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*I may have shared this, but it deserves mention again. **These are Hopi men who were sent to Alcatraz in 1885.** Their crime, not sending their children to Boarding school. They were kept in the bottom levels of the prison.*



[Interior Secretary Meets With Group Seeking to Drain San Francisco Reservoir](#)

By Jim Carlton, Wall Street Journal, 7/22/18

Interior Secretary Ryan Zinke is interested in restoring the Hetch Hetchy Reservoir in Yosemite National Park to its natural state after more than 100 years of providing water to the people of San Francisco and some suburbs.

[As the nexus between the Pigeon River and Lake Superior, Grand Portage has been an important Minnesota site for centuries](#)

Grand Portage (Gichi Onigamiing) is both a seasonal migration route and the traditional site of an [Ojibwe](#) summer village on the northwestern shore of Lake Superior. In the 1700s, after voyageurs began to use it to carry canoes from Lake Superior to the Pigeon River, it became one of the most profitable trading sites in the region and a headquarters for the North West Fur Company.

Indigenous people have used the eight-and-a-half-mile pathway that connects the Pigeon River with Lake Superior since at least the beginning of the first millennium CE. Though the river provides the fastest route from the lake to inland forests, its lower twenty-one miles are full of rapids and waterfalls. To bypass this rough stretch, Indigenous travelers carried their canoes

overland and entered the river at its easternmost navigable point. Ojibwe and other Anishinaabe people called the area — and still call it — Gichi Onigamiing, the great carrying place.

Around 1680, a group of Ojibwe people migrated westward along the northern shore of Lake Superior to Thunder Bay and, eventually, Grand Portage Bay. Gichi Onigamiing became a crucial part of their seasonal cycle, which was structured around the earth's changes and their resource needs. During the winter, they lived in hunting camps at inland sites like Brule, Whitefish, and Arrow Lakes. In the spring, they moved to maple sugar camps before returning to summer villages at Gichi Onigamiing and other sites around Lake Superior. A white cedar tree (manito gizhigans: spirit little cedar tree) growing from the rocky shore on the eastern edge of Grand Portage Bay became a sacred landmark.

After Pierre de la Vérendrye landed at Gichi Onigamiing on August 22, 1731, the site grew into a major rendezvous point for the fur trade, and Europeans began to refer to it as Grand Portage. By 1784, the North West Fur Company was running two operations on the site: Fort Charlotte, at the western end of the portage, and a trading depot at its eastern terminus. Company clerks expanded the depot to include, by 1793, sixteen wooden buildings: shops, private lodgings, a mess hall, an accounting office, and six storehouses, all surrounded by gated log palisades.

Activity at Grand Portage, as at other trading posts, followed a seasonal cycle. Only a few company employees stayed on site in winter to maintain buildings while the majority traveled to hunting and trapping sites. Every year in June, however, they reunited at Grand Portage for the Great Rendezvous, a two-month celebration with feasting, dancing, and socializing. There, Ojibwe hunters and trappers exchanged animal furs for traders' goods like sugar, flour, tobacco, gunpowder, and guns.

