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A MESSAGE FROM THE EXECUTIVE DIRECTOR

Dear Indian Community & Supporters:

This month's edition of the HONGA will emphasize the importance of the 1980 Census and how the results affect American Indians for the next "10" years!

First of all, are you prepared for the Census? Have you contacted your census bureau, Indian community, American Indian Center, Regional Community Services Specialist? Have you read articles in your Indian newsletters, local newspapers, press media? Have you tried to get hired as an enumerator or crew leader for special areas/places? We don't have much time left.

The undercount has plagued every census since 1870. It is almost impossible to count every person. Indians in urban areas are hard for the census bureau to find since they do not cluster together as do minorities.

According to Ms. Barbara Walkingstick, Community Services Specialist, Denver Census Bureau, "People most in need of services are the least likely to be counted." For instance, the American Indian Center of Omaha and other Indian Centers are funded on an estimate of total people to be served. These figures will be based on bureau of census data. If there is an incomplete, or inaccurate count of Indian people in your area, there will be fewer services provided. These Federal departments fund Indian Centers based on the Bureau of the Census data:

- Administration for Native Americans - ANA HEW
- Alcoholism, NIADA - HEW
- Indian Health Service - HEW
- Community Service Administration - CSA HEW
- United Way of the Midlands - UWM

The undercount not only affects social & economic well being but political representation as well. Census data released to state, federal and local governments determine redistricting boundaries for elections. Census data is also used to determine how much revenue sharing monies these municipalities will receive from the federal government.

Things we need to do:

1. Fill out your Census Form - send it in.
2. If you need assistance, call the AICO.
3. If you haven't received a form, call the AICO.
4. All American Indians spread the word to each other that it is important to be included/counted in the 1980 census.
5. Identify yourself and your family as being American Indian, regardless of blood quantum.
6. Identify your specific tribe.
7. Cooperate with your enumerators if they visit your home. Remember, they are doing the American Indian a needed service.

The data that comes out of the 1980 census will affect American Indian lives for the next "10" years. It's important that these figures are accurate and representative.

Now is the time for us to become aware of the Census and how it will affect us. Census Day is April 1, 1980. Remember, we need to count on one another. Call the American Indian Center for more information.

Respectfully,

Timothy T. Woodhull
Executive Director
American Indian Center of Omaha, Inc.
Urban Representative, Nebraska Indian Commission

GOURD DANCE - WAR DANCE - FEAST MARCH 22

The Orphan Aides and the AICO are planning a Spring gourd dance, war dance, and feast in Omaha on March 22. They are presently looking for a building for the activities. Flyers will be mailed out later in the month providing information on the events to come, and giving a definite site where the celebration will be held. More than likely it will be held at Fort Omaha but this as yet remains problematical. Please contact the American Indian Center of Omaha for further details and information on date, time and place (call 344-0111). All persons are invited to come and join in the celebration. Mark the event on your calendar so you will remember to attend.

JAY SILVERHEELS DIES

Los Angeles (UPI) - Jay Silverheels, who portrayed the Lone Ranger's faithful Indian companion Tonto in 225 episodes of the popular television series, died Wednesday following a long illness. He was 62.

He died of pneumonia from a stroke suffered in 1976. He is survived by his wife and 3 children.

* * *
CHERI, 3, HOPES FOR PARALYSIS CURE

By Sibyl Myers (World Herald Staff Writer)

It happened with little warning.

One day 3-year-old Cheri Otero was running and playing with a relative. She fell, complained that her leg hurt. But she got up and continued to play.

Then after a nap, "She woke up crying, 'I can't walk,'" said her mother Mary Otero of 1611 Castelar St.

Cheri has been hospitalized since Jan. 23, paralyzed from the waist down. Mrs. Otero said doctors don't know why Cheri can't walk.

Doctors think the paralysis may be virus-related, a result of the flu, she said. Cheri had the flu about two weeks before she became paralyzed.

