

## **Journal #2888 from sdc 7.4.13**

*Native Americans and the US Constitution*

*Making policy - Tribal governments meet in Reno, out of spotlight*

*"The last Indian massacre: Evidence slim in battle at Kelley Creek, where Shoshone Mike was killed*

*Reservation dogs find new homes*

*Santa Cruz Museum of Natural History - Ohlone material*

*California Native Entities & Bigfoot Stories*

*Indoor mural at Lago Lindo School*

*'Water Wednesdays' in Winnipeg focus on protection*



Prescott pays tribute to fallen firefighters : A dramatic and tearful tribute to the 19 firefighters who lost their lives in the Yarnell Hill Fire was incorporated into the opening ceremonies at the World's Oldest Rodeo on July 1 and will be repeated each night until the conclusion of the rodeo on Saturday. <http://www.prorodeo.com/Story.aspx?xu=5222>

### **Celebrating the Fourth**

**Letter from John Adams to Abigail Adams:** Philadelphia, 3 July...But the Day is past. The Second Day of July 1776, will be the most memorable Epocha, in the History of America.— I am apt to believe that it will be celebrated, by succeeding Generations, as the great anniversary Festival. It ought to be commemorated, as the Day of Deliverance by solemn Acts of Devotion to God Almighty. It ought to be solemnized with Pomp and Parade, with Shews, Games, Sports, Guns, Bells, Bonfires and Illuminations from one End of this Continent to the other from this Time forward forever more. You will think me transported with Enthusiasm but I am not.—I am well aware of the Toil and Blood and Treasure, that it will cost Us to maintain this Declaration, and support and defend these States.— Yet through all the Gloom I can see the Rays of ravishing Light and Glory. I can see that the End is more than worth all the Means. And that Posterity will triumph in that Days Transaction, even altho We should rue it, which I trust in God We shall not.

[When this letter was revealed years later by Abigail's nephew William Shaw, the nation had already begun celebrating the wrong date, so Shaw altered the text before

releasing it, re-dating it July 5 and changing the first line to read “The Fourth Day of July”.] (thanks to DennisM)

*And lets not forget, this led to*

## **Constitution of the United States of America**

### **Article 1 - The Legislative Branch Section 8 - Powers of Congress**

The Congress shall have Power To lay and collect Taxes, Duties, [Imposts](#) and [Excises](#), to pay the Debts and provide for the common [Defence](#) and general [Welfare](#) of the United States; but all Duties, [Imposts](#) and [Excises](#) shall be uniform throughout the United States;

To [borrow money](#) on the credit of the United States;

**To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;**

To establish an uniform Rule of Naturalization, and uniform Laws on the subject of [Bankruptcies](#) throughout the United States;

To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;

To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;

To establish Post Offices and [Post Roads](#);

To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;

To constitute Tribunals inferior to the supreme Court;

To define and punish Piracies and Felonies committed on the high Seas, and Offenses against the Law of Nations;

To declare War, grant [Letters of Marque](#) and [Reprisal](#), and make Rules concerning Captures on Land and Water;

To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;

To provide and maintain a Navy;

To make Rules for the Government and Regulation of the land and naval Forces;

To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions;

To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;

To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings; And

To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.



And more: <http://>

[campaign.r20.constantcontact.com/render?  
llr=yo7g7qbab&v=00190LnairEyth24MWeXW4y01h2e0SAL46xEm5z3xFrcOI5S  
fEn7m\\_62aSBELuDV7rqxUdubd\\_JMpb6z70LYUk0gJI-oemOW71-  
J27ygkUt0nw8NP6zLq8LlJYuxErNTWOkJoXOrLiV7oD3NLMu6k9rjw%3D%3D](http://campaign.r20.constantcontact.com/render?llr=yo7g7qbab&v=00190LnairEyth24MWeXW4y01h2e0SAL46xEm5z3xFrcOI5SfEn7m_62aSBELuDV7rqxUdubd_JMpb6z70LYUk0gJI-oemOW71-J27ygkUt0nw8NP6zLq8LlJYuxErNTWOkJoXOrLiV7oD3NLMu6k9rjw%3D%3D)  
\*\*\*\*\*

## **Making policy**

Tribal governments meet in Reno, out of spotlight

By [Dennis Myers dennism@newsreview.com](mailto:dennism@newsreview.com)

The NCAI conference in Reno drew nearly a thousand delegates from around the nation.

