



Indian Country

THIS WEEK FROM

TODAY

THE PREMIER E-NEWSLETTER SERVING THE NATIONS, CELEBRATING THE PEOPLE

A Letter from the Publisher

Shekóli. Following this edition of *This Week From Indian Country Today* we are including a digital version of our annual Travel issue, printed copies of which will be distributed at the upcoming Indian Art Market in Santa Fe. The Travel issue celebrates the splendor of the lands we call home. It is packed with a selection of showcase ventures from many Indian nations, and is an open invitation to all adventurers and travelers to witness the beauty of Turtle Island. From winter tours of the Everglades to a luxurious journey through the lush northern Baja peninsula, this magazine explores a variety of experiences—challenging golf courses, the breathtaking vistas of exotic locales, thrilling state-of-the-art casinos, the serenity of exclusive spas and the pageantry and the meaning behind traditional Pow Wow dances.

Of course, it is fitting that we use the occasion of the 2014 Indian Market in Santa Fe, a signature travel event in Indian country, to present equally enticing destinations. We have dedicated a special section of this issue to Indian Market, in which we feature the Native artists, jewelers and crafts people whose artistry draws more than 150,000 people to the heart of the southwest. And after reviewing pages that can only capture a fraction of their creativity and skill, the interested reader will find our insider's guide to what to do in Santa Fe after admiring this year's best art in person.



This issue also contains another set of inside perspectives, thanks to a multi-page homage to the best reason to go to a Pow Wow: the dances. Even to a casual observer, the grace of the dancer and the elements of his or her regalia create feelings of awe and wonder. Similarly, the combination of clothing and dance steps are imbued with meaning and symbols, explained herein, that Natives have incorporated for millennia to honor our ancestors and Mother Earth.

No matter what the destination or region, one shared, common element will be apparent to observant traveler in Indian country: an unrivaled connection to the land that informs the shape and placement of the structures, the emotional pull of the vistas, and the time-honored knowledge shared by our best guides. To travel among our nations is to embrace diversity, continuity, style and excitement. Come share the experience with us. You will not be disappointed.

Na kîr wa,

Ray Halbritter

Table of *Contents*



2 COMMENTARY

3 NEWS

7 THE RISE OF BYRON MALLOTT

9 REGULATION RULE RAISES
HACKLES

11 TRADEWIND CLASSIFIEDS

12 WEEK IN PHOTOS

14 WEB, EVENTS, LETTERS

15 CARTOON, NEWS ALERTS

16 UPCOMING POW WOWS

17 THE BIG PICTURE

Repopulating North America

Raphael Levi Caleb, a dual citizen of Israel and the United States, reframes the current concern over undocumented Latin American immigrants entering the U.S.:

Instead of thinking about the recent arrivals as foreigners who are flooding into the U.S., try on the concept of Native Americans repopulating North America. Whether they are Spanish speakers from Honduras or Sonora Indians from Mexico, they are descendants of the population that long preceded white colonists in this hemisphere. Their crossing the Rio Grande is no invasion, but an unarmed

reconquest by indigenous inhabitants.

In time, the centuries of European settlement will become but a blip preceded and followed by Native American domination. Will non-Natives disappear or become a stable minority? It is too early to tell. What became of the Moors after the Reconquista in Iberia? What will be the long-term fate of South Africa's whites or of the Arabs of Greater Israel, now that the indigenous blacks and Hebrews are back in power? If history provides any consistent guideline, it is that the fighting spirit of displaced natives eventually overcomes the power and greed of conquerors.

When illegals are not truly illegal and foreigners are not truly foreign, then by what right do the conquerors of their lands deny them re-entry? When the federal government expels a Bolivian, isn't it merely a re-enactment of the original depopulation of Native America? Are we really still those colonials, ruling by might and racial right, in the name of Christian mission and civilizing mandate?

I think not. Sooner or later, we will have to stop calling these people "Hispanics" and stop regarding them as interlopers. We will have to let the owners come home and hope that they let us stay. <http://bit.ly/1xNx6kE> ☞

How Voter Discrimination Still Endures

In June, the Supreme Court made it more difficult for the Justice Department to establish certain voting options in Native communities. Associate U.S. Attorney General Tony West confronts the reality of this situation:

In Blaine County, Montana, 45 percent of the residents are tribal members. Early voting is only offered at the county seat, many miles from the Fort Belknap Reservation, where many tribal members live. Native voters there have to travel more than three times as far to benefit from this option.

Or consider Kasigluk, a Yup'ik village

15 minutes from Bethel, Alaska, by air. Election Day there can better be described as "Election Hour." The village is cut in two by a river and no bridge. So on the first Tuesday after the first Monday in November, an election official announces that anyone who wants to vote in one part of the village must arrive at the community center by 11:30 a.m. At 11:30, the official collects the election materials, packs up the single ballot machine, drives it down to the river, and loads it onto a boat to cross. Once the ballot materials reach the other side, the citizens there have a couple of hours to vote.

In other instances, Alaska has tried

to eliminate polling places altogether. A few years ago, the State Division of Elections proposed something called "precinct realignment." This would have combined Native villages like Levelock and Kokhanok, or Tatitlek and Cordova, into a single precinct with a single polling place—even though these communities are more than 75 miles apart and accessible to each other only by air or boat.

If remote geography or the inability to speak English do not free us from the responsibilities and obligations of citizenship, then neither should they impede the exercise of fundamental rights. <http://bit.ly/1tG9xfX> ☞

Thoughts on How We Re-Member

On July 24, the enrollment committee of the tribal council of the Confederated Tribes of the Grand Ronde disenrolled 86 tribal citizens, both living and deceased.

David E. Wilkins, McKnight Presidential Professor of American Indian Studies at the University of Minnesota—who calls those citizens "dismembered"—considers possible reconciliation:

Those Grand Ronde citizens who are now disenrolled were concerned with the substance of Native life and what they were about to lose from the inside. The enrollment committee, and those on the

council who supported dismemberment, appeared more focused on minimizing what outsiders could take away. The tragedy is that both these groups are made up of tribal members who want the best for their nation. The leaders recognize and respond to outside threats, and the members recognize and respond to the threats from within.

Is it possible, at this late date, for the members of these very different ideological camps—both at Grand Ronde and the several dozen other Native communities where similar dismemberments are occurring—to find common ground to slow, if not reverse, such dismemberment proceedings? Is there not a way to prag-

matically engage outside governments and partners that does not require relinquishing the essence of tribalism and kinship?

We have to challenge the unreasonable and unsustainable demands of the larger political and economic regimes that surround us and decide how we will define ourselves in order to continue to remain true to ourselves and to our ancestors.

If success is to be based largely on measures like accumulation of capital or outside assessments of membership, we are engaging in what I call suicidal sovereignty. And we will hollow ourselves out from the inside until being Native is nothing more than an archaic and impractical ideal. <http://bit.ly/X2RLGE> ☞

Connecticut Tribal Police Given New Powers Over Non-Natives

BY CHRISTINA ROSE

More than two dozen members of the Mashantucket Pequot Tribal Police are now legally empowered by the Connecticut state government to arrest non-Natives on tribal land. The announcement was heralded at a swearing-in ceremony on August 1.

The authority is granted by a bill enacted by the state legislature. It states that a law enforcement unit of the Mashantucket Pequot Tribe and the Mohegan Tribe of Indians of Connecticut has the same enforcement powers as the state police and local police departments. On May 28, a comparable agreement was executed with the Mohegan Tribal Nation.

Chief of Police William Dittman said that the tribal police will now have jurisdiction on felonies anywhere in the state of Connecticut. "At this point, we now have many more officers on duty than we ever had state officers on duty," he said.

In preparation, the tribal police were certified by the Police Officer Standards and Training Council, which will increase the presence of personnel in the area and complement the state and local police forces in eastern Connecticut.

Tribal policing has been an issue in Connecticut ever since the first Indian-run casinos opened there, raising worries about the impact that the venues would have on such towns as Ledyard and North Stonington.

"This is a really big step," said Connecticut Chief State's Attorney Kevin Kane. "It sets up a formalized relationship, a structure. It is the perfect way to go about letting the tribe and the state protect the safety of the community, the people, the public, of everybody here—and doing this in an equal and fair manner." <http://bit.ly/1v6K6Gf> 📱

Montana Avoids Voting-Rights Lawsuit by Introducing Satellite Services

BY STEPHANIE WOODARD

Montana has avoided a Native-led voting-rights lawsuit by introducing technology that will expand satellite election services on the Blackfeet Reservation. Using a "ballot on demand" system, residents will now be able to register late in the town of Browning in Glacier County, which overlaps with the reservation. Residents will also be able to submit absentee votes in person two days each week during the 30 days prior to national elections.

In announcing the changes, Secretary of State and chief elections officer Linda McCulloch also promised to pay for the system for any Montana county that provides a satellite office on a reservation. "Our priority is helping counties get these services set up for the 2014 general election; and I fully expect even more satellite

locations for the 2016 election," she said.

The announcement was made one week after attorneys threatened a voting-rights lawsuit, first requested by the Blackfeet in 2012, on behalf of the Browning office. The changes also come seven weeks after a similar lawsuit in which McCulloch was lead defendant. *Wandering Medicine v. McCulloch* resulted in Montana and three of its counties paying \$100,000 in plaintiffs' legal fees and promising to open satellite election offices on the Fort Belknap, Northern Cheyenne and Crow reservations.

During two years of negotiation and litigation, the Wandering Medicine defendants and their representatives questioned why the technology to run two offices simultaneously—in a county seat and on a reservation—was apparently not available. McCulloch said that state law did not allow for simultaneous election offices, the *Great Falls Tribune* reported. <http://bit.ly/1qR69dg> 📱

Ohio's Serpent Mound is Older Than Some of its Dirt

BY GEOFFREY SEA

Serpent Mound in rural Adams County, Ohio, one of the hemisphere's premier Native American earthworks, may be about 1,400 years older than previously thought. A new study has concluded that it was built in approximately 321 B.C., or only a year after the death of Aristotle. The findings, announced in the *Journal of Archaeological Science*, were published by an eight-member team led by archaeologist William Romain.

Traditionally, Serpent Mound was attributed to the Adena Culture or Civilization, based on the adjacent conical Adena burial mound, and the similarity of style of the effigy with many other Adena earthworks of the Ohio Valley. Then, an investigation in the 1990s found two charcoal samples in Serpent Mound that dated to the later time of about 1070 A.D.

But Romain's investigation found much older charcoal samples in less-damaged sections of the mound. The team conjectures that the mound was originally built between 381 B.C. and 44 B.C., with a mean date of 321 B.C. The charcoal found in the 1990s, they suggest, was likely the result of a "repair" effort by Indians around 1070 A.D., when the mound would already have been suffering from natural degradation.

The new study comes just as Serpent Mound is being advanced for addition to the UNESCO World Heritage List. The nomination will have to be rethought in light of the new date and its implications. Members of the Central Algonquian tribes now have scientific claim to be considered the heirs of Serpent Mound, raising questions about the structure of site management, which is now conducted by the Ohio History Connection and Arc of Appalachia Preserve System. <http://bit.ly/1nvSENO> 📱

House Seeks to Refine Endangered Species Act

To give greater transparency to the Endangered Species Act, the House has passed a bill that would require government agencies to make public the data that is used to determine the eligibility of a species for protection.

The House voted 233 to 190 on July 29 to require Washington to disclose the information and data used to determine a species' eligibility for protection under the act, which was created in 1973. H.R. 4315, the Endangered Species Transparency and Reasonableness Act, "would make a number of commonsense improvements and updates to ESA by specifically addressing species recovery and increased transparency by the federal government," the bill's sponsors said.

"At the core of ESA are a number of good intentions; said Don Young (R-Alaska), who pushed for the bill. "However, it currently lacks the 21st-century innovation needed to update and improve the law for both species conservation and the American people."

The bill would require federal agencies to post online the data that feeds into the decision to designate a species as eligible. Among other provisions, the federal government would also have to notify states that will be affected by a decision to list a species as endangered under the act, including "data provided by states, tribes, and local county governments."

The chances of the bill passing the Senate are slim, the *Los Angeles Times* reported, and President Barack Obama has said he will veto it if it gets to his desk. "The Administration strongly opposes H.R. 4315, which is a bill that would rigidly constrain science, public input, and data in making Endangered Species Act (ESA) determinations," the White House Office of Management and Budget said.

<http://bit.ly/1ou46c2> 📱

Heitkamp Launches One-Stop Site for Native Veterans

Sen. Heidi Heitkamp (D-North Dakota) has introduced a one-stop website for Native veterans. The aims to more easily connect veterans with information about how they can best access the benefits and services they have earned.

The site, which launched on June 25, stemmed from Heitkamp's recent attendance at her first Native American Veterans Summit in Bismarck, North Dakota. There, 140 Native veterans and advocates shared their concerns with her and officials, including Interior Secretary Sally Jewell. Many veterans said they were unable to find a simple answer to questions about their benefits and services.

The new site therefore includes such information and resources as web links organized by topic, e.g. health care, disability benefits, housing, and education benefits,

so users can easily find the information they are looking for phone numbers for the Fargo VA Health Care System, North Dakota Department of Veterans Affairs, Tribal Veterans Services Officers, and other key contacts; and frequently asked questions and answers to quickly and easily address common issues Native veterans may face.

"It was very clear during my Native American Veterans Summit that many Native veterans face similar problems in getting access to resources about their benefits and services," Heitkamp said. "However, this step is only part of the solution to improving how we share information. The VA also has to step up, and I'll continue to urge key VA officials to travel to our reservations and make every effort to meet and connect with Native American veterans in person. Everyone needs to do a better job in making sure Native veterans are taken care of." <http://bit.ly/1sm2bfO> 📱

Four Billion Gallons of Mining Waste Floods British Columbia Lakes

A tailings pond breach has sent rivers of toxic slurry cascading into three lakes in British Columbia, contaminating drinking water, endangering major salmon runs and prompting a fishing ban.

The breach took place on August 4 in the tailings pond of the mine at Mount Polley, which is operated by Imperial Metals. More than two and a half billion gallons of water, mixed with 1.2 billion gallons of fine sediment laden with toxic chemicals, poured over the sides of the pond and rushed through the

woods into rivers and lakes in the area. A local state of emergency has been declared. Salmon fishing in the Cariboo and Quesnel Rivers has been banned in consequence.

The spill is catastrophic, First Nations leaders said. Grand Chief Stewart Phillip, president of the Union of B.C. Indian Chiefs, likened it to the *Exxon Valdez* disaster, which sent 53.1 million gallons of crude oil into Prince William Sound in 1985. "Like the *Exxon Valdez*, Mount Polley will be synonymous with one of the most disastrous environmental events in British Columbia," Phillip said.

The breach followed years of warn-

ings to Imperial Metals, most recently in May when the company was chastised for wastewater levels in its tailings pond that were too high, CBC News reported. The mining company had applied to change its operating permit to increase the amount of wastewater discharge, a Ministry of Environment spokesperson told the CBC.

"The frightening fact is both environmental disasters could have been prevented if there was vigorous government oversight by an effectively resourced agency bound by robust legislative and regulatory environmental safeguards," Phillip said. <http://bit.ly/1vh2EUh> 📱

Satellite Election Offices In Montana

'Equality is busting out all over'

Four Minnesota counties have agreed to provide satellite election offices on Indian reservations in the state. Cass and Itaska counties will provide absentee voting and late registration for the Leech Lake Band of Ojibwe, while Becker and Mahnommin counties will serve the White Earth Nation. Cass County Auditor/Treasurer Sharon K. Anderson, who runs elections for the county, said that officials are looking forward to implementing their new office. "As I sought input from key people prior to making this decision, I received nothing but positive feedback," Anderson said. "Equality is busting out all over Minnesota," said Bret Healy, consultant with Four Directions, a voting rights group devoted to empowering the Native electorate. <http://bit.ly/1mmemDs>

Navajo Tech Receives Grant

Will support adult learning

Navajo Technical University (NTU) has received a two-year grant from the Navajo Nation Workforce Development Department that would allocate \$984,000 over the next two years to support adult learning and GED programs at NTU's two instructional sites in Chinle and Teec Nos Pos, Arizona, as well as NTU's main campus in Crownpoint, New Mexico. The funds were made available beginning in June and will be devoted to such functions increasing instructional staff at each of NTU's sites;

purchasing classroom supplies and textbooks; assisting students with travel and food expenses; paying for student testing fees; and implementing a computer-based, comprehensive program for the 2014 GED exam. <http://bit.ly/1svsZte>

Focus On Seneca Language Preservation

Feature on upstate New York television station

The efforts of three Seneca territories in western New York to preserve their language were recently featured on Buffalo-based NBC affiliate WGRZ. Children at Faith Keepers School are taught the language through activities, while students in the towns of Gowanda and Salamanca can earn a second language credit in Seneca. Varsity and junior varsity lacrosse games in Gowanda are announced in Seneca. On the Cattaraugus Indian Reservation, a user-friendly computer catalog is being develop so future generations can study and speak Seneca. "The main portion of our culture is language," Seneca language teacher Jacky Yallup told WGRZ, "and if we don't have language, we really don't have a culture." <http://bit.ly/1oE6h17>

New Casino Under Way In Kansas

Quapaw venture with Las Vegas developer

The Quapaw Tribe of Oklahoma is partnering with Phil Ruffin, owner of the Treasure Island Hotel & Casino in Las Vegas, to reopen the long-vacant Camptown Greyhound Park in Frontenac, Kansas as a state-owned, privately man-

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Use the Special Enrollment Period to Get Insurance for Your Family

Members of federally recognized tribes and Alaska Native shareholders can enroll in Marketplace coverage any time of the year. Even if your spouse or children aren't enrolled tribal members, they can still sign up.

