

Journal #6115 from sdc 11.17.24

Invitation from UNR

Native Art, Native Voices Native American vs. American Indian

Are You Smarter Than a 1912 Middle Schooler?

Patagonia's Playbook for Environmental Activism

NYTimes: Indigenous Protesters Clash With Guards at U.N. Climate Summit

Mormon Settler Colonialism: Inventing the Lamanite

Savages and Scoundrals

Ely Parker has posthumously been admitted to the New York state bar

You might be from Elko if.....

Bobbi Nordwall

We've moved!

You're invited to the Office of Indigenous Relations
Open House

Come meet our new staff and learn about our work
with Indigenous communities and partnerships.

Date: November 18, 2025
Time: Noon - 4:00 pm
Location: Thompson Building, Suite 102



Light Refreshments will be served!

University of Nevada, Reno
Indigenous Relations

Native Art, Native Voices Native American vs. American Indian

Minneapolis Institute of Art refers to the original inhabitants of this hemi-sphere as “Native Americans” or Indigenous because those terms encompass objects in the museum’s collection from North, Central, and South America.

This learning resource focuses on art made largely by artists living on lands now called the United States of America.

The names of Native American nations have complex and interesting histories. Indigenous names were translated (often phonetically) into English, Spanish, and French. Sometimes Europeans adopted enemies’ names for other Native nations, rather than the names those people called themselves. Mia uses the name that is indigenous to the people, adding the often historically more familiar European or other alternate name in parenthesis; for example: Anishinaabe (Ojibwe). If artists refer to their own nations by names other than these, their preference is retained.

Acknowledgments Native Arts/Native Voices: A Resource for K–12 Learners is the product of a collaboration of many. This learning resource would not be possible without the spectacular research, writing, historical knowledge, and insights of Marlena Myles. Thank you to all of the other contributors, listed here in alphabetical order: Jill Ahlberg Yohe, James Autio, Jill Blumer, Jeffrey Chapman, Gordon Coons, Elizabeth Day, Jim Denomie, Heid Erdrich, Bridget Gallagher-Larkin, Carla Hemlock, Dakota Hoska, Tobie Miller, Nora Naranjo-Morse, Diane Richard, Margaret Swenson, Xiaolu Wang, Gwen Westerman, Dyani White Hawk, and Sihai Zhu.

Special thanks to everyone in the Division of Learning Innovation; in one way or another you contributed to this project.

Sheila McGuire,
Head of Student and Teacher Learning Dakhóta Thamákhoche kiŋ Mnísota hé Dakhóta wičhóie hécha. Mnísota hé wičhóie kiŋ wašíču iá, “land where the water reflects the sky,” eyápi. Minneapolis Institute of Arts -

Minneapolis Wókaže Omnáye Thípi kiŋ Dakhóta Thamákhoche éd yaŋké.

Ómakha 1600
wahéhaŋyáŋ Wašíčupi kiŋ hípi. Wašíčupi kiŋ hípi šni ečhéd Dakhóta Oyáte kiŋ makhóche kiŋ déchiya thípi. Ómakha 1820 k’ehán Isán Thánka Akíchita kiŋ Čuŋkáške thípi kiŋ kágapi. Čuŋkáške thípi kiŋ Wašíču iá Fort Snelling eyápi. Čuŋkáške thípi kiŋ Bdóte ikhíyedaŋ kágapi. Dakhóta Oyáte kiŋ Bdóte hé wakháŋdapi k’a makhóche kiŋ hé etáŋhaŋpi wičádapi. Bdóte wašíču iá, “where the waters come together,” eyápi. Mnísota wakpá k’a Wakpá Thánka okhízata kiŋ hé éd makhóche hé Bdóte ečíyapi.

The Dakhóta Homeland

The state name Minnesota comes from the Dakhóta word Mnísota, “landwhere the water reflects the sky.”

The Minneapolis Institute of Art is located in Dakhóta Makhóčhe, the Dakhóta homeland.

