NEW INDIAN COMMISSION DIRECTOR

Marvin Wayne Buzzard is the new Nebraska Indian Commission Director. He is Cherokee Indian from Oklahoma. He is married and has one daughter. Marvin comes to the Indian Commission well-qualified. He holds a B.A. degree in education from Northeast Oklahoma State University; an M.A. in guidance and counseling, University of South Dakota, Vermillion; and will receive his Ed.D. in Educational Administration from University of South Dakota, Vermillion pending completion of a dissertation on A History of Johnson-O'Malley Funding.

He has worked extensively in Indian related projects and will certainly extend his high qualifications to cover his new assignment as Director of the Nebraska Indian Commission.

FROM THE LAND OF THE SKY BLUE WATER

An Omaha Tribal Melody

From the Land of the Sky blue Water, They brought a captive maid; And her eyes they are lit with lightning Her heart is not afraid!

But I steal to her lodge at dawning, I woo her with my flute; She is sick for the Sky-blue Water, The captive maid is mute.

STANDING BEAR PROJECT

The Standing Bear Project has made significant progress since the last newsletter.

The Standing Bear Project now has a full staff with the addition of two new members: Mary Rabbiosi (Omaha/Sioux) as secretary, and Art Dog Soldier (Sioux) as Assistant Producer. The first development was the completion of the promotional Brochure. The second was the printing of the Standing Bear Poster. The Poster is available at the Center for the cost of $2.00 each. Standing Bear T-shirts will be available in the near future. Complimentary tickets to the play will be available to native Americans after July 16, 1979. These tickets can be picked up at the Center.

All native American artists are invited to participate in the 1st Annual Native American Arts and Crafts Exhibition at Septemberfest in downtown Omaha August 31 through September 3.

Artists and craftsmen will create and market their products in a circle of tepees. The Nebraska Committee for the Bicentennial of the Standing Bear Project has awarded the Project $300.

Anyone who has access to Tepees that can be used commercially, please contact the Standing Bear Project staff at 402-344-0111. Security will be provided for the safe keeping of the tepees.

A LETTER FROM THE EXECUTIVE DIRECTOR

A MESSAGE TO THE INDIAN COMMUNITY:

Dear Indian community:

We would like to welcome and thank all the readers of HONGA (The Leader) which is published monthly.

There have been some interesting happenings regarding native Americans in our Nation, State and city and reservation levels. Through our efforts we shall keep you abreast of these ongoing activities as they might occur on a timely basis.

We would like to encourage all subscribers to read the publication thoroughly and interpret this information coverage of our activities/services to your children and pass the news along to a friend. Your involvement is critical in the enhancement of the credibility and image of your American Indian Center. It is the goal of the Board of Directors and the staff to make the American Indian Center work for you.

Timothy F. Woodhull
Executive Director
HONGA (THE LEADER) is published monthly by the American Indian Center of Omaha, Inc., with grant funds appropriated by Administration for native Americans (ANA) and approved by the AIC Board of Directors. HONGA (The Leader) is mailed free to native Americans and other interested persons/organizations upon receiving a written request and has a circulation of 900 copies. All correspondence should be addressed to: The Editor, HONGA (The Leader), American Indian Center of Omaha Inc., 613 South 16th Street, Omaha, NE, 68102.

HONGA (THE LEADER) IS A PUBLICATION OF THE AMERICAN INDIAN CENTER OF OMAHA, INC.

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All native Americans and other persons are welcome to submit material to the editor-in-Chief for consideration for publication in HONGA (The Leader).

HONGA (THE LEADER) IS A NEW NAME FOR NEWSLETTER

The American Indian Center of Omaha, Inc., in an article several months ago asking the readers to submit names for the newsletter. After careful review of names, the editorial board selected HONGA (The Leader) as the official name of the publication.

Maynard Hinman, a Ponca Indian, who resides in Minneapolis was the winner with his chosen title HONGA (The Leader) meaning "The Leader" translated into English.

The following letter with reply is being provided for the decision to name the newsletter HONGA (The Leader):

February 9, 1979

Dear Tim,

HONGA (The Leader) is the name I am submitting for your Newsletter.

In my opinion the Center there has a responsibility of playing a leadership role in all areas affecting urban Indians. The Newsletter also is a leader there in dialogue, information, expressing Indian opinions and creating Indian awareness.

Having lived in Omaha for about four years and having, still, my friends there I am always interested in the Indian scene there. Your Newsletter is very informative and some of the activities mentioned are useful ideas to us here in Minneapolis.

The word is an Omaha word and I hope it wins. If it doesn't, it was a good try at that ten spot.

