# AEOLUS

The Chronicle's weekly magazine

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# Native Americans: heritage and conflict

## INSIDE



Cover By D. Watts

# Editor preaches value of college degree

By Vince DiStefano

A senior editor of *Ebony* magazine said in a speech Monday night at Duke that blacks have "uncertain prospects" for advancement in the 1980s.

Speaking about blacks' status in America today, Alex Poinsett said blacks made a "significant amount of progress" towards racial equality in the 1960s, but the 1970s was a decade of "uneven progress."

Although many blacks made progress in sports, arts and politics in the last generation, "the ultimate power structure is still completely in the hands of the whites," he said.

"The masses are still in the same, if not a worse situation," Poinsett said, citing capital gains and unemployment figures to prove his point.

He said the white-controlled media has caused the black population to become apathetic by overemphasizing the achievements of individual blacks.

Poinsett charged that the media has produced the false image that racial inequality has been corrected, thus leading whites to believe there is no need to help blacks.

"In fact," he added, "whites are now bringing forth charges of reverse discrimination, basing their actions on the assumption that blacks have achieved equality and should be treated no differently."

Poinsett said recent legislation that has reduced social programs, such as Proposition 13, which cut back taxes in California, are examples of reverse discrimination.

Noting that black unemployment has risen at twice the rate of white unemployment during the present recession, he said budget cuts are "highly damaging" to the black working class, which has "suffered immensely from the effects of the recession."

Poinsett said blacks should strive to advance in the '80s, citing main goals of "acheiving collective self determination, full employment, better housing, health care and education."

He concluded his talk by urging black students of the '80s to get their degrees and then integrate themselves into the power structure. "There are plenty of student-activists from the '60s who put so much time into marches and such that they neglected their studies and flunked out," he said.

"Now all they are good for is rapping on the street corner and anyone can do that." □

# Fair and legislators fire bitter salvos at ASDU meeting

By David Manser

A motion to censure Bryan Fair, president of the Associated Students of Duke University, was tabled at last night's meeting of the ASDU Legislature.

Gary Davidson, Trinity senior, introduced a resolution to censure Fair, which states that Fair misused ASDU's name in dealing with the administration, violated the ASDU constitution by appointing a temporary president and lied when he told the legislature last week that he had contacted representatives of the American Student Association about visiting Duke.

Fair has been criticized recently for attending a summer conference of the United States Student Association, of which Duke is not a member. A representative of the USSA addressed the legislature last week.

Duke belongs to the ASA.

The legislature postponed the vote to censure Fair until next Tuesday because he was absent from the meeting. Last week Fair asked Valerie Mosley, vice president at large, to be acting president for a few weeks while he takes time to write reports on his summer trips.

A letter that Fair asked Mosley to read inflamed many legislators. It was the latest salvo fired in the conflict between Fair and the legislators.

Fair wrote that "the scathing attacks on some of my past decisions, coupled with the disrespect and domination of some legislators, and a speaker of the legislature that prevaricates" kept him from attending last night's meeting.

Citing the wearying effect of the controversy, Fair wrote that he is "mentally, physically and emotionally fatigued." He indicated that he will use the respite to organize a committee to respond to the chancellor's report.

He added that he and "other visitors" had been treated poorly at past legislative sessions. He wrote, "I will not tolerate or subject myself to any blatant disrespect."

The ASDU president concluded by offering to discuss the matter at a time and place without "procedural impediments."

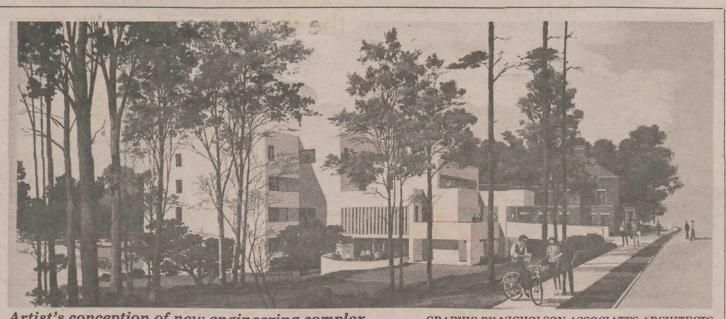
Fair was unavailable for comment Tuesday evening.

In related action, the legislature voted to assign ASDU's External Affairs Committee, headed by Graydon Forrer, to study the ASA and the USSA and make membership recommendations.

In further legislation, the Housing Locator Service will be re-instated, and will coordinate its activities with the Central Campus Housing Locator Service. □

PHOTO BY HEATHER MACKENZIE

*T-shirts, posters and papers for Native American Week being sold on the quad this week.*



*Artist's conception of new engineering complex.* GRAPHIC BY NICHOLSON ASSOCIATES ARCHITECTS

# Engineering plans new building

By Wendy Heil

The School of Engineering is in the final stages of its building plan, according to Aleksander Vesic, dean of the school. Construction of a new facility, which will include a library, laboratories and offices, probably will begin by 1982, he said.

The structure will eliminate recent overcrowding in the school, which has resulted from an increase in undergraduate enrollment and research activities in the school.

Although sufficient funds for the facility have not been raised, the engineering school is involved in a campaign to raise $2.5 million, Vesic said. An additional $5.9 million has been designated for the endowments of various professorships, student scholarships, and equipment and maintenance funds.

Vesic said pledges to the construction fund have boosted campaign assets to $1.5 million. Additional funds are needed before construction begins, however.

Plans drawn in the 1960s would have put a new engineering complex on the land now occupied by Central Campus, Vesic said. Due to a lack of funds, the engineers compromised the original plan, and the Annex, an addition to the Engineering Building, was built in 1972.

Increased student interest in engineering in the 1970s prompted University officials in 1976 to plan for construction of "the Pavilion," an additional engineering building, to provide more space for research and instruction.

According to Vesic, the plan is a way "of adjusting to the times" and represents "a stage in the guided growth of an engineering education at Duke."

The pavilion, which will occupy an area of 30,000 square feet, will be constructed next to the engineering school on Science Drive.

The building will feature a library capable of housing the school's 60,000 volumes and research materials. Additional space will be used for offices, laboratories, a computer center and a seminar room.

Engineering administrators also have recommended that space for a student lounge and offices for various student organizations be provided for in the plan. Renovations in the main engineering building will increase classroom and research areas.

He added that recent engineering school graduates have donated more than $60,000 to the construction project. □

# AEOLUS

**Many of us haven't read anything about American Indians since high school history courses, yet we are vaguely aware that Native Americans have been in the news quite a bit since then. Once the proud occupants of the entire nation's territory, now only one-half of one percent of the U.S. citizenry, Native Americans are in the limelight during the celebration of Indian Heritage Week — a brief time for glancing at a great many issues and traditions.**

# No longer on their knees

By Sarah Holyfield

American Indians have been ignored and mistreated for a long time by the U.S. government and by white men in general, but only recently have they begun to retaliate. And even though there are some examples of success, the problems they still face are numerous.

Current Indian issues range from government return of lands seized illegally to personal problems such as alcoholism and keeping traditions.

There are about one million Indians in the United States, spread throughout the country with the majority in the West. Indian populations are close to 100,000 in Oklahoma, Arizona and California. Approximately 650,000 of the total Indian population live on 260 reservations. The other 350,000 reside, for the most part, in "red ghettos" areas of large cities such as Minneapolis, Chicago and Los Angeles.

One issue important to non-urban Indians is getting back lands taken illegally from them — an area in which they have seen some success.

This year the Carter administration endorsed a settlement giving $54 million to the Passamaquoddy and Penobscot Indians to buy land in Maine that they claim was taken from them in 1794. Also this year, the Supreme Court ordered the government to pay $122.5 million to eight tribes of Sioux Indians as compensation for the 1877 seizure of the Black Hills of South Dakota.

