award.

Great plains - which would be the nation's first commercial coal gasification plant - already has an application for a \$1.8 billion loan guarantee before the Department of Energy.

The application has not been transferred, the DOE says, resulting in Great Plains having applications in both places.

DOE had been administering synthetic fuels subsidies until Synthetic Fuels Corp., an independent government agency, was operational.

The Reagan administration in February ordered all interim subsidy money transferred from DOE to the corporation, except \$1.8 billion for Great Plains' pending application.

Great Plains sponsors had been worried that transferring the application would cause delays that might kill the project.

Three groups planning projects in Montana also applied for subsidies, according to Synthetic Fuels Corp.

-Tenneco, which wants to build a coal gasification plant in Wibaux County, for a loan guarantee.

-Pacific Hydrocarbon Energy Co., which is planning a coal-oil mixture project near Miles City, for loan and price guarantees.

-The Crow Indian Tribe, which is considering a coal gasification project on its reservation southeast of Billings, for a loan guarantee.

The corporation didn't divulge the amounts of subsidies requested.

Synthetic Fuels Corp. was set up last year to help industry meet the nation's synthetic fuels goals through a variety of subsidies, primarily loan and price guarantees and purchase commitments.

The corporation also can engage in direct loans or joint ventures.

The corporation is mandated by law to promote synthetic fuels production equivalent to 500,000 barrels of oil daily by 1987, and two million barrels daily by 1992.

Decisions on subsidies aren't expected for several months because of review time and because the Reagan administration hasn't nominated a new seven-member board to run the corporation.

Board members appointed by the Carter administration were fired after Reagan took office, and the corporation is being guided by an acting director.

Racial Population Growing

Bismarck - North Dakota is slowly becoming a more racially mixed state, according to the 1980 Census figures.


But the overwhelming majority of its residents fit into the "white" category.

U.S. Census Bureau data shows that 95.8 percent of the state's 652,695 residents are white. That compares to a total of 97 percent of 617,792 residents in 1970, according to the census taken that year.

Understandably, the largest minority in the state is American Indians. The Census Bureau reports that 20,157 or 3.1 percent, of the state's residents, are Indian, Eskimo or Aleut, compared with 14,369 or 2.3 percent, in 1970.

Whites dominate Burleigh and Morton counties even more than the rest of the state, according to the census.






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Tribes Accept Settlement

Fort Berthold-The Three Affiliated Tribes of the Fort Berthold Indian Reservation agreed to accept a \$10.25 million settlement offer from the U.S. Dept. of Justice.

The final vote results showed 1,539 tribal members favoring the settlement compared to 83 against, ending the tribes' oldest claim against the federal government.

The so-called Accounting Claim was filed with the Indian Claims Commission in 1951, but stemmed from abuses which began in 1891. The claim alleged three areas of mismanagement by the government: financial, handling of grazing lands and handling of coal lands. The Three Tribes originally sought \$24.1 million.

The Justice Department offered separate settlements totaling \$10,250,000 for the three areas of abuse. The Washington, D.C. law firm handling the Three Tribes claim recommended the tribes accept the settlement offer at a meeting in November.

The claim includes restitution for interest money that was never paid on Indian trust funds; inadequate protection by the Bureau of Indian Affairs in securing grazing leases from cattlemen using Indian lands; and negligence in classifying and dispersing Indian coal lands.

Frances Horn, one of the Washington, D.C. lawyers handling the accounting claim, said the settlement offer is not an admission of guilt on the part of the government. But he said that might be "inferred" by the size of the settlement the Justice Department has offered.

The claim and settlement offer now goes to the Secretary of the Interior for approval. If it is approved, the Three Tribes Attorneys and attorneys for the Department of Justice file briefs with the court. Once the terms of the agreement are set out, a judgment will be made requiring the government to pay the Three Tribes.

Horn said they hope to have paperwork through the Interior Department and the court before the end of April.

Sioux Receive Grant

Ft. Totten-North Dakota Congressman Byron Dorgan reported the Devils Lake Sioux Tribe at Ft. Totten has received a grant of \$120,000 for housing rehabilitation on the reservation.

The community development block grant was awarded by the federal Department of Housing and Urban Development, Dorgan said.

The same type of grant, but for \$300,000, was awarded to the Turtle Mountain Band of Chippewa at Belcourt.

AROUND INDIAN COUNTRY STATE

Licensing Planned By Tribes

Ft. Yates-The Standing Rock Sioux Reservation plans to issue fishing licenses this year despite North Dakota's states position that the tribe has no authority to do so.

The Three Affiliated Tribes at Fort Berthold also will issue licenses, although on a different basis, which may not conflict with the state's position on licensing authority.

Jurisdiction over hunting and fishing in reservation areas is just the tip of a legal iceberg concerning civil jurisdiction, water rights and other unresolved issues between North Dakota Indians and state government. There could be progress this summer toward settling some of those questions.

Attorney General Robert Wefald, who stated North Dakota's position on the fishing license issue, said he hopes to arrange a conference in Bismarck this summer at which state, county, tribal and federal officials could work out a broad range of jurisdictional and legal issues.

"My desire is to work things out with the tribal people," Wefald said. "They're sovereign governments, we're a sovereign government... I suspect there will be a lot of compromising required on both sides."

Larry Krukenberg, state game and fish commissioner, said although the state's position is that only North Dakota licenses are needed for fishing, his department isn't offering any advice to fishermen on the issue.

"We're not saying ignore it or anything else," said Krukenberg. "When people call in and ask what to do, all we've been telling them is that the decision rests with you. We cannot give you any recommendation." He said the department has been inundated by inquiries since mid-March.

Hugh Baker, administrator of the Three Affiliated Tribes natural resources office at New Town, said his agency has been trying to work with state officials but has gotten little response. "Wefald and Krukenberg are taking off on their usual tangent of anti-tribalism," he charged.

Neither Krukenberg nor Wefald voiced any plans for legal action to resolve the issue. Krukenberg said it will be up to individual fishermen to fight the licensing requirements in court if they wish.

Krukenberg said he has contacted the U.S. Attorney's office about setting up a meeting with the tribal government to seek a solution but nothing definite has been scheduled.

Standing Rock has posted public notices that people who hunt, fish or trap within the reservation boundaries will need licenses or face prosecution in federal or tribal court.

Everette Iron Eyes, director of the Standing Rock office of natural resources at Fort Yates, said tribal fishing licenses will be required on Lake Oahe south of Bismarck in areas bordering Sioux County.

He said the tribe is basing its licensing authority on the grounds that it

has jurisdiction over the water. The licenses are part of a game and fish code adopted in February by the tribal government.

Iron Eyes said license fees will be \$15 for a single non-member of the tribe living off the reservation and \$20 for a family. Non-members who live on the reservation pay \$6 for a single and \$10 for a family. Tribal members will receive free licenses and people over 56 years of age or under 12 can fish for free, said Iron Eyes.

He said plans are to have Bureau of Indian Affairs officers enforce the regulation for non-Indians, while tribal authorities handle enforcement for Indians.

The licenses can be purchased in Fort Yates at the tribal office, the Warrior Motel, Lloyd's Super Valu or from district tribal conservation officers.

Allen McKay, programmer for the Fort Berthold game and fish division, said licenses will be required for access to Lake Sakakawea across tribal or trust lands. He said people reaching the lake without crossing tribal land won't need a license.

Wefald said the tribes probably have authority to regulate their own people on their land, but added that there are civil jurisdictional questions whether the tribes have enforcement power over non-Indians.