For Mrs. Otero, not knowing is the hard part.

MAYO CLINIC

She said she remembered a friend's paralyzed mother was able to walk again after being treated at the Mayo Clinic in Rochester, Minn.

Maybe the clinic could help Cheri, Mrs. Otero thought. But there was a problem: How to finance a trip to Minnesota and Mayo treatments.

Mrs. Otero said she doesn't have any medical insurance and she isn't working. Her divorce from her husband, Bert, will be final in several weeks. There are three other children at home, Rachelle, 5; Samantha, 14; and Bert, 8 months.

She said her husband didn't have any money so she went to his parents. She was able to borrow enough money for two one-way tickets to Minnesota and for initial treatments for Cheri.

She said doctors at the Mayo Clinic told her Cheri will have to be there at least four days, maybe longer.

LEAVE TUESDAY

Cheri and her mother left Feb. 19 without rest of the money.

The American Indian Center has set up an account at the Omaha National Bank to assist the Oteros, said Linda Azuogu, home economist, of the Center. "The center will take additional steps if needed," said Mrs. Azuogu.

Mrs. Otero is a member of the Omaha tribe.

"Mary (Mrs. Otero) said the American Indian Center was the only place she could think of for help. She said it was her last resort. That's why we're hoping we can help," said Mrs. Azuogu.

Donations may be sent in Cheri's name to the American Indian Center, 613 S. 16th Street.

Mrs. Otero said that when she first told her daughter about the trip to Minnesota, "She wanted to go right then." When asked by a reporter if she was looking forward to flying on a plane, a bashful Cheri flashed a bright smile.

Cheri has accepted her paralysis fairly well, her mother said, adding that Cheri exercises her legs while in bed.

"At first she didn't want to walk," said Mrs. Otero. "She liked being pushed around in a wheelchair until she had to start wheeling herself. Now she tells me, 'I'm going to walk.'"

Rachelle, the oldest of Mrs. Otero's children, talks to sister Cheri daily on the phone, said Mrs. Otero.

Mrs. Otero said Rachelle, a kindergartener at Castelar School, keeps asking, "When is Cheri coming home?" and "Is she going to walk?"

(See picture of Cheri and her mother on page 3)
DECISION TO ADOPT IS REVERSED
SON RETURNED; MOTHER, TOO


It was a time for joy -- and a time for sorrow.

The sadness was felt by the childless white Omaha couple who had hoped to adopt 6½-month-old Darryl Lynn Wetzstein, an Indian born July 30 in Omaha.

The joy was apparent at Omaha's American Indian Center where the mother, Lillian Eileen Wetzstein, 20, had come to reclaim the child she had offered to surrender in October.

Beyond that, there was a story within the reunion story. Miss Wetzstein had been placed for adoption by her Indian mother when she was 2. Until she began efforts to get her baby back, Miss Wetzstein had not known for 18 years who or where her mother was.

The catalyst for the intertwined events was the Indian Child Welfare Act which became effective May 7. In part, it sets priorities for adopting Indian babies. The first is within the family of the mother, next within the tribe.

The purpose, said Indian Center Director (Cont'd next column)

Timothy F. Woodhull, is to allow such children to grow up within the culture of their own people.

Miss Wetzstein knew nothing of the act last summer when she came to Omaha to have her baby. Her adoptive white family had been living in Iowa when she learned of her pregnancy.

She sought the help of the Lutheran Family & Social Service of Nebraska here and stayed at the Salvation Army's Booth Memorial Hospital before her baby was born.

Before the birth, she had thought she would allow her child to be adopted. But after Darryl Lynn arrived, she could not let him go.

She obtained a job at an Omaha nursing home, rented an apartment and began caring for her child. But the effort was more than she could handle.

In October she relinquished Darryl Lynn to the Lutheran Family & Social Service agency, and Darryl was placed in the home of the prospective adoptive parents. Under Nebraska law, a child must live in such a home for six months before a final decree of adoption is issued.