These settlements brought the amount of money the government has had to pay Indians in 600 claims to $1 billion. Seventy such claims are still unresolved. The decisions favor the Indians because the Indian Non-Intercourse Act of 1790 states the Indians have "aboriginal title" to lands occupied by whites who never received Congressional approval as required by the act.

The vast quantities of natural resources on Indian reservation lands are another current issue. The 50 million acres of Indian reservations contain about one-third of the American West's accessible coal, half of the U.S.'s uranium and large amounts of oil.

Until recently, white men exploited many of these resources on Indian lands. But Native Americans are fighting back.

They established the Council of Energy Resources Tribes, which one member called "the Native American OPEC."

**"They believe they can use the vast mineral wealth on their lands as leverage to get national attention."**

CERT sees Indian reservations as "dependent, yet sovereign" nations within the U.S. The key issue to the Indians is economic power. They believe they can use the mineral wealth on their lands as leverage to get national attention.

For some time, white men have been taking advantage of the natural resources on Indian lands. In many areas, Indians are paid 15 cents per ton of coal while a white land owner receives $1.50 per ton.

According to an article in the *New York Times Magazine*, the federal Bureau of Indian Affairs is responsible.

For many years the BIA negotiated energy contracts for all tribes and neglected to include an "escalation clause" allowing for increases in coal prices. CERT believes each Indian tribe should negotiate its own contracts.

Because of such mistakes as the contract clauses, the BIA has received much criticism. Many Indians believe the BIA is simply a servant of the presidential administration. BIA authorities deny this, saying it would be unwise for Indian supporters to "get out in front" at this time, citing the current shift to conservative attitudes in the U.S.

This drift to the right is another issue Indians have had to face in recent years. For years the U.S. government held Indian lands "in trust" for various tribes. Indians were American citizens and at the same time citizens of their separate tribes.

In the 1950s the Eisenhower administration supported a "termination policy" that sought to end the government's legal relationship with the tribes and thus terminated the "trust" relationship. In 1970, President Richard Nixon spoke in favor of a reversal of this policy.

However, after a number of court decisions in the 1970s favored Indians on land issues, a "backlash" movement arose. This movement, best represented by the Interstate Congress for Equal Rights and Responsibilities, consists of non-Indians living on or near reservations who want to "educate" people about the "dangers" that are resulting from recent court decisions and various Indian activities.


UPI PHOTO

*A supporter of the Wounded Knee protesters.*

In July 1978 some Native Americans attempted "The Longest Walk": a 3,000 mile cross-country trek to Washington, D.C. Meant to be a symbol of Indian solidarity, the walk failed. Reasons for its failure are closely tied to the explanations for Indians' inability to effectively fight the white "backlash."

First, there is a significant culture gap between Indians on reservations and those living in cities. Also, tribal traditions lead Indians to consider themselves members of their tribe first, and Indians second. Finally, some conservative Indians don't believe resources on the reservations should be exploited at all, even if exploitation would be to the advantage of the Indians.

Indians versus Indians is a recent issue. Corruption can be found almost anywhere there is money from the government or from exploitation of resources. In many cases, the money is distributed to the majority of Indians, but it ends up instead in the pockets of a few.

The corruption issue was highlighted in March 1973 at Wounded Knee, S.D. Some members of the Oglala Sioux tribe militantly occupied the area to protest the corruption they saw within their tribe — older members of the tribe, at the top of the hierarchy, were in collusion with local white ranchers.

The episode received national attention when government troops were finally sent in to end the occupation.

Modern Native Americans face other personal problems common to their ethnic group. One such problem is that of rampant alcoholism. In Minneapolis, which has a large "red ghetto," one social worker estimated recently that 45 percent of the city's Indian population were alcoholics.

Disillusionment and inability to deal with life outside the reservation are two reasons for alcoholism. Everything on the reservation is a handout and the Indians bring this expectation to the city.

Another cause of many Indian personal problems is the return of the apocalyptic prophesies of old. Faiths that speak of the end of the white man and the return of the buffalo have been reborn. Some Indians have just stopped trying to cope with the modern world and are waiting for this mystical delivery.

A personal problem faced by Native Americans everywhere is the keeping of the old ways. In the face of the nation's modern progress, this has been difficult. For example, the Taos Pueblos were an agricultural people who were forced to become a craft people to accommodate the tourist trade.

The Indians are not losing in all areas. There has been considerable advancement in the area of business. On the Warm Springs reservation in central Oregon, successful lumber and tourism enterprises are operating. In Phoenix, Ariz., members of the Ak-Chin tribe run a profitable communal farm that provides houses for whoever wants them and pays utility bills

See Retaliation on page 13

## Aeolus

**Every week we've been printing a definition of Aeolus so that ya'll can appreciate its erudite value and even better, pronounce it correctly. We stand corrected on some points, however, and thank Trinity senior Haun Saussy, a Greek and comparative literature major, for this clarification:**

**"Aeolus, as a Greek name, should be written Aiolos and pronounced Ay-o-los, both O sounds short. In the 10th book of the Odyssey Aiolos is king of the winds and receives Odysseus and his companions after the Cyclops episode. As a parting gift he ties up all the unfavorable winds in a wineskin which Odysseus stuffs in the hold. Odysseus takes a nap and his crewmen, expecting to find treasure inside, open the wineskin and get blown to hell and back. In James Joyce's Ulysses the episode is transferred to a newspaper office. Moral: keep your eye on the road and watch those wineskins. And save that bag of wind until you get home."**

**Saussy did say that EE-uh-lus is correct from the 15th century, and we intend to keep using that pronunciation — it's taken us long enough to learn to say it this way!**

## The Chronicle

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# New focus:

In 1971, the state legislature created the North Carolina Commission on Indian Affairs to act as an advocate of Indian rights in the state. Nine years later, the condition of Indians in the state has improved, but one representative of the commission said, "typically, reservation life is poor."

Five tribes in North Carolina are "state recognized," meaning they are entitled to benefits and services provided by the state commission, including employment, housing and education programs.

North Carolina has the largest Indian population of those states east of the Mississippi River, with approximately 50,000 Indians who comprise between one and two percent of the state's population. Of these five, only one, the Cherokee, has been recognized by and is eligible for those programs run by the federal Bureau of Indian Affairs.

**"Economic improvement is at the base of most of the projects undertaken by the commission. . ."**

The Cherokee are also the only people who owns "reservation" land that they use for a tribal settlement. The other four are characterized by strong tribal ties with settlements in close proximity to one another. The five "state recognized" tribes that have representatives on the commission's executive board are:

- the Cherokees, who live in western North Carolina, their homeland marked by the Qualla Boundary, which spans parts of three counties, including Transylvania and Jackson;
- the Haliwa-Saponi of Halifax and Warren Counties who recently acquired a 25-acre land base on which their 2,000 members may farm;
- the Coharies of Harnett and Sampson Counties who have approximately 1,500 members;
- the Waccamaw-Siouan, who have settled primarily in Columbus and Bladen Counties and who have recently acquired five acres of tribal land; and
- the Lumbee, whose 30,000 to 40,000 members comprise the bulk of the state's Indian population and

PHOTO BY PAUL CONKLIN

*The Indian infant mortality rate is three times that of the general population.*

# economic development

By Ilene G. Reid

who can be found in Robeson and surrounding counties. They are the fourth largest Indian tribe in the country and the largest tribe east of the Mississippi.

Although the Lumbee have been recognized as a tribe by the United States Congress and the federal Bureau of Indian Affairs, they are excluded from bureau programs by restrictions adopted when the bureau was formed in 1953, said Janet Jacobs, a project director for the state commission.

Even with the increased attention on the state level, the Indian population of North Carolina still is fighting its way through discrimination and lacking opportunities.

"American Indians, in particular, have suffered a unique type of discrimination," Jacobs said, because of a general misunderstanding of the Indian culture. "There are more than 200 tribes in the United States and each takes great pride in the fact that they are autonomous tribes. They are sovereign nations living within one nation," she said.

