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Indigenous California Women Leaders Join Forces to Protect Sacred Sites and Salmon By Dan Bacher, YubaNet.com

September 7, 2017 – Ohlone leader Corrina Gould of the Confederated Villages of Lisjan and Chief Caleen Sisk of the Winnemem Wintu will hold (*held*) a press conference at the West Berkeley Shellmound site (1900 4th Street – corner of Hearst Avenue) this Friday, September 8 at 2:00 PM.

Bucky Harjo

It's called Purification what is happening to Mother Earth. When I was young the elders always spoke of a time such as this.

25 Most Endangered Languages In The World

Posted by [David Pegg](#), Updated on June 9, 2014

Countries around the world may boast of languages inherent to them alone, but the fact remains that if they do not do something about their own endangered languages, they may quietly go into extinction. There are many reasons why a certain language became endangered. It may be because the population who speaks the language is in physical danger due to natural disasters, war, and genocide but it can also be because the speakers are prevented from speaking the language due to political repression or cultural hegemony. Whatever the reason these are the 25 most endangered languages in the world. [Try watching this video on www.youtube.com](#), or enable JavaScript if it is disabled in your browser.

25 Ainu

Ainu, a Japanese dialect, is known as one of the rarest language still in existence. The members of the Ainu ethnic group on the island of Hokkaido speak the language. It has no other genealogical relationship with any other languages, but until the 20th century, a small number of people in the Kuri Islands spoke it. All languages, except the Hokkaido language are extinct and though the Hokkaido Ainu is endangered with 300 known users and 15 fluent speakers, there are ongoing attempts to revive it.



24 Apiaka

Apiaka is the spoken language of the indigenous people of the same name who reside in Mato Grosso, Brazil. Belonging to the sixth branch of the Tupi language, the Apiaka dialect is considered by UNESCO to be critically endangered where there is only one remaining speaker who can fully speak the language. Nowadays, most people of the Apiaka tribe speak Portuguese, while those who intermarry with other tribes speak their spouses' language. While there had been attempts to revive the language, these were mainly unsuccessful. However, there is a recent initiative to revive the language through the production of the 'Apiaka Word' textbook.





23 Bikya

Bikya, which is also known as Furu, is a Bantoid language spoken in Cameroon. The language was put in the spotlight when an English linguist, David Dilby, filmed an 87-year old woman speaking in Bikya, her native tongue. Four surviving speakers were identified in 1986, and only one man in his seventies can speak the language. There is a possibility that this language is already extinct, though there is no proof yet

to prove otherwise.

22 Chamicuro

This is a critically endangered language with only 8 people known to speak the language. The Chamicuro tribe, which is an aboriginal tribe in South America, has a population of 10 to 20 people who live in the tributary of the Huallaga River in a beautiful plain called Pampa Hermosa in Peru. Though a Chamicuro dictionary has been created, no children can speak the language as they all shifted to Spanish.



21 Chemehuevi

This language is a Uto-Aztecan, Northern Uto-Aztecan, Numic, Southern language spoken by the Chemehuevi tribe. You can hear this language being spoken in Ute, Colorado and in other areas like Southern Paiute, Utah, northern Arizona, southern parts of Nevada, and the Colorado River in California. Though the Chemehuevi is still existing and thriving today, only 3 adults are known to fully speak the language. Common Chemehuevi words still spoken today include kaiv for mountain, hucip for ocean, mahav for tree, and tittvip for ground or soil.



20 Dumi

This is a Kiranti language mainly spoken in the area around the Tap and Rava rivers and in the mountains of Khotang District in Nepal. With only 8 people speaking the language, which is a part of the Tibeto-Burman language family, this is considered to be critically endangered. Preservation of the language has been made by creating a dictionary, as well as a number of books written about the language's grammar and syntax.