McKay said the licenses Fort Berthold plans to issue for the current fishing season May 2, 1981, to April 30, 1982, will cost \$5 for single non-members of the tribes or \$8 for a family.

"We control most of the access to the lake," said McKay. "We're happy to have people come and fish, and the license is not that expensive."

Added Baker, "We are trying to improve and develop our economy through recreational activities. We feel if we're allowed to regulate, we can improve access to the lake."

Baker agrees that a meeting should be held between tribal and state officials to end what he sees as a feud. "The situation will only improve if we cooperate. If we continue to fight each other it will deteriorate, the tribe is not going to give up," he said.

Spokesmen for both reservations have said the Indians believe they have a right and need to manage game and fish resources.

The Three Affiliated Tribes are still awaiting word from the U.S. Army Corps of Engineers on a larger issue, their application for authority to issue licenses and regulate hunting, fishing and trapping on Lake Sakakawea within the reservation. The state has held that authority in the form of a 25-year license, which lapsed last fall. The state has been given two six-month extensions pending a resolution of jurisdictional issues.

The tribal licenses are being sold for the current fishing season and will be sold for the season that begins May 2. The licenses are available from tribal rangers and BIA police officers.

Turtle Mountains Water Line Construction Delayed

Belcourt-There is just a slight chance that construction will start this summer on the rural water system in the Turtle Mountains after the task of procuring easements from heirs of Indian lands is finished, according to Allen Schlenvogt, Belcourt's Indian Health Service engineer on the project.

There are around 1,500 households on individual trust or tribal trust lands that could benefit from the relatively soft and abundant Shell Valley Aquifer water pumped through 300 miles of buried plastic pipeline with consent of the property owners.

In an effort to get that consent, seven employees of the Bureau of Indian Affairs in the Land Management Office in the Agency building at Belcourt are contacting heirs of trust land.

About 50 percent of them, some 1,500, live off the Turtle Mountain Indian Reservation, according to office head Dorene Baker. These people have been mailed an easement contract; local residents are being visited by people from BIA land offices.

According to Reggie Laducer, realty specialist at the office, the problem of finding the current address of some of the heirs is huge. For example one 40 acre tract of land has 359 owners spread through North America.

Two local men, Russell Davis, Sr. and Duane Azure, are making house-to-house visits as agency easement specialists to explain the benefits of the rural water system and get the signatures of the local populace.

In the case of taxable land, the State Highway Department can give easement in the road ditch or right-of-way. However on individual or tribal Indian trust land the right to the land where a road exists belongs to the property owner once the road falls out of use. Therefore, easements have to be procured from Indian property owners.

The process of getting easements may be a long tedious process that could alter the end result of the water system very much, according to the people working on them.

In the event of a problem getting easements, the course of the pipeline will be changed to go around the non-signer's property or some sections of the service will be dropped.

Indian and non-Indian water users will be charged according to a prorated, metered schedule, Schlenvogt said. Estimates are the average user will pay \$10 a month.

Hookups for the main line to the homes will be free as part of the federal grant administered by the Indian Health Service. It has not been decided if non-Indians will have to for hookups, the IHS engineer said.



Current Update From The: NORTH DAKOTA INDIAN AFFAIRS COMMISSION

by *Juanita Helphrey*
Executive Director

The 47th North Dakota Legislative Assembly has completed its work. As you know, the North Dakota Indian Affairs Commission lended our support to several measures and opposed several other bills that had a direct impact on Indian people in our state. The following is a report of what happened.

NORTH DAKOTA INDIAN AFFAIRS COMMISSION APPROPRIATION

The Legislature approved a budget for the next two years of \$383,484 for the Commission. The appropriation included increased funding for Indian scholarships (\$145,000) and for the Indian Business Development Fund (\$50,000). This could well mean an additional 30 scholarships and eight business development grants over the next two years. An additional staff person requested in the budget was deleted by the Legislature.

INDIAN ALCOHOL ABUSE EDUCATION FUND

-After a prolonged political battle, the Legislature passed HB 1605 into law. The monies will be distributed to tribal alcohol abuse programs on each of the reservations based upon their populations. The Indian Affairs Commission will establish measure will last for two years. Clark Johnson, our Legislature Coordinator, did a fantastic job in keeping this bill alive and the concept intact through three amendments!

EDUCATION

-An attempt was made through HB 1228 to add Indian history and culture to the required curriculum in North Dakota schools. The bill would have placed Indian history and culture on an equal footing with spelling, grammar, agriculture and other subjects in the curriculum of our schools. Though HB 1228 passed overwhelmingly in the North Dakota House, it failed to pass in the Senate. In part, as a response to HB 1228, the Legislature passed SCR 4084 requesting the Superintendent of Public Instruction to distribute materials approved by the Department of Public Instruction to all public schools in North Dakota for the purpose of instruction in American Indian history. Currently all teachers are required to take a course on Indian studies in order to maintain their certification. However, the Legislature passed HB 1514 which would allow teachers already certified to forego taking the class. The requirement continues for new teachers.

HUMAN RIGHTS

-A bill providing for definition and enforcement of human rights at the state level was introduced in both the Senate and House. SB 2098 would have established a North Dakota Human Rights Commission to handle cases of discrimination. The North Dakota Senate soundly defeated that

bill. HB 1399 was amended to give the North Dakota Attorney General the responsibility of enforcing human rights. Amendments were added to HB 1399 which deleted all definitions and enforcement provisions leaving only a statement of policy against discrimination.

RESOLUTIONS

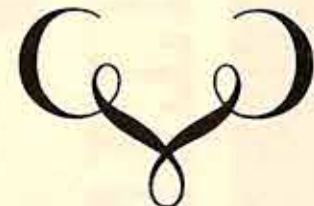
-A resolution was introduced in the Senate to provide for a study of the feasibility of consolidating the Fort Berthold Reservation into one county. This resolution passed in the Senate but went down to defeat in the House. Two resolutions were passed by the Legislature and sent to the U.S. Congress urging federal action. One resolution, HCR 3009, urges the U.S. Congress to provide for direct funding of services to Indian tribes. HCR 3008 urges Congress to provide those benefits currently provided to enrolled members of Tribes living on the reservation to enrolled members living off the reservation and to sufficiently increase funding for these benefits in order that all Indian people may adequately be serviced. A resolution passed urging the National Park Service to include Fort Totten, Calvery Square, as a national historic site.

Finally, I would like to thank all of you who came to Bismarck to testify on these bills. Our position did not always prevail, however, I can proud-

ly report that your testimony was excellent and had a positive impact on our legislators. I would also like to thank all of you that contacted your legislatures, by phone or otherwise, to express your interest and concern.

Well folks, this wraps up our legislature "battle" and, I might add, it was well fought. I've heard many good comments in the hallways downstairs, about the excellent testimony, about being well organized, and most important, about being visible. I'm satisfied with the way things turned out. We, the Commission staff, have more work cut out for us, but we're not complaining because the additional work is extremely important. Clark, our whirlwind "go-getter" was terrific for us. I'm sure those of you who testified and met him will agree. Also, those who worked with us, who have an understanding of Indian people, and who created for us additional support, should all be thanked, by you and by us.

Thanks again everyone! Have a good year!



