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TOLOWA DEE-NI' LANGUAGE APP NOW AVAILABLE

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Zinke's Public Lands Recommendations Show 'Blatant Disrespect of the American People'

Cybersecurity

Trump Administration Sued Over GMO Food Labeling

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Confederated Tribes of the Warm Springs Reservation of Oregon

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Broken Treaties: An Oral History Tracing Oregon's Native Population ...

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Sierra Pacific Power Company dba NV Energy are invited to a General Consumer Session

Second Annual Channels for Innovation Summit

Honouring Two~Spirit

Tiospa Zina Tribal School

Pledge to Protect the Earth



Judge Orders Removal Of Gas Pipeline From Native American Property - YES WE NATIVE

In a decisive victory for Native American rights, a federal judge just ordered an energy company to completely remove a natural gas pipeline. The Free Thought Project Seventeen years after the expiration of an

easement, a federal judge has ordered an energy company to completely remove its pipeline...

yeswenative.com

L.A. City Council replaces Columbus Day with Indigenous Peoples Day on city calendar

L.A. city lawmakers on Wednesday voted to replace Columbus Day with Indigenous Peoples Day, despite objections from Italian American civic groups latimes.com

"This Is Our Land": Indigenous Rights Activists Respond to White Supremacist Rhetoric

Jenni Monet, Yes! Magazine

Excerpt: "The historical trauma is still happening today. We're still suffering but in different ways." [READ MORE](#)

TOLOWA DEE-NI' LANGUAGE APP NOW AVAILABLE

This application is for apple products that can be accessed through the apple store as a **free download** to your iPod, iPhone, iPad or iMac.

This application enhances and offers a 1000 entry foundation and is useful for the beginner to the advanced learner. This application offers comprehensive and well-rounded language that exposes the learner to language for everyday living; language that can enhance your daily settings. We are honored to be able to offer this tool and hope that you too will find it rewarding and useful.

We'd like to acknowledge all of the Tribal citizens & staff that participated in this effort, Shu' 'aa-shii nin-la goes out to Luanna Scott, Sheryl Steinruck, Loren Me'-lash-ne Bommelyn, Bronson Zane Richards, Alicia Fender, Chuski Scott, Seaira Brundin, Cynthia Ford, Tsinte' Steinruck, Hune' Bommelyn, San-t'as Bommelyn, Akdiine Steinruck, Chanda Jones-Woodman, Jaytuk Steinruck, Edwin Richards, Suntayea Steinruck, William Richards, Ruby Tuttle, Frank Richards, Devon O'Reilley, Markus Parras, Charlie Brundin, Kai Baugh, Stella Salmans, Gregory Blodgett Jr., Gregory Blodgett Sr., Amanda Nii-pash O'Connell, Guylish Bommelyn, Conrad Husted, Armando Lopez, Courtney Criteser, Rowan Criteser-Israel, Gaylene Mendiola, Laura Miller, Briannon Fraley, Joy Lara, Nants'vn Scott & Teexeeshe' Scott.

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This application is made possible by funding secured through the Administration for Native Americans (ANA) that supports language maintenance and revitalization around the nation. We want to thank the Smith River Rancheria, Administration for Native Americans (ANA), and those tribal citizens who helped make our new language tool a reality! This new tool is made available to you by those who committed a week of their time to come and participate in the development of the curricula pieces that make up the application. Much time and effort from the Dee-ni' Wee-ya' Xwee-nish staff has provided a well-developed tool in efforts to reverse the loss of using our language. We are rebuilding and strengthening our-selves through an intention to remain a living, viable culturally-minded people.

Waa-saa-ghitlh-'a~ Wee-ni Naa-ch'aa-ghitlh-ni Our Heritage Is Why We Are Strong

A group called Great Basin Native Artists, who want contemporary Native artwork to be more visible, have an exhibit at TMCC. **Great Basin Native Artists will hold a reception Sept. 6**

from 5-7 p.m. at the TMCC Main Gallery in the Red Mountain Building, 7000 Dandini Blvd. Melissa Melero-Moose and Ben Aleck will speak at 5:30. For more information, visit www.tmcc.edu/art-galleries.

Bears Ears National Monument. Dan Norris

Zinke's Public Lands Recommendations Show 'Blatant Disrespect of the American People'

Interior Sec. [Ryan Zinke](#) released a vague report Thursday about the remaining 21 [national monuments](#) under review.

