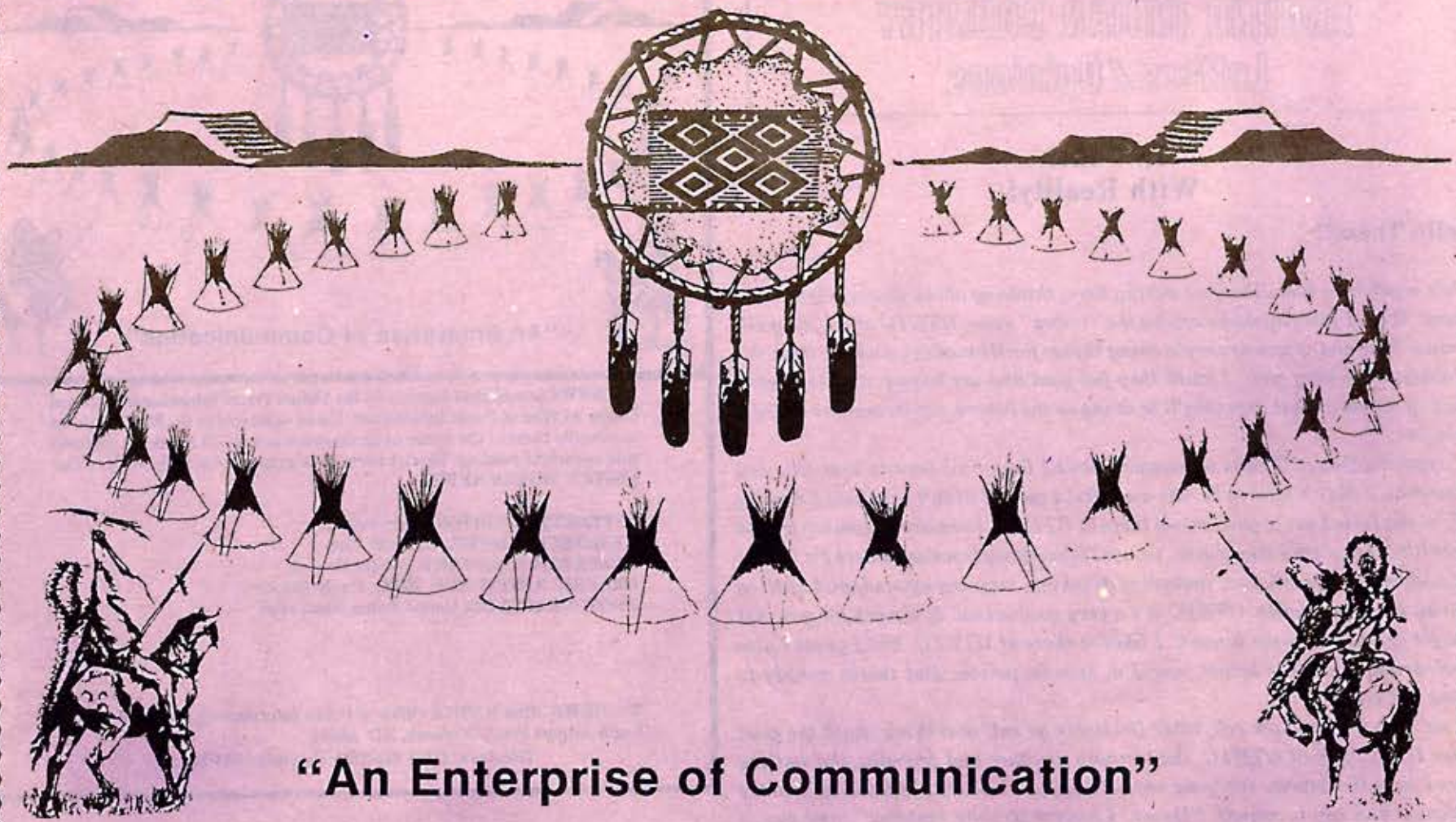


UNITED TRIBES NEWS

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“An Enterprise of Communication”

Vol. 6 No. 6

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July 1981

United Tribes Celebrates All Nations Pow-wow

Bismarck-Despite the wind and rain here, which occasionally brought the dancing to a brief halt, the UTETC “Annual All Nations Pow-wow” continued to a successful completion on June 19-20, 1981.

The spring celebration is a school sponsored cultural activity for the students and the community and is held annually. According to “Butch” Thunderhawk, Pow-wow committee chairman and UTETC Four Winds Center Director, some 2,000 spectators from North Dakota and the Upper Midwest attended.

145 registered dancers competed against each other in dancing contests, while an estimated 40-50 others were unregistered and took part in “intertribal dances.” Dancers were from North Dakota, South Dakota, Montana, Wyoming, Minnesota and two provinces of Canada.

While there were 10 drums of singers, seven sang through the full weekend, ending 10:30 p.m. Sunday



Teddy Marrow Bone, a second place winner in the Little Boy's category.

night. Drums included: Six Mile Creek, White Shield; Little Brothers, Ft. Totten; All Nations, Cannon Ball and Fort Yates; Williston Singers, Williston; White Shield Old Scouts, White Shield; Good Wood Creek, Cannon Ball; and the Fort Berthold Singers, New Town. The Sweet Grass Singers from Ft. Battleford, Saskatchewan was a visiting drum.

The annual spring celebration at UTETC marked the event for crowning the Miss UTETC Princesses. Business clerical student Sandy Fox, White Shield, N.D. was crowned Miss UTETC 1981. Crowned as Miss UTETC Attendant was Sandra Yellow Hammer, Cannon Ball, N.D., Delberta Larrabee, age 11, is the daughter of Tony and Juanita Gutierrez, Eagle Butte, S.D., and became the Junior Miss UTETC 1981. She attended the UTETC Theodore Jamerson Elementary School on campus and will be in the 6th grade.

Additionally, a traditional “moccasin game” was held during the pow-wow. Four teams participated in the first time event at UTETC. The moccasin game is a traditional competitive game which was a part of the culture and heritage of many plains tribes. Two teams compete against each other at one time. Three blankets and one pebble or bead are used in the game. The pebble is placed under one of the blankets by one team, while the other opposing team attempts to guess where the object is located.

Photo Essay and List of Winners on Pages 5, 8 & 9.

1981. U.S. Representative Dorgan (D.,N.D.) has indicated a supportive effort, as well.

UTETC, founded by the tribes of North Dakota in 1969 along with the cooperative effort and support of local civic and business leaders, is the first independent intertribal postsecondary school to provide services in technical and vocational education. UTETC serves students from 15 states. While the full-time enrollment of adult students will vary from 150-180 on a twelve month cycle, the monthly waiting list of potential students is in excess of 200 persons. Another 100-200 children of adult students are served in the on-campus elementary school and early childhood programs.

The Center offers fourteen vocations, along with comprehensive counseling, personal development and adult education courses.

Governor Olson and Leaders Support UTETC

Bismarck-Governor Allen I. Olson took a strong step to garner support for the continued funding of the United Tribes Educational Technical Center on June 19th at the State Capitol.

As a result of the UTETC Board of Directors' concern that the Center would lose its primary operational funds by including them in the Bureau of Indian Affairs' (BIA) proposed “Tribal Consolidated Grants Program,” Governor Olson called a meeting of local Bismarck/Mandan civic and business leaders and Tribal leaders for support of continued direct funding of the United Tribes.

While Olson apparently favors the concept of “block grants,” he said, in certain cases there ought to be consideration of allocated funds for special needs and services such as the

United Tribes.

Under the proposed plan 10 BIA service programs would be “lumped” together in one block of funds which would be offered to over 220 Federally recognized tribes throughout the country. Theoretically, each tribe could prioritize the way and method in which these funds would be expended. However, two questions have arisen. One, tribes and the U.S. Congress have questioned the BIA's legal authority to consolidate such programs in light of previous standing laws, while the BIA's plan and guidelines for administering such a program are either unclear or not defined.

Second, the BIA plan would reduce the overall level of funds by 25% beginning October 1, 1981. In dollars this is a reduction from \$160.1 million

some \$120 million.

While serving reservation students from 25 many as 39 different tribes annually for twelve years, UTETC has also been an “intertribal forum” for North Dakota Tribes. Additionally it has served as a resource for developing American Indian curriculum and publishing, planning, on-reservation vocational training, and business and economic development.

As a result in excess of \$2.2 million impacts on the Bismarck/Mandan communities yearly, while nearly another million is routed to the North Dakota reservations through the Tribal Community Colleges.

At this point Senator Mark Andrews (R.,N.D.) and Senator Quentin Burdick, (D.N.D.) are considering a special request to assure funding for the United Tribes beyond October 1,

ON THE INSIDE

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Letters to the Editor:

AROUND INDIAN COUNTRY
Letters / OpinionsIn Touch
With Reality!

Hello There!!

It's night-time now, I'm just sitting here, thinking about people, things and places. Well, I just finished reading the "tribes" news, UTETC and I feel good, because I see alot of young people doing things for themselves, and for them it's a future, thats very good. I know they feel good and are happy. As I lay here I think of all the good things they'll be doing in the future, for themselves or their tribe, etc.

I read the United Tribes newspaper while I lay or sit here in this cell, and know that it didn't have to be this way. But I guess I didn't care how I ran my life, at one time I use to go to school there at UTETC. I remember coming from a place like, this place I am now in, prison. Sometimes I wonder where I'd be now if I had kept up my studies, instead of drinking, running around wild, getting into all kinds of trouble. UTETC it's a very good school. It'll work for you, but you got to work to make it work. I liked it there at UTETC. But I guess I also liked drinking a little better, now I'm here in prison. But theres nobody to blame but myself.

I sit here in this dark cell, after the lights go out, and think about the good times I had there at UTETC, the teachers are nice and friendly, the smiling faces I saw, the dances, everyone seemed happy. I look out the window into the darkness and say to myself, "Damn, I have a 20 year sentence", and say to myself, "Damn you, you should have stayed in school, instead you stayed in bars", and find myself getting heated up. Maybe I feel sorry for myself sometimes, I really don't know. What can I say for myself. nothing - nothing -there's nothing to say.

I like the way the young people are making UTETC work for them, by working hard for themselves. I'm glad that a school like UTETC is helping alot of Indians. Now as I look back I only wished that I had of worked for myself. It was there, but I didn't use it.

I hope alot of Indians don't come to prison, because it's useless here, there's no future here, it's all wasted time, dead, useless, wasted time, prison is not the way, drinking, drugs isn't either. I wouldn't wish this kind of life on my worst enemy, and I have alot of them. But I made them. When you make somethings, they are there to stay, only you can make things right again. It's pure hell living like this, it's really not living. It just being. Never going anyplace.

I don't want to see alot Indians in prison, there are already more than enough. UTETC you are wonderful! You give the people something good to do, with their lives. I feel very good about the way you handle things, I only wished, maybe someday.

Students of UTETC: Hang in there, UTETC won't let you down, you want it, you got it, just work hard.

See you Later

David Gates

David Gates
10612-147

P.S. I just thought that I'd write and let you know how much I enjoy your paper. It's like getting back in touch with reality.

Oh yes, I'm from Fort Yates.

David:

Thank you so much for writing - its rewarding to alot of our readers to hear what people in prison have to say. Your letter I'm sure, touched home with alot of people. Once again - THANKS and keep writing.

Sandy

Forthcoming Election
Needs Your Support!

