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A Hopi girl in the village of Oraibi, Arizona. ca. 1901. Photo by George Wharton James / C.C. Pierce. Source - University of Southern California Libraries.



A Native American couple with a blonde child. ca. 1890. Source - Princeton Digital Libraries. Any ideas

on what tribe they belonged to and their history? —

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**HARRY REID U.S. Senator for Nevada Dear Fellow Nevadan,**

Native American heritage is part of Nevada's historical fabric, and the dynamic cultures and traditions of Tribes across Western states are deeply embedded into everyday American life. In November, we celebrate Native American heritage and honor all the sacrifices their ancestors endured many years ago. By celebrating a heritage, nations are able to ensure future

generations of young people have respect for their people's past and strong values in forging their future.

Throughout American history, Native Americans have been removed and disenfranchised from their homelands, their religions have been stifled, their ceremonies outlawed, and their languages stolen. In spite of our country's shameful history, many Native Americans have served with honor and distinction in the Armed Forces of the United States, and continue to serve in the Armed Forces in greater numbers per capita than any other group in the United States. Native Americans like Chester Nez, a World War II veteran and Code Talker, put it this way: "Somebody's got to defend this country. Somebody's got to defend the freedom." Corporal Nez and other Code Talkers used their gift to save countless lives and helped win the war. And their willingness to share it made them American heroes.

For this and many other reasons, it is essential that the United States commits itself to preserving Native American languages. It's a shame that distinct and beautiful languages- languages that contribute to the vibrancy of American history- are at risk of dying out. There have been many elements which have contributed to this problem, one of which is a lack of resources devoted to cultural and language preservation. That is why I have helped secure millions of dollars in grants from the National Park Service, the Historic Preservation Fund, and the US Department of Housing and Urban Development to assist tribes with community development and cultural preservation. Additionally, I have sponsored a number of bills in the Senate this year to transfer land back into the hands of Nevada tribes. Notably, the Nevada Native Nations Land Act and Moapa Band of Paiutes Land Conveyance Act would expand tribal lands by more than 100,000 acres and enable Nevada's tribes to develop that land and expand their communities on their own terms.

This National American Indian Heritage Month, I thank the countless Native Americans who have contributed so much to the cultural richness of Nevada communities. This occasion is also an opportunity to reaffirm my commitment to Indian Country's community, heritage, and autonomy. I will continue to work so Nevada Tribes, and all tribes, have new opportunities to protect their heritage and flourish.

For more information and to learn more about my work in the Senate on behalf of Nevadans or to contact me, please visit [reid.senate.gov](http://reid.senate.gov), sign up for my e-newsletter, [The Reid Report](#), or connect with me on [Facebook](#) and [Twitter](#).

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[MTV](#)

Unheard. Undeniable.

Until Now. A story that

will startle and surprise you. [Rebel Music](#) Native America – THURSDAY (Today!) @4P EST (1pm PST) – an [MTV](#) Facebook Exclusive.

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**MOSES ON THE MESA** [MosesOnTheMesa.com](http://MosesOnTheMesa.com) Coming soon! For trailer:

[www.facebook.com/video.php?v=602872016459748&set=vb.227744387305848&type=2&theater](http://www.facebook.com/video.php?v=602872016459748&set=vb.227744387305848&type=2&theater)

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[Scientists studying life below Tahoe's surface](#)  
going on beneath the surface of Lake Tahoe?

Lake Tahoe NewsWhat is

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**Books that Have Been Recommended:**

**Things That Matter: Three Decades of Passions, Pastimes and Politics**

by Charles Krauthammer

From America's preeminent columnist, named by the Financial Times the most influential commentator in the nation, the long-awaited collection of Charles Krauthammer's essential, timeless wr... More [Google Books](#)

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**Short Nights of the Shadow Catcher: The Epic Life and Immortal Photographs of Edward Curtis** by Timothy Egan

How a lone man's epic obsession led to one of America's greatest cultural treasures: Prizewinning writer Timothy Egan tells the riveting, cinematic story behind the most famous photographs in Native ... [Google Books](#)

**Two reviews:**

Somewhere around the turn of the century, Andrew Vander Wagon, who was never an officially licensed pastor but became one anyway, determined to build a bridge across the Zuni River because he was tired of being on the outs. The brand new CRC mission in the Zuni pueblo stood just on the other side of the river, which often wasn't a river, per se, but then again too often irritatingly was.

As long as the mission stood that far outside the pueblo (it's at the heart of things today, by the way), he was determined that his mission of missions would be crippled. Furthermore, when water actually flowed in the Zuni River, his only means of getting across was up on the shoulders of a Zuni man whose grace was abundant but, according to Andrew, unnecessary.

