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Congress honors American Indian code talkers

The Nevada Indian Territory Committee is seeking Proposals from professional photographers

NO YUCCA MOUNTAIN? THEN JUDGES SAY DOE CAN'T COLLECT NUKE WASTE FEES

24,000-Year-Old Body Shows Kinship to Europeans and American Indians

The "Golden State's" Brutal Past Through Native Eyes

Nevada Directory of Organizations/Archives/Libraries/Historical Societies/Museums/Historic Sites

SBA: Disaster Preparedness

Brian Swann bibliography

Ramona Pageant Association is casting Native American actors for its 91st season

Erma Cypher Foster, Theora Gibson, Harold Ridley, and Viola Zuniga

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Harry Reid:

<https://www.facebook.com/photo.php?v=10151713892001193>



PHOTOGRAPHERS!

The Nevada Indian Territory Committee is seeking Proposals from professional photographers to travel throughout Northern Nevada to capture the essence of Nevada's Indian Territory. RFPs must be postmarked or submitted via e-mail by 5 PST Friday, Dec. 13. For more information, contact Chris Ann Gibbons at cgibbons@nic.nv.gov.

NO YUCCA MOUNTAIN? THEN JUDGES SAY DOE CAN'T COLLECT NUKE WASTE FEES

WASHINGTON — No Yucca Mountain? No backup plan? Then the Department of Energy can't force utility customers to pay into a construction fund for a nuclear waste repository that no longer is on the boards, a federal court ruled Tuesday.

<http://erj.reviewjournal.com/ct/uz3688753Biz19141279>

[DNA indicates Eurasian roots for Native Americans, new study says](http://DNA.washingtonpost.com)
washingtonpost.com

[New study finds DNA of ancient Siberian boy linked more to Europeans than East Asians.](#)

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**[24,000-Year-Old Body Shows Kinship to Europeans and American Indians](#)**

**By NICHOLAS WADE**

The genome of a boy indicates that Europeans reached farther east across Eurasia than previously assumed, and that Native Americans may be descended from a mix of Western Europeans and East Asians.

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**The "Golden State's" Brutal Past Through Native Eyes**

Saturday, 16 November 2013 09:52 By [Bethania Palma Markus](#), [Truthout](#) |

An arrowhead which was excavated at an Indian burial site in Los Angeles is displayed Wednesday, May 26, 2004. (Photo: Ann Johansson / The New York Times)

Like the rest of the country, California has [two separate histories](#) - one that's sterilized, disemboweled and taught to children in grade school, and the truths that Native Americans know on a visceral level. But if the state's native past is especially brutal, it also has been hidden particularly well.

"It's kind of a buried past," said Dave Singleton, program analyst for the California Native American Heritage Commission. "It's an untold history."

Maybe that's why the past constantly resurfaces in the present.

Throughout North America, the struggles of First Nations peoples continue. The Elsipogtog people of New Brunswick have been using their bodies to [blockade](#) at a fracking project on sacred land by Houston-based Southwestern Energy Company. Their efforts resulted in a paramilitary-style raid on their encampment in October by the Royal Canadian Mounted Police. But their action continues.

Meanwhile, as Native Americans nationwide are pushing to change the name of an NFL team from a [racial slur](#), Lakota Indians are [petitioning](#) the United Nations with complaints against the US government of genocide. The Kizh-Gabrieleño of Los Angeles and Orange counties filed a [grievance](#) with The Hague over desecration of Indian burials in Downtown L.A., an issue that continually plagues them in a region beset by high land values and relentless development.

Environmental destruction and cultural desecration of sacred sites and burials have driven Native Americans to initiate broad indigenous-led movements like [Idle No More](#) and the Dakota [Unity Ride](#), demanding protection of the Earth, natural resources, sacred ancestral lands and grave sites.

But while those battles rage on the national and even global level, in California, many indigenous find themselves blocked from achieving the most basic hurdle in self-determination - federal recognition. Specifics of California history make it impossible for many to meet federal criteria as they battle misperceptions that no California Indians are left.

"How many people think all California Indians are dead? But we are still here," said Ann Marie Sayers, Ohlone storyteller and tribal chairwoman of Indian Canyon, an ancestral ceremonial

ground in Hollister. "My mother was an extremely proud native person, and I was raised thinking we were the only native people in San Marino County."

