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[Manda Vann](#) shared [Earth Porn](#)'s [photo](#).

[Earth Porn](#)·

What a view. Reflection Canyon, Utah. Photo by [Preston Rowlette Photography](#)

**Thomas Jefferson to the Mandan:
To the Wolf and People of the Mandan Nation
Washington, December 30, 1806**

MY CHILDREN, THE WOLF AND PEOPLE OF THE MANDAN NATION: —

I take you by the hand of friendship hearty welcome to the seat of the government of the United States. The journey which you have taken to visit your fathers on this side of our island is a long one, and your having undertaken it is a proof that you desired to become acquainted with us. I thank the Great Spirit that he has protected you through the journey and brought you safely to the residence of your friends, and I hope He will have you constantly in his safe keeping, and restore you in good health to your nations and families.

My friends and children, we are descended from the old nations which live beyond the great water, but we and our forefathers have been so long here that we seem like you to have grown out of this land. We consider ourselves no longer of the old nations beyond the great water, but as united in one family with our red brethren here. The French, the English, the Spaniards, have now agreed with us to retire from all the country which you and we hold between Canada and Mexico, and never more to return to it. And remember the words I now speak to you, my children, they are never to return again. We are now your fathers; and you shall not lose by the change. As soon as Spain had agreed to withdraw from all the waters of the Missouri and Mississippi, I felt the desire of becoming acquainted with all my red children beyond the Mississippi, and of uniting them with us as we have those on this side of that river, in the bonds of peace and friendship. I wished to learn what we could do to benefit them by furnishing them the necessaries they want in exchange for their furs and peltries. I therefore sent our beloved man, Captain Lewis, one of my own family, to go up the Missouri river to get acquainted with all the Indian nations in its neighborhood, to take them by the hand, deliver my talks to them, and to inform us in what way we could be useful to them. Your nation received him kindly, you have taken him by the hand and been friendly to him. My children, I thank you for the services you rendered him, and for your attention to his words. He will now tell us where we should establish trading houses to be convenient to you all, and what we must send to them.

My friends and children, I have now an important advice to give you. I have already told you that you and all the red men are my children, and I wish you to live in peace and friendship with one another as brethren of the same family ought to do. How much better is it for neighbors to help than to hurt one another; how much happier must it make them. If you will cease to make war on one another, if you will live in friendship with all mankind, you can employ all your time in providing food and clothing for yourselves and your families. Your men will not be destroyed in war, and your women and children will lie down to sleep in their cabins without fear of being surprised by their enemies and killed or carried away. Your numbers will be increased instead of diminishing, and you will live in plenty and in quiet. My children, I have given this advice to all your red brethren on this side of the Mississippi; they are following it, they are increasing in their numbers, are learning to clothe and provide for their families as we do. Remember then my advice, my children, carry it home to your people, and tell them that from the day that they have become all of the same family, from the day that we became father to them all, we wish, as a true father should do, that we may all live together as one household, and that before they strike one another, they should go to their father and let him endeavor to make up the quarrel.

My children, you are come from the other side of our great island, from where the sun sets, to see your new friends at the sun rising. You have now arrived where the waters are constantly rising and falling every day, but you are still distant from the sea. I very much desire that you should not stop here, but go and see your brethren as far as the edge of the great water. I am

persuaded you have so far seen that every man by the way has received you as his brothers, and has been ready to do you all the kindness in his power. You will see the same thing quite to the



sea shore; and I wish you, therefore, to go and visit our great cities in that quarter, and see how many friends and brothers you have here. You will then have travelled a long line from west to east, and if you had time to go from north to south, from Canada to Florida, you would find it as long in that direction, and all the people as sincerely your friends. I wish you, my children, to see all you can, and to tell your people all you see; because I am sure the more they know of us, the more they will be our hearty friends. I invite you, therefore, to pay a visit to Baltimore, Philadelphia, New York, and the cities still beyond that, if you are willing to go further. We will provide carriages to convey you and a person to go with you to see that you want for nothing. By the time you come back the snows will be melted on the mountains, the ice in the rivers broken up, and you will be wishing to set out on your return home.

