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apologies.....pic disappeared...

2019 Turquoise Tuesday January 22

Join us on January 22 for Turquoise Tuesday, a cervical cancer awareness day for all American Indians and Alaska Natives. The American Indian Cancer Foundation encourages everyone to wear turquoise clothing and jewelry to raise awareness for cervical cancer. Share photos of yourself on social media using the hashtag #TurquoiseTuesday and encourage the women in your life to schedule their next Pap test! Don't forget to tag American Indian Cancer Foundation!

Cervical cancer disproportionately affects Native communities. American Indian and Alaska Native women have much higher incidence rates of cervical cancer than white women and are often diagnosed at later stages of the disease. Cervical cancer can be prevented and is highly curable when detected early. No woman should suffer from cervical cancer - regular cervical cancer screening saves lives.

To celebrate Turquoise Tuesday with us on Tuesday, January 22:

Get screened.

Talk to your health care provider to schedule your next Pap test and to learn more about cervical cancer screenings and routine care.

Get the HPV vaccine.

Boys and girls ages 9-26 can prevent HPV-related cancers by getting the HPV vaccine. Learn more about the HPV vaccine at AmericanIndianCancer.org/HPV.

Wear turquoise.

Wear turquoise clothing and jewelry on Tuesday, January 22 to raise awareness for cervical cancer. Encourage the women in your life to schedule their cervical cancer screening appointment.

Chat with us.

Join AICAF for a #PapChat Twitter Chat on January 31 to learn more about ways to end cervical cancer in your community. The chat will take place from 1pm-2pm CST with the hashtag #PapChat19. Follow us at twitter.com/AICAF_Org.

Learn.

Discover resources on cervical cancer in American Indians at AmericanIndianCancer.org/Cervical.

Share.

Talk to the women in your life about cervical cancer; let them know that regular Pap testing is the best way to prevent cervical cancer.

Agribusiness Invasion Threatens Indigenous of Paraguay's Chaco Region

FERNANDO FRANCESHELLI AND INES FRANCESHELLI, TRUTHOUT

The Paraguayan Chaco region, home to various Indigenous peoples for millennia, has been invaded by agribusinesses that are clearing forests at a rate of 240,000 hectares per year to raise cattle and grow soy. Exploitative trade agreements that prioritize European meat and dairy consumption have poisoned the lands with agrichemicals and destroyed the food sovereignty once enjoyed by the Indigenous people of the region.

Read the Article →

How Native and White Communities Make Alliances to Protect the Earth

<https://www.ecowatch.com/community-alliances-protect-the-earth-2624052967.html>

Professional and Continuing Education - Oregon State University

Oregon State University's Master Gardener Online program is now open for enrollment.

Learn the art and science of caring for plants in this 100% online program! pace.oregonstate.edu

Master Gardener Online Register while seats are available. Learn More

How Does Your State Make Electricity?

By NADJA POPOVICH

There's been a major shift in how America makes electricity over the past two decades. Each state has its own story.

1816 James Madison - The Indian Removal Era begins

In 1813, at the request of the American government, the Cherokee nation was requested to join the Georgia and Tennessee militias in actions against the Creek Nation called the "Red Sticks", an Indian nation who opposed both land cessions and assimilation into the Anglo-American

State of the Union History

The Indian Removal Era begins

"In some instances the titles, though not supported by due proof, and clashing those of one tribe with the claims of another, have been extinguished by double purchases, the benevolent policy of the United States preferring the augmented expense to the hazard of doing injustice or to the enforcement of justice against a feeble and untutored people by means involving or threatening an effusion of blood."

James Madison 1816

Cherokee leader Major Ridge

stateoftheunionhistory.com

culture. The Cherokee Nation voted to join the Americans and under Chief Major Ridge, 200 Cherokee fought with the Tennessee Militia under General Andrew Jackson. In August of 1814, with the help of the Cherokee, Jackson and his men won a [decisive battle at Horseshoe Bend](#).