And — according to 1970 census figures — as citizens of the United States, the Indian minority is disadvantaged. For example, two of every five Indian families in this state lives at the poverty level, while in comparison, one out of every five families in North Carolina lives at the poverty level.

The infant mortality rate of Indian children is three times that of the general population and Indians, on the average, complete eight years of education as compared to the general population's average of 11 years of schooling. According to 1970 census figures, Indians earn 36 percent less than non-Indians.

Economic improvement is at the base of most of the projects undertaken by the commission and the various special interest groups that serve the five state-recognized tribes and those Indians who have broken their tribal ties and moved into urban areas. And economic development is where the interest of many of the Indian tribes also lies, Jacobs said.

The commission, too, has grown in size and resources from a one-person staff with a small state allocation to an organization with a $2 million a year budget — 90 percent of which comes from federal development programs, Jacobs said.

Because the state must recognize a tribe for a member of the tribe to be eligible for state-administered education and jobs programs, many possible beneficiaries have not yet been reached. At this time, a tribe wishing to be recognized must petition the state commission, Jacobs said.

**"In 1971 the state legislature created the North Carolina Commission on Indian Affairs to act as an advocate of Indian rights in the state."**

The commission has established projects such as a jobs program through the federal Comprehensive Education and Training Act, a talent search educational program to counsel high school and college students, a federal housing program to help the economically disadvantaged meet housing payments and four day-care centers.

Opportunities are beginning to open up to the Indians, many of whom are now employed in farming and logging. Indians have begun to open small businesses and are increasingly found in "professional" positions as doctors and lawyers.

The improvements made by individuals also are being reaped by their tribes. According to Jacobs, those Indians who have sought higher education or occupations outside the realm of the tribal community have retained their ties to the tribe and brought their skills back to the community. □

*Editor's note: Ilene G. Reid is an* ***Aeolus*** *staff writer.*

*Two out of every five Indian families live at the poverty level.* PHOTO BY PAUL CONKLIN



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## INDIAN HERITAGE WEEK SCHEDULE

### *TODAY'S FILMS:*

**"I Heard the Owl Call My Name"**
2:00 pm in 226 Perkins
7:00 pm in Zener Auditorium
**"The Way of Our Father's"**
10:00 am and 1:30 pm in Zener Auditorium

### *WORKSHOP:*

Indian Women's Perspectives on Contemporary Indian Issues

### *SPEAKERS:*

Jojo Hunt, Ruth Revells, Betty Magnum

## THURSDAY'S EVENTS

### *FILMS:*

**"The Three Warriors"**
12:00 pm in 226 Perkins and
7:00 pm in Zener Auditorium

### *WORKSHOP:*

Indian Health and Medicine

### *SPEAKERS:*

Gerald One Feather, Benjamin Winter, Joan Drake

### *MAJOR ATTRACTION:*

Indian Dancing on the Main West Quad from 12:00 pm-1:30 pm featuring **the Charlie Wolfe Cherokee Dancers** and **the Arnold Richardson Dancers** from the Haliwa-Saponi Tribe

Workshops are held in the East Duke Music Room from 7:00 pm-10:00 pm.

*Don't forget on Friday Floyd Westerman a renowned Indian ballad singer will perform at 7:00 pm, East Campus Gazebo If raining—8:30 pm East Campus Arc

# Director speaks out

## By Paul Umbarger

*Native Americans need to* be recognized, both as a minority and as an important part of American society, says Bruce Jones, director of the North Carolina Commission on Indian Affairs.

In an interview Sept. 10, he urged students to "take a hard look at the historical position of the Indian and how he has been dealt with. The Indian people need a strong non-Indian advocate — someone concerned enough to really look at the issues rather than accepting hearsay or someone's non-factual point of view."

**"Jones said he feels it is time to put an end to white misconceptions and stereotypes about Native Americans."**

"There are still viable Indian governments in existence in this country. The way these governments are dealt with needs to be fair and equitable — *the way any foreign power would be* dealt with," Jones said.

Time and again, however, the Indian has been a victim of prejudice and insensitivity. For example, Pembroke State University, a North Carolina school established by Indians, does not have an Indian chancellor. Jones and other Indians were extremely disappointed, he said, when the University of North Carolina system president William Friday failed to recommend an Indian chancellor to the board of governors.

"He could have recommended an Indian, several were highly qualified, but he chose not to — for whatever reasons," Jones said.

Pembroke was built by Indians on land they purchased themselves. In 1957 more than 98 percent of the students enrolled were Indian. Today it has less than a dozen Indian faculty members. *Today, Indians themselves feel isolated* in their own university, Jones said.

Jones said he feels it is time to put an end to white misconceptions and stereotypes about Native Americans. "There are so many groups of Indians. You cannot have one set pattern that is going to be the waterfront to cover all of Indian affairs. It just doesn't work that way. There are uniquenesses among the various different tribes that have to be dealt with . . . the melting pot theory is a facade."

Jones said Indian people have been expected to do things not expected of whites, such as leaving a traditional culture behind to join the national mainstream:

"If you say you're an Indian, if you've been brought up as an Indian, if you've been discriminated against as an Indian — if everything inside me tells me that I am Indian and I want to be an Indian, *for God's sake let me do that!*"

Jones said those who "make it in the system" should understand the historical position of the Indian people and address the problems they currently face in a sensitive, humane fashion. A Native American studies program at Duke, he said, could be a positive educational force in the state of North Carolina, for both Indians and non-Indians.

One of the commission's greatest concerns is educational opportunity, especially at the post-high school level, Jones said. The commission would like to see more talented Indian youth attend universities like Duke and the University of North Carolina to become better equipped with the skills necessary for coping with modern society.

"It means nothing to ask for opportunities if you don't have the skills to take advantage of those opportunities," Jones said.

As a group, Indians have had a problem with visibility. Because of their small size they often are overlooked. For example, state scholarship funds for minorities exclude Indians from consideration as a separate and distinct group, something the commission is trying to change.

"It is essential that Indians realize greater opportunities and begin to *surface in the realm of higher* education," Jones said. "I was not born rich. . .the only humanitarian service I can offer is myself."

An attorney on Jones' staff said isolation is part of the Indian's current problem, having stemmed from *conditions both superimposed and self-*inflicted: in the past many Indians have chosen to isolate themselves. He explained that today alternatives are being explored seriously as Indian people come to grips with two basic questions: "What do we give up by moving out? What do we give up by staying in?"

"Basically, having an exchange and exposure to each other is what Indian Heritage Week is all about. If I get to know you and you know me, and know a little bit more about me, there's a greater appreciation," Jones explained. □

*Editor's note: Paul Umbarger is a Trinity senior and a student in the Native American issues house course.*

*Bruce Jones.* PHOTO BY DANNY BELL

NYT PHOTO

"According to a 1975 survey. . .two-thirds of all Navajo homes were without electrical power, while large amounts of coal were being extracted from their tribal lands."

# The energy factor

## By Judy McDade and Andrew Moffett

The current tension between the energy industry and Native Americans futher perpetuates the relationship established since the initial encounters between expansionist whites and the tribes of North America. From the beginning Native Americans have demonstrated a determination to retain their cultural identity, despite the constant temptation toward assimilation.

Once again, the Native Americans are literally being stripped of their culture through destruction of the land and deteriorating health, largely as a result of insensitive policies on tribal lands by the developers of energy. It has been shown that Native American workers, with long exposure in uranium mines with harmful elements, have experienced a significant increase in the number of birth defects — a problem which, if allowed to continue unchecked, could ultimately result in the extinction of their race.

"Discussion of the energy issue reveals the complex and tenuous position of the Native American in today's world."

