

Journal #5015 from sdc 8.30.21

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New Guadalupe River mural more than an artistic statement

Alfonso Salazar's "We Are Still Here" pays tribute to the region's Muwekma Ohlone tribe

SAN JOSE, Calif. – Aug. 21: Joggers pass by Alfonso Enrique Salazar's new mural, "We Are Still Here," along the Guadalupe Trail in San Jose, Calif., Saturday, Aug. 21, 2021. (Karl Mondon/Bay Area News Group)

By **SAL PIZARRO** | spizarro@bayareanewsgroup.com | Bay Area News Group

PUBLISHED: August 24, 2021 at 12:07 p.m. | UPDATED: August 24, 2021 at 6:32 p.m.

Alfonso Salazar's mural, "We Are Still Here," is a powerful addition to Pow!Wow! San Jose's effort to create an art walk along the Guadalupe River Trail. But what makes this one really special is the meaning behind the images, which pay tribute to the Muwekma Ohlone tribe of the Bay Area.

The mural on the trail below street level is accessible by stairs near San Fernando Street, along the river where the Muwekma Ohlone once lived. And the title references the federal declaration in the 1920s that the tribe was extinct, a finding that members and descendants are actively working to overturn.



SAN JOSE, Calif. – Aug. 21: Artist Alfonso Enrique Salazar, second from right, talks about his "We Are Still Here" mural following its dedication, Saturday, Aug. 21, 2021, along the Guadalupe Trail in San Jose, Calif. (Karl Mondon/Bay Area News Group)

Members of the Muwekma Ohlone Council was present for Saturday's unveiling, where both San Jose City Council member Raul Perez and State Sen. Dave Cortese presented commendations to their leadership and Calpulli Tonalehqueh honored them with a ceremonial dance.

Salazar, 59, grew up in East San Jose and is the third artist-in-residence to contribute to the Guadalupe River Trail art walk. In 1986, he painted the mural for El Tarasco restaurant on Fourth and Taylor streets, filled with historical and cultural elements of the Mexican experience. Sadly, that piece was whitewashed in 2011 by the building's new owner, but this new mural certainly conveys its spirit in a new setting.

Greetings from HUD's Southwest Office of Native American Programs (SWONAP),

The attached notice provides information regarding **HUD's 2021 Indian Housing Block Grant (IHBG) Competitive NOFA**. Application deadline is Dec. 1, 2021. Please see the attached message with additional application information. Feel free to share this with your colleagues in Indian Country.

[DTL FY21 IHBG Comp NOFO 8.24.21.pdf](#)

Respectfully, HUD/SWONAP

HUD Trainings. (Double click in blank boxes to register)

Sept. 2-3: **Innovative Strategies to Manage Tribal Programs** (offered by Falmouth Institute)

As a tribal leader or program manager, it is up to you to drive and advocate for projects and programs that better the community. Our expert will teach you proven strategies to ensure project and program success.

Join Falmouth to explore:

- Community-based participatory approaches
- Strategic planning
- Evaluating the project or program's success
- Strategies for engaging the community
- The project or program life cycle
- And more!

Sept. Oct. & Nov. (HUD Office of Native American Programs - 3 part Training Series)

Tribal Housing Development Planning Series

(All sessions offered Virtually from 9:00 am to 5:00 pm Mountain Time)

This training is offered as a 3-part series. Attendees are encouraged, but not required to attend all three sessions.

Part 1 Overview (September 14-16, 2021)

The first session in this series will provide attendees with a comprehensive introduction to Development Planning. Participants will become familiar with all Development Planning activities, including predevelopment, development, construction, and operations. Other major topics that will be covered include needs assessments, management capacity, site selection, environmental assessments, residential site plans, appraisals and budgets. This foundational course will acquaint tribal and TDHE staff with the basic requirements of Development Planning and opportunities that are available.

Part 2 Overview (October 12-14, 2021)

Part 2 of this series will provide participants with 3 days of training on the specifics of the Development Process from the Predevelopment phase through Construction. It will build on the overview presented in Part 1 and focus on the tasks associated with the predevelopment, development, and construction phases. Major topics include relevant procurement and environmental tasks, market study requirements, property acquisition, sources and uses of funds, appraisal of trust property, site suitability, financial feasibility, budgeting, construction management, and contract administration. This foundational course will acquaint tribal and TDHE staff with the overall steps of the Development Planning process and will be beneficial to tribes/ TDHE that want to expand the housing stock through new construction and/or acquisition.