Your doing great! Hang in there.

Yours for Urban Skins,

/s/ Maynard Hinman
Upper Midwest American Indian Center
Minneapolis, Minnesota

American Indian Center's reply to him:

June 1, 1979

Mr. Maynard Hinman
Upper Midwest American Indian Center
1113 West Broadway
Minneapolis, Minnesota 55411

Dear Maynard,

The title HONGA (The Leader) which you submitted for naming the American Indian Center of Omaha newsletter met the approval of the editorial board and is now the official title name given this publication. Therefore, the title name, HONGA (The Leader), will thus appear on our forthcoming July edition.

As you know, HONGA is a spoken word meaning "The Leader" in the Ponca, Osage, Kaw (Kansas), Quapaw and Omaha language. Today it appears as a clan name in several of these tribal units. Tradition says it was the name given these people long before they became identified under singular tribal names. Although these five tribes later became separate entities, their common language has remained the same down the years. Honga, to be sure, is perhaps one of the first words spoken in this region.

(Cont'd)
LETTER TO MAYNARD (CONT’D).

We want to recognize you for your dedication in helping all native Americans in their constant struggle for self-determination and for their human rights as native Americans. Your dedication to the cause in advancing these rights is very commendable. Your "roots" that you have established here in Nebraska as a member of the Ponca Tribe by all standards remain with you although you are away working in other areas to promote progress in native American affairs.

We hope that you will be able to return to Nebraska in the fall to share with all native Americans in the Standing Bear celebration. A Ponca Chief, Standing Bear's struggle for equality and dignity should certainly remind us that we still face these adverse situations in each and every generation.

Your check for $10.00 in naming our newsletter HONGA (The Leader) is being enclosed herewith.

Respectfully,

/s/ Timothy F. Woodhull
Executive Director
American Indian Center of Omaha Inc.
Member, Nebraska Indian Commission

WEIGHT LOSS CLASS TO BEGIN

Anyone interested in joining a morning weight loss class please call Evelyn DuMarce and or Anne MacKinnon at the A.I.C. (344-0111). Babysitting will be provided during the classes.

FLANDREAU POW WOW TO BE HELD

The 14th Annual Pow wow and Tribute to Chief Little Crow, Flandreau Santee Sioux Tribe, will be held at Flandreau, South Dakota, July 20, 21, 22, 1979.

'QUARTERWAY HOUSE' TO HELP ALCOHOLICS

A new program to expand services to indigent alcoholics should open by mid-September, according to the Rev. William Kelligar, executive director of United Catholic Social Services.

Kelligar said his agency is preparing to open a 'quarterway house' at the existing St. Gabriel's unit in the Community Plaza for Human Resources. A "quarterway house" provides inpatient treatment for 21 or 28 days.

St. Gabriel's currently helps alcoholics "detoxify," or dry out, Kelligar said. It was set up through the Eastern Nebraska Human Services Agency as part of the state's program treating alcoholism as other than a criminal offense.

However, many of the 534 persons who have come to St. Gabriel's since it opened in January have had no place to go for further treatment because they couldn't afford it, he said.

A County Hospital unit that has treated some indigent alcoholics recently closed, he said.

The new unit will have 20 beds, Kelligar said. The number served will depend on whether a 21- or 28-day program is established.

Kelligar said the total operating budget for both parts of St. Gabriel's for the fiscal year starting Sunday is $345,000, in federal, state and county funds.

Some $45,000 also will be spent on remodeling additional space in Community Plaza.

The state is paying more than half the cost -- $285,290 under two different alcoholism-fighting programs, he said. Of the rest, $80,000 is federal money. Douglas County has pledged at least $22,000.

Kelligar said it is impossible to split the budgets of the two parts of the house because they will share some administrative costs such as staff, rent, food and janitorial services.

"It would probably cost as much as $100,000 a year more to run this as an independent program," he said.

Kelligar said both men and women will be served, but he expects the vast majority of patients to be men. More than 90 percent of the patients at St. Gabriel's have been men.

Kelligar said a program director should be hired by mid-July. At least four other new staff members also will be hired.

KANSAS CITY POW WOW TO BE HELD

Kansas City Indian Club will hold its annual pow wow on July 20, 21 and 22, 1979, at Jackson County Fairgrounds, Lee's Summit, Missouri.

NATIONAL NEWS CONCERNING NATIVE AMERICANS

$17.5 MILLION, PLUS INTEREST

INDIANS WIN IN BLACK HILLS CLAIM

Washington (AP) -- The U.S. Court of Claims ruled 5-2 Wednesday that the
BLACK HILLS CLAIM (CONT'D)

Sioux Indians are entitled to $17.5 million for land in the Black Hills area of South Dakota taken from them 102 years ago.

