

Journal #5527 from sdc 8.16.23

That Kind of Day

Montana Youths Win Key Climate Lawsuit on Their Right to a ‘Clean and Healthful Environment’

Pipestone National Monument retells its story from a Native perspective

“We are still here”: Berkeley Co. Wassamasaw Tribe asks for federal recognition

One Good Read

2021 Nevada Rural and Frontier Health Data Book by the University of Nevada

US Patent and Trademark Office: Intellectual Property Basics and Helpful Resources

Cherokee refer to themselves as Aniyunwiya (ah nee yun wee yah) - The Real People

Ten Other Men Left Genetic Legacies So Huge They Rival Genghis Khan's

National Book Festival

University to welcome new students during Opening Weekend and NevadaFIT Aug. 17-24

‘Wounded Indian’ Sculpture Will Return to Boston—Decades After It Was Supposedly Destroyed

25 states and the meanings of their Native American names

Sally Kaye Melendez



Sorry for delay; its been that kind of day. sdc

Montana Youths Win Key Climate Lawsuit on Their Right to a ‘Clean and Healthful Environment’

The ruling could set a groundbreaking precedent in answering the question: Does the government need to protect its citizens from climate change?

<https://www.smithsonianmag.com/smart-news/montana-youths-win-key-climate-lawsuit-on-their-right-to-a-clean-and-healthful-environment-180982734/?spMailingID=48632823&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2521880544&spReportId=MjUyMTg4MDU0NAS2>

Pipestone National Monument retells its story from a Native perspective

<https://www.startribune.com/pipestone-national-monument-in-southwestern-minnesota-retells-its-story-from-a-native-perspective/600295625/>

“We are still here”: Berkeley Co. Wassamasaw Tribe asks for federal recognition

<https://www.live5news.com/2023/08/11/we-are-still-here-berkeley-co-wassamasaw-tribe-asks-federal-recognition/>

Scientists Turn to Human Ancestors’ DNA in Search for New Antibiotics

Microbe-fighting molecules that once existed in Neanderthals and Denisovans have been re-created in the lab and tested in mice

<https://www.smithsonianmag.com/smart-news/scientists-turn-to-human-ancestors-dna-in-search-for-new-antibiotics-180982662/?spMailingID=48582653&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2521269555&spReportId=MjUyMTI2OTU1NQs2>

A good book is like a good friend. As journalism interns continue to share their [One Good Read](#) recommendations, you can send us YOUR good reads [here](#). We want to build community over our most-loved books and support the Bay Area’s public libraries and independent book vendors.

(Important for readers to identify books, magazines and other literature they feel should be included in their - and any - library, so the public may enlarge its perspective and understanding of “Indian Country”. Even if you are not in California, your materials should be in these libraries. Please take the time to send your lists to One Good Read. Feel free to copy me. sd

For the data wonks:

[2021 Nevada Rural and Frontier Health Data Book](https://cms2.revize.com/revize/elkocountynevada/boards/Health/2021/DATA%20BOOK%202021%20Final%203-4-21.pdf)

by the University of Nevada, Reno's School of Medicine.

<https://cms2.revize.com/revize/elkocountynevada/boards/Health/2021/DATA%20BOOK%202021%20Final%203-4-21.pdf>

Nevada Rural and Frontier Health Data Book – Tenth Edition

12 UNR Med – Office of Statewide Initiatives

x Alejandra Livingston, MS, Nevada Department of Corrections

x Jody Sekerak, Phoenix Area Indian Health Services (IHS)

x Kelly Flannery, MHA, Veterans Health Administration

x State of Nevada health professions licensing boards

The responsibility for any errors of omission or commission are ours alone.

In closing, since health and health care in rural and frontier Nevada are ever changing, our ambition is to continue to update and distribute this volume on a biennial basis. If your organization or agency utilizes the data book, we would appreciate learning more about how you have used it and how future editions of the data book can be improved. Additional data and information on health and health care in Nevada is available on the Nevada Instant Atlas at <https://med.unr.edu/statewide/instant-atlas>. As such, please send your comments and suggestions, as well as requests for additional copies to Tabor Griswold, PhD, at tgriswold@med.unr.edu.



[Remembrance Run for native children who were taken from our families and placed in the boarding schools. 8.13.23](#)

US Patent and Trademark Office: Intellectual Property Basics and Helpful Resources

Unfamiliar with patents, trademarks, copyrights, and trade secrets? Don't miss this opportunity to learn from USPTO experts about intellectual property (IP) basics and potential ways to protect your innovation as you transition from idea to product.

