

## ***Journal #4942      from sdc      5.19.21***

*Quechan Tribe prepares for a fight over a gold mine on ancestral lands*

*First Look at “Killers of the Flower Moon”*

*Gordon Dodd Recalls Uncle and Washo Tradition of Rabbit Hunts*

*This Power Plant Stopped Burning Fossil Fuels. Then Bitcoin Came Along.*

*EPA - Reverse your Water Permits Decision - Justice for the Lakota*

*Beyond Land Acknowledgement - New Models of Support and Reparation for Indigenous Lakota Made*

*Tongva talk about what comes after land acknowledgment*

*How Modern Farms are Embracing Regenerative Agriculture*

*Cheyenne River Rez Checkpoints*

*Google Doodle*

*Legal and policy implications for private developers acquiring BLM lands*

*Disclosure records of former Bloomberg Center co-director Klein sought in suit against Interior.*

*PLPT Road Closures*

*Akta Lakota Museum. Chief John Grass, Sihasapa Lakota*

*“They took my sealskin cap, Mom.”*

*Delores L. Shaw*



[azcentral.com](http://azcentral.com)

['Snake's blood': Quechan Tribe prepares for a fight over a gold mine on ancestral lands](#)  
[In 2009, the Quechan Tribe stopped plans for a gold mine near important tribal areas. Now they're ready for another battle over a new mine.](#)



### [Oklahoma Historical Society ·](#)

A first-look photo from the set of “Killers of the Flower Moon” was released today. The movie is being filmed in Oklahoma, and will tell the true story of the Osage murders in the 1920s. Learn more at [bit.ly/OsageNews5-10-2021](https://bit.ly/OsageNews5-10-2021).

Photo features Lily Gladstone and Leonardo DiCaprio (courtesy of Apple) [#Osage](#)  
[#KillersOfTheFlowerMoon](#) [#Pawhuska](#) [#OKfilm](#)

### [Gordon Dodd](#)

My Uncle Clyde Burns was our leader, we would hunt out at Duck Flat. He used a single shot 12 gauge shotgun. Idk how much we would get but a lot! We would skin and gut them at Potato Patch. Then we head to Nixon and sell them at \$2.00 apiece we load up with necessity at Abe and Sue's store. And have enough \$\$ to buy shotgun shells and 22 bullets for the next hunt. Love and miss my Uncle.



[youtube.com](#)

[Rabbit Boss 5](#)

[How the Washoe Started the tradition of The Rabbit Hunt and how it still relevant today.](#)

**This Power Plant Stopped Burning Fossil Fuels. Then Bitcoin Came Along.**

*Jessica McKenzie, Grist*

MKenzie writes: "One decade and \$1 trillion after the debut of Bitcoin, the environmental footprint of 'mining' the cryptocurrency is still hotly contested." [READ MORE](#)



[change.org](http://change.org)

[Can you spare a minute to help Ian Zabarte?](#)

[EPA -- Reverse Your Water Permits Decisions. Justice for Lakota People!](#)

*“To live is the rarest thing in the world. Most people exist, that is all.” — Oscar Wilde*



[Lakota Made LLC ·](#)

Indigenous Made Locally & Sustainably Harvested Wild Plant Medicinals and Self Care Products. Plastic Free, No Dyes or Unnecessary Perfumes, Palm Oil Free.





[lakotamade.com](http://lakotamade.com)

[Lakota Made LLC](http://Lakota Made LLC)

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[Wallace Cleaves · Miyiha Everyone,](#)

[If you are interested in hearing a bunch of Tongva talk about what comes after land acknowledgments, we're on a panel at USC this Thursday, th... See More](#)

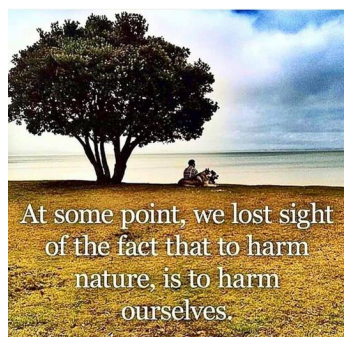
This innovative set of practices revitalizes farmland by working with nature, not against it



About this partnership

[theguardian.com](http://theguardian.com)

[How modern family farms are embracing regenerative agriculture](#)



### [Tashunke Witko Tiwahe/Crazy Horse Family/ECF](#)

Since our Cheyenne River Rez does not have the resources if Covid-19 struck us, our Rez has set up checkpoints. They have been far more successful in keeping the virus out than what we see happening outside the Rez. Now the government wants to take away our defense. We say no. It is our lands. We believe it better to be safe than sorry. <https://www.cnn.com/.../south-dakota-sioux-checkpoints...>