In the layered history of Spanish missions, Mexican and American rule meant tribes were dispersed genetically and geographically, many brought to the brink of extinction. In the mid-1800s, 18 treaties setting aside 7.5 million acres of land were negotiated with Indian communities, but thanks to powerful political lobbying, [none of the treaties was ratified](#).

"People assume no reservation means no Indians, but that's backward," said Mel Vernon of the San Luis Rey Band of Mission Indians, or Luiseño.

As settlers spread west at the commencement of American rule, discovery of gold and high-value real estate created a zeal to take land and rid it of its original inhabitants, resulting in unquenchable bloodlust, with the government paying people to kill California Indians.

"In 1854 alone, the federal government paid in excess of \$1.4 million (to kill Indians) at \$5 a head, 50 cents a scalp," Sayers said. "In the 1850s and 1860s, to say you were Indian was suicidal with the amount of money paid to professional Indian killers."

Furthermore, the need for free human labor prompted the 1850 Act for the Government and Protection of Indians, known to critics as the [Indian Slave Act](#), which allowed whites to basically kidnap Indians and force them to work against their will.

Sayers pointed to the 1992 documentary "[Ishi: the Last Yahi](#)" as an example of a typical tragedy befalling California Indians. The Yahi, like many pre-European contact California tribes, numbered only a few hundred to begin with. California Indian communities were characterized by highly diverse, numerous but relatively small groups - with evidence of civilizations reaching back at least 10,000 years. Ishi survived systematic massacres of Yahi by "Indian killers" until he was the sole survivor. He died in 1916.

### **California's mission past set it apart**

While Californians are generally familiar with large out-of-state tribes like the Iroquois, Cherokee, Navajo and Sioux, few have heard about the Ohlone, Kizh, Esselen or Kumeyaay. The three-layered history of colonial conquest in California was so ruthless that destruction of the state's native peoples seemed inevitable. Throughout California, there are little-known or unrecognized sites of Indian massacres – Las Flores Canyon, McCain Valley, Mendocino and Modoc counties, just to name a few.

"All those massacres around the gold country, California has not owned up to the genocide," Singleton said.

While entire family units fleeing Europe were landing on the East Coast, the Spanish were intent on protecting geopolitical interests by creating a physical buffer zone with native converts and colonial subjects. The task of Franciscan padres and accompanying soldiers was to subjugate Indians, not wipe them out.

But Spanish imperial rule set off a disastrous chain of events so destructive that between 1769 and 1900, the California Indian population [declined](#) by a catastrophic 95 percent.

"There really is a very specific California story that comes out of these missions," said Leslie Dunton-Downer, writer for the [California Mission Ride](#), a documentary film team that rode 600 miles on horseback through all 21 missions. "There is the universal colonial story, but what happened here was a very particular thing."

Even though the goal wasn't outright genocide during the 64 years of Spanish rule, the missions, stretching from the San Diego border to Sonoma, were characterized by forced conversions, dehumanizing corporeal punishment, slave labor, deadly disease outbreaks and widespread rape and abuse by Spanish soldiers.

"This mission here, to my people, was a concentration camp," said Andy Tautimez Salas, chair of the Kizh-Gabrieleño Band of Mission Indians, while giving an October tour of Mission San Gabriel Arcangel in Los Angeles County.

Tautimez Salas' ancestor, a converted Gabrieleño given the Catholic name Nicolas Jose, was the instigator of the 1785 mission rebellion, along with Toypurina, a young but influential female shaman. Throughout Alta California from [San Diego](#) to San Gabriel to [Santa Barbara](#), California Mission Indians were revolting against the Spanish for their brutal treatment.

But when the Spanish era ended in the early 1820s, Mexico secularized the missions. And for the Gabrieleño, this resulted in a massacre at Las Flores Canyon near what is now the Rose Bowl. According to the eyewitness account of a Californian named Philippe Lugo stored at the Huntington Library in San Marino, Mexican forces destroyed "the greater part of them."

The few survivors lived in fear and hid with Mexican families, changed their names and identities, gave up their native language and learned Spanish, Salas said.

Or tribe members were terrorized and physically separated from each other.

Sayers' property, hidden in mountainous landscape, served as a historical haven for escaped mission Indians and is testimony to the bloodshed they were running from.

"Many of the native peoples would go back to their village that was no longer, and they were rounded up. Usually, one or two were killed to set an example for runaways," she said. "In Indian Canyon, you were right in the center of the mountain range. You have to be very familiar with the terrain to find Indian Canyon, and that's the case today."