Dear Editor:

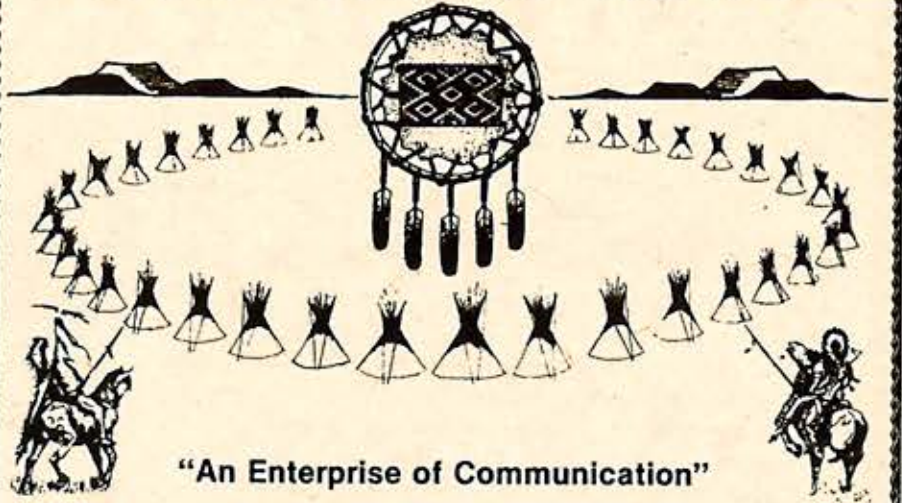
On Friday afternoon June 5, 1981, we journeyed to the Black Hills at the request of the Hunkpapa Treaty Council, and descendants of the great spiritual leader and medicine man Tatanka Yotanka (Sitting Bull).

The above two groups and other members of the (L) Dakota Nation do not want Union Carbide and other billion dollar corporations mining Uranium on sacred Indian lands.

Also uranium ore while being processed, uses huge quantities of water which eventually seeps into the water tables, and contaminates this water with radioactive material.

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Union Carbide is at the present time, attempting to mine uranium on lands containing sacred Indian petroglyphs and pictographs: therefore the Black Hills Alliance is bringing Union Carbide into federal court on behalf of the Indian people for violation of the Religious Freedom Act.

The Yanktonai Band is now taking applications for enrollment in the Bands. The results from this enrollment will have an effect on future negotiations with the U.S. Government over land, water and treaty litigation concerning the Yanktonais.

Much is now being said about the forthcoming election; we know the only true democratic government was the government our ancestors practiced so diligently before the coming of the invaders to our shores. Now is the time to ask the candidates for the Tribal chairman and council slots what their goals are for the Standing Rock peoples.

We need amendments to the present tribal constitution where committees will function as the governing body for the people. These committees will be comprised of one person from each of the 7 districts on Standing Rock. We will need committees for employment selection; law and order; economics; education; housing; welfare; removal of chairman and council members who violate the rights of the people; suspension or removal of the chairman or council member who is not functioning well or incapacitated due to the use of alcohol or other drugs.

Only when amendments are ratified by the people instead of the tribal council can we abolish the present dictatorial system and live in a democratic society.

We know the beautiful people of the Hunkpapa; Blackfeet; Upper and Lower Yanktonai descendants wish to have their precious children live in peace and harmony with their brothers and sisters, so once again we urge you to confront the candidates with these issues stated above.

As a parting shot; U.S. Federal judge, Potter said recently in Pierre, S.D., "Tribal Councils are to act only on the wishes of the people."

Yanktonai Spokesman

Joseph A. Walker

Joseph A. Walker

Yanktonai Spokesman

Daniel Defender

Daniel Defender

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Indians Join Battle Over Mine Dispute

Rapid City, S.D.-A group of traditional Sioux Indians from North Dakota and South Dakota have joined the Black Hills Alliance in a legal battle to keep Union Carbide out of Craven Canyon.

The Indians said they've built a ceremonial sweat lodge in the southern Black Hills canyon, directly in front of the spot where Union Carbide is putting up a uranium mine shaft.

David Spotted Horse of Moberly, said the Indians will also join the Alliance, an environmental group, in a lawsuit to prevent the mining company from building the shaft.

The canyon walls in that are dotted with Indian carvings and paintings that are estimated to be thousands of years old. The Alliance and the Indians say mining will irreversibly disturb the canyon.

"It's (art) been described by archeologists as being the best examples of aboriginal cliff art in South Dakota," said Alliance lawyer Andy Reid of Rapid City.

The canyon is also a haven for golden and bald eagles.

The environmentalists have been fighting the mining company's interest in the canyon since 1979.

Watt Meets With McDowell Indians On Orme Dam

Arizona-Interior Secretary James Watt and Assistant Secretary Ken Smith met with leaders of the Fort McDowell Indian Reservation late May to discuss the proposal to build the Orme dam and other alternatives in the Central Arizona Water Control Study.

The Secretary indicated that the final stages of the study, to be completed by October 1, 1981, would provide information needed to make the proper decision to best serve all interested parties, including residents of the Indian reservations whose lands would be affected by the backup waters of the dam.

The Secretary asked representatives of the Bureau of Indian Affairs, Office of the Assistant Secretary for Land and Water Resources and the Bureau of Reclamation to meet with the tribes to discuss their concerns on alternatives to be developed in the study. The Secretary also said that he or his special representatives would visit the area before a final decision is made whether or not to build the dam.

Civil Rights Commission Reports on Indians

Washington-The chairman of the United States Commission on Civil Rights, Arthur S. Flemming told members of the press at a news conference June 11 that, "Inaction and missed opportunities have characterized the seeming inability of the United States Government to implement effectively the promises and commitments it has made to Indian tribes."

Announcing the publication of the Commission's study report on Indian tribes, Fleming listed some of the

AROUND INDIAN COUNTRY NATIONAL

Commission's findings and recommendations. Findings: 1) "A lack of information about the history, law and culture of the various Indian tribes often blocks constructive solutions of issues between Indians and non-Indians;" 2) "The existing Federal system for protecting Indian rights have significant limitations;" and 3) "States have run the gamut, in responding to conflict with tribes, from actively pursuing cooperative agreements with tribes to using physical force against their members."

Recommendations: 1) "Congress should recognize Indian tribes on the same basis as it recognizes states and their subdivisions for purposes of general funding;" 2) "Provision should be made at the White House level for the coordination of Indian policy throughout the Executive Branch;" 3) "An Office of Indian Rights should be established within the Civil Rights Division in the Department of Justice;" 4) "Congress should enact legislation permitting Indian tribes, at their option, to assume criminal jurisdiction over all persons within reservation boundaries;" and 5) "The FBI should be relieved of its primary role for investigating major crimes occurring in Indian country, and this responsibility should be assumed by the Bureau of Indian Affairs and tribal investigators, with the FBI providing back-up support as requested."

Blackfeet Indians Claim All Water Rights

Montana-A claim by the Blackfeet tribe to all waters rising on or flowing through the Blackfeet Reservation, according to a report in the Great Falls Tribune, has created "nearly as much stir as a Federal lawsuit filed on behalf of Montana tribes in 1979."

The claim, expressed in a tribal ordinance, which an Interior Department Attorney said has no legal effect, was published in the legal notices of Montana State newspapers. The notice said: "Be it known to all persons that through the enactment of the Blackfeet Land and Water Ordinance, the Blackfeet Tribe hereby declares and asserts its Winters Doctrine rights to the waters arising on, flowing through, underlying or bordering the Blackfeet Indian Reservation, including all surface water and ground water."

The Interior attorney noted that the ordinance needs but has not received the approval of the Secretary of the Interior for validity. If the Blackfeet claim were upheld it would affect water users on the Marias and Milk River drainages. These users formed an association two years ago when they were named as defendants in a suit filed by the federal government on behalf of the Blackfeet Tribe. An association representative said they will ask the attorney general of the state to file an injunction in federal court to prevent the Blackfeet Tribe from enforcing the ordinance.

Computer System Speeds Social Services Delivery

Washington-A newly developed automatic data processing system for the Bureau of Indian Affairs' social services programs will be implemented October 1 in all areas except Alaska, Interior Assistant Secretary for Indian Affairs Ken Smith Announced.

With the new system in place, the processing of a request for general assistance which in the present manual system takes 3-6 weeks before delivery of the first check, will be completed in 2-3 days.

Smith said the new system will eliminate some emergencies now created by the time lag in delivery services; will give social workers more time for clients by cutting down paperwork time; will give management immediate data needed for analysis and planning; and will provide accurate, timely audit and program reports required for budgeting and reports to Congress. The system will also work in conjunction with other existing and planned local operation level systems.

Smith said that he was especially pleased with the development of the Bureau's social services automation program because it "came from the users... It didn't start with the planners."

Ray Butler, director of the Bureau's Social Services programs, said the laborious manual system has not been able to keep up with the growth of the programs. He noted that the social services budget grew from \$1.5 million in the 1950's to \$20 million at the end of the 1960's to approximately \$90 million in 1981. The number of people receiving general assistance grew in this time from 12,000 to 58,000.

Butler said that the Bureau's Phoenix area office played a leading role in the development of the new ADP system through pioneering a conversion to the system in October 1979. The system has been thoroughly tested in the Phoenix office which served 46 reservations in Arizona, Utah and Nevada. Operation of the system will be delayed in Alaska past October 1 because of some special telecommunications problems, but will be operational in all other areas by October 1.

The Bureau's general assistance and child welfare program are for eligible Indian people living on or near a reservation who are not able to receive such assistance through state or local public welfare agencies. The Bureau's social services program also includes providing assistance to Indian communities through tribal work projects (similar to so-called "workfare" projects); child welfare services in helping with the placement of Indian children in adoptive or foster homes; family services; assistance to Indians to enable them to get needed services and assistance from state and local agencies; and helping community agencies away from the reservations to understand the needs of Indians.

Indian Witnesses Support CETA Bill

Washington-Reservation and urban Indian groups, alike, gave strong support for S. 1088, a bill which would authorize funding of \$28 million for Administration for Native Americans' programs and \$50 million for a proposed CETA-substitute program for Indians.

Testifying before the Senate Select Committee on Indian Affairs, mid June, were representatives of the National Congress of American Indians, National Tribal Chairmen's Association, All Indian Pueblo Council, United South and Eastern Tribes, Affiliated Tribes of Northwest Indians, Aberdeen Inter-tribal Council and representatives of several individual tribes. There were also witnesses speaking for the National Urban Indian Council, the Boston Indian Council and the North Carolina Commission of Indian Affairs.

Some of the witnesses asked the ANA programs to be limited to federally recognized Indian groups and some asked for additional funding for both ANA and the special CETA-type program proposed in Section 7. Some witnesses said that the Section 7 proposal would be an improvement over the past CETA programs because it provided greater flexibility and is designed specifically to fit reservation needs.

Committee Chairman, Senator William Cohen asked the witnesses to submit recommendations on a formula approach to distributing the Section 7 funds and information on the effectiveness and impact of past CETA programs in Indian communities. Administration witnesses are expected to testify on the bill at a later date.

The Few, the Proud, the... Navahos?

San Diego-In 1942, the Marine Corps perplexed Japanese codebreakers by putting Navaho Indians on the radio in their native language. Now 56 young tribesmen are forming a new unit - the first All-Navaho platoon since World War II.

The recruits arrived recently at the Marine Corps Recruit Depot, most from the Window Rock, Ariz. reservation and New Mexico.