Sympathy and pity, however, on the part of bleeding-heart liberals in America, is neither what the Native American wants nor requires. While the Native American is distinctly removed from mainstream consideration past experiences demand that they be included as an inherent aspect of our historical identity; the aspect is one of acceptance of encroachment, naive victimization, and a lingering sense of inferiority.

Based on the principles of capitalism, we rationalize our termination of another's lifestyle through "monetary consolation." Even after acknowledging the significant environmental deterioration of some Western lands, we expect a people to be pacified by the enormous sums offered as compensation for loss of land, culture and other basic human rights.

Not surprisingly, the compensation is itself unable to blanket the tangible and intangible losses. Payments depend upon the amount and grades of extracted resources, both of which are often inaccuartely recorded. And the return for the Native American is very low: in the fast-moving coal operations in 1975, the Navajos received only two percent of the market value for the coal extracted from their land. Built-in anti-inflationary measures don't come close to keeping up with the cost of living.

Without access to lands once theirs, a forced dependence upon outside markets on the part of Native Americans forces them to become involved in an economy and culture from which they have attempted to remain separate. Is not the enticement of tribes to sell their land for mineral rights, with seemingly large amounts of deflated dollars, the same form of persuasion used toward Native Americans in the past — as in forcing relinquishment of beaver pelts in exchange for European goods that really weren't needed, furthering the dependent state?

As benefactors of energy development, aren't we Duke students the equivalents of those early Europeans?

While homes in large Western cities like Tucson, Phoenix and Albequerque are comfortably heated and lit, the occupants of the homes on the lands from which the energy is derived often do not share in such basics as electricity. In fact, according to a 1975 survey by Lorraine Turner Ruffing, two-thirds of all Navajo homes were without electrical power, while large amounts of coal were being extracted from their tribal lands.

Only by directly addressing the issues of Native Americans can any sort of progress be made toward their resolution. Discussion of the energy issue reveals the complex and tenuous position of the Native American in today's world. Energy, and its relation to the tribe's lifestyle, is only one of several challenges confronting various groups of Native Americans around the country. □

*Editor's note: Judy McDade is a Trinity senior and a student in the Native American issues house course. Andrew Moffett is a Trinity junior.*



## WANT TO TUTOR?

Duke Student Volunteers are needed to tutor Durham Public School Students two to three hours a week. Tutors needed for elementary and high school students.

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Interested persons may sign up this week at the IFC office outside Flowers Lounge.

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## RETRENCHMENT

Undergraduate students interested in formulating the student responses to retrenchment should immediately pick up an application for the ASDU Ad Hoc Committee on Retrenchment in 104 Union. Students should also sign up for an interview which will be held on Sunday night. All applicants should finally borrow a copy of the Chancellor's final report to the Board of Trustees from the ASDU office in 104 Union. Applicants should read the report before the interviews and come prepared to discuss it. This committee will be involved in an intense, time-consuming effort to inform the Board of Trustees of the student's view on selected areas of University cut-back.
For more information, please call Ben Sheridan.

# Fire, feathers, rhythm and beat

*Editor's note: Adey, Westerback, professor Jean Nordstrom and members of the "American Indians Speak; Will You Listen?" house course attended the Guilford Native American Association Annual Powwow last Saturday in Greensboro. Their observations and impressions follow.*

We rounded a bend, drove through a gully and suddenly we could see an open field, with cars lined up on the near side facing a roped-off area in the center. A circle of benches ran around an arbor made by leafy branches laid across a square framework of poles.

Chairs were set out beneath it facing the center, which was appropriately occupied by the symbol of the powwow gathering and of the Indian Spirit: the Drum.

On the far side of the field was a makeshift tipi; rough hewn, crooked poles covered by an ill-fitting canvas cover, a shadow of the great and beautiful tipis of the Plains Indians far to the west. Children ran in and out of it, and cavorted on the volleyball court set up just outside the circle.

A smaller circle of benches to one side surrounded a roaring fire. A nearby concrete slab with open sides and a roof was the stage for a traveling gospel group, singing about Jesus to the 100 people sitting or wandering around. Behind the singers was a table, laden with condiments for the various foods being cooked — among them fry bread, a traditional dough bread deep-fried in oil, and hot dogs.

Occasionally someone would walk by in colorfully feathered traditional ceremonial dress, bells ringing with each step. Most people were dressed in jeans and T-shirts or other casual clothes. A stand sold cheap tourist "jewelry" to anyone who was interested; but there weren't many tourists around and almost everyone else was saturated with the stuff.

Gradually people began to take their places around the main circle; the drummers sat in chairs under the arbor. A large man in a cowboy hat stood and cast his voice over the talk of the people sitting around. At first he could not be heard but a round of "shush" went through the spectators, and he proceeded to open the ceremonies.

**"I found that people at the powwow were not that different from the people I had grown up with. . ."**

He introduced the drummers, in long-winded, flattering descriptions characteristic of Indian introduction — almost a competition of boasting better about the other person than he can boast of you. Then he urged everyone to be careful to throw his trash in the containers available. Raising a prayer that the Lord should look kindly upon the ceremonies, that the new friendships we would all make here would last and giving thanks, he opened the powwow.

The first dance was a two-step and we all took partners and stepped to the lively beat of the drum. Dance after dance was called, and the excitement increased with each turn around the arbor. Night was falling and the electric lights lit our way. The moon shone through clear, starry skies and the fire danced with us, showering sparks high in the air whenever the children threw a pine branch into the flames.

Then came the moment for which we had been waiting: the dance competition. The Master of Ceremonies stood and called for dancers, first girls 2 to 8 years old, then boys 2 to 8. Little children danced around the circle, dressed in leather decorated wih feathers, beads and colored strips of cloth, each contestant drawing cheers from the audience. The judges awarded the honors according to how well the beat was kept and the liveliness with which they stepped.

Tension and excitement grew as the 9 to 15-year-olds were called into the circle. The women danced slowly, rhythmically, around the arbor; their bright satin, beads and tiny mirrors flashing in the night air. The men were last, and the pounding beat of the drum set our hearts beating rapidly in time. Bells fairly sang as legs flashed back and forth, and brilliant feathers flew, revealing brief sparks of light as hidden mirrors caught and kindled, like tiny suns.

One boy dropped part of his breechclout, but was not disqualified, as this was an informal competition. The winning women was Deborah from Fayetteville, whose step was so regular and practiced

# create the powwow mood

## Text by Erik Adey—Photography By May Westerback

that it could have been her gift to show herself to her people. She proudly danced her style throughout the night, winning my admiration as well as that of the judges.

Michael Hunt won the men's competition, having the best coordination and most varied and energetic style. His bright red feathers fairly glowed as he wiped sweat from his brow and grinned from behind his glasses.

Several dances followed, and people jumped up and joined in. May and I cut out early to get a picture of Michael and returned in time to stand as the drum was beating its final closing song. With one last shout the powwow was over.

People left slowly, and once again we went over to talk to Michael. He stood by his mother's car as he laboriously untied his costume.

His mother, brother and sister are all Coharie, he said, and his father is Lumbee. This makes him Coharie, although he would not commit himself to one or the other tribe.

Michael told us of other powwows he had been to in competition, some of which awarded cash prizes and in which a dancer could be disqualified for dropping even the smallest feather from his costume. He told of one sacred ceremony he had attended that was invaded by "government agencies," trying to take everyone's eagle feathers. Supposedly it is illegal to possess eagle feathers if you are not a blooded Indian, and this intrusion into a private ceremony made Michael "mad as a dog."

Once in school all the white children were supposed to raise their hands, and a black child sitting next to Michael told him to raise his hand. He refused, saying that he was an Indian. After that people would jeer at him in the halls and make fun of him, but, he says, "I'm proud of my heritage," and he is not bothered by it all.

Other people tell him he is not an Indian because he has blond curly hair, but he says: "Go out on the street and show me an Indian. They go out and point to somebody and I say, 'how do you know?' and they say something about straight hair and all that but you know, I'm Indian and. . .there's just more to it."

