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A LETTER TO THE READERS OF THE HONGA:

Dear Readers,

Now that summer is practically over with and the pow wows have ended and our young native Americans have entered schools and colleges of higher earning, we can reflect ahead together on the activities we wish to pursue in the months ahead.

We will offer a new service in health and nutrition department titled Community Food and Nutrition program. We are also finding a site for an Elderly food program to begin this fall. Our Alcoholism program which has had its pitfalls ill soon open its doors for full alcoholism services (Halfway House) to clients. We hope to be able to continue our youth program activities as well as social service activities. We will continue to seek legal program funding for the ongoing legal program. Our employment specialist has relocated his office to the Halfway House (Phone 451-3714) and may be reached there.

The above winners were awarded prize money for their achievements.

Dr. F. Woodhull
director

GED CLASSES TO BEGIN AT INDIAN CENTER

GED classes will begin at the American Indian Center starting September 18. They will be held every Tuesday and Wednesday of each week. These classes are taught by instructor Tim George. This project is made possible through the GED classes. All interested persons are encouraged to be at the American Indian Center on September 18 at 7 p.m. Classes will run until 9:30 p.m. the same evening as the classes. If you do not have a ride, call the American Indian Center for arrangements with car or bus transportation.

CULTURAL CLUB PON WON A SUCCESS

The Omaha Urban Cultural Club pow was held at Dodge Park over the labor day weekend was a success according to Joe Hallowell, President of the Club. Many Indian tribes were represented and more than 1,500 native Americans attended the grand event.

Mrs. Connie Carmona, 18, an Omaha Indian, was chosen princess of the annual event. She is the daughter of Dr. and Mrs. Bert Carmona of St. Louis, Mrs. Carmona is the former Happy Mitchell of Macy. Connie was selected out of five contestants for the title. She is a sophomore in medical school in Kansas City, Missouri. She has a 4.0 average in her studies.

The fancy war dance was won by Tom Snowball, an Omaha/Winnebago Indian from Winnebago, Nebraska.

Women's traditional dance was won by Violet Cleveland, a Mesquakie Indian.

Men's traditional dance was taken by Ron Thomas, a Santee Sioux Indian from Santee, Nebraska.

Pam Hare, a Yankton Sioux from Wagner, South Dakota, won the Women's Fancy Dance contest.

The above winners were awarded prize money for their achievements.
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LEBERT DICK RETIRES

Lbert Dick an Omaha Indian retired from U.S. Old Storage recently. He began work there in 1954 as a freezer man and retired August 3 as a freezer janitor. He completed 25 years as an employee. The company gave a farewell dinner for him at Johnny's Cafe. He was presented a $12 watch as a retirement gift.

Lbert has shown what an Indian can do if he stays with a job. He knew the total operations and was able to assist in any one given area. The American Indian Center is proud of his achievement.

Approximately 2,000 native Americans were given free tickets to see the World Premiere of "Footprints in Blood" at the music hall in Omaha. His offer was made possible by the American Indian Center of Omaha, Inc.

* * *

PLANS MADE DESPITE DEBT

"FOOTPRINTS' BACKERS ENCOURAGED"

Taken from the Omaha World Herald by Fred Thomas

Although about $10,000 in debt, backers of "Footprints in Blood" say they are encouraged about the play's future.

They hope:

--- To begin renting videotapes of the drama, which had its world premiere in Omaha last weekend, to schools, civic groups and others within a few months.

--- To get approval to create the Standing Bear Native American Cultural Center at old Fort Omaha, 30th and Fort Streets.

--- To streamline the play and present it at the Omaha Community Playhouse and in other cities.

Christopher Sergel's drama tells of the federal government's removal of the Ponca Tribe from Nebraska to Oklahoma and Chief Standing Bear's trial, 100 years ago, in which Indians were ruled to be persons entitled to rights under the U.S. Constitution.

$10,000 Short

Producer Bob Handy said Tuesday that about 5,100 persons saw the five performances Friday through Monday at the City Auditorium Music Hall, including about 2,000 Indians admitted free.

About 1,000 persons paid for tickets, and income fell about $10,000 short of production costs, Handy said.

Sale of a 30-page commemorative booklet on Chief Standing Bear and the Ponca will bring in some revenue, and donations will be sought to erase the loss, Handy said.

