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Fallon Tribal Health Center

Six Amazing Indian Women From New England

Photo Collections Record UNLV

BLM announces call for nominations to Wild Horse and Burro Advisory Board

Annual Pinenut Blessing at Desert Creek

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<http://www.mtv.com/news/2990869/the-roots-of-cowboy-music/>

The **Fallon Tribal Health Center** is launching a wonderful and exciting new TeleHealth program that will be offered at the Fallon Tribal Health Center starting April 2nd. TeleHealth is emerging as a critical component of outpatient and inpatient medical care. TeleHealth holds the promise to significantly positively impact some of the most challenging problems of our current healthcare system: access to care, cost effective delivery, and distribution of limited providers. TeleHealth can change the current paradigm of care and allow for improved access and improved health outcomes in effective ways. Below are some benefits of the TeleHealth:

- Improved access to specialty care, especially for those with a Medicaid, Medicare or Qualified Health Plan.

- Address provider shortages and access to clinical education programs to keep our providers up to date on the latest in medical research.

-Promotes and improves patient centered care patient-provider communication, patient self-management, patient health literacy and medication management.

The Tribal Health Center Director Joe Herman stated, “We hope that you are as excited about this healthcare initiative as we are and look forward to seeing you here at the Fallon Tribal Health Center.” Specific referral information will be announced by Friday, March 16, 2018, contact the Fallon Tribal Health Center – Medical Suite for more information at (775) 423-3634 @ ext. 275, Elaine Bender, Associate Director of Clinical Services.

Six Amazing Indian Women From New England

Indian women faced double discrimination since the first European colonists arrived in the Americas. Many fought back against the prejudice that destroyed their traditional way of life.

Some Indian women like Lucy Nicolar exploited stereotypes to put across a message of equality for all. Other Indian women like Gladys Tantaquidgeon used modern education to preserve traditional customs and arts.

Here, then, are six amazing Indian women from New England. If you know of others, please mention them in the comments section.

Lucy Nicolar



[Lucy Nicolar](#), a talented musician, took the stage name Princess Watahwosa, and spent her life mixing entertainment with political activism.

Princess Watahwosa, aka Lucy Nicolar

She was born June 22, 1882, on the Penobscot reservation, which stretched along the Penobscot River in Maine from Indian Island to [East Millinocket](#). As a child she traveled with her family to Kennebunkport. There they sold baskets and performed in Indian dress for tourists.

Lucy came to the attention of a [Harvard administrator who hired her as his assistant](#), took her into his household and gave her musical and educational opportunities. Eventually she became a recording artist with [Victor Records](#), performing adaptations of Indian songs such as *By the Waters of Minnetonka* and *By the Weeping Waters*.

Lucy Nicolar eventually returned to the [Penobscot Indian Island Reservation](#) with her husband Bruce Poolaw, a Kiowa entertainer from Oklahoma. They opened a gift shop while Lucy and her sister campaigned to improve life on the reservation. The two Indian women raised the educational standards for Penobscot children by gaining access to the public schools. They also persuaded the state to build a bridge to the island.

Lucy and Florence also demanded the right to vote for their people. When the state extended suffrage to the [Penobscots](#) in 1955, Lucy Nicolar cast the first ballot.

Betsey Guppy Chamberlain

[Betsey Guppy Chamberlain](#)

promoted the then-radical idea that Indians – and Indian women -- are people.

The Lowell Offering

A half-Algonquian mill girl, she published some of the first criticisms of the treatment of Native Americans in short stories from 1841 to 1848.

Born sometime around 1797, perhaps in Wolfeboro or Brookfield, N.H., she was part European. She married Josiah Chamberlain, a farmer, in 1820 and they had three children. Her husband died in 1823. Betsey sold their farm and went to work in the Lowell textile mills to support herself and her children.

The mill girls wrote for magazines published in town called the [Lowell Offering](#) and the *New England Offering*. [Betsey Guppy Chamberlain](#) wrote for both.

[Harriet Hanson Robinson](#), a *Lowell Offering* contributor, wrote that Betsey Guppy Chamberlain probably came to the mills from a Shaker community.

She had inherited Indian blood, and was proud of it. She had long, straight black hair, and walked very erect, with great freedom of movement. One of her sons was afterwards connected with the [New York Tribune](#).

Betsey Guppy Chamberlain wrote 37 stories and poems for the magazines. In them, she embraced themes of Indian gods and spirituality while satirizing Christian hypocrisy. Robinson called her the most original, prolific and noted of all the *Offering* writers.