The Dakhótawere here long before European explorers arrived in the 1600s. In the 1820s, the United States military built Fort Snelling directly above Bdóte, the birthplace of the Dakhóta and the center of their universe. Bdóte—“where two waters come together”—is where the Mississippi and Minnesota rivers merge, a place of confluence and regeneration.

Are You Smarter Than a 1912 Middle Schooler? Quiz | Britannica

<https://www.britannica.com/quiz/are-you-smarter-than-a-1912-middle-schooler-quiz>

Patagonia’s Playbook for Environmental Activism

The brand’s first impact report details how business can support activists.

https://www.motherjones.com/sponsored/patagonias-playbook-for-environmental-activism/?utm_source=mj-newsletters&utm_medium=email&utm_campaign=daily-newsletter-11-13-2025

NYTimes: Indigenous Protesters Clash With Guards at U.N. Climate Summit

<https://www.nytimes.com/video/world/americas/100000010521226/indigenous-protesters-clash-with-guards-at-un-climate-summit.html?smid=nytcore-ios-share&referringSource=watch>

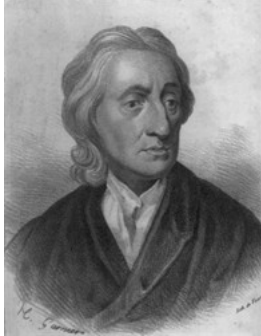
Hey, check out this podcast/ interview about new book

From Mary Gibson: **Mormon Settler Colonialism: Inventing the Lamanite**, by Elise Boxer.
Pretty damn interesting.

<https://www.youtube.com/live/xGASCJlsUBc>

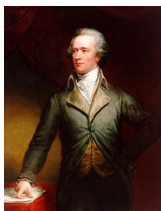
A quick history seminar

From our earliest beginnings as a republic, long before the American colonists won independence from the king of England, men and women dreamed of building a nation of laws that safeguarded basic, inalienable rights for all citizens. In the early 18th century this idea - a nation of laws - was a radical departure from the autocratic governments that had ruled the people of Europe for nearly two thousand years. To build a nation of laws, wrote the 17th century English empiricist, John Locke (the ideological midwife of our Declaration of Independence), is the natural aspiration of all free men.



When our Founders were presented with the opportunity to build just such a nation, they erected the American house of democracy upon a hierarchy of laws. Some laws - the load bearing beams that support the floors and roof - have to carry more weight than the joists and rafters. These structural laws protect our most sacred principles - that all men are created equally in the eyes of the law and have inherent rights to life, liberty, and the pursuit of happiness (and property). They are enumerated in the first ten amendments to the U.S. Constitution, also known as the people's Bill of Rights. Joining those laws is a keystone construct that the Founders called 'the supreme law of the land.' This keystone construct gives the central government the power to make treaties in sovereign-to-sovereign compacts.

Bundled together in the complex framework of the U.S. Constitution are the laws that carry forward the hopes and dreams of United States citizens from one generation to the next. The Constitution also makes it possible for our nation to co-exist peacefully (and to resolve conflicts) within the larger community of nations. At the other end of this spectrum of laws are those laws not embodied in the Constitution - laws, for example, that tell us how fast we can drive a car, that yelling 'Fire!' in a crowded theater is not protected under the freedom of speech, or how much it costs to license a pet.



We might ask, as Alexander Hamilton asks in Federalist Papers, "Why has government been instituted at all?" All of human history makes that answer rather obvious, says Hamilton. We have instituted government because the history of human societies has taught

us that "the passions of men will not conform to the dictates of reason and justice without constraint." Thomas Jefferson and his cohorts disagreed with this assessment. They argued that free men, left to their own devices and opportunities, would always act in an altruistic fashion that benefited their neighbors, and society in general. Hamilton scoffed at this notion and accused Jefferson of being completely ignorant of 'the science of human nature.' The tension that existed between these views at the very beginning of our nation is the same tension that has charged the mainspring of democracy with its vibrancy and energy, ever since. Such disagreements are both the strength of democracy, and its Achilles heel.

