

Journal #5077 from sdc 11.24.21

Tribal Flags Fly with the NBA

Austin Corbett and the NFL

Court orders removal of 75 tons of abandoned phone cable from Lake Tahoe

CDFW Saves More Than 2M Chinook Salmon; Begins Releasing Into Klamath River

Redistricting Leads to Concern About Dilution of Indigenous Voting Power

Triumph over KKK

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Twin Cities American Indian business leaders coordinating on development projects

Flooding and Nuclear Waste Eat Away at a Tribe's Ancestral Home

Six Native Artists and Their Works Receive Major Recognition

1978 Walk

Mighty Girl books starring Native American and Aboriginal girls and women

Nevada Commission for Women is inviting you to a scheduled Zoom meeting.

How Return of the Bison Connects Travelers to Native Culture

Last Chance for Indian Citizen

Forest Service Fails in Water Management

Folsom has launched a campaign to encourage retirees, stay-at-home parents, and students

Treaties

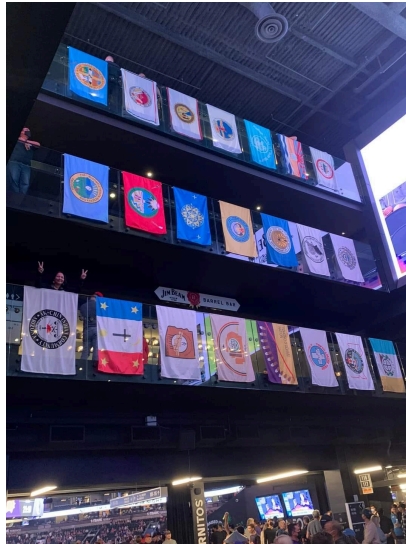
Latino, Native American Advocates Regroup after Redistricting

Unprecedented numbers of university students voted in 2020

Word Fun

Joanne Shenandoah

Norm DeWeaver



November 20 at 8:57 AM

The moment you walk into a NBA arena and see this!

The significance of our AZ Tribal seals displayed in such a beautiful way. The Phoenix Suns went all out this year. Every Native in the place felt the LOVE!

A few tears were even shed.

Thank you Phoenix Suns for acknowledging, embracing and celebrating "US".

It was an amazing evening.

And, a special thank you to the Suns Marketing team, Live Presentations team and our very own Shawn Martinez (Navajo), Director Live Presentations- you nailed it!!

Check this out. [Austin Corbett](#) has been doing great as a Ram. Proud of this guy.



NEVADASPORTSNET.COM

Family and football both going well for Nevada alum and NFL guard Austin Corbett

Court orders removal of 75 tons of abandoned phone cable from Lake Tahoe

By The Tahoe Daily Tribune, 11/21/2021

Eight miles of abandoned telephone cable laid off the West Shore of Lake Tahoe were ordered removed under a settlement, according to a federal court decree. Pac Bell stopped using the cables in the 1980s. In a suit filed by California Sportfishing Protection Alliance, the cables are leaching lead into the lake. Besides concerns over the lead in fish, the lake is a source of drinking water for residents living along its shores.

CDFW Saves Mores Than 2 Million Chinook Salmon From Drought; Begins Releasing Fish Into Klamath River As Conditions Improve

By The California Department of Fish and Wildlife, 11/19/2021

The California Department of Fish and Wildlife (CDFW) has begun releasing juvenile fall-run Chinook salmon into the Klamath River now that river conditions have improved with cooler temperatures and increased flows that give the young salmon their best chance at survival and reaching the Pacific Ocean.

Redistricting leads to concern over diluted Indigenous voting power

By Chris Aadland

Concerns over the process disenfranchising tribal communities and Indigenous voters aren't new, and some groups have worked to raise awareness about the importance of the process ... [continue reading](#)



“To pull books from a school library because of the discomfort they create in adults is a recipe for disaster. It erodes the trust young people have in the adults in their lives and pushes them to secrecy. It undermines the studied opinion of professional librarians and educators. It supports a false idea that there is one version of life that is acceptable. And, it denigrates the work of authors who are brave enough to name experiences that are difficult and real.”



