

**Journal #2618**

**from sdc**

**6.21.12**

*New Inquiry of Deaths on Reservation in the 1970s*  
*Hosts needed for International Guests*  
**GrantStation**  
*The Past Has a Presence Here*  
*How to ward off the Three Plagues*  
*No one can force Nevadans to take toxic waste*  
*With Casino Revenues, Tribes Push to Preserve Languages, and Cultures*

**New Inquiry of Deaths on Reservation in the 1970s**

By TIMOTHY WILLIAMS NYT 56.20.12

The United States attorney for South Dakota will reopen the cases of 50 deaths on or near the Pine Ridge Indian Reservation, where political violence reigned in the 1970s.

*(Think Obama will pardon Peltier? sdc)*

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**For the fourth year in a row, The Northern Nevada International Center is pleased to host a group of 25 high school students from Algeria.**

Visitors join local high school students in a 3 week leadership development program working with local nonprofit organizations to learn about grassroots community service, and collaborate with the UNR Journalism school to develop a social media marketing campaign for 4 different organizations.

**We still need to place 6 students with local families. Can you help?**

It's an exciting opportunity for the students, our partner organizations and the community. Students all have a basic fluency in English and NNIC will provide support materials. What we need are a few homes with a spare bed and a desire to expand their cultural horizons.

**What:** A spare bed for an Algerian High School Student

**When:** June 23 thru July 7

**What do we need to provide?**

A bed, a few meals and an introduction to American hospitality.

Students will be in classes and activities during the day and some evening activities will be provided. Transportation will also be provided. Contact: [cpadilla@nnic.org](mailto:cpadilla@nnic.org)

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**GrantStation**

*National Funding Opportunities*

Support for Public Health Collaborations

**Robert Wood Johnson Foundation: Center for Sharing Public Health Services: Shared Services Learning Community**

The Center for Sharing Public Health Services: Shared Services Learning Community, an initiative of the Robert Wood Johnson Foundation, supports teams of public health officials that are addressing cross-jurisdictional sharing (CJS) issues. (Cross-jurisdictional sharing refers to sharing of services, resources, and functions across multiple public health agencies and jurisdictions.) The Foundation will provide two-year grants of up to \$125,000 to up to 18 teams of public health officials, policymakers, and other stakeholders that are exploring, implementing, and/or improving CJS arrangements between two or more public health agencies. Eligible teams must include public health leaders from each jurisdiction involved in the CJS effort. The application deadline is August 29, 2012. Visit the Robert Wood Johnson Foundation's website to review the Call for Proposals.

#### Global Warming Initiatives Funded

##### **[Mertz Gilmore Foundation: Climate Change Solutions](#)**

The Mertz Gilmore Foundation's Climate Change Solutions program builds on longstanding Foundation investments to understand climate change, promote more efficient energy usage, and develop renewable energy sources in the U.S. The program is largely focused on bringing about substantial reductions in global warming pollution through targeted investments in sustainable policy and practice. Grant requests are currently being accepted in the following three categories: new constituencies and approaches for a national climate movement; alternatives to coal-fired power plants, with priority given to coalition initiatives in Southeastern states; and New York City-based efforts that can serve as models for large metropolitan initiatives elsewhere. The upcoming deadline for letters of inquiry is August 6, 2012. Visit the Foundation's website to learn more about the Climate Change Solutions program.

#### Grants Promote Youth Engagement in Childhood Hunger Issues

##### **[Youth Service America: Sodexo Foundation Lead Organizer Program](#)**

The Sodexo Foundation Lead Organizer Program, administered by Youth Service America (YSA), supports nonprofit organizations interested in addressing the issue of childhood hunger through youth engagement. The goal of this program is for participants to engage youth, ages 5-25, in solving an issue that affects many of their peers. Lead Organizers will work with ten or more partner organizations to engage at least 600 youth volunteers in learning about and addressing the issue of childhood hunger in their communities, beginning during National Hunger and Homelessness Awareness Week, November 10-17, 2012, and continuing through Global Youth Service Day, April 26-28, 2013. Twelve organizations will receive \$2,000 in financial assistance as well as travel expenses for the Youth Service Institute. The application deadline is July 15, 2012. Visit the YSA website to submit an online application.