My children, I have long desired to see you; I have now opened my heart to you, let my words sink into your hearts and never be forgotten. If ever lying

people or bad spirits should raise up clouds between us, call to mind what I have said, and what you have seen yourselves. Be sure there are some lying spirits between us; let us come together as friends and explain to each other what is misrepresented or misunderstood, the clouds will fly away like morning fog, and the sun of friendship appear and shine forever bright and clear between us.

My children, it may happen that while you are here occasion may arise to talk about many things which I do not now particularly mention. The Secretary at War will always be ready to talk with you, and you are to consider whatever he says as said by myself. He will also take care of you and see that you are furnished with all comforts here.

Voices of the Sage

The sportsmen and women, ranchers, and tribal members who call sagebrush country home say it's time to ensure the greater sage-grouse and its habitat survive and thrive. Efforts are underway.

[See how you can help conserve this notable Western species and its home.](#)



Hear what more Westerners have to say about conserving an iconic species and invaluable landscape in our new report [Voices of the Sage](#).

Here's how to submit your thoughts about Oak Flat to the Forest Service. The deadline is July 8, 2016 (extended 60 days from original deadline). Please take a minute of your time to help.

Email your comments to: comments@resolutionmineeis.us

Submit a comment through the website: <http://www.resolutionmineeis.us/comments>



... [See More](#)

[Public Comment Form | Resolution Copper Project and Land Exchange EIS](#)

Comments sought by the TNF include specific comments to the proposed action, appropriate information that could be pertinent to analysis of environmental... resolutionmineeis.us

Activists, Farmers, Indigenous People Rise Up to March Against Monsanto **[Read the Article at Common Dreams](#)**

[Lana Crutcher to Paiutie' Language 101 Words/laughter](#)
<https://m.facebook.com/story.php...>

[Shoshone Paiute History 1](#)

This is the first of three videos showing a short version of Shoshone Paiute History. Please watch all three to get the full effect of how these Indian Tribe... [youtube.com](#)



Tawna Sanchez, Oregon's newest member of the Oregon House of Representatives District 43. With her opponents' call a few minutes ago conceding the race to Tawna we can put this election in the done column!

["Our Water, Our Future": Voters in Oregon Defeat Nestlé's Attempt to Privatize Their Water](#)

Alexis Bonogofsky, Truthout: In Hood River County, Oregon, voters recently passed a precedent-setting ballot initiative that will protect the community's water from industrial bottling operations. Organizers say they built a bipartisan

campaign, resulting in nearly 70 percent of voters supporting the ban on commercial bottling in the county. [Read the Article](#)

[DNR: Native Americans in Indiana Today - IN.gov](#)

www.in.gov

[> ... > Learn About Topics > Cultures](#)

Native Americans from various tribes and *cultural* groups live in *Indiana* today. ... The American *Indian Resources* page provides links to *resources* about Native ...

[American Indian Center of Indiana, Inc.](#)

www.americanindiancenter.org/

American Indian Center of Indiana (AICI) Inc. promotes the empowerment of American Indians/ Alaska Natives in Indiana to achieve personal, social, cultural, ...

[Education & Culture - American Indian Center of Indiana, Inc.](#) **www.americanindiancenter.org/education_culture.php**

Veterans Resources ... Thank you for your interest in Education & Culture! ... From the Shawnee Indians in the southeast of Indiana, to the Potawatomi in the ...

[Indians of Indiana Genealogy - FamilySearch Wiki](#)

https://familysearch.org/wiki/en/Indians_of_Indiana

FamilySearch
Jump to
[Online
Resources](#) -

Indian
Language and
Culture as it
relates to
Indiana.
Records
related to
Indiana
Indians at
Access
Genealogy ·
Indian-
related ...



[History of
Indiana
Indians *** -](#)

[Native Indian Tribes](#)

www.warpaths2peacepipes.com/history.../history-of-indiana-indians.htm

The natural *resources* and materials available provided the food, clothing and houses of the *Indiana Indians*. Fast facts about the history, *culture* and life of the ...

[PDF][Miami Tribe Establishes New Cultural Resources Extension Office in ...](#)

www.miamination.com/sites/default/.../MTO_News_Fall14_WEB.pdf

The new Cultural Resources Extension Office located in Ft. Wayne, Indiana. ... ing history and culture in Indiana “The AARP Oklahoma Indian Elder Honors.