If your state uses the Federal Marketplace and **if** one family member on the application is eligible for the Special Enrollment Period (SEP), **all family members** who apply on the same Marketplace application are eligible. This is true even if different family members are eligible for different Marketplace plans.

Important: If your state runs its own Marketplace, visit your state's website to apply for a SEP. Your state may handle SEP for American Indians and Alaska Natives in a different way.

To learn more, contact your Indian health program, visit www.healthcare.gov/tribal, or call 1-800-318-2596 anytime (TTY: 1-855-889-4325).



Family Success Story

Anna is a non-Indian but her 2 children are Inupiat enrolled members. When they applied for coverage through the Federal Marketplace on a single application, all 3 family members were able to sign up for insurance. Don't wait for the November 15 Open Enrollment Period to get coverage for your family.



aged upscale casino. The partners say the facility could open soon if approved by the state lottery commission. Camp-town has an advance start on the development process because a large investment has already been made on the site and much infrastructure is in place. "I have long admired Quapaw Chairman John Berry and the Tribe for their remarkable success in our region," Ruffin said. "They know how to get things done." <http://bit.ly/1sdDGD7> 📌

Blessing At Lake Superior State

University commences construction project

Sault Ste. Marie Tribe of Chippewa Indians Elder Cecil Pavlat performed a ground blessing ceremony on July 24 at Lake Superior

State University in Sault Ste. Marie, Michigan, kicking off a construction project that will renovate and expand the university's South Hall. Pavlat performed the ceremony in his native Ojibwe language, "asking the Earth Mother for the privilege of opening her up" for the \$12 million project that will become the home of the Lukenda School of Business. Among those on hand was Sault Tribe Chairman and Lake Superior alumnus Aaron Payment, who noted that most Sault Tribe members who have college degrees have earned them at the university. <http://bit.ly/1sAscap> 📌

Yanomami Leader Is Threatened

Gold-mining conflict in Brazil

Brazilian police will investigate death threats made against the internationally respected Yanomami leader Davi Kopenawa and have pledged to provide increased police presence for his safety. Kopenawa has been lobbying for official protection since May, after he started to receive the threats from gold miners operating illegally on Yanomami territory in the Brazilian state of Roraima. At that time, the miners sent a message to the Yanomami Hutukura Association saying that Kopenawa, their president, would not be alive by the end of the year. But on July 29 Kopenawa vowed, "I'll continue to fight for my people, because defending the Yanomami people is my work." <http://bit.ly/1mpVl30> 📌

Nominations For '40 Under 40' Awards

Indian enterprise center seeks honorees

The National Center for American Indian Enterprise Development is accepting nominations for the "Native American 40 under 40" awards. The awards honor American Indians between the ages of 18 and 39 who have demonstrated leadership, initiative, dedication and who have made significant contributions in business and/or in their communities. The awards will be given on October 8 at the annual Indian Progress in Business Awards (INPRO), which will also feature the presentation of the Business Leadership Awards and the American Indian Business Scholarship Awards. The deadline for submissions for the competition is August 22. <http://bit.ly/1pe9i99> 📌

The Rise of Byron Mallott

Will we soon see Alaska's first Native governor? BY RICHARD WALKER



Former Juneau mayor and current Alaska gubernatorial candidate Byron Mallott with his family

Bottom Line: *Byron Mallott, Tlingit, is an ascending star in Alaskan politics. By all appearances, he is also prime gubernatorial material.*

It's 7 a.m. on Friday, Alaska time, and Byron Mallott is on the phone, returning a reporter's interview request. He's been on the road and sounds tired.

Mallott is pushing hard. In advance of the August 19 Alaska gubernatorial primary, a poll shows him 15 points behind the incumbent, Republican Sean Parnell. But as Mallott has pointed out, the pollsters telephoned Alaskans on their landlines, not on the cell phones used in most of the rural areas of the state, where Mallott is certain his strength lies. If his hunch is right, this Democrat could be

one step closer to becoming the Last Frontier's next chief executive—as well as the first Native American governor in its history.

Mallott, Tlingit, is a youthful 71 and has been involved in politics and government for almost 50 years. He was serving as mayor of Yakutat when the current governor was getting ready for kindergarten. He went on to serve as mayor of Juneau and to direct various state agencies, commissions and statewide organizations.

Mallott (pronounced Mal-LOTT) was born in 1943 in his ancestral home of Yakutat. He was elected mayor of Juneau at 22. He has served as commissioner of the state department of Community and Regional Affairs; president of the

Alaska Federation of Natives; executive director of the Alaska Permanent Fund Corporation; co-chairman of the state Commission on Rural Governance and Empowerment; chairman of the Nature Conservancy of Alaska; and president, CEO and senior fellow of the First Alaskans Institute.

His associations include trustee of the Smithsonian Institution's National Museum of the American Indian, member of the Alaskan Command Civilian Advisory Board, and member at large of the Institute of the North.

On the business side, Mallott has served as CEO, chairman and director of Sealaska Corporation, director of the Alaska Communications Systems Holdings and founding director of Alaska

Commercial Fisheries and Agriculture Bank. He has served on the boards of the Federal Reserve Bank of San Francisco, Native American Bancorporation Co., Native American Bank, N.A., Seafirst Bank, Alaska Air, the National Alliance of Business, and Yak-tat Kwaan, Inc., an Alaska Native corporation. He is a licensed pilot and a commercial fisherman.

Mallott is one of eight candidates for governor. And here is where he stands on the issues:

Fiscal restraint: Mallott wants a full review of transportation needs across the state before investing in the Knik Arm Crossing, a proposed 1.74-mile toll bridge over Cook Inlet's Knik Arm. The bridge would connect Anchorage, Alaska's largest city, with the Matanuska-Susitna Borough, Alaska's fastest-growing region.

Proponents say the bridge would create thousands of construction jobs and, after completion, develop better access to land for commercial, industrial and residential development. They also say it would reduce the cost of freight to the Interior and North Slope by creating a more efficient route from the Port of Anchorage to points north. But Mallott feels that committing hundreds of millions of state dollars to the project while borrowing from reserves to balance the budget is shortsighted and imprudent.

"Let's talk frankly about the truth that our falling revenues are eating away at our savings, even as we cut spending," he has written. "Our opportunity to make course corrections is limited and (Knik Arm Crossing) is one project that needs a correction before we throw more money at it. We are both a resourceful and a resource-rich state. We can have a bright future if we deal with reality."

Gas pipeline: The Alaska Legislature earlier this year approved a plan for the state to negotiate a partnership with North Slope producers BP, ConocoPhillips, and ExxonMobil, and the pipeline company TransCanada, in a proposed gas pipeline and liquefied natural gas export project.

The 800-mile, 42-inch-diameter pipeline and gas treatment plant on the North Slope would cost between \$45 billion and \$65 billion. If all proceeds as planned, the

project would begin operating in 2024 and would annually produce between 16 and 18 million tons of liquefied natural gas, mostly for export markets. The state will separately negotiate a deal with TransCanada to invest in the state's 25 percent share of the proposed pipeline.

But investing "potentially billions of Alaskan dollars in the gas line project" is the biggest risk this state has ever undertaken, Mallott has said: "Giving away too much in negotiations will increase the state's risk and jeopardize our savings. Let's make sure the rewards are larger than the risks."

Oil taxation: Mallott supports repealing Senate Bill 21, which cut certain taxes and created new incentives for oil producers to encourage more investment and production. "Alaska needs an oil and tax structure that fairly shares the value of the resource between industry and the public at a wide range of price and production scenarios for years to come," Mallott has said. "[T]he continuing uncertainty over Alaska's oil and gas tax structure hurts the business climate and investment opportunities." Alaskans will vote on August 19 on whether to repeal SB 21.

Diversifying Alaska's economy: With oil production slipping in a state that derives at least 80 percent of its tax revenues from oil, economic diversification is growing in importance. "We need to continue to grow our non-renewable resources," Mallott says. "We need to introduce our natural gas to world markets." He could not say specifically what economic diversification would look like. But he maintains, "We need to go out into the world and invite investment here."

Mallott believes it is possible to further develop Alaska's oil and gas resources and protect the environment: "You have to have strong environmental protection laws. You have to have that ethos. You also have to be able as a government leader to be clear that you represent the people, not just a particular interest."


Pebble Mine: Mallott opposes the project, saying it would "upset a delicate natural balance, threaten jobs and destroy a sacred way of life in Alaska." Bristol Bay, he says, "is a wonder of the world and a vestige of an untouched past that exists in

too few parts of our planet today. It has sustained the peoples and cultures of this region for millennia, and it must do so for untold generations to come. Once the door to mining is opened in this sensitive area, it can never be closed again."

Subsistence: Mallott wants to resolve conflicts between state and federal laws that govern subsistence fishing and hunting. The federal Alaska National Interest Lands Conservation Act recognizes that to rural Native Alaskans and non-Natives, the resources of Alaska's land and waters are a cultural way of life and an economic necessity in villages where there is very little cash income and few jobs. Title VIII of the law guarantees rural Native Alaskans and non-Natives the subsistence harvest of fish and game.

The law requires that Alaska recognize and enforce the Title VIII provision. However, the rural preference in Title VIII conflicts with the state's constitution, which declares that Alaska's natural resources belong equally to all citizens. As a result, the state and federal governments maintain separate programs for providing for subsistence on their lands and waters within the state.

Support for subsistence is above 60 percent of state residents, Mallott noted: "The legislature has been where the resistance lies." As governor, he says, "I will champion changes to federal and state law to allow for unified management of fish and game on the lands and waters of Alaska. In times of scarcity, local residents should be given priority for subsistence hunting and fishing. Local advisory bodies should be given great deference in the formulation of policies regarding species management, consistent with the sustained yield principle."

Health care: Mallott supports expanding Medicaid coverage rather than participating in a federally managed health care exchange. But the Medicaid payment system needs to be fixed. "Making sure Alaskans receive adequate health care, and that the people who provide these valuable services are paid for it, is a priority for a healthy Alaska," he says. "Paying bills on time and making government work well is a basic job of the governor. We can, and must, do better." <http://bit.ly/1q6GkEG> 

Regulation Rule Raises Hackles

Much emotion at public forum BY GALE COUREY TOENSING



Kevin Washburn: 'We propose to continue to have seven mandatory criteria.'

Bottom Line: A “third-party veto” draws fire at a public forum devoted to new federal recognition rules.

Tempers flared at a recent public discussion about proposed rules for tribal recognition that would allow certain third parties to veto a tribe’s ability to re-petition for federal status.

The so-called “third-party veto” was the flashpoint of a three and one-half hour forum held at the Mashpee Wam-

panoag’s new government offices and community center on Cape Cod, Massachusetts, on July 29. When Eastern Pequot Tribal Nation Chairman Dennis Jenkins spoke against the provision, many in the crowd of approximately 100 cheered, whooped and whistled.

“This is not only morally reprehensible; it is also arbitrary and capricious and not in accordance with the laws of the United States,” Jenkins said. “It is the worst kind of modern day genocide.”

The event was one of a series of public sessions and formal tribal consultations being held around the country in regard to the proposed rules; Assistant Secretary-Indian Affairs Kevin Washburn conducted the Mashpee Wampanoag meeting. A private formal consultation with leaders of federally recognized tribes took place following the public event.

Washburn published the proposed rules in April, following up on draft regulations issued a year earlier. Indian

country welcomed them as an attempt to repair a system that critics have described as “broken, long, expensive, burdensome, intrusive, unfair, arbitrary and capricious, less than transparent, unpredictable, and subject to undue political influence and manipulation.”

But in the interim between the draft proposal and the formal proposed rules, a new provision was slipped in. That provision gives third parties involved in litigation with tribes absolute power to prohibit them from re-petitioning under the new rules. Sen. Richard Blumenthal (D-Connecticut), who led a campaign to quash the new rules soon after they were drafted, acknowledged that the third-party veto provision was added at the request of Connecticut politicians.

The veto is tailor-made for Connecticut, whose politicians fear that federal recognition of the remaining three state-recognized tribes would result in more casinos. And more casinos could void the state’s gaming compacts with the federally recognized Mashantucket Pequots and Mohegans, owners of Foxwoods Resort Casino and Mohegan Sun, respectively. This would turn off the spigot that has poured more than \$6 billion into the state’s coffers since the 1990s.

As Connecticut’s former attorney general, Blumenthal successfully opposed the federal recognition efforts of the Golden Hill Paugussett Tribe. He also led the state’s elected officials in a campaign of political influence during the administration of President George W. Bush. In an unprecedented move, Blumenthal persuaded key decision-makers to reverse their own decisions to federally recognize the Eastern Pequot Tribal Nation and the Schaghticoke Tribal Nation. Representatives of all three tribes attended the public session.

The session opened on a positive note, with an honor song and a welcome from Mashpee Wampanoag Chairman Cedric Cromwell. He praised Washburn for issuing the proposed rules, calling him “a strong champion of Indian country.”

Washburn ran through a PowerPoint presentation that described the background to and development of the proposed new rules. He then detailed the changes.

“We propose to continue to have seven mandatory criteria, but we’re changing them slightly,” Washburn said. The rules

would, for instance, require tribes to prove continuous political authority and community since 1934 instead of 1789. This would align the review with the federal government’s repudiation of the allotment and assimilation policies of the late 1800s and the early 1900s.

Another change would give weight to tribes for which the federal government has held land in trust since 1934 or tribes that have had state-recognized reservations since that date. The Connecticut politicians have promised to pressure the BIA to eliminate this provision.

Connecticut’s three state-recognized tribes all have state-recognized reservations that were established in the 17th and early 18th centuries. In overturning the Eastern Pequots’ and Schaghticoke’s federal status, BIA officials in effect subscribed to Blumenthal’s argument that state recognition of a tribe with a state-recognized reservation does not constitute proof that a tribe exists.

Applause also greeted Elaine Savattere, representing the Northern Cherokee Nation, when she spoke against the third-party veto.

“This third-party involvement [is] biased, arbitrary, discriminatory, self-serving, unfair,” she said. “If a tribe’s bid for federal recognition is successful based on historical data, then any failure should be based on the same criteria and not on self-serving statements from a third party.”

For his part, Washburn pushed back on the issue of third-party participation. “We do need to have a rigorous process and we’ve got social scientists who can sift between good information and bad information, and determine whether it’s substantive or a rumor or something like that,” he said. “We need to have an open process, so we actually encourage third party participation so that anybody who’s interested in providing information can be heard. People don’t always like it but that’s sort of the American way—to get input from a broad swath of the public.”

Other attendees offered their own input. Schaghticoke Tribal Nation Chief Richard Velky characterized the involvement of Connecticut politicians “behind the scene in Washington” as a case of déjà vu all over again.

“In 2004 we were granted our federal

recognition and then we were attacked by the state of Connecticut,” Velky said. “It seems every time these politicians from our little state get involved all of the work that [the BIA] has been doing is changed and the change is always against the Indians.” Soon after the proposed new rules were announced, Velky wrote to Washburn that he considered the third party veto to be unconstitutional.


Pastor John Norwood (Lenni-Lenape Naticoke), the co-chair of the Federal Recognition Task Force of the National Congress of American Indians, reminded Washburn that the resolutions passed by his organization years ago supporting federal recognition of the Eastern Pequot and Schaghticoke tribes are still in place and continue to represent the organization’s policy.

The position of the task force is “that any tribe that meets the criteria should not be derailed by any comments of any third party,” Norwood said.

