

Journal #5375 from sdc 1.16.23

Devil's Tower

MLK re Native Americans

Importance of Your Voice - a Conversation with Joy Harjo in Elko

HUD Job Opening

Bodie Foundation

Winnedumah legend retold by L.F.V. Horn

National Environmental Justice Community Engagement Call: January 24, 2023

Repeating Tribal Summit and other information

Explore the Western Arctic

California's Gold Exhibit and Huell Howser Archives

Salish Woolly Dog

And speaking of dogs - a don't-miss-this event with the Desert Dogs at Indigenous Night

Sharon Elaine Williams

Mark Thomas Hicks



Devils Tower Trading Post Milky Way over Devil's Tower!! But... What created Devils Tower?

The origin of this extraordinary rock monolith in Wyoming, USA is still debated, with one leading hypothesis holding that it is a column of hardened lava that never reached the surface to become a volcano. In this theory, the lighter rock that once surrounded the dense volcanic neck has now eroded away, leaving the spectacular tower. **Known to Native Americans by names including Bear's Lodge and Great Gray Horn, the dense rock includes the longest known hexagonal columns, some over 600 feet tall.** High above, the central band of the Milky Way arcs across the sky. Many notable sky objects are visible, including the dark threads of the Pipe Nebula and the reddish Lagoon Nebula to the right of the Tower. Green grass and trees line the foreground, while clouds appear near the horizon to the left of the tower. Unlike many other international landmarks, *mountaineers visiting the monolith can climb Devils Tower.*

“Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward, blood flowed in battles of racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its Indigenous population. Moreover, we elevated that tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it.” MLK, 1963 in the book “Why We Can’t Wait”

[Shoshonean History And Culture](#) ·

[Mary Gibson](#) ·

Noowuh Knowledge Center is elated and honored to collaborate in part with Great Basin College on this wonderful poetry presentation featuring Joy Harjo, Poet Laureate, Muscogee Nation (2019-2022), along with Indigenous poets: Nila Northsun, Shoshone-Chippewa; Henry Real Bird, Crow tribe and cowboy poet, and M.L. Smoker, Assiniboine-Sioux and former Montana Poet Laureate (2019-2021).