Native Recipes

Hazelnut Cakes

(Makes 12-14 Small Cakes)

- 1/2 pound unblanched hazelnut, grounds or puréed in a blender
- 2 cups water
- 1/3 cup corn meal
- 1 teaspoon salt
- 1/2 cup cooking oil

1. Boil the ground nuts in the water, stirring occasionally, for 30 minutes or until the mixture is the consistency of a mush.
2. Mix in the corn meal and salt and let stand for about 20 minutes or until thick.
3. Heat the oil in a large heavy skillet until a drop of water sizzles. Drop the nut mixture from a tablespoon. Brown well on one side, turn, flatten into a cake with a well-greased spatula, and brown. Serve hot or cold as a bread.

Indian Recipe Book

(Compiled by the staff at UTETC.)



\$1.00 per copy

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

Number of Copies: _____

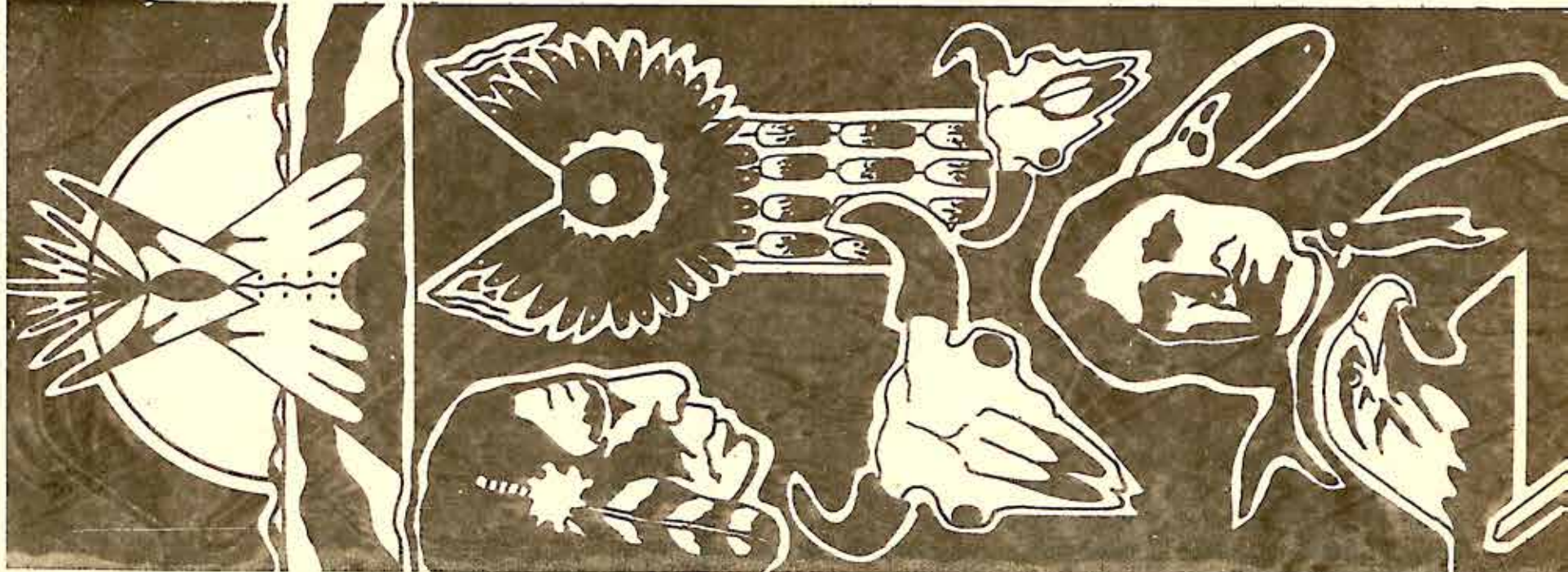
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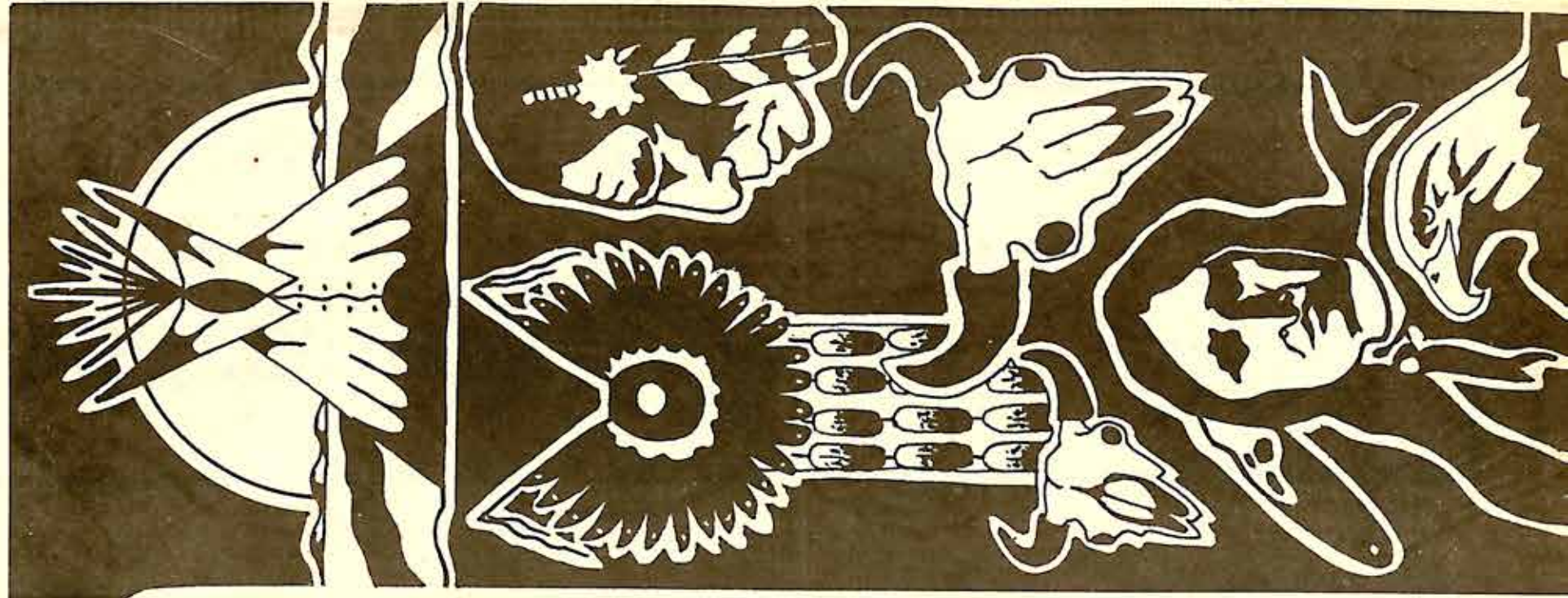
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June 20 & 21, 1981