After the war in 1816, a delegation of Cherokee including Chief Major Ridge met with U.S. government officials to discuss compensations for damages done by American soldiers during the Creek war. At this meeting, the Cherokee traded their South Carolina land for \$5,000, while the United States agreed to recognize the Cherokee's claim of four million acres of land in Georgia and Alabama that was originally part of the Creek tribe. The delegation met with President James Madison at his residence which at the time was the Octagon house (the White-house was still under renovations after damages from War of 1812). At this meeting, the President promised that any of the tribesman that had been permanently disabled by the war would receive the same benefits as white soldiers. He also promised to pay for the damages. By 1817, additional talks resulted in a volunteer removal of Cherokee from old lands in the east for new lands west of the Mississippi. Major Ridge and many of the eastern Cherokee tribes were strongly against moving west since they feared that it would encourage the United States to continue moving the Cherokee nation even further West.

President James Madison viewed these treaties and the purchasing of land from the tribes as benevolent. Madison stated that in some cases, the clashing tribes had conflicting titles to the land, and it was the "benevolent policy" of the United States to do a "double purchase" of the land rather than risk doing injustice to either tribe. The victory of the Creek wars, and the War of 1812 had given the United States the upper hand, and could have easily taken the land by force. But the fact that we purchased the land from "a feeble and untutored people" rather than threaten them with war, was in Madison's view sign of our benevolence, never mind that the Treaty of Ghent, required us to return the land of the Indians back to what it was prior to the war. At any rate, the lands were being purchased, and the Indians were voluntarily moving to the west and Madison was happy to announce that "tranquillity which has been restored among the tribes themselves, as well as between them and our own population". Furthermore, this tranquility provided us with the opportunity to return to the work of civilizing the tribes. Thomas Jefferson had started this "[Civilization program](#)" in 1801 and now Madison was going to continue it. Madison believed now was the time to complete the work of transitioning the Indians from the "habits of the savage to the arts and comforts of social life".

"The Indian tribes within our limits appear also disposed to remain at peace. From several of them purchases of lands have been made particularly favorable to the wishes and security of our frontier settlements, as well as to the general interests of the nation. In some instances the titles, though not supported by due proof, and clashing those of one tribe with the claims of another, have been extinguished by double purchases, the benevolent policy of the United States preferring the augmented expense to the hazard of doing injustice or to the enforcement of justice against a feeble and untutored people by means involving or threatening an effusion of blood.

I am happy to ad that the tranquillity which has been restored among the tribes themselves, as well as between them and our own population, will favor the resumption of the work of civilization which had made an encouraging progress among some tribes, and that the facility is increasing for extending that divided and individual ownership, which exists now in movable property only, to the soil itself, and of thus establishing in the culture and improvement of it the true foundation for a transit from the habits of the savage to the arts and comforts of social life." General Andrew Jackson was at odds with the President regarding the treaty and met separately with a group of Cherokee chiefs in Alabama. According to Journalist Stanley Hoig, in his book *The Cherokees and Their Chiefs: In the Wake of Empire*, Jackson used bribes to convince the tribes to give up most of their land for an annual payment of \$5,000 for 10 years. This was the beginning of the era of Indian removal culminating in 1830s when then President Andrew Jackson signed the Indian Removal Act forcibly removing the Cherokee between 1836 and 1839 (see [Trail of Tears](#)). Chief Major Ridge had long opposed the U.S. government proposals to sell their lands, but later came to believe that the best way to preserve the Cherokee Nation was to establish good terms with the U.S. Government and on December 28, 1835 signed the Treaty of New Echota which ceded the remainder of the Cherokee tribal land east of the Mississippi river. After signing the treaty, Major Ridge was reported to comment that he had signed his own death warrant. In 1839, Major Ridge along with his son and nephew were executed in accordance with the Cherokee Blood Law of the Ross Faction. Pictured above is Cherokee Chief Major Ridge.