Please join us for an afternoon of poetry from these distinguished poets. Land acknowledgement given by Mindy Caskey, opening prayer by Shoshone elder, Katherine Blossom, and Shoshone singers, Chet Stevens and Jeremiah Jones. There will be round dancing too! So come shake a leg. Please share far and wide. Aishe Aishe.
Abaishi.

~~~~~ JOB OPENINGS HUD Office of Native American Programs Vacancy Announcements

[Supervisory Grants Management Specialist, GS-14](#)

Locations: Phoenix, AZ and Albuquerque, NM

Application Deadline: January 23, 2023

[Apply Now](#)

USDA Tribal Relations Specialist – GS-13, Remote Job

[USAJOBS - Job Announcement](#)

Application Deadline: January 25, 2023

The incumbent will serve as a Tribal Relations Specialist in support of RD's Native American Coordinator and to increase the availability and utilization of RD programs on tribal lands.

[Photo of the Day: Captain John of the Mono Lake Kutzadika Paiute Tribe. He is wearing a sacred ceremonial headress made from magpie, eagle and woodpecker feathers and rabbit fur. This ceremony is performed in the Fall and consists of dances and rituals that last for two weeks. It is to honor Great Spirit for the food](#)



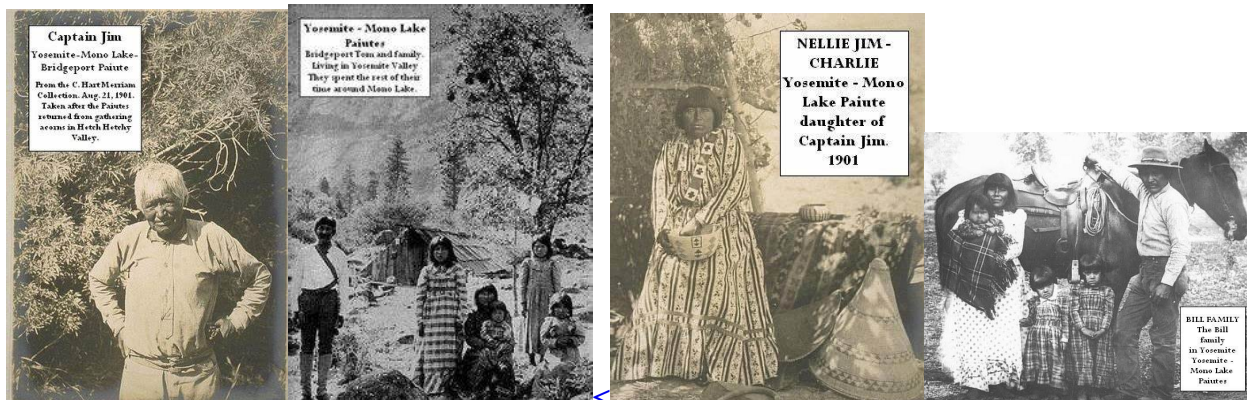
[they have gathered.](#)

[323 Main St Bridgeport, CA 93517](#)

Protecting Bodie's Future by Preserving Its Past

The **Bodie Foundation** is a non-profit organization dedicated to the preservation, interpretation, and public enjoyment of Bodie State Historic Park, Mono Lake Tufa State Natural Reserve, Grover Hot Springs State Park.

[click on lower right corner of each pic and pull](#)



https://images.search.yahoo.com/yhs/search; ylt=AwV5fWYL9jZDkAMiMPxQt.; ylu=Y29sbwNncTEEcG9zAzMEdnRpZAMEc2VjA3Nj? p=Captain+John+of+the+Mono+Lake+Kutzadika+Paiute+Tribe&type=Y143_F163_201897_102620&hsimp=yhs-001&hspart=trp&grd=1&ei=UTF-8&fr=yhs-trp-001

Biden energy dept. to lend \$700 million to Nevada lithium mine

https://www.rgj.com/story/news/money/business/2023/01/14/biden-energy-dept-to-lend-700-million-to-nevada-lithium-mine/69807474007/?a=a&utm_source=rgj-DailyBriefing&utm_medium=email&utm_campaign=daily_briefing&utm_term=list_article_thumb&utm_content=PREN-1011GJ-E-NLETTER65

[fox5vegas.com](#)

[Your library card can now provide free entry to all state parks in Nevada](#)

[Your library card can now provide free access to all Nevada State Parks.](#)

Indigenous Women Hike

“Long ago the great medicine man of the Paiutes was Winnedumah, brother of Tinnemaha, war chief of his people. The principal stronghold was in the Black Rocks, a great field of tumbled lava in middle Payahuunadü.

One day the neighboring tribe poured across the passes of Pahbatoya, the Sierra, to raid the Paiute hunting grounds. The owners resented the trespass, and then began a battle such as no Paiute has since witnessed. It lasted through days of the fiercest fighting. At last, the Paiutes were beaten and forced to flee. Many found refuge in the caves and recesses of the Black Rocks - which same cavities to this day may be viewed by whoever may doubt this tale. Others fled across the rugged mountains to the eastward. Among the fugitives was Winnedumah, whose medicine had been useless against the invaders. Surely pressed, exhausted and alone he gained the summit, where he stopped for a final view of the domain which he deemed lost, and to await the coming of his warrior brother. But Tinnemaha had fallen in the fray; and while Winnedumah invoked the aid of the Great Spirit for his stricken people, a great convulsion of nature came, and one of its effects was to transform him into a pillar of stone. The same natural manifestation so