He told the tribe that he'd like to build that bridge, but the tribe's eyebrows narrowed. If the gods wanted a bridge over the Zuni River, they told him, there would be one. Andrew told them that was nonsense (no one knows how he phrased his responses, but "nonsense" wouldn't have been, at that time at least, far from possibility with him). He built the bridge, and it lasted almost 20 years before a bigger and stronger one was finally constructed.

Timothy Egan's fine biography of Edward Curtis, *Short Nights of the Shadow Catcher*, makes it abundantly clear that Curtis, the photographer, himself the son of a madcap missionary to Minnesota's Ojibwe, was right there at Zuni pueblo during what might well be considered Andrew Vander Wagon's reign as the mission king. I know enough about Vander Wagon (I share some of his DNA, by the way) to know that it's impossible to think the two would not have met-- Brother Andrew cut that kind of swath, believe me.

That meeting--at least in my imagination--must have been memorable, Curtis hating Christian missionaries (his father was preacher) as much as Brother Andrew loved being one, both of them immensely larger-than-life characters, the courses of their lives determined severely by a

unflagging sense of their individual callings: Brother Andrew to alter the lives of the Zunis for eternity, Eastman to hold back the tide of white culture and document a way of life that was vanishing, in part because Brother Andrew was doing exactly what he was doing.

I didn't know much about Curtis's life, but I knew his work because I used a portrait of his on the cover of a novel of mine, *Touches the Sky*. Here it is.

In fact, it's quite likely that everyone has, somewhere along the line, seen a Edward Curtis portrait. He made documenting Native America at the turn of the century his life's mission. Nothing else mattered. His wife left him, and with good reason: he was no more her husband than Andrew Vander Wagon. His family despised him, save his children, who generally adored him.

Basically, he did all of that without pay, so he died unknown, penniless, an old and angry man.

But he'd once been a friend of luminaries, of President Teddy Roosevelt, who appointed him the official photographer for his daughter's wedding. He gained the bucks it took for him to travel all over the west from J. P. Morgan, whose railroad empire was, as Egan deftly points out, doing as much as anything or anyone at that very moment to destroy the very cultures Curtis himself wanted to preserve with his portraits.

Neither Curtis nor Vander Wagon, despite their passionate callings, was above skullduggery. Both pushed envelopes. Curtis's portraits often were deftly posed, even though he wanted his viewing public to see them as true-to-life candids. Some were anything but. Some of his "indian braves" were outfitted in regalia none of them wore by, say, 1915, which made Curtis little more than Buffalo Bill with an expensive camera.

Vander Wagon didn't know how to color within the lines either. He was, more than once, fired. He was as good a trader with the Zuni and the Navajo as he was a missionary. When his colleagues disagreed with him and his wild ways, he went quite offensively on the offensive. He could be a dirty rotten stinker, and I may be unduly sweet to use such cute language.

But both absolutely loved their respective callings. Both were passionate about what they did. Both were given to sacrificing everything for what they felt called to do. They were, in some ways, partners in both crime and salvation.

As Egan points out in his fine biography, no one appreciates the work of Edward Curtis today more than Native people because his work--whether or not it was staged or posed--does exactly what he wanted it to do: it tells a story that ended when what some Native folks I know call the "illegal immigration" of white people to North America became a flood.

Fiction can go where history can't, of course. And the mere idea of a meeting, on that bridge, between Brother Andrew and Edward Curtis, right there in Zuni pueblo, circa 1910 or so, beckons me to take a shot at the story. Curtis hated missionaries; Brother Andrew never met a man--white or Native--he didn't try to strongarm to the Lord. But what linked them in an ironic way was a love for the people in that pueblo.

I don't know if I'm a good enough writer to put that story on paper, but after reading Timothy Egan's fine biography of the passionate life of Edward Curtis, I know I'd have loved to be there.

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**Edward Curtis Gallery**  
<http://www.edwardscurtis.com/>

Edward Curtis was given many names by the native peoples he encountered in his journeys across the North American continent.

The Sioux named him for a rock formation, "Pretty Butte." The Hopi saw him sleep on an air mattress and called him "The Man Who Sleeps on His Breath." And the Navajo gave him the moniker that was perhaps most apropos to his profession: "Shadow Catcher."

Curtis trapped shadows and light in his box cameras. A century after he opened the shutter of his camera on wind-swept prairies and frozen islands, his enduring photographs define the dignity of the Native American experience — and the great crime of the cultural genocide inflicted upon them.