Meanwhile, fate and coincidence began setting in motion the reunion held Wednesday. The Lutheran agency, seeking to determine if Miss Wetzstein was registered with her tribe, called the Lower Sioux Tribal Council headquarters at Morton, Minn.

The tribal chairman who answered was Miss Wetzstein's uncle. He knew her story and how the girl's mother, Lillian Roberts, had given her up because of economic necessity.

He knew Mrs. Roberts, of Minneapolis, had sought vainly to locate her daughter over the years.

So his next call was to Mrs. Roberts. "I have found your daughter," he told her.

The rest is history. Mrs. Roberts came to Omaha. Together with Miss Wetzstein, she went to the American Indian Center.

The young mother now wanted her baby returned. Diane Webb, Indian Center attorney, began negotiations with Lutheran Family & Social Services, armed with the provisions in the Indian Child Welfare Act.

A Lutheran Services spokesman said Wednesday the would be adoptive couple had been advised the natural mother might change her mind, that they might have to surrender Darryl. But the news was a shock, he said. "They were absolutely grief-stricken."

Despite that, they did not resist. Woodhull Wednesday praised the couple. "They deserve much credit," he said. "We appreciate the fact they came forward to give up the baby."
ADOPTION (Cont'd from page 3)

The emotion of the moment was lost on Darryl Lynn. Clasped in his mother's arms, he was oblivious of the turn in his future.

Not so with Miss Wetzstein and her mother. Together with Darryl, they flew back to Minneapolis, accompanied by Sylvia Blue, a social worker with the Lower Sioux Indian Reservation in Minnesota.

Miss Wetzstein and her baby are now living with Mrs. Roberts in Minneapolis. Mrs. Roberts, who cares for foster children, said she allowed her daughter to be adopted out long ago because she and her husband were poor and "knew of nowhere to turn for help."

Her reaction to regaining a daughter, plus a grandson, simultaneously? "It is a happy feeling. Now I can help care for my own."

And her daughter? "I plan to support my son and watch him grow with his own people," she said.

She said she has obtained a high school equivalency diploma, now hopes to enter college to become a nurse.

WOMAN FINDS IMPORTANCE OF NUTRITION

By Elsie Harlan, Health Educator

Mary Jane Red Robin, a native American of Omaha, Nebraska, has been healthy all of her forty-eight years until she collapsed in her home on February 4, according to her daughter, Sally Rough. She said, "I am glad I was there when it happened because my mother lives alone."

Mrs. Red Robin was rushed by ambulance to St. Joseph Hospital. Her physician Dr. Martin said Mrs. Red Robin was a borderline diabetic, meaning she did not have to take any medication as long as she followed a proper diet, despite her high count of sugar at the time she entered the hospital. Mary was kept for several days for observation.

Her daughter, Sally Rough, contacted the American Indian Center at 613 South 16th Street about her mother's hospital bill. The American Indian Center contacted a social worker at St. Joseph's. Mrs. Red Robin was eligible for the Hill Burten Fund. This is an Act provided for low-income people.

In a recent study by the American Indian Center of Omaha, many of our Native Americans like Mary Red Robin have diabetes and other types of disease that can be controlled by following a proper diet.

Timothy Woodhull, director of the AICO, hired Linda Azuogu, now the coordinator of the Community Food and Nutrition Program, to submit a proposal to the Community Service Administration for a nutrition program. The program was funded. The nutrition education program is available to Native Americans to help them become aware of nutrition and its importance to diabetic patients as Mary Red Robin.

The program will also include consumer education, gardening, budgeting and an update on Federal Food Programs. Each month a nutrition session will be held to cover those areas just mentioned. Transportation and babysitting will be provided.

CFNP will hold its second nutrition session on March 5 at the Logan Fontenelle Multi-Purpose Center (2211 Paul Street). It is scheduled from 1:00 to 3:00 p.m. The theme is "NUTRITION IS GOOD HEALTH." Mrs. Elizabeth Grimaldo, Nutrition Aide for the Expanded Food and Nutrition Program will do the presentation.