#### Financial Markets Literacy Programs Supported

##### **[NASDAQ OMX Educational Foundation](#)**

The mission of the NASDAQ OMX Educational Foundation is to promote learning about capital formation, financial markets, and entrepreneurship through innovative educational programs. The Foundation's Educational Projects or Programs grant category provides support to educational institutions and nonprofit organizations for classroom and extracurricular financial markets literacy programs at the high school, college, and university levels. Programs targeting teacher training and professional development for adults are also eligible for support. In addition to the Educational Projects or Programs category, grants are provided for research, fellowships, and

curriculum development at the university level. The upcoming deadline for letters of inquiry is August 1, 2012. Visit the Foundation's website to download the 2012 Grant Guide and Grant Proposal Instructions.

### ***Regional Funding Opportunities***

Funds for Environmental Programs in Illinois

#### **Illinois Clean Energy Community Foundation**

The Illinois Clean Energy Community Foundation invests in clean energy development and land preservation efforts by working with communities and citizens to improve environmental quality in Illinois. Through the Competitive Grants cycle, the Foundation supports projects in the following core program areas: improving energy efficiency, developing renewable energy resources, and preserving and enhancing natural areas and wildlife habitats throughout the state. Nonprofit organizations and government agencies are eligible to apply. The upcoming application deadline for most of the Foundation's grant programs is July 19, 2012. Visit the Foundation's website to learn more about the Foundation's core program areas and application procedures.

Grants Improve the Quality of Life in Company Locations

#### **Plum Creek Foundation**

The Plum Creek Foundation provides support for community-based nonprofit organizations that work to improve the general welfare and quality of life in the [communities](#) that Plum Creek serves in Alabama, Arkansas, Florida, Georgia, Louisiana, Maine, Michigan, Mississippi, Montana, New Hampshire, Oklahoma, Oregon, South Carolina, Texas, Vermont, Washington, West Virginia, and Wisconsin. The Foundation's areas of interest include community services, education, environment, and the arts. The remaining application deadlines for 2012 are July 30 and October 31. Visit the company's website to review the grant guidelines and download the application form.

Support for Communities in KY, PA, VA, and WV

#### **EQT Foundation**

The EQT Foundation supports nonprofit organizations in the communities that the company serves in eastern Kentucky, western Pennsylvania, and the states of Virginia, and West Virginia. The Foundation gives priority to programs that address the following areas: The Education category focuses on providing economically disadvantaged students with greater access to programs that enhance proficiency in core academic skills. The Community category promotes the development of livable communities that can attract residential and commercial growth and sustain a healthy local economy. The Environment category supports the preservation of local natural resources as well as activities to minimize adverse impacts on the environment. The Arts and Culture category encourages initiatives that are designed to give economically disadvantaged youth more exposure to artistic programming, or that promote expanded awareness of the diverse culture and heritage of the regions where the company operates. Requests are reviewed quarterly; the remaining deadlines for 2012 are August 1 and November 1. Visit the company's website to download the grant application form.

Oral Health Programs in Wisconsin Funded

#### **Wisconsin Dental Association Foundation**

The Wisconsin Dental Association Foundation is committed to improving the oral health of Wisconsin residents by providing grants to community-based, nonprofit oral health promotion programs throughout the state. The main objective of the Foundation's grant program is to support efforts offering dental care to the underserved. Grants of up to \$10,000 are provided for dental supplies and equipment for low-income dental clinics, dental health education programs, and other philanthropic endeavors relating to dentistry. Proposals must be postmarked by July 31, 2012. Visit the Foundation's website to review the grant guidelines.

### ***Federal Grant and Loan Programs***

Funds to Advance the 21st Century Teacher Workforce

#### **Department of Education**

The Teacher Incentive Fund provides support for efforts to develop and implement performance-based teacher and principal compensation systems in high-need schools. Proposed efforts will be designed to achieve the following goals: improving student achievement by increasing teacher and principal effectiveness; reforming teacher and principal compensation systems so that teachers and principals are rewarded for increases in student achievement; increasing the number of effective teachers teaching poor, minority, and disadvantaged students in hard-to-staff subjects; and creating sustainable performance-based compensation systems. The letter of intent deadline is June 26, 2012. Applications are due July 27, 2012.

