

Journal #5208 from sdc 5.26

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'I Promised Brando I Would Not Touch His Oscar': The Secret Life of Sacheen Littlefeather

"We're Still Here": Past and Present Collide at a Native American Residential School

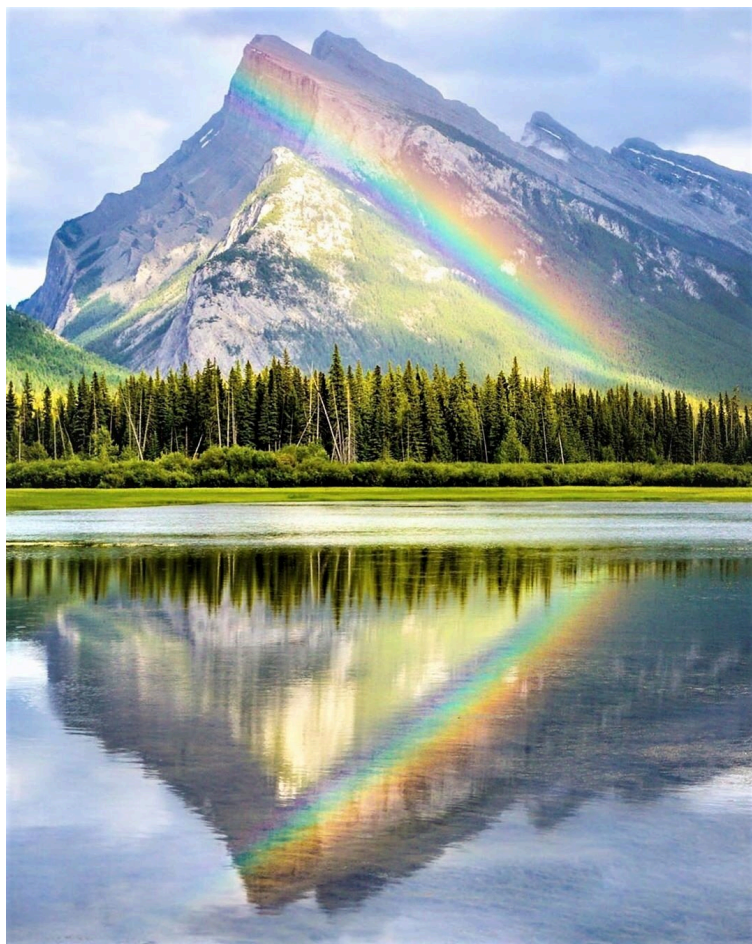
Tribal Nations and Indigenous Peoples Engagement in NEPA: Challenges and Best Practices

Dept of Energy (DOE) Set To Release Tribal Energy FOA Worth \$20M

Deadline: Tribes/Tribally Designated Housing Entities submit their Abbreviated Indian Housing Plan

HUD Seeking Nominations for Tribal Intergovernmental Advisory Committee

WHEREAS By Layli Long Soldier



A beautiful moment at Mount Rundle in Banff National Park, Canada @lukekellytravels

[Indian Country Today](#)

The search for truth began on a spring day under a brilliant blue sky at Red Cloud Indian School on the Pine Ridge reservation.



indiancountrytoday.com

[Red Cloud Indian School begins search for graves](#)

[Bryan Newland of the Bureau of Indian Affairs makes unexpected visit to Red Cloud](#)

Meanwhile, in Texas.....