[New Resource: American Indian Histories and Cultures | Indiana ...](#)

<https://libraries.indiana.edu/new-resource-american-indian-histories-and-...>

New *Resource*: American *Indian* Histories and *Cultures*. Drawing of a Native American battle. For as long as the United States have existed Native tribes have ...

[RAPID/Hydropower/Indiana/Cultural | Open Energy Information](#)

en.openei.org/wiki/RAPID/Hydropower/Indiana/Cultural

Hydropower *Cultural Resource* Assessment Overview for *Indiana*(11-IN) ... Any *Indian* tribe attaching religious and cultural significance to a historic property that ...

[American Indian Programs || Connecting to Community](#)

liberalarts.iupui.edu/...

Indiana University School of Liberal Arts at IUPUI

Native American *Cultural* and Educational Association of *Indiana* (NACEA) ... a wide range of other *resources* for students and teachers throughout the region.

Battlefields to Burial Grounds: Recording Indiana's Cultural Resources ...
www.academia.edu/.../Battlefields to Burial Grounds Re..

Academia.edu

Indiana's cultural resources management plans have also listed educating the public about *Indiana's* In *Handbook of North American Indians: Northeast*, vol.

Miami Nation of Indiana - Wikipedia, the free encyclopediahttps://en.wikipedia.org/wiki/Miami_Nation_of_Indiana

Wikipedia

The Miami Nation of *Indiana* is a group of individuals who identify as Miami and have ... On 30 September 1937 the Miami Nation of *Indians* of the State of *Indiana* was ... a *cultural resources* extension office in May 2015 in Fort Wayne, *Indiana*, ...

Indiana Dunes National Lakeshore, West Beach Unit, Proposed ...

<https://books.google.com/books?id=Hy03AQAAMAAJ>

For example, during 1976-77, the Department of Natural Resources initiated a ... historical, and *cultural resources* of *Indiana Dunes* was often heard during the ... Overview of Regional History
The prehistoric record of the *Indian* occupants of ...

[indiana indian wars](#) [indiana indian community](#) [indiana indian burial grounds](#)

[indiana indian casino](#) [indiana indian history](#) [indiana indian reservations](#)

[indiana indian artifacts](#)

Tribal Leaders Propose Reintroduction of Traditional Native American Foods to Reverse Diabetes...

Throughout the twentieth century, the wild foods that had long constituted much of the Native American diet began disappearing from the menu. Today, these foods have largely been replaced with packaged, processed fare. To... aboriginalamericans.com

True Story: Native American Women Warriors in American History.

When the Europeans first began arriving on this continent they were amazed that Indian women were very much unlike European women.

Indian women were not subservient to men, they often engaged in work – such as farming and warfare – which the Europeans viewed as men’s work, they had a voice in the political life of their communities, and they had control of their own bodies and sexuality. Unlike the patriarchal European societies, Indians were often matrilineal, a system in which people belonged to their mother’s clans or extended families. When Indian people spoke of a neighboring tribe as “women” or as “grandmothers”, the Europeans often misinterpreted this compliment as a derogatory statement.

During the nineteenth century Indian women, and particularly Indian women leaders, were invisible to the American government. Some Indians have gone so far as to say that the Americans were so afraid of Indian women that they would not allow them to sit or speak in treaty councils with the United States government. Even today, Indian women are conspicuous by their absence in American history.

Europeans have always viewed war as “men’s work” and their interpretations of Indian warfare, as seen through the writings of non-Indian historians and anthropologists, assume that only Indian men were warriors. They often fail to see that women warriors were common among Indian people. Women warriors went with their husbands on the war party. Some of the examples of nineteenth century women Indian warriors are briefly described below.

Fallen Leaf (often called Woman Chief by the Americans): While Fallen Leaf was a Crow warrior, she was actually born to the Gros Ventre nation and was captured by the Crow when she was 12. After she had counted coup four times in the prescribed Crow tradition, she was considered a chief and sat in the council of chiefs. In addition to being a war leader, she was also a good hunter and had two wives.