Employment Systems Change Efforts Supported

#### **Department of Health and Human Services**

The Partnerships in Employment Systems Change Grants Program provides support for projects developed by consortia that demonstrate a collaborative approach to creating employment systems change at the state level on behalf of youth and young adults with developmental disabilities (DD), including intellectual disabilities. Proposed projects will contribute to the following: development of policies that support competitive employment in integrated settings, removal of systemic barriers to competitive employment in integrated settings, implementation of strategies and best practices that improve employment outcomes for youth and young adults with DD, and enhanced statewide collaborations that can facilitate the transition process from secondary and post-secondary school, or other pre-vocational training settings, to competitive employment in integrated settings. The application deadline is July 17, 2012.

Grants Further Business Opportunities in Rural Communities

#### **Department of Agriculture**

The Rural Business Opportunity Grants Program provides support for projects designed to promote sustainable economic development in rural communities with exceptional needs. Examples of activities eligible for support include the following: community economic development, technology-based economic development, feasibility studies and business plans, leadership and entrepreneur training, rural business incubators, and long-term business strategic planning. The application deadline is August 6, 2012.

Support for Art Projects in Local Communities

#### **National Endowment for the Arts**

The Local Arts Agencies: Art Works Program provides support for projects that address one of the following outcomes: creation, including artist commissions, artist residencies, and innovative projects in the creation of new work; engagement, including performing arts events, readings,

screenings, broadcasts, visual arts exhibitions, innovative projects to increase access to the arts, and collaborations that strengthen community arts journalism and arts criticism; learning, including artist residencies and education and related activities for children, adults, intergenerational groups, and schools; and livability, including enhancement of public spaces through commissioning or installation of art works. Applicants are strongly encouraged to contact staff if they are considering livability as a primary outcome. The application deadline is August 9, 2012.

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## **The Past Has a Presence Here**

By [EDWARD ROTHSTEIN](#)

nyt

June 15, 2012

OAXACA, Mexico — The past casts a sharp shadow here, wherever you look. You see it on mountaintop plateaus, where the ruins of ancient pyramidal staircases and capital-I-shaped ball fields hint at mysterious rituals that disappeared over a millennium ago.

You see it during market days in nearby towns, whose traditions may be even older than those Zapotec ruins. Stalls with cheap contemporary kitsch — SpongeBob SquarePants T-shirts and bootleg Snow White baskets — are juxtaposed with culinary offerings from other centuries: crunchy grasshoppers laced with chili peppers, and mounds of black [mole paste](#) used for making spiced sauces.

You see it too in this town's astonishing botanical garden of native plants, whose exotic cactuses and succulents are bounded by the walls of a 1500s Dominican monastery, the Spanish colonial structure shaping plangent counterpoint with indigenous flora.

For a visitor from the United States used to different kinds of exhibitions, it is startling how different the effect of the displays is here, how crisp certain contrasts seem and how brightly illuminated some familiar controversies become. It has something to do with the indigenous past, which has a different weight here, a different character.

In Oaxaca, which lies on the southern end of the Mexican landmass as it curves eastward to the isthmus, the first impression may be that of a quaint Spanish colonial town set in a protected valley. There are [more museums here](#) than can readily be explained: museums devoted to [stamps](#), to [pre-Columbian statuary](#), to the [region's cultural histories](#), to contemporary artists, to archaeological sites.

But for all that immersion in heritage (Oaxaca has even received the Unesco seal of approval as a World Heritage Site), there seems to be no temptation to glaze over the past's harshness and imagine a pastoral harmony disrupted by colonization and only now struggling back. Leave that well-worn narrative for back home, where it has, unfortunately, become one of the embarrassments of the museum world.

In the United States, in institutions ranging from the [National Museum of the American Indian](#) in Washington to regional natural history museums, the real arbiters of indigenous history these days are representatives of contemporary tribes. They oversee the display of a museum's tribal artifacts and reshape accounts of the past, in many cases relying mainly on frayed strands of

traumatically disrupted oral traditions. And everything is meant to [increase self-esteem](#) with promotional banality.