**From Minnesota to Alaska, Native Americans** traveled this week to Reno for a conference of the National Congress of American Indians, believed to be the oldest all-Native American organization in the nation.

Meeting in a casino/hotel convention center, between 800 and 1,000 delegates assembled in workshops and conferences. The conference dealt with dozens of policy issues facing tribal governments around the nation, and participants made it clear they would cherry-pick from the experiences of non-tribal society rather than accepting anything whole.

At a time when Truckee Meadows governments are giving subsidies to big businesses like Scheels and Cabela's, Reno Sparks Indian Colony chair Arlen Melendez urged his colleagues from across the nation to focus on aiding small businesses.

“When we help those individuals—small-business owners ... we’re really helping ourselves,” he told the gathering, calling such a policy a true “entrepreneurial spirit.”

After that speech to the conference, Melendez said the Reno Sparks Colony has one person working on economic development, and he is hoping to add a second person, and that they are expected to focus on small businesses.

Melendez also told the conference that the Reno Sparks Colony has in the past carefully tracked “our unemployment rate compared to the rest of” the region and is about to run another such count. The last colony count found a 20 percent jobless rate, which suggests it is more accurate than state and federal government figures. There is a built-in distortion in state and federal calculations because as soon as a person’s jobless pay runs out, he or she falls off the unemployment radar and is no longer counted for the purpose of the publicly announced rate.

There was considerable comment at the conference about dysfunctional institutions outside the tribal world, such as Congress and the health care industry, and the need for tribes to avoid their mistakes.

Joe Garcia, former four-term president of the Congress, said that the cliché “Government should operate like a business” has led tribes into bad policies.

“Mixing government with business—trying to use the same approach to government will not work,” he told the conference.

Garcia said later that there’s a difference between government’s obligation to serve the public and the business community’s mission to sell goods and services.

“There are some things you can use [from the business community], but not blanket.” he said. “Like health care, for instance. . . . Data is there, but it’s how you use the data to make a difference. That’s the part of it that’s hard.”

During a discussion of sustainability in fields like housing, and how to get the message out, Melendez said it had a lot to do with thinking ahead. He had learned early in life about the way resources can be used and re-used, and he learned it from the Vietnamese, and recently was given a reminder. He told of how, while serving in Vietnam, he purchased a photo album that has served him well for more than four decades.

Recently the binding started to fray and in looking at it to try to repair it, he discovered that it was made in part from a U.S. military c-ration box.

“[T]he Vietnamese were taking things and selling them back to us,” he joked.

“We have to have this mindset that’s different than what we’ve had in the past, and I think tribal governments can help.”

### **Out of sight**

Surprisingly, the conference was virtually ignored by the news media, though it featured discussions of dozens of issues facing tribal governments like sustainable housing, tissue donations, tribal anti-terrorism measures, economic development, international trade, climate change, domestic violence, poverty, taxes, health care, trust lands, tribal sovereignty, gambling,

cultural issues, food production and safety, and water. Story ideas, in other words, were hard to miss.

Policymaking by tribal governments on issues like these has application—and thus news value—in Nevada, which contains 29 colonies and reservations. The 29 represent Washo, Shoshone, Paiute and Goshute tribes. One of them, in fact, was just a couple of miles from the site of the conference—the Reno Sparks Indian Colony.

A conference delegate seated at the otherwise empty press table said he had seen no non-tribal reporters present during the first three days of the conference but believed that the delegates themselves were getting the word out through social media.

Garcia said he has found that journalism is quick to cover conflict in the tribal world, but not policymaking.

“I’ll bet if there was a tribal leader that got into a quarrel outside and got into a fight, the media would be here in no time,” he said.

Even national developments affecting Native Americans failed to attract news coverage of the conference. On June 25, the second day of the conference, the U.S. Supreme Court handed down a ruling on a Native American child custody case. On June 26, the third day of the conference, President Obama created a new Council on Native American Affairs. Neither of those developments drew reporters to the conference.

Then, after three days of ignoring the tribal speakers and other participants at the conference, a speech by Interior Secretary Sally Jewell suddenly made news on the last day of the gathering. An Associated Press account of Jewell’s remarks, made to fewer than half the delegates who remained in town, was posted on news websites across the nation. In the end, the speech of a white speaker was the biggest news to come out of a Native American event.