Mary Red Robin is lucky by not having to take medication for her diabetes. She said she is anxious to attend the Nutrition session.

Do you want more information about nutrition concerning a specific disease, losing weight, or just to come and listen? Contact Elsie Harlan, Nutrition Education Specialist at the American Indian Center (344-0111) for further information.
INDIAN CULTURAL PRESENTATIONS

The American Indian Center of Omaha has developed a Cultural Department which supplies the following services to the general public:

Speakers on Indian history; religion and the modern situations facing the American Indian. Films based on "Black Elk Speaks," "The Longest Walk" and in the near future "Footprints in Blood." Dancing, singing demonstrations, guided-tours of the Nebraska Indian reservations -- Omaha, Santee Sioux and Winnebago. Guided tours of Nebraska Indian points of interest in the Omaha metropolitan area. Arts and crafts display. Tours of the Rosebud reservation and of the Black Elk/Neihardt museum in Bancroft, Nebraska. The fees for the above services are below:

CULTURAL SERVICES FEES*

<table>
<thead>
<tr>
<th>Service</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lectures</td>
<td>$25.00</td>
</tr>
<tr>
<td>Large Groups (over 30)</td>
<td>50.00</td>
</tr>
<tr>
<td>Film Rental</td>
<td>50.00</td>
</tr>
<tr>
<td>(Group should provide own projector or video machine)</td>
<td>150.00</td>
</tr>
<tr>
<td>(large group)</td>
<td>250.00</td>
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<tr>
<td>Tours:</td>
<td></td>
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<tr>
<td>Tourist (Per person)</td>
<td>5.00</td>
</tr>
<tr>
<td>(Gas and transportation provided by Touring Troupe)</td>
<td></td>
</tr>
<tr>
<td>Arts &amp; Crafts Display (per day)</td>
<td>15.00</td>
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<tr>
<td>(per wk)</td>
<td>25.00</td>
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</tbody>
</table>

*Prices subject to change without notice.

BROWN BEANS & MEAT BALLS
(Pine Ridge) -- Serves 12 persons

2 pounds ground meat
1 cup rolled wheat
1 onion chopped fine
1 cup water
1 teaspoon chili powder
4 cups cooked red beans
1/2 teaspoon pepper
1/2 cup catsup
2 teaspoons salt
1/2 teaspoon dry mustard

1. Mix together meat, finely chopped onion, chile powder, pepper, salt, rolled wheat, and water.
2. Form meat mixture into round balls about 1 1/2 inch through the center. Makes 35 to 40 meatballs.
3. Brown balls slightly on all sides in a heavy skillet. Use only enough grease to prevent sticking.
4. Mix catsup and mustard with cooked salted beans.
5. Add beans to meat balls. Add one, or more, cups water or juice from beans.
6. Cover and cook over low heat for 10 to 15 minutes. Add more water if required.

HEALTH CAREERS PROGRAM

Applications for Indian Health Service Scholarships are due in the Aberdeen Area Office, IHS, Aberdeen, South Dakota, on April 4. So if you are interested in applying for the scholarship come into the office at 613 S. 16th St. or call 344-0111 for information. "Come now to the Indian Center to fill out an application" or it may be too late.

(Cont'd next column)

There are over 200 health-related occupations. There is on-the-job training for some of these jobs. Educational requirements range from 4 weeks to 2 years and there are some health careers that do require 4 or more years of college. So there is a job for you in the health professions if you are interested.

We have contacted UNO and the University Hospital Medical Center minorities recruitment officer and they are very interested and have indicated a willingness to give us aid in counseling and funding resources. In the near future, we are planning to contact more colleges concerning health careers programs as they relate to Native Americans.