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Whoopi Goldberg says if another Republican offers thoughts and prayers: 'I'm going to punch somebody'

~~~~~  
TheGrio

Genealogical Resources at Nevada State Library and Archives

- [Biographical](#)
- [Births](#)
- [Census](#)
- [Databases](#)
- [Deaths and Obituaries](#)
- [Federal Government and other States](#)
- [Marriages](#)
- [Military](#)
- [Newspapers](#)
- [Public Records - What is and is not at the Nevada State Archives](#)
- [Schools and Yearbooks](#)
- [Websites](#)



Partial Example of Nevada State Prison Inmate Case Files

IBANEZ, RAMON I. 247-F 1929 NSP-0151	IBAPAH, JOE 1135 1906 NSP-0008
INDIAN ANDY 1973 1917 NSP-0035	INDIAN BOB 0183 1881 NSP-0005
INDIAN BOB 0226 1882 NSP-0006	INDIAN BOB 0308 1884 NSP-0006
INDIAN DICK 0414 1887 NSP-0006	INDIAN DUTCHY 0415 1887 NSP-0006
INDIAN JIM 002-CJ 1866 NSP-0156	INDIAN JOE 0415 1887 NSP-0006
INDIAN JOHNNY 1136 1906 NSP-0008	INDIAN SAM 0314 1884 NSP-0006

Indian Johnny and Joe Ibapah

Indian Johnny (Shoshone) and Joe Ibapah (Goshute) were hanged in a double gallows at the Nevada State Prison in Carson City on December 7, 1906. They were convicted of killing Fred Foreman in Montello, Elko County, on December 27, 1905. Ibapah, son of Antelope Jack, Chief of the Goshute Tribe, was born in Utah and 24 years old. Indian Johnny was 29 and also born in Utah; both men were listed as vaqueros in the 1907 State Prison Superintendent's biennial report. In appealing for mercy, Ibapah's attorney E.L. Taber stated that both of the convicted were drunk at the time of the crime and that Ibapah had been made an alcoholic because his father habitually gave him whiskey from a young age. Taber also stated that Ibapah had killed his father because the latter was abusing his wife.

The case was appealed to the Nevada Supreme Court but on June 12, 1906 the court affirmed the decision of the Elko County District Court and the two were executed. They were the only prisoners to be executed at the Nevada State Prison in 1906. For more information see David Toll's article "[The Death of Indian Johnny](#)" in the *Reno News and Review*, November 1994.

Photo credit: The father, mother, and 2 sisters of Indian Johnny and their interpreter appealing to Governor Sparks to save the life of their son and brother. Courtesy of Nevada State Archives, GOV-0063. The photo originally was part of a 1909 calendar sponsored by Self & Sellman Mill and Building Company of Reno. At the time Johnny and Ibapah were executed the State Prison had just begun to take photos of incoming inmates so no file photos exist of these two prisoners.



Prairie Smoke (*Geum triflorum*). Looks like cotton candy!

Royal TaSina WatanInsni Ezoza Jr. .



Lé Óhúᅇkááᅇ eháᅇní Óýáké slólwáyá . . .

I first heard this story back in the 1970's, not from school but told by my one of my grandmother's.

<*><*><*><*><*><*><*><*><*><*><*><*><*><*><*><*><*><*><*><*>

The End of the World

(Lakota story told by Jenny Leading Cloud of the Rosebud Reservation in South Dakota to Richard Erdoes in 1967.)

Somewhere at a place where the prairie and the Maka Sicha - the Badlands - meet there is a hidden cave. Not for a long, long time has anyone been able to find it.

Even now, with so many highways, cars and tourists, no one has discovered this cave. In it lives a woman so old that her face looks like a shriveled-up walnut. She is dressed in rawhide ... the way people used to before the white man came. She has been sitting there for a thousand years or more, working on a blanket strip for her buffalo robe. She is making the strip out of dyed porcupine quills, the way ancestors did before the white traders brought glass beads to this turtle continent.

Resting beside her, licking his paws, watching her all the time is Shunka Sapa - a huge black dog. His eyes never wander from the old woman, whose teeth are worn flat - down to little stumps because she has used them to flatten so many porcupine quills.

A few steps from where the old woman sits working on her blanket strip, a huge fire is kept going. She lit this fire a thousand or more years ago and has kept it alive ever since.

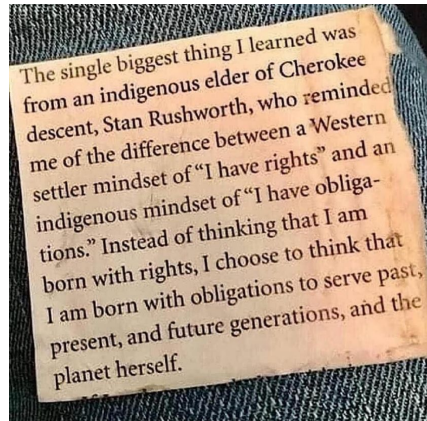