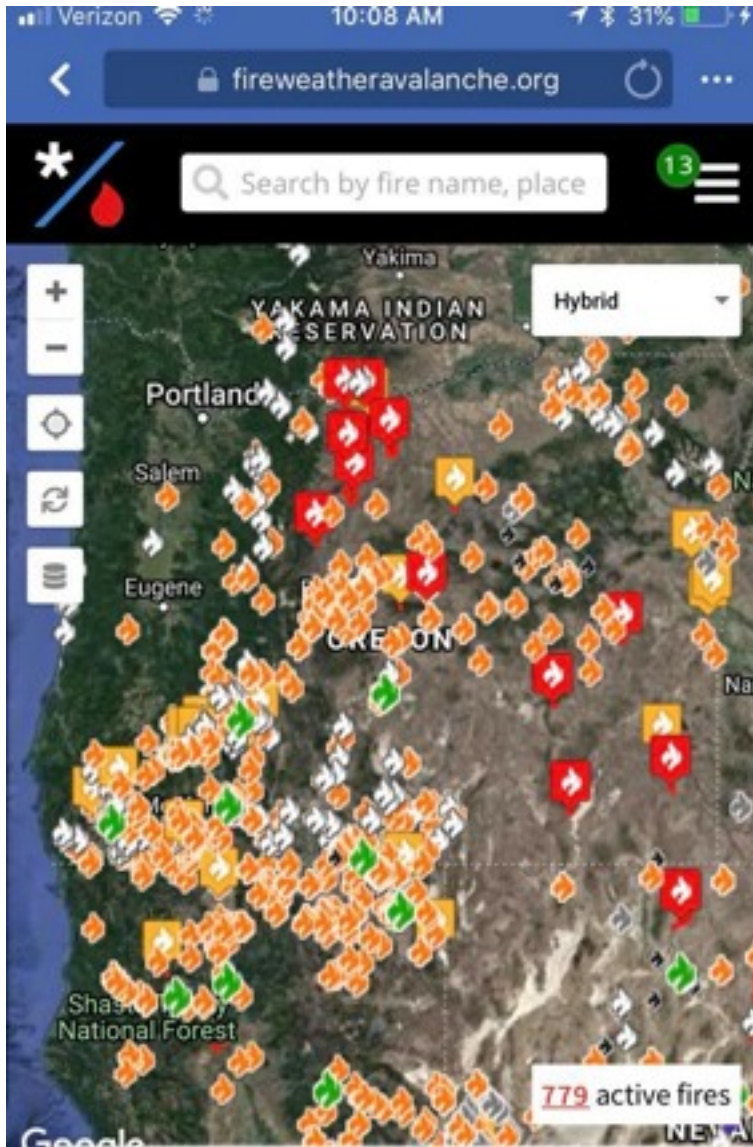
Influential traders passed through Grand Portage and noted it in their journals, including David Thompson and Alexander Henry the Younger — both employees of the North West Company. The French-Ojibwe Collin family (Antoine and his sons Michel and Jean-Baptiste) worked in and around Grand Portage for over four decades, first for the North West Company (1790s–1821) and then for the Hudson Bay Company (1821–1830s).

Grand Portage's heyday as a trading site arrived in the late 1790s, when the North West Company and its rival, the XY Company, competed most fiercely. Limited business resumed in 1821, when the Hudson's Bay Company established a fort at Grand Portage Bay, and continued into the 1830s. By the 1840s, however, fur trading no longer promised large-scale profits, and companies abandoned their forts.

After the fur-trade era, Ojibwe people remained near Gichi Onigamiing. The first Treaty of La Pointe (1842) reserved the right of the Lake Superior and Mississippi River Ojibwe to use the portage. [The second treaty of that name](#) (1854) established the Grand Portage Indian Reservation, one of the seven federally recognized reservations of Ojibwe in Minnesota.

Between 1939 and 1940, workers employed by the Indian Division of the [Civilian Conservation Corps \(CCC\)](#) reconstructed Grand Portage's Great Hall on its original foundations. Twenty years later, the Grand Portage Ojibwe ceded 709.67 acres of their reservation to the National Park Service, allowing the site to become a National Monument on October 15, 1960. Fire destroyed

the Great Hall on July 15, 1969, but the reconstructed palisades and East Gate remained intact. In 1974, a rebuilt Great Hall opened to the public.



For more information on this topic, check out [the original entry on MNopedia](#).

Retrospect:

Updated May 06, 2014
Remembering the Great Native American Journalists
By Tim Giago

A handful of Native Americans that have spent their lives as newspaper reporters, editors or publishers are wondering where journalism is headed in Indian Country. I can't answer that question, but I would like to give a shout-out to the great Indian journalists I have known.

Mark Trahant of the Shoshone-Bannock Tribe of Idaho started with the tribal newspaper at Fort Hall, *the Sho-Ban News*, and went to several major daily newspapers including the Arizona Republic where he was on a team of reporters that nearly won the Pulitzer Prize for

reporting on Indian issues, and ended up at the *Seattle-Post Intelligencer*, a great newspaper that just could not survive the Internet assault and folded several years ago.

Laverne Sheppard, also a member of the Shoshone-Bannock Tribe and former editor of the *Sho-Ban News*, was another great and gifted Indian journalist. The last editorial she wrote for the Sho-Ban News was a classic that moved me to tears. In it she told of how she felt seated at her newspaper desk for the last time and it was written with passion that only one who has smelled the ink of a freshly printed newspaper can understand.

Lisa Snell is still keeping her nose to the printing press at the Native American Times in Tulsa, Oklahoma. Her weekly newspaper is in print and online.

One of the truly great contemporary news reporters was, Jodi Lee Rave, from the Three Affiliated Tribes at Fort Berthold, N. D., who decided to retire from the daily *Missoulan* in Montana to write a book. Ms. Rave started out as every Native American cub reporter should, at an Indian newspaper in North Dakota called “The Head of the Herd.” At the same newspaper was a man named **Ron Holt**, Nez Perce, who went on to become the first, and I think only, Native American to ever own a commercial television station. His FOX-TV station was located in Billings; Mont. Holt is now retired and raising mischief on his home reservation.