Part 3 Overview (November 16-18, 2021)

Part 3 of the Development Planning training series will provide participants with an overview on the last step of the development process - Operations and Project Management of a development project. The trainings topics will include: transition from development to operations, asset management vs property management, organizational structures, day-to-day operations, process and need for policies and procedures, operating budget, and housing counseling.

Oct. 18-21: 2021 TRIBAL EPA REGION 9 CONFERENCE - VIRTUAL (ONLINE-ONLY) EVENT

The [Tribal EPA Region 9 Conference](#) announces the [2021 Tribal EPA Region 9 Conference Is Now Being Held As Virtual \(Online-only\) Event](#). Read the [announcement](#) for full details on registrations, refunds, hotel reservations, and updates.

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CNN.COM

### Ancient DNA from a teen girl reveals previously unknown group of humans

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No One Knows How Many Indigenous Women Are Murdered Each Year. That Makes the Deaths Hard to Stop.

Graham Lee Brewer, NBC News

Brewer writes: "Three years later, there is still no definitive count of missing and murdered Indigenous women in the U.S., in part because of underreporting of crimes and police reports that misclassify Native American women as white or Hispanic."

READ MORE

Colorado Governor Overturns an 1864 Order to Kill Native Americans



By Ryan Steal

Colorado Gov. Jared Polis this week revoked a **19th-century proclamation** calling on residents to kill Native Americans and seize their property, in an effort to atone for “past misdeeds.”

The Sand Creek Massacre, one of Colorado’s darkest and most tumultuous historical episodes, was precipitated by an order issued by Colorado’s second territorial governor, John Evans, in 1864. More than 200 Arapaho and Cheyenne people were killed in the horrific attack, the majority of them were women, children, and the elderly.

Evans’ proclamation was never legal since it created treaty rights and federal Indian law, Polis stated on the Capitol steps Tuesday as he signed his executive order.

“It also directly contradicted the Colorado Constitution, the United States Constitution and Colorado criminal codes at the time,” said the Democratic governor to applause from the audience.

Polis was joined by residents of the Southern Ute, Ute Mountain, Cheyenne, and Arapaho tribes, many of whom were dressed in traditional garb. “Recognize Indigenous knowledge, people, and land” and “Decolonize to Survive” were among the signs held by several.

Previous executive director of the Colorado Commission of Indian Affairs under former Gov. John Hickenlooper, Ernest House Jr., said Polis’ order is critical to the state’s government-to-government interactions with tribes, as well as acknowledging history and moving toward reconciliation.

“I think there’s oftentimes the general community think of American Indians as the vanishing race, the vanishing people. And I think it starts with things like this,” House, a member of the Ute Mountain Ute Tribe, expressed his thoughts. “It gives us a place that we were important and that our lives were important.”

In the aftermath of George Floyd’s death at the hands of police, there has been a broader drive for reconciliation and racial reckoning across the United States, including initiatives to remove Confederate monuments and sculptures commemorating slave traffickers, colonists, conquerors, and others. Native American mascots are prohibited in some places, including Colorado.

This initiative, combined with growing interest in Evans' history, inspired Polis to form an advisory council to consider name modifications for the Front Range's tallest peak, known as "Mount Evans."

The Colorado Commission of Indian Affairs is debating "more culturally appropriate names," according to Alston Turtle, a councilman with the Ute Mountain Ute Tribe.

Evans governed Colorado Territory for three years during the Civil War, from 1862 to 1865. He resigned after the Sand Creek massacre took place under his order.

<https://www.nbcnews.com/news/us-news/colorado-governor-voids-1864-order-kill-native-americans-n1277242>

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<https://africa.businessinsider.com/science/covid-19-may-cause-erectile-dysfunction-small-study-finds/k2h0cr9>  
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A Little School News from WCSD

School: Natchez Elementary School

School Name History: In 1949, the Washoe County Commissioners approved the establishment of the Natchez School. Natchez is the Spanish version of a Paiute word meaning boy. Chief Natchez was the famous Peace Chief of the Paiute tribe. The school became part of the Washoe County School District in 1956. The Natchez Elementary School was moved into a new building in 1972. The school is located in Wadsworth, Nevada.

