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"You must not lose faith in humanity. Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty." – Mahatma Gandhi

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<https://pew.org/2JXPB2M>

Tribes and the Census: President Nominates Census Bureau Director

In a relatively little noticed announcement on July 18th, the White House nominated a new Director for the Census Bureau. The post has been vacant for over a year.

The person nominated is Steven Dillingham, whose lengthy career in the federal government includes serving as the Director of the Bureau of Justice Statistics in the Department of Justice and the Director of the Bureau of Transportation Statistics in the Department of Transportation. Although both are statistical agencies, each is much smaller than the Census Bureau with its current 4,285 employees in a headquarters unit and six Regional Offices, with a major expansion soon to come as the Bureau conducts the 2020 decennial census.

Dillingham is currently the Director of the Office of Strategic Information, Research, and Planning for the Peace Corps.

The nomination is subject to Senate confirmation. The responsibility for handling that process falls to the Committee on Homeland Security and Governmental Affairs.

The former Census Bureau Director, John Thompson, resigned June 30, 2017. Since then a career Census manager, Ron Jarmin, has performed most of the functions of the Director. The Bureau is part of the Commerce Department, whose Secretary, Wilbur Ross, has made the high level decisions for the agency.

Dillingham's nomination has been well received by those who have known and worked with him across the political spectrum. Katherine Wallman, who served as the Chief Statistician for the Office of Management and Budget, pointed out that Dillingham's leadership of a statistical agency, the Bureau of Transportation Statistics, reporting to a political appointee was "valuable experience."


Of concern to some, however, is Dillingham's former involvement with the law and justice task force of the American Legislative Exchange Council (ALEC) in the late 1980's. ALEC, an organization of state legislators and business interests, has been active in promoting state voter ID laws, among a number of other things.

Such a law in Arizona was attacked by the Inter Tribal Council of Arizona as a serious barrier to voting by Indian people, particularly the elderly, who lack the documents required in order to cast ballots despite being US and Arizona citizens. ITCA took its case against the law through the federal courts, up to the Supreme Court, and won a 7-2 decision written by former Justice Scalia.

Whether Dillingham had anything to do with such ALEC efforts is not noted in the recent press reports about his nomination.

While withholding judgement on the nomination, some Census advocates are cautious. Vanita Gupta, President of the Leadership Conference on Civil and Human Rights, a

broad-based organization of the leading national civil rights groups including the National Congress of American Indians (NCAI), remarked: "It is now incumbent on the Senate to fully and thoroughly vet Dr. Dillingham to insure that he is committed to overseeing a fair and accurate census."



YOU HAVEN'T EXPERIENCED TRUE
HEARTBREAK UNTIL YOU'VE BEEN
THINKING ABOUT LEFTOVERS ALL
DAY AND THEN COME HOME TO
FIND THAT SOMEONE ATE THEM.

If confirmed by the Senate, Dillingham would serve out the balance of the former Director's 5-year term, ending in 2021.

The Citizenship Question and the AI/AN Only Count

One of the issues likely to arise in the course of the Senate confirmation hearings for Dillingham is the decision by the Administration to add a question on citizenship to the 2020 decennial form. The question, inserted as the result of a last minute action taken by the Commerce Secretary, asks each respondent whether he or she is a citizen born in the United States or its possessions, born abroad of US

citizen parents, a citizen by naturalization and if so, what year, or not a US citizen. (See the edition of this newsletter dated April 3rd of this year for details.)

The question has spawned strong opposition from states, cities and national and community groups. A lawsuit is currently pending on behalf of 17 states and numerous cities and counties challenging the question.

Led by the Leadership Conference on Civil and Human Rights, a group of 131 civil rights and civic organizations recently filed a friend of the court brief supporting the litigation. The brief maintained: "The misguided decision to reverse seventy years of consistent census practice and insert an untested citizenship question undermines the integrity of the count, damages our communities, and violates the Census Bureau's constitutional and statutory duties to conduct a full enumeration of the U.S. population."

Although the Administration's addition of the question seems aimed largely at Hispanic and Moslem groups, its use would have an impact on the count of American Indians and Alaska Natives (AI/AN) as well.