Anthropologist Steve Austin, who worked on the recognition petitions of both the Eastern Pequot and Schaghticoke, reminded Washburn that the Office of Federal Acknowledgement researchers approved both applications—“only to have them overturned on the basis of political opposition, not the facts of the case.”

He added, “This is part of your responsibility to weed through some of the comments that come in from third party opposition that may have nothing to do with the facts of the case and everything to do with people who don’t want to see a casino in their neighborhood.”

After the session, Washburn told ICT-MN that reforming the regulations was not intended “to hit the reset button” for tribes that have already gone through the process to start over. “My belief is we were doing this to correct the process going forward, not to deal with past issues,” he said. “So having said that, we decided to make some very narrow allowances for re-petitioning; it seemed fair to do so in some ways.”

Washburn said his office will examine the claim that the third party veto is unconstitutional. “The problem is, if it’s unconstitutional, what’s the next step?” he asked. “It could be to get rid of that provision or to not allow re-petitioning.” <http://bit.ly/1o82t8W> 



The American Indian Science and Engineering Society (AISES) is currently seeking candidates for the position of Director of Strategic Initiatives and Research.

This position is contingent on approval of funding. The position can be located at either the Albuquerque, New Mexico headquarters or the Longmont, Colorado field office and occasional travel between offices will be required. It is anticipated this position will begin in September 2014.

Interested applicants must apply no later than

Friday, August 15, 2014.

For more information, or to apply, go to:

<http://www.aises.org/careers>.

**Beginning on July 1, 2014
Monsignor Alexius A. Jarka Hall**

a Federal 202 Project for the elderly is a 64 unit building including seven units designated for the disabled located at

270 Bedford Avenue/a/k/a
184 Metropolitan Avenue
Brooklyn New York 11249

will reopen its waiting list for rental to eligible families with limited incomes.

Qualifications will be based on Section 8 Federal guidelines.

Interested persons may obtain an application before **August 16th** in person between 9 am to 5 pm Mon.to Fri. or by writing to:

**People's Firehouse
113 Berry Street
Brooklyn, NY 11249**

Please do not submit more than one (1) application per family. If more than one (1) application is received, it will be dropped to the bottom of the list.

If you have a disability & need assistance with the application process, please contact Maria E. Rivera, Assistant Housing Director at 718 388-4696, Ext. 316

Completed applications must be sent by first class mail only to the P.O. Box stated on the application and must be postmarked by **August 29, 2014**



CTFC BOARD MEMBER VACANCY

The Coleville Confederated Tribes is searching for a promising and talented individual to fill a two (2) year appointment.

For more information, please go to:

<http://www.colvilletribes.com/jobs.php>

Deadline: August 29, 2014



Onefire Holding Company is searching for:
Chief Executive Officer

Onefire Holding Company is an investments and economic development arm of the Muscogee (Creek) Nation.

Position Summary

Under the direction of the Onefire Board of Directors, the Chief Executive Officer (CEO) is primarily responsible for leading the development and execution of the Corporation's long-term business strategies and management operations.

Required Minimum Qualifications

- Bachelor's degree, with a Master's degree preferred from an accredited college or university; or 10-15 years of progressive job experience or equivalent combination of education and experience with proven success. 10 of these years need to be at the executive management level.
- Must possess or have the ability to obtain a secret or top-secret clearance should it be required.
- Must demonstrate knowledge of principles and practices in the following functional areas: Fiscal Operations, Human Resources, Property and Contract Management.
- Must have demonstrated job experience in Federal Contracting and/or Federal grant management. Experience in energy preferred.
- Experience working in Indian Country or with Native American communities or businesses.

How to Apply

Interested and qualified candidates are encouraged to submit a cover letter, resume and documentation of credentials to: careers@1fire.com. If you have questions or would like a detailed job description, please call (844) ONE-FIRE (663-3473).

PREFERENCE WILL BE GIVEN TO QUALIFIED APPLICANTS WHO ARE MEMBERS OF 1) Muscogee (Creek) Nation, 2) A FEDERALLY RECOGNIZED NATIVE AMERICAN TRIBE AND 3) AND/OR QUALIFIED VETERANS.

FORT PECK HOUSING AUTHORITY

Box 667 | Poplar, MT 59255

Posted: August 4, 2014

Location: Poplar, MT

Description:

The Board of Commissioners of the Fort Peck Housing Authority is seeking proposals from Indian and non Indian investment firms qualified to provide: Investment Management Services specifically according to 24 CFR 1000.58 and 1000.60 and the Fort Peck Housing Authority Investment Policy.

The RFPs will be issued on Monday, August 4, 2014. Submission of proposals will be due by 4:00 p.m. (MST) on or before Thursday, August 28, 2014.

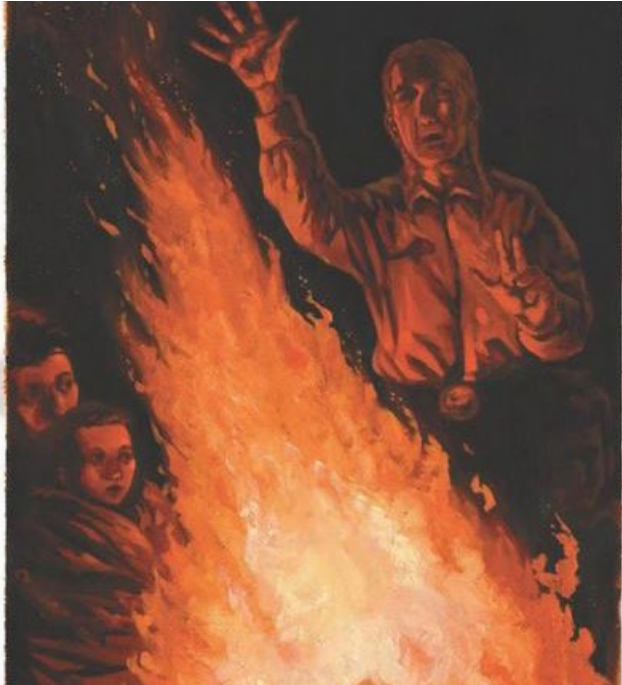
All interested persons, firms or corporations are requested to submit their RFPs to Dr. Robin Bighorn, Executive Director, Fort Peck Housing Authority, Box 667, Poplar, MT 59255. RFP's may be mailed and submitted in an envelope marked RFP for investment proposal marked on the outside by the closing date and time. Proposals must be received by due date and time to be considered for evaluation.

All submissions must also meet the Fort Peck Housing Authority Investment Policy dated December 1998. Investment Policy will be sent upon request. Investments must be invested in accordance with the Fort Peck Housing Authority Investment Policy, 24 CFR 1000.58 and 60.

Proposals will be rated and ranked by factors listed below:

Proposals will be rated pursuant to the following evaluation factors:

- Experience - 35
- Indian Preference - 25
- Geographic location - 15
- Fee - 25



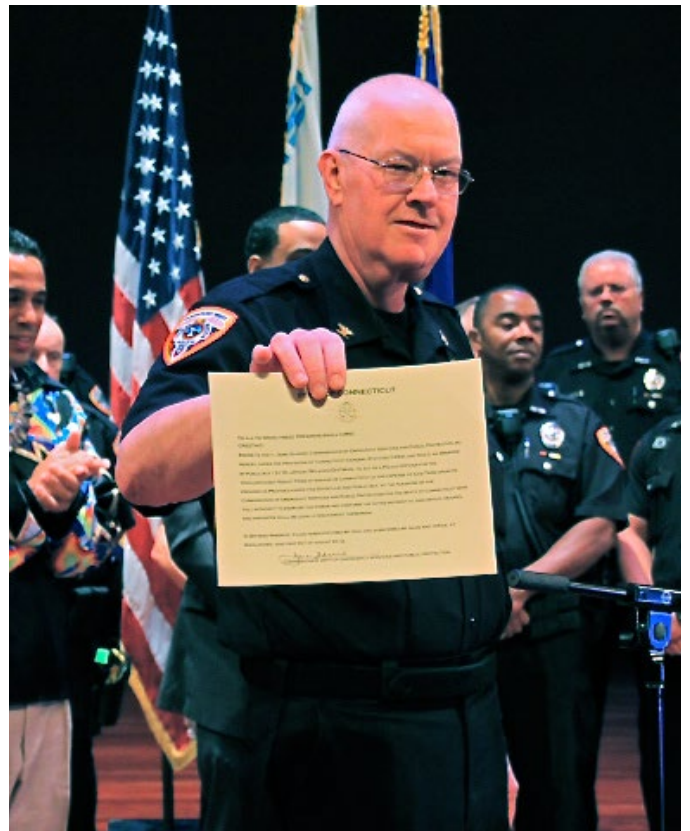
Rock and Roll Highway: The Robbie Robertson Story is a new children's book that tells of the world-famous Mohawk musician.



The new TLC series Escaping Alaska is drawing accusations of simplification, stereotyping and even potential racism.



The FireKeepers Casino Hotel, owned and operated by the Nottawaseppi Huron Band of the Potawatomi, is five years old this month.



Mashantucket Pequot Tribal Police are now empowered to arrest non-Native on tribal land; Chief William Dittman displays their certification.



The Seminole Tribe of Florida Tribal Court is seeking a **Judicial Advisor** to make recommendations on the law and judicial procedures to their assigned judge:

- Provide proactive legal assistance on various legal issues.
- Prepare memoranda, short orders, drafts, briefs and opinions.
- Ensure that all legal documents are effectively drafted, reviewed and interpreted.
- Complete reports for recommendations in pending cases.
- Attend trials and other court proceedings in order to advise the presiding Judge as needed on procedural, evidentiary, and other legal issues.
- Attend training in court procedures and case management systems, as requested. May attend and participate in court meetings and other activities and events as requested.

The successful applicant must be a law school graduate at the time of appointment and must have a minimum of seven (7) years legal work experience post law graduation. Experience on law review, moot court and/or publication of noteworthy article and high academic standing is preferred. Bar membership is beneficial, but not a requirement. Must have experience in trial court advocacy. Experience as a Tribal Court judge preferred.

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Yurok Indian Housing Authority Now hiring an Executive Director

Position Summary:

The Executive Director is responsible for the day to day leadership, planning, organizing, scheduling, directing, supervising, managing, tracking, achievement and reporting on all functions arising in the course of development, modernization, maintenance, occupancy and operation of the TDHE's housing program, consistent with policies and budgets established by official Board action.

The incumbent is also responsible for the management of all authority programs, serving as the key staff liaison for the Authority with HUD, the Bureau of Indian Affairs, the Indian Health Service, Tribal staff, and other jurisdictional bodies.

Minimum Requirements:

To perform this job successfully, an individual must be able to perform each essential duty successfully. The requirements listed below are representative of the knowledge, skill, and/or ability required. Must have a valid state driver's license. Must be insurable under YIHA vehicle policy insurance. Applicants are subject to the Tribe's Drug and Alcohol Free Work Place Policy including pre-employment screening; AND Must pass a comprehensive background and financial check.

Education:

Bachelor's degree in Public/Business/Social Service Administration or related field. Five (5) years of managerial work experience in Housing with at least three (3) years experience in the administration of housing policy; two (2) years supervisory and management experience; or any combination of academic education, professional training or work experience which demonstrates the ability to perform the duties of the position. Experience in HUD Housing programs desirable.

Application & Job Description: <http://www.yurokhousing.com/Jobs.html>

Questions: JMarasco@YurokHousing.com

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APACHE MINOR LEAGUER SHARES TIPS WITH TRIBAL YOUTH

<http://bit.ly/1mpiLp8>

WATER DOMINATES TALK BETWEEN THE TRIBE AND COUNTY

<http://bit.ly/1kHyxRr>

MONTANA INDIAN TRIBE HAPPY TO TAKE REDSKINS' MONEY

<http://usat.ly/1nOZ7aA>

GAMING TALKS WITH SEMINOLES LIKELY STUCK UNTIL NOVEMBER VOTE

<http://bit.ly/1keN9qY>

HERE'S WHAT NATIVE AMERICANS REALLY LOOK LIKE

<http://cnn.it/UFsrof>

Upcoming Events

NATIVE AMERICAN ARCHIVES ROUNDTABLE ANNUAL MEETING AUGUST 15

The roundtable seeks to serve as a forum to educate archivists on the complexities and beauty of Native American archives of the western hemisphere and as a source of communication and inspiration for archivists working with Native American collections. This year's annual meeting, held in conjunction with the yearly gathering of the Society of American Archivists, will include an activities report; the announcement of current, outgoing and newly elected steering committee members; open discussions; session ideas; and presentations on such topics as "The Sustainable Heritage Network" and "Collaborative Relationships Between Tribal and Non-Tribal Repositories Study."

Location: Marriott Wardman Hotel, Washington, D.C.

CONTRACT SUPPORT COSTS TRIBAL CONSULTATION SESSION AUGUST 19

This is one of five tribal consultations conducted by the Bureau of Indian Affairs to discuss long-term solutions concerning contract support costs. Directing the BIA to consult with the tribes and various federal agencies, Congress has indicated that the solutions should consider a standardized approach that streamlines the contract negotiation process, provide consistent and clear cost categories, and ensure efficient and timely cost documentation for the agencies and tribes.

Location: Best Western Ramkota Hotel, Rapid City, South Dakota

BUREAU OF INDIAN AFFAIRS-OFFICE OF JUSTICE SERVICES TRAINING AUGUST 19-20

"Managing the Evidence and Property Room" is designed to provide participants with a basic understanding for the legal and ethical requirements in order to properly operate a professional evidence/property management system. Sessions will familiarize fellow law enforcement professionals with the techniques and responsibilities

involved in the function of a property room environment, and to encourage one another to exchange ideas to improve the understanding and functionality of the property management system within their own agencies.

Location: Hopi Veterans Center, Kykotsmobi, Arizona

INDIAN HOUSING TRAINING CONFERENCE AUGUST 19-21

The second annual conference is sponsored by the Seminole Tribe of Florida's Native Learning Center, which is devoted to providing housing professionals with the resources to maintain quality homes, build drug-free housing developments, and create safe and prosperous communities for Native families by expanding affordable housing opportunities into the heart of Indian country. Sessions will be largely concerned with tribal housing programs that relate to the Office of Housing and Urban Development's Indian Housing Block Grant Program.

Location: Hard Rock Hotel & Casino Tulsa, Catoosa, Oklahoma

LETTERS TO THE EDITOR

Re your piece about President Obama's recent statement regarding young black men "acting white" (July 28):

Natives were forced to "act" white for many years, just to keep from being discriminated against in the job world and in everyday life. Native actors pretended to be Mexican or Italian to get roles.

People like Will Rogers, who was part Cherokee, would have never received the recognition that they deserved during their time period had they revealed their Native heritage.

I am not white. I am not fully Native. I am a combination of both. I have lived off the reservation my entire life. But I have

traveled on and off enough to learn many of our ways from the elders. These are morals and values that I stick with today. Yes, I had to learn to be Native—and I am proud that I did.

R Dale Potrykus
Columbiaville, Michigan

Let us know what you think. To have your letter to the editor considered for publication, please email us at editor@ictmn.com

News from Canada: The president of Imperial Metals Corp., which owns the Mount Polley Mines, claimed the water from the tailings pond spill is almost drinking quality.

"The solids at Mount Polley are relatively benign—low mercury, very low arsenic, low metal content," he added...



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

ARIZONA TRIBES REACH GAMING MILESTONE

Arizona tribes have shared more than \$1 billion in gaming revenues with their home state since 2004, the Arizona Department of Gaming has announced. The department broke down the revenues as follows: \$442 million devoted to education; \$221 million toward emergency and trauma services; \$105 million allocate to local governments; \$90 million slotted to regulatory fees; \$63 million given to wildlife conservation; another \$63 million for the tourist industry; and \$18 million to address the issue of problem gambling.

NATIVE MASCOT DISCUSSION ON MSNBC

A recent segment of MSNBC's *All in With Chris Hayes*, devoted to the growing move-

ment against Native mascots and names, featured Eradicating Offensive Native Mascotry co-founder Jacqueline Keeler and Congresswoman Eleanor Holmes Norton (D-Washington, D.C.). "We are stereotyped," said Keller. "Everyone knows the mascots, they know the stereotypes, but they don't know anything about us." Norton agreed. "What we have is a movement in every part of the country," she said, calling the anti-mascot initiative "a consciousness raising effort."

SAN MANUEL BAND MAKES ARTS DONATION

The San Manuel Band of Mission Indians has given \$60,000 to the San Bernardino Symphony Orchestra to sponsor two concerts for the orchestra's 2014-2015 concert season, reported

the *San Bernardino Sun*. The first concert, "Home for the Holidays," will debut December 20 and include Tchaikovsky's "The Nutcracker" and Handel's "Messiah." The second, "Musical Genius in America," will take place in early February in connection with Black History Month.