But here, something else happens. When you stand on a flattened hilltop above the village of Atzompa, some seven miles outside of Oaxaca, and look over at a nearby peak, you can glimpse the immense ruins of Monte Albán, a pre-Columbian plaza of breathtaking expanse used for ceremonies and games. Below those ruins, where perhaps 25,000 people lived in the early part of the first millennium, you can make out faint remnants of terraced farming on the hillside. The past is visible in the landscape.

On Atzompa's adjacent plateau, similar ruins have been discovered. An impoverished village once reliant on its [lead-based glazed pottery](#) (now shunned), Atzompa will soon reap the benefits of recent discoveries when the government opens this site during the next year, showing off these fields and structures to visiting tourists.

We are not dealing here with imagined reconstructions, but with the past's palpable presence. And most of these ancient cities and monuments were abandoned some six centuries before the Spaniards plundered the region. After 80 years of archaeological research, their meanings are still unclear, though much has been written about Zapotec social hierarchies, gladiatorial-style games and stone carvings.

What is more clear is that remnants of those worlds also exist in the valley, where the slow-changing cultures of this buffeted but protected region still reflect [Zapotec and Mixtec heritages](#). So here everything is plentiful that in the United States is rare: indigenous ruins, ancient languages, signs of direct lineage. And there is an edge to it all. Centers like Monte Albán are monuments to power and accumulated material wealth; they are also clearly evidence of a large-scale political organization, relics of perhaps the earliest state in the Americas.

There have still been attempts to romanticize this past: Some of the carvings in the museum at Monte Albán were once thought to show dancers in acrobatic motion; now they are more convincingly interpreted as images of brutally castrated prisoners of war.

But how different all of this is from images of the indigenous past north of the border! There are few areas where evidence of ancient state-size power exists (mainly in the 2,000-year-old relics of [societies that once thrived along the Ohio, Tennessee and Mississippi Rivers](#)). There are few places where cultural continuity is even remotely clear, and where ancient languages are still widely spoken. Even before colonization, cultures disappeared, leaving behind neither oral traditions nor written records. And forced migrations and centuries of warfare so disrupted native traditions that the past now seems little more than an identity-affirming fantasy.

There are Oaxacan counterparts, but they have a different character. Nelly Robles García, the head of Mexico's [national archaeological administration](#), explained in [her dissertation](#) that it was not easy to balance the needs of archaeologists with a sensitivity toward the local community, which also has its set of demands. "An experienced archaeologist," she writes, "on hearing 'the community will decide,' immediately abandons hope of success."

But generally there seems to be so much less gauze layered over what is being seen, because there is so much left to be seen.

Much of this becomes evident at the remarkable [Ethnobotanical Garden of Oaxaca](#), in the former monastery of Santo Domingo. The anthropologist Alejandro de Ávila Blomberg selected the plants and gave the garden its conceptual structure. In a manuscript about the garden, he cites Pablo Neruda's description of Mexico, "with its cactus and its serpent," as being a land both "flower-bedecked and thorny, dry and hurricane-drenched, violent of sketch and color, violent of eruption and creation." That is the mixture evoked in this ensemble of native plants.

This is not a garden in the European sense, presenting an idealized landscape. At first, it can even seem untamed. The Oaxaca region, Mr. de Ávila Blomberg explains as he guides visitors, has been home to more ethnic groups, more indigenous languages and more species of plants than any other region in Mexico, and indeed, more than most regions of the world.

While sections of the garden, with its five acres of planting, are organized by climatic zones, it is also organized to shape a kind of history, beginning with plants grown from "the oldest cultivated seeds known": 10,000-year-old squash seeds found in a cave about 25 miles from the city.