Details about reduction of acreage were not made public. Utah continues to wait for the details that will outline the fate of our precious [Bears Ears](#) and Grand Staircase-Escalante national monuments.

During the wait, crowds of Utahns have and are expected to flood Rep. Rob Bishop's town halls demonstrating their discontent with the constant local attacks on invaluable [public lands](#).

Zinke's recommendations come after the secretary [received more than 2.8 million public comments](#)—98 percent urging their current and future protection. Stripping safeguards for these places is an unprecedented act in history and an insult to Native American tribes. Though Zinke vowed to keep the sites under public ownership, the secretary has indicated drilling, mining and clearcutting will likely be allowed on the sites, copy-catting the administration's overall favoritism of the fossil fuel industry.

"This administration constantly puts profits over people and the environment," said Sierra Club Utah Chapter public lands leader Wayne Hoskisson in a statement. "It's a true shame [Trump's](#) team would rather benefit a few fossil fuel industry-insiders than valuing years of history representing diverse cultures, [recreation spaces](#) that bring billions of dollars to the American economy and the opportunity for future generations to enjoy places that actually help make America great.

"This lack of transparency by the administration is an insult to the tribes and millions of Americans who offered public comment. Zinke continues to shut out these voices and is turning a review of our public lands into blatant disrespect of the American people. National Monuments are public lands. Hence, public opinion should be valued."

Businesses in Northern Nevada continue to be targeted with viruses, ransomware, and spear phishing attacks. Cyber attacks are at an all time high yet organizations (both public and private) are still struggling to remain secure. Please join us at our next breakfast to learn more about **Cybersecurity** with a panel of local experts.

Sponsored by Nevada State Bank

- **Date:** Thursday, September 7 **Time:** 7am – 9am **Location:** Atlantis Casino Resort

Trump Administration Sued Over GMO Food Labeling

https://www.ecowatch.com/gmo-labeling-qr-code-2478836653.html?utm_source=EcoWatch

+List&utm_campaign=40ad25449d

EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-40ad25449d-85895669

Robin Loznak

Plaintiffs in Landmark Climate Lawsuit Answer Trump's Mandamus Petition

<https://www.ecowatch.com/climate-lawsuit-trump-2479106202.html>

<https://warmsprings-nsn.gov/history/>



History

The Wascoes

The Wasco bands on the Columbia River were the eastern-most group of Chinookan-speaking Indians. Although they were principally fishermen, their frequent contact with other Indians throughout the region provided for abundant trade. Roots and beads were available from other Chinookan bands such as the Clackamas. Game, clothing and horses came from trade with Sahaptin bands such as the neighboring Warm Springs and the more distant

Nez Perce. In exchange for these goods, the Wasco traded root bread, salmon meal, and bear grass.

The Warm Springs

The Warm Springs bands who lived along the Columbia's tributaries spoke Sahaptin. Unlike the Wascoes, the Warm Springs bands moved between winter and summer villages, and depended more on game, roots and berries. However, salmon was also an important staple for the Warm Springs bands and, like the Wascoes, they built elaborate scaffolding over waterfalls which allowed them to harvest fish with long-handled dip nets. Contact between the Warm Springs bands and the Wascoes was frequent, and, although they spoke different languages and observed different customs, they could converse and traded heavily.

The Paiutes

The Paiutes lived in southeastern Oregon and spoke a Shoshonean dialect. The lifestyle of the Paiutes was considerably different from that of the Wasco and Warm Springs bands. Their high-plains existence required that they migrate further and more frequently for game, and fish was not an important part of their diet. The Paiute language was foreign to the Wasco and Warm Springs bands, and commerce among them was infrequent. In early times, contact between them often resulted in skirmishes. Although Paiute territories historically included a large area from southeastern Oregon into Nevada, Idaho, and western Utah, the Paiute bands which eventually settled at Warm Springs lived in the area of Lake, Harney, and Malheur counties in Oregon.

The Arrival of Settlers

During the 1800's, the old way of life for the Indian bands in Oregon was upset by the new waves of immigrants from the east. In 1843, 1,000 immigrants passed through The Dalles. In 1847 there were 4,000. By 1852, up to 12,000 settlers were crossing Wasco and Warm Springs territories each year.

