

Journal #4550 from sdc 11.18.19

*UNR, Washoe County School District aim to introduce a new generation to Paiute language
She never imagined she'd teach Ojibway at the school that tried to steal the language from her
Cree artist wants you to see her language everywhere
'Science be damned': learning from history's mistake on the Colorado River
Standing Rock Sioux Say Proposed DAPL Expansion Will Increase Spill Risk
Innovative partnership to reduce wildfire risk and secure healthier, more resilient forests
Energy secretary nominee vows to remove plutonium from Nevada
Our club - KAA Gent
Great Native American Chiefs online exhibit
Indigenous resistance to oil extraction in Ecuador earned another major victory
Grandma's six-year sentence for teen pregnancy in 1930s inspired
November is Native American Heritage Month. We invite you to join the National Archives
A Thousand New Water Protectors Headed to Standing Rock
Waleta Jean Tom*



[UNR, Washoe County School District aim to introduce a new generation to Paiute language rgj.com](http://rgj.com)



Patricia Ningewance never imagined she'd one day teach Ojibway at the residential school that tried to steal the language from her. speaking Ojibway ... cbc.ca

Cree artist wants you to see her language everywhere CBC News

‘Science be damned’: learning from history’s mistake on the Colorado River:

“A new book explains why policymakers nearly 100 years ago chose to ignore the best science on the Colorado River’s flow — and the dangers if we repeat their mistake. In late October we joined a group of academics and water managers who gathered at the University of Arizona to hash over a pressing set of questions: As water scarcity overtakes the Southwest, what do we know about the Colorado River, and what do we need to know? ...” Read more from The Revelator here: [‘Science be damned’: learning from history’s mistake on the Colorado River](http://Science be damned: learning from history’s mistake on the Colorado River)

Standing Rock Sioux Say Proposed DAPL Expansion Will Increase Spill Risk

<https://www.ecowatch.com/standing-rock-sioux-dapl-expansion-2641338512.html>

Innovative partnership to reduce wildfire risk and secure healthier, more resilient forests throughout the North Yuba River watershed

By Sierra Booster, 11/14/19 Projects to restore resilience to the North Yuba River watershed include clearing underbrush, thinning smaller trees, managed burning, reforestation, and meadow restoration, among other efforts. *In addition, traditional ecological knowledge from the local Nisenan people will be incorporated into planning and design.*

Energy secretary nominee vows to remove plutonium from Nevada

Deputy Energy Secretary Dan Brouillette sailed through a confirmation hearing in Washington D.C. on Thursday, answering questions from Nevada Sen. Catherine Cortez Masto as his nomination to become secretary of the department advances.



Our club

KAA Gent is often referred to by its second name: the Buffalos. At every match, you will hear the entire audience chant ‘Buffalo! Buffalo! KAA Gent!’ from the bleachers. This has been a tradition ever since the 1920s. The head of an Indian chieftain was first featured on the flag of KAA Gent in 1924. In 2001, Ben became the team’s mascot on and around the field. He was joined by Mel in 2010. How though did the image of a Native American find its way to Ghent? And how should we deal with it when placed within

a modern-day context?

History

The word ‘Buffalo!’ as a cheer has its origins in 1906, when the famed American Barnum & Bailey Circus featuring William Cody, aka Buffalo Bill, visited the city of Ghent. Earlier, in 1895, William Cody visited Ghent for first time. He then performed at Cirk Lenka. It those times, it was typical for American circuses to feature a ‘Cowboys and Indians’ show with the intention of introducing European audiences to life in the Wild West. During the show, the audience was encouraged to shout the words ‘Buffalo! Buffalo!’. Impressed by Cody’s tour of Belgium, a group of students in Ghent introduced the yell into student life, even welcoming King Albert to the University of Ghent by cheering ‘Buffalo! Buffalo!’ in 1913.

During the 1920 Olympic games in Antwerp, the Belgian athlete Omar Smet, who was a member of the KAA Gent athletic department, responded to the rhythmical cheering of the American delegation with the student yell ‘Buffalo! Buffalo!’ Together with him, KAA Gent was subsequently given its alias: ‘The Buffalos’. The association used this name for the first time in the 1921 edition of its journal, and the head of an Indian chieftain first appeared on the supporters’ flag of the KAA Gent football club in 1924.

Nevertheless, many years passed between Buffalo Bill’s visit to Belgium in 1895 and KAA Gent’s decision to use an Indian chieftain as a logo within an athletic context in the early 1920s. The population of Ghent associated this circus, which visited Ghent in both 1895 and 1906, with the Sioux tribe and the conspicuous feather headdresses worn by the Indian chiefs who performed in the circus together with Cody the cowboy. That is the story of how the image of a Native American was introduced into the sports culture of the city of Ghent.

Social debate

KAA Gent is aware of the public debate in American society around the use of stereotypical images and caricatures of Native Americans by sports associations.