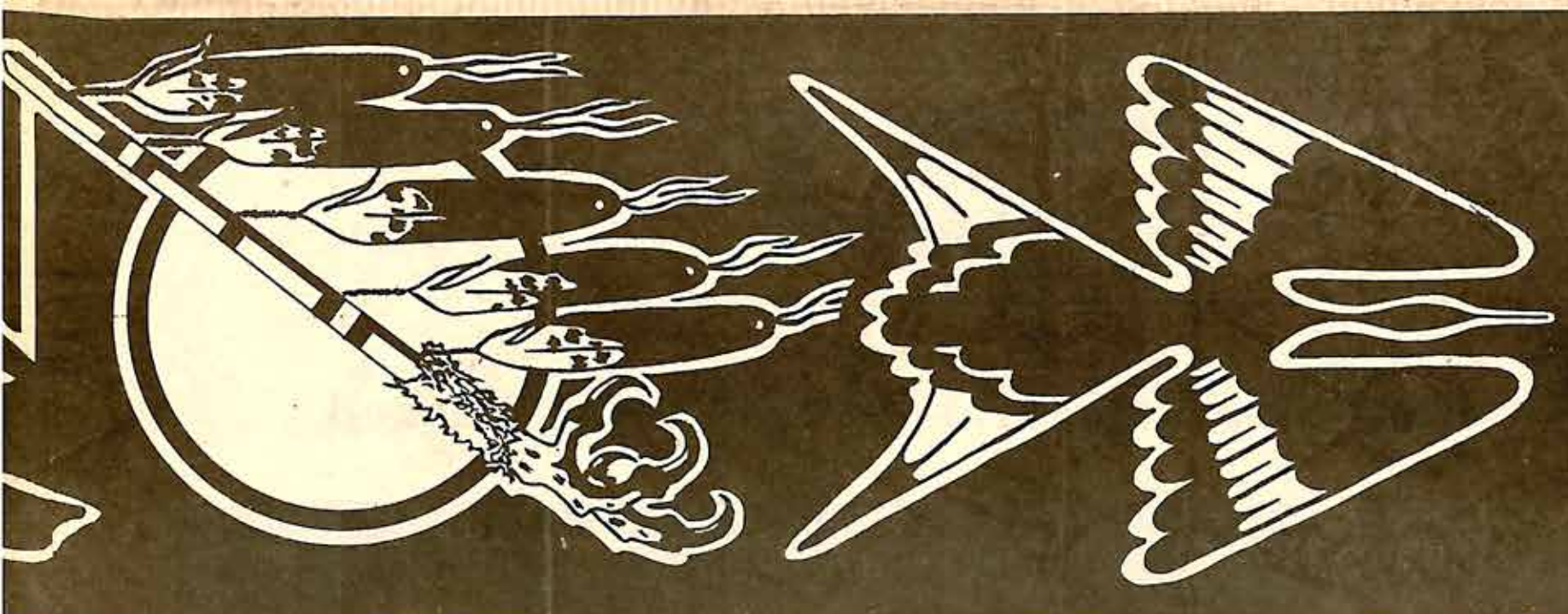
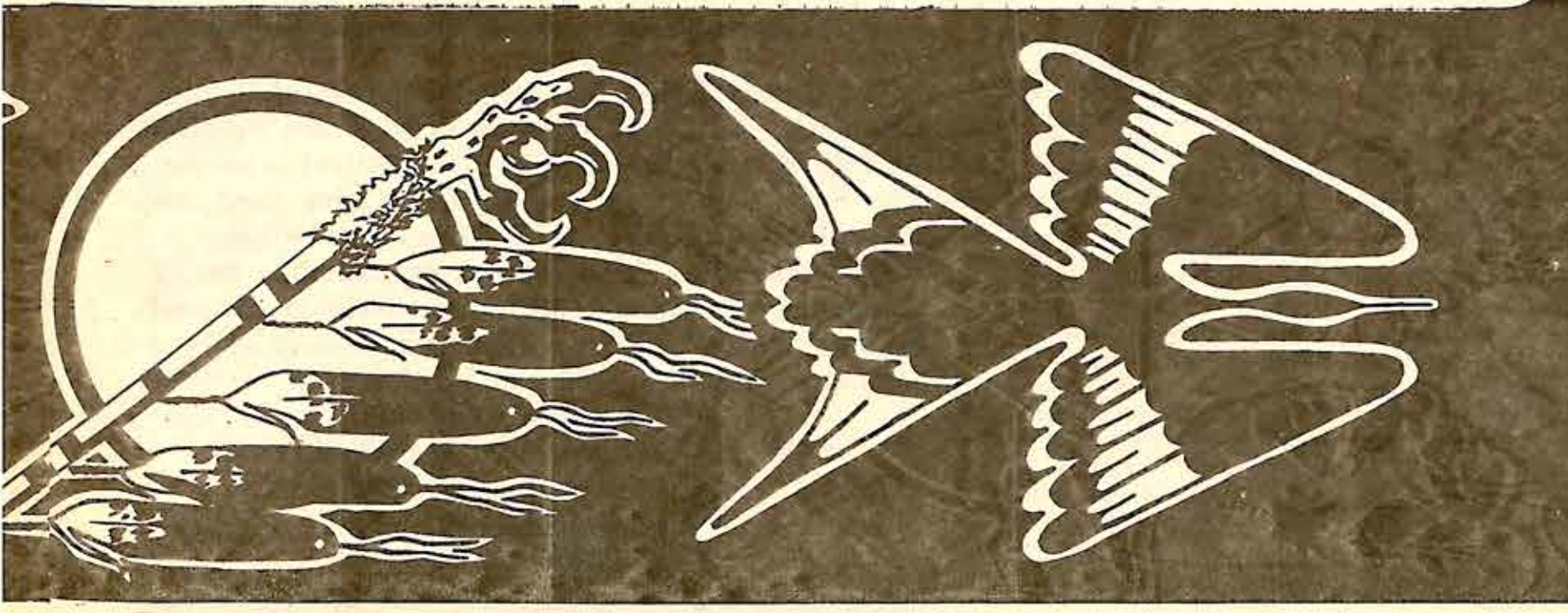
MEN'S	WOMEN'S	11-15 BOYS
Fancy & Traditional	Fancy & Traditional	Fancy & Traditional
1st - \$300.00	1st - \$300.00	1st - \$100.00
2nd - \$200.00	2nd - \$200.00	2nd - \$75.00
3rd - \$100.00	3rd - \$100.00	3rd - \$50.00
4th - \$75.00	4th - \$75.00	4th - \$25.00

11-15 GIRL'S	LITTLE BOYS	LITTLE GIRL'S
Fancy & Traditional	10 and Under	10 and Under
1st - \$100.00	1st - \$50.00	1st - \$50.00
2nd - \$75.00	2nd - \$40.00	2nd - \$40.00
3rd - \$50.00	3rd - \$30.00	3rd - \$30.00
4th - \$25.00	4th - \$20.00	4th - \$20.00

TOTAL PRIZE MONEY - \$3,980.00

10 Categories

DRUMS:



(First 10 Drums Will Be Paid)

ACTIVITIES	
Friday	<p>June 19</p> <p>1:00 pm - 5:00 pm 8:00 pm</p> <p>Registration "Waheenee" - Reenactment of the life story of Waheenee ("Buffalo Bird Woman"), a Hidatsa woman born in 1850. North Dakota Heritage Center</p>
Saturday	<p>June 20</p> <p>8:00 am - 12:00 pm 9:00 am</p> <p>Registration Traditional sports and games - Title IV UTEC - at ND Heritage Center Native American Ceremonial Dances - Gerard Baker. Turtle Mountain Dancers: Traditional Mitchif dances and music. Grand Entry - United Tribes All Nations Pow-Wow -Crowning of UTEC Queen and Princess - All Nations Indian Club Inter-tribal dancing and contest preliminaries. Grand Entry - Inter-tribal dancing - dancing contest.</p>
Sunday	<p>June 21</p> <p>7:00 pm 11:30 pm</p> <p>Ojibway Pipe Ceremony - Francis Cree and family -Special dedication of the new North Dakota Heritage Center at the Heritage Center grounds.) Grand Entry - Inter-tribal dancing - semi-finals for adults - Finals for 11-15 and 10 under categories. Grand Entry - Inter-tribal dancing and finals for adult categories.</p>

ADMISSION BUTTONS

\$3.00 per person

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

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Food Stands (limited to 6)

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Or Write: UTEC, 3315 South Airport Road, Bismarck, North Dakota 58501

Artwork by: Butch Thunderhawk

Layout by: Sandy Erickson

AROUND INDIAN COUNTRY PEOPLE



Gerald Gipp Inaugurated President of Haskell

In a unique ceremony mixing academic and American Indian traditions, Gerald Gipp was officially inaugurated Sunday April 12, 1981 as president of Haskell Indian Junior College.