Freedom to Read Foundation
FREE PEOPLE READ FREELY

Meg Medina

Charles Warriax and Simeon Oxendine, both members of the Lumbee tribe of North Carolina, pose triumphantly with a KKK flag they seized during the Battle of Hayes Pond.

In 1958, the Ku Klux Klan tried to hold a rally and cross burning in the heavily Native American town of Maxton, North Carolina, to intimidate the local population and recruit more members.



Instead, the Klansmen were outnumbered 10 to 1 by the 500 armed members of the Lumbee tribe, many of whom had fought in World War II, who showed up to meet them. For several minutes, the field where the rally was to be held turned into a battleground. Gunfire erupted everywhere, Klansmen fled into the woods, and the Lumbee captured the KKK's banner, cross, and even their PA system, all of which they kept in celebration of their victory.

Within days, the story of the Battle of Hayes Pond made national news and even garnered a three-page spread in Life magazine. Learn more about the time armed Native Americans ran the KKK out of their town: <https://bit.ly/31BSK75>



Nevada History through Pictures, Collections and Personal Stories

Lisa Jayne

My grandmother Pod, on the left in her prairie bonnet, with a Shoshone friend who probably lived nearby, and her brother Dan (extra long overalls). This was taken at the Lane family ranch in Pine Valley near Palisade NV, 1902. Dan named her Pod, Paula was her real name.

Climate Change Is Transforming the Bodies of Amazonian Birds

A 40-year study found 77 species of rainforest birds weigh less on average, and many have longer wings, than they used to

Read in Smithsonian Magazine: <https://apple.news/AOMqrxOtQS8eMiSdUmssqBQ>

MN Wild hockey team -Native American heritage jersey

<https://www.prnewswire.com/news-releases/minnesota-wild-to-wear-custom-jerseys-on-november-26-in-celebration-of-native-american-heritage-day-301426042.html>

Twin Cities American Indian business leaders coordinating on development projects

<https://www.startribune.com/twin-cities-american-indian-business-leaders-coordinating-on-development-projects/600115810/>

Flooding and Nuclear Waste Eat Away at a Tribe's Ancestral Home

<https://www.nytimes.com/2021/11/13/us/politics/tribal-lands-flooding-nuclear-waste.html>

Six Native Artists and Their Works Receive Major Recognition

The upcoming 2023 Renwick Invitational explores how Indigenous worldviews and the present moment inform what Native artists are making today

Read in Smithsonian Magazine: <https://apple.news/Ap2oXiyzqTau3SARDO7Jk0w>



[Carl Begay](#)

August 17, 2013

In 1978 the US Congress wanted to pass 11 bills to abolish many sovereign indigenous rights, so in protest Natives of many different tribes and different places came together to walk from San Francisco to Washington D.C.. The walk started on Feb 11th 1978 and would take 5 months and traveled through many tribal lands. By July 15th 1978, the walkers reached Washington D.C. and on Aug 11th 1978 the American Indian Religious Freedom Act was passed.

To learn about our favorite **Mighty Girl books starring Native American and Aboriginal girls and women**, visit our blog post "50 Children's Books Celebrating Native American and Indigenous Mighty Girls" at <https://www.amightygirl.com/blog?p=10365>

And, for Mighty Girl stories that teach about the importance of protecting the Earth for future generations, visit our special collection of the "Top Children's Books about the Environment" at <https://www.amightygirl.com/.../top-children-s-books-on...>

Within one linear centimeter of your lower colon there lives and works more bacteria (about 100 billion) than all humans who have ever been born. Yet many people continue to assert that it is we who are in charge of the world. -Neil deGrasse Tyson, astrophysicist and author (b. 5 Oct 1958)

Nevada Commission for Women is inviting you to a scheduled Zoom meeting.