LOGO

The logo used by KAA Gent is not a stereotypical caricature. Neither does it represent an aggressive savage. The KAA Gent



logo is a neutral image of a Native American chieftain, composed in profile, with his gaze on the horizon and looking towards the future.

NAME

Our name is KAA Gent, the acronym for Koninklijke Atletiek Associatie Gent [in English: The Ghent Royal Athletic Association]. Our alias has been ‘the Buffalos’ since the 1920s; the result of a tradition initiated by students in a university town. A buffalo is a bison that is indigenous to the United States, where it is considered an iconic symbol of the Wild West and has no negative connotations whatsoever.

MASCOTS

The role of Ben and Mel as mascots of KAA Gent became part of the football association more recently than one would assume, based on the logo. Ben has been around for fifteen years, and Mel for six. In the first place, they are a symbol of the familial character of KAA Gent and they work voluntarily to represent all the positive aspects of the association.

AWARENESS

The cultural historical context in which the logo of KAA Gent was developed shows that the decision made by the supporters of KAA Gent to choose a Native American as its logo in 1924 was a positive one. They associated KAA Gent with values such as respect, courage and honour. Values that they attributed to the Native Americans rather than to their white oppressor.

We firmly believe that we must also show the guardians of the Native American heritage in North America that we aim to promote these same values of respect, courage and honour within a European athletic context. This is why KAA Gent is particularly sympathetic to the objections that Native American communities have today with regard to the use of their symbols in the USA.

It is estimated that over 100 million Native Americans died as a result of five centuries of persecution, discrimination and hardship. In the United States, they are still now victims of poor employment and living conditions, a lack of education, poverty, substandard housing and generally weak health.

This is why we ask our supporters and employees to be aware of the social relevance of KAA Gent’s logo and to always bear it with respect and a sense of responsibility.

Engagement

With this logo, KAA Gent draws attention throughout Europe to the social situation facing the Native American population today. The football organisation has decided to limit the commercial use of its connection with Native Americans exclusively to the use of its logo.

Through the KAA Gent Foundation we will investigate, along with representatives of the Native American population, if and how organise a social



KAA Gent can
partnership with an

initiative in the United States that aims to bring about an improvement in the standard of living experienced by Native Americans, using football as a powerful instrument.

[Native American Chiefs in 1865](#)

<https://www.lib.umich.edu/online-exhibits/exhibits/show/great-native-american-chiefs/group-of-native-american-chief>



[This Great Native American Chiefs online exhibit](#) was put together as part of a University of Michigan Library diversity goal. The exhibit creators both have a strong interest in Native American history and culture. They feel that Native Americans have been misunderstood, and that their history has not always been accurately written about in history books. This exhibit is about reaching out to an audience which has an interest in Native Americans, and learning about their existence, culture and history. There are some interesting stories told here, and many more to tell.

November Issue: American Indian Reporter.com



"The declaration by the government is a result of our fight, and it was forced to recognize that these territories are ours, we live there. We are asking the government to remove all oil concessions from our territories." – Yanda Montahuano, Sapara leader

The indigenous resistance to oil extraction in Ecuador **earned another major victory** this week. Success was achieved in the multiyear effort to stop drilling plans by Chinese-owned Andes Petroleum in a rainforest concession known as Block 79, which overlaps the titled territory of the Sapara and Kichwa indigenous nationalities.

Last June, we shared the news that grassroots action in Ecuador had forced the government to shelve plans to tender two new controversial oil blocks due to indigenous community opposition. Building upon that success, national and international pressure has **yet again thwarted efforts to expand oil drilling in the Amazon.**

This victory comes on the heels of **new momentum by the indigenous movement against extraction**, attacks against indigenous earth defenders, and a global outcry over the destruction of the Amazon.



[Grandma's six-year sentence for teen pregnancy in 1930s inspired ...](http://www.startribune.com/grandma-s-six-year-sente/562753332/)

[http://www.startribune.com / grandma-s-six-year-sente / 562753332 /](http://www.startribune.com/grandma-s-six-year-sente/562753332/) - 189k - [similar pages](#) Oct 10, 2019 ... **Sheila O'Connor's** books have garnered enthusiastic reviews and prestigious awards. But the creative writing professor at Hamline University..

November is Native American Heritage Month. We invite you to join the National Archives in recognizing and paying tribute to the ancestry, history, and contributions of Native Americans.



Native American Indian Dancers dressed in traditional native Indian customs perform a story in dance, 11/7/2003. [National Archives Identifier 6656401](#)

Among the historical records housed at National Archives facilities throughout the country, researchers can find information relating to Native Americans from as early as 1774. Learn more on our [Native American Heritage](#) web page and view related records in the [National Archives Catalog](#).

Record Hierarchy

Record Group 75:

[Records of the Bureau of Indian Affairs, 1793 - 1999](#)

Series:

[Portraits of Indians from Southeastern Idaho Reservations, 1897 - 1897](#)

Item:

Bannock, ca. 1897

Memorial from the Ladies of Steubenville, Ohio, Protesting Indian Removal, 2/15/1830 [National Archives Identifier 306633](#) (click on this!)