19 Dusner

The spoken tribal language in the Wandamen Bay area Cenderawasih in Papua, Indonesia, this language is critically endangered as it was reported that there are only three remaining speakers of this language, and they were reported to be injured during natural disasters. Linguists from the University of Oxford are striving to preserve the Dusner language as it was reported that two of those remaining native speakers narrowly escaped death during a flood while the other one is living near a volcano when it erupted.



18 Kaixana

This language is said to be critically endangered with its sole remaining speaker, which is a 78-year old man named Raimundo Avelino who is residing in Limoeiro, a municipality of Japura in the state of Amazonas. It was once spoken in a village near the banks of the Japura River until the Portuguese settlers took it over.





17 Kansa

Kansa, a Siouan language of the Dheqihan group, was once spoken by the Kaw people of Oklahoma. However, its last native speaker, Walter Kekahbah, has died in 1983. It is a good thing that before he died, a linguist named Robert L. Rankin met Kekahbah, and other surviving native speakers like Ralph Pepper and Maud McCauley Rowe; and made an extensive recordings of the three to document the language and help the Kaw Nation to develop language learning

materials.

16 Lemerig

This is an Oceanic language that is spoken in Vanuatu, an island situated in the southern part of the Pacific Ocean, which is about 1000 miles east of northern Australia. This language is not actively spoken anymore, as there are only 2 remaining speakers of the language as of 2008, making it critically endangered. Lemerig is known to consist of four different dialects and all of which are probably extinct.



15 Njerep

A Bantoid language spoken in Nigeria, this is also once spoken in the Cameroon though it is commonly spoken near the Mambila. However, this was replaced by different Mambila dialects such as the Ba and Myop. In 2007, there are only 4 speakers left and none of them younger than 60 making it critically endangered

14 Ongota

Ongota is an extinct Afro-Asiatic language spoken on the west bank of the Weito River in a tiny village in southwest Ethiopia with only 6 elderly speakers. The rest of the villagers had already adopted the Tsamai language. However, unlike other extinct languages, there is a professor named Aklilu Yilma of Addis Ababa University in Ethiopia



who studied the language. His studies showed that Ongota follows a structure of subject, object, and verb. Ongota has features of both Afroasiatic and Nilo-Saharan as traces of these languages remained in the dialect.



13 Patwin

This is a Native American language that is spoken in the western United States. Descendants of the Patwin tribe still live in Cortina and Colusa outside of San Francisco where there is only one documented fluent speaker as of 1997. However, Patwin language classes have been brought back in 2010 at the Yocha Dehe Wintun Nation tribal school. There is also an extensive California Indian Library Collection of the Patwin language and history research section at the Tewe Kewe Cultural Center of the Yocha Dewe Wintun Nation as of 2012.

12 Pazeh

This is the language of a Taiwanese aboriginal people, which originated from the Austronesian language. While there is only one remaining native speaker of the language, 96-year-old Pan Jin-yu, she was able to teach 200 regular students in Puli and a few students in Miaoli and Taichung before her death.



11 Puelche

This is a nearly moribund language of the Puelche people in the Pampas region of Argentina. Long considered as a language isolate, there is very limited evidence that it may have been related to the Querandí of the Het people, or the Chon languages. According to Ethnologue, it may still have five or six speakers, if it is not extinct yet.

(continued tomorrow)

UNESCO Atlas of the World's Languages in danger
www.unesco.org/languages-atlas/

Jul 5, 2017 - UNESCO Interactive Atlas of the World's Languages in Danger ... please consult the Languages *mapping* , Contribute your comments and FAQ pages. ... **If you wish to suggest an endangered language to be included in the ...**

Learn about National Geographic's Enduring Voices Project, working to document *endangered languages*. Get language facts, photos, *map*, and more.

BBC - Travel - Greece's disappearing whistled language

www.bbc.com/travel/story/20170731-greeces-disappearing-whistled-language

Aug 1, 2017 - Known as sfyria, it's one of the rarest and *most endangered languages* in the world – a mysterious form of long-distance communication in ...