<http://www.presidency.ucsb.edu/ws/index.php?pid=29458>

https://en.wikipedia.org/wiki/Creek_War
<http://nativeamericannetroots.net/diary/2068>
https://en.wikipedia.org/wiki/Major_Ridge

James Madison: Pushed Intermarriage Between Settlers and Indians ...

<https://newsmaven.io/indiancountrytoday/.../james-madison-pushed-intermarriage-bet...>

Jan 26, 2016 - *James Madison: Pushed Intermarriage Between Settlers and Indians*. ... This is the fourth in a series of 44 stories exploring past presidents' attitudes toward Native Americans, challenges and triumphs regarding tribes, and the federal laws and *Indian* policies enacted during their terms in office.

Indians 1815 Posted on [January 17, 2015](#) by [Ojibwa](#)

Two hundred years ago, in 1815, the United States Senate ratified the Treaty of Ghent which ended the War of 1812. The treaty restored to all Indian nations all of the possessions, rights, and privileges which they had prior to the war. Robert Venables, in a chapter in *American Indians/ American Presidents: A History*, reports: “Under the Treaty of Ghent, for example, Andrew Jackson’s 1814 treaty with the Creeks should have been nullified and their ceded lands returned to them. But the Treaty of Ghent was ignored—and continued to be ignored in subsequent treaties with Indian people.”

In Florida, the British withdrew their troops in accordance with the terms of the Treaty of Ghent. However, when it became obvious that the Americans had no intention of honoring article 9 of the Treaty, which specified that the Indians would not lose any land, the British left a large supply of arms and ammunition behind for the Indians to use.

In Missouri, territorial governor and Indian superintendent William Clark announced that the intrusion of non-Indians onto Indian lands would no longer be permitted. He says: “Our government, founded in justice will effectually extend its protection to the Native inhabitants within its limits.”

Clark also announced that the militia would evict trespassing non-Indians. Echoing Clark, President James Madison denounced intrusions and asserted that “premature occupancy of the public lands can be viewed only as an invasion of the sovereign rights of the United States.”

Treaties: Two hundred years ago, the United States, following the Constitution, dealt with Indian tribes as sovereign nations and negotiated treaties with them.

In Nebraska, Hard Heart (Wy-in-wah-hu) and 17 other Iowa chiefs signed a peace treaty with the United States. The treaty: (1) granted mutual forgiveness for acts of hostility and injury, (2) established peace between the Iowa and the United States, (3) returned all prisoners, and (4) stated that all previous treaties and agreements should be recognized.

In Nebraska, the Omaha, who had become dependent on the British for trade, signed a new treaty with the United States which reestablished peace between the two nations. Under the terms of the treaty, the Omaha put themselves under the protection of the United States. Big Elk and six other Omaha chiefs signed the treaty. Big Elk was the grandson of the Omaha chief Black Bird.

In St. Louis, Missouri, the Potawatomi and the Piankashaw signed a treaty in which they agreed to give up two tracts of land in Illinois.

In Missouri, the Fox, Kickapoo, and Iowa signed peace treaties with the United States.

Councils: In Missouri, William Clark convened the first great Indian council held west of the Mississippi. At Portage des Sioux some 2,000 representatives met for several weeks of treaty-making. With the end of the War of 1812, the purpose of the council was to put an end to hostilities with all Indians with whom the United States might be at war. Landon Jones describes the scene: “The U.S. regulars had lined up their one hundred tents in precise rows on the prairie. Surrounding them was a hodgepodge of dwellings and canoes of the Native Americans, each reflecting their distinct tribal traditions.”

Clark began by addressing each of the tribes separately. He stressed that the United States wished to bury the tomahawk and forget past transgressions. The Shawnee, Delaware, Sioux, and Omaha, applauded his words.

None of the major Sauk chiefs, such as Keokuk and Black Hawk, attended the council.

The Sioux chief Black Buffalo suddenly died at the council. The American soldiers gave him a full military funeral and thus eased the apprehensions that his death might be a bad omen. Omaha chief Big Elk delivered the eulogy: “Death will come, and always comes out of season. It is the command of the Great Spirit, and all nations and people must obey.”

