

Journal #3363 from sdc 6.11.15

Language Preservation Resources

Are you a future IP3 direct action trainer?

Chisholm Trail Museum

Veterans Cemetery Grants

Drought Allows A Salmon-Killing Parasite To Thrive In The Klamath

Kindergartens Ringing the Bell for Play Inside the Classroom

Preserving Tribal Archives

Need Help Managing Your Archives?

WANTED: NATIVE FILMMAKERS

Medicine Lodge State Archaeological Site

Holy Trinity Monastery Library

Hopi Cultural Museum

Huhugam Ki Museum

Library of Congress Chief Retires Under Fire

Welcome to the GrantStation Pathfinder

GBIA program live on web tonight!

Kitschinipen - Summer

Tending the Garden

almost **Jagatamoewi Gischuch**

- Time of the honey bee

from Carla of the Lenape

**The Western Shoshone Educational
Fund Scholarship is due on June
15th. You can download the application on line.**



Language Preservation Resources:

[The John Peabody Harrington Collection](#)

[Maries Dictionary](#)

[Hupa Language Dictionary and Texts](#)

[Nancy Steele: UR Samtiden - Samiska veckan 2015](#)

[Kumeyaay Language and Culture](#)

[Kawaiisu Language and Culture](#)

[Yurok Tribe Language Program](#)

[Tongva Language \(Facebook\)](#)

[Pomo Language \(Facebook\)](#)

Language Advocates: marina@communityfuturescollective.org

A couple articles of note: Interesting how activism against nuclear weapons has morphed or been co-opted into a pro-nuclear power stance by Kazakhstan.

<http://thediplomat.com/2015/04/kazakhstan-nuclear-weapons-free-for-20-years/>

This next article is refreshing for its honesty.

<http://thediplomat.com/2015/04/the-one-thing-geeky-defense-analysts-never-talk-about/>

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Are you a future IP3 direct action trainer?:

Do you identify as Indigenous or of Indigenous Heritage?

Are you organizing or engaging in organizing in your community or with your organization?

Have you participated in or led non-violent direct actions?

[!! Apply to the TNT Here !!](#)



10 years ago, Indigenous leaders from throughout North America responded to a call to build an Indigenous direct action network to bring community-led direct action skills and strategies to Indigenous communities. They developed the Indigenous Peoples Power Project- IP3 and housed it at Ruckus.

Since our first action camp in 2005, IP3 has skilled up over 150 Indigenous direct action leaders with the ability to engage in, train and coordinate non violent direct action. We've hosted 3 direct action training camps and over 50 community action

trainings throughout North America, as well as coordinated and supported actions here and around the world.

Indigenous Peoples have always held the critical intersection of the struggles for social and ecological justice and we're building power.

10 years later, we're calling in the next generation of Indigenous leaders to build their direct action training and coordination skills. To mark this momentous occasion, IP3 and Ruckus are hosting a training for Indigenous direct action trainers!

Announcing the **IP3 Training for Indigenous Trainers**

August 28th through 31st at the [Woodbine Ecology Center](#) in Colorado

See our [full camp announcement here](#)

IP3 and Ruckus recognize the critical role of Indigenous Peoples in movements of resistance and the struggles for self determination, sovereignty, human rights, climate justice and so much more. We believe in expanding power from within communities to fight for the solutions to ecological destruction and for self-determination.

Do you believe in building Power and Capacity in Indigenous Communities?

Stay tuned for other exciting training announcements. Our action practitioners are busy brewing up new action training modules and training camps in 2015. Coming Soon!

In the Struggle, The IP3 Planning Core

[Drought Allows A Salmon-Killing Parasite To Thrive In The Klamath](#)
[Jefferson Public Radio](#)

Fish biologists and technicians gather on the Salmon River in *California* for a Fish ... River Dam, which controls *water* flow out of Upper Klamath Lake in Oregon.

[Kindergartens Ringing the Bell for Play Inside the Classroom](#) By MOTOKO RICH

After focusing on raising test scores in math and reading, more school districts are embracing play as a bedrock of early education.

Chisholm Trail Museum <http://onthechisholmtrail.com/exhibits-2/>
Campfire Theater

Cowboys and Indians and Robots, Oh My! Not your average dusty ol' museum. The Chisholm Trail Heritage Center's animatronic theater features a weather worn Jesse Chisholm talkin' trail history and future with first time cowpoke, Tex.