Washoe County School District Board of Trustees:

Lloyd Diedrichsen H. Elizabeth Lenz Robert McQueen Donald Mustard William A. O'Brien, III
Edward L. Pine Edward C. Reed, Jr.

Superintendent of Schools at time of construction:

Marvin Picollo

Opening Date: 1972

Architect: Vhay & Ferrari Contractor: Johnson-Boscovich, Inc. Construction Cost: \$423,650

Square Footage: 21,451

Cornerstone Dates: 1973 (Cornerstone placed on flagpole)

First Principal: Rudy Talso

Physical Building Description:

Cinder block, single story construction with interior circulation corridors. There was a subsequent modular building of steel and wood added with interior circulation.

School: Sarah Winnemucca Elementary School

School Name History:

Education is the key...much money and many lives would have been saved if the American people had fought...with books instead of powder and lead. Sarah Winnemucca (1844-1891) This Northern Nevada Paiute woman bridged the old and the new, east and west, Indian and non-Indian. Multilingual interpreter, author, lecturer, founder, and teacher of the first bilingual Indian school in Nevada, she was befriended and supported by Eastern Society. Sarah used truth as a weapon to fearlessly confront President and Indian Agent alike, that justice be done.

Washoe County School District Board of Trustees:

Robert Bentley Margie Broderick Rusty Crook Doranna Goodnight Robert Kirchner J. Kay
Loudon Judith Moss Lezlie Porter Edward Van Gorder Michael Wright
Superintendent of Schools at time of construction:

Mary Nebgen

Opening Date: 1995

Architect: Sheehan Van Woert Architects Contractor: Q & D Construction

Construction Cost: \$5,380,000 Square Footage: 56,358

Cornerstone Dates: AD 1994, AL 5994

First Principal: Penny LaBranch

Physical Building Description:

Cinder block, single story construction with interior circulation corridors.

Thacker Pass Demonstration



August Focus: Investing in Infrastructure

WHAT: Building Our Future: Investing in Infrastructure

WEBSITE: www.truckeemeadowstomorrow.org/tmtevents

WHEN: Tuesday, August 31, 2021
12 noon Lunchtime Online Watch Party

WHERE: [Truckee Meadows Tomorrow YouTube Channel](#)

FREE TO THE PUBLIC

Join us in this monthly speaker series to learn about critical local issues that impact your quality of life here in the Truckee Meadows. Each month we will focus on a specific different area of quality of life. For August, we will take a deeper look at what the obstacles and opportunities we face in an ever-expanding population boom. What infrastructure needs must we address to ensure our Northern Nevada home has a bright future.

We Looked for Some of the Hottest Places in California. We Found Climate Injustice in a Nutshell. By Elizabeth Weil, ProPublica 27 August 21

The climate is getting worse across the state. The rich can just afford to protect themselves.

The first time ProPublica traveled to Thermal, California, in June 2020, the temperature happened to be 114 degrees, and we felt stupefied, literally unable to think. Everyplace, here in the eastern Coachella Valley, looked gorgeous ... for 20 minutes at dusk. Nothing was beautiful at midday. The difference between the watered and unwatered fields was disorienting. Standing in the sun among green growing things and standing alone on the gray parched earth felt like the difference between hope and despondence, even terror; between vibrancy and doom.

Why Thermal?

We came out to the Eastern Coachella Valley because we'd looked for the darkest of the dark-red spots on California's heat projections and climate health screens, the maps produced by crunching the data of where climate change is going to be the worst and cause the most human suffering. When we arrived, we found not just the poverty that comes from living on farmworker wages but also, as if driven by a perverse twist of Newtonian law, an equally extreme and entirely opposite economic phenomenon: luxury development pushing east from Palm Springs. Combined, the two formed a graphic and alarming illustration of the climate gap, a term used to describe the outsize and disproportionate suffering the climate crisis is causing the poor and people of color in relation to their more privileged peers.

We decided to make a film and write a story documenting this.

Does anybody here talk about climate change? we asked Lesly Figueroa, a community organizer with the Leadership Counsel for Justice and Accountability who'd grown up nearby with a farmworker father.

The question sounded ludicrous as soon as it left our mouths.

"It's, like, all this jargon, right?" Figueroa said. "You think, 'Oh, climate change. Oh, energy and whatever sustainable alternative fuel.'" Instead of the climate crisis writ large, people here worried about daily needs and infrastructure: access to clean water, safe and stable electricity, air conditioners and the money to run them.