Not to be overlooked as great Indian news reporters and editors are **Avis Little Eagle**, now a member of the Standing Rock Tribal Council and the current owner and publisher of the *Teton Times* in McLaughlin, S. D., a weekly newspaper she is thinking about closing after 12 years of publication. Ms. Little Eagle chose the name “Indian Country Today” when I changed the name of my former newspaper the *Lakota Times* to *Indian Country Today*.

Amanda Takes War Bonnet, former managing editor of *Indian Country Today* is doing consultant work for various Indian education organizations and is semi-retired. And up in North Dakota, a wonderful lady that should not be forgotten, **Harriet Skye**, a Hunkpapa from Standing Rock, is still lending her reportorial skills to students at the United Tribes Technical College in Bismarck. She was the first Native American to ever host a weekly television show in North Dakota. At the same Indian college is Shirley Bordeaux, a Sicangu, a former managing editor of the original *Lakota Times*, and a great news reporter in her own right.

Richard LaCourse, Yakama, now deceased, and **Charles Trimble**, Oglala Lakota, can probably be called the godfathers of all contemporary Indian reporters. Other names that follow are **Rose Robinson**, Hopi, (deceased); **Suzanne Harjo**, Muskogee; **Tom Arviso**, Navajo, Editor of the *Navajo Times*; **Minnie Two Shoes**, (deceased), formerly with the *Wotantin Wowapi* newspaper at Fort Peck, Montana; **Gemma Lockhart**, Sicangu and **Shirley Sneve**, Sicangu, two Lakota women and former print journalists, who breathed Indian life into South Dakota Public Radio and Television; **Adrian Louis**, Paiute, teacher, author and former managing editor of the original *Lakota Times*; **Dan Agent**, Cherokee; **Leta Rector**, Cherokee; **Mike Burgess**, Comanche; **Conroy Chino**, Acoma Pueblo; **Mary Kim Titla**, Apache; and **Tom Casey**, non-Indian, who has gone through heaven and hell to keep KILI-FM Radio at Pine Ridge on the airwaves, but he also founded and edited the *Eyapaha*, the Oglala Lakota College newspaper more than 30 years ago.

I close with **Loren Tapahe**, Navajo, who was publisher of the *Navajo Times* when it became the only Indian newspaper to ever go daily. Tapahe and I traveled to Rochester, N. Y. in 1983, to meet with Gerald Sasse at the Gannett Foundation to raise the money we used to start the Native American Journalists Association. I am sure I may have left out some great ones and if I did, forgive me.

There are probably 200 Indian newspapers in America that are still publishing, papers that have to fight tribal politicians every day, papers that struggle to get funding every year, but papers that are so important to the people of the Indian reservations that they serve. Most people would never know the people I write about, but in the small world of Indian newspapers and journalists, they are legion.

With the advent of the Internet, blogs, Facebook, YouTube, and Twitter, there is no crystal ball to show where newspapers or news reporters are headed. Many of us Indian journalists still feel that there is a place for our reporting and for our newspapers. The Internet is not as available on Indian reservations as it is to the rest of America so newspapers and Indian radio are still the main sources of spreading the news.

In the end I present an eagle feather to all of the Native reporters, editors and publishers, living and dead that have given me and my colleague's giant shoulders to stand on. And head and shoulders above them all was my mentor and friend Rupert Costo, the Cahuilla Indian from California who was the editor and publisher of *Wassaja* and the Indian Historian Press in San Francisco in the 1960 and '70s. He set an example by writing fierce, independent editorials that have served as an example to me all of these years. He took the establishment and shook it by its neck without fear. I was proud to work for him and in a small way, follow his example.

Indian newspapers and radio stations are needed now more than ever. The efforts to extinguish treaty rights and Native sovereignty are growing and Native Americans need a forum to respond to these new Indian wars. There is no one else who will do it for us. © 2014 *Native Sun News*

Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1991. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com



YOMBA DAYS
This is an Alcohol & Drug Free Event.
AUGUST 17TH- 18TH, 2018
The Yomba Shoshone Tribe would like to invite you to our annual Yomba Days Event!
There will be various activities throughout the weekend for every family member to enjoy.