The Midwest Regional USPTO offers this session for aspiring entrepreneurs, innovators, and students the first Thursday of each month. Space is limited, so [register early](#).

The discussion will cover:

- An overview of intellectual property types: patents, trademarks, copyrights, and trade secrets
- Why innovators and entrepreneurs should consider protecting their IP
- Local resources and assistance available through the USPTO and other agencies

The [Midwest Regional USPTO](#) is offering this event for nationwide participation starting at noon ET. For more information, email MidwestRegion@uspto.gov or call 313-446-4800.

Contact information for our other four regional offices, as well as local start times for this event, are as follows:

- [Eastern Regional USPTO](#): Email easternregionaloutreachoffice@uspto.gov or call 571-272-2243. Event time: Noon ET
- [Rocky Mountain Regional USPTO](#): Email rockymountain@uspto.gov or call 303-297-4600. Event time: 10 a.m. MT
- [Silicon Valley Regional USPTO](#): Email siliconvalley@uspto.gov or call 408-918-9900. Event time: 9 a.m. PT
- [Texas Regional USPTO](#): Email TXROevents@uspto.gov or call 469-295-9000. Event time: 11 a.m. CT

Accessibility

If you are an individual with a disability and would like to request a reasonable accommodation, please submit your request to the contact information listed above.

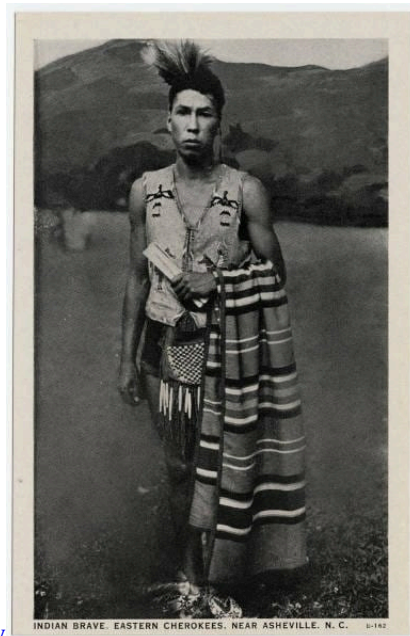
SEP 7 Thu, 9:00 AM - 10:30 AM PDT

OCT 5 Thu, 9:00 AM - 10:30 AM PDT

NOV 2 Thu, 9:00 AM - 10:30 AM PDT

DEC 7 Thu, 9:00 AM - 10:30 AM PST

<https://www.uspto.gov/about-us/uspto-locations/detroit-mi/intellectual-property-basics-and-helpful-resources>



[Indigenous American History](#)

Traditionally, the people now known as **Cherokee** refer to themselves as **Aniyunwiya (ah nee yun wee yah)**, a name usually translated as "the Real People," sometimes "the Original People."

■ The Cherokee never had princesses. This is a concept based on European folktales and has no reality in Cherokee history and culture. In fact, Cherokee women were very powerful. They owned all the houses and fields, and they could marry and divorce as they pleased. Kinship was determined through the mother's line.

Clan mothers administered justice in many matters. Beloved women were very special women chosen for their outstanding qualities. As in other aspects of Cherokee culture, there was a balance of power between men and women. Although they had different roles, they both were valued.

- The Cherokee never lived in tipis. Only the nomadic Plains tribes did. The Cherokee were southeastern woodland natives, and in the winter they lived in houses made of woven saplings, plastered with mud and roofed with poplar bark. In the summer they lived in open-air dwellings roofed with bark.

- The Cherokee have never worn feathered headdresses except to please tourists. These long headdresses were worn by Plains Natives and were made popular through Wild West shows and Hollywood movies. Cherokee men traditionally wore a feather or two tied at the crown of the head. In the early 18th century, Cherokee men wore cotton trade shirts, loincloths, leggings, front-seam moccasins, finger-woven or beaded belts, multiple pierced earrings around the rim of the ear, and a blanket over one shoulder. At that time, Cherokee women wore mantles of leather or feathers, skirts of leather or woven mulberry bark, front-seam moccasins, and earrings pierced through the earlobe only. By the end of the 18th century, Cherokee men were dressing much like their white neighbors. Men were wearing shirts, pants, and trade coats, with a distinctly Cherokee turban. Women were wearing calico skirts, blouses, and shawls. Today Cherokee people dress like other Americans, except for special occasions, when the men wear ribbon shirts with jeans and moccasins, and the women wear tear dresses with corn beads, woven belts, and moccasins.