A man with limited education but limitless ambition, Curtis eventually completed one of the greatest book projects in American history. This unlikely career is the subject of Timothy Egan's insightful and entertaining new book, "Short Nights of the Shadow Catcher: The Epic Life and Immortal Photographs of Edward Curtis."

Curtis had no formal training as a photographer — his first camera was one he built himself from a castoff lens that survived the Civil War. But if you open a U.S. history textbook, you'll probably see one of his images.

"He was shooting contemporary photographs," Egan writes, "but the pictures looked like historical documents even before he developed them."

His portraits, especially, have a timeless quality. There is his 1905 portrait of the great Apache fighter Geronimo, with his weathered face. And his photograph of the tragically regal Chief Joseph of the Nez Perce, covered in shell necklaces just months before a death his doctor attributed to "a broken heart."

The man behind these images was the son of a humble Minnesota family who resettled in Seattle during that city's late-19th century transformation from frontier town to Western metropolis.

In and near Seattle, Curtis literally earned his living from the muck: digging for clams and doing other menial jobs. From a traveler headed to Alaska's gold fields, he bought a 14-by-17-inch view camera.

Curtis set up a photo studio. It soon became clear he had "the eye," and within four years he was Seattle's most renowned photographer, shooting portraits of its wealthiest citizens.

Then he decided to photograph the impoverished woman famous locally as the last surviving child of Chief Seattle. "Princess Angeline" was then 100 years old. Or perhaps 80. No one knew for certain. Curtis worked days to capture the portrait he wanted, an encounter between photographer and subject that Egan describes with his own patience and skill.

"He was looking for the lethal glare she saved for the boys who threw rocks at her," Egan writes. "He hoped to convey a face that had seen worlds change, forests leveled, tidelands filled, people crushed."

Curtis got his picture. Angeline was dead within months. Obsessed with the idea that the Indian people of the Pacific Northwest would soon follow her into extinction, Curtis began traveling to nearby native communities to preserve something of them for history.

It wasn't easy for a white man to make people who had been victimized by white people feel comfortable in his presence. But Curtis pulled off this feat again and again.

"His Indians were a startling departure from the usual depictions of these people," Egan writes. "There were, in the faces, distinct human beings, not character types."

Curtis latched on to the idea that he should undertake his own grand project — to photograph every Native American nation on the continent before they disappeared. Doing such a project right required a lot of money. Curtis estimated he would need \$70,000 over five years. He asked one of the wealthiest men on the planet for this huge sum — J.P. Morgan, the financier whose railroads crisscrossed Indian lands and helped accelerate the decline of their cultures.

"I like a man who attempts the impossible," Morgan told him. Curtis worked as an ethnographer would, learning about the rituals and beliefs of each nation he visited. He might spend years returning to a reservation again and again, until he was finally granted access to sacred ceremonies, such as the Snake Dance of the Hopi. The result was a work that smashed a hateful misconception about Native Americans: that they were "godless" peoples without religious beliefs. In the introduction to the first volume, Curtis described Native Americans as at one with "the phenomena of the universe — the trees and shrubs, the sun and stars, the lightning and rain."

"There is scarcely an act in the Indian's life that does not involve some ceremonial performance or is not itself a religious act," he wrote. In 1910, these were radical ideas for a white man to put forward. In the end, the project took 30 years instead of five, as Curtis traveled back and forth across the U.S. some 122 times. He captured Native American life as it was, amid vast and remote landscapes, and he developed an aesthetic that influenced John Ford, Ansel Adams and many other artists.

The work, and the passion Curtis put into it, ruined his body and his marriage and left him broke. But he finished what he had proposed to Morgan: 20 volumes with 2,200 original photographs and 4,000 pages of text.

Curtis' achievement was to meld compassion with great vision, but his work was largely forgotten by the time he died in Los Angeles in 1952. Now Egan's excellent book stands as a fitting tribute to an American original who fought for a people with his camera and his art. [hector.tobar@latimes.com](mailto:hector.tobar@latimes.com)

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**[Historical Society celebrates AZ history in 150 objects](http://tucson.com/...objects/article_de48735a-3664-5b9b-9f1a-3e460305ada6...)**

[tucson.com/...objects/article\\_de48735a-3664-5b9b-9f1a-3e460305ada6...](http://tucson.com/...objects/article_de48735a-3664-5b9b-9f1a-3e460305ada6...)

Sep 1, 2014 - Heath's saddle is among 150 *objects* chosen for display by the Arizona Historical Society in a statewide exhibition celebrating its *150th year*.