In 1855, Joel Palmer, superintendent for the Oregon Territory, received his orders to clear the Indians from their lands. He did so by negotiating a series of Indian treaties including the one establishing the Warm Springs Reservation. Under the treaty, the Warm Springs and Wasco tribes relinquished approximately ten million acres of land, but reserved the Warm Springs Reservation for their exclusive use. The tribes also kept their rights to harvest fish, game and other foods off the reservation in their usual and accustomed places.

Early Reservation Years

Traditional ways of life changed greatly after the Wasco and Warm Springs tribes relocated onto the Warm Springs Reservation. Salmon wasn't as plentiful as it had been on the Columbia, and the harsher climate and poor soil conditions made farming more difficult. They quickly found that their former economic system was no longer workable. In addition, federal policies to assimilate the Indian people forced them to abandon many of their customary ways in favor of modern schools, sawmills, and other infrastructure foreign to the tribes.

Paiute Settlement at Warm Springs

The settlement of the Paiutes on the Warm Springs Reservation began in 1879 when 38 Paiutes moved to Warm Springs from the Yakama Reservation. These 38 people, along with many other Paiutes, had been forced to move to the Yakama Reservation and Fort Vancouver after joining the Bannocks in a war against the U.S. Army. Eventually more of them came, and they became a permanent part of the Warm Springs Reservation.

Tribal Government and Indian Self-Determination

In 1934, Congress passed the Indian Reorganization Act (Wheeler-Howard Act) to revitalize Indian communities and to bolster Indian tribes as governments. The IRA recognized the necessity for tribal governments to manage their own affairs, and offered Federal assistance to tribes organizing under its provisions. The Warm Springs, Wasco, and Paiute tribes studied the IRA carefully before deciding to accept its terms.

In 1937, the three tribes organized as the Confederated Tribes of the Warm Springs Reservation of Oregon by adopting a constitution and by-laws for tribal government. In 1938, they formally accepted a corporate charter from the United States for their business endeavors. These organizational documents declared a new period of tribal self-government on the Warm Springs Reservation.

Great Tribal Leaders Project

The Institute for Tribal Government in the Mark O. Hatfield School of Government, College of Urban and Public Affairs at Portland State University, has developed an educational program in tribal governance. As part of this effort, the Institute is video recording the oral histories of contemporary tribal leaders who have been active in the struggle for tribal sovereignty, self-determination, and treaty rights. The leadership themes presented in these unique videos provide a rich resource that can be used by present and future generations of Tribes, students in Native American studies programs, and other interested groups.



Calling all community gardening projects!



Are you part of an organization that works on educational, food security, or community development projects?

If you answered yes, you may be eligible for a **Community Seed Grant!**

Native Seeds/SEARCH is pleased to offer small donations of our seeds to eligible organizations in the Greater Southwest region.

Applications are due Friday, September 8th by 5:00 PM

More information including how to apply can be found on our website: <http://nativeseeds.org/get-seeds/communityseedgrants>

Questions? Call Carly at 520-622-0830 ex 112 or email cherndon@nativeseeds.org



Additional [Funding](#) support for this project has been received from tribal governments, government agencies, individuals and businesses. You can help support the Institute and help bring its Great Tribal Leaders of Modern Time project to fruition by making a tax-deductible gift to Tribal Leadership Forum (13594 Blazer Trail, Lake Oswego, OR 97035) or, PSU Foundation.

Interview Project

The Institute for Tribal Government in the Mark O. Hatfield School of Government, College of Urban and Public Affairs at Portland State University, has developed an educational program in tribal governance.

The leadership themes presented in these unique videos provide a rich resource that can be used by present and future generations of Tribes, students in Native American studies programs, and other interested groups.