### ***Remember my posting on Google Doodle?***

[mynews4.com](#) | By KRNV NEWS 4

[Washoe County second grader advances in Google contest](#)

[A second-grade student at Roy Gomm Elementary School is now the Nevada state winner of the 2021 Doodle for Google contest, advancing to a national finalist round. Arika Kundu has been chosen as one of the 54 finalists heading into a nation-wide poll. One finalist was chosen from each U. S. state and...](#)



WE ARE THE  
NEW  
ANCESTORS.  
ACT  
ACCORDINGLY

### **Legal and policy implications for private developers acquiring BLM lands**

Accordingly, in 2021 the Nevada federal delegation introduced the Public Lands Bill – Southern Nevada Economic Development and Conservation Act, which proposes roughly 2 million acres be protected for conservation and recreation, including a 51,000-acre expansion of the Red Rock Canyon National Conservation Area, 41,255 acres to be held in trust for the Moapa Band of Paiutes and roughly 30,000 acres for affordable housing and business growth, including an expansion of the LTA. Introduced only a few months ago, the community should watch this legislation closely as it holds great implications for the future of our state.

### **Disclosure records of former Bloomberg Center co-director Klein sought in suit against Interior** By [Juliette Fairley](#)

An open government, non-profit organization has sued the U.S. Department of Interior (DoI) for failing to immediately respond to its Freedom of Information Act (FOIA) request regarding a former Michael Bloomberg-funded lawyer turned senior counselor to Interior Secretary Deb Haaland

### ROAD CLOSURE CHECKPOINT PROTOCOLS

#### TRIBAL MEMBER/NON RESIDENT STAFF/NON-TRIBAL RESIDENTS

The Pyramid Lake Paiute Tribal Council had requested and approved the closure of State Route 445 and State Route 446 to all non-tribal, non-resident travelers. The Transportation Planning office was charged with making this directive a reality.

We understand that our approach may cause some inconvenience to our Tribal Communities however, we need to be vigilant in our protocols so that the measures work and we are as sure as we can be that outside exposure is not an issue for our members/residents.

**DUE TO THE MISUSE OF THE STICKERS THAT HAVE BEEN ISSUED, CHECK POINT PERSONNEL WILL NOT BE ISSUING A STICKER. EVERY TIME YOU ENTER THE CHECK POINT YOU WILL HAVE TO HAVE THE FOLLOWING INFORMATION:**

- ✚ Carry your Pyramid Lake Tribal Card with you to prove membership and residency. If you don't have that with you, present your driver's license as proof (they will check the address for residency).
- ✚ Staff members who are not Tribal members and are essential personnel will need to have proof of employment with the Pyramid Lake Paiute Tribe (see your supervisor for letter of approval).
- ✚ If a non-Pyramid Lake Tribal Member/non-resident is picking someone up or making a drop off in any of our communities, they must meet the member/ resident at the check point to make the exchange as the flagger is under strict orders not to allow non-eligible travelers in.
- ✚ THE STICKERS THAT HAVE ALREADY BEEN ISSUED AND ARE OUT THERE WILL ONLY BE HONORED IF YOU HAVE IT PLACED IN THE UPPER LEFT (DRIVERS SIDE) WINDSHIELD. THEY ARE REMOVABLE SO WHEN YOU NO LONGER NEED IT YOU CAN TAKE IT OFF.
- ✚ PLEASE DO NOT GIVE YOUR STICKER TO ANYONE FOR QUICK PASSAGE, THAT ONLY DEFEATS THE PURPOSE OF THE CLOSURE. TRIBAL RANGERS WILL BE DOUBLE CHECKING VEHICLES ALONG THE LAKE TO ENSURE THAT THE STICKER HAS BEEN ISSUED TO A PYRAMID LAKE TRIBAL MEMBER OR RESIDENT OF THE PYRAMID LAKE PAIUTE TRIBE.

WE ARE DOING THIS TO PROTECT OUR FAMILIES AND OUR GUESTS FROM THE SPREAD OF THE COVID 19 VIRUS, PLEASE RESPECT THE PROCESS.

SHELTER IN PLACE, USE A MASK, WASH YOUR HANDS AND KEEP A SAFE DISTANCE FROM OTHERS NOT LIVING WITH YOU

STAY SAFE PYRAMID LAKE!!!!