Over the fire hangs a big earthen pot, the kind some Indian peoples used to design before the white man came with his kettles of iron. Inside the pot, wojapi is boiling and bubbling. Wojapi is berry soup, good and sweet and red. That soup has been boiling in the pot for a long time, ever since the fire was lit.

Every now and then the old woman gets up to stir the wojapi in the huge earthen pot.

She is so old and feeble that it takes a while to get up and hobble over to the fire. The moment her back is turned, Shunka Sapa - a huge black dog - starts pulling the porcupine quills out of her blanket strip. This way she never makes any progress, and her quillwork remains forever unfinished.

The Sioux people used to say if the old woman ever finishes her blanket strip, then at the very moment that she threads the last porcupine quill to complete the design, the world will come to an end.

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**Low-Cost Gel Film Can Pluck Drinking Water From Desert Air**  
[https://news.utexas.edu/2022/05/23/low-cost-gel-film-can-pluck-drinking-water-from-desert-air/?utm\\_source=join1440&utm\\_medium=email](https://news.utexas.edu/2022/05/23/low-cost-gel-film-can-pluck-drinking-water-from-desert-air/?utm_source=join1440&utm_medium=email)



### **Upcoming EJScreen 2.0 Tool Office Hours: June 15, 2022**

EPA is hosting the next virtual 'Office Hours' for users of [EJScreen 2.0](#), the Agency's environmental justice screening and mapping tool on June 15, 2022. Office Hours are a chance for the public to talk with EPA EJScreen 2.0 experts about many topics including how to use and apply the tool, technical issues, and any other questions. All sessions are free, and registration is not required.

### **June 15, 2022 Office Hours at 12 pm E.T. - [Click Here to Join](#)**

We hope that you will join this open discussion to learn about EJScreen 2.0, as well as to get your questions answered.

### **Background**

This updated version of EJScreen, [known as EJScreen 2.0](#), makes important improvements to better meet the needs of users and provides expanded insight into EJ concerns in overburdened communities. The redesigned interface of EJScreen 2.0 includes new data on environmental burdens, socioeconomic factors, climate change, health, and critical service gaps.

For more information on the EJSCREEN Office Hours and Trainings and to access recordings of past sessions, please visit: <https://www.epa.gov/ejscreen/ejscreen-office-hours>.

For more information on EJSCREEN, please visit: <https://www.epa.gov/ejscreen>.

For additional questions, please contact Tai Lung ([Lung.Tai@epa.gov](mailto:Lung.Tai@epa.gov)).



Navajo Times | Krista Allen

Wearing their traditional outfits, kénitsaai, dootł'izhí and béesh ligaii, former Miss Navajo Nation titleholders, from left to right, Crystal Littleben (2017-18), Crystalyne Curley (2011-12), and Shaandiin Paul Parrish (2019-21) pose outside the Navajo Nation Council Chamber in Tsébigáhoodzání on Tuesday evening. The former titleholders are running for Council.

# EAT IN THE WILDERNESS

## 1. ASPARAGUS



THE WILD VARIETY OF ASPARAGUS IS THINNER THAN ITS GROCERY AVAILABLE COUNTERPART & IT TENDS TO GROW ON SANDY SOIL WITH DIRECT SUNLIGHT.

## 2. LAMBSQUARTERS



THE LAMBSQUARTERS ARE RICH IN VITAMIN A, VITAMIN C, CALCIUM, IRON, AND PROTEIN.

## 3. BURDOCK



THE BURDOCK IS LEAST OF BIG LEAVES & PURPLE FLOWER HEADS THAT ARE THICK-LIKE IN SHAPE.

## 4. CHICORY



THE CHICORY IS A BUSHY PLANT THAT HAS SMALL LEAVES, WHITE & BLUE FLOWERS.

## 5. RED CLOVER



THE RED CLOVER CONSISTS OF TREFOIL LEAVES & RED-ROUNDED FLOWER HEADS.

## 6. WILD GINGER



THE WILD GINGER IS USED TODAY AS A SPICE SUBSTITUTE & ITS ROOTS CAN BE TRANSFORMED INTO WILD GINGER CANDY WHEN ITS BOILED DOWN IN RICH SWEET SYRUP.

## 7. DANDELION



THE DANDELION IS ENTIRELY EDIBLE, FROM ITS ROOTS TO ITS LEAVES.

## 8. GREEN SEAWEED



THE GREEN SEAWEED CAN BE EATEN RAW AFTER RINSING WITH FRESH WATER TO REMOVE ITS SALINITY.

## 9. KELP



KELP IS A FORM OF SEAWEED AND IS RICH IN POLY, UNUSUAL, AND VITAMIN K.

## 10. AMERICAN ELDERBERRY



THE AMERICAN ELDERBERRY'S FRUIT IS PURPLE-BLACK, JUICY & CAN BE USED IN CREATING SWEETS & JELLIES.