"Jobs were scarce and I couldn't find one other than riding the bulls," said Rickie Pine, 18 of Gallup, N.M. "Then I saw an advertisement about the Marines calling them the few and the proud, and I decided I wanted to be one of them"

Since 1948, the U.S. armed forces have had a general policy of integrating military units. But Marine Corps Commandant Robert Barrow revived the all-Navaho unit after serving as grand marshal of the Navaho Nation Fair parade last September.

The Navajo tribal chairman, Peter MacDonald, was behind the idea. He enlisted in the Marines in 1944, at age 15 and was one of more than 300 "Codetalkers" in the Guam campaign, who spoke Navaho to prevent the Japanese from deciphering intelligence messages.

Aware of their predecessors' exploits, the new recruits welcome the all-Navaho concept. They expressed hope their platoon would be the forerunner of other all-Indian platoons. Continued on Page 4

AROUND INDIAN COUNTRY
STATE

Metis, Indian Traditions Featured

Belcourt -Traditional Native American traditional music and dance was featured at a free program at the ND Heritage Center, June 20, 1981.

At 10:30 a.m. on Saturday at the meadow area, the Turtle Mountain Dancers from Belcourt, N.D. presented "Fiddles and Jigs: Traditional Metis Music and Dance." The Metis culture represents a blending of Native American and white cultures. The Metis are descendants of white traders and Native Americans from the North Dakota area. The Metis culture reflects both worlds.

The Music program included free-style square dancing, the Red River jig, the Double jig, songs sung in French, along with some waltzing from the crowd who attended.

The Turtle Mountain Dancers are Eddie King Johnson, Brian Johnson, Mae Johnson, Leon Poitra, Agnes Poitra, George Longie, Georgeline Longie "Rabbit Baker, Farrell and Sandy Gourneau, all from the Belcourt area.

The dancers performed for the Festival of American Folklife in 1975 and '76 in Washington, D.C. As a result of their Washington, D.C. performance at the



Turtle Mountain dancers performing the Turtle Mountain jig.



Waltz being performed by Harriett Skye and Leon Poitra (front), and Mr. & Mrs. Baker (foreground).



Double jig being performed by the Turtle Mountain dancers.

Smithsonian Institute coordinated festival, the group was invited to perform at the French Fold Festival in St. Louis. Edward J. Johnson Sr. serves as the group leader.

Business Booming
On Devils Lake

Fort Totten, -Water was lapping gently onto the sandy white beach as a warm sun burned through the crystal blue skies.

Motors were roaring, car doors

were slamming, children were laughing and playing and boats were skimming through the water.

Gerald Jensen was busy at the till, which had been ringing almost constantly since early morning. It was another busy day for the owner of Arrowhead Resort, but he wore a big smile on his face despite a profound

The Few, The Proud, The...Navajos (Continued from Page 3)

"A lot of my friends are here from the reservation and we joined for the pride of the Navaho unit," said Dave Tome, 28, of Red Valley, Arizona.

Ian Pioche, 18, said he joined because he got tired of "hitting the books" at the Greasewood Boarding School for Indians.

After being raised in the quiet, wide open spaces of the reservation, some of the recruits had difficulty adjusting to the San Diego crowds, the heavy overhead air traffic and the shouted orders.

"It was a bit tough when we first

got here, but I am going to hang in there. I want a career," said Pioche.

After receiving the traditional haircut, they have spent the past weeks learning hand salutes, military bed-making and shoeshining.

Staff Sgt. Michael Martin, 19, who will be the chief drill instructor for the Navaho recruits during their 11-week training, said his impression of the unit "Is one of motivation.

"They are good in heart, they are not used to an easy life, plus they are a tribe and they will work together a little bit better."

lack of sleep.

"It seems like there's always someone here", he smiled. "But we wouldn't have it any other way. Business has been great."

Jensen's resort is the first of its kind on the spacious shores of Devils Lake, one of the hottest summer fishing spots in a three-state area.

He's got camping areas, a bait shop, refreshments, fishing tackle, a boat landing and launching area, a swimming and sunbathing area that is second-to-none, and lots of good old fashioned hospitality.

And there are plenty of plans for the future - maybe a new building for a bait shop, boat rentals, and maybe even some cabins.

Gerald said, he'd also like to expand his camping area and he plans on staying open during the winter months, renting fish houses and selling bait to the hardy ice fishermen.

His Resort has become a popular area for swimmers and sunbathers as well. There's a quarter mile of sandy beach and a safe swimming area that was marked by the Auxilliary Coast Guard.

Jensen and his crew keep the resort in near spotless condition and take great pride in their work. Gerald always takes time to chat or have a cup of coffee with customers.

"We've had a lot of compliments on how neat we keep the place", he continued. "We've never had any trouble with beer parties or empty beer cans."

"And we always try to help the people in any way we can."

Jensen is a former law enforcement official with the Bureau of Indian Affairs and has had a stint with the coyote Power Plant in Washburn and Underwood, as well as a shot at truck driving with a St. Michael firm.

His resort is being built and developed on his own land, which is located some 11 miles south of the city of Devils Lake.

He put his plans into motion four years ago by installing the approach along the lakeshore, on his own time and with his own manpower.

Then came a loan from the Bureau

of Indian Affairs to complete the project. He moved into the resort trailer May 2, the opening day of fishing in North Dakota.

Resort hours from 5:00 a.m. to 12:00 midnight. Jensen has been getting by on five hours sleep in recent weeks, but it doesn't seem to bother him.

"We've really had a good response from the people" he said. "They've been just great, and we really appreciate their business."

"I've been working ever since I moved in on May 2. But I don't mind, it's great."

His wife (Mildred) and children (Scott, 15), (Janifer, 11), and (Jerri, 7) are all part of the work crew at Arrowhead Resort.

He's trying to keep his payroll down somewhat to cut corners and keep expenses down until his gets more established.

But the way he's going, it won't be long until he's very established.

Fort Berthold
College Graduates

Fort Berthold-June Finley was valedictorian at Fort Bethold Community College's graduation ceremonies.


Graduating in secretarial studies were: June Finley, Roxy Cutler, Ardis Kaye Driver, Carmen Fox, Danile Henry, Janice Lone Bear, Mary Lou Smith, and Evangeline Whitebull.

Graduating in light construction was Benjamin Lone Bear Jr.

Students receiving certificates of completion in light construction were William Bell Jr. and Elgin Crows Beast.

Receiving certificates in farm and ranch management were: Madonna Dickins, Alice Everett, Bennett Everett, Patricia Everett, Russell Everett, Steve Everett, Theodore Everett, Gerard Hosie, Olin Howard, Wesley Howling Wolf, Karen Rabbithead, Charles Ross, Aldene Rush, Michael Stevens, and Richard White Bear.

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UNITED TRIBES ALL NATIONS POW-WOW WINNERS

1981

Little Girl's 10 & Under

- 1st Place Lorraine Archambault, Bullhead, SD .. 263 pts.- \$50.00
- 2nd Place Josette Smith, New Town, ND 220 pts.-\$40.00
- 3rd Place Melanie Red Water, Bismarck, ND 218 pts.-\$30.00
- 4th Place Chelly Chasing Hawk, Red Scaffold, SD 218 pts.-\$20.00

Little Boy's 10 & Under

- 1st Place Wade Ross, Ft. Totten, ND 320 pts.-\$50.00
- 2nd Place Teddy Marrow Bone, Dupree, SD 260 pts.-\$40.00
- 3rd Place J.R. Kirk, Twin Buttes, ND 215 pts.-\$30.00
- 4th Place Charles Lester, Jr., Cannonball, ND ... 159 pts.-\$20.00

Girl's Fancy 11-15

- 1st Place Nita Many Wounds, Ft. Yates, ND ... 302 pts.-\$100.00
- 2nd Place JoAnn Standing Crow, Ft. Yates, ND . 200 pts.-\$75.00
- 3rd Place Barbara Smith, Mandaree, ND 194 pts.-\$50.00
- 4th Place Delberta Larabee, Bismarck, ND 182 pts.-\$25.00

Girl's Traditional 11-15

- 1st Place Joy Good Iron, Ft. Yates, ND 311 pts.-\$100.00
- 2nd Place Stephanie Gillette, New Town, ND 287 pts.-\$75.00
- 3rd Place Shelly Cameron, Ft. Yates, ND 269 pts.-\$50.00
- 4th Place Vanessa Price, Bismarck, ND 176 pts.-\$25.00

Boy's Fancy 11-15

- 1st Place Richard Marrow Bone, Dupree, SD ... 371 pts.-\$100.00
- 2nd Place J.C. Good Iron, Ft. Yates, ND 304 pts.-\$75.00
- 3rd Place Brent LeClaire, Dupree, SD 221 pts.-\$50.00
- 4th Place Jon Keplin, Belcourt, ND 123 pts.-\$25.00

Boy's Traditional 11-15

- 1st Place Billy Many Wounds, Ft. Yates, ND ... 267 pts.-\$100.00
- 2nd Place Fred Fox, Jr., White Shield, ND 246 pts.-\$75.00
- 3rd Place Wayne Fox, White Shield, ND 228 pts.-\$50.00
- 4th Place Fidel Kirk, Twin Buttes, ND 204 pts.-\$25.00

Women's Fancy

- 1st Place Brenda Hall, Mandaree, SD 305 pts.-\$300.00
- 2nd Place Linda Gorneau, Ft. Berthold, ND ... 284 pts.-\$200.00
- 3rd Place Debbie Hall, Mandaree, ND 204 pts.-\$100.00
- 4th Place Lavonne Running Bear, Ft. Yates, ND . 203 pts.-\$75.00

Women's Traditional

- 1st Place Lillian White Temple, Ft. Yates, ND .. 332 pts.-\$300.00
- 2nd Place Denise Rush, New Town, ND 331 pts.-\$200.00
- 3rd Place Alice Red Elk, Minneapolis, MN 275 pts.-\$100.00
- 4th Place Regina Schannandore, Mandan, ND ... 128 pts.-\$75.00

Men's Fancy

- 1st Place Gordon Runs After, Eagle Butte, SD . 458 pts.-\$300.00
- 2nd Place Donald Fox, Ft. Berthold, ND 326 pts.-\$200.00
- 3rd Place Claude Rainbow, Cannonball, ND 249 pts.-\$100.00
- 4th Place Todd Fox, Ft. Berthold, ND *0 pts.-\$75.00

**Todd Fox was not a registered dancer, but entered in every grand entry, all Men's Fancy dance sessions, and intertribal dances. Since there were only three registered dancers, and prize money was available for four places, the Pow-Wow Committee gave him the fourth place winnings as an honor for his sportsmanship.*

Men's Traditional

- 1st Place Russell Gillette, New Town, ND 293 pts.-\$300.00
- 2nd Place Maynard Good Bear, Mandan, ND ... 218 pts.-\$200.00
- 3rd Place Charles Lester, Sr., Cannonball, ND. 195 pts.-\$100.00
- 4th Place Ralph Little Owl, Twin Buttes, ND ... 191 pts.-\$75.00

Photographs of Pow-Wow Winners on Pages 8 & 9



UTETC/CETA To Receive Award



Sherman Brunelle

The UTETC/CETA Title III Section 302 Urban Indian Program has been selected as an "Outstanding Project" by Ms. Dorothy Brave Eagle, Region VIII D.O.L. Federal Representative and will receive an award at the National CETA Convention on July 30, 1981 at Tulsa, Oklahoma.