In accepting the office, Gipp, a Dakota Sioux, challenged the school's faculty to meet the needs of Indian students and asked students to strive to become Indian leaders.

The 39-year-old Gipp, who served as deputy assistant secretary for Indian affairs in the U.S. Department of Education before coming to Haskell, took over the duties of president on January 19, following the retirement of former President Wallace Galluzzi.



The inauguration ceremony which drew a gathering of between 1,500 and 2,000 onlookers, was the first official inauguration of a top administrator at Haskell in the school's 97-year history.

Dressed in academic regalia, Gipp, who holds a doctorate in education administration from Penn State University, was honored by a variety of speakers, ranging from Lawrence Mayor Ed Carter to a representative of Sen. Bob Dole, R-Kan.

But perhaps the most memorable honor came from Joe Flying Bye, a Lakota Indian spiritual leader from the Standing Rock Sioux Reservation, located on the border of North and South Dakota.

Flying Bye, who wore buffalo horns and carried an eagle feather, performed several religious ceremonies to prepare Gipp for his new academic job.

In one ceremony, the sacred pipe ceremony, Flying Bye presented a peace pipe to Gipp to use in his dealings with officials who visit Haskell. The pipe was described as the most important symbol of the Lakota religion and is used in prayer, much like Christians use the symbol of the cross.

Flying Bye also made a tribal presentation of a war bonnet with 84 feathers to Gipp, chanting in the Lakota language and shaking a rattl-



Presenting a war bonnet to Haskell Indian Junior College president Gerald Gipp, Jo Flying Bye, left a Lakota spiritual leader of the Standing Rock Sioux Indian tribe, performs a traditional ceremony at Gipp's formal inauguration. Photo by Suzanne Burdick

ing gourd while having Gipp turn in the direction of the north, south, east and west winds.

Gipp also took part in a traditional purification ceremony early Sunday morning before inauguration. The ceremony is intended to purify the participant's body and spirit for communication with Wakan Tanka, the Great Spirit.

An inauguration brochure said that as Lakota man or woman, cleansed of impurities of body and spirit through the ceremony, can "see through the eye of the heart," and thus is able to see all that is true and good. The ceremony took place on the Haskell campus, with Gipp, students and tribal members participating.

In his inaugural address, Gipp said, "I am convinced that this college provides a unique opportunity to address the needs of our young Indian men and women. We are living in a rapidly changing and highly technological society, a society which espouses the concept of cultural pluralism."

He said Haskell should promote cultural pluralism, to provide "windows of understanding" to the larger society.

"By promoting cultural pluralism through our educational systems we can enhance, not only the education of our Indian people, but such an approach would serve to enlighten the larger society," he said.

Haskell, he said, should act as an "extended family" to the school's students, providing a comfortable setting with a challenging and interesting learning environment.

Haskell has an obligation to act as a role model for other Indian schools, he said.

In doing so, the school must remember there are more than 260 federally recognized tribes, each with its own language, traditions and cultural values, and should avoid stereotyping, Gipp said.

During his speech, Gipp made several references to a famous Sioux leader, Sitting Bull. Sitting Bull told his people they should try to understand what the white men were doing, or otherwise they would be as blind men, Gipp said.

Gipp challenged Haskell's faculty to be open-minded "to new ideas, to

change, innovation and most importantly your dedication to providing the best educational opportunities for our students."

"If Haskell is to become the national leader that it has the potential to become - then you must share in that responsibility," he said.

In closing, Gipp said the school should remember a quotation from Sitting Bull as a simple guiding philosophy:

"I have advised my people this way: When you find anything good in the white man's road, pick it up. When you find anything bad or if it turns out bad drop it and leave it alone."

The United Tribes Educational Technical Center, Bismarck, N.D., will be sponsoring "Sun Festival '81" on May 14 and 15, 1981. The festival is an outdoor workshop dealing with alternative energies, natural resources, natural foods and medicines.

Also scheduled is an early risers morning run, a handgame tournament and Indian music (traditional & contemporary). There will be no admission and the activities will begin 8:00 p.m. on May 14th.

For more information:

**United Tribes Educational Technical Center
3315 South Airport Road
Anna Rubia
255-3285 ext. 236**

Indian Organization

Standing Rock Community College

HISTORY

The Standing Rock Community College administrative offices and classrooms are located in the Skill Center Building at Fort Yates, North Dakota. Fort Yates, about 70 miles south of Bismarck on the Missouri River, is the administrative center of the Standing Rock Reservation. The Bureau of Indian Affairs agency offices and Standing Rock Tribal offices are also located here.

The Standing Rock Reservation was established in 1873 by the federal government. Since 1959, the official governing body has been a tribal council composed of elected representatives of the Standing Rock Sioux Tribe. Currently there are 14 tribal council members and a tribal chairman representing the 6,000 Indians living on the reservation. There are also approximately 5,000 non-Indian residents living on or near the reservation. Most of the 2.3 million acres of land on the reservation is composed of grass, wheat and other grains. The eastern boundary is the Missouri River, the northern boundary the Cannonball River, and the southern boundary the Grand River.

In 1963 the first college classes were offered at Fort Yates through the Division of Continuing Education of Bismarck Junior College. It soon became apparent that there was a need for a continuous college program. In the spring of 1971 the BJC Director of Continuing Education, representatives of the Standing Rock Community Action Program, and educational personnel of the Bureau of Indian Affairs held several meetings to plan for the development of a community college on the reservation.

In November, 1971, they were joined by representatives of other agencies such as Head Start, Public Health Services, and the Tribal Council to form the Community College Committee. This Committee was formally recognized by the Standing Rock Tribal Council on April 11, 1972. They requested Bismarck Junior College to assist in the development and administration of a Standing Rock Community College.

With the assistance of BJC, a learning center was established at Fort Yates. In 1972, 95 students enrolled in eight courses. In order to continue the community support and interest in the developing college, the Community College Committee was changed by tribal resolution to the Standing Rock Community College Board of Trustees.

A proposal for funding was submitted to the federal government under the provisions of Title III for Developing Institutions of the Higher Education Act of 1965 by Bismarck Junior College. A \$100,000 grant was awarded for the development of the college for the 1973-74 academic year. The funds were used to expand the curriculum and to provide administrative and counseling services. The new institution was granted a charter by the Tribal Council in September 1973. The fall enrollment for that year increased by 40 percent and the number of class offerings doubled.

In the fall of 1974, Bismarck Junior



Fort Yates,
North Dakota
58538

College and Standing Rock Community College applied for and received a three year grant under Title III. A bi-lateral agreement between BJC and SRCC was made for the continuing operation of the college of Standing Rock.

In August 1974, SRCC moved to its present location in the Skill Center Building which was completed that year. The facility consists of nine offices, five classrooms, an auditorium and a welding shop. A full time schedule of classes was also begun at McLaughlin, South Dakota.

The first graduation was held on May 14, 1976, when seven students received Associate of Arts degrees. In January of 1977, classes were also begun in Mobridge, South Dakota.