Time: Dec 7, 2021 03:00 PM Pacific Time (US and Canada)

Join Zoom Meeting

<https://us02web.zoom.us/j/83878672951?pwd=Ujl3N2FMNDIkdHFKWTM0cXN4WTJ6Zz09>
Meeting ID: 838 7867 2951 Passcode: 259676

One tap mobile

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+14086380968,,83878672951#,,,,*259676# US (San Jose)

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(Houston)

+1 408 638 0968 US
(San Jose)

+1 669 900 6833 US
(San Jose)

+1 253 215 8782 US
(Tacoma)

+1 646 876 9923 US
(New York)

+1 301 715 8592 US
(Washington DC)

+1 312 626 6799 US
(Chicago)

Find your local number:

<https://us02web.zoom.us/u/keGiDZs0>

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Learn more about the Commission on our main website: <https://admin.nv.gov/CommissionForWomen/>



Laurel Weaver

<https://www.npr.org/.../comedy-wildlife-photography-award...>

How the Return of Bison Connects Travelers With Native Cultures

Julia Eskins, National Geographic

Eskins writes: "As the thunder of hooves cuts through the crisp Alberta air, Juanita Marois's eyes well up with tears. Bringing bison back to the land of the Métis is the realization of a dream envisaged by her elders."

[READ MORE](#)

From Grinnell College Archives: https://fortheelevationofanation.sites.grinnell.edu/2018_06_22/.
(*Several other "interesting" entries*). Transcription of "Last Chance for Indian [Citizen](#)"

LAST CHANCE FOR INDIAN CITIZEN

Founder of Carlisle

Declares That Abolishment of Indian Schools Will Loosen the Last Hold the Government Has on Its Wards Who Were First to Occupy the Land.

If non-agency Indian Schools are to be abolished, as stated on Tuesday by United States Senator Henry M. Teller, member of the senate committee on Indian affairs, it is the opinion of Gen. R.H. Pratt, founder of the Carlisle Indian School, that the last faint hope which the Indian ever had of becoming an American citizen will be removed.

"To retire of any pretext whatever from the principles on which Carlisle school was founded, is, to my mind, not in accord with the spirit and purposes of our government," said Gen. Pratt last night. "And the government ought not only continue Carlisle and all other schools remote from the agencies, but should increase them and give the Indian a fair and square chance to know, to do and to be of us. To retain the bureau method of keeping the tribes intact and segregating the Indians on reservations is in my judgment to vacate the cardinal principle of Indian civilization. The other way has been held everything that would tend to make him useful. My experience of more than 25 years with the Indians has shown me that the bureau has at all times been far more [illeg.]. His future as an individual has not been looked after. There has always been a sort of sarcasm with regard to the Indian. His old habits have [illeg.] the ancient traits of the tribes have and kept in the foreground instead of an effort being made to overcome them and make the Indian a good citizen.

"At the world's fair in Chicago in 1893, I urged strongly that the progress of the Indian and his possibilities for the future be shown in the government's Indians exhibits, leaving Buffalo Bill to carefully portray the Wild Indian of the past. I was over-ruled and instead of showing a real civilizing process for the Indian, the bureau of ethnology conceived a sort of [illeg.] ever had of becoming an American citizen will be removed.

"To retire on any pretext whatever from the principles on which Carlisle School was founded, is to my mind, not in accord with the spirit of and purposes of our government," said Gen. Pratt last night. "And the government ought not only to continue Carlisle and all other schools remote from the agencies, but should increase them and give the Indian a fair and square chance to know, to do and to be us. To retain the bureau method of keeping the tribes intact and segregating the Indians on reservations is in my judgment, to vacate the cardinal principle of Indian civilization. The doors of the nation are open to all other foreigners and they are encouraged to

mingle with us and learn our ways at first hand. The Indian is treated in exactly the opposite way and he is given no opportunity of learning civilization first hand as other aliens are.

“It is plain to me that good statesmanship demands of us that we inaugurate some system that will give the Indian a chance and no better method have been offered, in my judgment, those those enforced at Carlisle.