Michael was taught to dance by a woman whom he describes as "strict. 'If you drop that bustle I'll murder you,' " he quotes her. He is planning to compete in the near future with the young man who is the best in his division in the state. The prize at stake is $800. He says if he won he would buy a car or something useful. Michael is 14 years old, but I'd mistaken him for 18 the first time I saw him.

Talking with Michael helped bring the whole powwow into perspective. Although dancing with everyone had made me feel very much a part of the gathering, making a new friend finally connected the world I know with the not-so-familiar world I am getting to know. I found that the people at the powwow were not that different from the people I had grown up with, back in my hometown. □

*Editor's note: Erik Adey is a Trinity senior and a student in the Native American issues house course.*

**"The judges awarded the honors according to how well the beat was kept, and the liveliness with which they stepped."**


*Michael Hunt.*

# Capturing the image of the Native American

The Indians called him "Shadow Catcher," but his name was Edward Sheriff Curtis. Today he is best known for his photographs portraying North American Indian chiefs at the turn of this century. Largely ignored for decades, the man and his work are finally receiving the recognition long deserved.

"The Shadow Catcher" is also the name of a documentary film about Curtis and his work. Made by T.C. McLuhan and Dennis Wheeler, the film will be shown Friday afternoon in East Duke Building.

Curtis saw the American Indians as a people on the verge of extinction, whose culture was about to be lost forever before the force of white civilization. The "Shadow Catcher" was determined to record all he could before it was gone.

Curtis began photographing all Indians with whom he could make contact. The piercing eyes and worn faces of his early portraits still haunt our history books today. Locked behind every set of lips were rituals, legends and tales of a people which would soon pass from human memory.

Endorsed by President Theodore Roosevelt and funded by J. Pierpont Morgan, Curtis set about photographing, recording traditional music and making endless notes concerning Indian life and culture. For 40 years he worked ceaselessly, traveling from the arctic tundra to the deserts of Mexico.

Time was always against him. The United States already had outlawed any practice of traditional Indian religion or ritual. And as a white man, Curtis faced an additional obstacle to gaining his subjects' confidence.

**"Locked behind every set of lips were rituals, legends and tales of a people which would soon pass from human memory."**

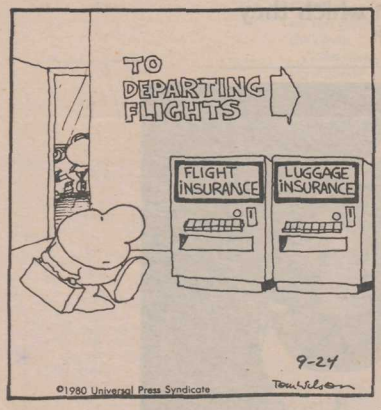
Time and again he would return to a village, waiting to be received by its shaman (known to to Caucasians as "medicine men"). He spent long hours by campfires, delicately questioning, trying to extract the timeless myths pent up within the old people — those who were afraid to talk with white men because they remembered the blood of places like Sand Creek and Wounded Knee.

After years of returning to the annual Hopi Snake Dance, where men danced clutching live rattlesnakes between their teeth, Curtis was finally allowed to participate in the ritual. He was brought into a kiva, an underground religious sanctuary, and initiated into the Hopi snake priesthood. But Curtis had to go even further. Among the Indians of the Northwest coast he participated in the rite of the severed skull and the clandestine mummy-eating ceremony.

The final result of his tireless commitment was a series of 20 volumes, titled *The North American Indian*. The series remains today the largest ethnograpic text ever published. Each volume deals with a different tribe or region and is accompanied by a separate portfolio of photographs.

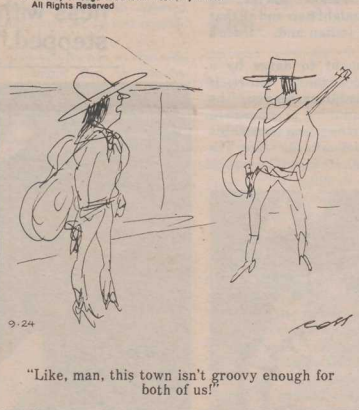
Curtis also made many tape recordings of traditional Indian music and Romanized transcriptions of each tribal language. He also produced a film, "In the Land of the Headhunters," about the life and legends of the Kwakiutal Indians of the Pacific Northwest.

## ZIGGY




## TOPPIX






"Like, man, this town isn't groovy enough for both of us!"

## THE Daily Crossword by Betty Jo Punches

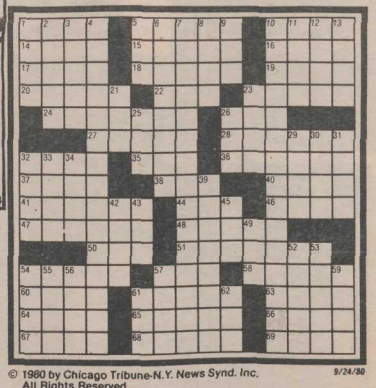
**ACROSS**
1 Ditch or straw
5 Nothing: Lat.
10 Luminary
14 Oriental nurse
15 Make into law
16 Injection, for short
17 Pit
18 Fields
19 Son of Aphrodite
20 Ms Midler
22 Mo.
23 Habitat
24 Stain
26 Gnawed
27 Pain reliever
28 City on the Mississippi
32 Creek fish
35 Ruler: abbr.
36 Gemstone
37 Leave out
38 Pinguid
40 Lat. abbr.
41 Suffuses with light
44 Wreath
46 Grand slam
47 Fixed
48 Turning tool
50 Metal
51 American essayist
54 Tearful one
57 Cobb and Hardin
58 Boss
60 Italian commune
61 Egyptian descendants
63 Supreme Court number
64 Laborer
65 *Puts up* money
66 Have a session
67 Plant
68 Comes close
69 Other

**DOWN**
1 Woolly one
2 *Friends in* Montmartre
3 — Domingo
4 Country-western hit
5 Sch. org.
6 Part of some addresses
7 *See 4 D*
8 Jack Frost
9 Army men: abbr.
10 See 4 D
11 Novice
12 Footless
13 Rambler
21 Guido's *note*
23 Over
25 Liner's letters
26 Morning times
29 "— each life..."
30 Patricia of films
31 *She: Fr.*
32 Moves up and down
33 He loves: Lat.
34 Locale
39 Trucker
42 Ms Adams
43 Thesaurus entry: abbr.
45 *Descendant:* suff.
49 Title letters
52 Bay window
53 Geese of Hawaii
54 Snoozes
55 Answer to an explanation
56 Amerind
57 Musical sound
59 Plexus
61 Discharge
62 Draft board letters

Yesterday's Puzzle Solved:

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| S | W | A | T | | S | W | E | P | T | | C | E | S | S |
| I | L | L | I | N | O | I | S | | C | A | R | E | E | R |
| A | T | O | P | | C | R | O | O | N | | R | I | E | R |
| P | H | A | E | T | O | N | | S | U | S | P | E | N | D |
| | | | K | E | N | S | | C | R | E | E | | | |
| S | T | R | A | N | D | | C | R | E | A | T | O | R | S |
| E | R | I | | D | E | | H | I | | C | E | G | A | L |
| R | O | S | A | | D | O | U | B | T | | B | I | V | A |
| O | V | E | R | S | | D | R | E | A | M | | V | E | T |
| V | E | R | B | O | T | E | N | | B | O | R | E | R | S |
| | | | O | U | R | S | | S | U | R | E | | | |
| S | T | A | R | L | I | T | | P | L | E | A | D | E | D |
| H | A | R | D | | C | O | P | R | A | | S | O | R | E |
| A | R | I | A | | K | N | O | U | T | | O | T | T | O |
| H | O | L | Y | | S | E | D | G | E | | N | E | C | K |

9/24/80





9/24/80

## Shoe

By Jeff McNelly


## Peanuts

By Charles Schultz

## By Laurence Brahm

Of his original texts, only 500 sets were printed. The Duke rare book collection includes an entire set, parts of which are being exhibited in Perkins Library this week.

