

## **Journal #3663      from sdc      6.23.16**

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[This Jaw  
Dropping Place  
In New Mexico  
Will Blow You  
Away](http://www.onlyinyourstate.com/new-mexico/jaw-dropping-place-nm/)

If you haven't  
heard of the

**Bisti**

**Badlands,**

you're not alone.  
But the surreal  
rock...

[http://www.  
onlyinyourstate.  
com/new-  
mexico/jaw-  
dropping-place-  
nm/](http://www.onlyinyourstate.com/new-mexico/jaw-dropping-place-nm/)

[Bisti/De-Na-Zin](#)

[Description:The Bisti/De-Na-Zin Wilderness is a rolling landscape of badlands which offers some of the most unusual scenery found in the Four Corners Region. Time and natural elements have etched a fantasy world of strange rock formations made of interbedded sandstone, shale, mudstone, coal, and si... blm.gov](#)

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From the Nevada Historical Society Quarterly: Spring 1973:

***The Search for an American Indian Identity, Modern Pan-Indian Movements,***

by Hazel W. Hertzberg (Syracuse, N.Y.: Syracuse University Press, 1971;

362 pages; bibliographic essay, index, illustrations; \$12.00).

THIS IS A STUDY of Indian-led and Indian-oriented social movements in the United States from 1911 to 1935. Indian movements of the previous century are briefly mentioned (including the Ghost Dance which originated in Nevada in 1870 and 1890); most of the earlier movements were confined to a few tribes or one region. The earliest movement that can be called Pan-Indian (and the focus of this study) was the Society of American Indians (SAI) which was organized October 12 (Columbus Day), 1911. Many of the SAI leaders and members had attended Carlisle Indian School (founded in 1879). This experience, as well as knowledge of English which served as a *lingua franca*, made possible the organization of, and participation in, groups like the SAI.

The SAI was patterned after non-Indian reform and academic organizations of the time and its leadership, annual conventions, journals, and other publications are described in considerable detail. Many of the leaders were Indians prominent in the United States: Charles Eastman and Carlos Montezuma, both MD's (Montezuma served briefly at the Western Shoshone Agency in Nevada and was appalled by reservation life as he saw it there and elsewhere); Thomas Sloan, a lawyer; Henry Roe Cloud; and three men prominent for their work as anthropologists, Arthur Parker, H. N. B. Hewitt, and Francis La Flesche. Many leaders and members were less than "full-blood," and within the SAI the Loyal Order of Tecumseh was formed for those SAI members less than 1/16 "Indian blood." Whites were allowed to join the SAI as associate members.

The issues discussed by the SAI reflect the then current concern with minorities and immigrants. (Blacks also were organizing in this era.) The leadership expressed the ambivalence of educated and less than "full blood" Indians toward tribal life and reservations. Membership was for individuals, not tribal groups. The group stressed the preservation of Indian cultures, education of the American public about Indians through books and a national American Indian Day (an idea still proposed from time to time by Indians), and the teaching of Indian culture in Indian schools. The SAI never did reach agreement on its position toward the Bureau of Indian Affairs, the use of peyote, or the value of Indian separatism vs. assimilation in American life. The organization died in 1935, by which time some of the society's goals had been met by the passage of the Indian Citizenship Act of 1924 and the Indian Reorganization Act of 1934.

Other Indian movements are mentioned: The American Indian Defense Association which later became the Association on American Indian Affairs, the National Council of American Indians which ended in 1934, the 1944 National Congress of American Indians (a major reform group today), the National Indian Youth Council which was founded in 1961, and groups like the Improved Order of Red Men and the Teepee Order of America which were modeled on Indian culture but excluded Indians from their membership.

The Native American Church, first officially organized in 1918 under a state charter in Oklahoma, is based on the use of peyote in religious ceremonies.

Movements which started before 1935 are classified into three general types: 1) reform movements such as the SAI which were supported by the more educated, urban Indians; 2)

fraternal movements which attracted the less educated, urban Indians; and 3) religious movements (the Native American Church) which are supported by the least educated, rural, and reservation Indians. The book is summarized by the author's statement in the final chapter:

### *What's Being Written*

In the formative period Pan-Indianism was a movement of accommodation. It was not just a reaction to cultural deprivation; nor was it only a shield against white domination or simply a rejection of the old Indian ways or solely an expression of marginality, though it contained all of these aspects. It was also an endeavor by men and women who through their own experience had found much of value in both Indian and white worlds, to create an identity which drew from both. As people in transition they defined themselves in the terms currently available to them [pp. 323-4.]