CETA Staff consists of Sherman Brunelle, Coordinator; Tanya Little Soldier, Records and Tracking Specialist; and Leone White, Secretary. UTETC/CETA provides employment and training services to unemployed/underemployed, disadvantaged off-reservation/urban Native American men and women. In Fiscal Year 1979 UTETC/CETA was granted a state-wide service area, excluding reservation counties. In addition to serving the Bismarck-Mandan community, UTETC/CETA also has participants in Grand Forks and the Williston-Trenton area.

From May, 1979 thru December, 1980 Mr. Brunelle coordinated the CETA/Apprenticeship Outreach Program. The Turtle Mountain Tribe was the Prime Sponsor and UTETC was the Subgrantee/Administrator of the Native American Economic Stimulus Program The Fort Berthold; Turtle Mountain; Standing Rock; and Fort Totten Reservations each had AOP Outreach Workers and took part in some type of an apprenticeship/construction training program. Two sessions of Pipe Welding were held at UTETC with 25 Males and 2 Females being certified on the Pipe Welding Qualification test. Eleven (11) participants were indentured into the Bismarck/Mandan Carpenters Local No.1091 Joint Apprenticeship and Training Program. The Apprenticeship Outreach Program was also written up as an exemplary project for the success of this program by Ms. Dorothy Brave Eagle.

AROUND INDIAN COUNTRY PEOPLE



Sampsel Appointed Assistant Secretary

Secretary of the Interior James Watt announced that Roy H. Sampsel, a Choctaw Indian from Portland, Oregon, has been appointed Deputy Assistant Secretary for Indian Affairs in the Department of the Interior.

Sampsel has worked in Indian affairs as a consultant, as executive director of the Columbia River Inter-Tribal Fish Commission, as a reservation program officer for the Bureau of Indian Affairs and as a special assistant to the Secretary of the Interior.

"We are fortunate to have a person with the wide range of experience, especially in Indian affairs, that Sampsel has to his credit," Watt said. "He will be looked to for policy advice in all areas of Indian affairs in the days ahead."

Ken Smith, Assistant Secretary for Indian Affairs said that he plans to operate, "for the time being at least," with a two-deputy system—one to handle day-to-day operations of the Bureau of Indian Affairs and the other to work on policy matters. Sampsel will be the deputy for policy matters, Smith said.

Sampsel has had his own consulting firm since 1978 and has been involved in working with various Indian tribes and tribal business enterprises in natural resource development, community planning, communications/information development, education/training and other management programs to further tribal self sufficiency.

A graduate of Portland State University, Sampsel was executive director of the Columbia River Inter-Tribal Fish Commission 1977-78. He was reservations program officer in the Portland Area Office of the Bureau of Indian Affairs 1976-77 and a special assistant to the Secretary of Interior 1973-76.

Sampsel, an army veteran, also served as a public information officer in the Interior Department, an administrative assistant for the majority of the Oregon House of Representatives and as field representative for Oregon's U.S. Senator Robert W. Packwood.

Sampsel was born in 1941 in Joplin, Missouri, but has lived most of his life in the Portland area.

Smith said that he planned to fill the other deputy position (for operations) within 60 days. On May 15 he appointed Ken Payton, a career BIA official, to fill this position on an acting basis.

Tom Frederick's Honored



Tom Frederick's and family honored during United Tribes All Nations Pow-Wow.

Bismarck-Tom Fredericks, former Interior Assistant Secretary for Indian Affairs in 1980, was honored at the UTETC "All Nations Pow-wow" on June 21, 1981.

Catherine Fredericks and her eight children, along with other relatives, were present and had a traditional presentation ceremony made in behalf of her son Tom.

Fredericks, a Mandan-Hidatsa of the Three Affiliated Tribes, has a history of service to Indian Tribes throughout the U.S. In the mid and late sixties he served as the OEO director for the Standing Rock Sioux Tribe, and in the 1970's he was the executive director of the Native American Rights Fund, Boulder, Colorado. He was an associate solicitor for Indian Affairs, U.S. Department of the Interior in 1978 and was an Interior Assistant Secretary for Indian Affairs (this being the highest administrative post in Indian Affairs) under President Carter.

Fredericks is a practicing attorney at Boulder, Colorado. He received his baccalaureat degree from Minot State College and his law degree from the University of Colorado, Boulder, CO.

In addition, a special honoring took place for Catherine Fredericks by her nine children.




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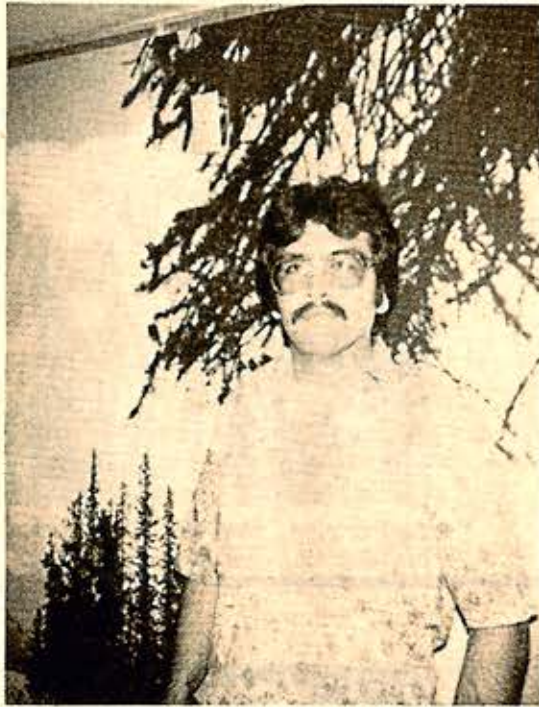
UTETC NEWS

MAY

INCENTIVE AWARDS



STUDENT OF THE MONTH



Ron Pourier

ADULT EDUCATION (2-way tie)

Susan DeCoteau, Arlen LeBeau

PERSONAL DEVELOPMENT (3-way tie)

David Ducheneaux, Dennis Morin
Marilyn Harjo

HOUSE OF THE MONTH

Kathleen Demurray

VOCATIONS

- Auto Body Gene Harjo
- Automotive Dennis Morin
- Building Trades Mike Osh & John Stormy
- Business Clerical Roberta Lucier
- Business Clerical Rhonda Kampeska
- Electrical Mike Strait & Mike Laducer
- Food Service John Parisien
- Food Service Sharon Standing Crow
- LPN Rose Mary Crow
- LPN Ghost
- Nutrition Aurelia Marks
- Police Science Hugh Young Bird
- Police Science Ron Yellow Hammer
- Sheet Metal Ron Pourier
- Welding Ted Bearing

ATTENDANCE AWARD-\$10.00

- David Ducheneaux
- Geraldine Fights Over
- Marilyn Harjo
- Marquette Hodgkiss
- Ron Pourier
- Wanda Shepherd
- Mona Swimmer
- Sandra Uses the Knife
- Ronald Yellow Hammer
- Hugh Young Bird

ATTENDANCE AWARD-\$5.00

- Marvin Afraid of Bear
- Clarine Everette
- Richard Hanley
- Rhonda Kampeska
- Aurelia Marks
- Anna Watty



from left to right: Cordell Morsette, Title IV Director, Neal Tepper, Counseling Manager, and Jim Davis, Dean of Education.

Cordelle presented the students with the incentive awards, Jim Davis presented the June graduates with their diplomas, and Neal Tepper was the guest speaker.

The June graduation ceremony was directed by Joan Estes, Principal for UTETC's Theodore Jamerson Elementary School.

JUNE GRADUATES



Pictured above from left to right are UTE's June graduates, Mike Strait and Mike Laducer, both graduates of the Electrical vocation.

Not pictured are: Wanda Shepherd-Business Clerical, Frances Lovejoy-Building Trades, Mary Lovejoy-Business Clerical.

Our Lore

The savages of North America

by: Benjamin Franklin

Written with permission from the American Chemical Society, CHEMETCH Magazine, April 1981, Vol. 11, No. 4 - published in 1981. (Barbara Friedman) This article was written approximately two centuries ago.

Savages we call them, because their manners differ from ours, which we think the perfection of civility; they think the same of theirs.

Perhaps if we could examine the manners of different nations with impartiality we should find no people so rude as to be without any rules of politeness, or none so polite as to have some remains of rudeness.

The Indian men, when young are hunters and warriors; when old, counselors; for all their government is by the council or advice of the sages. There is no force, there are no prisons, no officers to compel obedience or inflict punishment. Hence, they generally study oratory - the best speaker having the most influence. The Indian women till the ground, dress the food, nurse and bring up the children, and preserve and hand down to posterity the memory of public transactions. These employments of men and women are accounted natural and honorable.

Having few artificial wants, they have abundance of leisure for improvement by conversation. Our laborious manner of life, compared with theirs, they esteem slavish and base; and the learning on which we value ourselves they regard as frivolous and useless. An instance of this occurred at the treaty of Lancaster in Pennsylvania, anno 1744, between the government of Virginia and the Six Nations. (Ed.: The Six Nations were six tribes of native Americans formed in a league, also known as the Iroquois.) After the principal business was settled, the commissioners from Virginia acquainted the Indians by a speech that there was at Williamsburg a college with a fund for educating Indian youth; and that if the chiefs of the Six Nations would send down half a dozen of their sons to that college, the government would take care that they should be well provided for and instructed in all the learning of the

white people. It is one of the Indian rules of politeness not to answer a public proposition the same day that it is made; they think it would be treating it as a light matter, and they show it respect by taking time to consider it as of a matter important. They, therefore, deferre their answer till the day following, when their speaker began the expressing their deep sense of the kindness of the Virginia government in making them that offer; "for we know," says he, "that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men while with you would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things; and you will, therefore, not take it amiss if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bare either cold or hunger, knew neither how to build a

cabin, take a deer, nor kill an enemy, spoke our language imperfectly; were, therefore, neither fit for hunters, warriors, nor counselor -they were, therefore, totally good for nothing. We are, however, not the less obliged by your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginian will send us a dozen of their sons we will take great care of their education, instruct them in all we know, and make men of them."

Having frequent occasions to hold councils, they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children in the hindmost. The business of the women is to take exact notice of what passes, imprint it in their memories (for they have no writing), and communicate it to their children. They are the records of the council, and they preserve the tradition of the stipulations in treaties a hundred years back; which, when we compare with our writings, we always find exact. He that would speak rises. The rest observé a profound silence. When he has finished and sits down, they leave him five or six minutes to recollect that if he has ommitted anything he

Continued on Page 12

Little Girl's 10 & Under



Left to right, Josette Smith, 2nd-place, Chelly Chasing Hawk, 4th-place, Melanie Red Water, 3rd-place & Lorraine Archambault, 1st-place.

Little Boy's 10 & Under



Left to right, Charles Lester Jr., 4th-place, J.R. Kirk, 3rd-place, Teddy Marrow Bone, 2nd-place & Wade Ross, 1st-place.

Girl's Fancy 11-15



Left to right, Delberta Larrabee, 4th-place, Barbara Smith, 3rd-place, JoAnn Standing Crow, 2nd-place & Nita Many Wounds 1st-place.

UNITED TRIBES NATIONS WINNERS

Girl's Tradition



Left to right, Joy Good Iron 1st-place, Shelly Price 2nd-place & Vanessa Price 4th-place.

Boy's Fancy



Left to right, Brent LeClaire, 3rd-place, J.C. O'Brien 2nd-place & Richard Marrow Bone 1st-place.