CHARGES AGAINST NATIVE FISHERMEN DISMISSED

Following a three-year dispute, law-enforcement authorities in Oregon have dismissed charges against four members of the Yakama Nation and Warm Springs who allegedly fished Pacific lamprey illegally at Willamette Falls. Issues stemming from certain treaty privileges granted in 1855—specifically in regard to the delineation of reservation borders—prompted the Clackamas County Justice

Court to throw out the case. However, a spokeswoman for the Oregon Department of Justice said the fishing did not constitute "a usual and accustomed activity" and was thus illegal.

TULE RIVER JUSTICE CENTER NEARS FINISH

A \$16 million justice center, begun on the Tule River Indian Reservation last year, should be ready for occupancy by the tribe within the next month or so. The 43,600-square-foot facility will include two courtrooms, a cafe and space for several other services. Although cases involving child custody, land issues and similar matters will be held in the building, certain civil disputes and criminal cases must continue to be held in county and federal courts, the *Porterville Recorder* reported.

UPCOMING POW WOWS

39th Annual Wichita Tribal Dance

8/14/14 — 8/17/14
Anadarko, KS
405-247-2425 ext. 117
WichitaTribe.com

SunWatch Flute and Art Festival

8/15/14 — 8/17/14
2301 West River Road
Dayton, OH
937-268-8199
SunWatch.org

Shakopee Mdewakanton Sioux Community Wacipi

8/15/14 — 8/17/14
Shakopee Mdewakanton Sioux Community Wacipi Grounds
3212 Dakotah Parkway
Prior Lake, MN
952-445-8900
smscwacipi@gmail.com
2014.SMSCWacipi.org

Grand Ronde Contest Pow Wow

8/15/14 — 8/17/14
Uyxat Powwow Grounds
9390 Highway 22
Grand Ronde, OR
800-422-0232
GrandRonde.org

20th Annual Mawiomi of Tribes Pow Wow

8/15/14 — 8/17/14
Spruce Haven
214 Doyle Road
Caribou, ME
207-764-1972
jdenmis@micmac-nsn.gov

Roasting Ears of Corn Festival

8/16/14 — 8/17/14
Museum of Indian Culture
2825 Fish Hatchery Road
Allentown, PA
610-797-2121
MuseumofIndianCulture.org



Many unique pieces will feature at this year's Santa Fe Indian Market on August 23-24—like this one by Bryant Honyouti, which took top honors in the Wooden Pueblo Figurative Carvings & Sculpture competition last year.

THE BIG PICTURE



CALENDAR WHIRL

FROM ANGKOR WAT TO DUBAI, AN EXOTIC SPOT FOR EACH MONTH

INSIDE
SANTA FE'S
INDIAN MARKET

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A LETTER FROM THE PUBLISHER

Shekóli. This edition of *This Week From Indian Country Today* is a celebration of the splendor of the lands we call home. It is packed with a selection of showcase ventures from a number of Indian nations and is an open invitation to all adventurers and travelers to come witness the beauty of Turtle Island. From winter tours of the Everglades to a luxurious journey through the lush northern Baja peninsula, this magazine explores a variety of travel experiences, including challenging golf courses, the breathtaking vistas of exotic locales, the thrilling gaming floors of state-of-the-art casinos, the serenity of exclusive spas and the pageantry and the meaning behind traditional Pow Wow dances.

Of course, it is fitting that we use the occasion of the 2014 Indian Market in Santa Fe, a signature travel event in Indian country, to present equally enticing destinations for the astute traveler. We have dedicated a special section of this issue to Indian Market, in which we feature the Native artists, jewelers and crafts people whose artistry draws more than 150,000 people to the heart of the southwest. And after reviewing pages that can only capture a fraction of their creativity and skill, the interested reader will find our insider's guide to what to do in Santa Fe after admiring this year's best art in person.



This issue also contains another set of inside perspectives, thanks to a multi-page homage to the best reason to go to a Pow Wow: the dances. Even to a casual observer, the grace of the dancer and the elements of his or her regalia create feelings of awe and wonder. Similarly, the combination of clothing and dance steps are imbued with meaning and symbols, explained herein, that Natives have incorporated for millennia to honor our ancestors and Mother Earth.

No matter the destination or region, one shared, common element will be apparent to observant traveler in Indian country: an unrivaled connection to the land that informs the shape and placement of the structures, the emotional pull of the vistas, and the time-honored knowledge shared by our best guides.

To travel among our nations is to embrace diversity, continuity, style and excitement. Come share the experience with us. You will not be disappointed.

Na kî' wa,

Ray Halbritter



CONTENTS



1 LETTER FROM THE
PUBLISHER

6 INDIAN COUNTRY CITIES

8 CINDERELLA OF THE PACIFIC

12 CLIFF-DWELLING KVELLING

14 WELCOME TO 'BAJA MED'

16 WHERE THE TOURISTS ROAM

18 THREE FOR TEE



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CONTENTS

20 WHAT TO DO IN SANTA FE: AN ARTIST'S GUIDE

22 SIMPLY THE BEST

24 A BIG PICTURE GUY

26 ARTIST PROFILES

28 CALENDAR WHIRL

32 THE KIDS ARE ADORABLE

36 EATIN' AND PADDLIN'

40 DANCE ME TO THE END OF LOVE

48 BIG PICTURE



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American Indian Graduate Center Alumni:

What will your legacy be?

"As alumni, it is essential for us to support organizations like AIGC that provide funding to Native American students who will be our future tribal leaders, attorneys, doctors, engineers and other professionals. I call on my fellow AIGC alumni and others who are committed to Indian Country to join me in ensuring that these scholarship opportunities continue to be available to future generations."

— **Alvin Warren (Santa Clara Pueblo)**
Master in Public Administration,
Harvard University John F. Kennedy
School of Government

"I am so thankful that AIGC exists to advocate and provide much needed scholarships to Native American students. Now I can use my law degree in my staff attorney position at New Mexico Legal Aid for the betterment of tribal communities."

— **Neomi M. Gilmore, JD (Navajo)**
University of Idaho College of Law (pictured below)

"Whereas I started in a position of needing money, now largely because of AIGC, I can give money; I am a donor. That truly brings things full circle."

— **Shenan Atcitty, Esq. (Navajo)**
University of New Mexico School of Law, J.D.



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Indian Country Cities

The top five municipalities with the most Native Americans

BY SARA SCHWARTZKOPF

From coast to coast, one can find Native Americans and Alaska Natives from every Tribal nation scattered across the country. With 78 percent of Natives living off the reservation, you might wonder which cities have the greatest number of Natives living in them. Here are the country's five cities with the greatest number of indigenous people, drawn from 2010 census data:

#5: Anchorage, Alaska

Also the city with the greatest proportion of Native Americans and Alaskan Natives, Anchorage is home to 36,062 indigenous people. The Anchorage Museum houses the Smithsonian Institute's Arctic Studies Center, which researches and teaches about Northern indigenous peoples. In addition, Anchorage is home to the Alaska Native Heritage Center, which educates visitors about Alaskan Native culture. It also offers programs for Native youth, including classes in art, creative writing, cultural awareness and, soon, indigenous languages.

#4: Oklahoma City, Oklahoma

Oklahoma City has 39 federally recognized tribes and the second greatest percentage of Native Americans in the country. Its 36,572 indigenous residents make their presence known every June with the three day Red Earth Festival, showcasing dancing, singing,



New York City is home to more than 111,000 Natives.

storytelling, poetry, music and art. The city will also eventually be home to the American Indian Cultural Center and Museum—a project designed to educate the masses about Oklahoma's unique Native history.

#3: Phoenix, Arizona

Arizona is home to 22 federally recognized tribes and Phoenix itself boasts an indigenous population 43,724 strong. The Phoenix Indian Center is the oldest and first Native American nonprofit group in the country. Since 1947, it has offered services to help the community in employment, education, Navajo language learning and culturally based health programs. Each March, the Heard Museum also offers the state's largest Indian Fair and Market, featuring more than 700 Native artists.

#2: Los Angeles, California

California is the state with the largest percentage of Native Americans, and 54,236 of them live in Los Angeles. The United American Indian Involvement

provides services for mental and physical health, as well as youth education for urban Natives. The Southern California Indian Center (SCIC) organizes the area's largest pow wow every November, in addition to running programs to aid families around L.A. The SCIC also runs InterTribal Entertainment, which provides training for Native Americans looking to get into the entertainment industry, and works to develop, produce and market Native-focused film and television projects.

#1: New York, New York

The nation's largest city is also home to its largest indigenous population with 111,749 people. The Thunderbird American Indian Mid-Summer Pow Wow—the largest and oldest in the city—is held at the end of every July at the Queens County Farm Museum. The city is also home to the American Indian Community House, which offers health services, counseling, job training and placement, as well as a performing arts program. ○



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POW WOW

December 12 - 14

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EMCEE Juaquin Hamilton
ARENA DIRECTOR Rusty Gillette
HEAD DRUM JUDGE Randy Paskemin
HEAD DANCE JUDGE Michael Roberts
TABULATOR Mariea Jones
TABULATOR Christina Johnson

DRUM CONTEST

NORTHERN

1st \$4,000
plus 1st place jackets
2nd \$2,500
3rd \$1,500
4th \$1,000

SOUTHERN

1st \$4,000
plus 1st place jackets
2nd \$2,500
3rd \$1,500
4th \$1,000

Host Drum will not be entered in contest.
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DANCE CONTEST

	1st	2nd	3rd	4th
MEN'S 18 to 54 N. Traditional, S. Straight, Grass Northern Fancy, Southern Fancy, Chicken Dance	\$1,000	\$800	\$600	\$300
WOMEN'S 18 to 54 N. Traditional Buckskin, S. Traditional Buckskin N. Traditional Cloth, S. Traditional Cloth, Jingle, Fancy Shawl	\$1,000	\$800	\$600	\$300
SENIOR MEN'S 55 to 64 N. Traditional, S. Straight (Grass and Fancy Combined)	\$1,000	\$800	\$600	\$300
SENIOR WOMEN'S 55 to 64 N. Traditional, S. Traditional (Jingle and Fancy Shawl Combined)	\$1,000	\$800	\$600	\$300
MEN'S GOLDEN AGE 65 & Up N. Traditional, S. Straight	\$1,000	\$800	\$600	\$300
WOMEN'S GOLDEN AGE 65 & Up N. Traditional, S. Traditional	\$1,000	\$800	\$600	\$300
TEEN BOYS 13 to 17 N. Traditional, S. Straight, Grass, Fancy	\$325	\$225	\$125	\$100
TEEN GIRLS 13 to 17 N. Traditional, S. Traditional, Jingle, Fancy Shawl	\$325	\$225	\$125	\$100
JUNIOR BOYS 7 to 12 (N. Traditional and S. Straight Combined) (Grass and Fancy Combined)	\$150	\$100	\$75	\$50
JUNIOR GIRLS 7 to 12 (N. Traditional and S. Traditional Combined) (Jingle and Fancy Shawl Combined)	\$150	\$100	\$75	\$50

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At Isla Todos Santos, a pair of islands 12 miles off the coast of Ensenada, a surfer rides “The Killers.”

Cinderella of the Pacific

It's time you had your 'Ah-Ha!' moment in Baja

BY HEATHER STEINBERGER

Ensenada was the birthplace of the fish taco. So add that to your must-eat list.

Ensenada is the Baja Peninsula's third-largest city, after Tijuana and Mexicali, and it is the first major port south of the U.S.-Mexico border. It is called the “Cinderella of the Pacific.” This city of nearly 280,000 people is nestled on Mexico's Pacific coast just 78 miles south of San Diego.

It is also becoming a powerful draw for tourists. Not only is the city home to myriad cultural attractions and recreational opportunities, it lies adjacent to the Valle de Guadalupe, a wine-growing region that is celebrated throughout Mexico and gaining attention worldwide.

To reach Ensenada, you can fly into Tijuana International Airport or San Diego International Airport and, from there, rent a car, hop on a public bus, or investigate shuttle options with your hotel. (And don't worry about finding accommodations; Ensenada has more than 3,500 rooms, from one- to five-star.)

For example, Hotel Coral & Marina guests who fly into San Diego can meet a hotel shuttle at the airport or at the San Ysidro Port of Entry (an easy trolley ride from downtown San Diego), where U.S. Interstate Highway 5 crosses into Tijuana. The shuttle will take you right to the hotel's front door.

The border crossing is effortless from the U.S. side. A word of caution, however: This is the busiest land border crossing in the world, and lines can be long on the Mexico side as vehicles and pedestrians, including countless daily commuters, wait to cross into the

United States. If you need to return to San Diego to catch a flight home, make sure to allot extra time for the wait. This writer was told that her hour-and-a-half-hour wait was “pretty good.” It can be two hours or longer.

Once you're there, make plans to visit Baja California's Ruta del Vino, the renowned Valle de Guadalupe wine country. If you haven't rented a car, fear not; major hotels like the Hotel Coral offer shuttle service so you can tour the new Vine and Wine Museum, which opened in 2012 and remains the only such facility in Mexico; enjoy a meal at one of the many diverse wine-country restaurants, such as the new farm-to-table Malva Cocina de Baja California; and of course sample the various wines in the valley, which is now home to more than 50 wineries.

At the five-year-old Hacienda La Lomita winery, for example, you can taste

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The Centro Social, Cívico y Cultural Riviera de Ensenada occupies the magnificent structure that was once the Hotel Riviera del Pacífico.

signature Baja California wines such as the leggy, full-flavored 2011 Pagano (in its uber-cool square bottle), the bright, polished 2011 Tinto de la Hacienda and the smooth, buttery 2013 Espacio Blanco while cleansing your palate with locally made artisanal breads and marmalade and fresh Paloma cheese made by the owner's mother.

"Winemaking is getting to be a very big business," said Fernando Pérez Castro, 37, Hacienda La Lomita's proprietor. "It's about 20 percent of our economy, and it's growing 0.5 percent annually.

"It's an exciting time," he continued. "There are five or six new wineries being built right now, and several new places to eat. I've lived on the border all my life, and I can honestly say that the 2008 economic crisis was great for this area. The spring-break and party places closed, and they're now art galleries. There's amazing mescal, street food, craft beers. And you're going to meet owners, chefs, all kinds of people who are passionate about their community and about what they're doing."

Indeed, simply walk through downtown Ensenada,

and you'll see the positive changes afoot in the city. Yes, this is still an important cruise-ship port, particularly for Pacific Princess and Carnival, and it has its requisite shopping district for day-tripping passengers. But there's so much more.

Visit the 1930 Hotel Riviera del Pacífico, which flourished as a destination for U.S. glitterati for a few short years—until the U.S. repeal of the Volstead Act ended Prohibition in 1933 and Mexico outlawed gambling in 1938.

"The hotel was inspired by Monaco and the French Riviera," said Rafael González Bartrina of the Seminario de Historia de Baja California, who moved to Ensenada as a child in 1948. "It's our pride and joy."

Today, the genteel, confection-like property is home to a regional history museum, a cultural center, a collection of valuable 1929 Alfredo Ramos Martínez murals, and popular legends about Al Capone and the Mafia. Take a tour, and stop at the bar for a margarita, which allegedly was invented here.

Across the street, where sand dunes tumbled to the shore in Bartrina's boyhood



Grape expectations: The view from the vineyard of the Hacienda La Lomita winery.

days, you'll find a science museum and a new aquarium facility that is currently under construction. In the meantime, you can view the art exhibits at the nearby Centro Estatal de Las Artes and stop by Café Tomas for a coffee, which Gabriel Shimamoto of Ensenada's state tourism office considers the city's best.

While in town, tour the city's many other art galleries, visit the original history museum (once the Mexican army's headquarters and a municipal jail), stroll the sweeping waterfront malecón, and watch waves roll across the Bahía de Todos Santos from the large public beach. If you're thirsty, consider a stop at the famous 1892 cantina Hussongs, or pop into Wendlandt's Cerveceria, an intimate pub where you can get an impressive sample board of handcrafted beers.

"Craft beer is the latest thing in Ensenada," Shimamoto said. "We had more than 4,000 people come to our 5th annual Ensenada Beerfest in March, which included 40 beer makers from northern Baja, mainland Mexico and Southern California."

When you're ready to refuel, sample the variety of ethnic street foods—from Armenian to Argentinian—at the Callejón Colectivo Culinario and Región Gastronómico. And, since Ensenada was the birthplace of the fish taco, add that to your must-eat list while you're in the city. The fish couldn't be any fresher; look no farther than the sprawling, energetic seafood market at the waterfront.