**[150 Years of Montana History in 150 Objects - YouTube](https://www.youtube.com/watch?v=6ig7byPQIBc)**

▶ 10:01▶ 10:01 [www.youtube.com/watch?v=6ig7byPQIBc](https://www.youtube.com/watch?v=6ig7byPQIBc)

Sep 27, 2014 - Uploaded by Montana Historical Society

Author and historian Stephenie Ambrose Tubbs helps kick off a sesquicentennial celebration of the oldest ...

**[Sacred ceremonial objects reclaim purpose after long ...](http://www.triplicate.com/...Sacred-ceremonial-objects-rec...The)**

[www.triplicate.com/...Sacred-ceremonial-objects-rec...The](http://www.triplicate.com/...Sacred-ceremonial-objects-rec...The) Daily TriPLICATE

Jul 3, 2014 - For nearly *150 years*, sacred ceremonial *objects* once used by the ancestors of the

Yurok Tribe were held in private collections and museums, ...

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## **HUD Posts Updated Promise Zones FAQs: Answers to New Frequently Asked Questions Available**

**HUD has updated the Frequently Asked Questions (FAQ's) to include the following in the Application-Related Questions section:**

35. What is the protocol for letters of support?

36. At what point does the lead organization along with the implementation partners provide signatures in the MOU?

37. Does the applicant need to provide signatures in the preliminary MOU that is submitted with the application or in the final MOU upon designation?

38. What are the page requirements for the application and supporting materials?

39. Are footnotes and hyperlinks in the application, appendices and Goals and Activities section permitted? Should footnotes follow the formatting requirements spelled out in the application?

[View the Promise Zones Frequently Asked Questions.](#)

### **Promise Zones Competition**

A second round of Promise Zone designations is open for solicitation. All communities can apply that meet the eligibility criteria, and demonstrate high need, a strong local commitment, and a compelling strategy.

HUD intends to designate six urban communities and USDA intends to designate at least one rural and at least one tribal community.

### **Application Deadline**

The deadline for submitting Promise Zone applications is November 21, 2014 by 5 p.m. EST. Applications must be submitted via [MAX Survey](#).

***Applicants are encouraged to submit a letter of intent/application request form as soon as possible.***

### **Resources for Applicants**

The urban, rural and tribal application guides, the application checklist, and the responses to public comments can be found on the [Promise Zones website](#).

To receive information about upcoming webcasts and funding and technical assistance opportunities, please [join the Promise Zones mailing list](#).

Additional questions on how to apply and for eligibility should be directed by email to [Promisezones@hud.gov](mailto:Promisezones@hud.gov)

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From the Eagle Watch: November 7, 2014

<http://www.cbc.ca/news/canada/thunder-bay/homeless-woman-fined-for-building-her-own-home-1.2824688?cmp=abfb>

### **Homeless woman fined for building her own home**

Darlene Necan says she's been made to feel 'awful' for trying to house herself

By Jody Porter, CBC News Posted: Nov 07, 2014 6:00 AM ET Last Updated: Nov 07, 2014 3:32 PM ET

"This is my castle and I'm so proud to have it," Darlene Necan says of the one-room house she built with donated materials on the same spot where she grew up. (Jody Porter/CBC)

A First Nations woman in Northern Ontario faces thousands of dollars in fines and a stop-work order on the cabin she is attempting to build in the place where she grew up.;

Darlene Necan is a member of the Ojibways of Saugeen First Nation, but she's been unable to acquire housing in that community, about 400 kilometres northwest of Thunder Bay, since the reserve was created in the late 1990s.

Homeless First Nations walkers take fight to Ottawa  
Group builds new cabin for elder living in chicken barn

Last year, Necan began building with donated materials on land where her family home once stood, 20 kilometres south of her reserve, in the unorganized township of Savant Lake, Ont.

"This is my castle and I'm so proud to have it, even though it's not done yet," Necan said during a recent visit to the one-room, plywood house she is not allowed to live in.

Darlene Necan cabin interior

Inside Darlene Necan's 'illegal' cabin. (Jody Porter/CBC)

The Ministry of Natural Resources and Forestry has charged Necan with breaches of the Public Lands Act that carry fines of up to \$10,000, and up to an additional \$1,000 fine each time she is caught continuing to build. Necan believes it is because somehow the place she grew up has become Crown land. The ministry did not respond to questions from CBC News about this story.

'A lot of times I cry'

As an unorganized township, Savant Lake doesn't have a municipal leader. Denis Mousseau owns the only store, across the street from his hotel, on one of the community's two main roads.



"It's a common thing for First Nations people to do, is build their own house without title to the land," Mousseau said. "First Nations people have the right to do that and I don't see why [the Ministry of] Natural Resources should be hassling her over this."