## Akta Lakota Museum. Chief John Grass, Sihasapa Lakota (1836-1918)

Name: Mató Watákpe (Charging Bear)

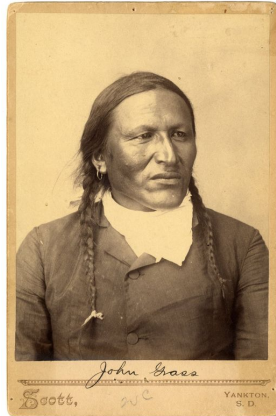
Birthdate/Place: ca. 1836 – near the Grand River in South Dakota

Death date/Place: May 10, 1918 – Fort Yates, North Dakota

Best known for: John Grass attended the Carlisle Indian Industrial School in Carlisle, Pennsylvania, where he learned to read and speak English fluently. He utilized his knowledge of the English language on behalf of his people, when engaged in negotiations with the United States government

From the late 1870s until his death, Grass served as chief justice of the Court of Indian Offenses for the Standing Rock Agency in North Dakota. Together with his friend Hunkpapa warrior Gall, Grass advocated for formal education and agricultural lifestyles for his tribe as a means of survival. He fought the US government's efforts to take more Lakota lands, and in 1888 led a widespread resistance to Pratt Commission's attempt to break up the Great Sioux Reservation' however, the land was sold under the Crooks Commission's oversight in 1889. The US

government failed to honor its treaty and statutory obligations, and in 1902 Grass led a delegation to Washington, DC to convey Lakota grievances to the federal government. Photo by By Scott, George W., 1854-1910 - American Philosophical Society Digital Library, Public Domain



[youtube.com](https://www.youtube.com)

[Paiute Native American Shaman Wovoka and the Ghost Dance](#)

[The Ghost Dance appeared during a time of desperation for the Native American Indian people.](#)

[The Ghost Dance started when Paiute shaman Jack Wilson or Wovoka...](#)

## Calendar

Join the conversation how Native American “code talkers” played a key role in important battles and campaigns - and helped save many American and allied lives. This is a FREE lecture, registration required. LOCATION: FREE Online

Zoom. NAMAI: <https://americanIndian.si.edu/online-programs>, [https:// americanindian.si.edu](https://americanindian.si.edu).

Registration: [https://smithsonian.zoom.us/webinar/register/WN\\_H-rF6aoYRK6gEJVZoEC1NA](https://smithsonian.zoom.us/webinar/register/WN_H-rF6aoYRK6gEJVZoEC1NA)

May 19th – 20th, 2021. • Youth in Action: Ecological Knowledge in the Pacific Coastal Communities, Smithsonian National Museum of the American Indian. <https://americanindian.si.edu> Conversations with young Indigenous activists from across the Pacific who are using traditional ecological practices to combat threats to the ocean resources and communities. CONTACT: (202) 544-0344. <https://www.ncuih.org> FEES: \$50 to \$225.

DEADLINE. May 31st, 2021. • Association on American Indian Affairs Scholarship Applications. <https://www.indian-affairs.org/scholarships.html>



[Ayyu Qassataq](#) is with [David Paoli](#).

“They took my sealskin cap, Mom.”

The first words my son spoke to me after his high school graduation ceremony last night.

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With great pride in our Iñupiaq culture, my oldest son wore our sealskin graduation cap to his West Anchorage High School graduation ceremony last night. He had convinced me last year to sew the cap for my own graduation from the Master’s in Rural Development program at UAF, reminding me that all my kids and future grandkids could wear it for their graduations, beginning with him this year – something my other children enthusiastically agreed with.

My heart felt full watching him walk ahead of me so proudly wearing our family’s cap (photo below). Though it had churned my gut to be required to seek “approval” from the Anchorage School District for my son to wear it, having followed the necessary steps to do so last month I chose to focus on gratitude for finally living in a time where our Native kids can demonstrate pride in who we are and where we come from, an opportunity too often denied to us right here in Alaska.

As my son lined up to take the field in a gated waiting area – where no cell phones or parents were allowed – an official confiscated his sealskin cap stating it was “against district policy” and replaced it with a plain mortarboard cap. While they seemed apologetic about it, there was no recourse available to him. I had no knowledge that this had transpired until his dad informed me it had been taken and my son entered the field wearing a plain cap.\_\_\_\_

On the day I should have been able to focus entirely on the tremendous achievement of my beautiful son, I sat there stunned and outraged throughout the entire ceremony. I could hardly hear the speeches made by my son’s classmates as tears stung my cheeks in the cold wind. In my anger, thoughts of the layers of injustice inherent in this painful act swirled through my mind.

Very few Alaskans know that the history of our entire education system is rooted in violent assimilation of Alaska Native children. Our own complex traditional systems – which successfully educated our children for thousands of years – were supplanted through a partnership between missionaries and the Territory of Alaska under the leadership of General Agent of Education Sheldon Jackson. With seed funding from the United States, they formed



localized missionary schools and later boarding schools with the expressed purpose of “uplifting the whole [Native] population out of barbarism to civilization”.