Boy's Tradition



Left to right, Wayne Fox, 3rd-place, Fred Fox 2nd-place & Fidel Kirk, 4th-place.

TRIBES ALL POW-WOW DANCERS

Traditional 11-15



Cameron, 3rd-place, Stephanie Gillette, 2nd-

ncy 11-15



Good Iron 2nd-place, Jon Keplin, 4th-place &

Traditional 11-15



x, 2nd-place, Billy Many Wounds 1st-place &

Women's Fancy



Left to right, Lavonne Running Bear, 4th-place, Debbie Hall, 3rd-place, Linda Gourneau, 2nd-place, & Brenda Hall 1st-place.

Women's Traditional



Left to right, Regina Schannandore, 4th-place, Alice Red Elk, 3rd-place, Denise Rush, 2nd-place & Lillian White Temple 1st-place.

Men's Fancy



Left to right, Donald Fox, 2nd-place, Todd Fox, 4th-place, Claude Rainbow, 3rd-place & Gordon Runs After, 1st-place.

Men's Traditional



Left to right, Charles Lester Sr., 3rd-place, Ralph Little Owl, 4th-place, Maynard Good Bear, 2nd-place & Russell Gillette, 1st-place.

Indian Organization

Promise. Honesty. Heart. Commitment. Ours. All of these are big words. If we tie all of them into a circle and if we try hard enough we will see Fort Berthold Community College.

It is not possible to say we are a big time institution and can offer everything that everyone wants. We are young. Started in 1973, we have grown and prospered but are still far from finished. What is finished for us? That's no easy answer. We hope to educate our people so that the promise that lies in all of us is realized. This promise may be different for every person. For a person in Mandaree, it may mean completing an A.A. degree in Business so that he/she can operate a successful business. A person in New Town may possibly want to learn more about his/her culture and get a degree in Native American Studies. Someone from White Shield may want to get a nursing degree and a friend in Parshall might just want to take a volleyball course for exercise. A Twin Buttes student may want to get an A.A. degree and then go on to a four year institution for a B.A. All of this is possible. Being finished is reaching for that star in the sky that each of us can be if we dare try.

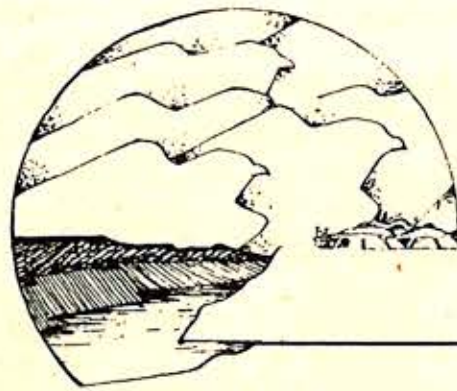
There is little magic involved for us to do this. No secrets lie inside our walls. It will take a commitment and basic honesty on the part of the college and each student. It will take working and attending class and asking questions and seeking answers, both from our instructors and ourselves. These answers are ours. No one person holds the keys to open the gates of education for us. No one can or will do it for us. There is no way we can slip through the keyhole, nor must we be content to sit outside. The college is Indian controlled and operated. The door has swung open. Fresh air meets our faces and we can enter if we go forward together, committed.

This is not going to be easy. It will take us reaching out for one another's hands and hearts and minds for help. All of us. We can not do it alone. The center of our college is not a building or books or transcripts. Don't misunderstand us. The college started with one trailer and now has six at the junction of Four Bears Village and Highway 23. Classes are taught in each community in the high school or community center. The library in the museum is growing every day and will continue to do so until we have the finest collection of Native American literature in the state. Certificates of completion and transcripts for your A.A. degree are available to all students who complete their coursework.

But these things are not our center. The center is you. Again, the circle. Fort Berthold Community College hopes to reach out across the million acres of this reservation, across the blue waters of the lake in the summer and the frozen land in the winter. The promise is there if we will reach one another. Let the circle again be complete. Let us control our destiny and no longer rely on the white man's institutions. We can do it ourselves. Within this page is our key. Let's not drop it or fumble it. We can reach that promise.

General Information

Fort Berthold Community College



Fort Berthold Community College New Town, North Dakota 58763

began operations in the fall of 1973 with two course offering in two communities. We currently offer 60 courses in five communities. Under the dispersed learning center model, the community college does not operate with a central campus. Instead we take the courses to the students in their own community. During the spring semester, in one case, this meant having the class in the home of a student.

The college is a member of AIHEC (American Indian Higher Education Consortium), an agency that provides services to Indian controlled Community Colleges. This movement began over eight years ago with Navajo Community College and has since developed to where there are now twenty-seven Indian controlled colleges. Fifteen are member of AIHEC.

Although the colleges are Indian controlled, they were established to meet the total needs of the community. Through out-reach to small businesses and federal-tribal programs, as well as individuals, the college seeks to attract students who are interested in the degree programs as well as students interested in developing their own skills to enhance their job capabilities.

Through arrangements with program managers, the college can arrange for special classes for a particular work-force. An example might be in a business situation where an employer wishes special training; or where a group of business people wish a course in marketing to revitalize their own skills in this area. The college is equipped to provide either a full course for total credit or partial course credit in seminar format to meet the immediate needs of a particular aspect of business. Interested prospective students are urged to contact the Academic Dean at the college.

Students and other community members interested in the college are invited to visit our office just west of New Town. The college currently has rental facilities in the trailers north of Highway 23 at the junction to Four Bears Village and a library at the Four Bears Museum across from the Four Bears Motor Lodge.

Admissions

Fort Berthold Community College is an institution with an open door admissions policy. We admit any student without regard to race, creed, color, sex, or national origin. Our only restriction on admissions is that a student without a high school diploma or GED certificate must contract with the school to get their GED before the end of the academic year of their initial course registration.

High School seniors are welcome to participate in the courses that are offered here provided they have a recommendation from the principal that they are able to attend a class with our undue hardship on their high school studies.

If students are to receive any source of financial aid, there are other requirements that they must

fulfill as is covered in the financial section of this handbook.

Financial Aids

Fort Berthold Community College does not participate in any direct source of funding to the student in attendance here. Through Mary College, our sponsoring institution, students have access to the Basic Educational Opportunity Grant and the National Direct Student Loan Program, provided they are at least half-time students. In both cases, students wishing to participate in these programs must seek admission to Mary College through Fort Berthold Community College. Other sources of Federal Financial Aids may be open to students provided they are full-time. In all cases regarding students seeking assistance from Mary College through Fort Berthold Community College, it is assumed that they will continue to carry the number of hours as had initially been registered for.

Fort Berthold Community College also participates with the Bureau of Indian Affairs in their Higher Education Grant Program. Students interested in BIA Grants should take note of the section dealing with the guidelines from the BIA.

In order that we might provide as complete a service as possible to the students here, the college has a Tuition Deferral Program whereby the student arranges with the financial aids office their own schedule for paying tuition and fees. Students here are automatically given a \$500.00 line of credit upon initial registration. It is expected that students will not abuse this privilege but will use it to their best advantage.

Other information regarding financial aids will be furnished upon request.

Application For Financial Aids

A student applying for financial aid needs to file the following forms regardless of the type of course they are taking:

FFS (Family Financial Statement): A form from the American College Testing Service that provides for the computation of the relative need based upon the financial strength of the family as balanced against the cost of attending an institution. Forms are available from the financial aids office.

Bureau of Indian Affairs (BIA)

Grant application and needs analysis forms are available through the Bureau of Indian Affairs. Where students are eligible to receive BIA funding it is suggested that they request funding from the bureau. This applies to all bureau eligible students regardless of the number of classes for which they are registered. Students not applying for assistance will be billed accordingly.

Half-time or better students on the semester systems are required to also file the following:

Mary College application for admission. In order to be eligible for assistance from or through Mary Col-

lege, students must be students of Mary College.

Students from FBCC will be evaluated by and FBCC admissions committee for processing.

BEOG (Basic Educational Opportunity Grant program): One of the five federal financial aids programs administered through accredited post-secondary educational institutions. For the student to qualify for a BEOG grant he/she must be attending an accredited institution. Because Fort Berthold Community College does not yet have accreditation of its own, students must apply for the program through Mary College.

Other financial aid programs that are institutionally based, as provided by Mary College, to their "regular" students must be negotiated on an individual basis.

Other forms of assistance, be it the GI Bill, Social Security, AFDC, etc. must be approached on an individual basis with the primary funding agent. The college does not handle these sources so that each student wishing access to these monies must keep in mind that they may not be eligible. The college is more than willing to explore these matters of aid with any students who wish to pursue the matter.

All students wishing to either continue on at another institution or receive A.A. Degrees through Fort Berthold Community College are eligible to apply for financial aid.

Vocational Education Project "Discover"

Project "DISCOVER" is the cooperative plan of four Indian-owned, Indian-run educational institutions aimed at the expansion and improvement of vocational programs for American Indian people. It will also aid in the economic development of three North Dakota Reservations.

As early as the mid 60's it became evident that there was a need to develop and establish on the Fort Berthold Reservation an educational institute that would provide both academic and vocational education for members of the Three Affiliated Tribes. Fort Berthold Community College's main responsibilities are to provide for the Associate of Arts Degrees and Vocational Certification to the resident Indian population.

The Community College feels a continuing need to expand educational opportunities. This has been done on the reservation by establishing a Vocational Education Center and offering classes in Light Construction, Farm and Ranch Management, Mid-Management, Secretarial Training, Business Manager Training, and a Community Mental Health/LPN Program.

The Voc-Ed Center students will represent four groups and receive counseling and instruction accordingly. The four groups will be: Full-time Voc-Ed Center students, Voc-Ed/Community College students, part-time students, and school dropouts who will be working to gain their GED while attending the Voc-Ed Center.



ANNOUNCEMENTS



NIAA Women's Fastpitch Softball Championships
August 21, 22 & 23, 1981
Edmonton, Alberta Canada

Entry fee: \$150.00 United States Currency money, must be payable to Mr. Gordon Russell in a money order or cashier check.

Trophies and awards: First through fifth place team trophies. Jackets to championship team, hustler award, all star trophies, sportsmanship award. Also the top three teams that finish in this years finals will have hotel accomadations taken care of by the sponsoring agency. This will include three double bed rooms for two days two nights for the top three teams.

Opening ceremonies: Opening ceremonies will begin on August 21st at the south industrial ball park at 1:00 p.m. For all the teams represented. Expecting 32 teams to be represented.

Steak supper bar-be-que dinner will be served for all teams on Saturday night sponsored by the city of Edmonton.

For more information:
Mr. Gordon Russell
Tournament Director
10176 117th St.

Edmonton, Alberta Canada
T5K-1X3



NIAA Golf Championships

July 15, 16 & 17, 1981

Waterton Lakes National Park
Sponsored by: Blood reserve golf club, this tournament is in conjunction with the KAINAI international golf classic, and the NIAA golf championships.

Golf divisions: First 250 golfers will be scheduled and accepted.

Trophies and merchandise will be awarded to the different divisions according to standing in what place you finish.

All golfers will receive sweaters, golf markers, tees, tickets to the Bar-be-que dinners, to the cabaret dance. Also daily prizes will be awarded for the closest to the pin, and the longest drive per day.

Entry fees: Please make your entry fees payable to the following. Must be money order or certified Check.