Running Eagle: she became a Blackfoot (Piegan) warrior after her husband was killed by the Crow. To avenge her husband’s death, she sought help from the Sun and was told “I will give you great power in war, but if you have intercourse with another man you will be killed”. After this she became a very respected war leader and led many successful raids on the large Flathead horse herds west of the Rocky Mountains. She was on a raid in Flathead country when she was killed. She had had sexual relations with one of the men in her war party and for this reason lost her war power.

Colestah: In the 1858 battle of Spokane Plains in Washington, Yakama leader Kamiakin was nearly killed when a howitzer shell hit a tree and the tree branch knocked him from his horse. Riding into battle with Kamiakin was his wife Colestah who was known as a medicine woman, psychic, and warrior. Armed with a stone war club, Colestah fought at her husband’s side. When Kamiakin was wounded, she rescued him, and then used her healing skills to cure him.

Buffalo Calf Robe: In the 1876 battle of the Rosebud in Montana, American troops under the leadership of General Crook along with their Crow and Shoshone allies fought against the Cheyenne and Lakota Sioux. The Shoshone and Crow shot the horse of Cheyenne Chief Comes in Sight out from under him. As the warriors were closing in to finish him off, Buffalo Calf Robe (aka Calf Trail Woman), the sister of Comes in Sight, rode into the middle of the warriors and saved the life of her brother. Buffalo Calf Robe had ridden into battle that day next to her husband Black Coyote. This was considered to be one of the greatest acts of valor in the battle.

Moving Robe: One of the best-known battles in the annals of Indian-American warfare is the 1876 Battle of the Greasy Grass in Montana where Lt. Col. George Armstrong Custer was defeated. One of those who lead the counterattack against the cavalry was the woman Tashenamani (Moving Robe). In the words of Lakota warrior Rain-in-the-Face:

“Holding her brother’s war staff over her head, and leaning forward upon her charger, she looked as pretty as a bird. Always when there is a woman in the charge, it causes the warriors to vie with one another in displaying their valor.”

It is evident from the words of Rain-in-the-Face, that having a woman lead an attack was not unknown to Lakota warriors.

SOURCE

Native America gangs and evolution of gangs

<http://www.rlenn.com/2008All/ArtApr08/NativeAmerGangsEvolutionGangs.html>

By Niso Frank Caywood

Indian Country Today

The “American Street Gang” has a history of factors and city based origins that are influenced and fueled by western culture idealism. Gangs who have their origins in America’s poverty ridden streets can now be found in Germany, London, and Canada. This has lent gangs a ideal source from which to obtain materialism and identity.

There has also been an alarming surge of youth gangs on Tribal lands across North and South America. What we are seeing are “off-set(s)” urban based city gangs taking hold of the interest of our Native American youth across the country. Which was once only known as an “Urban City” problem has now become apart of the ever growing trend of the evolution of gangs.

Surveys and Studies

There has been very little research and assessments on “Native American Gangs” in tribal communities in comparison to the urban city studies across the Nation. There are only four known documented studies. The Navajo study of 1995, FBI in 1999 and Bureau of Indian Affairs (BIA) 1998, and the most recent done by The Office of Juvenile Justice and Delinquent Prevention (OJJDP) 2000. Though the method and extent of studies can be scrutinized at best, these studies never depicted the seriousness of Native Youth involved in gangs then and have no remote correlations to what the gang picture is on Indian Reservations. Washington D.C.’s declaration “The War on Gangs” initiative have dispersed very little if any resources to Native American Tribes to assess, identify, and combat this growing menace. Most dollars received are used trying to up hold an under budgeted police department.

Migration and Opportunity

The one process in the evolution of gangs is migration, though there are some reports that urban gangs have migrated from city to city, they seemingly lack the research that indicates that these are urban based gang members migrating for opportunity for a better life or for opportunity to benefit the gang. Statistics all but fail to indicate whether or not gangs have a physical presence on Indian Reservations.

Most Native communities openly admit to not understanding this trend of gangs on their tribal lands. Many communities sit in rural regions far removed from the urban cities in which so many have come to believe all gangs resides. But there is now evidence of gang influence manifesting in parts of Montana, North Dakota, Minnesota, and Wisconsin.