In Missouri, Western Cherokee leader Tahlonteskee met with Governor William Clark. The Cherokee asked for help in stopping the conflict with the Osage. They asked for U.S. troops to provide protection from both the Osage and from non-Indian settlers. Of particular concern to the Cherokee were the Osage under the leadership of Clermont.

In Michigan, the Americans held a council with the Shawnee, Wyandot, Seneca, and Delaware. The Shawnee prophet Tenskwatawa, who was living in exile in Canada, attended and promised that his people wished to be at peace with the Americans. The Americans, however, were determined to destroy any influence which Tenskwatawa might have. They insisted that if he were to come back to the United States, he would not be allowed to establish a separate village, but would be required to live in the village of his old rival, Black Hoof. Angry, Tenskwatawa left the conference and returned to Canada.

Religion: In Illinois, Kickapoo warrior Kennekuk had a vision in which the Great Spirit spoke to him. He began to preach a message of pacifism and accommodation with the Americans. He was ostracized by the Kickapoo and went into exile, establishing a village on the Vermillion River. About 250 Kickapoo joined him at his new village.

In California, the Franciscans at the Santa Cruz mission began recruiting Yokut from the San Joaquín Valley.

In California, the Catholic priest at La Purísima Concepción ordered Timiyaquat, a Chumash *tomol* (canoe) captain, to take 30 *tomols* to San Miguel Island and remove all of the Indians from the Island. The *tomols*, however, were met by a raging storm and all but three were lost.

Emissaries from the Onondaga Nation, one of the Six Nations of the Iroquois Confederacy, asked the Seneca prophet Handsome Lake to bring his message to their people. Shortly after this, Handsome Lake had a vision in which he was advised by three messengers that it was his duty to go to the Onondaga, but that he would meet four messengers who would lead him on the Sky Trail. The Seneca begged him not to go, but he set out for the Onondaga Nation anyway. Near Syracuse, New York, he became very ill and weak. Following his vision, he died.

Trade: In Oregon, the North West Company decided to send trapping parties south to California and east toward the Rockies. They established Fort Nez Perce where the Walla Walla River joins the Columbia River as the hub of this operation.

In Oklahoma, a group of American traders made a settlement on Pecan Point on the Red River. The Caddo complained to their Indian agent about this unauthorized intrusion on their lands. The location of the settlement interfered with buffalo attempting to cross the river.

Emigration: Several hundred Shawnee and Delaware left the United States and moved to Texas where they were welcomed by the Spanish as a barrier against the Americans. This group became known as the Absentee Shawnee.

Complaints: In Missouri, the Shawnee who were living in the Cape Girardeau area complained to Governor William Clark that the American settlers were stealing their horses.

War: In Lincoln County, Missouri, fifty Sauk warriors under the leadership of Black Hawk killed four American rangers. The Americans counterattacked and the warriors barricaded themselves in a sinkhole. Here they successfully defended themselves.

Suzan Harjo, "[If you don't know treaties and sovereignty, you don't know history.](#)"

An End of the Year Letter from Editor Mark Trahant

A year ago Indian Country Today was dark. Many readers did not stop looking for stories. Every day readers checked the website, hoping somehow there would be "new" news posted. That said a lot about our readers. They wanted a Native perspective ...

[Read more](#) [newsmaven.io](#)

Book recommended by reader: **Giants: the global power elite** by Perter Phillips
Seven Stories Press 2018

Senate Joint Resolution No. 26—Senator Jacobsen FILE NUMBER 161
↓1983 Statutes of Nevada, Page 2230 ([File Number 161, SJR 26](#))↓

SENATE JOINT RESOLUTION—Requesting Congress to convey additional land at the former Stewart Indian School to the State of Nevada.