In a story called *A New Society* she wrote of her dream where new rules of living are adopted. Among those rules:

1. Resolved, That every father of a family who neglects to give his daughters the same advantages for an education which he gives his sons, shall be expelled from this society, and be considered a heathen.

Weetamoo

Weetamoo, a Pocasset Wampanoag Indian, was married to Wamsutta, the eldest son of Massasoit. Massasoit had negotiated a treaty of friendship with the Pilgrims of Plimoth Plantation, and the English and Indians coexisted peacefully for 55 years.



Wamsutta succeeded his father as the tribe's sachem. When war broke out between the English and the Narragansetts, Wamsutta and the Wampanoags joined the English against their rival tribe. After Wamsutta died, the Plymouth Colony grabbed more and more Indian land, subjected the Wampanoags to a humiliating peace treaty and hanged three of their men.

Weetamoo became sachem after Wamsutta died because the Wampanoags allowed women to become sachems in the absence of an adequate male heir.

[Weetamo](#) allied with her brother-in-law, Metacomet, also known as King Philip, to drive out the European settlers. They attacked the English in June 1675.

After months of bloody fighting in [King Philip's War](#), the English defeated the Wampanoags in August 1676. While trying to escape from them, Weetamoo drowned in the Taunton River. The English fighters mutilated her corpse, cut off her head and displayed it on a pole. *The Time Treasurer*

Weetamo's sister Awashonks was also an amazing woman. She was a sachem of the Sakonnet tribe in southern Rhode Island. She earned the role through her quality of leadership and learned to negotiate and be diplomatic. She sided with the English during King Philip's War.

Also from Rhode Island : Princess Red Wing, 1896-1987, was a Narragansett and Wampanoag Native American. She was the founder and curator of the Tomquag Native Memorial Museum at Arcadia Village in Exeter. She represented her tribe in a presentation to the United Nations.

Molly Spotted Elk

[Molly Spotted Elk](#) was the stage name for Mary Alice Nelson, a Penobscot Indian who won acclaim for her dancing in Paris.

She acted out the stereotype of the sexy savage to meet the racist expectations of white people. At the same time she strove for their acclaim as an entertainer, as a writer and as an anthropologist.



Molly was born on the Indian Island Reservation on Nov. 17, 1903, about 20 years later than Lucy Nicolar, with whom she performed early in her career,

As [Molly Spotted Elk](#), she started out on her own performing Indian dances along with the Charleston and the Black Bottom. She carried her typewriter into dressing rooms and between shows wrote poetry and adventure stories, literary fiction and traditional Penobscot tales.

In 1930, she starred in the film documentary [The Silent Enemy](#). The next year Molly Spotted Elk left for Paris in the ballet corps of the [International Colonial Exposition](#). When the troupe returned to the United States, she stayed behind.

Shortly after she arrived in France, she met Jean Archambaud, a reporter for *Paris Soir* newspaper. Soon he wrote passionate love letters to her. She agreed to marry him, and they had a daughter. She worked on a book of Penobscot stories and found a publisher willing to bring it out.

The Nazi invasion of Paris separated Molly and Jean. She fled with her daughter on foot over the Pyrenees and found her way home to Indian Island. For the rest of her life, she drifted between New York and the reservation, taking menial jobs. She died on Indian Island on Feb. 21, 1977 at the age of 73, in poor physical and mental health. But she left a legacy: a book of traditional Penobscot stories in English and a dictionary of the Penobscot language.

Buffy St. Marie

[Buffy Sainte-Marie](#) was a rising pop star in the 1960s until her activism on behalf of her Native-American people put a lid on her career.

She was born Feb. 20, 1941, on the Piapot Plains Cree Nation Reserve near Craven, Saskatchewan. Her parents abandoned her as an infant. Albert and Winifred Sainte-Marie, a Wakefield, Mass., couple of Mi'kmaq descent, adopted the baby known only as Beverly.

Nicknamed Buffy, she played piano and guitar by the time she went off to the [University of Massachusetts at Amherst](#).

There she began to write songs about Native-American rights, addiction, incest and war. When the singer Donovan recorded one of her songs, *Universal Soldier*, it rose to the top of the charts. That launched her on a successful recording career – which began to sputter in the mid-1960s.

Starting in the 1990s, Buffy Sainte-Marie came out and said the industry blacklisted her in the 1960s because of her activism. She sent money to [buy water for the Indians who seized Alcatraz Island the year before. She'd also set up a foundation to send young Indians to law school](#).



Her career took a twist in 1975, when *Sesame Street* [called to ask her to make a one-time appearance on the show](#). Buffy Sainte-Marie appeared on Sesame Street for the next five years.