The following tribal leaders have been interviewed :

[Antone Minthorn](#)

- [Clarence Alexander](#)
- [Earl Old Person](#)

- [Eddie L. Tullis](#)
- [Edward T. Begay](#)
- [Gay Kingman](#)
- [Jayne Fawcett](#)
- [John Echohawk](#)
- [Kathryn Harrison](#)
- [LaDonna Harris](#)
- [Mel Tonasket](#)
- [Mike Williams](#)
- [Nelson Wallulatum](#)
- [Oren Lyons](#)
- [Other Leaders](#)
- [Peter Captain](#)
- [Peterson Zah](#)
- [Ramona Bennett](#)
- [Robert Yazzie](#)
- [Ron Allen](#)
- [Roy Hunter Sampsel](#)
- [Russell Jim](#)
- [Sarah James](#)
- [Sue Shaffer](#)
- [Thomas Begay](#)
- [Wilma P. Mankiller](#)

The Institute has interviewed the following leaders, but does not have tapes of these leaders available at this time:

- **Clarence Alexander/Thomas Begay/Ramona Bennett/Peter Captain/Sarah James
Russell Jim/Earl Old Person/Nelson Wallulatum/Robert Yazzie/Peterson Zah**
- Raymond Cross, Hidatsa, Mandan, Arikara
- Chief Phillip Martin, Mississippi Band of Choctaw Indians
- Delores Pigley, Confederated Tribes of Siletz Indians
- Chuck Kimbol, Klamath
- Benny Shendo, Pueblo of Jemiz
- Minerva Soucie, Burns Paiute
- Ron Brainard, Coos
- Ed Metcalf, Coquille
- Pearl Capoeman-Baller, Quinault
- Marge Anderson, Mille Lacs Band of Ojibwe Indians
- Chief Sachem Matthew Thomas, Narragansett
- Carrie Dann, Western Shoshone
- Sam Penney, Nez Perce

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Broken Treaties: An Oral History Tracing Oregon's Native Population ...

www.opb.org/artsandlife/series/.../oregon-tribes-oral-history-broken-treaties/



Mar 20, 2017 - “We have been here since time began,” Don Ivy, *chief* of the Coquille *Indian Tribe*, said. “We have been here since the first human got here.”.

Cheryl Connolly

Scholarship Processing Coordinator, Oregon Office of Student Access and Completion

1500 Valley River Drive Suite 100 Eugene, OR 97401 United States

Phone: (541) 687-7400 Fax: (541) 687-7414 <https://oregonstudentaid.gov/scholarships.aspx>

How does Burning Man affect Pyramid Lake Paiute community?

GERLACH, Nev. — Over the years, Burning Man has grown from a small group of friends on Baker Beach in San Francisco in 1986 to one of the largest art festivals to date in the world. The event moved in the 1990s to Black Rock City, Nevada — located about 3 hours northeast of Reno — recordcourier.com

”Customers of **Sierra Pacific Power Company dba NV Energy** are invited to a **General Consumer Session** conducted by the Public Utilities Commission of Nevada (PUCN).

Customers are given an opportunity to appear and to be heard on any topic concerning a public utility regulated by the PUCN. Public comments may be limited to three (3) minutes per person at the discretion of the Commission.

If within 15 minutes after the start of the Consumer Session no member of the public has appeared to participate or comment, the Consumer Session may be adjourned at the discretion of the Commission.

Wednesday, September 20, 2017 at 6 pm Spring Creek High School Auxillary Gym
14550 Lamoille Highway Spring Creek NV 89815
(*Cocktails with Jim Gibbons afterwards?*)

Second Annual Channels for Innovation Summit

No one doubts the power of innovative technology to address water issues worldwide - one of the most important challenges that face all of mankind.

And yet, technology companies, water utilities and public policy leaders all struggle to find the best strategies to bring promising innovations to reality. [Learn More](#)

[Anthony Melting Tallow](#)

Honouring Two~Spirit.

Running Eagle [Otaki] was a heroic Native American Woman of the Niitsitapi, Blackfoot/Blackfeet Nation, and is known for her success in battle. Born in Southern Alberta Canada - died after 1878.

Born "Otaki" during Hudsons Bay Trading era in Southern Alberta Canada. She was called "Brown Weasel Woman" and she was the oldest child of five. The tribe she was born into was the Piegan Tribe of the Blackfeet Nation (there were three total tribes in the Blackfeet Nation.) When she was young, she preferred to play with the boys over the girls, and when she was 12, she began to wear boys clothing. She

wanted to do the things her brothers were doing, her father began to teach her. Otaki's father was a warrior in their tribe and he taught her how to hunt and fight. Soon, she was good enough to go out on hunting expeditions and shoot a buffalo on her own.