The fact is Native American youth gangs are the “off -sets” of urban city gangs. This means our youth mimic the thought, the style, and culture of urban city street gangs. They reproduce a name from some notorious known street gang like the “Bloods and Crips” for identity purposes to declare themselves an entity and they adopt the rituals and traditions of urban street gangs, i.e. colors, graffiti, initiation and codes of conduct. They often times will create their own rites of passage, but in essence they are a “home grown” gang made up of tribal youth. I guess we can say the reality is that city gangs do migrate in energy and impression, perpetuated by the media and pop culture. The idea of “gang life” or “thug life” has an intoxicating influence on many native youth lack a structured environment that provides for their basic and cultural needs.

Trends and Influences

Gang influence lends power to the effect that now perpetuates what is known as urban culture or “pop culture”. We can say that most all people can be gang affected; if we have or have kids that listen to hip/hop rap, went out and got a new tattoo, wear certain types of clothing – brand names, watch gangster movies, adopted a certain vocabulary - like 24/7, dog, homie, etc... then we have been exposed to urban culture and reap the affect of gang identity.

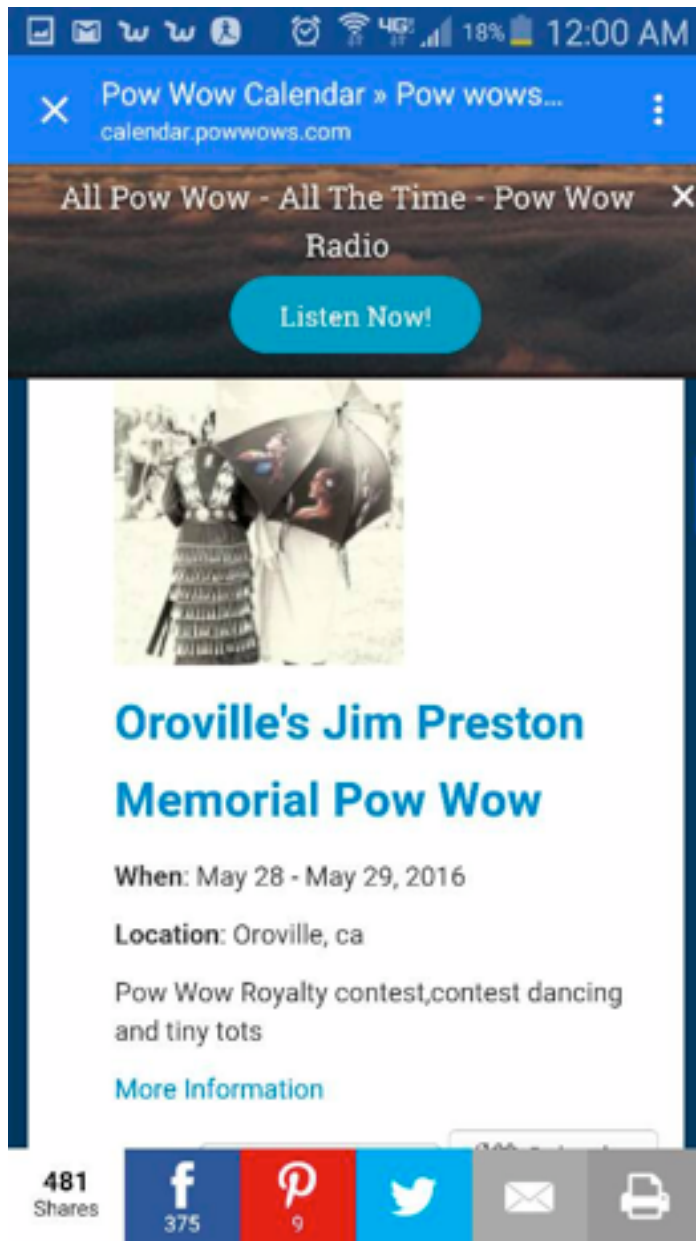
We can not declare that this (urban culture) is the influence itself that brings gangs to sovereign nations, but rather we must add all the elements and examine the underlying influences that exist and that make up the beginnings of gangs on Tribal Lands. Families returning to the reservation from a metropolitan city, lack of supervision and care, and living near a gang infected city can only play a part. One major influence that will be vital to the increase and existence of gangs in Indian country will be when we see our relations returning home from serving prison time. The development of large Native American prison gangs in our federal prisons has been noted by penal officials and certain states’ Judicial Administration. This calls for a review of the “over representation of minorities” in our prison systems. Most studies are on going and many published reports avoid sensationalizing the truth that there is a high percentage of Native Americans locked in prison compared to the percentage of Natives living in a given state.