By 1890, the law required that our children (and families) speak only English – cutting us off from our own sophisticated knowledge of the world and our place in it, often using deeply violent methods to separate us from our very selves and knowledge that had kept us strong for thousands of years. These barbarous practices persisted well into the 1970s. Survivors of this education era walk among us to this day – the strongest people I know; the parents, aunts, uncles, and grandparents of the Native children in our schools today.

Please tell me, what has actually changed? What about our education system today in any way reflects the beauty and brilliance of Alaska Native peoples and cultures or our knowledge of this place? Our curriculum certainly doesn’t. Our pedagogies and ways of measuring success don’t. Is it any wonder that Western measures of educational achievement – which nearly always measure how “successfully” assimilated away from our own cultures we are – are so much further out of reach for us?

Instead of asking why Native students often struggle, what can we learn by understanding how successfully our system supports its white students?

Whose regalia (with roots in Christianity) is centered as “normal” while everyone else – including the first peoples of this place – have to seek special permission, in this case denied the day of?

Whose perspectives are centered and normalized in all we teach?

Whose histories are privileged, and for what purpose?

Do students see themselves reflected in ways that value and uplift their diverse backgrounds?

How can we do a better job creating a sense of belonging and value for ALL students?

Though the anti-racism and instructional equity policies recently passed are a step in the right direction for mitigating these unjust situations, true systemic change will require an overhaul of a system that too often denies our very humanity, and it will require all of us pushing for necessary change.

In the wake of his graduation ceremony, I am focusing on the incredible accomplishment of my firstborn - I refuse to let this deeply angering experience diminish his achievement. He is truly one of the smartest and sweetest people I know, and nothing can take away from all that he has overcome throughout his life to reach this important life milestone.

As tired as we are of always being a lesson, one way I choose to honor him is through renewed commitment to working for the changes our students deserve, I hope you will join me – this work will require us all.

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Last night I emailed the school board and superintendent to inform them of what happened and ask how they will ensure this never happens again with any other Native students.

I've received apologies from our school board president Margo and Superintendent Bishop, and have spoken with my son's principal multiples times – both he and the superintendent are deeply upset that this happened and highly motivated to ensure it never happens to another Native student again.

Per my request the principal and superintendent are apologizing to David directly, and the principal has reached out to all district principals to ensure this doesn't happen again as graduation season rolls out this week.

I've asked that West change graduation protocols for future ceremonies to specifically address students' cultural regalia rights with staff and seek district-wide change to operationalize this practice.

I've asked district leadership to reform the well-intended but unjust Cultural Regalia policy so that Native families no longer have to seek approval to honor their cultures in celebrating this important milestone.

The superintendent has informed me that ASD has immediately directed all schools to allow cultural regalia, no matter what the regulation states, and is looking to align their practices with the new policies and do right by Alaska's first people. Additionally, she has committed to me that ASD will implement training for their educators about Alaska Native peoples, cultures and histories.

Media is in the loop... stories to follow this evening and week.

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So.

Who wants to bring their drums and ceremonies to join our family for Kutuukhuq's outdoor graduation BBQ on Saturday, June 12th so we can celebrate in the \*right\* way?

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**Delores Lopez Shaw** was born October 26, 1931 in Nixon Nv and passed away peacefully at home in Wadsworth NV on May 11, 2021.

Delores was preceded in death by her parents Sarah Moore and Johnny Moss, her husband Wilfred Shaw, sons Samuel and Stanley Shaw and daughter Melva Shaw-Hunter.

She is survived by her daughter Joanne Shaw, grandchildren Aynisa Anias, Gabriel Shaw Lopez and Paul Shaw. Plus great- grandchild Reece and Holly Shaw,

Delores is survived by brothers Bernard Lopez, Raymond and Kenneth Moore and sisters Elizabeth Thomas, Mildred and Karen Moore. She was preceded in death by brothers Nelson and Vernon Moore and sister Velma Lowery.

A memorial service will be held 11:00 AM May 20, 2021 at Walton's Ross Burke and Knoble at 2155 Kietzke Lane Reno NV. Due to Covid-19 no graveside services or dinner will be held. Please wear a mask.

Delores will truly be missed by her remaining family.

I N M E M O R Y



**Delores L. Shaw**  
Oct. 26, 1931 - May 11, 2021

**~ MEMORIAL SERVICE ~**  
**Thursday - May 20th @ 11am**  
Walton's Funeral Home | 2155 Kietzke Lane - Reno

**Due to COVID-19**  
Mask Will Be Required      No Graveside Service or Feed Afterward