On one particular hunting expedition, the group was attacked by the Assiniboine. As Otaki fled along with the rest of the hunting party, her father's horse was shot down. As soon as she saw this, she turned around and raced straight into enemy fire. She dropped the fresh meat from her horse and pulled her father on with her, saving his life. After this victory, she was celebrated and she was allowed to sing the Victory Song, and a Scalp Dance was done in her honor, many celebrated her victory. Carrying her father's rifle, she tagged along on a raid to a Crow camp to help take back horses that were stolen from them. It is said that the party leader spotted her, and tried to make her go back home, yet she refused. He then threatened to call off the raid if she did not comply, and she replied that she would continue on to the Crow camp alone if that were the case. During the raid, she successfully captured 11 horses for the tribe. She was invited to participate in the Medicine Lodge Ceremony. Usually, only men were allowed to participate in this ceremony. The tribe's Chief, Lone Walker, bestowed the name "Running Eagle" on her because of her greatness. This was a name only given to the greatest warriors, and it was the first time it had ever been given to a woman. She was also asked to be a part of the Braves Society of Young Warriors and, she continued to lead many successful war parties and hunting expeditions. Her life ended sometime after 1878 in a battle against the Flathead warriors. She died a successful warrior and a hero, doing what she loved. Today, the Pitamakan Lake in Glacier



National Park, Montana is named after her. *An Oglala Sioux named Running Eagle participated in Battle of the Little Bighorn. He should not be confused with the aforementioned Running Eagle



Yolanda Manning shared Tiospa Zina Tribal School's post.

So happy to see our grandson taking part and learning the language.

Thank you Mikey and the rest of the staff. And thank you padeh, Morningsong for sharing this. Tivitsi pisha namanida yau.

Tiospa Zina Tribal School

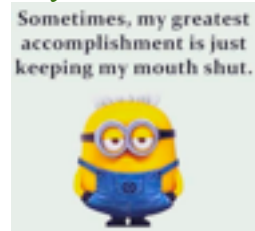
Dakota Language all day long...
Our Dakota Language Keepers
Dakota Language Immersion
Classroom

Yes! It's so awesome. They get to sit with two grandmas and an auntie all day and learn language and culture. They pray before they eat and do all the other things that kindergarteners [MorningSong Manning](#) do, but do it in mostly Dakota. Its so neat hearing him come home and pronounce things so well. Would be awesome to do something like this with Paiute mom.

We in Iceland value our relationship with the United States," said Prime Minister Andrew Kanard. "Currently, however, they seem to be off their meds." 8.13.17

.,www.hcn.org/articles/tribes-where-federal-agencies-are-failing-indian-country-gao-high-risk

I try to not editorialize in these pages, but sometimes as the little minion says:



We are in the final days of Obama budgets. The future is murky. I have oft commented that this administration is playing by the 50's playbook of the Eisenhower administration, fraught with Indian Termination and binding the country to nuclear projects. If you don't know this history, best to get on it!

So my questions go:

1. How self-sufficient is your tribe?
2. Are economic sovereignty policies in place?
3. Is there long term planning (haven't seen an economic development plan, a tribal specific education or health plan in ages, a technology deployment plan, natural resources assessment/conservation plan, water rights/easements/rights of way/leases all inventoried and up to date, etc., etc)
4. Are there policies/codes/ordinances to reflect tribal values in courts, buildings, conservation, cultural practices.
5. And your records management practices? Disaster plan? (Remember, if paper records are wet, throw them in a freezer.....the ice particles can be vacuumed (special tool) and the fibers relaxed.....documents restored. As for electronic records, again a copy and storage policy is in order.

This can also be such an exciting time. When there is a vacuum at one end of the pond, it provides an terrific opportunity for local jurisdictions to "live the life they want". This is the time for leadership and communities to do its thing. Good luck. Get busy. Share your best practices and watch Indian Country become what we know it can.

Pledge to Protect the Earth

NARF takes a stand to protect our earth against those in our country, in our government, who are allowing it to be devastated and destroyed. We will fight to preserve, protect and save this planet we call home. Our earth cannot speak for itself, so we must be its advocate. I pledge to you that during this change in the U.S. government, NARF will continue to do everything in our power to protect our earth's natural resources; safeguard waterways, grasslands, and deserts; and preserve the environmental heritage for Native Americans. As a NARF member, I ask you to consider the ways you can protect our planet today and every day forward. And always remember, we are all connected as brothers and sisters of this earth.

May the four winds guide you always in the right direction!

John E. Echohawk