If you'd like to get out of town to do some exploring, check out La Bufadora on the Punta Banda Peninsula, approximately 20 miles south of Ensenada. This marine geyser is one of North America's largest blowholes, and it's been known to shoot seawater more than 100 feet into the air. Take a trip to Ojos Negros in the San Rafael valley south of the city to experience the region's artisanal cheesemaking, or travel through the Valle de Guadalupe to San Antonio Necua, an indigenous Kumeyaay community that serves as a gateway to Baja California's Indian country. The community offers museum tours, a craft market and a restaurant.

For the more adventur-

ous, Ensenada is an outdoor recreation haven. You'll find opportunities for whale-watching excursions; deep-sea fishing charters; scuba diving and snorkeling; horse-back riding; and even zipline and canopy tours at Las Cañadas (which also has a popular waterpark). Surfing is a big deal here, too. Just 12 miles offshore, at an Isla Todos Santos site known as "The Killers," wave faces can reach 60 feet.

If you're interested in hiking, mountain biking, camping and ATV excursions, Ensenada is a good base for exploring the national parks at Sierra de Juarez and San Pedro Mártir, where the highest peaks can see snow in wintertime.

"San Pedro Mártir has the highest peak on the peninsula, Picacho del Diablo (at 10,157 feet)," Shimomoto said. "It also features the largest observatory in Mexico, the Observatorio Astronómico de San Pedro Mártir, which is the second-largest in Latin America.

"Baja California is the first state in Mexico to have a 'sky law' to protect the observatory," he added. "Scientists come from all over the world."

Ensenada also is a city of festivals. Some commemorate sporting events such as the world-renowned Baja 1000 off-road race, the Newport-Ensenada International Yacht Race and the Rosarito-Ensenada Bike Ride, while others revolve around the city's exploding "Baja Med" culture. These include the Ensenada de Todos festival in May, Festival de las Conchas y el Vino Nuevo Ensenada in April, and the Fiestas de la Vendimia (Wine Harvest

Festival) in August, which also includes a paella contest.

Outdoor concerts in Ensenada and at the various wineries throughout the Valle de Guadalupe are major events on the region's annual calendar as well, as is Carnaval. In Ensenada, this six-day wintertime celebration draws roughly 300,000 visitors.

According to Shimomoto, Ensenada's peak tourist season is late April to late September; July and August are the most popular months. Yet with the region's pleasant Mediterranean climate, which keeps temperatures cooler than San Diego in summer and warmer in winter, it is likely to appeal to visitors from northern climates year-round. Shimomoto said he would like to see more Americans make the trip.

"Probably 80 percent of our tourism is national, with 20 percent coming from out of the country," he said. "We're hoping to see those international numbers increase, particularly with the 'Baja Med' wine and food culture. Our wine-makers are traveling all over the world for contests, and they're winning awards. The word's getting out."

"American visits are like a commodity for us," said Hacienda La Lomita's Castro. "Each visit is a cultural exchange with the American people, and that bond between Mexicans and Americans needs to be redone. We have to fight traditional notions about Baja, and about Mexico being dangerous. Baja is warm and friendly; it's a nice place to visit.

"If you want adventure and new experiences, come to Baja," he insisted. "It's something to savor. It's a state of mind." ○



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Colorado's Ute Nation has a Mesa Verde-like site with all the good stuff but none of the crowds

BY HEATHER STEINBERGER

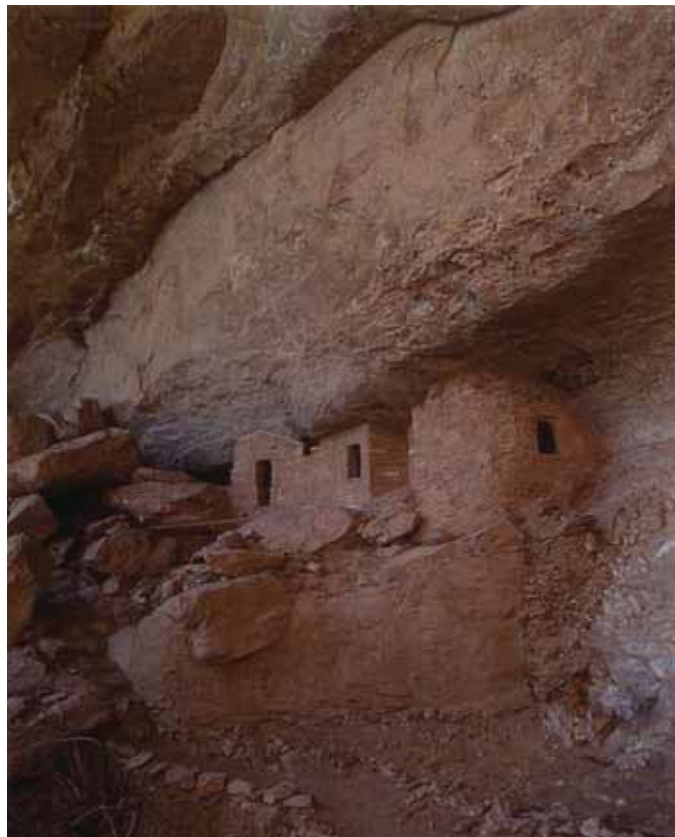
Located in southwestern Colorado, 35 miles west of Durango, Mesa Verde National Park is a UNESCO World Heritage Site. It was named one of "50 Places of a Lifetime" by *National Geographic Traveler*, and it won the *Condé Nast Traveler* Reader's Choice Award for "Top Monument."

As an internationally recognized destination with some of the most well-preserved archaeological sites in the country, it's unsurprising that more than a half-million visitors descend on the national park each year, eager to see the cliff dwellings of the ancestral Puebloan people. It's equally unsurprising that the summer months can be crowded ones in the park.

What do you do if you want to skip the teeming masses? Consider a visit to the Ute Mountain Tribal Park, which opened this month for the 2014 season. Also an important part of what is often called "Mesa Verde country," the 125,000-acre tribal park is adjacent to the smaller national park and lies entirely within the boundaries of the Ute Mountain Ute Indian Reservation. It's home to the Ute Mountain Ute Tribe, one of three federally recognized tribes of the Ute Nation and descendants of the historic Weeminuche Band.

Although it's not as well known as its neighbor and receives fewer than 10,000 visitors per year, the Ute Mountain Tribal Park was called one of "80 World Destinations for Travel in the 21st Century" by *National Geographic Traveler*, one of just nine U.S. destinations to receive the designation. Visitors to the tribal park will see hundreds of archaeological sites, including ancestral Puebloan cliff dwellings and petroglyphs, and historic Ute wall paintings and petroglyphs.

Best of all, since the Ute Mountain Ute Tribe operates the park as a primitive area, the sites remain in unspoiled natural surroundings that still resemble the wilderness that the ancestral Puebloan people and historic Ute Nation knew. According to Jacob Dance Jr., the Ute Mountain Tribal Park's office manager, this is very much by design. "It's something the tribe has chosen to do," he said. "For example, if a dwelling falls, we'll stabilize it, but we won't restore it. There are no reconstructions. Everything is left in its natural state."



Inside Ute Mountain Tribal Park

The tribal park, which opened in the early 1980s, has offered guided tours for more than 20 years. And you must have a Ute guide and permit to enter tribal land; hiking and exploring on your own is not permitted.

Guests can choose full or half-day tours, which leave from the visitors' center at the junction of highways 160 and 491, 20 miles south of Cortez, Colorado. You can follow the guide in your own vehicle to the trailhead, or you can ride in one of the tribal park's 15-passenger vans for a small fee.

Dance said the full-day tours are the way to go, especially if it's your first time at the park. "With the half-day tours, you'll see the smaller sites, but you won't visit the major cliff dwellings," he noted. "The full-day tours are the best."

Indeed, the full-day tour covers the park's surface sites, such as kivas, pit houses and pueblos; ancestral Puebloan and Ute rock art; archaeological artifacts; and four large cliff dwellings, named Tree House, Lion House, Morris and Eagles Nest.

To view the dwellings, you'll need to descend four ladders. Three are approximately five-feet in height, and the fourth is roughly 20 feet. A fifth ladder is optional. "The Eagles Nest is my favorite," Dance said. "It's the last one on the full-day tour." He said that the last long ladder might seem intimidating for those who are uncomfortable with heights, but prospective visitors shouldn't worry. "They're big, sturdy ladders," he said. "They're easy."

The full-day tour starts at 9 a.m. and concludes at 4 p.m.



Ute Mountain Tribal Park, Pool Canyon Trail

It involves about 3 miles of hiking throughout the day, and guests are advised to bring their own lunches and plenty of water. In contrast, the half-day tours run from 9 a.m. to 12 p.m.; all sites are within a short walking distance from the gravel road.

Half-day tours are priced at \$29, and full-day tours cost \$48 per person — that price is cut in half for groups of 20 or more. There's no maximum number allowed on a tour, Dance said, provided the group can provide its own transportation to the

trailhead. Regardless of group size, tour and transportation reservations are strongly recommended.

For those who have done a full-day tour and are looking for something more adventurous, the tribal park offers special tours to remote sections of the park. The tours require a minimum of four people at \$60 apiece, and they involve 5.6 miles of hiking and climbing on original ancestral Puebloan trails.

The Ute Mountain Tribal Park will remain open through the summer and early fall, closing its doors when winter weather descends on southwestern Colorado. Dance said this typically happens in October, although the park will stay open into November if conditions allow.

If you're interested in having a 100-percent outdoor experience while visiting the area, camping is available within tribal park boundaries. The primitive campground is in a wooded area along the Mancos River. While it doesn't have electricity or running water, it does provide picnic areas, designated fire pits, rustic cabins and outhouses. Visitors also can find hotel accommodations at the Ute Mountain Casino, Hotel & Resort in Towaoc, Colorado, or at one of the many lodging options in nearby Cortez.

To learn more about the tribal park and the Ute Mountain Ute Tribe, visit UteMountainTribalPark.info or UteMountainUteTribe.com. For more travel information about the region, visit MesaVerdeCountry.com. ○

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WELCOME TO 'BAJA MED'

Northern Baja's Indian country is thriving with activity

BY HEATHER STEINBERGER

The Baja peninsula's original indigenous inhabitants are not relics. They are still here and looking toward the future.

A renaissance is taking place in Baja California's border region. Driving from the oceanfront Hotel Coral in Ensenada into the nearby Valle de Guadalupe, you see acres upon acres of vineyards, gracious wine tasting rooms, elegant restaurants, bed-and-breakfasts with strikingly contemporary architecture, and even a new wine museum.

This is Mexico's increasingly famous Ruta del Vino. When you near the far end of the valley, go past the Doña Lupe winery, and when you see the "Ecoturismo Kumiai" sign, turn down the dirt road to your right. In just two kilometers, you'll find yourself in San Antonio Necua, one of Baja California's four Kumeyaay communities. Approximately 200 people live here, and they welcome the public to visit their museum, gift shop, restaurant, outdoor amphitheater and recreation space, which also includes a replica of a traditional Kumeyaay shelter.

San Antonio Necua is a must-stop on a visit to northern Baja. Not only is it easily accessible, it is in one of the last natural, undeveloped areas of the valley.

Challenges in Northern Baja's Indian Communities

While the indigenous peoples of Baja California Sur—the Guaycura and Pericú—were completely wiped out in the centuries following Spanish contact, those in northern Baja were able to hold on—barely. According to the Seminario de Historia de Baja California and the Instituto de Culturas Nativas de Baja California (CUNA), there are roughly 2,000 members of the Pai-Pai, Kumey-



Basketry workshop for youth in the San Antonio Necua indigenous community

aay, Cucapá and Kiliwa tribes remaining in northern Baja.

The four tribes belong to the Yuman linguistic family, whose ancestors likely migrated to Baja thousands of years ago. The 2000 Census found that the Native languages were about to disappear. At that time, there were 193 native Pai-Pai speakers, 159 Kumeyaay, 82 Cucapá, and 46 Kiliwa.

But there is hope, said María Martha Lozano Jiménez, CUNA administrator. "For so long the educational model was to Mexicanize," she explained, "but in the last 20 years, there has been a resurgence of interest in traditional cultures, and young native people are showing interest in learning and preserving their languages and traditions."

CUNA is responsible for a variety of health initiatives and programs that support native artisans. It is also playing a key role in developing much-needed infrastructure, such as bringing safe drinking water to northern Baja's indigenous communities.

In 2012, the Pala Band of Mission Indians completed an Environmental Protection Agency (EPA)-funded assessment of the drinking water in Baja California's several indigenous communities (four Kumeyaay, two Pai-Pai, one Kiliwa and one Cucapá) and determined that all but one suffered from significant water contamination.

Jiménez said CUNA joined forces

with the EPA, the Mexican government and the Pala Band to provide infrastructure improvements. These included training and capacity building for the operation and maintenance of two new water treatment systems and water distribution lines in San Jose de la Zorra and San Antonio Necua. "We all worked together to bring safe water into our indigenous communities," she said.

Preserving Tradition, Pursuing Sustainability

In San Antonio Necua, many Kumeyaay people work on area ranches, raising cattle and crops as they have for generations; more recently, some have turned to the local vineyards to earn a living. Yet you only need to step inside the community's four-year-old adobe museum and market complex to see that other options are emerging.

The dimly lit, cool market is filled with organic honey, sauces, jams and jellies, as well as locally harvested and bundled sage. It also contains the work of Kumeyaay artisans, including sophisticated, traditionally woven willow, pine and juncus baskets, handmade jewelry, dolls and clay pottery.

Leticia Arce, who provides museum tours, said San Antonio Necua's craft and food items are now sold at businesses and markets throughout the region, giving local people additional sources of revenue. She also directed our attention

to an adjacent building that houses San Antonio Necua's new restaurant.

Clearly, visitors are welcome here—for a traditional meal, to shop for gifts and food items, to tour the museum, to hike and mountain bike on the local trail system, and even to camp in an ancient grove of oak trees on the Kumeyaay's carefully protected tribal lands. There are 14 campsites with grills, water and picnic tables. Firewood, restrooms and showers and a grocery are nearby.

A great time to visit is during the month of April, when San Antonio Necua celebrates its annual fair. You'll see traditional Kumeyaay, Pai-Pai and Kiliwa arts and crafts, purchase handmade wickerwork, ceramics and jewelry, and sample traditional foods such as acorn atole and artisanal cheeses.

Welcome to the "Baja Med"

New opportunities lie outside the villages and craft markets, as well. Northern Baja's young people, native and non-native alike, can pursue careers that

are ideally suited for the region's rapidly transforming economy, thanks in part to the Universidad Autónoma de Baja California. Not only was UABC ranked the second-best public university in the country in a national 2008 survey, it is home to Mexico's only oenology school and offers degrees in gastronomy as well.

"A lot of young people are working in the new 'Baja Med' culture," said Roberto Alcocer, chef at Malva Cocina de Baja California, a new restaurant located at the Mina Penélope vineyard.

Just 30 years old, Alcocer earned a bachelor's degree in gastronomy in Mexico; studied for a year in Bordeaux, France; completed a service course in Bruges, Belgium; and practiced his craft at Michelin two-star restaurants in France before returning home to Mexico.

"It's mind-blowing what's happening in gastronomy here," said Fernando Pérez Castro, proprietor of the Hacienda La Lomita winery, also in the Valle de Guadalupe. "About five years ago,

Ensenada began to appear on the radar in Mexico as one of the most important places to eat. Part of that is the wine we produce here; the other part is how careful we are with our food.

"It's a big movement that's giving Mexican cuisine a new name," he continued, "and because it's a mixture of southern California and northern Baja, it unites us all."

These days, there are more than 50 wineries in the Valle de Guadalupe. There are several new restaurants, Malva among them. And as Alcocer executes his own unique farm-to-table vision, he draws from local indigenous cultures.

"The Indians at Tecate and Mexicali would travel through the valley to gather acorns and native plants as they made their way to the coast for seafood," Alcocer said. "Acorns traditionally were used for things like flour, pudding and coffee. I'm researching what was edible, adding new techniques and making something new." ○



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Bison cow and calf

Where the Tourists Roam

The thriving Fort Belknap bison herds are a big draw for visitors from all over the world

BY JACK MCNEEL

A chance to recapture the lost romance of the buffalo

Buffalo stood near the fence, their winter coats changing to the sleeker, cooler summer coat. The golden brown of the calves contrasted with the black and dark brown of the adults. The thriving herd came to Fort Belknap from Yellowstone two years earlier, the animals genetically pure and free of any disease.