Bureau System of Conducting Indian Affairs a Failure

Gen. Pratt has devoted the best years of a long and vigorous life to the study of the Indian question and he is sincere without bitterness when he says that the bureau system of regulating Indian affairs has been a total failure. During all the time the he was in charge at Carlisle school, which means from its organization until three years ago, he had to fight the ideas of the bureau and the announcement from the commissioner of Indian affairs, corroborated by the statements of Senator Teller, that all non-agency schools are to be discontinued as soon as possible, comes as no surprise to him, but is regarded as the natural result of bureauism.

“I think it is a great mistake,” he said gravely, when asked for his opinion of the governments actions on the matter, “and when it comes to a full, fair discussion, as it must or ought, and people understand it, there will be a strong sentiment against discontinuing these institutions.

“I have this to say about what Mr. Teller proposes: The Indians are an inheritance from the past. We occupy the whole of the land which they once had, and which in a number we have acknowledged was theirs. Never in history have we given them a faint chance of becoming civilized and useful among us. The government management in that direction has been a failure. Long ago the Indians would have been off our hands if the law of necessity could have been made to prevail; if the Indian when he found he could no longer exist by hunting and fishing, had been compelled to support himself by seeking employment among the American people, instead of being supported by the government in segregated communities where he had no chance of learning our ways and becoming a useful citizen.

Bureau System Would Fail With People of Other Nations

“The bureau system does not prevail with reference to any other nation. It wouldn’t work with the Italians, for example, if a bureau was established to look after all Italians who come to this country. Inspectors would be appointed, but they could do nothing unless the Italians were made to live in groups in communities by themselves, and then they would remain Italians for generations without change, just as the Indians have done. The colored race was brought here as property and we have now forced the colored man to scatter among us and take upon himself the duties of a citizen. But the Indian has been treated just the [illeg.] future as an individual has been looked after. There has always been a sort of sarcasm with regard to the Indian. His old habits have been [illeg.] and the ancient traits of the tribes have been kept in the foreground instead of an effort being made to overcome them and make the Indian a good citizen.

Success of Display at Chicago Caused Coolness Ever After

“I had 500 Carlisle students in parade on the opening day, each student carrying instruments or products of industry. We were given a place of honor right behind the governors and other officials who rode in the parade, and I was given a special diploma for the excellence of the display. I got high praise from the authorities for my display and from that time on there was a steady influence against me to the last part on the part of the bureau. At all subsequent

expositions I was not allowed to give a special exhibit, but had to content myself with being part of the general exhibit, until the St. Louis fair, when I was ruled out entirely.

“At Chicago and every other exposition, the money of the government of the United States was used to hire educated Carlisle Indians to come and paint themselves up and perform in the style of their ancestors. When they knew that the government wanted it, they would come, and they were very useful, because they could talk English and were obedient and quiet. At St. Louis the ethnologists, in charge of W.J. McGee, went back into history and dug out houses that had not been used for so many generations that the Indians themselves did not know how to make them and the commissioners had to hire white carpenters to make the houses in which the Indians lived during the fair. I couldn't even get into the exposition as part of the Pennsylvania exhibit even though all the Pennsylvania commissioners were most kindly disposed toward me. That shows clearly the attitude of the bureau with regard to civilizing the Indian and getting him away from the influences of hereditary.

“At Carlisle we had between 600 and 700 Indian boys living around in the families of American citizens, working in the fields, taking care of horses, and otherwise living just as one of the boys of the family would. This system proved wonderfully effective. The new system not only offers nothing better, but offers nothing at all. I am not specially in favor in retaining the school at Grand Junction because I have always thought that it was not well located. It is in a country where the people are not in sympathy with the Indian and where it is too easy to let him go back to the reservation during vacations.

As Long as on Reservation Indian Will Not Progress

“Senator Teller takes the position that the schools are no longer necessary because the Indian has officially declared to be an American citizen. What difference does it make if he is an American citizen if he continues to live in segregated communities where he is brought in contact with the best sort of people but is always in touch with people who want what he's got? As long as he is retained on a reservation in his own tribe, he will not progress, and the more non-agency schools, far removed from the reservations are established, the better it will be for the Indian.