The producer said he is encouraged that all five performances were videotaped with assistance of Metropolitan Technical Community College and the National Indian Lutheran Board. The film will be edited into 30, 60 and 90-minute showings for various audiences.

"Many schools don't have materials on American Indian history, and this is ideal," he said.

Cultural Center

Handy and Daizen Victoria, associate director of the Standing Bear Project, said persons have suggested that the proposed cultural center be built near the Fort Omaha "buffalo pits," where soldiers a century ago roasted buffalo after killing them on the plains.

The center, featuring earth lodges, would display arts and crafts and exhibits, and have a small theatre. The men said the board of Metro Tech, which offers classes in buildings at the fort, will be asked to allow development of an interim center in a building near the Gen. Cro.
CONT'D "FOOTPRINTS"

House on campus while funds are raised for the permanent center.

Victoria said the Mid-America Arts Alliance declined to offer money to show the drama in other cities and no answer has come yet from the Folger Theatre, Washington, D. C.

Handy says he thinks the play will go on tour after several hundred thousand persons have seen the videotapes and want to know more about Standing Bear and the landmark legal decision.

He said entertainer-activist Buffy Sanita-Marie, who appeared at Friday evening's premiere, said she will help seek national audiences.

Traveling Version

Handy envisioned a traveling theatre company presenting either "Footprints" or "Black Elk Speaks," a Sergel play about Sioux holy man Black Elk that was shown in many cities.

Handy and Victoria said Servel plans to "streamline and energize" the Standing Bear play, cutting 15 or so minutes from the first act and making revisions, such as increasing the tension between the chief, Bright Eyes and two contemporary Indians.

Technical difficulties deprived opening-night showgoers of hearing flute music and various sound effects, Handy said. When sound-system problems developed, no repairmen were available because they were working on the Marshall Tucker concert system at Rosenblatt Stadium, he said.

That really hurt," he said, explaining that the actors were cued to the sounds" and the omissions left a void for the audience.

The commemorative booklet contains the Standing Bear story, Judge Elmer Dundy's decision, photos of various participants in the incident and a look at "white-Native American conflicts" by historian Alvin M. Josephy Jr.

To obtain a copy, send a check for $2.50 to Standing Bear Project and mail it to American Indian Center of Omaha, Inc., 613 South 16th St., Omaha, NE 68102.

WHO'S WHO AMONG INDIAN WOMEN TO BE U PUBLISHED NEXT SPRING

Nominations are now being sought for the first Who's Who Among American Indian-Alaska Native Women," to be published next spring.

The search for professional Indian women is being conducted nationwide. The listing will be circulated as a guide for employment and appointments on national, regional and community levels.

He project, funded by Women's Educational Equity Act (WEEA), is being developed in cooperation with a team of consultant-advisors who were elected to provide a broad based diversity in perspective, profession, geography, age and organization affiliation. (Cont'd)

The panel of consultants will develop criteria for listings in the directory to provide for diverse representation and will make final selections for the publication in early winter.

Project Director is Owanah Anderson, Choctaw, a native of Oklahoma.

Nominations should be forwarded to National Women's Program Development, Inc., 2304 Midwestern Parkway, Wichita Falls, TX 76308.

NATURE SETS TONE FOR SUNRISE SERVICE

BY DAIWEL CATTAW, OMAHA WORLD HERALD

An ecumenical "Sunrise Service of Reconciliation" on the grounds of old Fort Omaha Monday morning started with song, then brought rain and ended with the sun shining.

Sponsored by the American Indian Center and area churches, the service was intended to reconcile Indian and non-Indian peoples.

It was fitting in such a setting that nature set the tone for the two-hour service and took over in the end.

About 200 people ended the service by standing in a large circle, holding hands and singing, "We Shall Overcome." Before the singing began the skies were overcast. The sun broke out while everyone was singing.

For those attending -- whites, blacks, Native Americans -- the service served to link several religious traditions and show their essential unity, not diversity.

GRATIFIED

"I'm gratified that so many people would come to hear a Native American speak . . . We still have an idea of them as heathen and pagans and that their religion has nothing to teach us," said Daizen Victoria, a Buddhist.

The service started out with six calls to worship, three of which were from the Indian tradition -- Omaha, Sioux and Winnebago. The four corners of the Earth, the land and sky were addressed in the calls to worship.

Then Wilson Wolfe of Macy, Ne, a spiritual leader of the Native American Church and direct grandson of Standing Bear, gave a dedication of the land and people.