Underlying Condition

Gangs are not the problem, but rather have become the symptoms of an unhealthy community. Often times we forget that victims of child hood abuse and mistreatment leads to offenders, perpetrators, future alcoholic and drug addicts. The focus must be on the underlying conditions that exist in our communities that allow our youth to take this destructive path as an option. Youth have certain needs in society and community that are not being provided for. It is important that our youth are being given the physical challenges, mental inspiration, and spiritual stability to reason. There is the lack of cultural ceremonies such as the rites of passage that have been practice by every tribe in ancient days. Passages into adulthood for males and females alike that honor tribal traditions have been replaced by fragmented family structure and a reflection of abuse and indifference. What our youth seek is initiation rites; traditional passages, the inked story’s to print upon walls and skin, family and identity. This is what youth seek, this is what gangs emulate.

Proactive Solution

Beyond what we believe “Gangs” don’t only fall under the jurisdiction of a law enforcement and judicial problem, nor is it just a family issue or just a school concern. Communities must be able to recognize and identify youth beginning to find an interest in gangs. This can not be done by the urban strategies through conventional gang trainings “101 and gang awareness’. Most gang



trainings are designed to put fear in their community to respond with reactive approaches with new and improved ordinances and laws that don't work in the urban setting. These practices perpetuate the labeling our youth as "ruthless gang bangers" that can't be saved and need to be locked away so they can be educated by the real prison gangs just to return right back in their communities. I would tell most to stay away from trainings that glorify gangs by showing gang signs (hand signaling), tattoos, graffiti, drive-bys, murder and mayhem - which most do. My belief is every time we address a gang as a threat we tend to lend the credence that empowers and prolongs the destructive conduct.

Training such as these serve no purpose in saving a gang infected Native American community. These aren't gang members from the urban landscape who have moved into the Rez. These are "home grown" youth which the tribes are dependent on for continuous existence.

Gangs can become a community disease that will spread and infect the whole Nation and its people. The whole community must come together collaboratively to work on efforts identifying the needs of the community and the needs of its youth, and developing creative solutions that

are conducive to culture and tradition as well as addressing issues of health and addictions. There have been many programs throughout the long history of gangs. Some have worked for some youth and others have fallen short due to lack of dedication, resources, and longevity, or a proven track record.

As Native American's the one tool we have as a people is our strong perseverance of the existence of our race. Seemingly materialism has replaced spiritualism and the encouragement to use our heritage to heal our people reveals tainted generations of lost culture and traditions. Our culture and traditions used as a tool for gang affected (all) youth has tremendous results and gives our youth a sense of identity and self worth. Each Tribe is unique in their own aspect of culture, tradition and self governance, so each idea of change and restoration must be as

uniquely applied.

The practice of Culture and its preservation must become essential to the existence and recovery of our Tribal Nations and its youth.

Niso Frank Caywood (Cree) - Has twenty plus years of gang experience. Starting as a Community Gang Activist in Portland, Oregon, working with California's inner city Gang effected youth, Federal Gang Task Force, Gang intelligence and Youth Gang Outreach. He develops and implemented creative problem solving, and results driven solutions.

For the past nine years he has been a Native American Community Trainer/Consultant for Native American Homeland Security - The Department of Justice, Community Oriented Policing(COPS), Native American Gang Consultant (Fox Tech. College, Unified Solution Inc.) His training's consist of encouraging communities to look at underlying conditions, collaboration, creative problem solving style, developing and implementing result driven programming.

Niso Caywood is available for training seminars. He can be reached at (503)206-8557. Or by e-mail at nisocaywood@q.com

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Sacred Visions Powwow Committee, PO Box 897, Wadsworth, NV 89442

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