\*\*\*\*\*

**The last Indian massacre: Evidence slim in battle at Kelley Creek, where Shoshone Mike was killed**      [Marilyn Newton /RGJ](#)      [Purchase Image 1 of 20](#)

*A sign that denotes the place when the last Indian massacre occurred and where the bodies of the Indians were buried as seen on June 28, 2011. the post on the left was where and earlier sign was posted.*

When bullets felled Shoshone Mike and his band of relatives near Golconda in 1911, it would mark the end of American Indian massacres in the U.S., historical records show.

The Indians were accused of killing three sheep men and one cattleman in Little High Rock Canyon. A posse was formed and set out in search of the Indians. When the posse found the Indian band, a blood bath ensued.

It’s been 102 years since that massacre made history by being the last American Indian massacre, that is of Indians killed by whites, in the United States. Was it really the last massacre of whites by Indians? We might never know. Here’s what we do know:

## **Shoshone Mike**

Little is known about Shoshone Mike. He was born with the name Ondongarte. He may have been Shoshone or Bannock, or both. The two tribes merged when forced together on the Fort Hall Indian Reservation, where he apparently was raised. His white name was Mike Daggett. He also was known by several other names, including Indian Mike, Rock Creek Mike and Salmon Mike. He didn't become known as Shoshone Mike until after the massacre in which he died.

His wife reportedly was a Ute. They lived on an American Indian reservation in Idaho before settlers forced them off their land, claiming they had purchased it. Daggett and his family left the area in about 1890, living the nomadic life of their ancestors. He worked on various ranches around Nevada, Utah and California.

In 1910, in revenge for the slaying of one of his sons, Daggett and his other sons reportedly killed a man named Frank Dopp, though it was never proven.

By January 1911, in the middle of one of the most severe winters on record with temperatures below zero for weeks, Daggett and his band, which included his wife and children, were trying to reach the Duck Valley Reservation near the Nevada-Idaho border north of Elko. In those early days of January, they took shelter on a ridge in the Little High Rock Canyon area.

About that same time, word was received in Surprise Valley that cattle and sheep were missing in that area.

So, Harry Cambron, a cattle ranch foreman, Peter Erramouspe and John Laxague, both Basque sheep men, and Bertrand Indiano, who worked for the two, rode to the area to check on the animals.

At some point, shots rang and the four were killed. Was it the Indians or was it the cowboys from the Miller-Lux Ranch, some of whom were reportedly rustling cattle and maybe a few sheep?

According to one of the survivors of the later Indian battle, Daggett's band had heard the shots and went to investigate. They stripped the corpses of their clothes, weapons and horses. The clothes were mainly for the children who had little or no clothing. Then the Indians left the camp and set off once again for the reservation.

A checkbook apparently was also taken, and it was this item that would lead to the Indians' downfall. Posse members reported finding checks at various Indian camps.

## **Posse sets out**

It took almost a month before the cowboys' frozen and stripped bodies were found. The men had been mutilated Indian-style, according to news reports of the day. The remnants of the Indian camp were found nearby.

A posse was formed and set out in search of the Indian band on Feb.16, following a clearly defined trail in the snow.

Meanwhile, Daggett and his band were slowly making their way to the Duck Valley Indian Reservation north of Elko, a trip that would cover some 200 miles. Their animals were slowly starving to death because of the deep snow and lack of food. They had the horses stolen from the dead men, but the going was slow.

Mounted on good horses, the posse moved fast and caught up with the band on Feb. 25, 1862, in an area on Kelley Creek near where the creek joins a tributary, known as Rabbit Creek, about 25 miles northeast of Golconda, which is east of Winnemucca.

Reports indicated that the Indians didn't know they were being pursued and were caught by surprise. The small family band was less than 50 miles from the reservation. Later, some would say that had the Indians truly been in a hurry, they could have easily reached their destination earlier.

As the posse drew closer, Indian tracker "Skinny" Pascal was sent to the camp in an effort to talk the family into surrendering.

Instead, the Indians painted their faces and began to do a war dance.

### **A massacre**

Shoshone Mike would be the first to fall but the last to die. Pascal shot the Indian twice after Daggett opened fire on him but missed. Bleeding but alive, Daggett crawled through the brush, then fired on Capt. J.P. Donnelly, superintendent of the Nevada State Police and leader of the posse. Shoshone Mike was shot eight or nine times but survived for more than an hour after the battle was over.