Figueroa and her colleagues had been meeting with residents from Oasis Mobile Home Park, a sprawling, unpermitted configuration of decades-old trailers in Thermal where a well had run dry and the backup well had arsenic levels far exceeding the regulatory limit. The water here was just one of a litany of problems. In the climate crisis, communities like this face a combusive, destructive "confluence of vulnerabilities," as Zachary Lamb, an assistant professor of city and

regional planning at University of California, Berkeley, explained: where they're located (often in places prone to floods, high winds, wildfire, etc.), how the housing itself is constructed (particularly older mobile homes), and the infrastructure that services them (often private). The coming planetary catastrophe will not fall equally upon us all. This fact is now in the news regularly. Everywhere, every day we spent in the Coachella Valley, we could see that disparity on display. Just six miles from Oasis is The Thermal Club, a car-racing country club where, as Detour magazine put it, members are "shrugging off the \$3 million-plus joining costs as if it were parking change in the ashtray of their Bentley."

Federal agencies have struggled to address the needs of Oasis Mobile Home Park's residents. Rep. Raul Ruiz, a Democrat from Palm Desert, is considering holding hearings to systematically review how the Bureau of Indian Affairs has handled unsafe conditions at Oasis, which sits on tribal land.

"I'm very disappointed in the long history of the BIA allowing illegal, unpermitted businesses to continue on tribal land," Ruiz said. "It's their responsibility to make sure that does not happen."

The Bureau of Indian Affairs did not return requests for comment on Monday. However, in previous correspondence, the agency has indicated that closing the park would result in a "humanitarian crisis," as affordable alternative housing does not exist for all the residents of Oasis Mobile Home Park.

Meanwhile, organizers continue to advocate for change.

"Funding is there to help address so many issues in the Eastern Coachella Valley," said Nataly Escobedo Garcia, water policy coordinator at Leadership Counsel, in a statement to ProPublica.

"All that is missing is political will and a commitment to authentically engage community voices and follow their lead."

NATIVENEWSNETWORK.POSTHAVEN.COM

Taking It on the Chin By Allie Hostler

ARCATA, Calif. — Before the 20th century, most Hupa, Yurok and Karuk women wore "111" tattoos on their chins. The men had money tattoos on their upper arms to measure accurately the strands of dentalia, juniper berries and other items used then as currency.

Today, traditional tattooing is making a comeback with some Northern California tribal people. About two dozen women reportedly bear the 111 on their chins, and four of them and three men — all California Indians — were part of a panel discussion on traditional tattooing at the 20th annual California Indian Conference and Gathering.

"It's like wearing your culture on your face every day," said Lyn Risling, a panelist at the meeting last month at Humboldt State University.

Risling said her transformation started years ago when she wanted a 111 tattoo but dismissed the idea for various reasons. Later, she said, she learned about Teresa Hendrix-Wright, a Yurok determined to become a tattoo artist and give women traditional tattoos.

Risling said Hendrix-Wright, a Nevada resident who comes from Pekwan and Wohtek villages on the Yurok reservation in Northern California, traveled to Hawaii in 2000 to enlist Gary Tadao, a renowned Japanese artist, to tattoo the 111 on her chin.



Tadao refused, hesitant to tattoo a woman's face, Risling said.

Hendrix-Wright did not give up. She spoke with Tadao many times on the phone, explaining the ancient culture involving the tattoos and eventually persuading him to tattoo her during a return trip to Hawaii in 2002.

Hendrix-Wright then bought a machine and began to practice the art on herself and her husband. Still not satisfied, she attended the 2002 Tattoo the Earth festival in Oakland, Calif., to learn more from the world's greatest tattoo artists. There, she met Inia Taylor, who used ancient Polynesian tapping methods of tattooing. Soon, she traveled to New Zealand for a short apprenticeship with him to learn that method.

Hendrix-Wright brought home the knowledge needed to give women the 111 tattoo in a traditional way. She set the outline for Risling's tattoo, and Keone Nunes, another traditional Polynesian tattooist in the area for a tattoo workshop at Potowat Health Village in Arcata, completed it.

Many members of Risling's family and several close friends were present for her transformation. Writer Julian Lang described the moment in an article published in the spring 2004 issue of the magazine *News from Native California*.