The book is interesting for its information on an aspect of American Indian life that is little known. The unifying forces of education and the English language, have been significant aids in establishing Indian identity. The work of anthropologists, and to some extent that of historians, has also aided this process of identity seeking. The classification of Indian movements as reform, fraternal, and religious is an important contribution. However, there is too much detail (less on Arthur Parker would make a better study); the study is not clearly organized, nor well focussed, until the final chapter; and the work does not tie into existing theories and studies of social movements.

(A social movement' is a collectivity acting with some continuity to promote a change or resist a change in the society or group of which it is a part," as defined by Ralph Turner and Lewis Killian, editors, in *Collective Behavior*, p. 308. Revitalization movements are one type of social movement: Anthony Wallace in "Revitalization Movements," *American Anthropologist*, volume 58, pp\_ 264-281, defines these movements as a "deliberate, organized, conscious effort by members of a society to construct a more satisfying culture.' ")

The book title suggests an ambitious scope, one far greater than that actually considered. The book is not concerned with modern movements since it stops in the mid-thirties. It is not Pan-Indian in a real sense since it is largely about people of the east coast, many of whom are only nominally Indians physically or culturally. The people concerned are little involved with reservation life, at a time when most Indians still live on reservations. Nonetheless, the study is interesting and raises areas of interest which warrant more study.

Indian participation in Masonry and other white organizations, and the use of Indian cultures as models for various associations, are part of the larger question of the influences of Indians on American culture. The contrast between Indian organizations today and that of Hertzberg's study would provide much material for analysis. For example, the 1911 meeting of the SAI was held on Columbus Day, while a recent Indian panel on television thanked the moderator for not having them talk about Indians on Columbus Day.

After all, many Indians today consider Columbus the first of numerous non-Indians to misunderstand the situation in their dealings with Indians, as is illustrated by the fact that Columbus named them for the subcontinent of India.

RUTH HOUGHTON, University of Nevada, Reno

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***Carleton's Pah-Ute Campaign***, by Dennis Casebier (Norco, California: Published by the author, 1972; 58 pages; \$3.50).

THE OLD GOVERNMENT ROAD with its little military guard posts lasted only about a decade, leaving few visible remains to mar the landscape between Daggett, California, and Fort Mohave on the Colorado River. Tales of Army-Indian hostilities at Camp Cady, Fort Soda, Marl Springs, and Fort Paiute have, -in the elapsed century, often been magnified into battles, but there was little documentary evidence to show what really happened or why these isolated posts were ever built.

Dennis Casebier has spent many years studying this part of San Bernardino County, and has unearthed a veritable gold mine of information in the National Archives. He is now sharing his discovery in a series of booklets based on that material. Casebier is a mathematician by trade, which probably accounts for his precision and accuracy as a historian. It was while doing research for his first book, *Camp El Dorado, Arizona Territory*, that he found the military records of Major Carleton on which the present series is based.

*Carleton's Pah-Ute Campaign* covers a very short period of time - just four months - from April through July of 1860. In order to set the scene, however, Casebier gives a brief resume of the three important wagon roads connecting Los Angeles with the outside world.

The most important trade routes were the Butterfield Overland Mail road running south to Yuma, and the Salt Lake Trail (also known as the Old Spanish Trail and the Mormon Trail) going east through southern Nevada to Salt Lake. The third avenue of commerce was the road to Fort Mohave on the Colorado River.

It is perhaps only incidental to the story, but Casebier does clarify the various spellings of the words "Pah-Ute," and "Mojave" in his notes.

The Government Road was first surveyed by Lt. A. W. Whipple as a possible transcontinental railroad route from Arkansas to the Pacific Coast.

It was later marked as a wagon road by Edward F. Beale and his famous camel caravan, when the government sought a safer route for emigrants from the eastern states to California. This route branched off the Salt Lake Trail at Camp Cady, near the present towns of Barstow and Daggett. Although the Indians of the Mojave Desert were not generally of a warlike character, their nomadic plundering was of considerable nuisance to travellers.

It was not until 1860, when three murders occurred on the Salt Lake Trail near Bitter Springs, that the army considered it prudent to fortify posts to protect the wagon trains.

California newspapers printed glaring headlines about the murders, blaming them on "savage Pah-Utes," although there was never any proof of who had actually committed the ugly deeds.

As a result of the stories, Major Carleton with two companies of soldiers was ordered to march to the Mojave country to punish the Pah-Utes. Casebier reveals his sentiments about the affair in a brief interpretation of Carleton's orders. "These instructions given to Carleton are interesting. It will be noticed that he is ordered to proceed to the vicinity of Bitter Springs on the Salt Lake Trail and there to punish any Indians he might find. He is not instructed to attempt to locate the guilty Indians, but simply to chastise any Indians he might discover in that vicinity."