## 11. CATTAIL



THE CATTAIL IS MOSTLY FOUND NEAR THE EDGES OF FRESHWATER WETLANDS.

## 12. WHITE MUSTARD



THE WHITE MUSTARD IS ABUNDANT IN MOST PART OF THE WORLD.

## 13. PRICKLY PEAR CACTUS



THE PRICKLY PEAR CACTUS IS VERY TASTY & NUTRITIONAL.

## 14. CHICKWEED



THE CHICKWEEDS LEAVES ARE HEFTY GROWING WITH SMALL WHITE FLOWERS IN THE PLANT.

## 15. MINER'S LETTUCE



THE MINER'S LETTUCE IS USUALLY USED AS A SALAD CROP.

## 16. WILD ROSE



THE WILD ROSE CAN GROW ANYWHERE.

## 17. PINE NUTS



PINE NUTS ARE ENDS THAT ARE EDIBLE, STRAIGHT FROM THE PINE CONES.

## 18. PURSLANE



THE PURSLANE IS CONSIDERED AS AN EDIBLE WEED BUT CAN PROVIDE MUCH HEATED VITAMINS.

## 19. BAMBOO



THE EDIBLE PART OF THE BAMBOO ARE THE COUT & ROUND PART WHICH HAVE BEEN A STAPLE ASIAN FOOD FOR CENTURIES.

## 20. FIREWEED



THE FIREWEED ARE PUP-STRIPPED FLOWERS THAT USUALLY POP UP IN GRASS THAT RECENTLY BURNED.

He set up his own production company “Roy Rogers Productions” – the same company that made *The Roy Rogers Show*. The company also produced *Brave Eagle*, the first television show with a Native American as the lead character.

## **"I Promised Brando I Would Not Touch His Oscar': The Secret Life of Sacheen Littlefeather**

In 1973, she made history at the Academy Awards, appearing in place of Marlon Brando, declining his statuette and making a speech about Native American rights. She has been speaking out ever since.

[https://getpocket.com/explore/item/i-promised-brando-i-would-not-touch-his-oscar-the-secret-life-of-sacheen-littlefeather?utm\\_source=pocket-newtab](https://getpocket.com/explore/item/i-promised-brando-i-would-not-touch-his-oscar-the-secret-life-of-sacheen-littlefeather?utm_source=pocket-newtab)



## **"We're Still Here": Past and Present Collide at a Native American Residential School**

What is the experience of Native American students at one of the few surviving government-run indigenous residential schools in the United States?

<https://historynewsnetwork.org/article/183206>



*Sherman Indian high school – previously called the Sherman Institute – in 1903. Photograph: Sepia Times/ UIG/ Getty Images Sherman Indian high school is among the last remnants of a brutal history that students and government are reckoning with.*

## **Webinar: Tribal Nations and Indigenous Peoples Engagement in NEPA: Challenges and Best Practices**

This webinar will consist of Tribal Nations and Indigenous Peoples sharing their experiences engaging in the decision-making processes that are part of the National Environmental Policy Act (NEPA). The presenters will share best practices, lessons learned, challenges, and recommendations for improving the effective identification and consideration of Tribal and Indigenous interests and concerns in NEPA.

**Date & Time:** June 29, 2022, (11:30 AM - 1:00 PM PT), (2:30 PM - 4:00 PM ET)

**To register:** [https://usepa.zoomgov.com/webinar/register/WN\\_TM3PYua5Sd6nb6TUI\\_dsqQ](https://usepa.zoomgov.com/webinar/register/WN_TM3PYua5Sd6nb6TUI_dsqQ)

### **Presenters:**

- Kim Merryman, Environmental Assessment, Environmental Protection Services, Department of Risk Management, Division of Legal and Compliance, Choctaw Nation of Oklahoma
- Sally Manning, Environmental Director, Big Pine Paiute Tribe
- Joye Braun (Cheyenne River Sioux Member), National Pipelines Organizer, Indigenous Environmental Network
- Danny Gogal, Tribal and Indigenous Peoples Program Manager, Office of Environmental Justice, U.S. EPA (Facilitator)

### **Background**

This webinar is being held in conjunction with a workshop on *Intergovernmental Relations in NEPA Processes: Tools, Resources, and Considerations for Tribal Nations and Indigenous Peoples*, being planned for late summer/early fall, to be hosted by the Udall Foundation's National Center for Environmental Conflict Resolution, in partnership with the U.S. EPA, Office of Environmental Justice, and the University of Arizona's Udall Center for Studies in Public Policy. The workshop will consist of a facilitated dialogue amongst Indigenous Peoples and NEPA practitioners from Tribal Nations and Federal agencies to share challenges, best practices, and lessons learned relating to collaboration, partnering, and shared stewardship in the NEPA process. Stay tuned for more information on the workshop in the coming weeks, or track updates on the [Udall Foundation's News and Events webpage](#).