Folks on the Trail

The history of the Chisholm Trail and southern Oklahoma is a tapestry of converging cultures in post Civil War America. Not yet a State in the Union, Oklahoma Territory and Indian Territory offered unique freedoms other parts of the country did not. These opportunities lead many frontiersmen and women to discover Oklahoma. Native American tribes were relocated to Oklahoma throughout the mid 1800's. At times completely different cultures that had not lived in proximity were now neighbors. In other circumstances, old rivalries and affiliations reemerged in the new lands. One of the most heroic Calvary Regiments, the 10th with its band of Buffalo Soldiers was stationed at Ft. Sill to build the new fort and enforce the peace. The troops could be seen off in the distance running drills or trading with the cattle companies coming up from Texas. Frontier towns sprung up along the trail. While the young men could certainly be rowdy, their money spent pretty dern well. The balance between being an emerging family community and a place for the cowboys to drop their gold was a difficult one to manage.

July 1, 2015

Veterans Cemetery Grants



This U.S. Dept. of Veterans Affairs program assists in providing gravesites for Veterans in those areas where VA's national cemeteries cannot fully satisfy their burial needs. Grants may be used to establish, expand or improve Veterans cemeteries. ELIGIBILITY: States, federally recognized tribal government, or U.S. territories.
 Link to RFP: <http://www.grants.gov/web/grants/view-opportunity.html?oppld=258768>

NARF hosts pro bono legal team focused on American Indian religious freedom - Native American...

NARF Staff Attorney Steve Moore, David Armstrong (Wisconsin Judicare), James Botsford, and President Linda Benally (National Native American Bar Association)...
www.narf.org

For those tribes and tribal institutions interested in preserving their textual history, I am including an introductory "slide show". While based on state records management laws/policies, there is enough basic archival information to get your discussion going. Similar information for electronic records is available. sdc

<http://nsla.nv.gov/uploadedFiles/nslanvgov/content/Records/Resources/Basic%20Records%20Retention%20and%20Disposition.pdf>

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**Need Help Managing Your Archives?**

Proceed at your own pace through AASLH's newly revised online course, **The Basics of Archives**

- **June 22 – July 24, 2015**
- **\$85 members / \$160 nonmembers**
- **Registration Deadline is June 18**
- **See details below**

**The Basics of Archives online course is designed to give organizations and individuals who are responsible for the care of historical records an introduction to the core aspects of managing and protecting historical records collections, using appropriate principles and best practices.**

The course takes 15-20 hours to complete and consists of five lessons:

- Archives and Archivists
- Acquiring Your Collections
- Processing Collections
- Housing Your Collections
- Access and Outreach

There are no required times to be online. You may finish the course anytime during the four-week period.

**Check out these related AASLH resources!**

[Archives for the Lay Person: A Guide to Managing Cultural Collections](#)

For volunteers or staff at small organizations, this book provides practical, step-by-step guidance for managing all facets of archival collections, from acquisition, arrangement, and description to storage and security.

[Organizing Archival Records: A Practical Method of Arrangement and Description for Small Archives](#) equips non-professional archivists with the skills to tackle one of the most challenging tasks of archiving: arranging and describing archival materials.

[Archive Basics: a Technical Leaflet Bundle](#)

AASLH's bundled resources of archival Technical Leaflets are a great way to enhance your reference library.

*About the American Association for State and Local History:*

*AASLH has provided leadership and support for its members who preserve and interpret state and local history in order to make the past more meaningful to all Americans since 1940. AASLH is a not-for-profit professional organization of individuals and institutions working to preserve and promote history. From its headquarters in Nashville, Tennessee, AASLH works to advance knowledge, understanding, and appreciation of local history in America. AASLH publishes books, technical publications, a quarterly magazine, a monthly newsletter, and maintains numerous affinity groups and committees serving a broad range of constituents across the historical community. The association also sponsors regional and national training workshops and an annual meeting. For more information, visit [www.aaslh.org](http://www.aaslh.org)*

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*Joanella Romero*

**WANTED: NATIVE FILMMAKERS SIGN UP TODAY! Space is Limited!**

"NATIVE FILM



MARKET" Finance |

Marketing | Pitch |

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b

ution + Meet face-to-face with 400+ distributors \* 1,000+ production companies \* 40+ Countries  
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[rednation@rednation.com](mailto:rednation@rednation.com)

First of Its Kind Global Event in Los Angeles!