Blood Reserve Clud
box 197

Cardston, Alberta
Canada, TOK-OKO

Contact: Oliver Russell
(403) 737-2436

Tee off time will be the shotgun start, starting at 8:30 a.m. and also at 1:00 p.m.



NIAA Men's Fastpitch Softball Championships

September 4, 5 & 6, 1981, at Anadarko, Oklahoma. Entry fee: \$200.00 payable to Mr. Durrell Cooper, must be a money order or cashier check. Deadline is August 26, 1981.

Awards and trophies presented: First through tenth place team trophies. Individual trophies for first and second place finishers. All star trophies, most valuable player, outstanding pitcher award. Most home runs or tournament award. Traveling award. Coach of the year trophy. Championship team players will receive jackets.

All of the ball diamonds will be in Anadarko, Oklahoma. Two of the ball fields will be at Randette park, and the other will be the KCA Stadium.

The National Indian Activities Association is expecting 40 teams from throughout the United States and Canada for this championship tournament.

For hotel accomadations, contact Mr. Durrell Cooper for further information, also there will be parks to camp at night at the fields. Also scheduled will be 49er for the public.

For more information:
Durrell Cooper
P.O. Box 195

Anadarko, Oklahoma 73005
(405) 654-2300

You are invited to attend the 7th American Indian Youth Seminar On Scouting.

August 3-6, 1981 at the University of Arizona, Tucson, Arizona.

For further information, write or call one of the following:

Fred Johnson
Papago Children's Court
P.O. Box 837
Sells, AZ 85634
(602) 383-2221

Ernie Loy
Catalina Council Avenue
350 N. Campbell Avenue
Tucson, AZ 85719
(602) 623-6448

contest is certified by the NINA treasurer. Dues must be paid by August 15, 1981 to be eligible.

Winners will be announced at the awards banquet during the annual NINA conference. The conference has been scheduled for October 5 through 7 at the Yakima Nation's cultural center in Toppenish, Washington.

So get with it! Get that great piece done. Get those great photos taken. Get those great tapes finished. Get your dues paid. Get a gold star (looks great on a resume!)

If you have any qestions contact:

Barbara N. Ruetlinger
NINA Contest Chairman
P.O. Box 393

Wellpinit, WA 99040
Office phone: (509) 258-7320
Home phone: (509) 456-6968



Summer Camp for
Infants, Young People,
Families

A recreational summer camp will be offered to both young and old this summer. This is an excellent opportunity to leave the heat of the city for five days and enjoy camping activities. Four separate camping experiences will be available. In July a camp will be available for boys and girls ages 7-13 years of age. Two family camps will be held in July at which time parents can bring infants and children. If your family would like to join in on the fun, call the Indian Center for more information.

Nori Gaydusek
421-7608



K.C. Indian Club
Annual Pow-wow
July 26-28

The annual pow-wow which is held at the Jackson County fairgrounds on Highway 50 in Lee's Summit, Missouri will be open to visitors from throughout the United States and to all of the community. Camping facilities and rations will be provided to Indian campers. We hope that you'll make your plans to attend.

LCO Honor The
Earth Pow wow

8th Annual gathering for regional Indians.

The Lac Courte Oreilles Honor the Earth Education Foundation has set this years annual activities for July 16-19, 1981 at the LCO Tribal Park, 11 miles east of Hayward, Wisconsin on the LCO Ojibwa Reservation.

Well known as one of the largest traditional gatherings of Indian people from across the continent in this region, the gathering each year draws American Indians and the public together for a weekend of Inter-Tribal dancing, traditional activities and sporting events.

A time honored tradition of the Anishinabe (Chippewa) and many other tribes was to hold feasts during each year and season giving thanks to Gitchi Munido (the Great Spirit) and to Mother Earth for providing life sustaining goods and spiritual guidance to all living things and the inhabitants of this Turtle Island (northern continent). The Honor The Earth pow wow is such an activity, a traditional social spiritual activity handed down from the elders to the younger generations and not just a re-enactment of what once was.

This years activities include a friday language workshop, Inter-Tribal dancing and singing, traditional games and ceremonies, a Honor The Earth road run, native craft displays, boxing exhibitions and regional softball tournament.

The Lac Courte Oreilles Tribe extends a welcoming hand to all relatives and people of this region to attend, observe and participate in the events held to commemorate and honor our "Mother Earth".



The first annual Northwest Indian News Association Communication Contest is underway. Stories, articles, photos, radio and television pieces produced by NINA members from September 1, 1980 to August 32, 1981 will be judged for excellence.

August 1 entry forms will be mailed, along with all the rules and regulations. If you haven't written that "great piece" get it done now. The contest deadline is September 1, 1981. All entries must be postmarked on or before that day to be eligible.

Judging will be done by the best professionals available in the various fields.

Eligibility of members for the

The confederated Tribes & Bands of the Yakima Indian Nation and the Yakima Nation Recreation Programs will be sponsoring the National Indian Athletic Association (NIAA) Men's Slow Pitch Softball Tournament August 20, 21 & 22, 1981, at Carlin Park, Selah, Washington, just 12 miles north of the Yakima Indian Nation Reservation.

We will be expecting 32 teams and will welcome 36, because of the excellent lighted fields, you may expect many night games.

This will be a true double elimination tournament and the entry fee will be \$100.00 per team and the deadline for entry fees and team rosters is August 7, 1981. There will be no exceptions after this date. This will be a very organized run tournament and we challenge you to get your team rosters and entry fees in soon.

Please send a cashiers check or money order to Y. I. N. Recreation Program, P.O. Box 151, Toppenish, Washington 98948. For further information please call the Recreation director Mr. Ray E. Olney at (509) 865-5121 extensions 410 & 275. We also will have a daily barbecue for all players and a dance.

We hope to see you at the tournament and hope your visit here will be a pleasant one.

Continued from Page 7

Our Lore



intended to say or has anything to add, he may rise again and deliver it. To interrupt another, even in common conversation, is reckoned highly indecent.

How

How different this is from the conduct of a polite British House of Commons, where scarce a day passes without some confusion, that makes the Speaker hoarse calling to order; and how different from the mode of conversation in many polite companies of Europe, where, if you do not deliver your sentence with great rapidity, you are cut off in the middle of it by the impatient loquacity of those you converse with and never suffered to finish it!

The politeness of the savages in conversation is indeed carried to excess, since it does not permit them to contradict or deny the truth of what is asserted in their presence. By this means they indeed avoid disputes; but then it becomes difficult to know their minds or what impression you make upon them. The missionaries who have attempted to convert them to Christianity all complain of this as one of the great difficulties of their mission. The Indians hear with patience the truths of the Gospel explained to them and give their usual tokens of assent and approbation. You would think they were convinced. No such matter. It is mere civility.

A Swedish minister, having assembled the chiefs of the Susquehanna Indians, made a sermon to them, acquainting them with the principal historical facts on which our religion is founded - such as the fall of our first parents by eating an apple, the coming of Christ to repair the mischief, his miracles and suffering, etc. When he had finished an Indian orator stood up to thank him. "What you have told us," said he, "is all very good. It is indeed bad to eat apples. It is better to make them all into cider. We are much obliged by your kindness in coming so far to tell us those things which you have heard from your mothers. In return, I will tell you some of those we have heard from ours. 'In the beginning, our fathers had only the flesh of animals to subsist on, and if their hunting was unsuccessful they were starving. Two of our young hunters, having killed a deer, made a fire in the woods to boil some parts of it. When they were about to satisfy their hunger, they beheld a beautiful young woman descend from the clouds and sat herself on that hill which you see yonder among the Blue Mountain. They said to each other, 'It is a spirit that perhaps has smelt our broiling venison and wished to eat of it; let us offer some to her.' They presented her with the tongue; she was pleased with the taste of it and said: 'Your kindness shall be rewarded; come to this place after thirteen moons, and you will find something that will be of great benefit in nourishing you and your children to the latest generations.' They did so, and to their surprise found plants they had never seen before, but which from the ancient time have been constantly cultivated among us to our great advantage. Where her right hand had touched the ground they found maize;

where her left hand had touched it they found kidney beans.' "The good missionary, disgusted with this idle tale, said "What I delivered to you were sacred truths; but what you tell me is mere fable, fiction, and falsehood." The Indian, offended, replied: "My brother, it seems your friends have not done you justice in your education; they have not well instructed you in the rules of common civility. You saw that we, who understand and practice those rules, believed all your stories; why do you refuse to believe ours?"

When any of them come into our towns our people are apt to crowd them, gaze upon them, and incommode them where they desire to be private; this they esteem great rudeness and the effect of the want of instruction in the rules of civility and good manners. "We have," say they, "as much curiosity as you, and when you come into our towns we wish for opportunities of looking at you; but for this purpose we hide ourselves behind bushes where you are to pass and never intrude ourselves into your company.

Their manner of entering one another's village has likewise its rules. It is reckoned uncivil in traveling strangers to enter a village abruptly without giving notice of their approach. Therefore, as soon as they arrive within hearing they stop and halloo, remaining there until invited to enter. Two old men usually come out to them and lead them in. There is in every village a vacant dwelling, called the strangers' house. Here they are placed, while the old men go round from hut to hut acquainting the inhabitants that strangers are arrived, who are probably hungry and weary; and every one sends them what he can spare of victuals and skins to repose on. When the strangers are refreshed, pipes and tobacco are brought; and then, but not before, conversation begins, with inquiries who they are, whither bound, what news, etc., and it usually ends with offers of service, if the strangers have occasion for guides, or any necessaries for continuing their journey; and nothing is exacted for the entertainment.

Do justly

The same hospitality, esteemed among them as a principal virtue, is practiced by private persons, of which Conrad Weiser, our interpreter, gave me the following instance. He had been naturalized among the Six Nations and spoke well the Mohawk language. In going through the Indian country, to carry a message from our governor to the council at Onondaga, he called at the habitation of Canassetego, an old acquaintance, who embraced him, spread furs for him to sit on, and placed before him some boiled beans and venison and mixed some rum and water for his drink. When he was well refreshed and had lit his pipe, Canassetego began to converse with him; asked him how he had fared the many years since they had seen each other, whence he then came, what occasioned the journey, etc. Conrad answered all his questions, and when the discourse began to flag the Indian, to continue it said: "Conrad, you have lived long among the white

Native Recipes

BUCKSKIN BREAD

(Makes 6 servings)

2 cups flour

1 teaspoon salt

1 teaspoon baking powder

1 cup water

1. Sift together the dry ingredients, then quickly mix in the water.
2. Press the dough into a 9" pie pan and bake in a hot oven, 400° F, for 25 minutes. Cut into wedges and serve. This is the perfect bread for "sopping up" potliker and gravies.

people and know something of their customs. I have been sometimes at Albany, and have observed that once in seven days they shut up their shops and assemble all in the great house. Tell me what it is for. What do they do there?" They meet there," says Conrad, "to hear and learn good things." "I do not doubt," says Indian, "that they tell you so - they have told me the same; but I doubt the truth of what they say, and I will tell you my reasons. I went lately to Albany to sell my skins and buy blankets, knives, powder, rum, etc. You know I used generally to deal with Hans Hanson, but I was a little inclined this time to try some other merchants. However, I called first upon Hans and asked him what he would give for beaver. He said he could not give any more than four shillings a pound; 'but,' says he, 'I cannot talk on business now: this is the day when we meet together to learn good things, and I am going to meeting.' So I thought to myself, 'since I cannot do any business today, I may as well go to the meeting too,' and I went with him. There stood up a man in black and began to talk to the people very angrily. I did not understand what he said; but perceiving that he looked much at me and at Hanson, I imagined he was angry at seeing me there; so I went out, sat down near the house, struck fire and lit my pipe, waiting till the meeting should break up. I thought, too, that the man had mentioned something of beaver, and I suspected it might be the subject of their meeting. So when they came out I accosted my mer-

chant. 'Well, Hans,' says I, 'I hope you have agreed to give more than four shillings a pound.' 'No,' says he; 'I cannot give so much; I cannot give more than three shillings and sixpence.' I then spoke to several dealers, but they all sang the same song - three and sixpence - three and sixpence. This made it clear to me that my suspicion was right; and that whatever they pretended of meeting to learn good things, the real purpose was to consult how to cheat Indians in the price of beaver. Consider but a little Conrad, and you must be my opinion. If they met so often to learn good things, they would certainly have learned some before this time. But they are still ignorant. You know our practice. If a white man in traveling through our country enters one of our cabins, we all treat him as I do you: we dry him if he is wet; we warm him if he is cold and give him meat and drink that he may allay his thirst and hunger; and we spread soft furs for him to rest and sleep on. We demand nothing in return. But if I go into a white man's house at Albany and ask for victuals and drink they say: 'Where is your money?' and if I have none they say: 'Get out, you Indian dog!' You see they have not learned those little good things that we need not meetings to be instructed in, because our mothers taught them to us when we were children; and, therefore, it is impossible their meetings should be, as they say, for any such purpose or have any such effect: they are only to contrive the cheating of Indians in the price of beaver."