The court also said the Sioux should be paid 5 percent interest dating back to the seizure.

The court said the total settlement could reach $132.5 million. Sioux Attorney Arthur Lazarus Jr. estimated it would amount to $105 million distributed among 60,000 Indians. The method of distribution has not been formulated.

The question of compensation for the 7-million-acre Black Hills area has been before the claims court since 1920. In 1942, the court held that the Sioux were not entitled to compensation.

Reconsideration

The issue came to the claims court again after a 1974 decision of the Indian Claims Commission, which had awarded the Indians the money and interest for the land. The claims court upheld the $17.5 million for land compensation but denied the Indian the interest payments.

Congress, however, ordered the court last year to reconsider, and this time the claims court found the land was taken in violation of the Indians' constitutional rights. That finding entitled the Indians to both the land compensation and interest as approved by the Indian Claims Commission.

Elijah Whirlwind Horse, president of the Oglala Sioux Tribe at Pine Ridge, said his tribal council feels "that the sacred Black Hills are not for sale. We are saddened that the Black Hills have been put into an award situation," he added, and expressed concern that the money would go to the Washington lawyers who argued the case.

Earlier Settlement

The U.S. Justice Department, which hasn't decided whether to appeal, said the highest previous court awarded to American Indians totaled $54 million, in 1978. However, Congress awarded $962.5 million to native Americans of Alaska in 1971.

The majority opinion talks not only of the financial settlement, but of the nation's history as whites moved westward and took over Indian lands.

When the Sioux ceded their lands in the 1868 treaty they retained rights to the Black Hills. However, the land was taken away after an army expedition

led by then-Lt. Col. George A. Custer found gold on the reservation.

Shortly after that, Congress enacted a law that ordered a cutoff of food to the Sioux unless the Black Hills portion was ceded to the United States.

The tribal chiefs gave in, but couldn't win approval from their followers. So, on February 28, 1877, Congress passed a law stripping the Black Hills from the then-huge reservation.

BLACK HILLS SITE FOR SYMPOSIUM

Rapid City, S.D. (UPI) -- Singer Jackson Browne and other recording artists, activists, American Indians and scientists will take part in a "Save the Hills Symposium" this week at the Rushmore Civic Center.

The Friday-through-Sunday symposium, sponsored by the Black Hills Alliance, will "educate about the destruction of the Black Hills from energy and resource development."

Speakers will include Browne, Sister Rosalie Bertell, formerly of the National Cancer Research Institute; Dick Gregory, a black activist who has vowed not to eat solid foods until nuclear power has been halted; Judith Johnsrud, legal intervenor at the Three Mile Island nuclear facility, and Bill Means, of the International Indian Treaty Council.

HIGH COURT RETURNS BLACKBIRD BEND CASE FOR STUDY

By Fred Thomas, World-Herald Staff Writer

Members of the Omaha Indian Tribe will continue to tend the corn and soy beans growing on some of 2,900 acres of bottom land along the Missouri River northwest of Onawa, Iowa, while a legal battle continues over whether Indians or whites own it.

The U.S. Supreme Court failed to settle the issue Wednesday. It set aside a U.S. appeals court decision granting title to the tribe. The Supreme Court, 8-0 ordered the 8th Circuit Court to reconsider the case, incorporating Nebraska law into its deliberations.

Tribal attorney William Veeder said the ruling "strongly favored" the Indians because the justices adopted much of the Indian position.

The land, originally in Nebraska territory west of the Missouri River, was part of an area

(Cont'd)
BLACKBIRD BEND CONT'D

known as Blackbird Bend reserved for the tribe in an 1854 treaty.

However, by 1923 the river had moved more than two miles west of the original boundary, shifting much of the land to the east bank.

Iowa farmers and other whites who cleared and cultivated the land claimed ownership, saying gradual movements of the river completely washed away the reservation lands.

But the Indians said the farmers actually were "squatters" or "successors of squatters." The Indians said the river changed course quickly and the land remained theirs although it now was located in Monona County, Iowa.

Tribal members moved onto the land in 1975 and the U.S. government and the tribe went to court, asserting Indian ownership.

A federal court judge in Sioux City ruled in favor of the whites. The 8th Circuit Court overturned his ruling, and the whites appealed to the Supreme Court.

The Supreme Court said the appeals court erred in arriving at a federal standard, independent of state law, to determine whether changes in the river caused the land to shift gradually or rapidly.