frightened the neighboring tribe that they forthwith went back across the mountains, never again to dispute the ownership of Payahuunadü. There to-day stands Winnedumah, faithful to the end of time.” Our relative stands tall, still very much a part of our history as well as our identities today. Bolts have been placed in Winnedumah, they climb our relative. It is important to build a relationship between those that recreate and Indigenous people for the protection of our homelands. There is already so much climbing being done in Payahuunadü, in places we were removed from. Our ancient wedding ceremony spaces are now called the buttermilks where people from all over the world come to climb unaware of the Indigenous history. I don't think it's too much to ask that our Paiute monument and relative not be climbed.

Winnedumah legend retold by L.F.V. Horn

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**National Environmental Justice Community Engagement Call: January 24, 2023** EPA invites Environmental Justice (EJ) advocates to participate in the next [National Environmental Justice Community Engagement Call](#) taking place on **January 24, 2023 from 2 p.m. to 4 p.m. (Eastern Time)**. These calls are free and open to the public.

**Registration Link:** <https://www.eventbrite.com/e/epa-natl-environmental-justice-community-engagement-call-jan-24-2023-registration-506918275207>

### **Agenda:**

- EPA OEJECR Leadership Updates
- OTAC
- OAR
- IRA Updates

Please email [farrell.ericka@epa.gov](mailto:farrell.ericka@epa.gov) by **January 20, 2022** to request reasonable accommodation for a disability or interpreter services in a language other than English, so that you can participate in the call and/or to request a translation of any of the event documents into a language other than English.



The purpose of these calls is to inform the community and other stakeholders about EPA's EJ work and enhance opportunities to maintain an open dialogue with EJ advocates.

For more information about the National Environmental Justice Community Engagement Calls, please email [farrell.ericka@epa.gov](mailto:farrell.ericka@epa.gov)

Recordings and meeting materials for all calls are posted here: <https://www.epa.gov/environmentaljustice/national-environmental-justice-community-engagement-calls>.

*For those of you who asked for a repeat:*

**Tribal Nations Summit & USACE Rulemaking to Rescind Appendix C!**

During the White House Tribal Nations Summit this week, [a number of big announcements](#) were made. They include the intention of the U.S. Army Corps of Engineers to conduct a rulemaking effort to rescind Appendix C! USACE would instead rely on ACHP's regulations and joint USACE/ACHP guidance for implementation of Section 106. The Army intends to coordinate closely with Tribal Nations and ACHP throughout this rulemaking effort.

There is also:

- Presidential Memorandum on Uniform Standards for Tribal Consultation
- New Tribal Consultation Policies for nine agencies
- New Best-Practices Report for Tribal Treaty and Reserved Rights
- Implementing Tribal Co-Management and Co-Stewardship of Federal Lands and Waters
- New Indigenous Knowledge Guidance for Federal Agencies
- [and so much more!](#)

**STOP Act Passed!**

After passing the House in 2021, the [Safeguard Tribal Objects of Patrimony Act has passed the Senate](#) and is headed to the President's desk for signature. NATHPO was honored to have joined the push to enact this critical legislation that will strengthen protections for Tribal and Native Hawaiian cultural items.