- The Eastern Band of Cherokee Indians (EBCI) are descended from Cherokee people who had taken land under the Treaty of 1819 and were allowed to remain in North Carolina; from those who hid in the woods and mountains until the U.S. Army left; and from those who turned around and walked back from Oklahoma. By 1850 they numbered almost a thousand. Today the Eastern Band includes about 11,000 members, while the Cherokee Nation in Oklahoma claims more than 100,000 members, making the Cherokee the largest tribe in the United States.

- Cherokee arts and crafts are still practiced: basket-weaving, pottery, carving, finger-weaving, and beadwork.

- The Cherokee language is spoken as a first language by fewer than a thousand people and has declined rapidly because of the policies of federally operated schools. However, since the tribe has begun operation of their own schools, Cherokee language is being systematically taught in the schools.

- Traditional Cherokee medicine, religion, and dance are practiced privately.

- There have never been Cherokee shamans. Shamanism is a foreign concept to North America. The Cherokee have medicine men and women.

- "aho" is not a Cherokee word and Cherokee speakers never use it. Most are actually offended by the misuse of this word. It's not some kind of universal Native word used by all tribes, as many believe. Each individual tribe have their own languages. We can respect these languages by using them correctly or not at all.

- In order to belong to one of the seven Cherokee clans, your mother had to have been/be Cherokee and her clan is passed on to you. If the maternal line has been broken by a non Cherokee or someone had all sons, you have no clan, which is the case with many today.

■ There is only one Cherokee tribe that consist of three bands. The Cherokee Nation of Oklahoma, United Keetoowah Band of Oklahoma and the Eastern Band of Cherokee Indians of North Carolina. All others who claim a different band than one of the three above are not considered Cherokee and are a direct threat to Cherokee tribal sovereignty. In fact, to be Cherokee, one must be registered with the tribe, as Cherokee is a citizenship granted through documentation. One can have Native DNA but is not considered Cherokee until they are a registered tribal citizen.

Via N. Bear, Cherokee man, North Carolina

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*And just because I find DNA so interesting (I have 1.5% Chinese which is is theoretically one person 33 generations ago traveling across Eastern Europe in the time of Ghengis Khan) :*

**Ten Other Men Left Genetic Legacies So Huge They Rival Genghis Khan's | Smart News | Smithsonian Magazine**

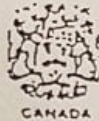
<https://www.smithsonianmag.com/smart-news/other-men-who-left-huge-genetic-legacies-likes-genghis-khan-180954052/?spMailingID=48578324&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2521035455&spReportId=MjUyMTAzNTQ1NQS2>

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Two books that celebrate and educate about underwater creatures have been selected by Nevada Humanities, home of the Nevada Center for the Book, to represent the state at the annual Library of Congress [National Book Festival](#), which will be held on Saturday, August 12, 2023, at the Washington Convention Center in Washington, DC. This year’s book selections from Nevada celebrate the smallest creatures of the sea to the largest fish of our lakes and rivers: [Nudi Gill: Poison Powerhouse of the Sea](#) by author and illustrator Bonnie Kelso, and [Chasing Giants: In Search of the World's Largest Freshwater Fish](#) by Zeb Hogan and Stefan Lovgren.

The National Book Festival is only held on one day a year, but Nevada Humanities is extending the celebration of our Nevada authors through online streams and on YouTube. Click [HERE](#) to watch our [Humanities at Play](#) livestream recording of Kathleen Kuo, program manager at Nevada Humanities, and author Bonnie Kelso in conversation and playing the game Abzu. Also watch our recent online conversation* with authors Bonnie Kelso, Zeb Hogan, and Stefan Lovgren on our [YouTube channel](#). Nevada Humanities provides an opportunity to learn more about these authors and their fabulous books that are making a splash.

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**University to welcome new students during Opening Weekend and NevadaFIT Aug. 17-24**

<https://www.unr.edu/nevada-today/news/2023/opening-weekend-and-nevadafit-2023>



DEPARTMENT OF INDIAN AFFAIRS

CIKCULAS.

OTTAWA, 15th December, 1921.

Sir,-

It is observed with alarm that the holding of dances by the Indians on their reserves is on the increase, and that these practices tend to disorganize the efforts which the Department is putting forth to make them self-supporting.