At long last, bison have been firmly established on a number of tribal lands. And the tourists are not far behind. To accommodate and attract them, tribes are capitalizing on the bison's resurgence. And no wonder. They're impressive animals, the heaviest in North America. A large bull can weigh a ton or more—yet can run up to 40 miles an hour.

Fort Belknap boasts two herds, one of them transplanted from Yellowstone National Park. Tourists flock to see them in Yellowstone, and now the curious can meet bison on the Fort Belknap Reservation as well. Tribal Tourism Director Ray Gone offers four tours, two of which take visitors to the buffalo herds. A viewing platform is currently under construction adjoining the fence where the Yellowstone herd is located. The tour to a second herd near Snake Butte also offers views of buffalo and some old tipi rings.

Another tour leads up Mission Canyon to the powwow grounds. The canyon is beautiful, a stream flows beside the road, trout are visible in the pools, and a natural stone arch above the roadway is spectacular. The powwow grounds have been described as the most beautiful in Montana, located in a high meadow surrounded by trees that offer great tipi locations. Higher mountains encircle the basin.

The fourth is an all-day tour termed the Lodgepole tour, named for one of the communities, and it circles through the reservation. Prices are reasonable, at \$25 for each adult and \$15 for those 7 through 18. Younger kids can go free, and sack lunches are provided.

Tourism is just one facet of the economic boom on the Fort Belknap Reservation. Ray Gone is pretty traditional, and listening to him describe tribal life and history is reason alone to take a tour. He spoke of his own fasting in the Sweet Grass Hills, how they ask grandmother and grandfather spirits to help them. "These are the loved ones that went on to the other side, the Spirit World," he told a group of travelers recently. He told of preparing holistically for the Sun Dance, how it lasts all night, and about how the buffalo once traveled through the valley toward the north in the spring and back southward in the fall.

Buffalo played a major role in tribal life in earlier times, so the return of these animals to the reservation has been a happy



Bison cow nursing calf

occasion for members of the Assiniboine and Gros Ventre Tribes, who share the Fort Belknap Reservation. Buffalo meat is again available, buffalo provide various jobs, and they help bring tourism dollars to the reservation.

Calf production during the past two years has added to the population, and the herd now numbers 46. The 980-acre pasture will only support about 100 animals under Bureau of Indian Affairs rules, but they would like to add additional land so it would eventually carry a herd of 400. Between 4,000 to 5,000 acres would be available to the rear of the present pasture, and additional land might also become available, said Mike Fox, former manager and fish and wildlife director for Fort Belknap.

Some small groups of buffalo might be shipped out prior to reaching the 400-animal goal, Fox said. "One of the big things is just to provide seed stock to other tribes or state and national parks that want to have genetically pure buffalo."

Fox was the buffalo manager beginning in 1991 and remained in that job for about 10 years when buffalo were first reintroduced to the reservation. Those animals went to a pasture at Snake Butte, where they still remain. That herd presently numbers more than 700 on 22,000 acres dedicated to buffalo. They are not the genetically pure animals from Yellowstone, nor were they all initially tested for disease. For these reasons the two herds are kept in separate pastures, many miles apart.

The tribe quarantined those animals and took blood samples pretty much all through the '90s, Fox said. "We have records that everything was clean," he said, adding that that program had been discontinued but will soon resume. "We're going to start again just so we have proof our commercial herd is clean. The Yellowstone animals will be tested annually as part of the agreement with the state." ○



STANDING ROCK/FORT YATES COMMUNITY SCHOOL

2014/2015

SCHOOL YEAR

Job Announcements

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At 7,315 yards, Atunyote is the longest of Turning Stone's three golf courses.

THREE FOR TEE

Turning Stone golf course is honored with a place on *Golfweek's* Best List

**Even if you're not a golfer,
there is more to the courses
than the links**

The Turning Stone Casino Resort in central New York is home to three world-class golf courses—Atunyote, Kaluhyat and Shenendoah—and recently received major honors. Its courses were listed as part of *Golfweek's* Best Casino Courses of 2013, and the Association of Golf Merchandis-

ers (AGM) selected Turning Stone's Shenendoah Golf Club as one of the nation's top golf shops. This is the seventh consecutive year that Turning Stone's Atunyote, Kaluhyat and Shenendoah courses all made *Golfweek's* exclusive list.

"We are thrilled," said Oneida Nation Enterprises Chief Executive Officer Ray Halbritter. "As anyone who has played our courses can tell you, the quality of the golf at Turning Stone is truly second to none and we will continue to

make Turning Stone a top destination for golfers from across the country and around the world."

Only 50 courses made the list of the country's finest golf destinations, and Turning Stone has consistently maintained three spots on the esteemed list. In 2012, all three courses were also honored on the same list.

The Shenendoah Golf Club received an additional honor, the 2014 AGM Platinum Award. The club was recog-



View of the 18th hole and clubhouse at Atunyote

nized as one of the “best of the best” in the U.S. AGM honorees are judged on new ideas, creativity, adaptability, and best practices.

Shenendoah and other winners were recognized and fêted on the main stage

at the PGA Merchandise Show in Orlando, Florida, in January.

Turning Stone’s courses have held several major professional events, including the PGA Tour’s B.C. Open and Turning Stone Resort Championship

and the PGA Professional National Championship. The venue has hosted some of the sport’s biggest names including Tiger Woods, Dustin Johnson and Rickie Fowler. And each year, the Nation’s Atunyote Golf Club hosts the annual Notah Begay III Foundation Challenge charity event, which Woods won in 2009.

If you’re not a golfer, there are still plenty of opportunities to enjoy yourself at Turning Stone’s 3,400-acre complex. The first-rate golf course is surrounded by world-class dining, accommodations and entertainment options at the four-season destination resort. Turning Stone recently expanded with a new \$25 million, multi-venue entertainment complex called Exit 33.

Turning Stone’s Skaná Spa was recently named to the Best Casino Hotel Spas and Best Spas for Golf in Spa Finder Wellness Readers’ Choice Awards. For more information, call (315) 361-7711 or (800) 771-7711. The web site is TurningStone.com. ○

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What to Do in Santa Fe: An Artist's Guide

A local's tips for getting the best out of the best Native art festival



The landmark La Fonda Hotel in the Plaza

Santa Fe is a fun place, with no shortage of attractions; if you're going there for the August 23-24 Santa Fe Indian Market (or if you're going there any time at all, really) it helps to have a few tips from someone who knows what he's doing. We asked **Alex**

Jacobs, an Akwesasne Mohawk artist and poet and longtime Santa Fe resident, for thoughts on how to approach the Indian Market and—perhaps most importantly—where to go for enchiladas and a cold beer or margarita when you're taking a break from the art. Here's what he said:

1 The best thing is catching music on the Santa Fe Plaza. It's free, and anyone can do it. And the people-watching there is excellent.

2 There are many openings at many galleries, and for those of us in the arts that means networking galore with other Skins. Over the years I've made some great professional and personal connections at **Legends Santa Fe** (125 Lincoln Avenue), **IAIA/MoCNA** (108 Cathedral Place), **Blue Rain Gallery** (130 Lincoln Avenue), **Allan Houser Gallery** (125 Lincoln Avenue), **El Museo Cultural** (555 Camino de la

forget to visit The Underground), **The Matador** (116 W. San Francisco St.), and **Marble Brewery and Tap Room** on top of the Arcade (60 E. San Francisco St.). Another great place within walking distance of San Francisco St. is **El Paseo Bar & Grill** (208 Galisteo Street).

5 Some of my other favorite places to eat and drink are **Maria's New Mexican Kitchen** (555 West Cordova Road), **Tomasita's** (500 South Guadalupe), **The Shed** (113 East Palace Avenue) and **La Choza** (905 Alarid St.), **Blue Corn Cafe & Brewery** (133 W. Water St.), **The Pink Adobe** and

venues for them to play (you'll be most likely to find Native acts at Evangelo's and El Farol, listed above). You can check the listings in the *Santa Fe New Mexican* (santafenewmexican.com) and *Santa Fe Reporter* (sfreporter.com), but in my experience you'll have more fun in Albuquerque. To see what's happening there, try the *Weekly Alibi* (alibi.com). Most of the bigger names will be playing at casinos in the area: **Hard Rock Isleta**, **Sandia**, **Buffalo Thunder**, **Camel Rock**, and **San Felipe**.

8 Attend a poetry reading at **Collected Works** (202 Galisteo St.).



Institute of American Indian Arts Museum



Ten Thousand Waves Spa

Familia), and the bars and lobbies of the **La Fonda Hotel** (100 East San Francisco St.) and **Hotel Santa Fe** (1501 Paseo De Peralta).

3 Artists will be having gatherings at their studios—try to get invited, and if you do get invited, *go*. Be prepared to bring stuff, work, make runs, or pay for stuff. And when you're told it's time to leave, *leave*.

4 There's lots to do on San Francisco St., which runs along the south edge of Santa Fe Plaza. Places worth a visit are **The Lensic Theatre** (211 W. San Francisco St.); restaurants the **San Francisco Street Bar & Grill** (50 E. San Francisco St.) and **Ore House at Milagro** (139 W. San Francisco St.); and bars **Evangelos** (200 W. San Francisco St.—and don't

Guadalupe Cafe (both 406 Old Santa Fe Trail), **Rio Chama** (414 Old Santa Fe Trail), **Del Charro Saloon at Inn of the Governors** (101 West Alameda Street), **Second St Brewery** (1814 Second St., there's also another one at The Railyard), **The Cowgirl BBQ** (319 South Guadalupe St.), **Santa Fe Brewing Company** and **Sol Santa Fe Stage & Grill** (at 35 and 37 Fire Place, respectively), **El Farol** (808 Canyon Road), and the **Mine Shaft Tavern** in the town of Madrid.

6 As a rule of thumb, the better the dive, the more Indians you will find there. That's why I'm not including expensive places in my list—if you want one of those, ask the front desk at your hotel.

7 There are Indian bands in town, but, frankly, there are not enough

9 If you need a break, the Santa Fe area is loaded with spas: In Santa Fe itself, you've got **Body** (333 W. Cordova Rd.) and **Ten Thousand Waves** (3451 Hyde Park Road); **Hyatt Regency Tamaya** is on the Santa Ana Pueblo between Santa Fe and Albuquerque; and Ojo Caliente and Jemez Springs are towns up north with several spas each.

10 This sounds like a lot, but remember—I live here, and I've been to quite a few of these over the years. You don't have to do everything; in fact, you don't *have* to do *anything*. The market itself is enormous, so in some ways the best piece of advice I have is to simply go to the Plaza, see all you can possibly see, and save your money to spend on art. That's why you're here, isn't it? ○

SIMPLY THE BEST

A look at prize-winning art from the 2013 Santa Fe Indian Market

When all was said and done, judges picked Jackie Larson Bread's "Memory Keeper" as the best piece of the 92nd annual Santa

Fe Indian Market. But Best of Show is just one of many prestigious awards given at Indian Market, and the winners and other honorees among the 11 classi-

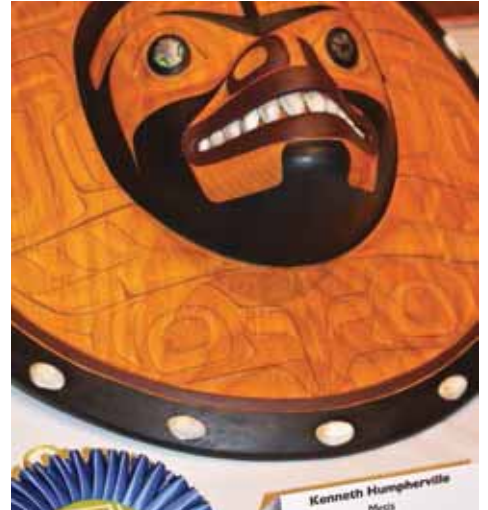
fications are always examples of the very finest work in Indian country. Here's a selection of award-winners from last year's Market. ○



Best of Show winner "Memory Keeper" by Jackie Larson Bread, Blackfeet



Charlene Sanchez-Reano, San Felipe Pueblo



Kenneth Humpherville, Metis



Earl Plummer, Navajo



Troy Jackson, Cherokee



Dallin Maybee, Northern Arapaho and Seneca



Babe and Carla Hemlock, Mohawk



Bryant Honyouti, Hopi

A Big Picture Guy

The scoop on the 93rd Santa Fe Indian Market from SWAIA's Dallin Maybee

BY ALEX JACOBS



Maybee and his award winning art

Dallin Maybee stepped in as Interim COO of the Southwest Association for Indian Arts (SWAIA) in early May, and has been hard at work ever since making sure that SWAIA's signature event, the Santa Fe Indian Market (happening August 23-24, 2014), enjoys another successful year. Maybee, Northern Arapaho and Seneca, was tapped during a time of some uncertainty for the Indian Market, with three key figures having left the organization to form the Indigenous Fine Art Market (IFAM). Within that context, Maybee was hailed as a wise choice: he comes from a family with a strong artistic tradition, and is himself a SWAIA award-winning artist (he won Best of Show in 2007), lawyer and professional dancer. In other words, among Santa Fe's Native artists, he's a man of the people.

What's your feeling now, as the months of work are about to pay off?

I am extremely excited to see how everything has come together! While I have decided not to reinvent the wheel, and to allow the machine that is Indian Market to take its own shape, I am proud of some of the new initiatives and partnerships that SWAIA has entered into. I am also grateful for those institutions that have continued to support the mission of SWAIA, and partnered with us again, such as Kevin Gover and the National Museum of the American Indian (NMAI). New institutions such as the Museum of Indian Arts and Culture (MIAC) and Institute of American Indian Arts (IAIA) have stepped forward and we are creating wonderful relationships, and rightly so since we have similar mission statements, namely the cultivation and promotion of Indian art. Having the time we have had to pull the components together means we will see some amazing things at this market! Some things will feel familiar, other parts, more robust. Overall, I hope everyone goes away with a sense of awe at the events and experiences we all shared during Indian Market week.

How has this job been for you—was there a learning curve, and how much help did you need?

I can't be more grateful for the many people who have stepped forward and offered their assistance and experience in growing Indian Market. I am a big picture sort of person, and so utilizing the institutional knowledge of people who have been a part of Indian Market for years and years has been invaluable. Additionally, while that learning curve has reared its ugly head here and there, it's been easier to fill in the holes when I have a dedicated staff who are absolutely committed to the artists, sponsors, collectors, and visitors. I like to think my life experiences have leant themselves to adjusting to the situation I chose to jump into, and that army of committed people who stand beside me really helps. I have been a police officer, a prosecutor, an artist, a dancer, and I have traveled the world. So in many ways, I appreciate the way in which life led me to this place, where I can draw from many experiences and perspectives in the hopes that we will

find success.

Coming from warrior cultures doesn't hurt either. My family and friends are part of this Indian Market family -- what better reason is there to fight for the continued success and stability of Indian Market?

As an artist, you must know that crazy feeling getting ready for the Big Show, the days and hours leading up to Saturday, then there's that strange calm as the sun comes up, people start moving and you hear that morning buzz. You think that feeling will be different for you as a Director rather than an artist?

Well, honestly I am not sure what to expect. My week actually starts pretty early as we prepare for the events and I am hoping that as each component falls into place my anxiety will settle. Overseeing all the different parts seems daunting but I am absolutely confident that we have the right people in place. I am excited for their success and at the end of market, I can only suspect that that sweet feeling of accomplishment and satisfaction will be wonderful.

Your family is always a presence at Market time—what is Indian Market like for you personally and professionally? And what do the NextGen SWAIA Arts & Culture events mean to you?

I love that my children have grown up with Indian Market. It exposes them to art forms that would be difficult to enjoy at any other time, and here, they are all in Santa Fe during one weekend. My children love getting dressed up in the outfits Naomi and I create for them and even my son has become as serious as a 14 year old boy can be about creating a "big" piece for market. I want to continue to grow the youth initiatives, but maintain an appropriate focus on those master artists who have laid the foundation for young artists.

A Tribe Called Red is playing two shows around Market; you've also got the Native Cinema Showcase at the NM History Museum, the Awards Show at the Convention Center and the Auction Gala at La Fonda Hotel Saturday evening—can you elaborate on some of the highlights of Market week?

SWAIA has partnered with the MIAC

in offering a wonderful reception on Thursday Night before the Tribe Called Red concert. "Legacies, Legends, and Living Artists: A reception Honoring Allan Houser" is a food and wine event where several SWAIA Best of Show winners, sculptors participating in the Houser exhibit opening soon at the MIAC, SWAIA fashion designers, and other artists will present a preview of some of their exciting new works that will debut at Indian Market. It should be a great event where accessibility to our artists will make for some wonderful conversation and laughter.