**Oak Flat Religious Freedom Case to Receive Rehearing!**

A federal appeals court will take a second look at Apache Stronghold's appeal to save their sacred site at Oak Flat. In [Apache Stronghold v. United States](#), the Ninth Circuit previously ruled that the federal government could give Oak Flat to a foreign-owned mining company that will swallow the site in a massive crater, ending Apache religious practices forever ([watch this short video to learn more](#)). The court has vacated the previous opinion and announced that it will rehear the case "en banc"—meaning in front of a full panel of eleven judges—giving Apache Stronghold a second chance to win protection for Oak Flat.

### **RFP for Indian Boarding School NHL Research Placed on Hold**

OK, this one doesn't have an exclamation point. Unfortunately, we are temporarily placing on hold the [RFP for a consultant](#) to conduct research on select Indian Boarding School NHL nominations. NPS and NATHPO will reevaluate the scope and anticipate that a revised RFP will be issued in 2023. Thank you for your interest in this important topic and stay tuned.

### **NATHPO Community Calendar & Job Board & Grant Opportunities**

Stay current on important happenings using our new [Calendar of Events](#), and post your own to share! And let us know if you have a job posting you would like to share and we'll post it on our [Community Job Board](#). AND don't forget to browse our listing of relevant [Grant Opportunities](#).

Mark your calendar for our **23rd Annual National Tribal Preservation Conference!** February 13-17, 2023 hosted by the Eastern Band of Cherokee Indians in Cherokee, NC. Visit the conference website for information on registration, agenda, lodging, and sponsorship opportunities!

#### **NORTHERN UTE TRIBE**

## **VALENTINE'S HANDGAME TOURNAMENT**

**FEBRUARY 17, 18, 19 2023—FORT DUCHESSNE, UTAH**



2021 "On-Line" Main Tourney  
Champions—Brandon McKean



In Memory of Kenneth Pevo  
Traveling Trophy



2021 "On-Line"  
Traditional Game Winners



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| <b>SWEETHEART SINGING CONTEST</b><br>Entry Fee: \$40<br>Register by Feb. 18th—1:00<br>CASH PRIZES & AWARDS<br><br>2021 Champions<br>Gilbert & Mariah Onepennee<br>~~~~~<br><b>HOST HOTEL:</b><br>Best Western Landmark Inn<br>(435) 725-1800<br>Ask for Valentine's | <b>(Fri.) FEBRUARY 17, 2021</b><br><b>3-MAN SCRAMBLE</b><br>\$20 a person<br>\$ Added—TBD<br>Register by 5:00 p.m..<br><br><b>T-SHIRT SALES &amp; RAFFLE</b><br>All proceeds towards tourney<br><br><b>CONCESSION WILL BE OPEN</b><br><br><b>VENDORS WELCOME \$10 A DAY</b> | <b>(Sat.) FEBRUARY 18, 2021</b><br><b>MAIN TOURNAMENT</b><br>ENTRY FEE: \$150.00<br>+ \$\$\$ Added<br>Registration 1:00—4:00 p.m..<br><br><b>LUNCH PROVIDED</b><br>(BRING DRINKS & WATER)<br><br><b>OTHER EVENTS:</b><br><b>ELDERS TOURNEY—TBA</b><br><b>BEST HIDER AWARD</b><br><b>BEST-DRESSED TEAM AWARD</b> | <b>(Sun.) FEBRUARY 19, 2023</b><br><b>KID'S TOURNEY</b><br>@ 1:30 p.m.<br>\$40 A TEAM + \$\$\$ Added<br><br><b>KICKSTICK TOURNEY</b><br>\$5 Entry Fee + \$\$\$ Added<br><br><b>TRADITIONAL GAME</b><br>@ 3pm<br>Pointers TBA<br><br><b>4-MAN HANDGAME TOURNEY</b><br>\$80 a team + \$ added<br>Registration:<br>12:00—4:00 | <b>2021 FRIDAY "ON-LINE" TOURNEY WINNERS</b><br>1st—L. Julia Waskahat<br>~~~~~<br><b>2021 SUNDAY FUNDAY "ON-LINE" WINNERS</b><br>1st—Sequence Caye<br><br><br>2021 BEST-DRESSED TEAM<br>WINNER: Janvier Family |
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***"We are all in the gutter, but some of us are looking at the stars." – [Oscar Wilde](#)***

**[Explore the Western Arctic, with Rosemary Ahtuanguaruak and Debbie Miller](#)**

[1 year ago](#)  
[youtube.com](#)