This year is the 100th anniversary of the trial of Standing Bear, a Ponca Indian chief who was imprisoned with 29 other Poncas on the ground of Fort Omaha after being removed from his land.

At the 1879 trial of Standing Bear, Native Americans were declared to be "persons within the meaning of the law."

During that time, Standing Bear won support from area churches as well as local newspaper editors and clergy. (Con't on following page
from "Footprints in Blood" and special music was provided by a music group from the Church of the Living God and from St. John's Church at Creighton University.

The Lord's Prayer was sung by the Church group while a woman in Native American dress translated it into Indian sign language.

If there was any dampener on the day, it was provided by the financial difficulty of the play. Crowds have averaged slightly more than 1,000 people per performance, Victoria said.

Victoria said the American Indian Center will be about $10,000 into debt. The initial budget was about $57,000. Victoria said a Standing Bear Indian Cultural Center was to have receive any excess receipts from the production, but no such a goal seems a long way off.

'FOOTPRINTS' MIXES ART WITH ACTIVISM

By Fred Thomas, Omaha World Herald

More than a world premiere of the play "Footprints in Blood" emerged Friday evening at Omaha City Auditorium Music Hall.

Theatergoers learned that:
-- A legal attempt may be made by Ponca Indians regain their tribal land in northeast Nebraska, which was sold about 14 years ago when the federal government disbanded the tribe.
-- The chairman of the American Indian Center in Omaha said Indians are discussing the possibility of a suit with a Chicago law firm.
-- No Funds
-- A Standing Bear Native American cultural center has been proposed overlooking the Missouri River near downtown Omaha. Featuring energy-saving earth lodges, it would display Indian exhibits, offer arts and crafts, and include a small theater.

A sketch of the proposed center was displayed in the lobby as people arrived for the first of five scheduled performances of the play, which sponsors hope will attract widespread attention here and go on tour throughout the United States.

Center spokesmen estimated the cultural center would cost $500,000. They are discussing acquiring land for the site but have no money to build it.

Before the opening of the production before a crowd estimated at 2,000, Indian Center Chairman Mario Peniska, a Ponca who was born and raised on the former reservation near the confluence of the Niobrara and Missouri rivers, said that many Indians are dissatisfied with the tribal vote and other legal actions that resulted in sale of the reservation and disbanding of the tribe.

Lost Homeland

Although Indians received some money, they didn't realize what they were losing in addition to their homeland, he said, citing mineral rights, education programs and health care.
INDIAN PORTRAYAL INACCURATE

The U.S. remains an "infant nation" in understanding American Indians and treating them fairly, entertainer-activist Buffy Sainte-Marie said Friday (Aug. 31, 1979) in Omaha.

With a few exceptions, such as "Sesame Street," television and film don't accurately portray Indian life, she said.

She cited as an example a recent Hollywood decision on the lead role in a film about an Indian woman. Although there are 75,000 Indians living in the Los Angeles area, including 3,000

actors and actresses, Hollywood, she said, has chosen Raquel Welch for the lead role.

Miss Sainte-Marie has appeared for several years on "Sesame Street" with her husband and child. They discuss Indian life, food, clothes and feelings about nature.

She said she thinks the program helps young people understand Indian culture. When the youngsters grow up and encounter people who spread the stereotype that "Indians are no good," the youngsters may recall "that Big Bird said Indians are all right," Miss Sainte-Marie said at a press conference at Eppley Airfield.

She also said school books don't portray Indians fairly and she currently is writing one for children.

Indians, Europeans and Asians treat Indians unjustly, she said. Americans started "ripping off Indians" while amassing fortunes in railroading, gold, oil, coal and timber, and, now, are trying to get rich mining uranium on Indian lands in South Dakota.

Miss Sainte-Marie said that besides writing songs, singing and acting, she travels on behalf of Indian causes.

A member of Canada's Cree tribe, she said she is better known in other nations than the U.S. because she has been "artistically suppressed" here.

White House administrations beginning with Lyndon Johnson worked to blacklist her because they disliked her criticisms of the power structure's treatment of native peoples, she said.

"Government people" mistakenly perceive activists Indians as "potential troublemakers," she said.

Miss Sainte-Marie said she agreed to appear at the premiere of "Footprints in Blood" to encourage Indian artists.