This ancient whistling language is in grave danger of dying out | PBS ...
www.pbs.org/newshour/bb/ancient-whistling-language-grave-danger-dying/

In the *Greek* island village of Antio, home to the world's *most endangered language*, aging residents communicate across hillsides through whistles, a specific system of communication believed to date back to Ancient *Greece*. ... JUDY WOODRUFF: Finally: Practitioners of the world's ...

**Youth Can Apply Now For
Youth Neighborhood Association Partnership Program Grants**

Applicants Encouraged To Attend Grant Workshop Sept. 19

The city of Las Vegas' annual Youth Neighborhood Association Partnership Program (YNAPP) grant application process is open now through Nov. 16, 2017. YNAPP offers grants for up to \$1,000 for youth to create and implement neighborhood-based service learning projects of their own design.

The program requires youth to match the city's grant with cash, volunteer time or in-kind services and goods donated to the project. Projects are required to take place within city limits. Youth are project leaders and work toward ways to make positive changes in their neighborhoods. Youth participants ages 8-18 (from neighborhood associations, social organizations, religious groups, educational institutions, etc.) are eligible to apply for YNAPP funding. Application is made through Zoomgrants.com ; details are available online [here](#) .

Applicants are encouraged to attend the workshop scheduled for Tuesday, Sept. 19, at 5:30 p.m. in the fifth-floor large conference room at City Hall, located at 495 S. Main St. To register for the workshop, email cboring@lasvegasnevada.gov or call 702-229-2072.

Applications will be reviewed by the YNAPP board, whose members are appointed by the City Council. Applicants will be required to make a 10-minute presentation to the YNAPP board in January. Funding recommendations will be presented to the City Council for final approval in February 2018.

Nations-largest-urban-farm-planned-for-pittsburgh

https://www.ecowatch.com/urban-farm-pittsburgh-2478756763.html?utm_source=EcoWatch+List&utm_campaign=037307e141-

EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-037307e141-85895669

These Quotes From An Oglala Lakota Chief Will Make You Question Everything About Our Society

By [Yes We Native](#) 2017-09-03

<http://yeswenative.com/2017/09/03/quotes-ogla-lakota-chief-will-make-question-everything-society/>

About SNAC

Addressing a Longstanding Research Challenge

SNAC is addressing a longstanding research challenge: discovering, locating, and using distributed historical records. Scholars use these records as primary evidence for understanding the lives and work of historical persons and the events in which they participated. These records are held in archives and manuscript libraries, large and small, around the world. Scholars may need to search scores of different archives one by one, following clues, hunches, and leads to find the records relevant to their topic. Furthermore, descriptive practices may differ from one archive or library to another. The research is time consuming and inefficient: clues and leads may be easily overlooked and important resources undiscovered.

The data needed to address this research challenge already exists in the guides, catalogs, and finding aids that archivists and librarians create to document and provide access to the archival resource. It is buried in isolated guides and finding aids that are stored in different, isolated systems.

Establishing a Framework: Phase 1

In 2010, with funding from the U.S. National Endowment for the Humanities, SNAC began to explore the feasibility of extracting the data in the record descriptions that describes the people who created or are documented in the records. This data was then assembled into a collection of descriptions of individuals, families, and organizations that are interrelated with one another and with the resources that document their lives. The collection of records was then used to build a prototype research tool that 1) integrates and simplifies access to the dispersed resources and 2)



provides unprecedented access to the biographical-historical contexts of the people documented in the resources, including the social-professional-intellectual networks within which they lived.

It quickly became apparent to the SNAC team that, while it was quite feasible to extract the data and use it to build a research tool, computational techniques alone would not fully realize the potential power of the assembled data to both transform research and improve the economy and effectiveness of archival descriptive practices. To fully realize these complementary objectives, it would be necessary to develop an ongoing, sustainable international cooperative that would enable archivists, librarians, scholars, and, eventually, "citizen archivists" to maintain and add biographical-historical data and to extend the scope of the people and historical resources covered.