Indian Recipe Book

(Compiled by the staff at UTETC.)

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

Number of Copies: _____

Make check or money order payable to:

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



\$1.00 per copy

NAME: _____

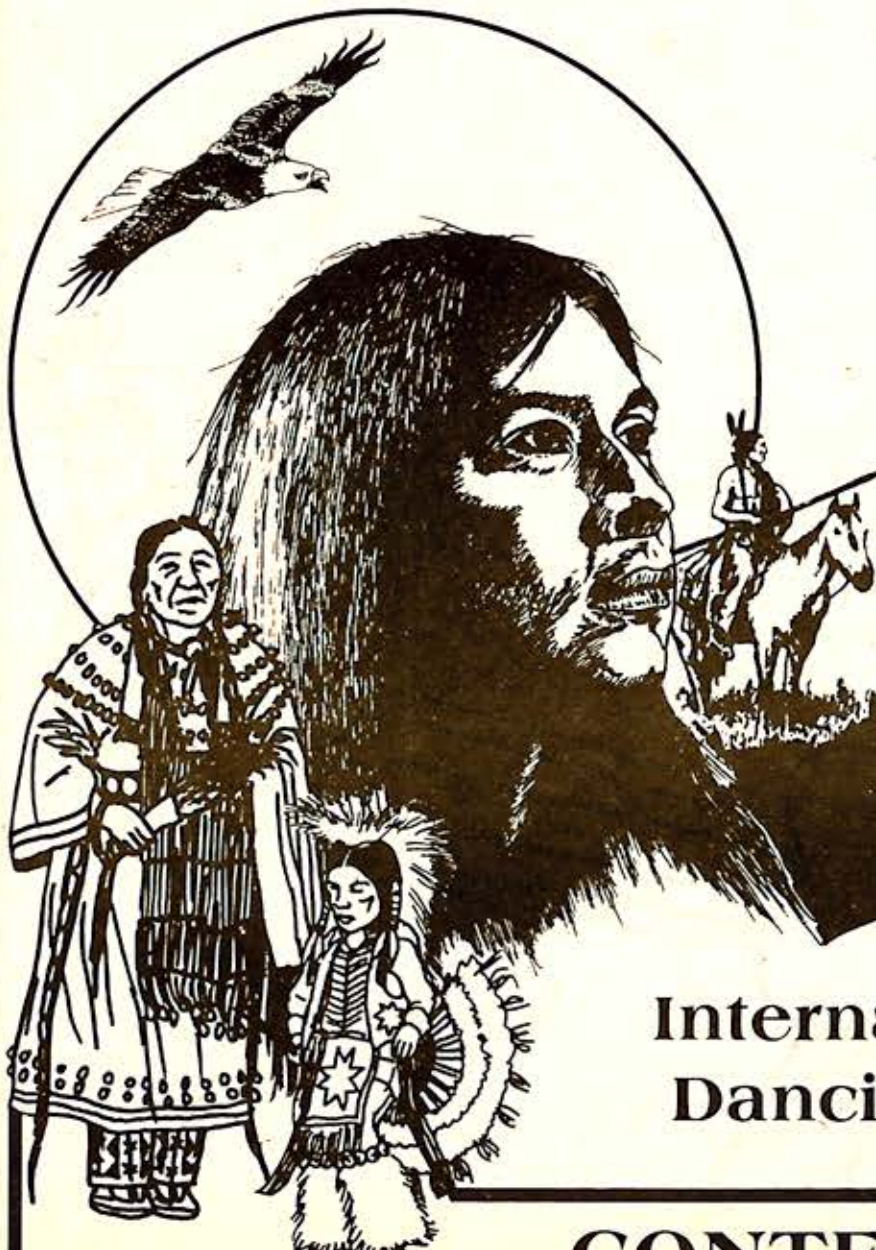
ADDRESS: _____

CITY _____ STATE _____ ZIP _____

Plan to Attend The:

12th Annual United Tribes International POW-WOW

September
11th, 12th & 13th, 1981



International Championship Dancing & Singing Contest

CONTEST PRIZES

\$15,300.00

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

\$15,300.00

Singing Contest 1st \$1000.00 2nd \$800.00 3rd \$400.00 4th \$200.00 5th \$100.00 <small>Drums: Head drummer will register their respective Singing Group.</small>		Men's Traditional 1st \$1000.00 2nd \$800.00 3rd \$400.00 4th \$200.00		Men's Fancy 1st \$1000.00 2nd \$800.00 3rd \$400.00 4th \$200.00		Women's Traditional 1st \$1000.00 2nd \$800.00 3rd \$400.00 4th \$200.00	
Women's Fancy 1st \$1000.00 2nd \$800.00 3rd \$400.00 4th \$200.00		Girl's Traditional II-15 1st \$300.00 2nd \$200.00 3rd \$100.00 4th \$75.00		Girl's Fancy II-15 1st \$300.00 2nd \$200.00 3rd \$100.00 4th \$75.00		Boy's Traditional II-15 1st \$300.00 2nd \$200.00 3rd \$100.00 4th \$75.00	
Boy's Fancy II-15 1st \$300.00 2nd \$200.00 3rd \$100.00 4th \$75.00		Little Boys 1st \$100.00 2nd \$75.00 3rd \$50.00 4th \$25.00		Little Girls 1st \$100.00 2nd \$75.00 3rd \$50.00 4th \$25.00		<i>Everyone Welcome!</i>	

GRAND ENTRY

All participants are required to participate in each grand entry. There will be grand entry performances scheduled for:
 Friday, September 11th 7:00 PM
 Saturday, September 12th 1:00 PM and 7:00 PM
 Sunday, September 13th 1:00 PM and 7:00 PM

REGISTRATION

Opens: Friday 1:00 PM
 Closes: Saturday 12:00 NOON
 • No Phone Calls • No Exceptions

ADMISSION BUTTONS

9 years & under - FREE
 10 years & over - \$4.00
 (Buttons Good For 3 Days)

LONG DISTANCE RUN

3rd Annual UTETC Road Race
 Saturday, September 12th

2 Races
 5,000 Meter Open at 9:00 a.m.
 10,000 Meter Open at 10:00 a.m.

Men's, Women's and Children's categories will be set up with different age groups for each.

Races will start and finish at United Tribes.

Trophies and gift certificates awarded in various categories.

Entry fee is \$5.00 per contestant

For more information:
 JoAnn B. Long UTETC,
 3315 S. Airport Rd.,
 Bismarck, North Dakota
 (701) 255-3285 ext. 299

*No Drugs or Not Responsible
 Alcohol Allowed for Accidents*

Sponsored by:

United Tribes Educational Technical Center
 2 Miles South of Bismarck North Dakota on Airport Road
 For Further Information Contact: (701) 255-3285

ACTIVITIES

MEN'S SOFTBALL TOURNAMENT

4th Annual Double Elimination
 Slow Pitch Softball Tournament
 (16 Teams)

Entry Fee: \$200.00

Send Certified Checks or Money Orders to United Tribes Recreation Department

Deadline For Entries September 4th 1981
 "NO EXCEPTIONS"

No slots will be reserved for any team. Reserved places for the first 16 teams that pay their entry fee.

PRIZES:

1st - \$1000.00 3rd - \$400.00
 2nd - \$500.00 4th - \$300.00
 5th - \$200.00

Games will be played at Century field and the UTETC ball field.

For more information:
 John Thunder Hawk, UTETC,
 3315 S. Airport Rd.,
 Bismarck, North Dakota
 (701) 255-3285 ext. 299

FREE MEAL

Sunday, September 13th at 4:00 p.m.
 To be held in the United Tribes Cafeteria.

CONCESSIONS

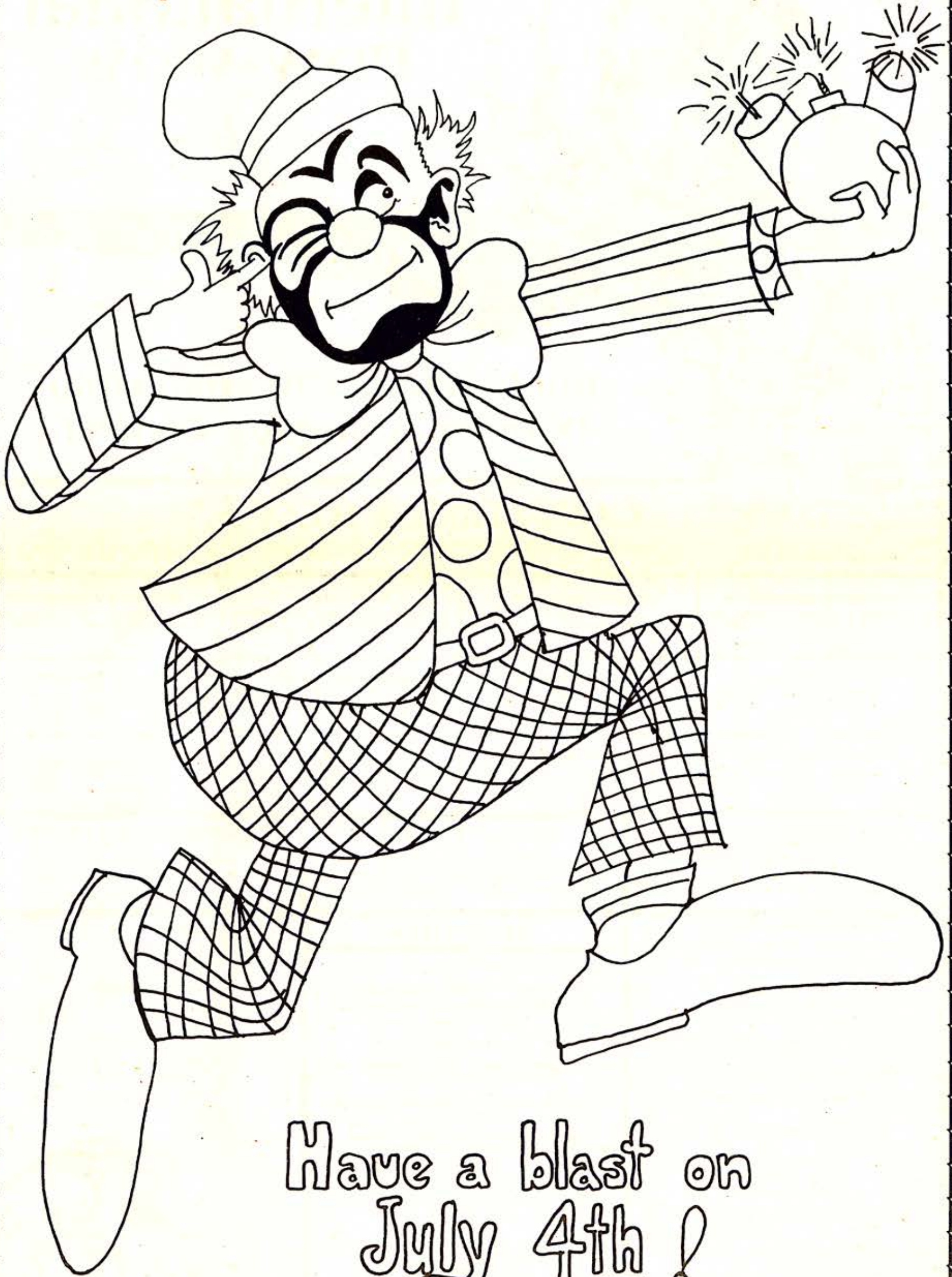
FOOD STANDS (limit 12) \$100.00 per day
 ARTS & CRAFTS STANDS (limit 12) \$50.00 per day