Carleton and his men carried out their orders with *venge~nce*, and within a week had killed several Indians. Two bodies were hung on a gallows, and later three decapitated heads were "hung upon a gibbit" as a warning to other Indians about the intention of the military. In telling this grisly story Casebier is neither glib nor profound. He lets the actual reports and letters speak for themselves.

One wishes for a bit more biographical information about the actors on the scene, especially about Major Carleton. Casebier evidently made a decision to emphasize the traditional subject

matter of history, and fails to reconstruct any notion of how life was lived by either the soldiers or their unfortunate victims. The raw material is here, leaving reflections and conclusions to the reader.

The conclusion is actually an old, old story of Army-Indian relationships. Carleton, in his final report, stated that "three Pah-Ute chiefs showed themselves on top of a mountain near camp ... They stated they had come to make peace." The chiefs insisted their people were not guilty of the murders of the three white men, but that the deeds had been committed by Indians from Utah. During the conference, which lasted for several days, a great many promises were made by both soldiers and Indians, but very few of them were kept.

The military men did not return later with the gifts they had promised, and during the ensuing years the Indians continued to harass travellers through the Mojave desert.

Casebier ends this well-documented, illustrated story by the dry comment: "Very little of lasting value was accomplished by Carleton's Pah-Ute Campaign. "

CELESTA LOWE

University of Nevada,

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### ***Tranter Papers Given to Historical Society***

MRS OLGA REIFSCHNEIDER has been instrumental in obtaining the papers of Dr. Charles L. Tranter from the Tranter family. Dr. Tranter was an early student of the uses made of peyote and other hallucinogenic drugs in Native American religious ceremonies. Notice of the acquisition has been placed in various historical and Indian publications. It is expected that current students of the drug subculture phenomenon, as well as historians and anthropologists, will find valuable source material in the correspondence of Indian members of peyote groups and the laboratory tests performed on hallucinatory materials.

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### **Glee Willis**

Only probation and 200 hours of community service as her sentence for her 5-state tour to deface natural wonders with her urban graffiti in -- count them -- 11 national parks?

### **rubicon4wheeler: Identity of National Parks' Serial Vandal Revealed**

[rubicon4wheeler.com](http://rubicon4wheeler.com)

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### **WELCOME TO NATIVE ONE STOP**

NativeOneStop.gov is a one-stop shop for American Indians and Alaska Natives to access resources available from the U.S. Government.

### **RESOURCE CATEGORIES**

- [Education](#)
- [Employment](#)
- [Environment](#)
- [Food](#)
- [Loans](#)
- [Youth](#)



### **Fatherhood Is Sacred: Heartwarming Pictures of Indigenous Fathers With Their Children**

Indigenous, nature, wildlife and companion animal news. Pass it on!

[www.whitewolfpack.com](http://www.whitewolfpack.com) By White Wolf

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### **Nevada Appeal's video.**

Good job Battle Horse <3 Sounding good **Summer Dressler, Rolen Cypher Tyrell**

**Furst, Stefan Phoenix, Harry sons**

**Nevada Appeal at Stewart Wow Pow. • The Battle Horse drum circle performs.**

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### **Improved on-line tool to facilitate consultation with Indian Tribes about HUD-assisted development under Section 106 Historic Preservation May 31, 2016**

HUD's Office of Environment and Energy, has completed a new update of the [Tribal Directory Assessment Tool \(TDAT 2.1\)](#), a database of tribal contact information and geographic areas of current or ancestral interest. It is used to identify Indian tribes that may have an interest in consulting on HUD-assisted projects that might impact historic properties of religious and cultural significance, as required under the National Historic Preservation Act (NHPA) Section 106 review process. TDAT does not include the locations of specific archeological sites. The Section 106 review process requires consultation about historic properties of religious and cultural significance to tribal communities. Additional information about Section 106 and tribal

consultation is available at: <https://www.hudexchange.info/environmental-review/historic-preservation/tribal-consultation/>



U.S. DEPARTMENT OF HOUSING AND URBAN DEVELOPMENT  
WASHINGTON, DC 20410-6000

ASSISTANT SECRETARY FOR  
POLICY DEVELOPMENT AND RESEARCH

JUN 20 2016

Dear Leaders of Native American Programs:

I am pleased to inform you of an upcoming opportunity to provide your comments to HUD, and to the researchers who conducted the recent study of housing needs in Indian Country. After many months of research, the Congressionally mandated study is nearing completion.