Gladys Tantaquidgeon

Gladys Tantaquidgeon revived dying Indian traditions, published books on traditional herbal medicine and helped the Mohegan tribe gain Federal recognition.

She was born on June 15, 1899 to Mohegan parents, a descendant of the Mohegan chief Uncas. She grew up on Mohegan Hill in Uncasville, Conn.

Indian women elders selected her when she was five years old for training in traditional pharmacology and culture. While studying anthropology at the University of Pennsylvania, Gladys researched traditional Indian herbal medicine. Over her lifetime, she published several books about traditional medicine.

In 1931, Gladys, along with her father and brother, started the [Tantaquidgeon Indian Museum](#). It displays eastern Indian artifacts and is still run by the Mohegan tribe.

During the Great Depression, she worked as a native arts specialist with the [Indian Arts and Crafts Board](#). She helped western tribal artisans preserve traditional skills and arts by finding ways to sell their work. She also saved customs like the [Ghost Dance](#) and the [Sun Dance](#), banned in the 19th century.

Gladys saved tribal records and correspondence, documents that helped the tribe's case for federal recognition.

Gladys Tantaquidgeon died in 2005. Her great niece, [Melissa Tantaquidgeon Zobel](#), continues her work as an author and the current Mohegan Medicine Woman.

Images: Gladys Tantaquidgeon By Source, Fair use, <https://en.wikipedia.org/w/index.php?curid=37390510>

More:

<http://www.womenhistoryblog.com/2008/02/native-americans-in-connecticut.html>

<http://www.womenhistoryblog.com/2008/02/native-americans-of-rhode-island.html>

<http://www.womenhistoryblog.com/2008/07/native-americans-of-pennsylvania.html>

<http://www.womenhistoryblog.com/2008/06/native-americans-of-south-carolina.html>

South Carolina once revered its native population. Governor James Glen wrote: *“The concerns of this country are so closely connected and interwoven with Indian affairs, and not only a great branch of our trade, but even the safety of this Province, do so much depend upon our continuing in friendship with the Indians, that I thought it highly necessary to gain all the knowledge I could of them.* –A Description of the Province of South Carolina, 1763

[Penobscot Indian Joseph Nicolar wrote The Life and Traditions of ...](#)

Penobscot Indian Joseph Nicolar wrote The Life and Traditions of the Red Man (1893)

“In your actions, don’t procrastinate. In your conversations, don’t confuse. In your thoughts, don’t wander. In your soul, don’t be passive or aggressive. In your life, don’t be all about business.” – Marcus Aurelius, Meditations

"I am not a member of an organized political party. I am a Democrat."

"I don't make jokes. I just watch the government and report the facts.

"Everybody is ignorant, only on different subjects." ----Will Rogers

On April 16 in 1956 an exhibition began at the University of Nevada of the work of Reno Sparks Indian Colony art students of Chippewa art teacher Sun Bear.



Go through this carefully; there are some gems. Yomba and Duckwater will be particularly pleased.

<https://www.library.unlv.edu/speccol/databases/index.php?coll=photocoll&recid=222#Hooper%20%28Miscellaneous%20locations%29>

Photo Collections Record UNLV **(Click for a large version)**

PH-00221

Nye County, Nevada Photograph Collection

Extent: 3.7 Linear Feet (46 hanging folders, 1 shared box of negatives, and 1 CD-ROM)

Location: Photo Cabinet 8:A, 8:B, 8:C; Photo Collection Negatives Box 15

[Link to Collection Guide](#)

Collection Contents:

The Nye County Photograph Collection contains photographs from Nye County, Nevada from 1880 to 1990. The collection includes a wide variety of photographs that document the activities, landmarks, geographical features, towns, ranches, and families of Nye County. The collection

covers the areas of Amargosa Valley, Ash Meadows, Beatty, Duckwater, Gabbs, Goldfield, Kawich Mountains, Manhattan, Pahrump, Round Mountain, Rhyolite, Smoky Valley, Springdale, Tecopa, Tonopah, and Twin Springs. The activities documented include mining, prospecting, herding animals, schooling, ranching, building construction, railroad construction, and hunting and fishing.

BLM announces call for nominations to Wild Horse and Burro Advisory Board
April 11, 2018 9:50 am by [Steven Field](#) Views:

WASHINGTON – The Bureau of Land Management is issuing a call for public nominations to fill three positions on its national Wild Horse and Burro Advisory Board. Nominations are for a term of three years and are needed to represent the following categories of interest: public interest, wild horse and burro advocacy, and veterinary medicine.