**And for more:** [https://video.search.yahoo.com/yhs/search?fr=yhs-trp-001&ei=UTF-8&hsimp=yhs-001&hspart=trp&p=members+of+the+Subcommittee+on+National+Parks%2C+Forests%2C+and+Public+Lands.&type=Y143\\_F163\\_201897\\_102620#id=2&vid=ec0d8a0b3246317c400d7e0bb3137472&action=click](https://video.search.yahoo.com/yhs/search?fr=yhs-trp-001&ei=UTF-8&hsimp=yhs-001&hspart=trp&p=members+of+the+Subcommittee+on+National+Parks%2C+Forests%2C+and+Public+Lands.&type=Y143_F163_201897_102620#id=2&vid=ec0d8a0b3246317c400d7e0bb3137472&action=click)

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California's Gold Exhibit and Huell Howser Archives

The joy that the late TV legend Huell Howser shared with generations of Californians infuses a new permanent exhibit, sponsored by the Automobile Club of Southern California, housed in Chapman University's Leatherby Libraries. The exhibit includes images, text, and artifacts, which outline Howser's career and legacy in California.

<https://blogs.chapman.edu/huell-howser-archives/?fbclid=IwAR0Y6MCvUiANbiQdEaZhkuhODoQRNwKo8bKM-kr5VVuRzf4AIHIPm3DgCVs>

Enter Native American in search engine. Do the "read more". Sample:

[29 Sep 2006California's Golden Parks](#)

[Ahjumawi – California's Golden Parks \(143\)](#)

"Where the waters come together..." is a translation of the word Ahjumawi, which is also the self describing word used by the [Read More](#)

[8 Jan 2002California's Gold](#)

[Sub-Net – California's Gold \(4004\)](#)

Its huge, metal and stretches across the Golden Gate, but it's not the bridge. It is the former site of the Tiburon Sub-Net Depot, where [Read More](#)

[8 Jan 2001California's Gold](#)

[Giant Rock – California's Gold \(3011\)](#)

First stop is Giant Rock – considered to be the worlds largest free standing bolder, and a long time sacred site to the Native Americans. [Read More](#)

[28 Oct 1999Visiting](#)

[Palm Springs History Tour #1 – Visiting \(715\)](#)

The first part of our Palm Springs history tour begins at the McCallum Adobe Museum (oldest building in Palm Springs). The McCallum family was [Read More](#)

[8 Jan 1999California's Gold](#)

[Abalone – California's Gold \(1012\)](#)

They were once a mainstay on menus throughout California. You could go to the beach at low tide and pluck them from the rocks. Kids would have [Read More](#)

[8 Apr 1995California's Gold](#)

[Important Places – California's Gold \(604\)](#)

Huell travels to two significant but little-known places in California. First he gets a tour of the fields of Camp Pendelton, near San Diego, [Read More](#)

[17 Aug 2017Crossroads](#)

[Preserving Native America – Crossroads \(Southern California Edison\)](#)

Huell visits Edison's historic Big Creek Hydroelectric Facilities high in the Sierras east of Fresno. He interviews staff archaeologist Tom

[Read More](#)

[29 Sep 2007Road Trip](#)

[UC Davis – Road Trip with Huell Howser \(141\)](#)

In our first Road Trip ever shot exclusively on a UC campus, Huell spends the day at UC Davis. All of the stops we make are open to the public as

[Read More](#)

[7 May 2007California's Golden Parks](#)

[William S. Hart Park and Museum – California's Golden Parks \(153\)](#)

Join Huell as he visits the beautiful and historic William S. Hart Park and Museum in Newhall. William S. Hart was born in Newburgh, New York on

[Read More](#)

[7 May 2007California's Golden Parks](#)

[Hidden Treasures of Sutter's Fort – California's Golden Parks \(154\)](#)

Sometimes you need to look under the surface to find the real treasures at a state park. Huell travels to Sacramento to Sutter's Fort State

[Read More](#)

[9 Jan 2007California's Gold](#)

[Roads Go Through – California's Gold \(9002\)](#)