Hamilton - the one true genius among a multitude of near deities we call our Founders - had summarized human history in a few words: government is necessary because the passions of men will not conform to the dictates of reason and justice without constraint. Joseph Ellis, one of George Washington's recent biographers, tells us that Washington agreed. The nation's First Citizen saw deep and worrisome fault lines running through our national character. From our earliest rumblings as a nation, he and Benjamin Franklin were deeply worried that "Life, liberty and the pursuit of happiness," the most cherished principles of American democracy, would be denied to the very people who made 'national expansion' possible -- the Native Americans. With mounting dread, Washington recognized that "what was politically essential for a viable American nation was ideologically at odds with that it claimed to stand for." He and Ben Franklin (among others) realized the United States was shaped at its moment of conception by antipodal ideals and underlying paradoxes. Somewhere on the way to full national maturity there would have to be a reckoning between what was 'politically essential' for national survival, and what the nation claimed to stand for - the principles enshrined in it's laws.

On the road to nationhood, the Founders elevated the government's treaty-making powers to the 'supreme law of the land' in order to prevent individual states from negotiating separate treaties with sovereign Indian nations. As important as this provision was to the integrity of the national government, the Founders had laid claim to an exclusive privilege that would fuel all future battles over federalism (the distribution of power among competing governments). As Chief Justice John Marshall later explained in several important Indian cases, the U.S. Constitution was a flawed document of incorporation. Chief among those flaws was the Founders'



failure to explain how sovereign Indian nations would fit into the scheme of federalism that incorporated many state governments within one national government. As we now know,

this flaw in the national charter would account for untold misery, bloodshed, and the 'genocide' of Indian people throughout the nation's first century.

Without the supremacy clause, without the power to make treaties with sovereign nations (Article VI of the Constitution), the tiny republic of thirteen states on the eastern seaboard could never have expanded beyond the Appalachian ridgeline. The 'supremacy clause' in Article VI of the Constitution put the federal government, and the leaders of Indian nations, on an equal legal footing in sovereign-to-sovereign negotiations over Indian owned lands and resources. As restless citizens looked west to establish new settlements in the Ohio Valley, the first casualties of national expansion would be the nation's most sacred laws. Just as Washington had feared, the vanguard of white society trampled the native's inherent sovereignty and freedom with grave consequences for the nation's most sacred principles: 'life, liberty, and the pursuit of happiness.' The first society to build itself into nation of laws was also the first to violate those laws in the name of national expansion. Eastern tribes were the first to experience a new truth about the republic of laws and its legal system: the values of liberty and equality in America were contingent on whose liberty and equality were at stake in all contests over land and resources.



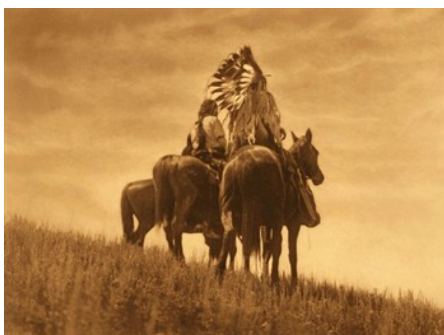
When the United States was founded in 1787, it came into existence inside the much larger boundaries of Native America. Over the next hundred years, land cessions made in hundreds of treaties by 500 Indian nations, and ratified by the U. S. Senate, allowed the westward-looking Americans to expand across the continent to the Pacific Ocean. To our national misfortune, generations of American school children have been taught a simplistic thesis of expansion put forward by historian Fredrick Jackson Turner more than a century ago; that the plotline of the nation's story followed the frontier west to the Pacific Ocean. Here, we argue that Turner's frontier thesis is an earnest but simplistic subplot to a much larger narrative that better explains the century-long phenomenon we call 'national expansion.'