Most dramatically, extending down the garden's center are columns of organ pipe cactuses, planted as if to guard the prickly pear cactus gathered nearby. The prickly pear, or nopal, cactus turned out to form a crucial axis on which Spanish colonization turned. A white parasitic insect, the cochineal, can be seen on its broad leaves. Squeeze them, and a bright red stain is left behind, the source of a cherished crimson dye once coveted for oil paints and cardinal robes. The cochineal, Mr. de Ávila Blomberg explains, made "the splendor of Santo Domingo" possible. It is also used in the garden, he explains, to color the water that pours through a sculpture by the Oaxacan artist [Francisco Toledo](#), called "La Sangre de Mitla" — the blood of Mitla — invoking one of the great local Zapotec ruins.

There is a polemical point to this bloodletting, of course, because this is a nationalist garden. And only partly in jest, Mr. de Ávila Blomberg makes sure that visitors notice that the garden's design places a cactus along the path leading to the monastery's arched window, as if "giving the finger" to its alien colonists.

But such polemical displays do not undermine the garden's ultimate embrace of even that past as one more strand in a complex cultural fabric. And such tensions, along with so many others here, make the American identity museum, with its romantic imaginings, seem like bland fare in comparison.

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## **How to ward off the Three Plagues**

By Karen Perry

You may have heard the phrase "Growing old is not for sissies!"

It's true. Elders often think their lives are shrinking and begin to feel hopeless, depressed and just want it to be over. Many elders have outlived their friends and family, and may have lost certain freedoms like driving a car, gardening, cooking, traveling and other joyful activities of daily life.

Many seniors suffer from the Three Plagues: loneliness, helplessness and boredom. But knowing how to combat those can dramatically improve an elder's quality of life.

I recently completed a training course, called the Eden Alternative, that strives to do just that. It was founded 15 years ago by William H. Thomas, M.D., when he worked in a nursing home. He recognized how caring for elders in an institutional setting was designed and managed as a “task-centered” culture instead of “elder-centered.” Creating a community where life is worth living became his vision and passion. Alleviating the suffering caused by these three plagues became one of his guiding principles.

Creating a vibrant, vigorous habitat in long-term-care settings and assisted-living communities is the antidote to the Three Plagues. Providing an opportunity for elders to care for other living things (pets, plants, children) and offering a variety of meaningful, purposeful, spontaneous happenings each day can reignite joy and purposeful living where pills and therapies fail.

Loneliness, boredom and helplessness are not symptoms of aging. They are a result of a society that has lost sight of the value and wisdom of our elders and often views them as worthless.

Loneliness: Solitude is a choice, and we enjoy these moments. Loneliness comes from not being heard, lack of engagement with others or fear of betrayal or abuse.

Boredom: Making dreams into realities, planting a garden, building something, painting, singing — these are all possibilities to alleviate boredom unless you no longer believe they are possible. The thought “I use to be able to ...” often paralyzes elders to try again.

Helplessness: We are conditioned to think elders need help and cannot participate in the act of helping others. Sharing their life stories, offering guidance or wisdom to younger folks and feeling a sense of purpose are the keys to living a meaningful life. Taking the time to listen, even when an elder may speak slower or repeat themselves, is a precious gift.

I encourage you to learn more about transforming the lives of elders, whether they live at home alone, with family, in a nursing facility or a retirement or assisted-living community. The Eden Alternative has changed the way we care for each other at The Lodge. Residents and staff have been busy preparing the soil so we can begin to plant our seeds and grow a habitat where everyone will thrive.

Begin your own journey to a life worth living by visiting [www.edenalt.org](http://www.edenalt.org).

- Karen Perry is the executive director of The Lodge Assisted Living Facility in Carson City. The Lodge offers a Lunch & Learn program at 12:30 p.m. on the third Wednesday of each month.  
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## **No one can force Nevadans to take toxic waste**

**By Guy W. Farmer**      **Nevada Appeal**    Sunday, June 17, 2012

As the Obama administration continues with its plan to shut down the proposed Yucca Mountain nuclear waste dump, two columnists last Thursday debated the issue of how to dispose of tens of



thousands of tons of deadly nuclear waste. You know my position on this issue: anywhere but Nevada. However, the debate rages on.