Toypurina's mother was raped by the Spanish. And when her father, a chief, retaliated, he was executed and decapitated, his head raised on a pole, according to her descendant Ray Williams.

For her leadership role in a 1785 uprising against the Spanish, Toypurina was given what Williams calls a show trial then imprisoned and exiled to present-day Carmel. After completing her prison term, she married a Spanish soldier. Although Williams is a Gabrieleño descendant, he lives hundreds of miles from the rest of the community.

"Here you have a family line historically known as tribal leadership that has been exiled and separated," Williams said.

The Bureau of Indian Affairs' Office of Federal Recognition criteria require that native tribes applying for recognition demonstrate a semblance of [cohesion](#) from "historical times" to the present period, something rendered impossible for many California Indians.

"About 50 percent of California Indians are not recognized tribally," Sayers said. "The criteria for recognition, for anyone that's affiliated with a mission, there's no way in hell they can make the requirements. So consequently, it leaves the un-federally recognized tribes in a very horrible situation."

For example, she said, federal law makes it impossible for the Ohlone to claim about 12,000 burials sitting in a basement of an old gymnasium at UC Berkeley. They are prevented from burying their kin according Ohlone beliefs and customs.

"Because the Ohlone people are not recognized tribally, all the burials are considered culturally unidentifiable," she said. "We cannot take them and put them back into the ground where they belong so they can go back to the spirit world."

Despite the overall lack of awareness and education, Sayers sees signs of hope under her own roof. Her daughter, [Kanyon](#), an artist and activist, has taken it upon herself to learn her native language, songs and culture along with other young indigenous people in her community.

Salas teaches his children the lessons he learned from his own father and tribal chief, Ernest Tautimez Salas, to ensure the tribe's legacy and heritage aren't lost. Williams said his teenage daughter displays uncanny leadership qualities and a strong sense of justice, reminding her family of her extraordinary ancestor. The family sometimes calls her "Little Toypurina," Williams said.

"I pretty much maintain contact with all the native youth, and I definitely go to as many events as I possibly can, even though finances are rarely available," said Sayers' daughter, [Kanyon Sayers-Roods](#) in a videotaped interview on her web site. "I maintain a cultural presence, and I also just pretty much like to educate people about me being native, me being Costanoan Ohlone and Chumash, and me still being here."

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**[Bethania Palma Markus](#)**

**Bethania Palma Markus is a Los Angeles-based freelance journalist.**

### **Related Stories**

**[Indigenous Peoples in Canada Launch Blockades and Actions in Support of Chief's Hunger Strike](#) By Shaghayegh Tajvidi, [The Real News Network](#) | Video Report**

**[Indigenous Resistance Grows Strong in Keystone XL Battle](#)**

By Crysbel Tejada and Betsy Catlin, [Waging Nonviolence](#) | Report

## [Indigenous Nations Are at the Forefront of the Conflict With Transnational Corporate Power](#)

By Kevin Zeese and Margaret Flowers , [Truthout](#) | Op-Ed

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*This is from the NSLA website. If your organization is not listed and you want it to be, contact Daphne DeLeon at [ddleon@admin.nv.gov](mailto:ddleon@admin.nv.gov) Good research sites for tribal-related archives, however! sdc*

## **Nevada Directory of Organizations, Archives, Libraries, Historical Societies, Museums and Historic Sites: (obviously incomplete)**

### **Organizations**

- [Nevada History Day](#)
- [Nevada Humanities Committee](#) --sponsor of National History Day in Nevada
- [Nevada Museums Association](#)
- [Nevada Women's History Project](#)

### **Archives and Libraries**

- [CLAN - Cooperative Libraries Automated Network](#)
- [Nevada Library Directory](#) --includes public, academic, school, and special libraries
- [Nevada State Library and Archives](#)
- [National Archives Pacific Region \(formerly Laguna Niguel\)](#)
- [National Archives Pacific Region \(San Francisco\)](#)
- [University of Nevada, Las Vegas](#) --catalog for UNLV, the Community College of Southern Nevada, and the Desert Research Institute
- [University of Nevada, Las Vegas Special Collections](#) --includes southern Nevada history and the Nevada Women's Archives
- [University of Nevada, Lincoln Libraries](#)
- [University of Nebraska, Lincoln Special Collections](#) --includes Nevada history, Great Basin Indians, and women of the West