All AI/AN persons born within the territorial limits of the United States were made US citizens by an act of Congress in 1924. After hard fought battles in many states, AI/AN persons are eligible to vote in all state as well as federal elections.

However, the 1997 revisions to OMB's Statistical Directive 15 defined indigenous persons from Central and South America as also AI/AN for the purposes of racial classification in all federal surveys. In the 2010 decennial, slightly over 170,000 individuals were counted as residing in the US, identifying AI/AN as their only race and listing a tribal grouping from Central or South America.

Although the question on citizenship was dropped from the decennial questionnaire after 1950, such a question is still asked on the Census Bureau's American Community Survey (ACS). The data from the latest ACS 5-year estimates provides a rough indication of the size of the AI/AN only population recorded as foreign born and not a US citizen.

Nationally, there were estimated to be about 101,000 such individuals. They constituted fewer than 4% of the total number of AI/AN only in that data set. Only one-tenth of 1% of the AI/AN only people living in federal reservation areas were foreign born, non-US citizens. Just three-tenths of 1% of the AI/AN only population living in the former reservation areas in Oklahoma that the Census Bureau calls Oklahoma Tribal Statistical Areas (OTSAs) were in this category.

On the other hand, nearly 6% of the AI/AN only persons living in Metropolitan Statistical Areas (MSAs) were recorded as foreign born and not US citizens.

What proportion of the foreign born, non-US citizen AI/AN only population may not have proper documents for temporary or permanent residence in this country is unknown.

Aside from the question of the potential effect of the citizenship question on this portion of the AI/AN only population, the use of such a question may well pose a different threat to the 2020 AI/AN count. The controversy over the question, the issue of the confidentiality of responses to the questionnaire and the obvious matter of its potential for use in locating persons subject to deportation may well cause AI/AN persons, along with others to avoid answering some or all of the questions on the 2020 Census form.

The history of the use of results from the 1940 Census to locate Japanese-Americans that were then rounded up and sent to internment camps during the Second World War have proper documents for temporary or permanent residence in this country is unknown.

Norm DeWeaver norm_deweaver@rocketmail.com July 30, 2018
Redistribution of this information is encouraged

“Kill The Indian Save the man”

This was the educational policy of the Government and many tribal folks believe it's still the policy. Regardless of all efforts to make us over, we are still here & fully armed with knowledge of our traditions, culture and values.

We know our his-tory and will not allow for a repeat.

Ernie C. Salgado Jr.

www.AmericanIndianReporter.com

More Digital Archives from the Mountain West Library



Lee Moorhouse Photographs of Oregon Libraries

Published by **University
Major**

Lee Moorhouse of Pendleton, Oregon was an Indian Agent for the Umatilla Indian Reservation and a photographer. From 1888 to 1916 he produced over 9,000 images which document urban, rural, and Native American life in the Columbia Basin, and particularly Umatilla County, Oregon. So extensive and revealing are Moorhouse's images that his collection is one of the preeminent social history collections for Oregon. Special Collections & University Archives of the University of Oregon Libraries has a collection of 7000 images by Major Moorhouse.

[Browse all record in Lee Moorhouse Photographs](#)

C. L. Andrews photographs, 1880s-1948

Published by **University of Oregon Libraries**

Clarence L. Andrews (1862-1948) documented and collected documentation on native life, natural resources, and exploration of Alaska and the Yukon. The collection (1805-1948) consists of approximately 1600 prints and 75 negatives by more than 60 photographers, dealing almost exclusively with Alaska and the Yukon. Main subjects include the towns of Sitka, Skagway, Eagle, and Valdez, modes of transportation, from reindeer and dogs to railroads, ships, and kayaks, Native Americans, totems, wildlife and natural resources.

[Browse all record in C. L. Andrews photographs, 1880s-1948](#)

Grayson Mathews (1948-2007) photographs, 1970s-1990s

Published by **University of Oregon Libraries**

Grayson Layne Mathews (1948-2007) photographed the American West, creating a signature series of rodeo images from 1971-72 through funding from an NEA fellowship. Following a successful career in freelance photography and university instructor in California, South Carolina and Virginia, he returned home to Klamath Falls, Oregon and documented natural and human transformation of the Klamath Basin landscape. The collection includes darkroom and digital prints.