When the U.S. entered World War I, American Indians volunteered to serve despite a long history of discrimination against indigenous people and their traditional culture. Many Native Americans weren't even recognized as U.S. citizens. In honor of National American Indian Heritage Month and Veterans Day, a collection of World War I records are being exhibited in the [East Rotunda Gallery at the National Archives in Washington, DC](#) through December 4, 2019 to highlight one of the unique ways that Native American soldiers used their language and cultural heritage to serve the country.

Miner, Cpl. George, a Winnebago from Tomah, Wisconsin; standing, with rifle, on guard duty, Niederahren, Germany, 1/2/1919 [National Archives Identifier 530786](#)

During World Wars I and II, the U.S. military needed to encrypt communications from enemy intelligence. American Indians had their own languages and dialects that few outside their tribes understood; therefore, their languages were ideal encryption mechanisms. Over the course of both wars, the Army and the Marine Corps recruited hundreds of American Indians to become Code Talkers. Records at the National Archives [document the origins of this program and the group's wartime contributions](#)

Records of the U.S. Marine Corps. World War II – Navajo Indians. [National Archives Identifier 74251390](#). Federal agencies, especially the Bureau of Indian Affairs, documented the Native American residents of reservations as well as their living and working conditions. The photographs in these series document daily life, work (especially farming), construction projects, houses, reservation schools, and traditional crafts. Thousands of them have been digitized and are available in the Catalog in [Record Group 75: Records of the Bureau of Indian Affairs](#).





Hay operation at Duckwater Reservation (Idaho and Nevada). Gene Thompson (Mission) and Drew Mike (Piaute). [National Archives Identifier 298645](#)

Ratified Indian Treaties Digitization Project

The National Archives is in the final year of a four-year effort to digitize a set of 377 [Ratified Indian Treaties](#) from the vault holdings at the National Archives in Washington DC. This project is supported by an anonymous donor and the National Archives Foundation. The National Archives is performing much-needed conservation work on these materials and will digitize the entire contents of the file for each treaty. This includes scanning the Treaties themselves along with accompanying papers: the Presidential Proclamations, and the Resolutions of Ratification by Senate. All scanned materials will be available in our National Archives Catalog. Conservation treatments have been completed on all 377 of the treaties, and more than 268 of the treaties have been digitized. The project is scheduled to be completed in 2020.

Examples: Ratified Indian Treaty 133: Arikara (Ricara) – Arikara Village, July 18, 1825. [National Archives Identifier 57698865](#); Ratified Indian Treaty 360: Sioux (Sisseton [Sissiton], Wahpeton [Warpeton]) – Washington, DC, 1867. [National Archives Identifier 58234673](#)

Nation to Nation Exhibit

In collaboration with the National Museum of the American Indian, the National Archives loaned more than 20 original Indian treaties for the inaugural exhibits. Since 2014, original treaties between the U.S. Government and American Indian Nations have been on display in the exhibit [Nation to Nation: Treaties Between the United States and American Indian Nations](#). When we first began working together on the exhibition, the plan was a four-year run with eight treaties. It's been such a success that the exhibit has been extended into 2021.

Learn more about Native American Heritage Month as well a featured collection of Native American Records in NARA's holdings on [National Archives News](#)

Searching the Dawes Rolls

The Dawes Commission, known formally as the Commission to the Five Civilized Tribes, was appointed by President Grover Cleveland in 1893 and headed by Henry L. Dawes to negotiate land with the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes.

Tribe members were allotted land in return for abolishing tribal governments and recognizing Federal laws. In order to receive the land, individual tribal members first had to apply and be deemed eligible by the Commission.

The Commission accepted applications from 1898 until 1907, with a few additional people accepted by an Act of Congress in 1914. The resulting lists of those who were accepted as eligible for land became known as the Dawes Rolls. The Rolls contain over 101,000 names and can be searched to discover the enrollee's name, sex, blood degree, and census card number. Today these five tribes continue to use the Dawes Rolls as the basis for determining tribal membership.

For step by step instructions on how to search the Dawes Rolls, visit our [NARAtions blog](#).

Interested in more conducting more research? Consult History Hub for more Native American records and resources at the National Archives.

- [Digitized Native American Reservation Records: Photos](#)
- [You Want to Find Out About an Indian Ancestor](#)
- [Native American Films Available Online](#)



[A Thousand New Water Protectors Headed to Standing Rock](#)
[1,000 Lakota Sioux Youth to Descend Upon Dakota Pipeline Protest...*****](#)

dailykos.com

**Celebration of Life
for
Walita Jean Tom**



**Schurz Tribal Gym
Sunday, November 17, 2019
12:00 PM**

Food donations will be appreciated

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Regret, this was received after Friday Journal went out. sdc