Unfortunately for Curtis, his achievement led only to personal despair. The immensity of his work and the shortage of time was a tremendous pressure. His economic resources were strained severely. His long sojourn from home broke up his marriage. Finally, he suffered a nervous breakdown.

But, as Curtis explained, his vision was worth the sacrifice: "The passing of every old man or woman means the passing of some tradition, some knowledge of sacred rites possessed by no other; consequently the information that is to be gathered for the benefit of future generations respecting the mode of life of one of the great races of mankind, must be collected at once for the opportunity will be lost for all time." □

*Editor's note: Laurence Brahm is a Trinity sophomore and a student in the Native American issues house course.*


# Spectrum

NSBE Tutorial Session Tues. and Wed. nights 8:30-10:30 p.m. 111 Soc. Sci. or Call Michael Jones x-7288.

Students for Anderson — Anyone interested in working on the campaign should contact Jon at 688-5329, Jackie at x-0909, or Jon at 286-2776.

Office of Placement Services, 214 Flowers — Check our bulletin board for schdule of campus interviews for summer jobs. Some are in Oct.

IFC Social Services Committee — Duke Students needed to tutor Durham Public School students. Sign up this week on IFC door or call x-3196.

Performing Arts Committee — Don't forget to pick up posters for "The Gin Game" from 207 Flowers as soon as possible.

N.C.P.I.R.G. — Refunds: Tues. and Thurs. 9-12; Wed. 2-4 and 7-10 p.m.; Fri: 2-4 p.m. in Alumni Lounge Sept. 22-26.

**A soggy thanks to Karen, Scott and Ilene (At least we know the Chronicle's good for something), Rob (bet you have a longer night that we do), Cindy (hey, where are ya?), Annette, Linda, Scott Inman (one week later), Erica, Judy, Lilly, Willy and plain yogurt. Remember you're over the hump — Its Wednesday! This is NE Susan Deaton coasting all the way to the weekend.**



# Classified

### Announcements

Space available in Central Campus for female undergrad or grad student. Call Lea, 688-0825.

SUBWAY DELIVERS. 5 p.m.-midnight — dorms only. Sunday through Thursday. Giant subs & sandwiches at reasonable prices. 688-2297.

RETRENCHMENT: ASDU has esablished a Retrenchment Committee which will formulate the student response to the Chancellor's final memo on retrenchment, and present it to the Board of Trustees. Students may apply for one of the five at-large places on the committee. Please stop by 104 Union to fill out an application, sign out a copy of the chancellor's memo, and sign up for an interview (to be held Sunday night). Students are expected to have read the 250-page report before interviews. Please see Ben Sheridan for further information.

ATTENTION BUDDING PLAYWRIGHTS — Hoof 'n' Horn is now reviewing original scripts for its winter show. Call Marty (x-1878) or Craig (x-0988) this week.

Attention! Interested in becoming an Assassin? Fun, no profit! Send address (P.O. Box, but no name!) to Box 7764, College Station, Durham, N.C. 27708.

RETRENCHMENT: The ASDU Retrenchment Committee is soliciting written reports from students and student groups regarding the chancellor's final memo to the Board of Trustees. Interested students may sign out a copy of the memo from the ASCU office (104 Union). Reports to the ASDU Retrenchment Committee will be due in mid-October and should be as concise as possible. Please see Ben Sheridan for further information.

### Personals

Worm — you twit! — I miss you. Love, L.R.

The drugs are in. — Abdul.

MH. New Haven was beautiful, and so were you. You still are. Please talk to me. Love, Mudd.

### For Rent

FOR RENT: 2 rooms avail. in 9-Br., 5-bath. 2-kitchen house walking distance from East Campus. Rent, $84/mo. plus utilities. Call 286-5657.

One or two bedroom apartment for rent — early October thru early May. Furnished. $100 per month. Call immediately after 9 p.m., 383-8350.

### For Sale

SEND A BIRTHDAY CAKE!! A personalized (any message), double-layered cake made from scratch with candle and rousing rendition of "Happy Birthday To You" delivered anywhere in Durham. $15. Call Dan after 5:30 p.m. 682-4968.

For Sale — Exxon gas: regular $1.14.9/10. Unleaded $1.21.9/10. High test $1.25.9/10. Couch's Exxon, 1810 W. Markham across from Couch's Kwik Kar Wash near East Campus. Special: $1 off on car wash with 5 gal. minimum purchase of gas.

GUESS ROAD USED FURNITURE, 3218 Guess Road (next to Pilot Life Ins.). Good, inexpensive used furniture. Open weekdays 5-8 p.m., Sat. 10-6, Sun. 2-5 p.m. 471-2722.

For Sale: 1977 Honda CB550K. Excellent condition. New tires, 55 mpg. Call 528-2727.

STUDY BREAK! 10 percent off on these new paperback releases — Norman Mailer's *Executioner's Song*, Ursula Le Guin's *Malafrena*, and Phillip Roth's *Ghostwriter*. REGULATOR BOOKSHOP, 720 Ninth St., Durham, 286-2700. Sale ends Oct. 1.

Trek 311 10-speed BICYCLE for sale. Alloy components. Less than 100 miles. Get this $325 bicycle for $275. 471-8648 nights.

Good Inexpensive Used Furniture. Guess Road Used Furniture, 3218 Guess Road (on right, near Carver St.) Open 5-8 p.m. weekdays, 10-6 Sat., 2-5 p.m. Sun. 471-2722.

### Lost

Lost: ONE GOLD INITIAL RING (M.G.) and one silver I.D. bracelet (Marc). If found call Marc, 684-7957; rm. 304 House P.

LOST: Keys on Orange Key Ring. $10 Reward. Call Cosmos, 688-9581.

LOST: Sat. night — 2 contact lenses, 4 important keys on Luz Hotel, Freudenstadt keyring. Everyone on their knees! x-7069.

LOST: Diamond engagement ring on Sept. 21 in the Hideaway or CI. Reward offered. Great sentimental value. Call Lynn, 688-4161.

LOST: Set of keys on curtain clip on Hanes Field. Call Matt, x-1414.

### Services Offered

TRIANGLE BUSINESS SERVICES. Welcome back students! Term papers, repetitive letters, resumes, dissertations. 714 9th Street, Suite 203, 286-5485. Next to Carolina Copy Center.

FLUTE TEACHER ACCEPTING STUDENTS. Call Anna Wilson, M.M., experienced teacher and performer. 489-7555. Location convenient to Duke campus.

DISSERTATION PROBLEMS? Richard S. Cooper, Ph.D., clinical psychologist offers a group for blocked students. This is not a traditional psychotherapy group but a problem-solving, task-oriented, time-limited support group. For information call Dr. Cooper at 493-1466.

IMPROVE YOUR GRADES! Research catalog — 306 pages — 10,278 descriptive listings. Rush $1 (refundable). Box 25097C, Los Angeles, 90025. (213) 477-8226.

High quality typing at reasonable rates. We type papers, theses, dissertations. 24-hour turnaround for short papers. You'll find us worth the drive. Aaron Literary Services, NCNB Plaza, 136 East Rosemary Street, Chapel Hill, N.C. 976-1270. 9-6, Mon.-Sat.

### Wanted

Wanted: Non-smoking males as subjects in paid EPA breathing experiments on the UNC-CH campus. Total time commitment is 10-15 hours, including a free physical examination. Pay is $5/hr and travel expenses are reimbursed. We need healthy males, age 18-40 with no allergies, and no hay fever. Call Chapel Hill collect for more information, 966-1253.

Want any kind of ladies bicycle. Must be cheap. Call Debbie at 286-7701.