My good friend and fellow Appeal columnist, Bob Thomas, wrote that he would like to dump our nation's nuclear waste into the Mariana Trench way out there in the Pacific Ocean. I like that idea. But then Bob went on to write that since it's not possible to use the Trench as a nuclear waste dump, our government should move ahead with the controversial Yucca Mountain project. That's where we part company.

“We have the waste and we have to do something with it,” Bob wrote, adding that he believes scientists who argue that the earthquake-prone site just 90 miles northwest of Las Vegas is safe for nuclear storage. But just as many scientists think the site is unsafe; it's like choosing between expert witnesses in a courtroom. Who to believe?

Actually, my objections to Yucca Mountain are more emotional and political than scientific. Congress paid little attention to public opinion when it passed the infamous “Screw Nevada Bill” in 1987, deciding to investigate only one site for nuclear waste storage. Nevada is a wasteland and no one lives there, they reasoned. Well, those chickens have come home to roost.

Now we can screw Congress, and we should. Turnabout is fair play on this toxic issue.

And now I'll turn to a column by Professor Nicholas Tsoulfanidis, who teaches at UNR and the Missouri University of Science and Technology. “The opposition to the Yucca Mountain project by the Nevada congressional delegation should be no surprise, given the fact that the original decision to build the repository in Nevada came from Washington, without any consultation with the state,” he wrote in Thursday's Reno Gazette-Journal. “Siting a repository must be based on the consent of the locality,” he added, and I couldn't agree more.

In his June 14 column, the professor noted that Gov. Brian Sandoval and the Nevada congressional delegation are solidly opposed to the Yucca Mountain dump project. I seriously question a highly dubious RGJ poll (the wording was misleading) on the issue that concluded that most Nevadans are open-minded on the issue.

Professor Tsoulfanidis recommended that the waste be buried at the Energy Department's Waste Isolation Pilot Plant (WIPP) near Carlsbad, N.M. “It was built on time and on budget and has been receiving transuranic (nuclear) wastes since 1999,” he wrote while observing — quite correctly, in my opinion — that “public acceptance” is the difference between WIPP and Yucca Mountain.

Nuclear waste storage is a states' rights issue, and no one can force us to accept nearly 70,000 tons of highly toxic nuclear waste at Yucca Mountain against our will. It's dangerous, we don't want it and the Feds can't make us eat our nuclear spinach even though they think it's good for us.

• Guy W. Farmer, of Carson City, has consistently opposed the Yucca Mountain project.

June 16, 2012

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## **With Casino Revenues, Tribes Push to Preserve Languages, and Cultures** By **NORIMITSU ONISHI**

COARSEGOLD, Calif. — Inside a classroom of some 20 adults and children studying the language of their tribe, a university linguist pointed out that Chukchansi has no “r” sound and that two consonants never follow each other. The comments seemed to stir forgotten childhood memories in Holly Wyatt, 69, the only fluent speaker present, who was serving as a living reference book.

“My mother used to call Richard ‘Lichad,’ ” Ms. Wyatt blurted out, referring to a relative. “It just popped into my head.”

Using revenues from their [casino](#) here in the Sierra Nevada foothills, the Chukchansi Indians recently pledged \$1 million over five years to [California State University](#), Fresno, to help preserve their unwritten language. Linguists from the university will create a dictionary, assemble texts and help teach the language at weekly courses like the one on a recent evening.

The donation caps efforts in recent years by American Indian tribes across the nation to bring back their tongues before the death of their sole surviving speakers. With coffers flush from casino gambling, dozens of tribes have donated to universities or have directly hired linguists, buttressing the work of researchers dependent on government grants, experts say.

The money has given the tribes greater authority over the study of their language, an often culturally fraught discipline. Some tribes wishing to keep their language from outsiders for cultural or religious reasons have retained researchers on the condition that their findings remain unpublished. The control has also persuaded aging speakers — who grew up in an age when they were often punished at school for speaking their language — to collaborate with outside experts.

“There are more people out there who can talk, but they don’t come forward,” said Ms. Wyatt, who with her sister, Jane Wyatt, 67, meets with linguists twice a week. “I was like that, too. My daughter convinced me I should do it.”