Establishing a Framework: Phase 2

With additional funding from the U.S. Institute for Museum and Library Services and the Andrew W. Mellon Foundation, SNAC continues its research and development work, increasing the quantity and diversity of the sources data and improving the technical methods. The team is in the planning phase of transforming this research into an international cooperative hosted by the U.S. National Archives and Records Administration.

More at <http://socialarchive.iath.virginia.edu/about.html>

Greenpeace v. Energy Transfer Partners: The Facts

https://www.ecowatch.com/greenpeace-energy-transfer-2482128964.html?utm_source=EcoWatch+List&utm_campaign=96a29331bf-EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-96a29331bf-85895669

[BrainFall.com](#) [How much do you really know about Native Americans?](#)

These Amazing Facts about Native Americans Will Leave You Speechless

Native Americans in the United States are often misunderstood, mischaracterized and mocked, but their history is a rich and complex one. brainfall.com

Mark Trahant is with Mary Annette Pember and Kevin Abourezk.

There is a hunger to talk about Indian Country Today going dark and how journalists should respond. There are a lot of us at Native American Journalists Association & Excellence in Journalism conference -- so we're meeting today at 1 pm. (Pacific) Marriott, Rm 1931.

I'm thinking if technically possible, we will go FB Live.

First: Some want to vent ... this is the place for that. But the most important thing is to also explore options. This moment in history is too important to be without a national "vehicle of Indian intelligence." [#NativeNews](#) [#NAJA](#) [#EIJ2017](#)

What happened across this last week we know? Thread is open for comments ...

Friday September 22nd,

Saturday September 23rd,

Sunday September 24th

2017 Elko Fandango and Rain & Snow Dance

Elko Indian Colony
1530 Shoshone Circle
Arbor area

Te-Moak Diabetes Superhero Walk/Run -

Friday - Dress like a superhero and walk or run down Indian View Heights Drive to Ruby View, then to Ruby Vista, then to the Arbor area

Snow & Rain Dance - Saturday

Sing and dance for the water nature needs to survive and prosper



RAFFLE!!! 1 for \$1, 6 for \$5

Vendors Wanted - \$40 a Day,
\$100 all three days

Please bring your own chairs

This is an alcohol & drug free
event

Friday September 22nd Events

3:00 pm: Opening Ceremonies including dancing and craft tables

3:00 pm - 6:00 pm: Registration for all events open

5:00 pm: Te-Moak Diabetes "Superhero" Walk/Run starting at Health & Wellness Center to Arbor area

6:30 pm approximate: Youth Hand Games - \$100 team, 3-5 players

Nightfall: Singing and Dancing

Saturday September 23rd Events

Sunrise Ceremony at Arbor Area

7:00 am: Breakfast in community building

7:30 am: Registration Opens for all events

8:30 am: Youth Horseshoes Tournament - coed

Adult Horseshoes Tournament begins after youth tournament - all horseshoes coed and \$20 team

11:00 am: Deadline for food contests (Pie, Beans, and Indian Bread)

12:30: BBQ Potluck

2:00 pm: Archery Contest, Youth then Adult, 16 max participants each contest, \$5 per person

3:30 pm: Deadline for Adult Handgames, \$125 per team, 3-5 players, 10 and older - no coaching

Nightfall: Drum Contest

Followed by *Snow & Rain Dance*

Sunday September 24th Events

Sunrise Ceremony at Arbor Area

7:00 am: Breakfast in community building, registration open at 7:30 am

9:00 am: Adult Card Game Tournament (19 and above) LIMITED SPACE TO FIRST 50 PEOPLE

Youth Card Game Tournament (18 and below)

Afterward: Raffle and Closing Ceremony

Breakfasts at around 7am on Saturday and Sunday mornings

There will be health snack food and water available for all during the event

Saturday Pot Luck - A-G Breads

N-T Salads

H-M Desserts

U-Z Soups/Stews

For more information call

Elko Band Environmental Office at
775-753-9248