Three of the Indians were killed outright. The battle lasted for three hours and covered more than a mile. The posse fired more than 500 shots, compared with an estimated 150 rounds fired by the Indians.

Women and children, armed with bows and arrows, fought next to the men, sometimes reportedly attempting to draw the fire of the posse to give their men a better chance at killing them. According to posse members, they tried to avoid shooting the children, but in the end, three would die.

It was near the end of the massacre that the last Indian fighter felled posse member Ed Hogel with the last Indian bullet. Mortally wounded, he was able to warn his comrades, who opened fire, killing the Indian. The gun used to kill Hogel had been taken from murder victim Cambron. Hogel was two days away from his 32nd birthday when he died and was to have been married the next month.

When the massacre was over, four Indians were brought into custody. One posse member and eight Indians lay dead in the sagebrush, among them two boys and two women. They were identified as Shoshone Mike, about 55; an Indian woman known as Jennie, about 40; Buck Disenda, about 18; Buck Kennan about 23; and Cupena, about 25. Also killed were unidentified

children that included a young woman about 17, and two Indian boys about 10 and 12. All were buried at the site of the battle.

### **The fallout**

A coroner's inquest was held on March 5, 1911. In that report, it was noted that five arrows, an Indian drum with two bullet holes and a spear made out of an old butcher knife with a willow handle and wrapped in red flannel also were found at the scene.

This does not mean the Indians were guilty of the murders, Shoshone leaders pointed out. Shoshone Mike's band was passing through, they claimed. The Indians did indeed take items from the dead. After the battle, it was found that the children were wearing clothing belonging to the murdered men.

It is the Indians' contention that Miller-Lux cowboys, when caught in the act of rustling cattle, killed then mutilated the bodies to make it appear the crime was committed by Indians. Later investigations tend to agree with this theory.

Captured following the battle were a teenage girl about 17, who, posse members said, fought alongside the men, a 7-year-old boy, a girl about 4 or 5 and a baby who was found strapped to her dead mother's back. First held in the Golconda jail, the four were transferred to the jail at Washoe County.

Newspapers reported in large headlines that the teenager confessed.

However, it must be noted that she spoke only a few words of English and the others spoke no English at all.

A woman who spoke Shoshone talked with the woman, originally identified as Snake. It was she who said the teen confessed. Yet, she said she didn't recognize the language and felt instead they may have been Bannocks instead of Shoshone. Bannocks and Shoshone were rivals.

It was later learned that Snake was the name of one of the dead and the sister of the teenager. The survivor was Heeney. The boy was Cleve and the young girl was Hattie. The baby's name was not known. The young survivors were taken to the Indian school at Stewart south of Carson City, known then as the Carson City Indian School. A short time later, Evan Estep, superintendent of the Indian agency at Fort Hall in Idaho, took the children with him.

Tragedy struck the family again. Within a year, all but the baby would be dead from tuberculosis.

The baby was taken in by a white family and given the name Mary Jo Estep. Those who died in that battle included her parents, grandparents, aunts and uncles. Estep would go on to be a teacher and lived a long life before dying in 1993 in Washington when she was given the wrong medicine while in a nursing home.

Sources: Effie Mona Mack's four-part series in the Nevada Magazine in 1948; Reno Evening Gazette, Feb. 25, 1911; Feb. 27, 1911; Feb. 28, 1911; March 4, 1911; Nevada State Journal, Feb.



17, 1911; March 2, 1911; July 28, 1911; July 21, 1972; Nevada Place Names; Thompson and West; Humboldt Sun, March 26, 1993; report from Nevada State Police; coroner's inquest report that was donated to the Nevada Historical Society by Frederick Buckingham of Paradise Valley.

\*\*\*\*\*

**Reservation Dogs Find New Homes** Jun 18, 2013 by Rosemary Jones GreaterGood Blog

Earlier in June, RedRover helped Lakota Animal Care to relocate nearly 30 "free ranging" dogs from the Pine Ridge Indian Reservation to partner shelters in the region.

The shelters involved pledged to keep the dogs until permanent homes could be found for them. The Oglala Sioux Tribe led this effort to find a humane, lifesaving solution to the Reservation's dog overpopulation problem.

The RedRover Responders volunteer team conducted the intakes, administered vaccinations, provided flea, tick and worm treatments for each dog prior to transportation. The volunteer-driven RedRover Responders (formerly the Emergency Animal Rescue Service or EARS) also shelter and care for animals displaced by natural disasters and other crises. Most recently they were in Moore, OK, to respond to the aftermath of the tornadoes there.