The Advisory Board advises the BLM, an agency of the Department of the Interior, and the U.S. Forest Service, an agency of the Department of Agriculture, on the protection and management of wild free-roaming horses and burros on public lands administered by those agencies. The Board will meet one to four times a year and the BLM's Designated Federal Official may call additional meetings when necessary. Members serve without salary, but are reimbursed for travel and per diem expenses according to government travel regulations.

The Advisory Board is comprised of nine members who represent a balance of interests. Each member has knowledge or special expertise that qualifies him or her to provide advice in one of the following categories: wild horse and burro advocacy, wild horse and burro research, veterinary medicine, natural resources management, humane advocacy, wildlife management, livestock management, public interest (with special knowledge of equine behavior), and public interest (with special knowledge of protection of wild horses and burros, management of wildlife, animal husbandry, or natural resource management).

Individuals shall qualify to serve on the Board because of their education, training, or experience that enables them to give informed and objective advice regarding the interest they represent. They should demonstrate experience or knowledge of the area of their expertise and a commitment to collaborate in seeking solutions to resource management issues.

Any individual or organization may nominate one or more persons to serve on the Advisory Board; individuals may also nominate themselves. In accordance with Section 7 of the Wild Free-Roaming Horses and Burros Act, Federal and state government employees are not eligible to serve on the Board.

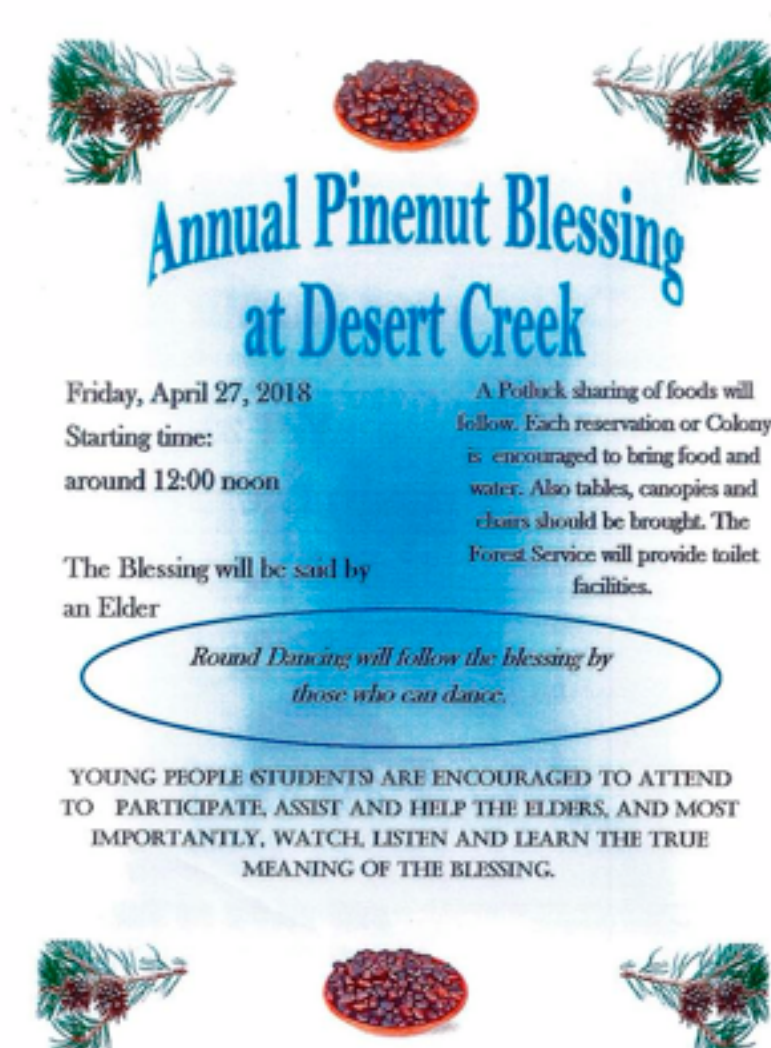
Interested parties shall submit a resume and nomination letter. The following information must be provided: the position(s) for which the nominee wants to be considered; the nominee's first, middle, and last name; business and home addresses and phone numbers; e-mail address; present occupation/title and employer; education (colleges, degrees, major field(s) of study); career highlights; qualifications: relevant education, training, and experience; experience or knowledge of wild horse and burro management; experience or knowledge of horses or burros (equine health, training, and management); and experience in working with disparate groups to achieve

collaborative solutions. Applicants must also indicate any BLM permits, leases, or licenses held by the nominee or his/her employer; whether the nominee is a federally registered lobbyist; and explain why the nominee wants to serve on the Board. Also, at least one letter of reference from special interests or organizations the nominee may represent must be provided.