Whereas, On July 21, 1982, the United States conveyed to the State of Nevada approximately 50 acres which had been a part of the Stewart Indian School at Stewart, Nevada; and

Whereas, The 50 acres granted to the State of Nevada was the maximum amount of real property which could be transferred to the state pursuant to 25 U.S.C. § 293 (a); and

Whereas, Approximately 60 acres of real property adjacent to the 50 acres conveyed to the state have not been conveyed by the United States; and

Whereas, That 60 acres contains several residences, a part of the campus of the former school and facilities for treating sewage from the school; and

Whereas, The problems of managing the former school, the groundwater of the area and the treatment of sewage would be alleviated if the 60 acres were conveyed to the State of Nevada; and

Whereas, The 60 acres presently are of little value or use to the United States and not easily managed by the United States; now, therefore be it

Resolved by the Senate and Assembly of the State of Nevada, jointly, That the legislature respectfully requests that the Congress of the United States convey to the State of Nevada, all the real property and improvements lying and situate in Carson City, State of Nevada, more particularly described as being portions of the N ½ of the NE ¼ of Section 5, Township 14 North, Range 20 East, and the S ½ of the SE ¼ of Section 32, Township 15 North, Range 20 East, M.D.B. & M., and more fully described by metes and bounds as follows:

Parcel 1: BEGINNING at a point on the Sixteenth Section line which bears North 52°33'29" West, a distance of 2217.18 feet from the Southeast corner of Section 32, Township 15 North, Range 20 East, M.D.B. & M.; Thence South 49°48'10" West, a distance of 72.00 feet; Thence South 44°15'30" West, a distance of 235.95 feet; Thence South 28°20'04" West, a distance of 628.52 feet; Thence North 62°50'01" West, a distance of 245.00 feet; Thence North 5°22'11" West, a distance of 340.03 feet; Thence North 0°41'52" East, a distance of 330.08 feet to a point on the Sixteenth Section line; Thence following said Sixteenth Section line, South 89°06'59" East, a distance of 763.82 feet to the POINT OF BEGINNING; said parcel containing an area of 7.91 acres, more or less; and

Parcel 2: BEGINNING at a point on the East Section line which bears South 1°03'14"

West, a distance of 1077.90 feet from the Northeast corner of Section 5, Township 14 North, Range 20 East, M.D.B. & M.; Thence continuing along said Section line, South 1°03'14" West, a distance of 192.48 feet to the Sixteenth Corner; Thence following the Sixteenth Section line, North 89°16'53" West, a distance of 428.88 feet to a point on the meander line of Clear Creek; Thence, following said meander line of Clear Creek, North 43°36'51" West, a distance of 22.80 feet; Thence North 67°16'46" West, a distance of 90.51 feet; Thence North 34°12'17" West, a distance of 166.11 feet Thence South 47°36'58" West, a distance of 68.63 feet; Thence North 18°50'03" West, a distance of 84.41 feet; Thence South 46°12'07" West, a distance of 47.87 feet; Thence North 63°02'10" West, a distance of 315.42 feet; Thence South 87°15'50" West, a distance of 62.01 feet; Thence North 38°34'12" West, a distance of 78.80 feet; Thence South 38°00'33" West, a distance of 59.14 feet; Thence North 31°19'04" West, a distance of 119.13 feet; Thence South 72°07'16" West, a distance of 67.78 feet; Thence North 30°18'23" West, a distance of 72.79 feet; Thence North 83°21'14" West, a distance of 188.45 feet; Thence South 62°40'03" West, a distance of 169.64 feet; Thence South 84°18'59" West, a distance of 216.08 feet; Thence North 89°05'18" West, a distance of 277.76 feet; Thence North 46°35'40" West, a distance of 292.25 feet; Thence North 67°05'59" West, a distance of 140.00 feet; Thence North 29°16'31" West, a distance of 165.70 feet; Thence North 73°25'20" West, a distance of 58.09 feet to a point on the Quarter Section line; Thence following said Quarter Section line, North 0°49'17" East, a distance of 475.81 feet to a point on the Section line common to Section 5, Township 14 North, Range 20 East, and Section 32, Township 15 North, Range 20 East, M.D.B.the Quarter Section line; Thence following said Quarter Section line, North 0°49'17" East, a distance of 475.81 feet to a point on the Section line common to Section 5, Township 14 North, Range 20 East, and Section 32, Township 15 North, Range 20 East, M.D.B. & M.; Thence continuing to follow the Quarter Section line, North 0°41'52" East, a distance of 664.80 feet to the Southwest corner of the Stewart Campus Area; Thence following the southern boundary of the Stewart Campus Area, South 62°38'24" East, a distance of 109.83 feet; Thence South 26°55'22" West, a distance of 147.92 feet; Thence South 62°12'54" East, a distance of 456.62 feet; Thence South 24°05'28" East, a distance of 687.25 feet; Thence South 65°02'06" East, a distance of 488.53 feet; Thence North 26°04'24" East, a distance of 497.00 feet; Thence North 74°54'48" East, a distance of 207.70 feet; Thence North 31°52'06" East, a distance of 395.68 feet; Thence South 80°32'08" East, a distance of 312.76 feet to a point of the West side of the abandoned Virginia and Truckee Railroad (V&TRR) right-of-way; Thence following the West side of said abandoned V&TRR right-of-way, South 21°30'35" East, a distance of 1441.72 feet to the POINT OF BEGINNING; said parcel containing an area of 52.37 acres more or less. Both parcels containing an area of 60.28 acres, more or less; and be it further