Nearly all the 300 Native American languages once spoken in North America have died or are considered critically endangered. For many tribes, especially the dozens of tiny tribes in California that spoke distinct dialects and experienced dislocation and intermarriage like their counterparts in other states, language is considered central to their identity.

“The whole reason that outsiders even knew we were a people is because we have our own language,” said Kim Lawhon, 30, who organizes the weekly classes and started running an immersion class for prekindergarten and kindergarten students at Coarsegold Elementary School last year. “Really, our sovereignty, the core of it, is language.”

There was also a more practical matter. Tribes have asserted their right to build casinos in areas where their language is spoken, and have used language to try to fend off potential rivals.

The [Chukchansi](#) are opposing plans by the [North Fork Rancheria of Mono Indians](#), whose traditional land lies east of here, to build an off-reservation casino about 30 miles southwest of

here. In an interview at the Chukchansi Gold Resort and Casino here, where he was introducing a new game, Big Buck Hunter Pro, Reggie Lewis, chairman of the Tribal Council, said Chukchansi and other tribes belonging to the Yokut Indian group in this area shared common words.

“But the Mono language, it’s totally unintelligible to us,” Mr. Lewis said. “You have to establish the cultural or ancestral ties to a place to open a casino there, and language is a way to do it.”

The 2,000-slot-machine casino, which opened in 2003, yields \$50 million in annual revenues, according to the Tribal Council. Each of the tribe’s 1,200 members receives a \$300 monthly stipend, with those 55 and older also getting free health insurance and other benefits.

The gambling revenues have also intensified political infighting here as they have in many other places. Violence erupted early this year after a disputed election for the Tribal Council.

According to the [National Indian Gaming Association](#), 184 tribes with gambling operations took in \$29.2 billion in 2010 and made more than \$100 million in charitable donations.

Jessica R. Cattelino, an expert on Indian gambling at the University of California, Los Angeles, said it was not “until the late 1990s that with electronic games we begin to see revenues sufficient to allow tribes to explore options for major philanthropy.”

Tribes have become increasingly sophisticated in their gift giving, focusing on their culture and language while often setting the research terms.

“Tribes can control their own intellectual property rights,” said Erin Debenport, an anthropologist at the University of New Mexico who has worked with Pueblo tribes in the state, including those who do not allow researchers to publish written examples of their language.

The Chukchansi, who had been donating about \$200,000 a year to Fresno State’s football program, will reallocate the money to the linguistics department.

“How do we justify supporting athletics when our language is dying?” said Ms. Lawhon, the kindergarten teacher.

Ms. Lawhon had tried to restore the language with the Wyatt sisters and some other community members here, but decided to reach out to Fresno State’s linguistics department for help three years ago.

Chris Golston, who was the department chairman at the time and had been on the faculty for 15 years, had long dreamed of working with one of the local tribes. But given the sensitivity surrounding the research of Indian languages, an older colleague had advised him that the only strategy was to wait to be approached.

“After 15 years, I thought this was possibly the worst advice in the world, but one day three years ago they just called up,” Mr. Golston said.

Four of Fresno’s experts, who had been working with the Chukchansi in their spare time for the past three years, will be able to devote half of their work schedule to the language thanks to the grant, the largest in the department’s history.

On a recent afternoon at Fresno State, Holly Wyatt met with two linguists to try to decipher a five-minute recording that they had found here a month earlier. Two women were heard playing a local game in the 1957 recording, which excited Mr. Golston because it was the “closest to conversation” of the various examples in their possession.

As the linguists played snippets of the tape over and over, Ms. Wyatt slowly made out their meaning. The game revolved around a man climbing up a tree and taking care not to fall.

“What do you get out of that, Holly?” Mr. Golston asked about a difficult word.

“That one word has me confused,” Ms. Wyatt said. “I don’t know what it is.”

She cradled her head in her right hand and shut her eyes.

Maybe some words were already lost. The women on the tape spoke fast, Ms. Wyatt said later. Her hearing was not getting any better, she said, and a hearing aid did not help. The words the linguists kept introducing sounded familiar, but some just refused to be extricated from her mind’s recesses.

“It’s pressure,” she said, “because they’ve come up with a lot of words that I haven’t heard in years.”

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