Necan has boarded up the unfinished doorway to her cabin for the winter, and said she feels "shattered" by the charges against her. Her next court date is Nov. 20.

Building supplies in snow

Some of the donated building supplies Darlene Necan was unable to use before a stop-work order was issued. (Jody Porter/CBC)

"I still keep going with this fight no matter how awful it makes me feel for trying to house myself and help people, because a lot of people don't believe in themselves or that things can change if you fight hard enough," Necan said, her voice cracking.

"It's what I try to believe. I try to be hopeful. That's hard too and a lot of times I cry by myself here. But I talk to my [late] mom and my [late] dad and it keeps me going because I keep thinking of them."  
'Not any better in the city'

Necan has spent much of her adult life couch-surfing among relatives and camping out on the family trap line when the weather allows. The 55-year-old was looking forward to a different life, living in her own home and offering shelter to family members.

"This is exactly the same spot where we lived," Necan said. "We slowly started moving to the cities because we didn't have anything after my dad got hurt and we were pretty well desperate."

Necan's father was injured while working for the railway.

"My family... they're not any better in the city than they were here," she says. "Here, at least they were free to roam around in the bush and go hunting and all that, but in the city you need at least five, 10 bucks to even live for the day."  
'Aren't we under treaty?'

Fewer than 100 people live on the reserve up the road. Edward Machimity has been chief for nearly two decades, since the reserve was created. Necan said he refuses to help her, or even answer her questions.

"He has said that he has to be careful about how he helps the off-reserve people and that really got me confused because I thought, aren't we on Anishinaabe land right now? Aren't we under treaty?" Necan said.

"Isn't this why we elected him for, is to help all people, not only the people inside reserve? That is so crap because natives are scattered all over Canada. How can they say only the people on reserve have rights?"

Machimity did not return repeated calls from CBC News.

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**Interested in working with the Chicago American Indian Community**

**Collaborative?** Click on this link for more information and to download applications: <http://t7kids.wordpress.com/caicc-directory-form/>

[CAICC Forms and Updates](#)

The Chicago American Indian Community Collaborative (CAICC) is the culmination of all Chicago based Native American organizations. CAICC is accepting job applications. If you're interested in join... t7kids.wordpress.com

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Nevada nonprofit organizations and public institutions can post workshops, webinars, funding opportunities, auditions, competitions and more on [Arts4Nevada.org](http://Arts4Nevada.org). Check it out.

[Opportunities | Arts4Nevada](#)

Nevada Arts Council (NAC) Quarterly Jackpot Grants of up to \$1,000 support new or exemplary art projects by nonprofit arts and non-arts organizations, schools, public institutions or artists that take place during a three-month period. arts4nevada.org

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**More Legislation (BDRs) to watch:**

**547 - Legislative Commission (NRS 218E.150)**

Authorizes disciplinary action against employee who improperly disposes of official state record.

**548 - Senate Committee on Natural Resources**

Makes changes relating to oil and gas.

**549 - Senate Committee on Natural Resources**

Enacts provisions to protect natural resource and wildlife distribution data.

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[http://www.nytimes.com/2014/11/09/opinion/sunday/thomas-l-friedman-makers-and-breakers.html?emc=edit\\_th\\_20141109&nl=todaysheadlines&nid=25905172](http://www.nytimes.com/2014/11/09/opinion/sunday/thomas-l-friedman-makers-and-breakers.html?emc=edit_th_20141109&nl=todaysheadlines&nid=25905172)

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[GIS Day Map Gallery and Northern Nevada GIS Users Group Meeting - November 19, 2014](#)

Wednesday, November 19, 2014 9am to Noon Washoe County Commission Chambers 1001 E. 9th St., Building A Reno, NV 89512

**The Northern Nevada GIS Users Group presents...**

**Come share your work and rekindle relationships with other GIS professionals in our region.**

Include your work in the Geography Awareness Week map gallery that will be on display at the Washoe County Administration Complex.

**The map gallery will be on display through the week of November 17<sup>th</sup>.**

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**[Rising seas: 'Living on borrowed time'](#)**

**County official: Relative sea level rise on Humboldt Bay highest in state  
Clay McGlaughlin, Eureka Times Standard**

*Editor's note: This is the second story in an ongoing series looking at local responses to the issue of climate change.*

Climate change has been called a "long emergency," with impacts ranging from the current extreme drought in California to globe-spanning disruptions of weather patterns and ecosystems predicted for the coming decades. Here in Humboldt County, one of the many predicted impacts is sea level rise, which experts say could threaten underground utilities and U.S. Highway 101. Here's a look at what the county is doing to adapt.

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On November 13 in 1940 lands for Duckwater were purchased through IRA

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