Instead of constructing our national story by following frontier settlements across the continent, as Turner recommends, we argue that the story of the nation's laws, and the story of how those laws shaped the hundreds of treaties we made with sovereign Indian nations, creates a much more compelling and accurate account of how Americans accomplished 'national expansion' to the Pacific Ocean in the 19th century. This reinterpretation explains 'how' and 'why' the hundreds of treaties with Indian nations make a precise and faithful model for our national story.



Our story of 'national expansion' begins with the signing of the first treaty of friendship with the Delawares, in 1778, and ends over a century later when the census of 1900 showed that a robust civilization of many millions of native people had been reduced to fewer than 250,000 in less than two centuries. This model also demonstrates how George Washington and Benjamin Franklin's fears became the history of record that we share today with Native Americans (African Americans, Latinos, and Asian Americans). On our path to full national maturity, the historical record makes it clear that we abandoned our most sacred laws in order to lay claim millions of square miles of land owned by sovereign Indian nations.

Seen through the parallel lenses of history and law, 20/20 hindsight explains how Indian treaties became society's stepping-stones across the continent. In steady and methodical fashion, settlers moved across the eastern wilderness owned by the Five Civilized Tribes and the Iroquois Confederacy, the Sauk and Foxes and Miami and Delaware, among others, and jumped across the Mississippi River where they made treaties for land cessions with tribes in Arkansas, Missouri, and Iowa, before forcing them, too, off their lands. As the Second Era of treaty-making began in 1850, settlers crossed the Indian land bridge between Independence, Missouri, and the Willamette Valley of Oregon, and devastated Indian lands and resources. They pushed their settlements across a Great Plains owned by the Mandan, Hidatsa, Arikara, Sioux, Pawnee, Kiowa, Comanche, and Assiniboiné, where they turned the prairie into rectangular homesteads before mounting an assault on the Rocky Mountains of the Shoshone, Crow, Blackfeet, Nez Perce, Cheyenne, and Flathead.



Treaties they made with mountain and river tribes carried them to the Pacific Ocean. Once there, treaties of peace with dozens of coastal tribes, such as the Modoc, the Cahuilla, Salish, and Snohomish, among others, were abrogated almost as quickly as gold prospectors, settlers, and fur traders, turned the ceremonies of peace into a record of national dishonor. Only one in six California Indians survived the golden state's the first decade of statehood.

As the preeminent legal scholar, historian, and author, Charles Wilkinson, has written, "This is the true story of the era of Manifest Destiny and the westward expansion." This is America's story, our story - the enduring legacy of the paradox of freedom that is yours, mine, ours, and the birthright of all who will follow us. This web site seeks to support the film and the book with materials and resources that provide essential context for the extraordinary role that treaties, and Native American nations, played in the making of this nation. The History Wheel, the hub of this site, integrates a multitude of sources, events, people, and places, into a (hopefully) coherent, multifaceted picture of how our nation was made. Ours is an epic tale of popes and kings, presidents and rogues and savages and scoundrels, a national narrative that is written in the blood of the best and worst of us, on the timeless dust of this land.

Robert Yellowtail






Crow Indians at the time of the Battle of the Little Big Horn, photographed by David F. Barry. The long festering resentments between the tribes and the states has been aggravated by white politicians who have allowed the general public to forget that the United States practically stole everything, including the lands of the Indians, from coast to coast. (1889 - 1988)

Crow tribal chairman, lawyer, defender of Native American rights

The legendary 20th century Crow leader and self-taught lawyer who became the pre-eminent native defender of treaty rights. Yellowtail, who led his people into the modern era, was also a co-founder and president of the National Congress of American Indians.