A draft report, which will include the study's findings, conclusions, and recommendations, will soon be distributed to tribal leaders, Indian housing officials, and Institutional Review Boards for review. HUD will open an electronic mailbox for comments on July 6, 2016, and will send the draft report to you on July 7, 2016. The comment period will remain open until August 23, 2016. Please note that this will not be a public comment process. This comment period will be open only to tribal leaders, housing officials, and tribal Institutional Review Boards.

The Department would be very pleased to receive your comments and feedback on this draft report, which will be the primary deliverable of the study. Tribal participation throughout the course of the study improved the processes, methods, and outcomes of the research. Now, your review of the draft report will help HUD issue the best product possible.

The comprehensive study of housing needs in Indian Country was mandated by Congress, and after consultations with tribal leaders, data collection commenced. Household surveys were finally completed in December 2015. The Department believes the study was an important effort, and its final report will inform Congress of the broad range of housing needs and conditions in tribal areas. Please submit your written comments through one of the following methods:

**By Mail.** Comments may be submitted by mail to Elizabeth Rudd, Office of Policy Development and Research, Department of Housing and Urban Development, 451 7th Street, SW, Room 8120, Washington, DC 20410-0500.

**By E-Mail:** Comments may be submitted electronically to [Housing\\_Needs\\_Report@hud.gov](mailto:Housing_Needs_Report@hud.gov). HUD encourages you to submit comments electronically.

We look forward to hearing from you.

Sincerely,

A handwritten signature in black ink, appearing to read "Katherine M. O'Regan".

Katherine M. O'Regan  
Assistant Secretary for Policy Development and  
Research





<http://www.offgridquest.com/homes-dwellings/milan-creates-the-worlds-first-vertical-forest/>

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### **Before European Christians Forced Gender Roles, Native Americans Acknowledged 5 Genders**

It wasn't until Europeans took over North America that natives adopted the ideas of...

bipartisanreport.com|By [Pearson  
McKinney- Writer](#)

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### **Petroglyphs-Destroyed**

Esmeralda County NV If you have any information about this, please contact Esmeralda County Sherriff's office: 775-485-6373 [www.whitemountainsnv.com](http://www.whitemountainsnv.com)

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### **You 'N I Youth Network Initiative**

Happy First Day of Summer! As school is out and many youth spend more time on the streets, it's important to remember that there are services available to young people. [www.RenoYouthNetwork.com](http://www.RenoYouthNetwork.com) makes it easy to find the resources you need. Check it out below!

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### **Waukesha Great Lakes Diversion Approved**

The Great Lakes Compact Council, representing governors of the eight Great Lakes states, voted unanimously Tuesday to approve a request by Waukesha, Wisconsin to divert Lake Michigan water for municipal supplies. The city becomes the first community located outside of the Great Lakes Basin allowed to take Great Lakes water since the passage of the 2008 Great Lakes Compact, a legal agreement between the states and two Canadian provinces that effectively bans out-of-basin water transfers.

[This week Circle of Blue reports on the importance of the Waukesha water diversion agreement.](#)





## WE BAKED COOKIES IN A CAR AND FOOD ON THE STREET IN LAS VEGAS — VIDEO

With the temperatures in the Las Vegas Valley rising to 115 for the first time this year today, we wanted to prove something — that it actually gets warm enough inside a vehicle and on hot asphalt to cook food during the summer.

<http://erj.reviewjournal.com/ct/uz3688753Biz29339847>

## Turlock teachers go with flow of fish, oceans, ecosystems

Modesto Bee

teach Next Generation Science Standards, adopted by *California* in 2013 but not ... “We talk about *water* conservation, the competition of native species, the ...

*“If they want to solve their drinking water advisory problem in First Nations within five years, they’d better take a really hard look at what we’re doing and replicate it elsewhere, as well as continuing to support us.” — Barry Strachan, public works manager for the Keewatinook Okimakanak Northern Chiefs Council in Ontario, on a [pilot program that aims to reduce chronic boil water advisories in Canada’s First Nations communities](#). The program trains residents of the communities to operate water treatment plants, and has resulted in the lifting of three out of four boil water advisories in the past year in the area it serves. (Vice News)*

\*\*\*\*\*[Trahan](#)

## Reports\*\* Breaking news \*\*

So while the country is watching the Donald Trump Show (and pretending that it matters) a proposal is unveiled on Capitol Hill to give Nati... [See More](#)

## #NativeVote16 – Paul Ryan’s call for Indian health ‘choices’ would be a disaster

Mark Trahan / TrahanReports Every once in a while an idea is floated that’s so bad, you wonder, “what were they thinking?” Or smoking? Today is such a day. A little ...  
trahanreports.com