She said that when the production was getting under way, there were discussions of her playing "Bright Eyes," a leading role. She said she would have considered the role except that an "outstanding talent (Jane Lind)," took it.

'INDIAN OPEC' WANTS SEAT AT ENERGY TABLE

Denver -- The National Tribal Chairman's Association has been voicing militant feelings at its convention here. The principal complaint is about energy.

American Indians own one-third of the nation's coal that could be strip-mined, according to Wendell Chino of the Mescalero Apaches, who is chairman of the organization of chairmen.

Indians, he said, also own about half of the country's uranium, 4 percent of its oil and gas and quantities of geothermal power, oil shale and other alternative energy resources.

(Cont'd on page 6)
et, said Chino, no Indian was invited to Pres­
dent Carter's domestic summit meeting at Camp
avid and no Indian was consulted about the new
ational energy policy.

We are serving notice that Indians have to be
aken into partnership over energy matters," he
aid. "We want the opportunity to become per-
ionally involved, not through some third party
ike the Bureau of Indian Affairs or any other
vernment agency."

he National Tribal Chairmen's Association in-
udes the nation's 256 Indian chairmen, chiefs
nd governors. Their organization concentrates
 treaty obligations and federal services.

he lead on the energy question has been taken
y a recently formed organization of 25 tribes,
Council of Energy Resource Tribes.

he council, which likes to term itself "the
ian OPEC," is pooling information and exper-
ise on development of energy resources.

ulating the 13-nation Organization of Petrol-
 Exporting Countries is becoming a vogue
 the West.

Western governors are fond of referring to
emseh as "the blue-eyed Arabs" and at a
cent meeting they resolved to align themselves
 ith the Indians on energy questions.

he Council of Energy Resource Tribes recently
red Ahmad Kooros, an Iranian economist and
ndersecretary for economic affairs in the
mer government of Shah Mohammad Reza Pahlavi.

ew Indian attitude is that the old royalty
rangements, under which Indians leased their
nd for development, are no longer sufficient.

Indians are bitter about the Bureau of
ian Affairs' stewardship, angrily citing
mer bureau officials who have helped arrange
als of dubious value to the Indians and then,
 the end of their government service, have
ome to work for the energy companies that pro-
ted from those deals.

ESUMMER TIPS FOR THE MONTH


Linda Azuogu, Home Economist

WINTER ENERGY

- If you have a gas stove, make sure that the
 pilot light is burning efficiently -- with a
 blue flame. A yellowish flame indicates an
 adjustment is needed.

- Don't keep your refrigerator or freezer too
cold. Recommended temperatures: 38°F for
the fresh food compartment of the refriger-
ator; 5°F for the freezer section. (If you
have a separate freezer for long-term storage,
 it should be kept at 0°F, however.)

- Make sure your refrigerator door seals are
tight. Test them by closing the door over a
piece of paper or a dollar bill so it is half
out of the refrigerator. If you can pull the
paper or bill out easily, the latch may need
adjustment or the seal may need replacing.
- Wash clothes in warm or cold water, rinse
in cold. You'll save energy and money. Use
hot water only if absolutely necessary.
- Keep the lint screen in the dryer clean. Re-
move lint after each load. Lint impedes the
flow of air in the dryer and requires the
machine to use more energy.
- Save energy by using a clothes line. As a
bonus, clothes dried outdoors often seem
 fresher and cleaner than those taken
 from a mechanical dryer.
- Turn off lights in any room not being used.

TRIBES READY TO BUY BUTTE

Sturgis, S.D. (AP) -- Indian leaders say they
have enough money to buy a piece of Bear Butte,
the 1,000-foot formation that dominates the nor-
eastern edge of the Black Hills.

A 120-acre piece of land on the southwest side
of the butte has been offered for sale by its
raw owners. Indian leaders, fearing that the
development of the tract would mar the beauty
and religious significance of the area, gather
the $120,000 necessary to buy the entire 120
acres.

A consortium of tribes, led by the Northern
Cheyenne, now expect to buy the land under an
option signed in mid-February. The Northern
Cheyenne tribe is acting for Lakota, Arapahво,
Kiowa and the Southern Cheyenne tribes, which
hold the volcanic formation sacred, said Irvin
Red Fox of the Northern Cheyenne Tribe.

BASKETBALL PRACTICE

During this fall, we will start basketball
practice with the 8-12 year olds, most of whom
played on the softball team last season. We
will also be taking bids to area college foot-
ball games -- UNO

and religious significance of the area, gather
the $120,000 necessary to buy the entire 120
acres.