Standing Rock Community College currently has an enrollment of 150-175 students each semester. Approximately 70 percent of these students are American Indian. SRCC is governed by the Board of Trustees. The seven members of the Board are appointed to two year terms by the Standing Rock Tribal Council.

Standing Rock Community College is a member of the American Indian Higher Education Consortium. College credits are received through the parent institution, Bismarck Junior College, which is fully accredited by the North Central Association of Colleges and Secondary Schools. SRCC has achieved Candidacy Status with the North Central Association.

PHILOSOPHY

The purpose of the Standing Rock Community College (SRCC) is to provide a diversified education program to meet the needs of the residents of the Standing Rock Reservation and

surrounding area. Education means different things to different people. For some, a college education means the acquisitions of new skills or the improvement of skills for careers and occupations. For some, it means the enrichment of their lives by gaining knowledge and understanding of the world outside their community. For some, it means the sharing of information and experiences of traditional and contemporary Lakota culture. Standing Rock Community College is committed to helping each student realize his goals and to serving the larger community by providing academic leadership and intellectual development.

OBJECTIVES

The objectives of Standing Rock Community College are:

- To provide a quality academic program for students beginning their college careers.
- To provide vocational training for students seeking satisfactory employment.
- To encourage and promote the understanding and appreciation of Lakota Culture.
- To improve the educational level of the adult population.
- To assist in the social and economic development of the Standing Rock Sioux Tribe.
- To help individuals realize and develop their creative and intellectual abilities.
- To establish an independently accredited institution of higher education to serve the needs of the people of Standing Rock.

ACCREDITATION

Credits earned in academic sub-

jects at Standing Rock Community College are accredited through a bi-lateral agreement with Bismarck Junior College. BJC became accredited by the North Central Association of Colleges and Secondary Schools in 1966. Standing Rock Community College was awarded Candidacy status by North Central in 1978.

ADMISSION REQUIREMENTS

To be eligible for admission, a student must be a high school graduate or must present evidence of a GED completion. Students wishing to enroll at SRCC should submit the following documents when they first register for classes:

1. Application for admission form.
2. Copy of high school transcript or GED certification.
3. Transcripts of courses taken at any other college or university.

FINANCIAL AIDS

A number of scholarships, grants, loans, and work study programs are available for SRCC students. Students needing financial assistance should contact the Financial Aids Officer prior to enrollment.

Basic Education Opportunity Program (BEOG). Eligibility: you must be enrolled as a full-time student at an eligible institution. To apply the student must submit an application to the Basic Grant Office at Iowa City, Iowa. Grants are based on financial need as determined by the college.

Bureau of Indian Affairs Adult Vocational Training (AVT). Eligibility: ¼ degree Indian blood and enrolled in a vocational curriculum.

Bureau of Indian Affairs Higher Education Grant. Eligibility: ¼ degree Indian, Eskimo, or Aleut; be an enrolled member of a tribe served by the BIA; be accepted by an accredited college or university; be able to show financial need.

Manpower Program. Eligibility: full-time or part-time student; demonstrate financial need.

North Dakota Indian Scholarship Program. Eligibility: ¼ degree Indian and a North Dakota resident; be accepted by a post-secondary institution in North Dakota; be of good health and character; be in need of financial assistance; be able to show probable and continuing success as a student. Applications should be submitted to State Board for Indian Scholarships, Capitol Building, Bismarck, North Dakota, 58505.

Teacher Training Intern Program. Eligibility: admission to teacher training program as an intern; enrolled tribal member; interest in teaching career.

Tuition Waiver. Eligibility: be a full-time or part-time student at SRCC; student must prove financial need and have made application for all grants he is eligible for.

Veteran's Administration Educational Benefits. Eligibility: meet qualifications established by the Veteran's Administration.

Work Study Programs. Eligibility: be a full-time student; be able to show financial need; be available to work 15-20 hours per week.

Our Lore



Lesson of the Feather A Lakota Story by Cal Thunder Hawk

Taken from: The Blue Cloud Quarterly Vol. XXVI

It was many winters ago perhaps numbering the tiny red berries in two handfuls of Buffalo berries, or more when a young boy named Star lived among the Lakota Nation. He was the only son of the warrior named Shields and his wife Morning Song Woman, and his grandfather Stone was the leader of their small band of twenty-odd lodges camped near the fort of the Omaha Creek and the Little White River in the valley of Grass Mountain.

It had been a very good summer with many buffalo hunts upon the grassy prairie beyond the distant Rosebud Creek, and the game and fish were abundant, and everywhere the berries had ripened and turnips were plentiful; and all the camps of the Lakota gathered along the river in Grass Mountain to prepare for the long journey to the northwest where they would join the other bands of their Teton division and proceed to the Black Hills for the Lakota Nation's sundance.

Star and his friends were ten winters old far too young for even the youngest men's military society so they were still considered children; in fact, they felt like children because everyone treated them so. But they longed for the day when they could become members of the youngest men's society and learn discipline, and they knew that one day they would finally be able to join the warrior-police societies and be given duties and status in the tribe, but as long as they were excluded from military duties and the social activities of the tribe as long as they couldn't become warriors, and were treated only as children they vowed that they would act like children; and, during the larger and longer encampments of the many Lakota bands such as when they visited and feasted almost everyday before that long journey they became mischievous rascals and disturbed everyone in camp by chasing each other around the evening fires and running through the lodges.

The summer afternoons in Grass Mountain were hot and still. The men gathered and lounged outside, and the boys swam in the chilly river. The girls would return from picking berries just shortly before the breezes gusting in from the plains would rest. Then the lodges would heat beneath the stark prairie sun and the women could only raise the lodge coverings around the edges to cool the interiors.

Now it so happened that the high chalky canyon walls surrounding grandfather Stone's camp had many caves and crevices, and within them lived a rather large Lizard Nation the four-legged relatives of the Lakota and every lazy Grass Mountain afternoon they would come out of the cool darkness of their lodges and lie in the sun while the younger ones played along the steep ledges. But the Lizards were no exception when it came to having their share of reckless young rascals who constantly got

themselves into mischief; for instance, as soon as the lodge coverings below were raised, the young Lizards would sneak down among the Lakota where they'd be spied by the boys and chased all over the hills through the lodges of the Lakota and Lizard camps and this greatly annoyed the elders of both nations.

Grandfather Stone was especially fond of one Lizard. He was the grandfather Lizard of that nation quite an old one at that, too and he knew many things; for example, when grandfather Stone would bid him to visit, the grandfather Lizard would properly enter the Lodge and rest himself at the place directly opposite the entrance which was always reserved for the guest-of-honor only the Cheyenne and Blue Cloud Nations had known of this Lakota custom. He also knew the old, old songs and jokes, and he sang and retold them with words older than the pines; words that sounded like the very river they were describing, and words as gently carried in a song as a song is carried on the wind.

It was after the formalities of visitation had been properly disposed of on this one particular day that grandfather Stone decided to discuss the terrible manners of the young, and how they were unbecoming of the traditional ways.

"Indeed," said grandfather Lizard; "And I recall when we both were young."

"My grandson, Star, has been quite a nuisance lately, and a mischievous one at that, too," said grandfather Stone. "He listens and learns well, but all too soon forgets his instruction in the company of his companions."

"I have silly little grandson, Legs, and his pride and his vanity often get him into troubles far greater than his tiny size because he refuses to listen to me, too" said grandfather Lizard.

"They are only children but this could become a very dangerous thing for the Lakota if it is allowed to continue," said grandfather Stone.

"The Lizards also want to restore our order and discipline within our young."