### Housemate Wanted

HOUSEMATE WANTED to share 3 bedroom house on 2 wooded acres off 751 about 10 min. drive from Duke. Rent is $133/mo. plus 1/3 electric. Call evenings at 383-7680.

HOUSEMATE WANTED: Carpeted bedroom available, 2-story house, good neighborhood, 4-Br., 3 Bath; A/C; Convenient to Duke; $140/mo. plus 1/4 utilities. Call 489-3254.

### Ride Wanted

Ride Wanted — I know this is a weird question . . . but is anybody driving from Boston or thereabouts back to Duke on Sunday or Monday, Sept. 28 or 29? If so, please call Erica at x-1669 or x-2663, and leave a message. I NEED A RIDE! I'll be glad to share usuals. Thanks.

### Help Wanted

Research Subjects — Female subjects, 21-26 years of age, currently taking combination oral contraceptives, needed for experiment testing effects of prescription drugs in simulated driving performance. Paid training and test sessions, approx. 40 hours. For further information, call 684-3032.

The UNDERGRADUATE RESEARCH ASSISTANTSHIP PROGRAM is now accepting applications for the fall semester. Research jobs are available in most departments. Applications can be picked up in Flowers Lounge and in 060 Bio.-Sci. Questions should be directed to Cindy Smith in 060 Bio.-Sci. Deadline is Sept. 26.

Telephone interviewers (nights & weekends) — experience desired, but will train bright, dependable persons. Call Mon.-Fri., 2-5 p.m. Pam Creech, 493-3451.

WOMAN STUDENT WITH MINOR INJURY needs personable student with own transportation for light housework and companionship. Hours flexible. Holly Hill Apts. $3.50 per hour. 383-6062.

WORK/STUDY: ASDU is seeking a friendly, efficient, and organized Housing Locator Coordinator. The student will work in the student government office assisting fellow students seeking off-campus housing. Office skills are required. Please see Ben Sheridan immediately in 101 Union or 104 Union.

Student needed to tutor 10th grade high school girl in home, giving general assistance in all subjects 3 days per week. Call Betsy Jernigan, 493-2806 or 489-9421.

Designs and/or slogans needed for the Class of 1983 T-shirts. A contest will be held until Friday, September 26. All contributions must be in by this date. They can be dropped off either at Flowers desk or East Campus Union Lobby.







# Catching shadows

## films

**Indian Heritage Week Films:** *The Way of Our Fathers* and *I Heard the Owl Call My Name*, Wed., 10 a.m.-2 p.m., Perkins 226. Discussion follows. *I Heard the Owl Call My Name*, 7 p.m., Zener Aud.

**History of Dance Film Showings:** *200 Years of American Dance*, a slide show and taped commentary by Walter Terry, exploring dance in America from native Indian and ballet beginnings to modern dance, Wed., 7 p.m., the Ark.

**St. Joseph's Performance Center:** *Purple Noon*, directed by Rene Clement, Wed., 7 and 9:30 p.m.

**Indian Heritage Week Films:** *The Three Warriors*, Thurs., noon in 226 Perkins and 7 p.m. in Zener Aud.

**Freewater Films:** *The Treasure of the Sierra Madre* (Bogart series), Thurs., 7 and 9:30 p.m., Bio. Sci.

**Indian Heritage Week Film Workshop:** *The Shadow Catcher, Indian Images* and *In the Land of the War Canoes*, filmed by Edward Curtis, Fri., 3-5 p.m., 294 East Duke Building. *The Three Warriors*, Fri., 7 p.m. in Zener Aud.

**Freewater Films:** Double feature, *Jazz on a Summer's Day*, at the Newport Jazz Festival, and *Volunteer Jam*, filmed at a Soutern rock concert, Fri., 8 and 11 p.m., Baldwin.

**Freewater Films:** *The Golden Voyage of Sinbad, Sat., 10:30 p.m., Gross Chem.*

**Quadrangle Pictures:** *Chapter Two*, Sat. and Sun., 7 and 9:30 p.m., Page.

**Freewater Films:** Double feature, *L'Age D'or* and *Tristana* (Bunuel series), 7 and 9:30 p.m., Bio. Sci.

## exhibits

**North Carolina Native Americans,** West Campus Gallery, D.U. Union Galleries Committee, through Fri..

**Bette Elliott,** East Campus Gallery, D.U. Union Galleries Committee, through Oct. 3.

**Gordon Parks,** *Eye Music, New Images*, photography, D.U. Museum of Art, through Mon..

## concerts

**Indian Heritage Week Concert,** Floyd Westerman, Sioux folksinger, and Yuvonne Swan, Thurs., 7-10 p.m., at East Campus gazebo.

**D.U. Chorale,** "Eve-of-the-game" concert, Thurs., 8:30 p.m., Chapel.

**D.U. String School Faculty Recital,** Hjordis Tourian, violin, Frances Evans, piano, Sat., 8:15 p.m., East Duke Music Room.

**D.U. Wind Symphony,** American Pops Concert, Sun., 4 p.m., Duke Gardens (if it rains, Baldwin).

## theater

**The Gin Game,** with Phyllis Thaxter and Larry Gates, D.U. Union Broadway at Duke, Thurs., 8:30 p.m., Page.

**The Would-be Gentleman,** UNC-CH Department of Dramatic Arts, Wed. through Fri., 8 p.m., Paul Green Theatre.

**Bedroom Farce,** Raleigh Little Theatre, through Sept. 28, 8 p.m.

## bands

**One Real Band,** performs Wed., 9-12, at Cafe Deja Vu, Raleigh.

# . . .Retaliation

continued from page 3

for families who help with the field work.

One reason for the business success of several tribes is the rise in the number of educated Indians. In 1979, about 40,000 were in college, compared with just 7,000 a decade earlier.

Another reason for the success is better money management. Profits and grants are invested, not simply paid out on a one-time basis. Indians' tax-exempt status, government loans and welfare projects have also contributed to economic achievements.

As a result of some of this success, some Indian tribes have begun to experience a new sense of cohesion. The wealth gained sometimes is used to buy back land that was sold cheaply to non-Indians in the past.

The issues and problems, both internal and external, that Native Americans face are many and complex. They seek to preserve their own culture while at the same time living next to white men and dealing with the American government — a difficult prospect, but in many ways they have made a good start.

*Editor's note: Sarah Holyfield is an* ***Aeolus*** *staff writer.* □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# Devils trip Deacons

By Allan Peck

The Blue Devil women's tennis team extended its Atlantic Coast Conference record to 2-0 with a 6-3 victory at Wake Forest yesterday. The match proved to be much tougher than Duke's easy 8-1 victory over Maryland Friday.

Number one singles player Sharon Selman managed a tough 7-6, 7-6 victory over Deacon ace Cindy Correy. Linda Patlovich, playing number two singles, had a three-set victory (1-6, 7-6, 6-2) over Ann Phelps. "I wasn't playing too well in the first set, but throughout the whole second I gained more momentum," said Patlovich.

Patlovich then teamed with Selman in doubles for a slim 7-6, 1-6, 7-5 victory. Tia Cottey and Debbie Treash also teamed up to win 6-3, 6-3 in doubles.

The only negative note in the team's victory was the individual play of Julie Levering and Anne Dudley. Levering, playing number five singles, lost 6-0, 6-4 and Dudley, Duke's third seed, lost 7-5, 6-2 to Annette Nielson, a Wake recruit from Denmark. The pair, playing doubles together for only the second time, were crushed 6-2, 6-1.

"We were very tentative in doubles. We lacked aggressiveness, but I'm still confident in the teams." said assistant coach and team manager Charlie Frangos. "The most important factor in the victory was our conditioning. It was very hot, but we managed to play some tight tennis," said Frangos.