This webinar is part of the U.S. EPA [Environmental Justice Webinar Series for Tribes and Indigenous Peoples](#) - to build the capacity of tribal governments, indigenous peoples and other environmental justice practitioners, and discuss priority environmental justice issues of interest to tribes and indigenous peoples. It is also the third webinar of a mini-series on NEPA: National Environmental Policy Act (NEPA) Overview and Tribes as Cooperating Agencies – held July 2021; and Environmental Justice and the NEPA Review Process – held August 2021.

Please note that the webinar is planned to be recorded and is expected to be available on the following EPA website a few weeks after the webinar: <https://www.epa.gov/environmentaljustice/environmental-justice-tribes-and-indigenous-peoples>. Recordings of past webinars are also available on this page.

For questions about this webinar, or the EPA EJ Webinar Series for Tribes and Indigenous Peoples, please contact Danny Gogal, Office of Environmental Justice, [gogal.danny@epa.gov](mailto:gogal.danny@epa.gov).

Christina Motilall, MPA, MSES (*she/her/hers*), Communications Lead, Office of Environmental Justice, U.S. Environmental Protection Agency, Desk: (202) 564-1287 | Cell: (202) 860-5122



## HUD Seeking Nominations for Tribal Intergovernmental Advisory Committee

The U.S. Department of Housing and Urban Development (HUD) is moving forward with the next step in establishing the Tribal Intergovernmental Advisory Committee (TIAC) and has published a *Federal Register* Notice ([FR-6289-N-02](#)) that formally establishes the TIAC. The Notice invites Tribes to nominate Tribal representatives to serve on the TIAC. Nominees must meet the criteria described in the Notice and nominations must be submitted by [May 31, 2022](#). To submit a nomination, go to [Regulations.gov](#) and press the blue Comments button. You can either upload a document or type a comment in the box that appears. Read the Dear Tribal Leader in its entirety [here](#). FAQs published [here](#).



*Giant Rock rises roughly seven stories high.*

*Laking Images*

"This rock is so big. It's just so big."

**Jessica Hester, a science journalist, visited one of the biggest freestanding boulders in the world. [Giant Rock](#)** in the Mojave Desert is reached by driving several miles along a dusty unpaved trail. When you start to wonder if you're lost, the boulder finally appears in the distance – plenty big to be sure. Up close, it's mind-blowing. [YouTube \(~5 mins\)](#)

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## Dept of Energy (DOE) Set To Release Tribal Energy FOA Worth \$20M

### ***Planned Funding Opportunity Targets Increased Energy Resilience and Security on Tribal Lands Through Infrastructure Development -***

The U.S. Department of Energy (DOE) Office of Indian Energy Policy and Programs (Office of Indian Energy) recently issued a Notice of Intent (NOI) to release a Funding Opportunity Announcement (FOA) this summer. Through this planned FOA, the Office of Indian Energy intends to solicit applications from Indian tribes, Alaska Native Regional Corporations and Village Corporations, Intertribal Organizations, and Tribal Energy Development Organizations, to deploy energy infrastructure on Indian lands. The \$20 million in funding that DOE will soon make available will help tribal nations harness their vast expertise and unmatched ingenuity to bring more energy resilience and security to their lands, decreasing the cost of electric power." Read the [full press release](#) and download the [NOI for Energy Infrastructure Deployment on Tribal Lands – 2022 \(DE-FOA-0002775\)](#).