“If the government is to relinquish control over the Indian and let him be called an American citizen, the states will at once take up the same sort of control over him as the federal government did as long as the tribal reservations are maintained.”

Gen. Pratt was forced out of his position as head of Carlisle on July 1, 1904, his place now being filled by captain, now major, W.A. Mercer of the Seventh cavalry. A speech which he made, advising the abolition of the bureau of Indian affairs, was made the pretext for his removal, even though the Indian commissioner had advocated the same thing some time before. He had been placed on the retired list more than a year before he was relieved at Carlisle, and says that he has no complaint to make on the score of his removal. He is satisfied with the effect of the work he did while at the head of the school and only regrets that the politics of the bureau have been made paramount to the interests of the Indian who welfare is supposed to be looked after by that department.

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#### **[PDF] United States Indian Policy and the Debate over Philippine Annexation**

<https://www.jstor.org/stable/1887638> - similar pagesnings, The Invasion of America: Indians,



Colonialism, and the Cant of ... dians, Senator William Stewart pointed out, were "equally entitled to con-.

[PDF] [INDIAN TREATIES - Green Bag](#)

[http://www.greenbag.org/v10n4/v10n4\\_currie.pdf](http://www.greenbag.org/v10n4/v10n4_currie.pdf) - similar pages Provided, that hereafter no Indian nation or tribe within the ... Nevada Senator William Stewart opposed this amendment: "I regard [all these Indian treaties ...](#)



**Reviving the Conflict Between Columbus and Taíno Chieftain Caonabó Through Fiction**

*by Andrew Rowen*

By resisting the conquest of Columbus, Taíno peoples made the story of conquest their story too. A novelist explains how he worked to recover both sides of the conflict, including the values and worldview of Native and European antagonists, through historical fiction.

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*“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)*

*Ed note: this should be inscribed on her statue in Statuary Hall.....sdc*

About half of the American West's water supply originates on national forest land. But before it reaches cities or rivers, much of it is drained away by farmers, ranchers, and housing developments. While the Forest Service is supposed to protect the water, **an investigation of water permit data found little evidence that the agency limits diversions, or that it even knows how much water is being taken.** The result is an unchecked transfer of public water to private purposes. [USA TODAY Network](#)

“The true purpose of arts education is not necessarily to create more professional dancers or artists. [It’s] to create more complete human beings who are critical thinkers, who have curious minds, who can lead productive lives.”

**The Sacramento suburb of Folsom has launched a campaign to encourage retirees, stay-at-home parents, and students to work 20 hours a week at struggling business to help resolve a crippling labor shortage.** Sarah Aquino, the city's vice mayor, stepped up herself as a restaurant hostess. "We figured we needed kind of a World War II-type of campaign — a combination of Uncle Sam saying 'I want you,' and Rosie the Riveter saying 'We can do it,'" she said. [CBS13](#)

### **Latino, Native American Advocates Regroup after Redistricting**

Suzanne Potter, Public News Service (NV)

CARSON CITY, Nev. -- Latino and Native American groups say they're opposed to the state's [new political boundary maps](#), and are now working to raise awareness in the community to strengthen people's commitment to voting.

The Legislature approved the new maps as part of the Nevada Counts redistricting effort, which must be updated every ten years [after the census](#).

Guillermo Barahona, civic engagement director for Chispa Nevada, said he is glad the Walker Lake Paiute Tribe did not get split up as it was on the original map, but is unhappy the new First Congressional District splits up some Latino neighborhoods.

"We wanted to see maps that were more reflective of the size of the communities," Barahona explained. "Taking into account where is exactly, like, the locations of the Latino community."

The Nevada Count coalition said it tried to balance competing priorities, both urban and rural, while respecting city and county boundaries.

Tammi Tiger, civic engagement administrator for the Las Vegas Indian Center, said she is happy the maps were amended to allow tribal lines to take precedence over county lines, but thinks lawmakers did not take into account the community-of-interest maps her group favored by the tribes in Southern Nevada.