Our most current work in the civil area have be-
in bankruptcies, divorces, child custody, and
parental rights, etc. We are still having diff-
culty with those of you who do not have telepho
It is very important that we keep in touch with
those of you we are assisting or will be assist-
ing. It is vital that you keep in touch on a

(Cont'd)
Most states where there are heavy concentration of Indians want the U. S. Government to end its unique relationship with the various Indian tribes but the laws of the United States do not provide for this action. The U. S. Government on the one hand may want to relinquish its relation with the Indians by pressure imposed by the people but on the other hand there is no legal way that this can be done. Today the Indian tribes demand more say so and control over their lands but the government is reluctant for this to happen. For one thing they fear that they may lose control of the lands with their valuable resources. Certainly their motive is not for the total benefit of the Indians. The people make the government, and what do the people want? For many years there was no awareness of Indians living on reservations, now there is a growing concern to take away the remaining lands under Indian ownership. Certainly these lands would be taken from Indian ownership if they were not held in trust. There is a growing concern that Indian lands may be taxed. Seemingly tribal government is constantly being challenged.

Non-Indians who live on reservations, of course own land. Over the years these non-Indians have formed counties on the reservations and expect the tribal governments to support them. They do not recognize Indian sovereignty. The U. S. Government has provided to Indians self-government to some extent. Because the reservation lands have decreased over the years, it is not possible for the reservations to support two government entities. Although the non-Indians want the tribes to support the county by tax revenue they do not want the tribes to have a voice in county government. Without self-government and not being allowed a voice in county, state and city government, there can be no government. Indian cultures all had government; but now these governments are fragmented. Indian tribes should build strong governments to withstand the coming pressures which will prove destructive to weaker governments. The Native Americans, as they are now called, must constantly guard against the forces which want to destroy them and rely on the laws to protect their rights. Nowadays the Federal Government in some cases as the tribes if they are in agreement with proposed legislation. This certainly gives the Indians some input in the laws which directly affect them. It is really not the people and states as a whole who are to be feared but rather the government who represents big business, who pressure the government and with whom the Indian tribes must ultimately deal.

G R A N T  A W A R D

The American Indian Center is recipient of a grant award of $59,000 from HEW for a Community Food and Nutrition program.

F A R  O F F  I  H E A R  A  L O V E R ' S  F L U T E

An Omaha Melody

Far off I hear a lover's flute
crying thro' the gloom; (Cont'd page 8)
OMAHA FLUTE MELODY (Cont'd)

Far off the golden waters flow
A-down their sandy flume.
I see the shrunken Mother Moon
Go forth to meet the Day,
While dim and white the dead ones walk
Upon the Spirit Way.

Why should I wake and walk tonight
When all the lodge is still?
Why should I watch the Ghostly Road,
So high and white and chill? (Milky Way)
Why should I hate the crying flute
Which happy lovers play?
Ah! far and white my loved one walks
Along the Spirit Way.

THE MOON DROPS LOW

An Omaha Melody

The moon drops low that once soared high
As an eagle soars in the morning sky;
And the deep dark lies like a death-web spun
'Twixt the setting moon and the rising sun.

Our glory sets like the sinking moon;
The Red Man's race shall be perished soon;
'Neath feet shall trip where the web is spun,
For no dawn shall be ours, and no rising sun.

INDIANS STILL FACE RELIGIOUS BARRIERS

Washington -- It has been just 45 years since official federal policy of suppressing Indian dances, which are important religious ceremonies, was abandoned.

But other barriers still prevent American Indians, Eskimos and Alaskan and Hawaiian natives from freely practicing their traditional religions, according to an Interior Department task force on Indian religious freedom.

Under the American Indian Religious Freedom Act of 1978, the task force was instructed to assess federal policies affecting customs and ceremonies of native American religions.

The most critical aspect of past federal treatment of Indian religious activities, practices and sacred locations is that abuses have for the most part arisen because of ignorance or misunderstanding on the part of the non-Indian," the task force said, adding:

"The treatment exemplifies what can happen to religious minority when its tradition is radically divergent from that of a majority in society."

The task force met with Indian traditional religious leaders in 10 states, including South Dakota, to catalogue the problems they have in practicing their customs and ceremonies.

(Cont'd)