**Notice of Reallocation of Unaccepted Indian Housing Block Grant American Rescue Plan Act (IHBG-ARP) Funds to the Indian Community Development Block Grant Imminent Threat – American Rescue Plan Act (ICDBG-ARP) Program -**

Per [Notice PIH-2022-13](#), published on May 6, 2022, the deadline for Tribes and Tribally Designated Housing Entities to submit their Abbreviated Indian Housing Plan (AIHP) to receive their IHBG-ARP grant funding is **July 5, 2022**. Any IHBG-ARP funds that have not been accepted by this date will be reallocated from the IHBG-ARP program to the ICDBG-ARP program, in accordance with Section 11003(a)(1)(F) of the American Rescue Plan Act of 2021 (ARP). Reallocated funds will be used to fund additional approved ICDBG-ARP applications, as described in PIH Notice 2021-22, ICDBG-ARP Implementation Notice. Review the Notice in its entirety [here](#).

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**8th Annual Hawaii Island All Nations Powwow 2022**  
**Saturday, September 17th , 2022**  
**Sunday, September 18th, 2022**  
**10am- 4pm**  
**Hilo, Hawaii**  
**Location : TBA**

**Head Staff**

|                            |                                   |                                  |
|----------------------------|-----------------------------------|----------------------------------|
| <b>EmCee:</b>              | <b>Tony Nelson</b>                | <b>Pahoā , HI</b>                |
| <b>Arena Director:</b>     | <b>Stan Spruce</b>                | <b>L'anse , Michigan</b>         |
| <b>Head Man :</b>          | <b>Sky Medicine Bear</b>          | <b>Honolulu, Hawaii</b>          |
| <b>Head Woman:</b>         | <b>Heather Medicine Bear</b>      | <b>Honolulu, Hawaii</b>          |
| <b>Head Man Veteran:</b>   | <b>Jan Ritchie</b>                | <b>Thunder Bay, Canada</b>       |
| <b>Head Woman Veteran:</b> | <b>Valerie Barber</b>             | <b>Hayward, Wisconsin</b>        |
| <b>Color Guards:</b>       | <b>Sister Nation Color Guards</b> | <b>North Dakota and beyond</b>   |
| <b>Color Guards:</b>       | <b>Southern Ute Color Guards</b>  | <b>Ignacio, Colorado</b>         |
| <b>Local Drum:</b>         | <b>808ndnz</b>                    | <b>Honolulu, Hawaii</b>          |
| <b>Honor Drum:</b>         | <b>Marwade</b>                    | <b>Yavapai, Ft. McDowell, AZ</b> |
| <b>Guest Drum:</b>         | <b>Big Thunder</b>                | <b>Thunder Bay, Canada</b>       |

**Special Appearance: Laxgalt's'ap Cultural Dancers—Northwestern British Columbia**

**IN PARTNERSHIP WITH : GRASSROOTS COMMUNITY DEVELOPMENT CORPORATION (GCDC) A NON PROFIT ORGANIZATION.**

For more information : NICHE-Hawaii All Nations Powwow on facebook.  
hawaiiipowwow@hotmail.com

## WHEREAS

## By Layli Long Soldier

WHEREAS a string-bean blue-eyed man leans back into a swig of beer work-weary lips at the dark bottle keeping cool in short sleeves and khakis he enters the discussion;

Whereas his wrist loose at the bottleneck to come across as candid “Well *at least* there was an Apology that’s all I can say” he offers to the circle each of them scholarly;

Whereas under starlight the fireflies wink across East Coast grass and me I sit there painful in my silence glued to a bench in the midst of the American casual;

Whereas a subtle electricity in that low purple light I felt their eyes on my face gauging a reaction and someone’s discomfort leaks out in a well-stated “Hmmm”;

Whereas like a bird darting from an oncoming semi my mind races to the Apology’s assertion “While the establishment of permanent European settlements in North America did stir conflict with nearby Indian tribes, peaceful and mutually beneficial interactions also took place”;

Whereas I cross my arms and raise a curled hand to my mouth as if thinking as if taking it in I allow a static quiet then choose to stand up excusing myself I leave them to unease;

Whereas I drive down the road replaying the get-together how the man and his beer bottle stated their piece and I reel at what I could have said or done better;

Whereas I could’ve but didn’t broach the subject of “genocide” the absence of this term from the Apology and its rephrasing as “conflict” for example;

Whereas since the moment had passed I accept what’s done and the knife of my conscience pierces with bone-clean self-honesty;

Whereas in a stirred conflict between settlers and an Indian that night in a circle;

Whereas I struggle to confess that I didn’t want to explain anything;

Whereas truthfully I wished most to kick the legs of that man’s chair out from under him;