Destination in the Heart of the Entertainment Industry

The Place to Be for American Indian & Indigenous Films

Produced by Red Nation Celebration Institute! [#EverythingNative](#)

NFM Kicks off 12th Red Nation Film Festival November 12-22, 2015!

Stay Connected + Follow US for all updates on this exciting NEW Global Event.

[#RNFF2015](#)

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### **Medicine Lodge State Archaeological Site**

Medicine Lodge State Archaeological Site is located on the western slope of the Big Horn Mountains in northern Wyoming. Take Highway 16/20 to Manderson and turn onto State Route 31. Travel 21 miles to Cold Springs Road, then County Road 52 and follow the signs to the park. From Tensleep, take the lower Nowood road to Hyattville, and then follow Cold Springs Road to County road 52.

Medicine Lodge is home to a large sandstone cliff that displays hundreds of Native American petroglyphs and pictographs. This rock art is directly associated with the human habitation of this site dating back more than 10,000 years. Information about the archaeological digs and further research of this site can be found in our visitor center and library.

Approximately 27 individual campsites with picnic tables and fire rings are available for RV's, tent camping, or picnicking. All sites are close to vault toilets and potable water hydrants. A reservation-only group area and shelter is available to accommodate special events and large groups.

Wildlife is abundant at Medicine Lodge and the tens of thousands of acres of adjoining public land. Elk, Deer, Moose, and Mountain Lion all live here as well as an abundance of small mammals and more than 100 species of birds. Medicine Lodge Creek is an outstanding brown trout fishery.

Medicine Lodge serves as a great base camp and trailhead for access to hundreds of miles of trails for horseback riding. Public corrals are available on a first-come, first-served basis. Several developed nature trails offer visitors fun, self-guided activities for all ages. A universally accessible sidewalk follows Medicine Lodge Creek and offers turnouts for access to pools in the stream.

Instagram: @RNCImedia /// Twitter @REDNationTV /// Facebook: [www.facebook.com/RedNationFF](http://www.facebook.com/RedNationFF)

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## **Holy Trinity Monastery Library**

Sr. M. Corrine Fair, Librarian [St. David](#), AZ 85630 Tel: 520-720-4642

Website: <http://personal.riverusers.com/~trinitylib/library.html>

Serves the monastery, guests, RVers, the local community, Cochise College and Cochise High School.

### **Collection Overview**

Collection emphasizes monasticism, scripture and other religious topics. Also "philosophy, psychology, history and allied topics, sociology, art and literature."

**Special Southwest and Native American collection.** Includes a museum. Books: 54,000

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## **Hopi Cultural Center Museum**

Anna Silas, Manager [Second Mesa](#), AZ 86043-0007 Tel: 928-734-6650

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**Huhugam Ki Museum** 10005 E. Osborn Rd. [Scottsdale](#), AZ 85256 Tel: (480) 362-6320

Website: [http://www.srpmic-nsn.gov/history\\_culture/museum.asp](http://www.srpmic-nsn.gov/history_culture/museum.asp) [Map](#)

### **Institutional Overview**

Historical and contemporary Pima and Maricopa cultures are interpreted through exhibits of baskets, pottery, photographs, and other artifacts. Museum building, located in the Salt River Community, is constructed of adobe in traditional native architectural style. Special events throughout the year. Visitor access is restricted to the museum and commercial establishments.

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*Access to safe drinking water, sanitation and hygiene represent some of the highest development priorities of countries worldwide. These are also important human rights issues.”—Ban Ki-moon, United Nations secretary-general, speaking at a conference in Tajikistan about the [importance of keeping water on the global agenda](#). (UN News Centre)*

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## **Library of Congress Chief Retires Under Fire**

By MICHAEL D. SHEAR

The move comes after the library's leader, James H. Billington, presided over a series of management and technology failures documented by government watchdog agencies.

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## **Welcome to the GrantStation Pathfinder**

This website is designed to help you develop your career path as a grants professional. Our library provides profiles on top quality resources in the area of grant research, writing, and management, as well as strategic planning. These resources can strengthen your ability to secure grant awards.

To get started, you can browse our library, search our resources, or use our Find Your Path tool to get a customized curriculum for your learning plan. You can get a full tour by watching our short, introduction video.