Informed of the decision, Omaha attorney Thomas Burke, who represents some of the whites, said it appeared the decision was a victory for the whites "who have worked the farms and paid the taxes." Burke said, however, he hadn't read the decision.

In Washington, Veeder said he had read the decision and believes it favors the Indians.

Veeder said the Supreme Court upheld the Indian position that federal law puts the burden of proof on white men to try to prove ownership of Indian lands.

However, the Supreme Court said the 8th Circuit had not incorporated Nebraska law into its decision and must do so, Veeder said.

In Macy, Tribal Council Treasurer Lawrence Gilpin said tribal members "felt let down that they didn't win," the case outright, but think they "won all aspects except the part about Nebraska law."

Income from farm operations amounts to (Cont'd)
YOUTH CONT'D

Two more games left:

Eight forty-five p.m. Monday July 9 at the Omaha Home for boys against Glad Tidings Rangers. Six fifteen p.m. Monday, July 16th at the Omaha Home for Boys against St. Bernards #1.

ALCOHOLISM REPORT

The American Indian Center's Urban Native American Alcoholism Center staff members consisting of Eddie Wolfe, Ramiro Sifuentes, Pauline Berscheid, Lynn McNeil, Fred LeRoy, David Heizer, Alfred Hallowell, Inge Roettcher, numerous contract workers, and CETA summer youth workers, have for the past two months been scrap, painting, scrubbing floors, walls and carpets, vacuuming, cleaning, and renovating to get the Halfway House in order for in-patient service to clients.

The Urban Native American Alcoholism Center would like to thank all involved for their hard work and time!

Intake is still in progress for clients at the American Indian Center at 613 South 16th Street, from 8:00 a.m. to 5:00 p.m., Monday thru Friday. Intake will still be maintained at the American Indian Center, 613 South 16th Street.

What is a Halfway House for Alcoholism?

1. It is a temporary home for people who have problems with alcohol, and have a desire to maintain sobriety.

2. There will be programs and sessions designed to help the residents adjust emotionally and physically to a newly developed life of sobriety within themselves, other residents, family members, peers, and their community.

3. It is a community facility in which the individual will obtain strength, hope and support from his peers, the outside community, Halfway House staff members and family structure.

Who will the Halfway House serve?

The Halfway House is a community service provided by the American Indian Center of Omaha, Inc., through its Urban Native American Alcoholism Center and is funded by the National Institute on Alcohol Abuse and Alcoholism (NIAAA).

The client shall be served without discrimination as to race, color, religion, national origin, economic status, age, marital status, or ability to pay.

It is a 15 to 18 bed transitional living facility designed to meet the needs of adults, young men and women, recovering from alcohol abuse, who have recognized their need for additional help.

The client must have completed 30-day treatment (in-patient) at an alcoholism treatment center.

Three nutritionally balanced meals will be served each day.

Referral sources for the house will be from primary treatment centers, out-patient treatment centers, self-referral, and referral from family members.

What is some of the admission criteria?

1. All applicants must have been through 30-day treatment

2. All applicants must be sober at time of admission

3. All applicants must be potentially employable, and or desirous of becoming involved in career preparation.

4. A monetary charge based on a sliding scale will cover board and room.

5. In the event the resident is a minor, the patient/guardian assumes all responsibility for the minor and consents his/her admission.

What are some of the rules and regulations of the halfway house?

1. There will be no drinking or possession of alcoholic beverages or drugs either on or off the premises while the client is a resident of the halfway house.

(Cont'd)
ALCOHOLISM CONT'D

2. House residents are responsible for the upkeep and daily maintenance of the Halfway House.

3. Doors will be locked at midnight.

4. Residents will be required to attend AA meetings, group therapy, individual and group counseling, lectures, films, etc., as scheduled.

5. When appropriate, we provide the following services or referrals to obtain these services:
   a. Clothing on a limited basis
   b. Medical examination and follow-up care
   c. Education and career counseling/assistance
   d. Vocational Training and Placement
   e. Recreational Activities
   f. Follow-up services
   g. In-patient/out-patient, group and individual counseling

6. When appropriate, we provide the following services or make referrals to obtain these services for the family of the client:
   a. Social Services -- Pantry Orders; food stamp applications; housing; etc.
   b. Clothing on a limited basis
   c. Medical Examinations and follow-up care.
   d. Education and Career Counseling/Assistance
   e. Follow-up Services
   f. Individual and group counseling on an out-patient basis.

What are the Clients' Rights?

1. Every Client has the right to participate in the development of his treatment plan consisting of:
   a. Goals and Objectives
   b. Services (Job, medical, religious, etc.)
   c. Alcoholics Anonymous.