[Browse all record in Grayson Mathews
\(1948-2007\) photographs, 1970s-1990s](#)

Lee D. Drake (1882-1957) photographs, ca. 1910-1957

Published by **University of Oregon Libraries**

Lee D. Drake (1882-1957) was a newspaper owner and civic booster in Pendleton and Astoria, Oregon. The collection includes Drake's amateur work and that of professional photographers from the Pendleton region, capturing images of the Pendleton Round-up, tribal peoples of the region, and Drake friends and family.

[Browse
all record in Lee D. Drake \(1882-1957\) photographs, ca.
1910-1957](#)



Frazier Augustus Boutelle photographs, c. 1865-1900

Published by **University of Oregon Libraries**

Frazier Augustus Boutelle

(1840-1924) served in the US Army for 57 years, fighting in the Civil War, in Indian wars, and working as a recruiter in World War I. In 1889-1990 he was Superintendent of Yellowstone National Park. The collection consists of documentation of Boutelle's career: military scenes of the Indian Wars from 1870s to 1890s, images from the Philippines from 1898 to 1899, and the Yellowstone area 1889-1890.

Browse all record in Frazier Augustus Boutelle photographs, c. 1865-1900

Images from the 1898 Trans-Mississippi Exposition and Indian Congress

<https://wilkesbarre.psu.edu/gallery/5938/2017/11/13/images-1898-trans-mississippi-exposition-and-indian-congress>

“The Emperor has no clothes on.”

The grand scheme behind Richard Hakluyt's 1578 plan of “civil wars” being “of great benefit” has always been, as it is now, death by semantics.

They wanted the Indians dead but they wanted them to kill themselves off.

Today, it is a war of words.

The tale of the three dictionaries illustrates the constantly moving, ever changing definitions which are the semantics of dispossession.

Gone from the 8th Edition, but present in the 6th Edition is the phrase defining “Indian Reservation.” It says, “public domain ...under the superintendence of the government which retains title to the land.”

The white man owns everything because he “discovered” it? Anything that unreasonable should not be law, and anyone which we now know, was based on this doctrine of discovery.

I think if we can get our leaders to at least say something about an obviously white supremacist law, it would go a long way in forcing America to fulfill its promise of liberty and justice for all.

reality of the situation, you can either believe former Senator Harry Reid or you can look up the legal definition of “Indian land.”

According to Black's 8th Edition it is, “Land owned by the United States, but held in trust for and used by American Indians.”

We must realize that the law of discovery, (Johnson v. M'Intosh), is not just one law but a mindset of racist Jim Crow laws in the 21st Century.

Now, you can either believe the White man bearing gifts or you can look up the forked-tongued definition of: “Indian title” as found in Black's 6th and 8th Editions.

The 8th Edition definition says: “A right of occupancy that the federal government grants to an American Indian tribe...” but censored was a phrase found in the 6th Edition which

Editor's Note:

The proceeding was submitted by Steve Melendez, a member of the Reno-Sparks Indian Colony and the President of the American Indian Genocide Museum to the RSIC newsletter.

Shepherd on Metcalf, 'Termination's Legacy: The Discarded Indians of ...

<https://networks.h-net.org/.../shepherd-metcalf-terminations-legacy-discarded-indians-...>

He investigates how the intersection of Mormon theology, the politics of Utah Senator Arthur W. Watkins, conflicts over blood quantum, and the rhetoric of race ...

In bid for diabetes market, Medtronic, among others, talking money

Focus is on long-term value, cost of pumps and monitors. <http://strib.mn/2Ag191Z>

[A list of upcoming Native documentaries and docu-series for the 2018-2019 viewing season](#)

[Vincent Schilling](#) Editor

[4 Generations of Native California Basket Makers at the Randall Museum in S.F.](#)

[The Randall Museum's display of Native Californian-made baskets demonstrates the history and art of crafting baskets.](#)

[ICT editorial team](#)

[Grantmaking | Annenberg Foundation](https://www.annenberg.org/what-we-do/grantmaking/)
<https://www.annenberg.org/what-we-do/grantmaking/>



The *Annenberg Foundation* invests in visionary leaders of nonprofit ... The *Annenberg Foundation* receives considerably more requests for *funding* than we can ...