Join Huell as he rides right through the middle of some California history! First stop is Beal's Cut, a hand-cut stagecoach road in the the

[Read More](#)

[29 Sep 2006California's Golden Parks](#)

[Ahjumawi – California's Golden Parks \(143\)](#)

"Where the waters come together..." is a translation of the word Ahjumawi, which is also the self describing word used by the

[Read More](#)

[9 Jan 2005California's Gold](#)

[Salmon Fishing – California's Gold \(7008\)](#)

Huell learns about Native American fishing techniques on a trip to Eureka with members from the Yurok tribe at the mouth of the Klamath river. 2005

[26 Sep 2002Palm Springs Week](#)

[Cabot's Adobe – Palm Springs Week \(17\)](#)

Located in Desert Hot Springs, Huell Howser visits Cabot's Old Indian Pueblo Museum. It is an adobe structure built in the early 1900s by

[Read More](#)

[12 Aug 2002California's Gold](#)

[Yosemite Indian History – California's Gold \(115\)](#)

Huell visits the Yosemite Valley Floor, guided by park rangers. Huell learns about the Yosemite Museum and the history of the valley. However,

[Read More](#)

8 Jan 2002 [California's Gold](#)

[Sub-Net – California’s Gold \(4004\)](#)

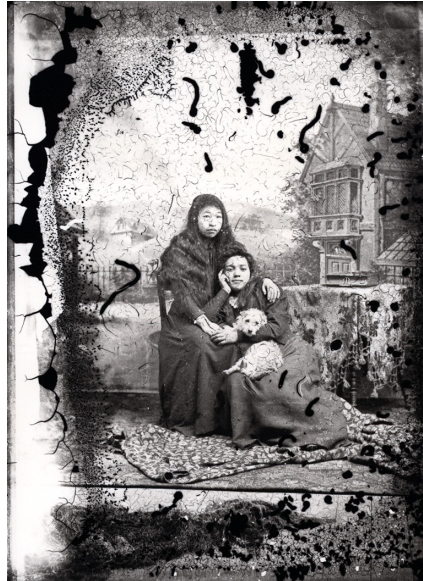
[Its huge, metal and stretches across the Golden Gate, but it’s not the bridge. It is the former site of the Tiburon Sub-Net Depot, where](#) [Read More](#)

[Guemes Island is known as Dog Island for the large population of Salish wool dogs that lived here](#)

[Salish Woolly Dog | The Canadian Encyclopedia](#)

Article by	Regan Shrumm
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The Salish Woolly dog was an important part of Coast Salish life throughout southern Vancouver Island, the Strait of Georgia, and Washington State, as the dogs’ hair was used to weave clothing and blankets. Due to the increased presence of European settlers and their machine-spun sheep wool, the Salish Woolly dog population declined in the 1800s until its extinction around 1900.



[Two First Nations girls holding a Salish Woolly dog](#)

[A portrait of two First Nations girls holding a Salish Woolly dog. Photograph was taken by James O. Booen, Chilliwack, BC’s first professional photographer \(c. 1895-1897\).](#)

[\(courtesy of the Chilliwack Museum and Archives, Booen Fonds, P. Coll 120 No. 25.\)](#)

Description

The Salish Woolly dog was a small, usually white, long-haired dog with prick ears, curled tail, fox-like face, and a thick coat.

When [Captain George Vancouver](#) observed the Salish Woolly dog around the Puget Sound in 1792, he thought that it looked like a larger version of a Pomeranian. According to Spanish naval officers Cayetano Valdés y Flores and Dionisio Alacalá Galiano on their visit to the Pacific Northwest in 1792, the dogs did not bark, but instead “simply [had] a miserable howl.”

Today, many scholars have compared the Salish Woolly dog to the contemporary dog breeds of the Japanese Spitz and the American Eskimo.

Evolution

Just over 14,000 years ago, domestic dogs evolved from two separate wolf populations: one in Asia and the other in Europe. Between 14,000 and 6,400 years ago, humans started to bring Asian domestic dogs westward, breeding them with the European domestic dogs.

Salish Woolly dogs are more closely related to early Asian breeds of domestic dogs than European ones. Nineteenth-century naturalist John Keast Lord believed that the dogs originated from a Japanese shipwreck on the Pacific Coast, but had no evidence for this claim. Scholars do know that the Salish Woolly dog was a breed developed before European contact; the oldest remains of the dog were found in Puget Sound and the [Strait of Georgia](#), and date from 4,000 years ago.