I have, therefore, to direct you to use your utmost endeavours to dissuade the Indians from excessive indulgence in the practice of dancing. You should suppress any dances which cause waste of time, interfere with the occupations of the Indians, unsettle them for serious work, injure their health or encourage them in sloth and idleness. You should also dissuade, and, if possible, prevent them from leaving their reserves for the purpose of attending fairs, exhibitions, etc., when their absence would result in their own farming and other interests being neglected. It is realized that reasonable amusement and recreation should be enjoyed by Indians, but they should not be allowed to dissipate their energies and abandon themselves to demoralizing amusements. By the use of tact and firmness you can obtain control and keep it, and this obstacle to continued progress will then disappear.

The rooms, halls or other places in which Indians congregate should be under constant inspection. They should be scrubbed, fumigated, cleansed or disinfected to prevent the dissemination of disease. The Indians should be instructed in regard to the matter of proper ventilation and the avoidance of over-crowding rooms where public assemblies are being held, and proper arrangement should be made for the shelter of their horses and ponies. The Agent will avail himself of the services of the medical attendant of his agency in this connection.

Except where further information is desired, there will be no necessity to acknowledge the receipt of this circular.

Yours very truly,

J. Graham, Esq.,  
Indian Agent.

Deputy Superintendent General



## ‘Wounded Indian’ Sculpture Will Return to Boston—Decades After It Was Supposedly Destroyed

The piece was rediscovered in 1999 at a Virginia museum, which has finally agreed to hand it over Christopher Parker,

Daily Correspondent

August 15, 2023



*Boston artist Peter*

*Stephenson completed The Wounded Indian in 1850. Stewart Gamage / Cultural Heritage Partners*

After a decades-long battle over its ownership, a 170-year-old sculpture will soon journey from Virginia back to its home in Boston.

The story of the statue, called The Wounded Indian, and its disputed provenance begins with one of Boston’s most recognizable historical figures: [Paul Revere](#). In 1795, Revere founded the [Massachusetts Charitable Mechanic Association](#) (MCMA), a club for Boston tradesmen. In the years that followed, the group assembled a collection of artifacts from early American history, including the first pocket watch made from interchangeable parts and a Leyden Jar that Benjamin Franklin used for electrical experiments.

“It’s a very eclectic collection, because it’s an organization that really had no intention of having a collection,” Peter Lemonias, a past president of MCMA, tells Malcolm Gay of the [Boston Globe](#).

The association acquired The Wounded Indian in 1893. The sculpture, thought to be the first major work made entirely from Vermont marble, was on view in the group’s large hall for many years. But when the MCMA faced financial troubles in the 1950s, it sold the hall, per the [New York Times](#)’ Tom Mashberg. During this process, The Wounded Indian vanished. Officials were told that it had been destroyed in the move.

Forty years passed. Then, in 1999, a researcher contacted the MCMA with startling news: The sculpture was intact. In fact, it was on display at the [Chrysler Museum of Art](#) in Norfolk, Virginia.

The museum had acquired the statue, along with other pieces, from collector James Ricau in 1986. According to the Boston Globe, one of the museum's own publications describes Ricau as having "little concern for documentation."

Initially, the Chrysler defended its claim to the statue. For a time, it even questioned whether the MCMA's work could have been a copy. [Erik Neil](#), director of the Chrysler, told the [Washington Post](#)'s Gregory S. Schneider in May, "I feel strongly that we have the ethical and legal right to this piece."

As the situation escalated, the MCMA began to suspect that the Chrysler wasn't acting in good faith. According to the [Washington Post](#), after negotiations fell apart in 2020, the association went to the FBI, arguing that the statue had been stolen back in the 1950s.

"We're a small organization compared to the Chrysler," Chuck Sulkala, president of the MCMA, tells the Boston Globe, "but we were dead serious that we wanted this back."

The FBI's Art Crime Team began an investigation earlier this year. Now, the Norfolk museum has officially agreed to send the sculpture back to Boston. The return could happen potentially as early as the end of August. In a statement to the Boston Globe, Neil says that the museum "is pleased with the amicable resolution."

Upon the sculpture's return, the MCMA plans to display it publicly, which could stir up even more controversy. Created by Boston artist Peter Stephenson in 1850, *The Wounded Indian* is modeled on an ancient Roman sculpture called [The Dying Gaul](#). Stephenson's work is part of a larger movement of white artists who created "romantic depictions of dying Indians in the context of westward expansion," as the Boston Globe puts it.