Related People *(One needs to enter name in google search)*




-  [Plenty Coups](#)
-  [Felix Cohen](#)
-  [Martin Cross](#)

-  [Dillon Myer](#) (*one of my favorite scoundrals*)
-  [Senator Joseph O'Mahoney](#)
-  [Sen. Arthur Watkins](#)

Related Events (*A quick scan of 1890-1928 “Indian” history*)

-  [1900 - Census](#)
-  [1890 - Wounded Knee](#)
-  [1889 - Jerome Commission convenes](#)
-  [1944 - Third Indian Removal Era](#)
-  [1934 - Indian Reorganization Act \(IRA\) of 1934](#)
-  [1928 - Meriam Report](#)

Related Flashpoints (*The flip-flop of governmental policy*)

-  [1882 - Assimilation policy](#)
-  [1871 - Congress terminates the treaty system](#)
-  [1787 - Eminent domain](#)

-  [1800s - Federal Indian Policy develops](#)
-  [1776 - 21st century - Indian Sovereignty](#)
-  [1840-1890 Agrarian Expansion](#)
-  [1953 - Termination Era](#)
-  [1952 - Indian Relocation](#)

<http://www.savagesandsoundrels.org/people/savages-soundrels/robert-yellowtail/>



*Enjoy the site, particularly **THE HISTORY WHEEL** (which pretty much ignores everything prior to 1800)*

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**The Native American leader and aide to Ulysses Grant has posthumously been admitted to the New York state bar**

Ely Parker news for the journal

<https://civil-war-picket.blogspot.com/2025/11/ely-s-parker-was-not-allowed-to.html>

Elko... through the eyes of Jeff Foxworthy: If your local Dairy Queen is closed from September through May, you may live in Elko. If someone in a Home Depot store offers you assistance and they don't even work there, you may live in Elko. If you've worn shorts and a jacket at the same time, you may live in Elko. If you've had a lengthy telephone conversation with someone who dialed a wrong number, you may live in Elko. If "vacation" means going to Twin Falls for the weekend, you may live in Elko. If you measure distance in hours, you may live in Elko. If you know several people who have hit a deer more than once, you may live in Elko. If you have switched from 'heat' to 'A/C' in the same day and back again, you may live in Elko. If you can drive 75 mph through 2 feet of snow during a raging blizzard without flinching, you may live in Elko. If you install security lights on your house and garage, but leave both doors unlocked, you may live in Elko. If you carry jumper cables in your car and your wife knows how to use them, you may live in Elko. If you design your kid's Halloween costume to fit over a snowsuit, you may live in Elko. If driving is better in the winter because the potholes are filled with snow, you may live in Elko. If you know all 4 seasons: almost winter, winter, still winter and road construction, you may live in Elko. If you have more miles on your snow blower than your car, you may live in Elko. If you find 10 degrees "a little chilly", you may live in Elko. If you know how to pronounce Beowawe, Owyhee, Pioche and Panaca you may live in Elko. If you actually understand these jokes, repost this so all of your Elko friends and others can see



Kurtenbach: “Call today’s (*yesterday’s*) Niners-Cardinals showdown the Battle of Wounded Knee...and Leg, and Sholder, and Feet, and even Appendixes. You don’t need NFL Next Gen stats dataa to break down this game, yo need a copy of Gray’s Anatomy and a first-year resident on call”.

## **Nila Northsun**

Gramma said  
The day after surgery  
I was two people  
And one went away  
Now I am one.  
I think she recognized she  
Was no longer the thriving  
Hardworking woman  
Who did weed-eating in the yard  
Until a month ago  
Or shopping at Walmart  
Pushing the cart for exercise  
Or cooking for grandpa  
Chicken feet, liver, seafood  
Or for grandchildren  
Spaghetti, chicken and dumplin's  
That sat under the arbor outside  
Enjoying the Nevada air and sun  
That person was gone  
And this second person  
Was bed-ridden  
Lasting but a few days  
Everybody came to visit  
She knew she was well loved  
As we knew she loved us all.  
Good bye gramma  
We all will carry you forever  
In our hearts.



**Bobbi Nordwall**