Distribution and Habitat

The Salish Woolly dogs lived throughout the [Coast Salish](#) territories, including on the southern end of [Vancouver Island](#), the [Strait of Juan de Fuca](#), Puget Sound, the Olympic Peninsula, the [Strait of Georgia](#), and the Lower Fraser River. Often the dogs would live in packs of about 20 to 30. The dogs were fed a diet of fish and elk tallow (rendered fat) to keep their coats strong so their hair could be used for wool. In order to maintain the breed, Coast Salish peoples kept Salish Woolly dogs from other domestic dogs. This meant that the Salish Woolly dogs were often confined to small islands around Vancouver Island and the San Juan Islands. When the dogs lived on isolated islands, they were often left alone during the spring and summer, with their owners returning in the autumn to shear them. For the Twana-speaking peoples of Puget Sound, the Salish Woolly dogs would share plank houses with their owners while the hunting dogs would live outside. Like other domestic dogs, the Salish Woolly dog would most likely have bred about every six months.

Coast Salish Clothing and Blankets

It is believed that the dogs were raised for their hair, which [Coast Salish](#) peoples mixed with mountain goat hair to produce clothing and blankets. When the dogs' coats were long enough, female weavers washed the animals' hair with a white clay to remove dirt. The weavers then used a sharp stone or knives made of mussel shells to shear the dogs like sheep, cutting the hair close to the skin. The cut hair was then stored with dried clay to extract oil and kill any parasites. The dogs may have produced up to three coats a year.

Although there is both Indigenous oral history and settler written history of dog hair being used for blankets, very few examples of dog hair blankets have been found. Some believe that because dog hair was so common it was likely used for less important blankets. As such, these blankets may have been used more often and therefore deteriorated faster. It is also believed that dog hair was mainly used in textiles woven before 1862, when sheep wool became common in the Coast Salish territories. While some examples of blankets of dog hair mixed with other fibres (e.g. mountain goat) exist, researchers are only aware of one surviving blanket of primarily dog hair. This blanket is housed at the Burke Museum of Natural History and Culture in Seattle, Washington.

Relationship with Humans

Salish Woolly dogs were most likely owned by high-ranking families within [Coast Salish](#) communities. Among the Olympic Peninsula Indigenous nations, the dogs were owned by women and inherited through the female line.

The dogs were highly valued in Coast Salish societies since blankets made of their fur were considered a basic source of wealth during potlatches. Salish Woolly dogs were often buried wrapped in a blanket to honour them.

Extinction

The Salish Woolly dog's population declined throughout the 1800s. The increased presence of Europeans meant the settlers' dogs bred with the Salish Woolly dogs, decimating the latter's population. In addition, Indigenous populations also declined due to land displacement and disease caused by settler colonization. Finally, by the 1820s, fur-trading posts had introduced inexpensive, machine-made blankets from England. These European blankets meant there was no need to keep the dogs for their hair, especially since feeding a herd of dogs required [salmon](#) that could otherwise be used to feed people. By 1900, the long, woolly fur characteristics of the Salish Woolly dog had disappeared, though there were a number of rare sightings of woolly dogs on reservations up to 1940.