For example, another artwork in this category is *The Dying Tecumseh* (1856). This sculpture mythologizes the Shawnee leader "as a timeless '[noble savage](#),' dangerously and erroneously suggesting that his death and the rapacious expansion of the United States were inevitable," as the Smithsonian [American Art Museum](#) writes in its [description](#) of the piece.

David Penney, associate director for museum scholarship, exhibitions and public engagement at the Smithsonian's [National Museum of the American Indian](#), tells the Boston Globe that these works present a false narrative of America's foundations.

"It's this notion that there was a broad and empty continent, sporadically inhabited by wandering tribes—that's the language of the early 19th century, not mine," he adds. These kinds of sculptures "play a very specific role in the history of American art that really doesn't have much to do with American Indians."

## Native American Blood

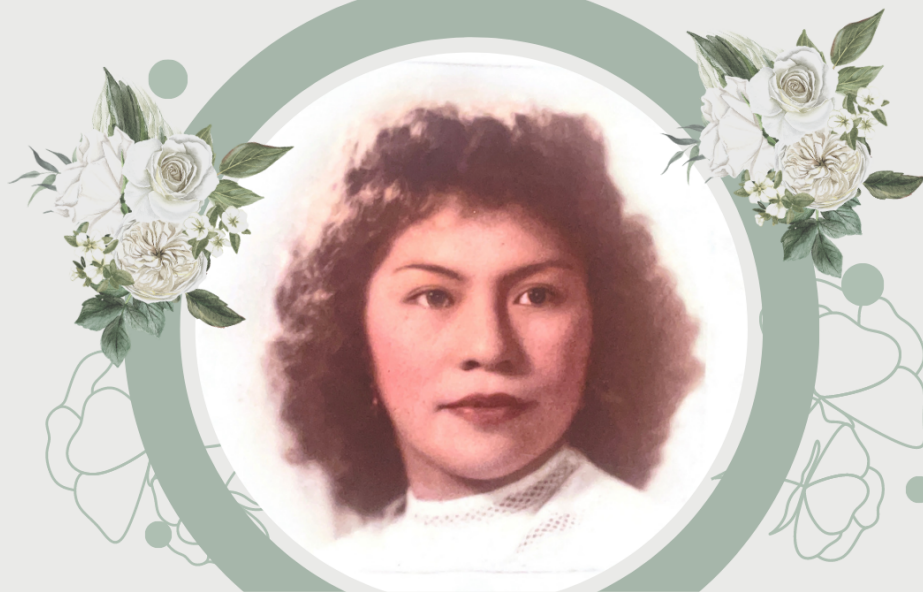
Half of all U.S. states, 25 to be exact, carry Native American names. Today we will be taking a look at the **25 states and the meanings of their names**. They will be listed in alphabetical order.

1. Alabama: Named after the Alabama, or Alibamu tribe, a Muskogean-speaking tribe. Sources are split between the meanings 'clearers of the thicket' or 'herb gatherers'.
2. Alaska: Named after the Aleut word "alaxsxaq", which means "the mainland"
3. Arizona: Named after the O'odham word "alī ṣonak", meaning "small spring"
4. Connecticut: Named after the Mohican word "quonehtacut", meaning "place of long tidal river"
5. Hawaii: Is an original word in the Hawaiian language meaning "homeland"
6. Illinois: Named after the Illinois word "illiniwek", meaning "men"
7. Iowa: Named after the Ioway tribe, whose name means "gray snow"
8. Kansas: Named after the Kansa tribe, whose name means "south wind people"
9. Kentucky: Origins are unclear, it may have been named after the Iroquoian word "Kentake", meaning "on the meadow"
10. Massachusetts: Named after the Algonquin word "Massadchu-es-et," meaning "great-hill-small-place,"
11. Michigan: From the Chippewa word "Michigama", meaning "large lake"
12. Minnesota: Named after the Dakota Indian word "Minisota" meaning "white water."
13. Mississippi: Named after the river which was named by the Choctaw, meaning "Great water" or "Father of Waters."
14. Missouri: Named after the Missouri tribe whose name means "those who have dugout



canoes”

IN LOVING MEMORY OF



# Sally Kaye Melendez

September 23, 1926 - August 9, 2023

## **VIEWING**

Thursday, August 17, 2023 5 p.m.- 8 p.m.  
Waltons Ross Burke & Noble 2155 Kietzke Ln. Reno

## **FUNERAL SERVICES**

Friday, August 18, 2023 11 O'clock a.m.  
Reno-Sparks Indian Colony Gym 34 Reservation Rd Reno

## **BURIAL**