CONSUMER TIPS OF THE MONTH
By Linda C. Azuogu, Home Economist

Buying Breads and Cereals

1. Comparison shop. Check the weight of cereal boxes and buy according to the cost per ounce.
2. Avoid sugar-coated cereals. Regular cereals cost less.
3. Ready-to-eat cereals are generally more expensive than hot cereals.
4. If possible, try to buy "day old bread." It is usually much cheaper than freshly baked loaves.
5. Whole grain breads are more nutritious than refined forms.

FOOD STAMPS: QUESTIONS & ANSWERS

Q. How do you apply for the Food Stamp Program?

A. You apply for the FSP by filing an application form. You can get an application form by contacting the food stamp office. In addition, Nebraska has a "toll free hotline," (800-742-7630), which is a telephone number you can call without charge to get information about the FSP and an application form. If you go to the food stamp office and ask for an application, they must give it to you right away. (You may also pick up an application at the American Indian Center).

Once you have the application form, all you have to do is fill out the form. You can fill out the form two nights and mail it to the food stamp office, or have a friend fill it out for you. There is a place for someone to sign it if you are not old enough to sign it yourself.

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(Cont'd on page 6, Col. 1)
Food Stamps Cont'd.

make you wait to see a caseworker, or limit the number of people they will take applications from. If you go to a food stamp office that does not serve your neighborhood, they will give you the address of the right office, but they still have to accept your application and forward it to the food stamp office that serves the area where you live.

If everyone in your household is also applying for Aid to families with dependent children (AFDC), the welfare office must let you apply for AFDC and the FSP at the same time. They cannot make you see another worker, go to 'another office or fill out another form.

Q. What happens after you file your application?

A. Once the food stamp office that serves your neighborhood has received your application, it has 30 days to act on your application and provide you with food stamps, if you are eligible. (The 30 days begin the day after you file your application.) The food stamp office must comply with the 30 day rule even if you have applied for AFDC or General Assistance at the same time, and it takes them longer to make a decision about your eligibility for those programs. You will get food stamps for the month in which you apply, even if the food stamp office doesn't act on your application until the next month.

In order to complete the application process, the food stamp office will have to find out who lives in your household, what their income and resources are, and whether they are covered by the work requirement. The food stamp office will go over this information in a face-to-face interview at the office.

SHE'S A LEADER IN ANY LANGUAGE

(Lincoln Sunday Journal and Star -- by Jake Thompson)

Elizabeth Stabler, 74, is a wathak'ethatha. The words, meaning sympathetic person, were taken from a dictionary she wrote on the Omaha Indian language. But the compassion, like her values, descended through family.

When he was very old, Mrs. Stabler's grandfather, the last regional chief for the Omaha Indian tribe, gave his granddaughter the word, translated into an English meaning, and Swetland would write it down until they had recorded all the words she knew. It was printed with a grant from the Center for Applied Linguistics/National Endowment for the Humanities.

"I think I know every word in the Omaha language," she said. "It surprised me when it came back in a book like this. It scared me, but it made me feel good."

Through the close work, Mrs. Stabler grew fond of Swetland, who learned the language, customs and culture of her tribe. Finally, he asked Charles if he could be adopted into the tribe and receive an Indian name, an unusual request for a white man.

After conference with tribal elders, it was granted. "He's Indian-minded, knows the Indian ways," she said. "He went through the full ceremonial ways to receive his name. Now he's finally adopted by father (Charles)."

Swetland's name is Uthixide, pronounced slowr (Oliver) Turner, who lived until he was 114, encouraged his granddaughter to help all people, white and Indian, who came to her house or into her life.

She says that advice focused her life with her husband, Charles.

"We have been just like foster parents," she said. "Our coffee pot is on all the time. Friends say, 'Let's go to the Stablers' for a while to talk and drink coffee.'"

"In every way, I like to help. In this book," she says patting a yellow paperback on the table, "I didn't really help myself, I'll help all who pick it up."