"I suspected as much, and for this reason I propose that we mock the foolishness of their mischief by exposing the folly of their ways."

"My cousin, indeed a lesson is in order," said grandfather Lizard. "I suggest that we plan one that they shall not soon forget."

"Hau!"

"Permit me to offer my grandson, Legs, for our endeavor," said grandfather Lizard.

"Like wise, I offer my grandson, Star" said grandfather Stone.

And they planned their lesson as the afternoon progressed.

Grandfather Lizard returned to the lodges of the Lizard Nation that evening and waited until they had all gathered to sleep, then he spoke in a loud voice that almost all were sure to hear, "I have heard that there is a

strange feather in the center of a lodge within the camp of the Lakota below, and that it is guarded by a young one who extremely values it. I would advise that no one go down there tomorrow and disturb them"

You wouldn't have to be a Lizard to have your curiosity pricked all night long with questions about that feather running through your head, and in the darkness Legs was already boasting to his friends about how he would sneak into the camp of the Lakota and steal the feather, "I shall steal the feather from beneath their very noses, and I shall have those Lakotas running all over the place just watch me tomorrow!" he said.

Far below grandfather Stone spoke to Star, "I have a very large eagle-tail feather, one that I have been saving for myself for quite a long time. It is very peculiar very, very strange feather, though; and I must find out if its powers are good or evil. I shall entrust you with the duty of guarding and closely watching it for any such signs tomorrow."

Star was beginning to feel like a warrior.

"But you are not to touch this feather tomorrow because it just might do strange or frightening things to you," said grandfather Stone.

Star was getting scared, but he enjoyed the idea of it all.

When Star awakened early the next morning he found the huge feather lying in the center of the lodge. It was so large that it could easily cover the length of his forearm to fingertips, and its breadth was as wide as his palm. The hollow end of the quill had been wound with strands of sinew which stuck out of the large pointed tip like loose threads as though someone had just untied it from his hair and recklessly thrown it on the ground and he couldn't detect the sticky glues on the sinew because it was the scentless and tasteless and colorless glue made of boiled horse hooves, pine sap, and secret herbs and roots which fastened even broken rocks together.

He quickly got up and seated himself outside the lodge door and made quite a show of being occupied in his duty; in fact, he was so busy trying to appear important and stern to his curious friends that he didn't see a tiny Lizard slowly crawl past him and quietly into the lodge the way they always do when they're up to no good.

Legs firmly bit on the sticky sinew and threw the big feather on his back, then he ran outside so that his friends watching from their canyon wall could see him. They saw the feather run out of the lodge and they shook their little heads back and forth in wonder and amusement. "how does he do it? He sure is crazy!...He's a fool!" they said to themselves.

But if one doesn't expect to see such a thing it could be a frightening sight, indeed; so frightening that when Star saw the feather speed past him he screamed out: "ho! It has grown legs!" And he was that quickly on his feet, running in the opposite direction.

All this time Legs had been mischievously chuckling to himself but, in the instant before Star jumped and ran, he caught that horrified expression on Star's face and wanted to squinch his grin up to the right, then squinch it down to the left and drop his jaw and lift his nose and let his shrill coughing hiss of wild laughter shake itself from the tip of his tail out through his mouth but he suddenly

discovered that he couldn't open his mouth. He shook his head from side to side and tried to loosen the glued sinew from his jaws when camp dogs spied the large feather running about and began to chase it, unaware that there was only a little Lizard underneath. Legs again tried to squinch his grin up to the right, then squinch it down to the left and drop his jaw and lift his nose and let the feather fall to the ground, but this is pretty hard to do when your mouth is glued shut you're running from a pack of mean camp dogs who might do dreadful things to you if they caught you, and when the feather that you're dragging seems to get heavier and heavier.

Star stood near his lodge and watched the mysterious feather run around and around the camp with the dogs loudly barking behind it kicking up a small smudgy cloud of dust. He was certain that it was possessed of some evil power that would do terrible things to anyone it touched, and he shuddered to think that he had narrowly escaped it only moments before.

The troubled little Lizard spotted Star and thought it best to immediately return his feather lest this innocent prank be the death of him, and so it was to Star's terror that the feather suddenly spun in his direction. The horrified Star quickly turned on his heels and ran, chased by that feather and the menacing pack of camp mongrels. They ran all over the campgrounds, knocking over racks of fried meat, lodge-poles, and stepping on freshly stretched buffalo hides.

It was an unforgettable spectacle. The Lizard Nation watched from their distant canyon walls and laughed their shrill coughing hisses of wild laughter until their little sides ached everyone knows that something really has to be funny for this to happen and all the Lakotas in camp were laughing, too, especially Star's friends; they were rolling around on the ground, holding their sides, and they couldn't stop laughing.

The chase would've continued all day hadn't grandfather Stone called off the dogs and picked up the exhausted and panting Legs and gently pried open his glued jaws and got the feather. The ashamed and shaken little Lizard was set free to return to his camp, and Star returned to his parent's lodge. Both these youngsters wouldn't come out of their lodges to play for many days after this because every time they came outside their friends would take one look at them and begin to laugh all over again and forget to play.

Indeed, it had been a good day for such a lesson to have been taught to all. In fact, grandfather Stone and grandfather Lizard both chuckled to themselves in rare amusement.

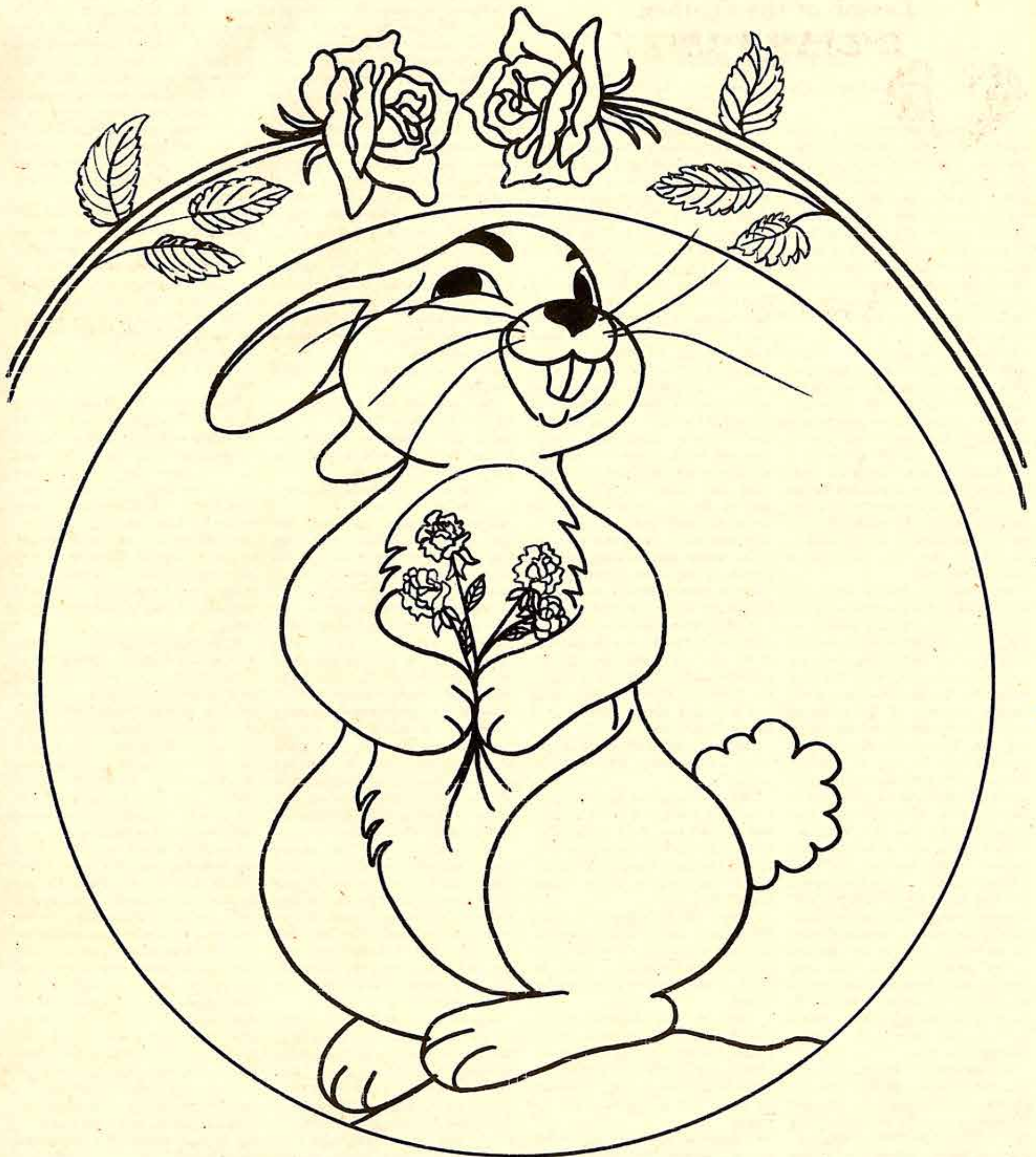
Whenever young boys ran through the camp from then on, showing off and disturbing the Lakotas, someone would ask: "Cousin, have you a feather chasing you?" Then the boys would remember that incident and immediately behave.