"As the tattoo slowly spread across Lyn's chin, we all felt the exact moment when the transformation occurred. It was a startling and beautiful moment that brought tears to our eyes. The shared pain and joy reminded us all of a birth. The painful bloody time had passed, and now there was a new person in our midst," Lang wrote.

"It was always there," Risling said, speaking of her tattoos. "It's just that now, people can see it." L. Frank Manriquez, a Southern California native who bears the 111 tattoo, saw a photo of a woman with the tattoo in *News from Native California* and was intrigued. She began with what she calls her starter kit—two parallel lines on each of her cheeks, followed by the 111 on her

chin, the raven's beak design on her left leg, a mourning design around her neck and several other images, all with symbolic meaning.

"My tribe has been deemed extinct by the federal government," said Manriquez, a Tongva/Ajachmem. "This is a way to hold hands with my sisters through time. I just wanted that connection."

The tattoos have different meaning for each person, but the panelists agreed about an element of responsibility that accompanies wearing them.

Risling said she encounters questions every day about her 111 and always takes a minute to explain its cultural significance and importance. In a positive way, she said, the tattoos have bridged a gap for her between two worlds, her traditional Native cultural life and her contemporary business life in today's diverse society.

According to Lang's article in News from Native California, there was no single reason that women were marked with the 111. They were tattooed for beauty, for the transformation from girl to woman, for spiritual reasons and as a way to distinguish between the sexes in battle or in old age, he wrote.

On receiving their tattoos, the panelists said, they experienced a deeper connection with their traditional way of life.

Other panels at the conference discussed basket weaving and cultural arts and more controversial topics facing California Natives. These included language, the desire to preserve sacred sites like the San Francisco Bay Area shell mounds and environmental concerns about Sudden Oak Death, Klamath River dams and Native plants.

Allie Hostler, Hoopa, attends Humboldt State University in Arcata, Calif. She is a graduate of the Freedom Forum's 2005 American Indian Journalism Institute.

Article Link: http://www.reznetnews.org/culture/051121_tattoo/

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**Why We Must Have a Unified Global Grassroots Progressive Movement**

So on Monday (August 30, 1-5 p.m. Eastern Time), we are co-convening the first zoomed National Justice Roundtable, opened by the great Dolores Huerta, a monumental networking moment meant to join together activists and campaigners on a wide range of vital issues, including DC Statehood, Election Protection/Voter Engagement, environmental protection/Solartopian conversion, and Social Justice/Ending Poverty & Homelessness.

*Joel Segal and Harvey Wasserman co-convene the National Justice Roundtable and the Grassroots Emergency Election Protection Coalition. To RSVP for Monday's zoom, contact Joel at [Joel.R.Segal@gmail.com](mailto:Joel.R.Segal@gmail.com). Harvey's new People's Spiral of US History is at [www.solartopia.org](http://www.solartopia.org)*




**RIP. Uncle Donald Jones the oldest veteran on the duck Valley Indian Reservation**

**In Loving Memory**

# **Ralph Jim, Jr.**

## **“Beep”**



**Funeral Services**

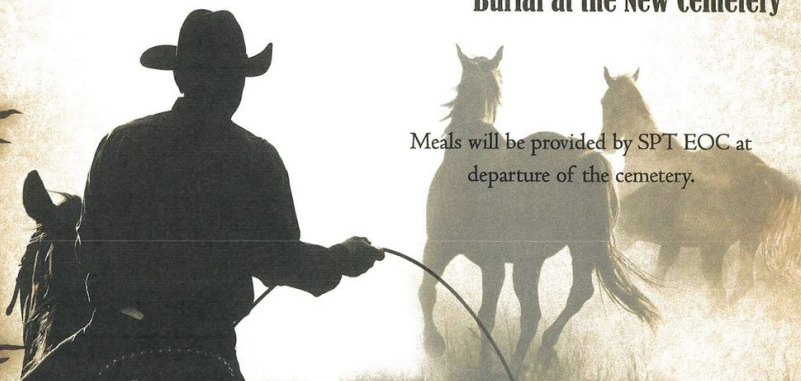
Monday, August 30, 2021  
11:00 AM  
Human Development Center  
Owyhee, Nevada