For the book and contributions to the community during 38 years of life in Lincoln, Mrs. Stabler was one of 12 Nebraska women recently chosen as groundbreakers by the Lincoln-Lancaster Commission on the Status of Women.

GREATEST DAY

The banquet in their honor "was the greatest day of my life," she said. "It made me feel good to have someone honor me."

Mrs. Stabler, wearing a beaded necklace, her long, gray hair combed back, says her life has been simple, like the customs of her tribe.

The book is a phonetic dictionary of the Omaha language written simple enough for anyone to learn, Mrs. Stabler says. Prompted by a young friend, Mark Swetland, it took six years of long hot days and short cold nights to compile all the words, she said.

Mrs. Stabler would say the word, translated into an English meaning, and Swetland would write it down until they had recorded all the words she knew. It was printed with a grant from the Center for Applied Linguistics/National Endowment for the Humanities.

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Swetland's name is Uthixide, pronounced slowr (Oliver) Turner, who lived until he was 114, encouraged his granddaughter to help all people, white and Indian, who came to her house or into her life.

She has four sons, two daughters, 31 grandchildren and five great-grandchildren. For the Stablers' 50th wedding anniversary two years ago, their family organized a huge one-day powwow at Macy. About 500 people celebrated with singing, dancing and feasting.

(Cont'd on next column)
**AICO ALCOHOLISM PROGRAM NEWS**

Effective Feb. 11 the Alcoholism Program has a new director, Mr. Whitman Harry, a Comanche Indian from Kansas City, Missouri. The acting director, Mr. Bob Handy, moved on to a new job at the Y.M.C.A., downtown branch.

The Alcoholism Program staff along with the AICO staff got together and planned a dinner for Mr. Handy on Feb 28. Another member of the alcoholism staff has left at the same time. Mr. Eddie Wolfe took a job at the Winnebago DDU Treatment Center in Winnebago, Nebraska. Eddie and Bob were both with the program since its beginning. The staff wishes them the best of luck in their new jobs.

The resident load is now 8 residents/clients and they are very happy with their treatment and environment. AA meetings are held at the halfway house, located at 4601 North 36th St. in Omaha on Friday nights at 7:00 p.m. The community is invited to attend these meetings. The phone number of the halfway house is 451-3714. Those wishing to visit clients the hours of visitation are 6:00 p.m. to 10:00 p.m., Monday thru Fridays and 1 - 5 p.m. on Sundays. Security keeps door locked and it would be necessary to call before coming.

SECRETARY PATRICIA HARRIS VISITS PHOENIX

INDIAN CENTER (Article taken from PIC newsletter) These are excerpts from the article.

Mrs. Harris asked many questions during this time, and appeared particularly interested in the problem of alcoholism and the Center's related services.

A primary focus of the meeting was on discussion of the problems involved with IHS contract health care for urban Indians and health care issues in general. Mrs. Harris was unaware of three official complaints filed with her agency over one year and by Robyn Brown on behalf of poor Indians and other minority groups.

This lack of awareness highlighted a major difficulty that urban Indian centers have frequently encountered in dealing with government agencies. In short, a lack of communication and coordination within and among the agencies themselves.

As Phyllis Bigpond pointed out: Despite the recognition given by the Native American Program Act of 1974 to urban Indian centers as viable mechanisms for serving the urban Indian population, there has been no federal wide commitment to the Indian Center concept and no coordination among agencies, even within HEW, for programs to serve Indians living in off-reservation areas. (Phyllis Bigpond is the Executive Director of PIC).

Mrs. Harris seemed to feel that her visit was a positive step in the direction of greater governmental awareness and support. * * *

**FOOD STAMP TRAINING SESSION TO BE HELD AT AICO**

Are you up to date on Food Stamps? If not, plan to attend the Food Stamp Training Session at the American Indian Center, 613 South 16th Street on March 20 at 1:00 p.m.

For further information contact Elsie Harlan, Nutrition Education Specialist at 344-0111.