### **Historical Societies, Museums and Historic Sites**

- [Boulder City Hoover Dam Museum](#)
- [Churchill County Museum and Archives](#)
- [Clark County Museum](#)
- [East Ely Railroad Depot Museum](#)
- [Lost City Museum](#)
- [Mineral County Museum](#)
- [National Automobile Museum](#)
- [National Park Service Historic Sites](#)
- [Nevada Historical Markers](#)
- [Nevada Historical Society](#) --Reno
- [Nevada Museums](#) --directory from the Nevada Historical Society
- [Nevada State Museum](#) --Carson City
- [Nevada State Museum and Historical Society](#) --Las Vegas
- [Nevada State Railroad Museum](#)
- [Searchlight Heritage Museum](#)

**Bannock Group - 1872**

*(thanks Gordon Dodd)*



**Yosemite Mono Lake Paiutes:**

*If you watch the new Thor 2, the Dark World, you will see the story of Thor, the son of the God Odin and his brother Loki the trickster God.*

*In our Paiute culture we have the same exact thing as Thor/Loki. In the Paiute culture we have the Wolf and Coyote brother legends. Wolf is the good one who is also doing good for the Native people, and than there is Coyote who is a trickster god who always plagues the Native people.*

*So if you watch Thor, the movie, Paiutes can identify with the story because we also have the same two characters in our myths and legends.*

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*(Following article does not adequately address your archives and other paper. Do see Vital Records Management manual or call Danny Thayer at Inter-Tribal Council 775.355.0600 <http://dmla.clan.lib.nv.us/docs/nsla/records/PDF/VitalRecordsManagement.pdf> )*

**SBA: Disaster Preparedness**

If you need disaster assistance immediately, visit our [Disaster Assistance page](#).

## General Preparedness Information

- [Create a preparedness program for your business](#)
- [Identify critical business systems \[PDF\]](#)
- [Create an emergency communications plan \[PDF\]](#)
- [Test your business systems](#)
- [Enroll in the Red Cross Ready Rating Program](#)
- [Build a disaster preparedness kit](#)
- [Learn about SBA's Disaster Assistance programs \(online course\)](#)

## Specific Disaster Information

### Hurricanes

- [Hurricane preparedness checklist](#)
- [Hurricane safety tips](#)

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### Winter Weather

- [Winter weather preparedness checklist](#)
- [Tips on how to plan and prepare your business for winter weather](#)
- [Winter safety tips](#)

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### Earthquakes

- [Earthquake preparedness checklist](#)
- [Earthquake safety tips](#)

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### Tornadoes

- [Tornado preparedness checklist](#)
- [Tornado safety tips](#)

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### Wildfires

- [Wildfire preparedness checklist](#)
- [Wildfire safety tips](#)

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### Floods

- [Flood preparedness checklist](#)
- [Flood safety tips](#)

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### Cyber Security

- [Create a customized cyber security plan for your business](#)
- [Cyber security tips for your small business](#)
- [Take a cyber security workshop](#)

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### Workplace Hazards & First Aid

- [Get a free on-site safety consultation for your small business](#)
- [Get Occupational Safety and Health Act compliance assistance](#)



For more emergency preparedness advice, visit [preparemybusiness.org](http://preparemybusiness.org) or contact SBA's Disaster Assistance Customer Service Center at 1-800-659-2955 (TTY: 1-800-877-8339) or [disastercustomerservice@sba.gov](mailto:disastercustomerservice@sba.gov).

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found an amusing quote:

In Nevada I think our disasters probably rate,

1. Extended severe blizzard. Happened before, likely to happen again.
2. Earthquake. Some of the old ground shifts are marked as tourist attractions, we are seismically active.
3. Flood. Not uncommon here, particularly when rain follows heavy snow.
4. Active (as opposed to the current semi-passive) foreign invasion.
5. Tsunami - Zombie Apocalypse. Probably about equally likely.