**Family Viewing**

Sunday, August 29, 2021  
5:00 PM  
Family Residence

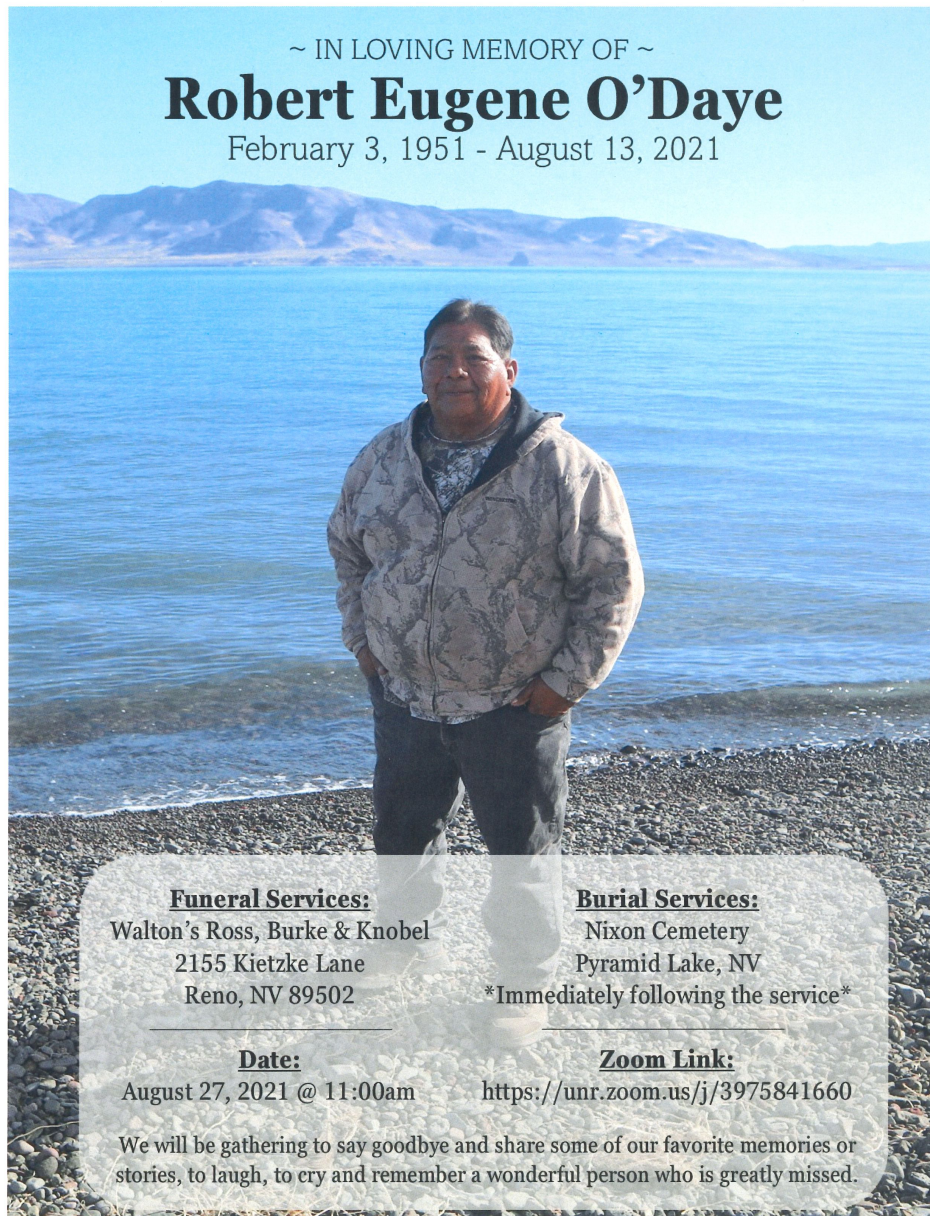
**Burial at the New Cemetery**

Meals will be provided by SPT EOC at  
departure of the cemetery.





w/apologies; this didn't get published in time



~ IN LOVING MEMORY OF ~

# Robert Eugene O'Daye

February 3, 1951 - August 13, 2021

**Funeral Services:**  
Walton's Ross, Burke & Knobel  
2155 Kietzke Lane  
Reno, NV 89502

**Burial Services:**  
Nixon Cemetery  
Pyramid Lake, NV  
\*Immediately following the service\*

**Date:**  
August 27, 2021 @ 11:00am

**Zoom Link:**  
<https://unr.zoom.us/j/3975841660>

We will be gathering to say goodbye and share some of our favorite memories or stories, to laugh, to cry and remember a wonderful person who is greatly missed.