GreaterGood.org supports this ongoing project through the [Gifts That Give More](#) program.

Read more at <http://theanimalrescuesite.greatergood.com/clickToGive/ars/article/Reservation-Dogs-Find-New-Homes311#vYmHyJHZwqEcrGF0.99>

\*\*\*\*\*

**Santa Cruz Museum of Natural History** [www.santacruzmuseum.org](http://www.santacruzmuseum.org)

**[Our Mission](#)**

**Connecting People with Nature and Inspiring Stewardship of the Natural World**

**Our Values**

**Santa Cruz Museum of Natural History values:**

- Building community around stewardship for the environment
- Creating a dynamic place for learning, dialogue, study, and exploration
- Offering interactive educational experiences for children, families and adults
- Celebrating the diversity of species, people, and cultures
- Embracing global environmental awareness and local action
- Collaborating with others to create positive change
- Upholding ethics, integrity, and mutual respect in all we do

**[Ohlone Tours](#)**

**[The Special Trees](#)**

**Grade Level:** Preschool    **Program length:** approximately 30 minutes    **Cost:** \$20

This flannel board story tells the tale of three children gathering the first acorns of the season. Children will have a chance to use a mortar and pestle, try on a burden basket, hold real acorns, and sing a special song. **Download:** [Preschool Ohlone Classroom Activities](#)

### The Life of an Ohlone Child

**Grade Level:** Kindergarten-1st Grade **Program length:** approximately 60 minutes **Cost:** \$30

Learn about what life may have been like for a young Ohlone child in an early Ohlone village. Handle artifact reproductions, grind acorns, sit around a “fire” to hear a story, and play a game that was played by the Ohlone hundreds of years ago.” **Download:** [K-1 Ohlone Classroom Activities](#)

### Ohlone Social Roles

**Grade Level:** 2nd and above **Program length:** approximately 60 minutes **Cost:** \$30

Learn about the different jobs and tasks done by men and women in an early Ohlone village, and how, at certain times of the year everyone worked together. Handle artifact reproductions, listen to a short story, and learn to use pump drills and fire making kits.

**Download:** [2-4 Ohlone Classroom Activities](#)

\*\*\*\*\*

### California Native Entities & Bigfoot Stories Story #285

Anonymous, Undisclosed Area, 2008

#### SINGING SLAVES

My friend 'Abby' told me when she stayed in a dorm back east, she had haunted experiences. At first she thought they were just nightmares that scared her. It didn't seem to happen to anyone else. When she'd sleep, she dreamt that a skinny black girl was cra...See More



Feel free to share:

This is an indoor mural at Lago Lindo School in Edmonton, Alberta, Canada. It measures a whopping 8' x 28'.

I worked with the kids for an entire week. We did art together the first two and a half days (12 classes). And then they came to visit class by class to observe and ask questions as I painted the mural.

Each class picked an animal or bug for me to paint on the mural.

The major figures are indeed a Moose (cow) and a Bear.

I wanted to invoke in the artwork the power and strength of the Moose, of female energy and strength. I have heard from many sources this is a year of the Moose, a year of women rising and standing in their truth and power.

The bear is the protector of Mother Earth and represents healing and strength (and of course protection). I thought that would be nice to have in the school where there are so many crazy kids doing crazy things. lol

So Power and Protection.

The school has a history with the symbology of the Sun and Moon so there it is. And the children picked all the other little creatures.

I donated the rights to the image of the mural to the school for the next ten years to use with fundraisers, etc.

If you are interested in picking up a print, give them a shout! I know their students will be grateful. :)

For all my Canadian friends: Happy Canada Day Eve!

And to all those NHL junkies: Happy Draft Day!

Take care, A. words&Art: Aaron Paquette

<http://www.aaronpaquette.net/>

<https://www.facebook.com/AaronPaquetteArt>

\*\*\*\*\*

**The Stream: 'Water Wednesdays' in Winnipeg focus on protection  
Nine-week series launches with traditional ceremony at Memorial Park**

First Nations [activists opened their nine-week "Water Wednesdays" movement](#) with a traditional indigenous ceremony yesterday, *Canadian Broadcasting Corporation* reported. The movement will use art to raise awareness about water, with an emphasis on protection.