Brian Swann Anthology

[Native American Songs and Poems: An Anthology](#)

[Coming To Light: Contemporary Translations of the Native Literatures of North America](#)

[Poetry Comes Up Where It Can](#)

by [Brian Swann](#) (Editor), [Mary Oliver](#) (Foreword by), [Kathrin Day Lassila](#) (Noted by)

[Here First: Autobiographical Essays by Native American Writers](#)

[I Tell You Now: Autobiographical Essays by Native American Writers](#)

by [Brian Swann](#) (Editor), [Arnold Krupat](#) (Editor)

[Touching the Distance: Native American Riddle-Poems](#)

by [Brian Swann](#), [Maria Rendon](#) (Illustrator)

[Born in the Blood](#)

[The House with No Door: African Riddle-Poems](#)

by [Brian Swann](#), [Ashley Bryan](#) (Illustrations)

[Smoothing the Ground: Essays on Native American Oral Literature](#)

[Algonquian Spirit](#)

http://www.goodreads.com/author/show/49072.Brian_Swann

[Native Literatures of the Americas Series](#)

[Read an Excerpt \(pdf\)](#)

Since Europeans first encountered Native Americans, problems relating to language and text translation have been an issue. Translators needed to create the tools for translation, such as

dictionaries, still a difficult undertaking today. Although the fact that many Native languages do not share even the same structures or [classes](#) of words as European languages has always made translation difficult, translating cultural values and perceptions into the idiom of another culture renders the process even more difficult.

In *Born in the Blood*, noted translator and writer Brian Swann gathers some of the foremost scholars in the field of Native American translation to address the many and varied problems and concerns surrounding the process of translating Native American languages and texts. The essays in this collection address such important questions as, what should be translated? how should it be translated? who should do translation? and even, should the translation of Native literature be done at all? This volume also includes translations of songs and stories.

Brian Swann is a professor of English at the [Cooper Union](#) for the Advancement of Science and Art in New York City. His many publications include *Algonquian Spirit: Contemporary Translations of the Algonquian Literatures of North America* and *Wearing the Morning Star: Native American Song-Poems*, both available in Bison Books editions.

Contributors: John Bierhorst, Julie Brittain, Lynn Burley, Chip Colwell-Chanthaphonh, William M. Clements, Nora Marks Dauenhauer, Richard L. Dauenhauer, Carrie Dyck, Marcia Haag, Kate Hennessy, Bill Jancewitz, Stewart B. Koyiyumtewa, David Kozak, Robert M. Leavitt, David I. Lopez, Marguerite MacKenzie, Patrick Moore, Richard J. Preston, Amber Ridington, Jillian Ridington, Robin Ridington, Blair A. Rudes, Brian Swann, Laurence C. Thompson, M. Terry Thompson, Frederick White, and Peter M. Whiteley.

Praise for Brian Swann's *Algonquian Spirit: Contemporary Translations of the Algonquian Literatures of North America*:

“With *Algonquian Spirit*, Brian Swann again underscores his reputation for compiling resourceful texts about or consisting of written and oral literatures of indigenous North America.”—*American Indian Culture and Research Journal*

“Would that all collections of Native American myths were this fine. . . . Highly recommended. All readers, all levels.”—*Choice*

“Swann incorporates distinctive features into his anthologies to satisfy interest in and spark appreciation of Native literatures and languages. . . . The result is readable, informative, enjoyable, and thought-provoking. . . . Swann's anthologies provide more cultural information than other literary anthologies of Native American oral literatures.”—*Western Folklore*
<http://www.nebraskapress.unl.edu/product/Born-in-the-Blood,674778.aspx>

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And another Brian Swann: <http://www.rwjf.org/en/about-rwjf/newsroom/newsroom-content/2013/09/learning-while-providing-culturally-sensitive-care.html>

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[Click for more historical photos on Facebook...](#)

**Become a part of local Southern California history and folklore...**

The Ramona Pageant Association is casting Native American actors for its 91st season



for the roles of:

- **Ramona** (female, mid twenties)
- **Alessandro** (male, mid twenties to early thirties).

Actors must have stage experience and be physically fit with good voices to work outdoors in the [Ramona Bowl Amphitheatre](#) in Hemet, CA.

Interested actors please email your photos and resume to Dennis Anderson at [wa6tmy@verizon.net](mailto:wa6tmy@verizon.net) or for further information call 951-652-4172. There is pay involved.

Rehearsals begin in late January on weekends only with performances scheduled for April 11, 12, 13, 26, 27 and May 3, 4 of 2014.

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**from Dennis M: On Sept 21 in 1936 by a vote of 93 to three, members of the Pyramid Lake Indian Tribe ratified its corporate charter**

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**Erma Cypher Foster, Theora Gibson, Harold Ridley, Everett (Chucko) Williams and Viola Zuniga have all walked on. No memorial service information at "press time" sdc**