And the Lizard Nation had no trouble in keeping their young from the camps of the Lakota. When a young Lizard would start in the direction of the camp, someone would ask: "Cousin, could you bring us a feather?" and the young Lizard would immediately recall the lesson of the feather and return.

Hau.

As in the days of old, it has again been spoken.

ESPECIALLY FOR



MOM

ON MOTHER'S DAY!



INDIAN POETRY

A FRIEND

*It's secret keeping.
It's not mean or hard.
Just fun to be with when
times are cold.
It's truth and honesty.
For some reason he leaves
to go to another school.
He'll write when he has time,
but only to tell you he has found
another.*

-Effie Wounded Face

Vision Fades

*The vision fades.
The continual drum stops.
Patiently we wait
Until persuaded by fled sound
That there is no more.
Then disappointed we disperse unevenly
Like shattered ripples from a stone
Thrown into moving water beneath storm.*

Richard Rusch

MOTHER EARTH

*At night I hear her weeping
for the food of human hearts.
She will not be silent.
She will bear fruit
till human blood nourishes her
roots and she is fed.*

-Translated from the Aztec

FALLING WHITE

*Now
As quietly as I can
I wipe a memory from my eye.*

*This voice I wear makes noise
Upon the snow and everywhere
There is silence. To my knees now,
I am swallowed by falling white...*

*Now
As quietly as I can
I wipe a memory from my eye...*

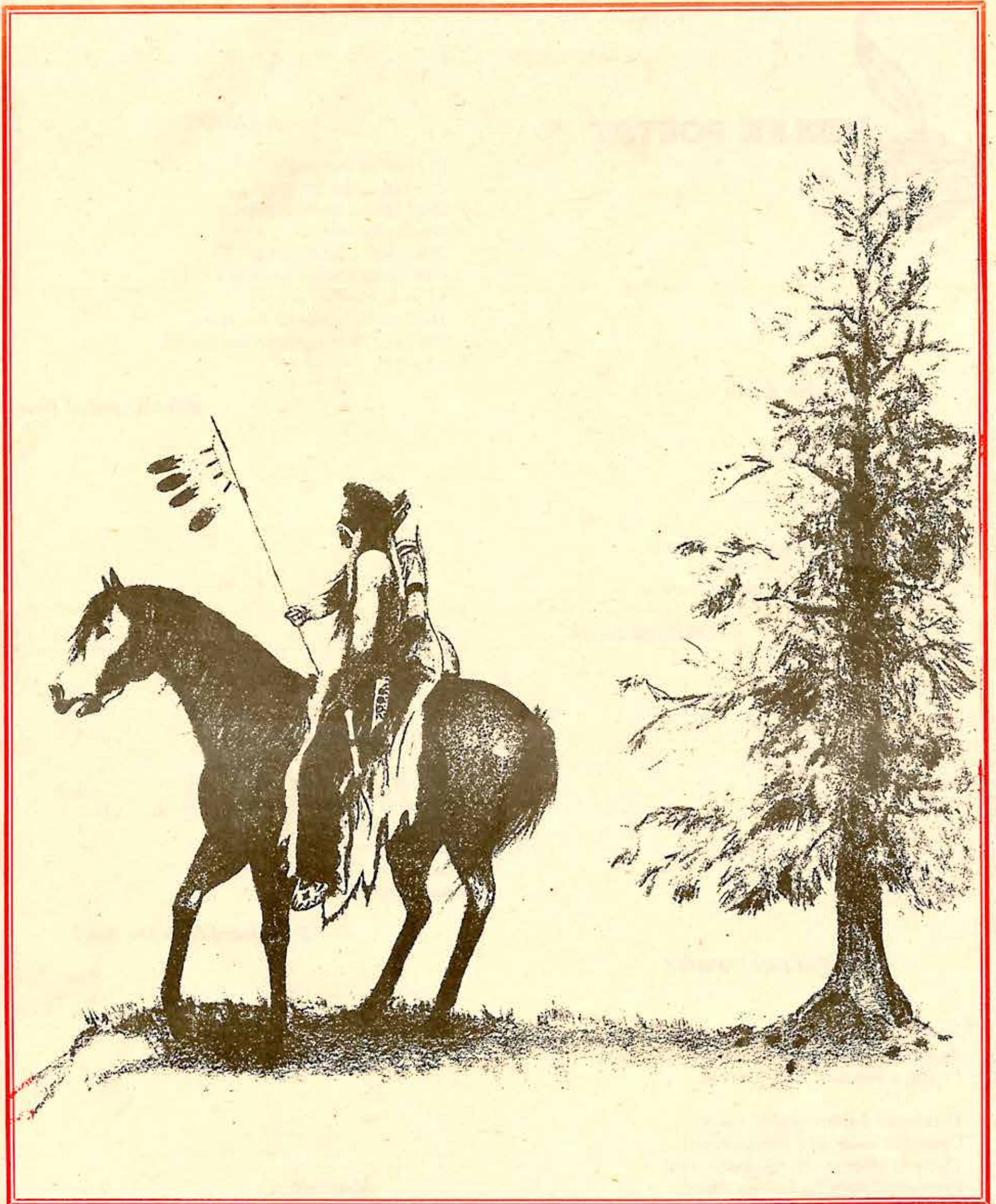
G. Jake Bordeaux

Untitled

*I'm a minority.
I am dark in color.
I have rules,
You have freedom;
I am gathered,
You are the spectator.
Even so you know,
I have a mind.
I'm not dumb nor numb,
I feel just as you do.*

*And so I may be alone.
You are more lonely.*

-Francine Gambler



Dream Song of Siyaka

*Where the wind is blowing
The wind is roaring
I stand.*

*Westward the wind is blowing
The wind is roaring
I stand.*

(Teton Sioux)