The Best of Show luncheon and previews are always spotlight events. For a brief day, many of our artists' best pieces will be in one location for the enjoyment of all who attend. It's exciting to see the pieces up close and personal; many will briefly debut on Saturday morning, only to be swept up by those collectors who love them enough and want the first opportunity to purchase them.

Another more robust component is the

fashion-related events surrounding Market. To showcase what our fashion designers are doing, we have increased their visibility in the form of previews of their work at various events. Designers such as Orlando Dugi, Bethany Yellowtail, Jamie Okuma, Carol Melting Tallow, and Sho Sho Esquiro will provide a glimpse of some of their work at different events. Many have participated in New York Fashion Week, at shows in LA and other places. At Indian Market, designers and models will be at the Thursday reception at the MIAC, at a Fashion Show at Cathedral Park stage on Saturday, at the Silent Auction reception before the live auction Gala at La Fonda, as well as a small showcase during the Fashion Challenge competition on the Plaza on Sunday Morning.

What do you think the future holds for SWAIA as an organization and what about future Indian Markets?

Just as our cultural identity is a living and breathing entity, so too is SWAIA and the nature of Indian Market. We must evolve

as the character and personality of our artists evolve. I am truly grateful to have been a small part of that evolution and I can only hope to be a continuing part of that growth, in whatever capacity that may be. I am assuming I will return to the Board if I do not continue on in this capacity, and I would gladly do so. I joined the Board in an effort to assist SWAIA in any way I could. With all the continued success I know SWAIA will find the stability it needs but I also absolutely believe that we need to approach things differently than we did in the past. We have to explore new ways in which we can fulfill our mission statements, serve the artist community, and remain healthy for the sake of the entire Indian Market family. During our more recent difficulties, some people stepped back in their support where others, like Leroy Garcia of Blue Rain Gallery, stepped forward and declared that I, the SWAIA Board, and the thousands of artists we represent, would not face these difficulties alone. I am absolutely humbled and grateful for that. ○



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A Head for Hats: Melissa Barnes

BY DOMINIQUE GODRECHE



Melissa Barnes in her "Navajo-Style Fedora"

From her Navajo background, Melissa Barnes inherited a gift for transforming cowboy hats into unique art pieces. Born in Farmington New Mexico, and based in Durango, Colorado, she has been creating handmade cowboy hats "with a Native American twist," often in the form of beading and hand-painting, for 21 years.

Where did you learn to create such stylish hats—any particular source of inspiration?

I am self-taught. I took an older hat apart and figured out how to work with it. It was like a puzzle. But now I have 100 models of hats. For the beadwork, I do research in books when I want to embellish the hats with a Native design.

Do Navajos wear a lot of hats?

Typically they do. Navajo men—ranchers, shepherds—wear hats, often with silver headbands. We are cowboys! And during auctions, when they bring their animals, every Navajo man is dressed up, with his hat on. My clients were

usually regular working cowboys, since it's mostly men who wear cowboy hats. But now I do a lot of custom hats for women; they love my floral designs.

There's that phrase "cowboys and Indians"—as if these two categories are opposites. But a cowboy hat is now part of the Navajo aesthetic, isn't it?

It is absolutely part of the Navajo aesthetic. And it's part of my heritage. I remember my grandfather and his hat. When I create a hat, I think of it as a blank canvas. We have seen cowboy hats for a long time, but there is so much more to do. We can create tastefully embellished cowboy hats, with paintings and beadings. My hats take about 10 weeks to produce and each one is unique: I saw, sculpt, paint, and bead my headbands. My clients tell me what they want in terms of colors and beads. I take the information, do the sketches, and decide on something special. I am the only Native American woman creating cowboy hats, and I am proud of it since it's a man's job. ○

Ledger Art from the Edge: Terrance Guardipee

BY LEE ALLEN

In creating his non-traditional ledger art, Terrance Guardipee breaks just about every rule. He doesn't always use ledger paper, often substituting road maps as the base surface. He uses a wide array of antique documents—items such as old maps, war ration cards, canceled checks—to create a collage background. Then, using Prismacolor art markers, he populates the scene with warriors, tipis, and designs from Blackfeet culture. That's what we see, at least—Guardipee himself is more guarded about what, exactly, goes into his pieces. "Since others see what I do and copy my ideas, I prefer to keep my creative process private," he says.

How do you approach the medium of ledger art?



Guardipee's "Red Horse War Chief"

I focus on my family members or tribal mates who were in war societies or spiritual or healing societies or even social societies and do drawings of them. I research old buffalo robes for tribal war history. These were called winter counts because in wintertime we wouldn't normally go out and do exploits, but stay home and create our weapons. The winter counts would tally up what had been done for the year and the exploits were then drawn onto hides.

Did you come from an artistic family?
Yes, a multi-talented family. But none

of them took it to the level I have, with museum showings and making a living at it.

How do you describe your style?

It's a mixture of contemporary colors with traditional forms and ancient symbols used by my tribe—spiritual animals, painted lodges—symbols that have protective or spiritual meanings that came from dreams of designs and shapes. Everything is traditional and original to my tribe, and then I make the shapes a little more contemporary, and the coloring very contemporary compared with what they had before.

Did you start out making more traditional ledger art?

In the beginning—until I decided I wanted to do something different. I wanted to take things and expand them by combining receipts, documents, and texts with symbols that are thousands of years old and have been passed down through generations. ○

Gerry Quotskuyva: Art Is a Responsibility

BY LEE ALLEN

Often referred to as the Michelangelo of Hopi carvers, Gerry Quotskuyva (Hopi Bear Strap Clan with Yaqui and Hispanic heritage) says “it’s typecasting to hand a Hopi a knife and some wood and expect he’ll carve a doll.” Yet it’s hard to deny that there is an element of fate in his artistic journey.

Have you always been an artist?

Throughout my childhood, I did beadwork. If you’re born Hopi, you’re born with a paintbrush in your hand. This is one of the few cultures where art is a responsibility ... everybody creates art. I did beadwork and a little leatherwork in high school, but I never took it seriously. I went to U of A and ran short of funds for school, and my artist mother told me to start making some crafts she could sell, and that took me in a whole

different direction. Electrical engineering got set aside and I couldn’t have made a better choice. I get personal satisfaction on a daily basis.

When did you start carving?

I’ve only been doing what I do now for about 18 years. Years ago, somebody gave me a pocket knife and said, “Some day you’re going to need this.” I gave that knife away a couple of times, but somehow it kept coming back to me. One day I hiked down to the river to find some wood, but I had again lost that knife—until I cleaned out my truck and up popped the knife.

You’re known for katsinas—why did you gravitate toward these figures?

I started dreaming about katsinas flying from the corn and the husks turning into their robes, and I carved that. Throughout the years, that piece became a hallmark design for me, and I’m now doing it in bronze. I’ve never professed it to be a katsina doll—it’s



Quotskuyva’s “Mudhead Love”

an interpretation of a cultural icon. It’s Hopi art. When that dream occurred, it’s like something opened up within me and the whole creative process started. ○

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Calendar Whirl

From Angkor Wat to Dubai, a list of exotic places to visit for each month of the year

BY HANS TAMMEMAGI

The world is a lush tableau of fascinating locales, rich in history, nature and visual beauty to fill every season.

Make a New Year's resolution to reward yourself by visiting and exploring a few (perhaps many?) of the globe's more unadorned tourist destinations. To help you plan your 2014 and 2015 travels, here is a list of some of the planet's great places, broken out by month:

ful, small-town ambience. Scooters are the best way to travel and explore. The Cook Islands' close association with New Zealand is reflected in the currency, wine and many visitors from that island.

February / Tasmania, Australia
Tasmania, Australia's island state, is



Cook Islands

January / Cook Islands

Situated deep in the Pacific, and south of the equator, are the 15 idyllic, tropical Cook Islands, with their golden beaches and tall coconut trees. Rarotonga, the main island, has a lush mountainous center and is ringed by a reef that cradles a turquoise lagoon where you can spend hours snorkeling. The Polynesian people are friendly, and the island has a delight-

rimmed by sandy beaches and populated by bizarre creatures. Near Hobart, a delightfully picturesque city, lies Port Arthur Historic Site, the penal colony established in 1833. Learn here about the grim role of convicts in Australia's history. In one block, convicts weren't allowed to speak and had to wear hoods whenever they were outside their tiny cells. During the evening ghost tour at the morgue, the guide, holding a skull, explains how in-

mates' bodies were dissected to see if the criminal brain differed from a normal one.

March / Dubai

Dubai is a monument to excess—the world's tallest building, an indoor ski slope (simmering desert heat be damned), artificial islands and a seven-star hotel. But a short drive into the Arabian desert will bring you to an oasis, the Al Maha Resort. Elegant villas with large canvas sails for roofs feature king-size beds, Arabian antiques and enormous bathtubs. Sprawling wooden decks and personal infinity pools offer long views over the desert of attractive sculpted ridges and rich shadowy ripples. You can ride a camel or drive a Land Rover into the desert, home to exotic animals such as the delicate Arabian gazelle and the romantic long-horned oryx.

April / Angkor Wat, Cambodia

Angkor Wat is one of the world's architectural masterpieces and a powerful symbol of Cambodia. It has been a center for worship since it was founded in the early 1100s. It appears on the national flag and is the country's main attraction. Angkor Wat displays magnificent Khmer architecture with sandstone pillars, towers and bas-relief friezes depicting scenes from Hindu epics. Part of the sprawling Angkor World Heritage Site, the Wat is but one of about 100 temples. Jungle encroaches on the ancient structures; monkeys swing through the foliage.

May / Amsterdam, Holland

Amsterdam, the gateway to Europe, has an extensive canal system. Take a boat tour or enjoy a long walk. The canals and bridges are picturesque. The narrow streets are often cobblestoned; bars and coffee houses abound. The famous red-light district, located in the middle of the old town, cannot be avoided. Beware of bicycles, which constantly whiz past. Visit the Van Gogh Museum, the Anne Frank House and Rijksmuseum. Pay a visit to the De Drie Fleschjes, a "brown café" (pub) established in 1650.

June / Cardiff, Wales

Cardiff is a great city. At its heart is Cardiff Castle, with its crenellated walls



Port Arthur, Tasmania, Australia



Angkor Wat, Cambodia

and colorful clock-tower. The city is designed for pedestrians and, being flat, is perfect for cycling (bicycles are available, free!). The downtown encompasses St. David's Shopping Center and broad, open walkways that contrast with the surrounding narrow lanes, arcades and cobbled streets. Bilingual signs abound with long, tongue-twisting words. Cardiff Bay, a beautifully restored former

dockland, includes plazas, a merry-go-round, the Wales Millennium Center, a spectacular opera house and the Senedd, the National Assembly of Wales.

July / Tallinn, Estonia

Tallinn is one of Europe's most beautiful capitals, with narrow cobblestone streets, church spires, medieval buildings, thick battlements and towers. The medieval

Old Town, a UNESCO World Heritage Site, was established in 1219. The ramparts of the upper town, which was for nobles, offer wonderful views onto the rooftops and spires of the lower town, meant for merchants. Numerous museums, churches and other fascinating places dot the lower town, including the Passage of History, with plaques in the sidewalk outlining Estonian history.



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View of Jumeirah Palm man-made island from the Atlantis Dubai resort, Dubai, UAE

August / Santorini, Greece

Santorini is a fiery jewel in the Cyclades Islands of Greece. The main town of Fira sits on a 300-meter cliff in a jumble of white-washed restaurants, bars and hotels, dotted by the occasional dome-topped church. Each morning, donkeys gently bray as they clip-clop down a zigzagging path to meet the cruise ships and fetch tourists. You can visit Akrotiri, buried by a volcano 5,000 years ago and one of the world's finest archaeological sites. Or visit the island of Nea Kameni, still an active volcano, where you can bathe in hot springs.

September / Galapagos Islands, Ecuador

In the storied Galapagos Islands you can walk and snorkel among the most remarkable displays of nature on this planet. These isolated, arid volcanic islands sit astride the equator and are home to lumbering 150-year-old tortoises, prehistoric marine iguanas, glistening sea lions and birds. These include blue-foot boobies, pelicans, flamingos and ordinary-looking finches, whose beaks allegedly helped Darwin unravel the processes of evolution. As a bonus, the animals, having no predators, are indifferent to humans, allowing you to get close and personal.

October / Sossusvlei, Namibia

You can hike to the top of the world's tallest, most elegant sand dunes in the Sossusvlei region of Namibia in southwest Africa. The view is spectacular, with one towering sand dune merging into another. All are red, as though the earth is bleeding. Sinuous ridges divide the enormous dunes into vast patches of velvet shadow and rippled crimson. Amazingly, this barren landscape is home to life. Ostrich, oryx and kudu wander here and there, ceaselessly searching for food. Beetles, spiders and snakes leave delicate, ephemeral patterns in the sand.

November / Machu Picchu, Peru

Stone buildings, temples and terraces, overwhelming in elegance and size, are arrayed high on the side of a precipitous mountain. This is Machu Picchu, which *Condé Nast Traveler* calls the world's number-one tourist attraction. The structures are built of chiselled boulders that fit perfectly without cement and are extraordinarily stable—important in an earthquake-prone area. These amazing, silent stones, in perfect balance with their surroundings, are also aligned with the sun's orbit. Abandoned by the Incas when the Spanish conquistadors invaded Peru, Machu Picchu remained hidden high in the Andes and was not rediscovered until 1911.

December / Amazon Jungle, Peru

When your plane lands on a small grass airstrip in the dense Amazon forest, the smells are ripe and rich. The foliage is lush and alive with strange caws and chirps. Bugs buzz. And it is hot, very hot. A native canoe carries you up a fast-flowing Amazon tributary, deeper into the humid jungle to the Manu Wildlife Center. The guide will point out white egrets, toucans, blue-headed parrots, green ibis and red-and-green macaws. At night you will boat with a powerful spotlight to catch the sinister eyes of caimans. ○



Machu Picchu, Peru

Job Title: FINANCE DIRECTOR
Job Number: 07-027
Closing Date: OPENED UNTIL FILLED
Program: Finance Department
Salary: DOE
Location: Kykotsmovi, Arizona



Brief Description

The Finance Director is responsible for supervision, oversight, coordinating and implementing all finance related functions, including general ledger accounting and financial reporting, purchasing, travel, accounts payable, accounts receivable and establishment of and adherence to fiscal policy and controls to protect the assets of the Hopi Tribe.

Job Requirements

Comprehensive knowledge of GAAP, Tribal fiscal management principles, methods & practices including governmental, enterprise and investment fund account management. Five plus years of progressive responsible management and supervisory experience in finance and/or accounting and Bachelor's Degree in Accounting, Finance or Business Administration. Active CPA or CMA certificate highly desired.

For a full position description and additional details please visit our website at www.hopi-nsn.us or contact Human Resources for an application at (928)734-3212.



The Kids Are Adorable

At Indian Market, high fashion plus short people is always a draw

The Native American Clothing Contest (NACC) is always one of the highlights of Santa Fe Indian Market. Occurring on the Sunday of the weekend, it's a pageant of finery and style that is unrivaled in Indian country. According to Indian Market's organizers,

the NACC is the most-photographed event of the weekend. Models of all ages strut their stuff bedecked in feathers, fringes, beads and turquoise—and no one is ever surprised when the youngsters steal the show. Take a look at these snaps from 2012 and you'll see why. ○



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Eatin' And Paddlin'

10 traditional foods to savor on your next canoe journey

BY RICHARD WALKER



The further north you go, the bigger the crab. Crab meat is high in protein and high in Omega-3 fatty acids.

The farther north you go, the bigger the crab, from Dungeness to Alaskan king

The annual Canoe Journey in the Pacific Northwest is a feast for the senses, featuring graceful canoes, many of them festooned with Northwest Coast Native artistic elements. Beautiful regalia, songs, and dances. A lot of loving, caring and sharing.

And food.

Frank Brown says the Heiltsuk First Nation serves herring roe on kelp, halibut, black cod, and salmon to its guests during the Canoe Journey, held in mid-July in Bella Bella, British Columbia. He writes, "If you go to biodiversitybc.org, we have good write-up on herring in the book *Staying the Course*, *Staying*

Alive: Coastal First Nations Fundamental Truths."

The Canoe Journey is all about tradition, and when it comes to traditional foods, few events can top the journey. Here are 10 foods you are likely to enjoy on the Canoe Journey. Follow along for a healthy feast you won't forget. (This list hits the highlights and is by no means all-inclusive.)

Elk or venison stew

With meat this tender (it will slip off your fork), you'll want a spoon to catch every drop of broth. The stew can include carrots, onions and potatoes; if you're lucky, someone gathered wild nodding onions, wild carrots, wapato or maybe camas. It will all depend on where you are geographically and where the journey takes you.