"Well, the community-of-interest map drawing is one of the few processes that we have to provide public input," Tiger pointed out. "And so if those are not considered, then that's not listening to the voices of the community on where their representation should be."

Currently, no statewide elected leaders identify as Native American, so Tiger said the focus will be to recruit more people from her community to run for office.

Tribes have been fighting for years to establish a [national monument](#) at Spirit Mountain, called Avi Kwa Ame and in opposition to a proposed lithium mine at Thacker Pass.

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## **Unprecedented numbers of university students voted in 2020**

The University of Nevada, Reno yesterday reported that student voting on its campus increased 14 percent in last year's presidential election.

[Read on »](#)

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### **World Fun**

From: Anu Garg (words at wordsmith.org)

Subject: Interesting stories from the Net

[A Language Bill Deepens a Culture Clash in Quebec](#)      [The New York Times](#)      [Permalink](#)

[The Fight to Save Hawaii Sign Language from Extinction](#)      [CNN](#)      [Permalink](#)

[Indigenous Languages Project Urges COP26 Leaders to Rethink Ties to the Land.](#)      [The Guardian](#)

From: Kiko Denzer (handprint cmug.com)

Subject: spear and spindle

I have a Swiss friend from the canton of Appenzell, where traditional democratic voting assemblies required (male) voters to appear with their sword when making communal decisions. If memory serves, she said that Appenzell was the last canton to grant women the right to vote in public (without swords). She did suggest, however, that the [vote](#) was forced by the federation and was not fully supported by the populace.

In 1990, Ivan Illich pointed out that tools have always, traditionally, been “gendered”:

“Before industrial times, no culture lacked a gender dividing line in the use of tools, although no two cultures drew that line in exactly the same way. In many pockets of rural Europe today, tools still smell of gender. In Styria, for example, men’s sickle’s are clean- edged for cutting; women’s sickle’s are indented and curved, made for the gathering of stalks. Animals are also tied to gender. In one area of the upper Danube, women feed cows but never the draught animals. Farther east, women milk cows that belong to the homestead, while the herd in the pastures is milked by men.

“In short, each activity is embedded in a circumscribed whole. How that embeddedness is articulated defines the novel way of life of a community, what I call the ‘art of living’ or ‘art of suffering’ and what is commonly referred to as culture. No one is the same, or does the same thing. Men and women complement each other; nothing which is necessary for their life in society can be done by their hand alone. Discrimination has no meaning in this context.”

In the [Iroquois](#) confederacy, the executive functions were the responsibility of male chieftains, but chieftains were subject to the opinions of elder women, selected by the community, who had the authority to remove and replace chieftains.

Every society has a choice about which values to uphold, and which ones to degrade. In this society, we degrade those that give us birth and nurture, and elevate those that diminish and destroy. Otherwise, we’d prioritize free childcare and education over bombs, bullets, and capital punishment.

## Sad note from AB:

Yesterday I learned of the passing of **Joanne Shenandoah**, a wonderful, special lady whom we've had perform several times during Native American Heritage Month at the Department of Labor. Joanne was from the Oneida Nation. She is one of my all-time favorite singers, songwriter and advocate—here's wishing Joanne a peaceful journey to the next beautiful world, where I'm sure she will join the angels singing.

<https://www.youtube.com/watch?v=-Blu-2kFEzI>

### And this:

It is with great sadness that I write to inform you of the passing of Norm DeWeaver. Norm DeWeaver was a tireless advocate, supporter, and foremost expert on all native workforce and census issues across Indian Country. Norm has been involved with DOL's Native American employment training program since its inception back in the early 1970's and worked on Native American employment and training issues for over four decades. Norm was instrumental in the crafting of Public Law 102-477 and it was his vision to create a law where Federally Recognized Tribes were given the authority and flexibility to develop employment and training programs that fit the needs of their communities. Norm has touched the lives of so many of us that work with Native American employment and training programs, including the staff of the Division of Indian and Native American Programs. We will miss our friend, and wish him a peaceful journey. His legacy will always be remembered. We have no information on arrangements but we will pass them on when we receive them.