Friday August 17th, 2018
CARD GAMES
SUN RISE FOR BOB WALK
All Participants will receive a prize.
Breakfast will be provided.
BINGO
Jackpot Volleyball
Outdoor Movie
Fireworks
CAMPING
Horseshoe Tournament
\$1000/ person
Cash Prize

Saturday August 18th, 2018
Sunrise Fun Run/Walk
Free Breakfast
Turkey Shoot
Parade
Vendors
Horseshoe Tournament
Volleyball Tournament
Basketball Tournament
Free BBQ (Potluck Style)
Adult & Youth Games
Exhibition Dance/ Drum
BBQ
Free BBQ Sunday Evening!
Please bring a side dish!
FACE PAINTING
Turkey Shoot

Entry Fees:
Youth Basket Ball \$5.00
18 + Basket Ball \$10.00
Jackpot Volley Ball \$20.00/ person
4 on 4 Volley Ball \$100.00 per team

Raffle Prizes
WIN \$0/\$0 Raffle!
To Enter Email
yombahousing@gmail.com
R.Y. HOOK UPS
WELCOME
Food & Craft Venders
(free registration) email:
water@yom:at:ribe.org

Yomba Shoshone Tribe
HC 61 Box 6292 Austin NV 89310
For additional information call (775) 964-2463

[TED Talks: Native Americans](#)

[Aaron Huey: America's native prisoners of war](#)

Aaron Huey's effort to photograph poverty in America led him to the Pine Ridge Indian Reservation, where the struggle of the native Lakota people -- appalling, and largely ignored -- compelled him to refocus. Five years of work later, his haunting photos intertwine with a shocking history lesson. http://www.ted.com/talks/aaron_huey

[Touching the directions: Fellows Friday with Camille Seaman](#)

Native American photographer Camille Seaman devotes years to her subjects, revealing the unfolding of reality over time. For the last decade, she has traveled repeatedly to the Arctic and Antarctic to take portraits of polar ice, witnessing the beauty and loss of a part of Earth most of us will never see. How do your projects evolve? Do you g...

Posted December 7, 2012

<http://blog.ted.com/2012/12/07/touching-the-directions-fellows-friday-with-camille-seaman>

[The treasure trove of unique genomes hiding in plain sight](#)

Indigenous biomedical researcher Keolu Fox makes the case for studying Indigenous people's DNA, something that could yield benefits for all of humanity. There's a boxed warning that comes along with Plavix, the anti-blood-clotting drug that hit the market in 1997. If you're a "poor metabolizer," it warns, the drug may not be effective for you a...

Posted February 22, 2017

<http://ideas.ted.com/the-treasure-trove-of-unique-genomes-hiding-in-plain-sight>

[TED](#)

Stacking the deck: Accidentally released government emails show Trump administration officials cutting out information from reports about how national monuments were popular with tourists and useful for archaeologists -- focusing instead on potential benefits of mining and harvesting lumber from the affected areas.

from Screaming Eagles (Walker River Areas of Schurz/Yerington) by Patty Hicks

Because our Paiute language, songs and dances are disappearing, this group was formed to preserve them by giving them as a gift to our children here. Our young ones are our hope and our future.

We perform pageant dances with Paiute songs where the meanings are explained. We would like to share our beautiful culture with you here today.

Fancy Dancer

The Men's Fancy Dance is the most modern style of dancing seen at a powwow. It began during the era of the Wild West Shows when Indian dancers entertained audiences in large US Cities and in Europe.

Promoters felt traditional dancing was not exciting enough to watch and asked that costumes be made more colorful with an extra bustle added.

Since then, the Fancy Dance has become a popular part of contemporary Indian culture. Fancy Dancers are easily identified by the two feather bustles worn on the back, one ties, to the waste and the other to the shoulders.

I want you to know that our dances are not just powwows, having a good time, hopping from one foot to the other. All our dances have their beginnings in our religion. They were sacred.

Basket Dance

In the winter we prepared willows for basket weaving, made our baby baskets or hoops. Our women were noted for their fine basket weaving and designs. In our Nevada homeland, it was a matter of desert survival. We followed the game, gathered pinenuts, roots and berries, carried water in our jugs and baskets. All in a day's work, the women sang and did the basket dance.

Antelope Dance

The antelope or deer (**tuuh-heed**) gave us many things: meat for our stomachs, hide for our buckskin to make clothing, horn for buttons, hooves for rattles; nothing was wasted. To this day, we savor the taste of its meat.

Fetish Bear

A fetish is an object in the form of a living being made of any material the maker selects. If treated with respect it is thought to help its possessor. Its power is the spirit within the fetish, not the fetish itself.