Whereas to watch him fall backward legs flailing beer stench across his chest;

Whereas I pictured it happening in cinematic slow-motion delightful;

Whereas the curled hand I raised to my mouth was a sign of indecision;

Whereas I could’ve done it but I didn’t;

Whereas I can admit this also took place, yes, *at least*;

WHEREAS we ride to the airport in a van they swivel their necks and shoulders around to speak to me sugar and lilt in their voices something like nurses their nursely kindness through my hair then engage me as comrades in a fight together. Well what we want to know one lady asks is why they don't have schools *there*? Her outrage empathy her furrowed brow. There are schools *there* I reply. Grade schools high schools colleges. But why aren't there any stores *there*? There are stores *there*. Grocery stores convenience stores trading posts whatever what-have-you I explain but it's here I recognize the break. It's here we roll along the pavement into hills of conversation we share a ride we share a country but live in alternate nations and here I must tell them what they don't know or, should I? *Should I* is the moment to seize and before I know it I say Well you know Native people as in tribes as in "people" living over *there* are people with their own nations each with its own government and flag they rise to their own national songs and sing in their own languages, even. And by *there* I mean *here* all around us I remind them. Drifting in side-glances to whirring trees through the van windows then back to me they dig in they unearth the golden question My God how come we were never taught this in our schools? The concern and furrow. But God the slowing wheels and we lurch forward in the van's downshift and brake. Together we reach a full-stop. Trapped in a helix of traffic we're late for check-in security flights our shoulders flex forward into panicked outward gazes nerves and fingers cradle our wristwatches so to answer their question now would be untimely because to really speak to it ever is, untimely. But *there* Comrades *there there* Nurses. I will remember the swing of your gold earrings. *There* your perfume around me as a fresh blanket. *There* you checked my pulse kindly. *There* the boundary of bedside manners;

WHEREAS a woman I know says she watched a news program a reporter detailed the fire a house in which five children burned perhaps their father too she doesn't recall exactly but remembers the camera on the mother's face the mother's blubbing her hiccuping and wail she leans to me she says she never knew then in those times that year this country the northern state she grew up in she was so young you see she'd never seen it before nobody talked about them she means Indians she tells me and so on and so on but that moment in front of the TV she says was like opening a box left at her door opening to see the thing inside whereas to say she learned through that mother's face can you believe it and I let her finish wanting someone to say it but she hated saying it or so she said admitting how she never knew until then they could feel;

WHEREAS the word *whereas* means it being the case that, or considering that, or while on the contrary; is a qualifying or introductory statement, a conjunction, a connector. Whereas sets the table. The cloth. The saltshakers and plates. Whereas calls me to the table because Whereas precedes and invites. I have come now. I'm seated across from a Whereas smile. Under pressure of formalities, I fidget I shake my legs. I'm not one for these smiles, Whereas I have spent my life in unholding. *What do you mean by unholding?* Whereas asks and since Whereas rarely asks, I am moved to respond, Whereas, I have learned to exist and exist without your formality, saltshakers, plates, cloth. Without the slightest conjunctions to connect me. Without an exchange of questions, without the courtesy of answers. This has become mine, this unholding. Whereas, with or without the setup, I can see the dish being served. Whereas let us bow our heads in prayer now, just enough to eat;

Source: *Poetry* (January 2017)

For more: <https://www.poetryfoundation.org/podcasts/152608/the-sovereign-poet>