The next match for the Devils will be Friday at Clemson. □

# Devils win

By Debby Stone

A hard-hit, driving spike from freshman Debbie Campbell capped the Duke volleyball team's come-from-behind victory over Appalachian State in Cameron Indoor Stadium last night.

Campbell's spike gave the Devils an overwhelming 15-3 win in the fifth and final game and boosted Duke to its first win under new head coach Jon Wilson.

The Devils started slowly, losing two of the first three games, in the emotional, 9-15, 15-6, 10-15, 15-9, 15-3 victory.

"The fifth game was the turning point of the match," Wilson said. This was the point at which, under the leadership of sophomore hitter Sue Schmitt, the team "came to the realization that this was their match." Veterans Georgia Hall and Vikki Suggs also logged outstanding performances.

Wilson credited the slow start to "first match jitters." Although the Devils had pulled out the win, Wilson said he was disappointed and felt the team took too long to adjust to the stress of the match.

Errors boosted the scoring totals for both teams. After the match, Wilson said that Duke's strongest point was its passing, while the team was plagued by periodic lapses of concentration.

The spikers will be tested again this weekend at the Eastern Kentucky Invitational Tournament. □

# Stickers win

By Marc Berman

Pam Stevenson and Kathy Jo Gibbel each scored second half goals to pace the Duke field hockey team to its second victory in three contests, 2-0 against Catawba College yesterday.

With Gigi Mackey still nursing an injured thumb, reserve Margaret Jones did an "excellent job" replacing her in goal — recording her second shutout of the season, according to coach Cathy Ennis. Although the game was played under unusually hot and humid conditions, the Devils had relatively little trouble with the out-matched Catawba team.

Ennis said she is hoping for cooler weather when the Blue Devils host a tough Longwood, Va., team Saturday, 10 a.m., at Hanes Field. □

# Sportsweek

**Thursday**
Soccer *vs.* Atlantic Christian in Durham at 3:30 p.m.
Volleyball in the Eastern Kentucky Invitational in Richmond, Ky.
**Friday**
Women's tennis *vs.* Clemson in Clemson, S.C. at 2 p.m.
Volleyball in the Eastern Kentucky Invitational in Richmond, Ky.
**Saturday**
Football *vs.* Virginia in Durham at 1:30 p.m.
Japanese gymnastics team exhibition in Cameron at 4:30 p.m.
Junior varsity field hockey *vs.* Longwood in Durham at 10 a.m.
Field hockey *vs.* Longwood in Durham following J.V. game.
Cross-country *vs.* Maryland and North Carolina in Durham at 11 a.m.
Volleyball in the Eastern Kentucky Invitational in Richmond, Ky.
**Sunday**
Soccer *vs.* Clemson in Durham at 2 p.m.
**Tuesday**
Junior varsity field hockey *vs.* North Carolina in Durham at 3 p.m.
Field hockey *vs.* North Carolina in Durham following J.V. game.

## Correction

Photo of Dope Shope in yesterday's paper was taken by Jeff Unger. The *Chronicle* regrets the error.

## Chronies!

Pot luck dinner at Lisa's — Saturday 6:30 p.m.
Sign up on office door.

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The *Chronicle*, Box 4696, Duke Station, Durham, N.C., 27706.

# Spectrum

### TODAY

Students for Anderson — meeting for anyone interested in working on the campaign 7 p.m. Perkins.

National Society of Black Engineers — meeting 7 p.m. 207 Engineering.

Duke Sky Devils — meeting 7:30 p.m. 124 Soc. Sci.

Citizens' Party — Planning meeting for the Weekend Workshop 9:30 a.m. 205 East Duke.

Project Wild — Freshman Activities Planning Meeting 6:30 p.m. 106 West Duke.

Harry S. Truman Scholoraships — Information Meeting for sophomores who are interested in a career in government 4:30 p.m. Zener Aud.

Chi Omega — ice cream study break — 10:30 p.m. Few Fed.

AEO — meeting 6 p.m. 014 Foreign Languages.

Women's Consciousness Raising Group — Forming to deal with women's issues 9 p.m. Giles Parlor — East Campus.

Zetas — Study Break 9:30 p.m. House H.

Women's Club Soccer — Practice — 4 p.m. IM Fields.

The Ad Hoc Committee on Race Relations — Free Film: "I Heard the Owl Call My Name." 7 p.m. Zener Aud.

Baptist Student Union — Special Projects Committee meeting 7:30 p.m. Chapel basement.

Baptist Student Union — Discipleship Bible Study on Isaiah — 9:30 p.m. Chapel basement.

German Club/Delta Phi Alpha — German Table 5 p.m. Oak Room.

Phi Beta Phi — Big/Little Sis. Picnic 5:30 p.m. Gardens.

Duke's New Humor Magazine Jabberwocky — meeting 8 p.m. East Campus Center.

Kayak Club Members — 1st roll session 7:30 p.m. Pool in East Campus Gym.

A.D.W. (Association of Duke Women) — meeting to coordinate Women's Week 7:30 p.m. 106 West Duke.

A.E.Phi — meeting 6 p.m. 014 Foreign Languages.

Sky Devils — meeting 7:30 p.m. 124 Soc. Sci.

Geology Club — meeting 7 p.m. 07 Geo.

Pi Beta Phi — Little/Big Sister Picnic 5:30 p.m. Gardens.

Duke Outing Club — officers meeting — 8 p.m. 224 Soc. Sci.

Lutheran Campus Ministry — Folk Communion Service 9:30 p.m. Duke Chapel.

Women's Soccer Club — practice 4 p.m. IM Fields.

AOIIS — Scholarship dinner, 5:30 p.m. in East Campus Ballroom. 6:30 p.m. is presentation of Ruby A and business meeting.

### TOMORROW

Delta Delta Delta — meeting 6:30 p.m. 114 Language.

Peace and Social Concerns Committee — free showing of "War without Winners" 7:30 p.m. Friend's Meeting House, 404 Alexander St.

Union Galleries Committee — meeting 7 p.m. Flowers.

Conference on Career Choices Steering Committee — meeting 5 p.m. 201 Flowers.

Major Speakers Committee — meeting 6:30 p.m. 201 Flowers.

Community Environmental Education meeting and movie 6:30 p.m. Few Fed Lounge.

Philosophy Club — Ed Fletcher will read paper: "Knowledge: Certainty and Justification" 7:30 p.m. 204 West Duke.

Pi Beta Phi — Initiation Practice and Pre-Initiation Panhel House.

A.S.C.E. — meeting 7 p.m. 115A Engineering.

Sorority Rush Chairmen — meeting 5 p.m. Panhel House.

Pi Beta Phi — Pre-Initiation 7 p.m. Panhel House.

A.D.W. (Association of Duke Women) — meeting to coordinate Women's Week 8 p.m. 106 West Duke.

### GENERAL

Newspaper Fund Internships — Applications in 327 Perkins. Special program available for minorities. Deadline: Thanksgiving Day.

U.S. State Department Internships: European and East European Bureaus. Information available in 327 Perkins. Deadline Oct. 31.

Washington Semester Program American University — Deadline for applications: Oct. 24. Information in 214 Perkins.

Foreign Service applications availavle in Placement Office, 214 Flowers, Deadline Oct. 10.

JABBERWOCKY is looking for stories and graphics of ourstanding humorous significance. Bring them by East Campus Center between 3-5 p.m. Mon.-Thurs.

Duke Youth Outreach Committee — Interviews for Big Brothers/Big Sisters Mon.-Tues., Sept. 29-30. Sign up this week at Flowers Desk.

Duke Pre—Med Society — If interested in reorganizing the society call Lee McConnell x-7367.

*The Archive* needs poetry, prose, art for Fall 1980 issue. Send to Box 4665 D.S. or drop at 203 East Campus Center.

Sophomores — Ideas wanted for Class of 1983 T-shirts. leave slogans or designs at Flowers Desk of in East Union Lobby by Sept. 26.