<https://www.smithsonianofi.com/fellowship-opportunities/native-american-community-scholars-awards/>

<https://www2.ed.gov/about/offices/list/oese/oie/index.html?exp=7>

http://davidpaulmorris.com/portfolio/stories/hsus-clinic-visit-in-mcdermitt-nevada/20090817HSUS390_mcdernittnv/

Images from the 1898 Trans-Mississippi Exposition and Indian Congress

<https://wilkesbarre.psu.edu/gallery/5938/2017/11/13/images-1898-trans-mississippi-exposition-and-indian-congress>

Legend of Dead Indian Memorial Road BY BILL MILLER...

By late summer 1855, vengeance and retribution were about to explode. Settlers and American Indians both felt the tension.

Two years after the 1853 Rogue River Indian War had ended, fear and suspicion were stronger than ever.

In September 1855, Fred Alberding was returning to the Oregon Territory after a year living in the United States. He made camp in the Siskiyou Mountains off the Applegate Trail.

When he woke up, one of his horses was missing. Seeing smoke from a nearby Indian village, he decided they must have taken it.

He hurried to Ashland, where he spread the news that Indians had stolen his horse on the Emigrant Road. It didn't take long to find 15 men who were willing to go out and "lick them Indians," just to get Fred's pony back.

They rode to the Greensprings and camped, intending to attack the village before daybreak, but they overslept and the attack came well after sunrise.

The Indians had been peacefully gathering berries for the winter, but as soon as they saw the attacking settlers, they grabbed their rifles, took shelter behind trees and opened fire.

One settler was shot through the hand, another through his arm and Alberding was wounded above his eye. Granville Keene was dead.

The outnumbered "posse," chased by the tribe, scrambled for their lives. Only when the Indian's leader was wounded did his men stop their pursuit.

The next day, a detachment of 38 soldiers from Fort Lane were ordered to recover Keene's body. Nearby Keene Creek would be named for him.

It was an embarrassing defeat for the volunteers, especially when Alberding's horse suddenly reappeared, dragging a large tree branch caught in its harness. It was the same branch that Alberding had tied the horse to on the night it had disappeared.

With a rumor that Keene's body had been mutilated, another, larger company of volunteers set off to find his killers.

To the west, not far from an old Indian trail, buzzards circling in the air drew the men to an abandoned Indian camp. There they found at least two, and some say as many as 15 murdered bodies.

Because items were found that Alberding's volunteers lost when they ran away, it was assumed that these Indians were the ones who had attacked on Keene Creek.

Who had killed the Indians has always generated controversy. Some say it was the volunteers, although it was a time when a settler was likely to brag about killing an Indian, and no one ever did.

Another story said members of an Indian tribe who camped along Little Butte Creek had told Indian Agent Ambrose they were the culprits.

According to the account, fearing they would be blamed for Keene's death, they had sent a war party to the camp and murdered the men of the tribe while letting the women run away.

The area where the bodies were found soon was known as Dead Indian Prairie, and when the settlers began developing the Indian trail they named it Dead Indian Road.

In 1993, after years of protest, the road was renamed Dead Indian Memorial Road.

And, as happens so often in our history, after all these years, no one knows for sure what really happened.

Writer Bill Miller lives in Shady Cove. Reach him at newsmler@yahoo.com.



[Western Interstate Commission for Higher Education: New Initiative at UMN Morris ICT editorial team Editor1](#)

[The \\$10,000 planning grant furthers campus efforts to close college attainment gaps for American Indian students.](#)

from DennisM: **Jul 30 in 1878** Washoe Valley ranchers were preparing to sue the Hobart Marlette and Virginia and Gold Hill water companies for diverting streams from their natural courses which was hurting farming and ranching in the valley; in **1907** U.S. Secretary of the Interior James Garfield visited the Truckee Carson Irrigation Project and found, according to the *Nevada State Journal*, that existing farmers did not want more farmers brought onto the project and “that the continual bickering between the constructors of the canal system and the few property owners that controlled the water rights on the Carson river is not bringing the desired results due from the expenditures of millions to perfect one of the greatest irrigation problems of the world”.

Help Shawn Save the Sacred San Francisco Peaks from contaminated waste water.



Kineu Nitans. Nitan'esas - Hello Friends -