Many tribes believe the bear fetish brings good fortune, healing, strength, courage and wisdom.

Let a man decide upon his favorite animal and make a study of it, learning its innocent ways. Let him learn to understand its sounds and motions. The animals want to communicate with man.

Kah'muh (Rabbit) Dance

The rabbit is a magical creature to us.

He brought fire to us. His meat kept the hunger pangs away. The children fought over who would get to eat the **tug-gee'buh** (kidneys). It is a delicacy.

We make **kah'muh wigah** (rabbit blanket) which kept us warm in cold winters.

This dance is a social dance.

Spear and Shield Dance

This dance depicts two warriors from enemy tribes in hand-to-hand combat. After one warrior has fallen, the winner does a victory dance for killing the enemy.

To-goggwe' (Snake) Dance

Our **Numuh-dui** (People) saw two sea serpents living in Walker Lake. One was a man and the other, a woman.

The children were warned not to make fun of them. The serpent is wily, shrewd or cunning.

The school name of Hawthorne High School is "The Serpents"

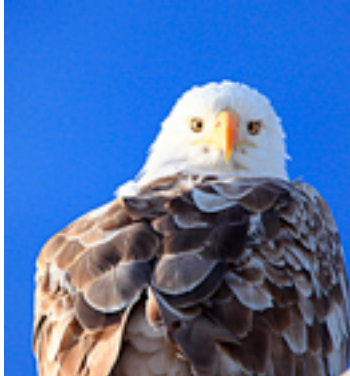
Our ancestors might have performed this dance showing the movement and winding course of the serpent on the shores of Walker Lake.

Wah'heed (Swan) Dance

The swan is a large, stately bird having a long, slender neck and usually pure white plumage in the adult.

While singing sweetly, the girls will depict the swans in flight, showing their grace and purity, landing on Walker Lake.

Eagle Feathers



The eagle is considered a sacred being and is a central figure in many medicine ceremonies.

Eagle feathers represent honesty and courage.

Traditionally, the right to wear eagle feathers was earned by deeds of valor and served to honor the person who had performed them.

It is said that one cannot lie in the presence of an eagle feather.

In an eagle, there is all the wisdom of the world.

Moo-hooh' (Owl) Dance

This is another social dance, possibly depicting the mating dance.

Notice the different way the hands are held and the sto\ep is slightly different from the rabbit dance.

Pipe Dance

The Peace Pipe will be offered to the Four Winds in prayer for peace.

Oh, Great Spirit who dwells in the sky
Lead us to the path of peace and understanding.
Let all of us live together as brothers and sisters.
Our lives are so short here, walking upon Mother Earth's surface.
Let our eyes be opened to all the blessings you have given to us.
Please hear our prayers, Oh, Great Spirit.

Circle Dance

Everyone is welcome to join in and dance in friendship.

I know it gets tiresome sitting.

Get up and let your **cha'bu** breather.

We had to learn your waltzes, jitterbug, wester swing.

Now its you turn to learn our friendship dance. Its really easy.

This was an opportunity for the singles to snag!

Our song is number one in Indian Country: "Every time I go to town, somebody kicks my dog around.

Coyote's Children

The young ones of any species are its hope and its future.

Children are to be loved and protected.

Ee-zah' (Coyote) is an excellent parent; even aunts and uncles will feed and care for the pups.

**OUR LIVES, OUR CREATIVE ABILITY
AND ALL OF NATURE ARE THE GIFTS OF
TOGO (THE GREAT SPIRIT).
WE MUST REMEMBER TO GIVE THANKS.**



While the following statements were developed for/by the US Holocaust Memorial Museum, they are pertinent:

NEVER STOP ASKING WHY #AskWhy

“This museum is not an answer. It is a question.” - Eli Wiesel

“The biggest thin I try to get my students o reflect on is: as human beings, how are they going make a positive impact and a positive change with the information they have received?” - Jeremy (educator)

“If you were put in that position, how would you react?....I think that’s something we all need to take a step back and look at.” - Raquel (student)

“With extremism, hatred and antisemitism on the rise, the museum is seeking to spark a global conversation about why these forces persist, and what makes both individuals and societies resilient.” - USHMM.ORG/ASK WHY



2018
PBS ONLINE
FILM FESTIVAL
JULY 16-27
WATCH VOTE SHARE



A Redemption Story

The story of Leo Yankton (Oglala Lakota) and how he finds ways to have a positive impact.
[More About the Film](#)



Ka Piko

Makana must perform a traditional birthing ritual with his girlfriend’s overbearing father.
[More About the Film](#)