### **Featured Resource**

**[Annual Symposium for Nonprofit Professionals and Volunteers](#) Monday, June 22, 2015**

This conference is the Midwest's largest nonprofit management conference dedicated to creating organizational excellence. The 2015 conference will focus identifying the professional traits organizations have in place, and leveraging these assets to attract high level talent, engage lifelong donors, and develop organizational excellence. [Read More](#)

### **GrantStation Resource**

#### **[GrantStation Talk2020](#)**

This podcast is part of Grantstation's Vision2020 series of interactive tools and resources to help in the quest for funding. GrantStation's CEO Cynthia Adams speaks of trends and the related tools she is seeing in the world of philanthropy. [Read More](#)

### **Find Your Path**

[Use our PathFinder Tool](#), a short questionnaire which will advise you on which resources are best for you, based on your experience, role, and interests.

**Special Announcements** [Click here](#) to receive special announcements about the Pathfinder.

### **Search Library**

You can search by any keyword in the name, a description of a resource, by a provider name, and so forth.

Type a keyword into the text box above and click 'search' to be taken to the search results. You can further customize your search with filters on that page.

### **Browse Library**

**Click on a category below to view a list of those resources:**

- [Articles and Reports](#)
- [Blogs](#)
- [Books and Workbooks](#)
- [Certificate and Degree Programs](#)
- [Conferences](#)
- [Live Webinars](#)
- [Newsletters and Magazines](#)
- [Recorded Webinars and Podcasts](#)
- [Tools](#)
- [Workshops and Trainings](#)



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## **Native American Rights**    <http://legal-dictionary.thefreedictionary.com/Native+American+Rights>

In the United States, persons of Native American descent occupy a unique legal position. On the one hand, they are U.S. citizens and are entitled to the same legal rights and protections under the Constitution that all other U.S. citizens enjoy. On the other hand, they are members of self-governing tribes whose existence far predates the arrival of Europeans on American shores. They are the descendants of peoples who had their own inherent rights—rights that required no validation or legitimation from the newcomers who found their way onto their soil.

These combined, and in many ways conflicting, legal positions have resulted in a complex relationship between Native American tribes and the federal government. Although the historic events and specific details of each tribe's situation vary considerably, the legal rights and status maintained by Native Americans are the result of their shared history of wrestling with the U.S. government over such issues as tribal sovereignty, shifting government policies, treaties that were made and often broken, and conflicting latter-day interpretations of those treaties. The result today is that although Native Americans enjoy the same legal rights as every other U.S. citizen, they also retain unique rights in such areas as hunting and fishing, water use, and [Gaming](#) operations. In general, these rights are based on the legal foundations of tribal sovereignty, treaty provisions, and the "reserved rights" doctrine, which holds that Native Americans retain all rights not explicitly abrogated in treaties or other legislation.

### **Tribal Sovereignty**

Tribal sovereignty refers to the fact that each tribe has the inherent right to govern itself. Before Europeans came to North America, Native American tribes conducted their own affairs and needed no outside source to legitimate their powers or actions. When the various European powers did arrive, however, they claimed dominion over the lands that they found, thus violating the sovereignty of the tribes who already were living there.

The issue of the extent and limits of tribal sovereignty came before the U.S. Supreme Court in *Johnson v. McIntosh*, 21 U.S. (8 Wheat.) 543, 5 L. Ed. 681 (1823). Writing for the majority, Chief Justice [John Marshall](#) described the effects of European incursion on native tribes, writing that although the Indians were "admitted to be the rightful occupants of the soil ... their rights to complete sovereignty, as independent nations, were necessarily diminished, and their power to dispose of the soil, at their own will, to whomsoever they pleased, was denied by the original fundamental principle, that discovery gave exclusive title to those who made it." The European nations that had "discovered" North America, Marshall ruled, had "the sole right of acquiring the soil from the natives."

Having acknowledged this limitation to tribal sovereignty in *Johnson*, however, Marshall's opinions in subsequent cases reinforced the principle of tribal sovereignty. In *Cherokee Nation v. Georgia*, 30 U.S. (5 Pet.) 1, 8 L. Ed. 25 (1831), Marshall elaborated on the legal status of the Cherokees, describing the tribe as a "distinct political society that was separated from others, capable of managing its own affairs, and governing itself." In *Worcester v. Georgia*, 31 U.S. (6

Pet.) 515, 8 L. Ed. 483 (1832), Marshall returned to the issue, this time in an opinion denying the state of Georgia's right to impose its laws on a Cherokee reservation within the state's borders. He rejected the state's argument, writing "The Cherokee nation ... is a distinct community, occupying its own territory, with boundaries accurately described, in which the laws of Georgia can have no force." Reviewing the history of relations between native tribes and the colonizing European powers, Marshall cited the Indians "original natural rights," which he said were limited only by "the single exception of that imposed by irresistible power, which excluded them from intercourse with any other European potentate than the first discoverer of the coast of the particular region claimed."