2. Information contained in the client's records shall be kept confidential and shall be released to other service agencies and/or other parties only with written permission/consent of the client or as directed by law.

What are the Client's responsibilities?

(Cont'd)
EMPLOYMENT NEWS

Employment Department reports that during the last month employment in the City of Omaha has been slow but hopefully it will pick up during the month of July. Job seekers are not to get discouraged but are reminded to keep coming into the office for assistance in securing job placement. Contact Fred LeRoy at 344-0111 for further assistance.

CLOTHING GIVEAWAY (NEW CLOTHING)

Tuesday and Wednesday, July 17 and 18 from 9 a.m. - 4 p.m., American Indian Center, 613 South 16th Street, phone 344-0111. Sponsored by Department of Health, Education and Nutrition.

THE GOLDEN AGE CLUB welcomes all senior citizens to a potluck dinner at Holy Ghost Church (53rd and Q Streets). Dinners are the first Saturday of every month from 2:30 to 5:00 p.m.

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GRANTS RECEIVED THIS MONTH

The American Indian Center of Omaha, Inc., is recipient of two small grants this month. Campaign for Human Development has awarded the A.I.C. $1,000 for social services. Mutual of Omaha has awarded a grant of $2,000 for the Standing Bear Project.

FOR SALE

Window Air Conditioner 12,000 BTU. Excellent Condition -- Wood Grain Cabinet. $150 and or best offer. Call 453-2182 if interested. This is a must for hot days now being experienced.

VALENTINE PARKER SR. DIES

Valentine Parker Sr. passed away recently at the Carl Curtis Health Center in Macy, Nebraska, on the Omaha Indian Reservation. Valentine Parker spent many years in service to the Omaha people. He served on the tribal council longer than any council member. He was called upon many time to be in charge of funerals as an active member of the Native American Church. He was highly thought of by both Indian and non-Indian and sympathy is extended to his family.

Third World Coalition of Minority Artists presents a view of third world culture art exhibit at Omaha Douglas Civic Center, Plaza Connector Area, 1819 Farnam St., July 16th - 31st. Sponsored by the Third World Coalition of Minority Artists.

STANDING BEAR BUSINESS

Wayne Tyndall, project director and Dazien Victoria, assistant project director of the Standing Bear Project, went to Wichita, Kansas, last week to meet with John Williams, former Ponca tribal chairman, where they went on to Anadarko, Oklahoma, to meet with Leonard Big Goose, Ponca tribal chairman and Stanley Speaks, area director of the Anadarko Area Office. The meeting focused on fund raising for the Ponca delegation to participate in the Standing Bear Play in Omaha over Septemberfest activities. The meeting proved successful and the Area Director agreed also to have the play video taped.

Bob Hardy, Producer of Standing Bear Play, went to Washington, D.C., where he met with Nebraska Congressional delegation in connection with the Standing Bear Project.

The Washington legislators agreed to assist in securing additional funding in support of the Nebraska Committee on the Humanities grant award to produce the world premiere of "Footprints in Blood," based on the landmark trial of Standing Bear one hundred years ago in Omaha. Gene Crawford, board member of A.I.C., and director of the American Indian Lutheran board made arrangements for Bob to visit Washington and took part in the meetings. Gene is very active with the Standing Bear Project in finding the right sources for funding of the project.

HUNGER AND NUTRITION IN OMAHA

FAI R S

South Omaha -- Saturday, July 21, Chicano Awareness Center 4825 So. 24th St. * * * * * * * * *

North Omaha -- Saturday, August 11, Logan Fontenelle Multi-Purpose Center, 2211 Paul Street

Both Fairs are from: 10 a.m. to 5 p.m.

The fair will include food, films, workshops, entertainment, information booths, speakers, demonstrations and special prizes.

These fairs will inform, we the people, about those food and nutrition resources which are available. We need your help. To make these fairs work, we need all of the community to help with the fairs' planning and presentation. It's your fair you own it. Please help us to do it right. "...hunger is a symptom of injustice."

We need help with transportation, setting up tables and chairs, cooking low cost food, greeting people, telephoning, etc. * * * * * * * * * *
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<td>Standing Bear Complimentary Tickets...start date. Third World Cultural Art Exhibit.</td>
<td>Clothing Giveaway at M.C. start today...end tomorrow. 9am-4pm. each day.</td>
<td>Expanded Food &amp; Nutrition Program Group Meeting every Wednesday at 1:00pm.</td>
<td>Board Of Directors Kansas City POW-22nd. Through 22nd.</td>
<td>Hunger and Nutrition Fair...Chicago Awareness Center.</td>
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