Resolved, That copies of this resolution be immediately transmitted by the legislative counsel to the Vice President of the United States as President of the Senate, to the Speaker of the House of Representatives, and to each member of the congressional delegation of the State of Nevada; and be it further

Resolved, That this resolution shall become effective upon passage and approval.

AP PHOTOS: Bison roundup conjures bygone days of US West
By RICK BOWMER December 25, 2018

[1 of 15](#)

[FILE - In this Oct. 27, 2018, file photo, riders on horseback herd bison during an annual roundup, on Antelope Island, Utah. This year, about 700 bison were pushed into corrals during the 32nd year of a roundup that conjures memories of a bygone era of the American West. The animals are rounded up each fall so they can receive health checkups and vaccinations and be affixed with a small external computer chip that stores health information. They are then released back on the island or sold at a public auction to keep the herd at a manageable level of about 500. \(AP Photo/Rick Bowmer, File\)](#)

SALT LAKE CITY (AP) — Once a year, hundreds of horseback riders gather on an island in Utah's Great Salt Lake to nudge bison toward holding pens in a roundup of one of America's largest and oldest public herds.

Bison have occupied Antelope Island, about 25 miles (80 kilometers) northwest of Salt Lake City, for more than 120 years, after a dozen of them were brought there by a homesteader. Today, several hundred bison roam the island, which is now a state park.

The animals are rounded up each fall so they can receive health checkups and vaccinations and be affixed with a small external computer chip that stores health information.

They are then released back on the island or sold at a public auction to keep the herd at a manageable level of about 500. The island has no natural predators to keep the herd from growing, and there's a limited amount of grass for the bison to eat, park ranger Charity Owens said.

This year, about 700 bison were pushed into corrals during the 32nd year of a roundup that conjures memories of a bygone era of the American West.

Some of the horseback riders wore old Western clothing, and many donned wide-brimmed cowboy hats. Yells of "Yip ... h'yah" echoed across the island as the riders worked to keep the bison marching through wild grasses on hilly terrain.

Anybody can volunteer to be ride horseback during the roundup, but officials cap it at 250 per year, normally reaching that limit.

Rider Jess Reid, 69, a real estate broker from Park City, said the excitement of the event keeps him coming back.

"Running your horse full speed with stampeding buffalo," Reid said. "I just don't know where else in the world, hardly, you could do that?"

HAPPY HOLIDAYS NEW MEXICO

YOU MADE HISTORY

!NO APPEAL OF COURT WIN!

WILD HORSE OBSERVERS ASSOCIATION (WHOA)

VS. NMLB & NMAG (2018)

FOR OUR NM WILD HORSES AND THEIR HABITAT