The cumulative effect of Marshall's opinions was to position Native American tribes as nations whose independence had been limited in just two specific areas: the right to transfer land and the right to deal with foreign powers. In regard to their own internal functions, the tribes were considered to be sovereign and to be free from state intrusion on that sovereignty. This position formulated by Marshall has been modified over the years, but it continues to serve as the foundation for determining the extents and limits of Native American tribal sovereignty. Although Congress has the ultimate power to limit or abolish tribal governments, until it does so each tribe retains the right to self-government, and no state may impose its laws on the reservation. This position was reiterated in a 1978 U.S. Supreme Court case, *United States v. Wheeler*, 435 U.S. 313, 98 S. Ct. 1079, 55 L. Ed. 2d 303, in which Justice [Potter Stewart](#) concluded that "Indian tribes still possess those aspects of sovereignty not withdrawn by treaty or statute, or by implication as a necessary result of their dependent status."

The ways that individual tribes exercise their sovereignty vary widely, but, in general, tribal authority is used in the following areas: to form tribal governments; to determine tribal membership; to regulate individual property; to levy and collect taxes; to maintain law and order; to exclude non-members from tribal territory; to regulate domestic relations; and to regulate commerce and trade.

## **Treaty Rights**

From the time Europeans first arrived in North America, they needed goods and services from Native Americans in order to survive. Often, the terms of such exchanges were codified in treaties, which are contracts between sovereign nations. After the American Revolution, the federal government used treaties as its principal method for acquiring land from the Indians. From the first treaty with the Delawares in 1787 to the end of treaty making in 1871, the federal government signed more than 650 treaties with various Native American tribes. Although specific treaty elements varied, treaties commonly included such provisions as a guarantee of peace; a cession of certain delineated lands; a promise by the United States to create a reservation for the Indians under federal protection; a guarantee of Indian hunting and fishing rights; and a statement that the tribe recognized the authority or placed itself under the protection of the United States. Treaty making ended in 1871, when Congress passed a rider to an Indian appropriations act providing, "No Indian nation or tribe ... shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty ..." (25 U.S.C.A. § 71). This rider was passed largely in response to the House of Representatives' frustration that it was excluded from Indian affairs because the constitutional

power to make treaties rests exclusively with the Senate. Since 1871, the federal government has regulated Native American affairs through legislation, which does not require the consent of the Indians involved, as treaties do.

Indian treaties may seem like historical documents, but the courts have consistently ruled that they retain the same legal force that they had when they were negotiated. Despite frequent challenges and intense opposition, courts have upheld guaranteed specific tribal rights, such as hunting and fishing rights. Often, disputes over treaty rights arise from conflicting interpretations of the specific language of treaty provisions. In general, there are three basic principles for interpreting treaty language. First, uncertainties in Indian treaties should be resolved in favor of the Indians. Second, Indian treaties should be interpreted as the Indians signing the treaty would have understood them. Third, Indian treaties are to be liberally construed in favor of the Indians involved. Courts have consistently upheld these principles of treaty interpretation, which clearly favor the Indians, on the basis that Indian tribes were the much weaker party in treaty negotiations, signing documents written in a foreign language and often with little choice. Liberal interpretation rules are designed to address the great inequality of the parties' original bargaining positions.

To be continued.....

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[Norm Cavanaugh](#) feeling excited

**Great news for anyone interested in viewing the Great Basin Indian Archives activities today beginning at 5:00 PM (PST)...it will be available, "LIVE" Video streaming from the GBC theater. It can be accessed at [www.gbcnv.edu](http://www.gbcnv.edu) or [www.gbcnv.edu/gbia](http://www.gbcnv.edu/gbia) Pass this on to friends and anyone that is interested**

[Welcome to Great Basin College Online!](#)

Great Basin College, offering acclaimed programs leading to real world jobs in technology and nursing via cutting-edge distance technologies. [gbcnv.edu](http://gbcnv.edu) By Frank L. Sawyer