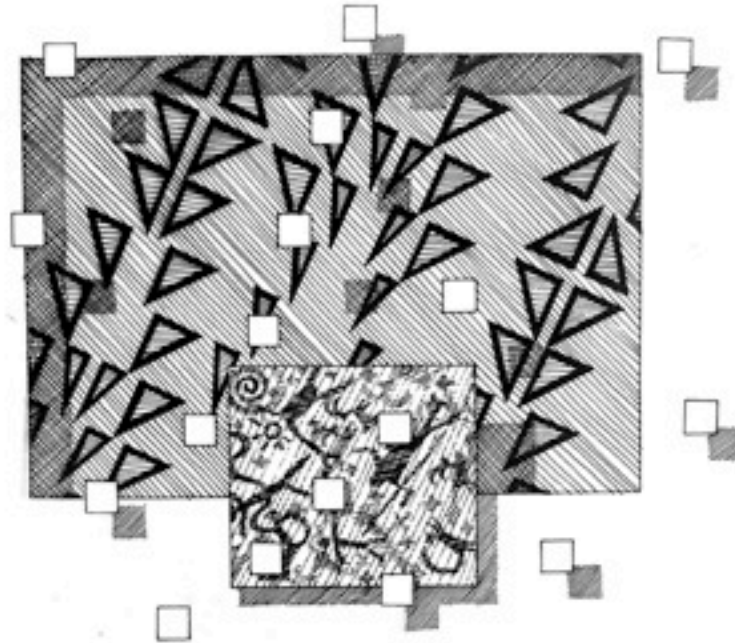
Nominations may be submitted by e-mail to Dorothea Boothe, at dboothe@blm.gov. To send by U.S. Postal Service, mail to the National Wild Horse and Burro Program, Department of the Interior, Bureau of Land Management, 1849 C Street, N.W., Room 2134 LM, Attn: Dorothea Boothe, WO-260, Washington, DC 20240. To send by FedEx or UPS, please mail to the National Wild Horse and Burro Program, Department of the Interior, Bureau of Land Management, 20 M Street, S.E., Room 2134 LM, Attn: Dorothea Boothe, Washington, DC 20003.

All nominations must be received no later than 45 days after notice has been published in the *Federal Register*, or postmarked by the same date. The BLM will publish its request for nominations in the *Federal Register* on Wednesday, April 11, 2018.

Courtesy: Jason Lutterman, Bureau of Land Management



Native American Ethnohistory Gathering
UNLV Barrick Museum Theater
Saturday April 28, 2018 3pm-7pm
Free and Open to Students and the Public



The Native American Ethnohistory Gathering
is a series of events to document the life-
ways and oral history of Great Basin people.

You are invited to join us as we share
our oral traditions, culture and art in an
effort to write Native American history that
is literally, the unwritten history of the West.

3:00 pm Welcome/Introductions

3:15 pm Popol Vuh (Maya Creation Story)
Film and Discussion by Mannetta Braunstein

5:00 pm The Doctrine of Discovery (film)
Presented by Author & Producer Steven T. Newcomb

6:00 pm Native Americans and Aliens (video/discussion)
Native American perspectives presented by Ian Zabarte

Support provided by the Braunstein Foundation
www.nativecommunityactioncouncil.org

April Native Song Night

sing + share + learn = share + sing + learn

This will be an evening of Native songs, sharing, teaching, & learning! Please come and share your healing, handgame, round dance, social dance songs or any other songs that you would like. We would love for you to come back to share even if you have already come to sing! Come and learn, or share your songs, so they will not be lost.

Healthy snacks provided.

-KiNasoomooKwatu = Never to be Forgotten-

Everyone is invited, youngest to the oldest, and everyone in between!

Friday - APRIL 20 at 5:30 p.m.

Pyramid Lake Museum & Visitors Center

For More Information call: 775-574-1088 or

PLPT Language/Cultural Program 775-574-2403

Jackie Davis-Cawelti, Pyramid Lake Museum and Visitors Center 709 State Street, Nixon, Nevada 89424 775-574-1088 ext. 1300 Or my cell: 775-223-3636

Colombia Grants 'Historic' Protections to Rainforest, Indigenous Groups

Morgan Erickson-Davis, Mongabay

Erickson-Davis writes: "In a move described as 'unprecedented,' Colombia's president Juan Manuel Santos announced Tuesday that the country intends to add 8 million hectares (80,000 square kilometers or 31,000 square miles) to its protected areas."

[READ MORE](#)