There is currently not much physical evidence left of the Salish Woolly dog. Artist Paul Kane painted "A Woman Weaving a Blanket" between 1849 to 1856, which depicts either a Songhees or Saanich weaver and a prominent woolly white dog. The painting and other sketches of the dog by Kane can be found at the [Royal Ontario Museum](#). In 1859, naturalist C.B.R. Kennerly collected the pelt of the American ethnologist George Gibbs' "famous Indian dog, Mutton" for the Smithsonian Institution's National Museum of Natural History. This pelt is thought to be the only remaining Salish Woolly dog specimen.



And speaking of dogs:

Not only are the **Desert Dogs**, our state's professional lacrosse team orchestrating an *Indigenous Peoples Night* (Saturday, Feb. 4, 7:30 pm in Las Vegas), but the entire league will promote *Every Child Matters* to bring awareness to our relatives and loved ones who didn't return from Indian Boarding Schools.

A promotional poster for the Las Vegas Desert Dogs Indigenous Night. The background is a black and white aerial view of Las Vegas. In the center is a stylized white and black logo of a desert dog's head with a lightning bolt through its eyes. Above the logo is the CCSD Clark County School District Engagement Unit logo. Below the logo is the text 'LAS VEGAS DESERT DOGS'. At the bottom left, there is an orange box with contact information. At the bottom right, there are three circular logos: 'Strong Roots Charitable Foundation', 'Every Child Matters', and 'Indian Education CCSD'.

CCSD
CLARK COUNTY
SCHOOL DISTRICT
ENGAGEMENT UNIT

**LAS VEGAS
DESERT
DOGS**

COMPLIMENTARY TICKETS

WHAT: LAS VEGAS DESERT DOGS INDIGENOUS NIGHT
WHEN: SATURDAY, FEBRUARY 4TH // 7:30 PM
WHERE: MICHELOB ULTRA ARENA AT MANDALAY BAY

- COMPLIMENTARY TICKETS ARE BEING PROVIDED TO ALL MEMBERS OF THE INDIGENOUS COMMUNITY THROUGHOUT LAS VEGAS AND THE STATE OF NEVADA.

ATTENDEES ARE ENCOURAGED TO WEAR THE COLOR ORANGE

RESERVE YOUR SEATS BY CONTACTING US

- 📞 702-799-0303 OPT 5
- 📞 702-800-2100 OPT 6
- ✉️ BROWNK5@NV.CCSD.NET
- ✉️ JENNIFERL@STRATEGIES360.COM

STRONG ROOTS CHARITABLE FOUNDATION

Every Child Matters

INDIAN EDUCATION
CCSD
ENGAGEMENT UNIT

Free tickets are available to every Native American who wants to witness this scrappy, fierce, and powerful traditional Indigenous sport. Further, Mark Fine and his organization have offered to assist with transportation to the Michelob ULTRA Arena located inside Mandalay Bay Resort and Casino on the Las Vegas Strip.

If you have a group from your community who wants to attend this historic event and needs assistance with travel---even a chartered bus---please let me know. You can learn more about the Native American cultural identity and spiritual healing lacrosse has afforded the first people of this land for centuries at: [https://](https://www.lasvegasdesertdogs.com/)

www.lasvegasdesertdogs.com/

Please, let's celebrate likely the oldest sport in North America and wear orange for our people.



Stacey Montooth, Executive Director, Nevada Indian Commission

Stewart Indian School 5366 Snyder Ave. Carson City, NV 89701 Office: (775) 687-8333 Cell: (775) 291-2665



*Celebration of Life
For
Sharon Elaine Williams*

Viewing will begin at 10am January 21st 2023

Funeral services start at 11am

<i>Burial at Nixon Cemetery</i>	<i>Nixon, NV Gymnasium</i>	<i>*Traditional Potluck Dinner Donations welcome*</i>
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IN LOVING MEMORY



11.20.1951

12.02.2022

MARK THOMAS HICKS

SATURDAY

JAN

14

2023

11:00 AM

FALLON TRIBAL GYM - 8955 MISSION RD. - STILLWATER, NV

SON, BROTHER, COUSIN, FATHER, GRANDPA, FRIEND