**ARE YOU INTERESTED IN NUTRITIONAL VALUE?**

Set aside March 5 and make plans to attend the Nutrition session on "Food and How It Affects You."

This session will be held at the Logan Fontenelle Multi-Purpose Center on 2211 Paul Street.

The highlight will be the food demonstration in which you will have the chance to taste.

Baby-sitting and transportation will be provided.

Contact Elsie Harlan, Nutrition Education Specialist at 344-0111 for further information.

**EMPLOYMENT - CENSUS TAKERS ARE NEEDED**

The AICO has been notified that American Indians are needed as U.S. Census Takers for the Omaha area. Earn up to $4/per hr or more as a U. S. Census Taker. Census Takers will work full-time 3 to 5 weeks. Training is paid.

In the past, American Indians have been mis-counted. Federal funding for American Indians is based on number of people being served. Because of our low count, we are being short-changed in federal dollars. Make sure that you and your family are counted this spring.

If you are interested in applying for work as a U.S. Census Taker apply at 116 Applewood Mall, 42nd and Center, Center Shopping Center or call 221-3325. Call the AICO for more information.

**ANDY'S TRANSMISSION SERVICE**

1602 Sprague -- Phone: 451-3373

**EXCHANGE - REBUILT - OVERHAUL**

SERVICES: 1) Check Car 2) Provides advice on car buys 3) Other auto services

**FOOD ASSISTANCE -- PANTRY NON AVAILABLE**

Do you have a well-balanced diet? Is your diet nutritional? The AICO has available pantry assistance in providing this service. Please contact the AICO concerning diet, nutrition counseling, food budget, and pantry assistance.
STANDING BEAR BUST UNVEILED
STATE PAYS TRIBUTE TO PONCA CHIEF
By Tom Allan, World Herald Reporter

LINCOLN - They celebrated Nebraska's 113th birthday a day early Friday. Despite the winter storm outside, a large crowd filled the State Capitol's rotunda to celebrate Statehood Day.

The happiest celebrants may have been the large number of American Indians. The feature of the observance was the installation and dedication of the bust of Ponca Chief Standing Bear into the Nebraska Hall of Fame.

Included in the audience were several descendants of the chief, including Alex Wolfe of Lincoln, "the eldest son of the eldest grandson" of Standing Bear.

Wolfe, who is part Omaha and part Ponca, spoke for the descendants, saying "I am very proud and very happy Standing Bear was finally recognized. It was long overdue and we are grateful to the people of the state of Nebraska for bestowing this great honor."

JUDGE DUNDY HONORED

Wolfe also expressed "personal gratitude" to the late frontier U.S. district court judge, Elmer S. Dundy, who ruled in favor of the Indians after hearing an impassioned plea from Standing Bear when the U.S. Army attempted to drive the tribe to Oklahoma from its Nebraska reservation.

Robert Manley, historian and keynote speaker of the day, said Standing Bear "symbolizes what is best in our nation and its system of justice."

Wolfe also gave thanks to Gov. Thone, the Nebraska Hall of Fame Commission, North Platte artist Ted Long, who created the bronze bust, and former State Sen. Ross Rasmussen of Hooper, who pushed for the Standing Bear recognition.

Special thanks were given in an Indian prayer by Felix White, a Winnebago, and Edward Wolfe, an Omaha, for what Tim Woodhull, director of the American Indian Center in Omaha, said was for "Chief Standing Bear, all the Ponca people who struggled so hard for freedom and all here today who support human rights."

The Ponca disbanded as a tribe some years ago. Only a graveyard and a historical marker west of Niobrara marks what was once called "The Garden Spot of the Poncas."

But Marshall Prichard, chairman of the Nebraska Indian Commission and director of the Lincoln Indian Center and himself a Ponca Indian said "there is some effort, particularly in the southern branch of the tribe in Oklahoma, for the re-establishment of the tribal status."

(Continued next column)