**A Call for Truth  
and Reconciliation  
in the United States  
to Address Indian  
Boarding Schools**

Published June 20,  
2016 SANTA CRUZ,  
CALIFORNIA – In an  
effort to address the...

nativenewsonline.netl  
By [Native News  
Online](#)  
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**Our Spirits Don't  
Speak English:  
Indian Boarding  
School**

An excerpt from the  
upcoming film, "Our  
Spirits Don't Speak  
English: Indian

Boarding School." Release date spring 2008 from [www.richheape.com](http://www.richheape.com)  
youtube.com

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**Bayer CEO: 'We don't make medicine for poor Indians'**

By Nikolai Brown In a crass yet frank admission, Bayer CEO Marijn Dekkers said the company's new cancer drug, Nexavar, is not "for Indians," but "for western patients who can afford it." The ... [anti-imperialism.com](http://anti-imperialism.com)

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**Antoinette Cavanaugh:**

To the Western Shoshone communities! The **Western Shoshone Scholarship Fund application is due on Monday, June 27th by 5:00 PM.** If you have all components of the application or part of your application completed, get it turned in! This application includes the Western Shoshone Scholarship Fund which is worth up to \$3,000 per semester, the Barrick Gold Scholarship which is worth up to \$1,500 per semester and the Technical Assistance Program covers the cost of your classes at Great Basin College if 50% or more of your credits are online! PM me with your email if you need the application and I can email it to you! Go after you goals!





## ATTENTION STUDENTS

CONTINUE READING FOR KEY INFORMATION TO ENSURE YOUR APPLICATION IS SUBMITTED CORRECTLY AND ON TIME!

Your completed application form must be submitted by **MONDAY, JUNE 27<sup>TH</sup>**. Options for submitting your application are outlined below. Applications faxed, emailed or post-marked after the due date will be considered late.

- **Submit your application, even if you do not yet have all of the additional required information** (grades, registration, etc.).
- Official copies of transcripts are not required. Unofficial copies, printouts from web systems and screen shots (so long as the document includes the student name/identification number and other required information and is in a format that could not be manipulated or modified) are all acceptable.
- If you email or fax in your application packet, there is no need to mail in a hard copy. Please keep the original for your records.
- If mailing or faxing your application, retain your receipt or confirmation page as proof of submission by the deadline. This allows for quick resolution of any concerns regarding potentially late applications.

### ALL FIRST TIME APPLICANTS SUBMIT

- ☐ Application for Scholarship Funds – completed form (two pages) on pages 3 and 4.
- ☐ Personal statement/education plan written by the applicant (not more than two typed, double-spaced pages) which includes the applicant's goals, objectives and reasons for pursuing a higher education and how further education will enable him/her to contribute to the welfare of his/her community.
- ☐ Copy of grades/transcript from most recent term completed reflecting a minimum 2.0 GPA and sustained enrollment in a minimum of 11 credits.
- ☐ Copy of registration for upcoming term reflecting enrollment in a minimum of 11 credits (not exceeding 50% of minimum required credits on-line).
- ☐ Evidence of eligible tribal affiliation (See page 3, 7 or 10 for acceptable documents, and page 11 for the eligibility flowchart and exceptions).

### ALL CONTINUING APPLICANTS SUBMIT

- ☐ Application for Scholarship Funds – completed form (two pages) on pages 3 and 4.
- ☐ Updated education plan (not more than two typed, double-spaced pages) outlining how the applicant intends to achieve his/her educational objective. This is only required once per year, not each term.
- ☐ Copy of grades/transcript from most recent term completed reflecting a minimum 2.0 GPA and sustained enrollment in a minimum of 11 credits.
- ☐ Copy of registration for upcoming term reflecting enrollment in a minimum of 11 credits (not exceeding 50% of minimum required credits on-line).

### BARRICK GOLD SCHOLARSHIP APPLICANTS SUBMIT

- ☐ Course Curriculum/Program of Study Verification.

### OPTIONS FOR SUBMITTING YOUR APPLICATION:

- FAX** (775) 748-1244 If you fax in your application, be sure to include the signature page of your application and ensure that other documents submitted will come through clearly. Transcripts and some types of identification do not fax well unless they are photocopied first.
- EMAIL** Community@Barrick.com or KNeaddenriep@Barrick.com  
Scanned copies or photos of the completed application and supporting documents can be emailed.
- DELIVER** Barrick office at 905 W Main Street in Elko; Monday - Friday, 7:30 a.m. - 4:00 p.m.
- MAIL** P.O. Box 29, Elko, NV 89803 – MUST be postmarked no later than **MONDAY, JUNE 27<sup>th</sup>**.