Reservations and FULL payment for all stands must be taken care of in advance. Deadline August 21, 1981. NO REFUNDS! — NO EXCEPTIONS!

For more information:
 John Lucier, UTETC,
 3315 S. Airport Rd.,
 Bismarck, North Dakota
 (701) 255-3285



Artwork by Zachary N. Big Shield Jr.
 Layout by Sandy Erickson
 Typesetting by Sheri Beck-Keip



Have a blast on
July 4th!



Poetry was written by Dean Bear Claw, UTETC Electrical Student. Some of Dean's poetry was written in last month's issue, and with a little bit of bribery - it may be in next month's issue also.

Thanks Dean!



INDIAN POETRY

*How often I've awake to the same old day
how often I sleep with the same old lay
too broke to start any excites
too carrying loss to see all the sites
oh the misery, misery upon misery
will it ever change for old miserable me?
all the common things all become
monotonous
what was once new to me is now old
all the fun I know now a bore
all that I finally knew was already known
if it's not one problem it's another
and sometimes I wonder... "why"??
other times I wonder why I wonder.*

..In the 'Land of some', I've seen
some that are:

short and some are tall
some have hair and some they have not
some they are smart and some not so smart
some they have and some they have none
some they pretty and some they ugly
some they have wheels and some they have
heels
some they work and some they play
some they laugh and some they cry
some they wet some they dry
some they have funds and some they
have none
some they light and some they dark
some they young and some they old
some they read and some they don't read
some they gain and some they lose
some they tough and some they get snuff
some they're men and some they're not
some they hungry and some they full
some they right, some they wrong
some they admit and some they deny
some they gather and some they scatter
some they love and some they love to hate
some they fat and some they frail
some they do and some they don't
some they like noise and some they don't
some they drink and some they don't
some they first and some they come in last
some they get to see and some they not
some they 'hi' and some they 'down and out'
some they good and some they bad
some they reason and some they can't
some they free and some they not
some they lead and some they follow
some they copy and some they don't
some they healthy and some not so healthy
some they shapely and some they have
buldges
some they clean and some they dirty
some they like you and some they hate you
some they win and some they lose
some they fish around and some they swim
around
some they majority and some they minority
some they listen and some they deaf
some they fancy and some raggy
some they good singer's and some they
can't sing
some they start and some they finish
some they run and some they walk
some they know how to relax and some
they don't
some they snort and some they toke

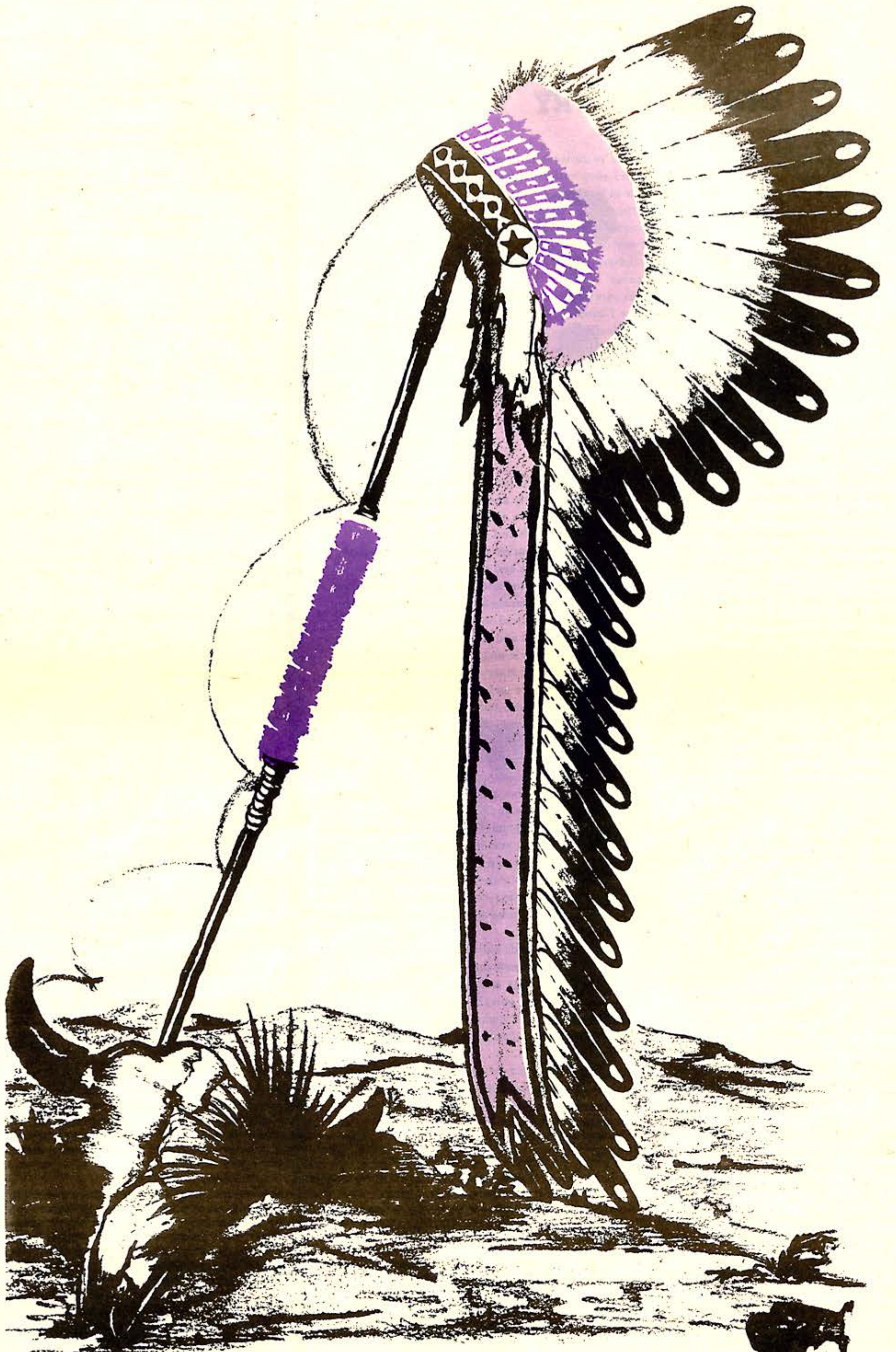
some they positive and some they negative
some they early and some they come in late
some they drive and some they just ride
some they rich and some they poor
some they creative and some not so creative
some they hire and some they fire
some they on top and some they at the bottom
some they generate and some they degenerate
some they hot and some they cold
some they chit and some they chat
some they single and some they married
some they still married and some they divorced
some they stare and some they glare
some they honest and some they cheaters
some they dance and some the stances
some they sit and some they stand
some they famous and some they not so famous
some they sure and some they not so sure
some they believe and some they don't believe
some they wave and some they finger
some they independent and some they dependant
some they fight and some they run
some they brave and some they cowards
some they predict and some time they wrong
some they satisfied and some they never satisfied
some they headache and some they have stomach
aches
some they friends and some they enemies
some they type and some they write
some they change and some they never change
some they walk and they just stare
some they say 'I' and some they say 'aye'
some they have fancy car and some they
have 'jalopy's
some they'll read on and some they'll quit reading
some they interested and some they don't
some they obey and some they disobey
some they 'blue' and some they booze
some they suffer and some they don't suffer
some they rumble and some they tumble
some they lucky and some they wish they was lucky
some they hit and some they just nick
some they like to type and some they don't like to
type, so I'm going to to retire for awhile!!!

In the 'Land of some' there's always something to
write about!!! And them some more...



POETRY VERSES:

- Never ruin a women's love or she'll forever hate you like a snake!
- "I have but three eyes", says the wise man. The two front and the one in mind.
- Understand an understanding man so you too can understand what he understands.
- He that is not learned cannot teach another. But has taught me that some cannot learn.
- My child cometh to me for comfort and I give loving comfort. Who do I turn to when I need it?
- I cannot imagine a bright future for all. But let those who are expert dreamer, dream for us. us.
- The undisturbed flat circle expands in all directions in a flat manner.
- Many have wish that they could command their most memorable past to stand before them so that they can re-live it again.
- A misty mountain top you will never get a glimpse of.
- People, some they funny. They try to jump on to the boat when it reaches calm waters.
- How was this 'word' written and how is it read?
- I ask the question cause I know not the answer. If I knew that of the answer would I be asking that of the question?
- When two or more spoils get together it spoils the atmosphere.
- I tried writing my name on restless waters and how frustrating it has been for me.
- A silly thing that's common: Seeing something of no use, but seen it often. A day of need unexpectedly arrives, it is no where to be found!!
- Evil doers, they'll do it to anybody won't they?
- Shove not your lovely thoughts in a closet, but in someone else's heart.
- My friend, tell me what's a tall tree without strong roots?
- I have a hard question that require a simple answer: A test-tube Brain, is this glassily possible?
- Some they have eyes and a loose tongue.
- A mob is just a mob; a multitude with a good cause is a multitude with hope.
- Trust not a certain man with your trash. Lest you want him to find the garbage in you.
- I says, 'I will be fair to all, but it didn't work. All because their not being fair with me and to others.' So upon this conclusion I ask myself, "must I be unfair and negative like them and all that comes with it"? I just wish someone would give a fair answer.
- I tried my hardest to understand man on what he does and why he does it. I pondered and pondered many-a-time over. But still couldn't understand. Then it struck me! They have not understanding of anything about anything. Tell me what is their to understand when they have not attained understanding amongst themselves?
- Can the heart really refuse to answer the question when the other ask? Even though they have not uttered the answer at all?
- Walking alone maketh a man think hard of things to come and how to prepare for them.



Artwork was submitted by Stan Fisher, an Electrical Student at United Tribes.