Clams and oysters

Whether steamer or cockle, a clambake (with native Olympia oysters) makes mouths water as soon as the steam is up, often while canoe skippers are still on the beach asking for permission to come ashore. I recall a canoe skipper at Little Boston in 2011 who cited three specific reasons in his request for permission to come ashore: He was looking forward to songs, dances—and the Port Gamble S'Klallam Tribe's clams.

Berries

What you'll enjoy depends on where you are and what is ripe—black, red or yellow salmonberries are the first of the berry family to ripen. Wild strawberries pack a wallop of flavor in a small package. Wild blackberries twining along the ground will lead you to a bush full

of delicious treasure.

Geoduck chowder

Save some room if this tasty stuff (pronounced “gooey duck”) is being served. Someone dove about 25 feet to harvest this behemoth for you, valued for its size and rich flavor. Whichever clam it’s made from, chowder is tough to pass up.

Crab

The farther north you go, the bigger the crab, from succulent Dungeness (one to four pounds) to Alaskan king (which can measure up to 10 feet from claw to claw). Crab meat is high in protein and high in Omega-3 fatty acids. Good food for pullers—with a flavor that’s craved.

Salmon

The best salmon cooks take pride in their work, and each nation’s salmon—whether cooked or smoked—has a distinct flavor. Quinault salmon is different than Suquamish salmon, which is different than Swinomish salmon, which is different than Lummi salmon. But no matter where you are on the Canoe Journey, you’ll remember every taste of this most honored of traditional foods.

Ooligan

Some call it candlefish, some call it eulachon or oolachan. Dip your food into the nutrient-rich oil, or enjoy the smelt it comes from—whether boiled, baked or grilled, dried, salted or smoked. Ooligan has long been highly valued by Northwest Coast peoples; it’s high in vitamins A, K and E. You’ll call this culturally significant food—prominent at feasts and potlatches—a memorable culinary experience.

Frybread

Whether you like it with butter or the huckleberry jam, no one can resist this golden-brown bread fried to perfection. This is a victory food: The grandmothers were unfamiliar with the white flour they were given to feed their families, by a government that hoped they would go away. Undeterred, the grandmothers created a culinary classic enjoyed today by their great-grandchildren, a food that proclaims “We are still here.” Savor



Blue huckleberries, picked on Kulshan (aka. Mount Baker) in Nooksack territory.



A clambake with native Olympia oysters. Salmon, smoked, has a distinct flavor.

each bite. (Tip: Don’t bother asking the frybread cook for the recipe; it’s an old family recipe, passed down by word of mouth from generation to generation.)

Indian tacos

My favorite style of this frybread variation is with the works—ground meat,

beans, cheese, lettuce, onions, tomatoes, sour cream and salsa.

Snow cones

Okay, so snow cones aren’t traditional. But the snow-cone guy shows up at just about every Canoe Journey stop. So pick your flavor and enjoy. ○

Ski Apache!

The verdant fist that is the Mescalero Apache Reservation offers an astonishing range of recreational opportunities, from snowboarding to big-game hunting

BY HEATHER STEINBERGER

Ski Apache just might have some of the best skiing (and snowboarding and sledding) weather on the continent.

When most people think of New Mexico's Mescalero Apache Reservation, they think of Geronimo, Cochise and Mangas Coloradas. And rightfully so; the reservation does comprise part of the Mescalero, Chiricahua and Lipan Apaches' treasured homelands, and descendants of those celebrated 19th-century leaders still make their homes here.

But there's much more to this 463,000-acre reservation, which rises like a verdant fist from the surrounding New Mexico desert. Pocked with clear blue lakes and streams, cloaked in pine forests and capped with snow, this hidden gem might be one of the Southwest's best-kept secrets.

Ski (and Bike!) Apache

During the winter months, tourists from across the Southwest and Mexico converge on Ski Apache, the southernmost ski and snowboard area in the United States. Owned and managed by the Mescalero Apache tribe, Ski Apache boasts more than 750 acres of skiable terrain and 10 lifts, including three quads, five triples, a handle tow, a conveyor lift and even a gondola. There's a sledding area, too.

With a base elevation of 9,600 feet and a top elevation of 11,400 feet at



Visitors on the slopes at Ski Apache

"the Gazebo," the resort has a vertical drop of nearly 2,000 feet, and its 55 runs cater to beginners, intermediate skiers and experts. You'll find wide greens, comfortable-cruising blues, expert areas like bump runs and a large bowl, and a snowboarding terrain park with jumps, tubes and rails.

The area receives more than 15 feet of snow per year and has snowmaking capabilities. And, thanks to its location, it just might have some of the best skiing (and snowboarding, and sledding) weather on the continent.

If you're planning a summer visit, you can ride the gondola to 11,400 feet and enjoy beverages or a meal at the Yurt Cafe; hiking is another favorite summer pastime here. The resort also has added 5.5 miles of mountain-biking trails with grades between 6 and 8 percent. They run from 11,981-foot Sierra Blanca Peak, which crowns the ski area, back to the base.

Championship Golf

Less than 150 miles from the U.S.-Mexico border, the Mescalero Apache Reservation has roughly nine months of great golfing weather. The Inn of the Mountain Gods Championship Golf Course, designed by Ted Robinson, features an island fairway, fast-breaking greens, views of Sierra Blanca, Mescalero Lake and thick pine forests. Guests can take

advantage of the clubhouse and pro shop, as well.

Golf Digest rated the course No. 23 on its list of "Top 40 Casino Golf Courses." *Golfweek* proclaimed it "one of the top 50 golf courses nationally," and *Travel and Leisure* said it's "the most underrated golf course in the Southwest." It also received the M&C Gold Tee Award for three consecutive years.

The tribe's Inn of the Mountain Gods resort is recognized as one of the first Native American properties to combine the sport with casino gaming. The 18-hole course opens for the season in April; hotel guests can reserve tee times up to three months in advance.

Big-Game Hunts

For those who wish to try their hand at big-game hunting in the Mescalero Apache Reservation's mountain valleys and subalpine landscapes, the tribe operates hunting expeditions for bull and cow elk, bear and wild Merriam turkeys—in keeping with its longtime goal of maintaining healthy populations on tribal lands.

The "Spring Gobbler" hunts for wild turkeys are scheduled for mid- and late April. Bull elk hunts are in September, with cow elk hunts taking place in three waves in October, November and December. Guests can hunt bear in early August.



The valley reveals itself



The Inn of the Mountain Gods sits on the edge of Lake Mescalero

Hunting packages include lodging, field meals, permits, weapons, horses and processing. For hunters who would rather bring their RVs, limited space is available at the hunting lodge.

Camping, Fishing & Boating

The Mescalero Apache Reservation welcomes the public to camp and fish in three of its recreational areas. The first, the Mescalero Recreation Area, is five miles west of Ruidoso and also is known as the Eagle Creek Lakes Recreation Area. It has primitive campsites for tent enthusiasts and RV hookups for those who seek a more comfortable camping experience, and the two lakes are stocked for anglers.

Rio Ruidoso Recreational Area, located just outside Ruidoso, is also known as Upper Canyon or Ruidoso Cabins Recreational Area. It features developed campsites (but no RV hookups), and the river is flowing with rainbow trout. Then, on the reservation's south side, there's the Silver Lakes Recreation Area, with its stocked 10-acre lake, primitive and developed campsites, RV hookups and convenience store.

Boaters are welcome to launch on Silver and Eagle lakes, and camping and fishing permits are available at recreation areas' entrance stations. Other great fishing spots: Carrizozo and Eagle Creeks, the Grindstone Reservoir and

Mescalero Lake. At Mescalero Lake, you can purchase your permit at the Inn of the Mountain Gods or, during the summer months, at the inn's boat docks.

Stocked with 20,000 trout annually, 100-acre Mescalero Lake can be fished daily from sunrise to sunset. And if you don't have a boat, you can rent kayaks, canoes, rowboats and paddle boats at the boat docks.

The tribe encourages anglers to practice catch-and-release methods (barbless hooks are recommended) unless the fish will be a meal. The bag limit is three fish on the river and six at the lakes.

Fourth of July Celebrations

Each year, the Mescalero Apache Reservation welcomes visitors to attend its Fourth of July celebrations. Not only do the annual festivities incorporate a parade, rodeo and pow wow, guests are invited to silently observe the traditional puberty rites for young women. The coming-of-age ceremony is the tribe's largest and one of its most sacred; after four days of dancing, it culminates on the Fourth of July in the predawn hours. No cameras are allowed at the special ceremony.

While in Mescalero, make sure to visit the outstanding Mescalero Cultural Center at Chiricahua Plaza on U.S.

Highway 70. Open daily, it features historic photos, artifacts, clothing, crafts and exhibits that share the history and culture of the tribe.

Meet Smokey

Although it's not on tribal land, a visit to the Mescalero Apache Reservation wouldn't be complete without a side trip to Capitan, just 19 miles away. It's home to the Smokey Bear Historical Park, the final resting place for the world-famous bear.

Smokey was, in fact, a real bear. In spring 1950, soldiers from Fort Bliss, Texas, came to New Mexico to help fight the 17,000-acre Capitan Gap fire in the Lincoln National Forest. There, they found a little black bear cub who had climbed a tree to escape the inferno; his paws and hind legs were burned. The national news picked up the story, and Smokey became a celebrity. He lived at the National Zoo in Washington D.C. until his death in 1976.

Established three years after Smokey's death, the historical park incorporates indoor and outdoor exhibits, a 10-minute film and educational programs in an outdoor amphitheater. Also on site: a playground, picnic area and Capitan's original train depot. The park is open daily, and admission is just \$2 for adults and \$1 for children ages 7 and up. Children under 6 are free. ○

DANCE ME TO THE END OF LOVE

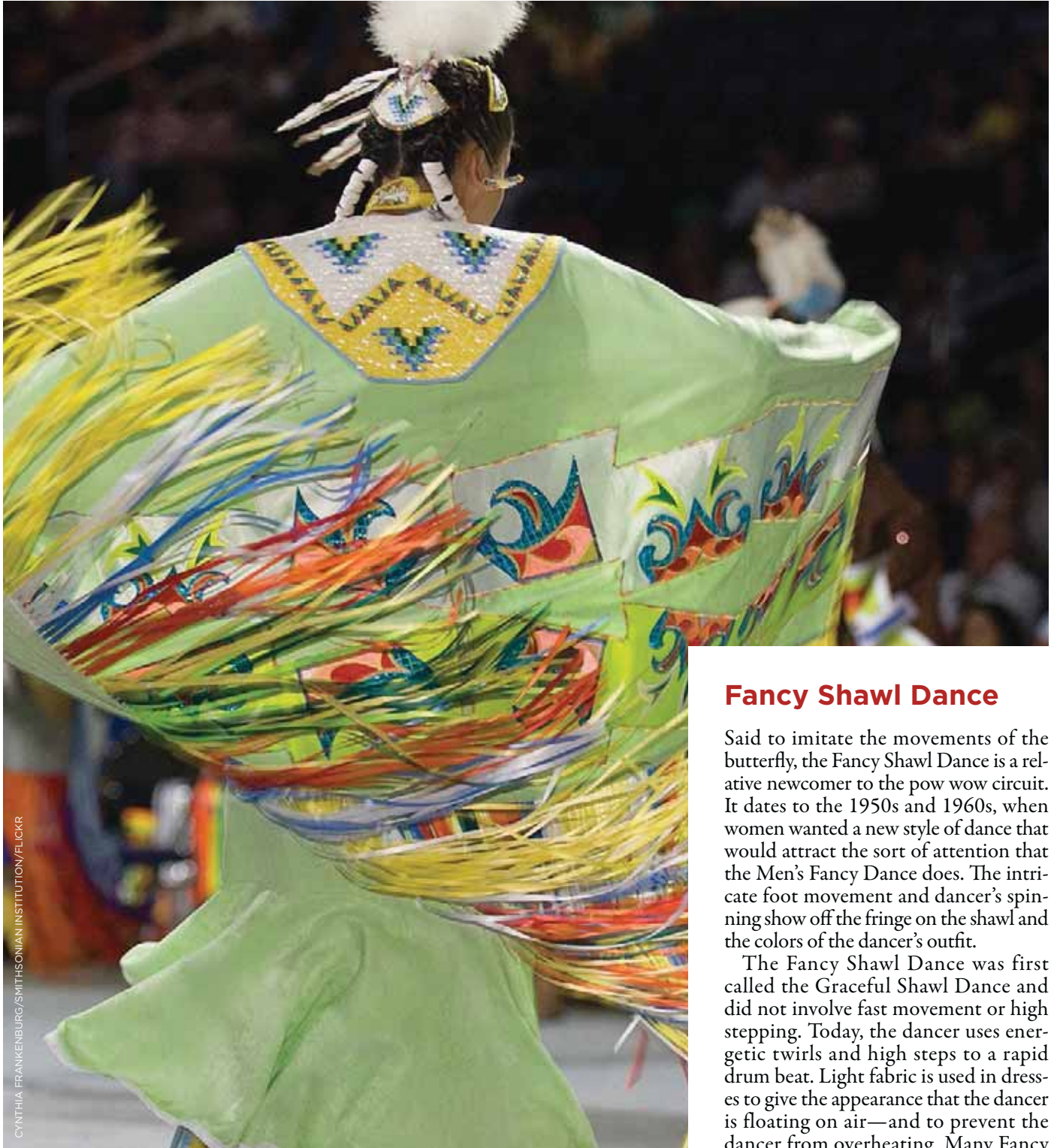
How to recognize the six main styles at a pow wow

Pow wows have been a part of American Indian culture since time immemorial, representing spiritual connection, healing and tradition. Each pow wow presents something unique to the hosting tribe, while offering traditional drum and dance competitions.

One aspect of the pow wow circuit that those in attendance should be aware of are the varieties of dances on display and how to distinguish them from one another. Here we'll run through each of the six styles—Fancy Shawl, Grass, Jingle, Men's Fancy, and Men's and Women's Traditional—with a brief description of each and an example.



DIEGO JAVIER ROBLES



CYNTHIA FRANKENBURG/SMITHSONIAN INSTITUTION/FLICKR

Fancy Shawl Dance

Said to imitate the movements of the butterfly, the Fancy Shawl Dance is a relative newcomer to the pow wow circuit. It dates to the 1950s and 1960s, when women wanted a new style of dance that would attract the sort of attention that the Men's Fancy Dance does. The intricate foot movement and dancer's spinning show off the fringe on the shawl and the colors of the dancer's outfit.

The Fancy Shawl Dance was first called the Graceful Shawl Dance and did not involve fast movement or high stepping. Today, the dancer uses energetic twirls and high steps to a rapid drum beat. Light fabric is used in dresses to give the appearance that the dancer is floating on air—and to prevent the dancer from overheating. Many Fancy Shawl dancers wear calf-high moccasins rather than leggings. The shawl is the most important part of the outfit and must stretch from hand to hand when the dancer's arms are spread.

Grass Dance

The Grass Dance is believed to have originated with the Omaha Tribe. All stories of the dance point to it being ceremonial. In the South, some tribes believe it was connected to a warrior society and that scalps were tied to the dancers' clothing to celebrate victory in battle.

The northern tribes believe it is a blessing ceremony for new ground. The dancers trample the grass down in preparation for a village and grass is tied to the dancer. As the dancer moves, the fringe attached to his outfit sways as if to simulate the natural movement of tall prairie grass.

The dance is said to represent the balance of life. The dancer must perform the same move on either the right or left. The dancer's regalia is covered with yarn and ribbons that sway, and he wears a lot of color.





Jingle Dance

Known also as the Healing Dance, the Jingle Dance originated with the Ojibwe in the Great Lakes region. The dress is said to have originated as a means of healing a medicine man's granddaughter. In a dream, the elder was told to construct a jingle dress and have his granddaughter dance in it—and she was healed.

The colorful dress is covered with rolled-up snuff can lids attached with bright colored ribbons. The jingles are close enough together to hit one another, creating a near-musical, happy sound, much like rain. Dancers perform simple zigzag steps—no high stepping or fancy footwork—and make the jingles sway. The jingles are attached to soft cloth such as taffeta or cotton. The dancer is judged by her footwork and grace.



Men's Fancy Dance

This dance, also known as the Bustle Dance, is said to have originated in Oklahoma. It originated in the 1950s to attract pow wow visitors. The dance is flashy, colorful and requires stamina, strength and coordination; therefore, it is usually performed by young men. Fancy Dance movement is faster than any other dance.

Distinguishing the Men's Fancy Dance outfit is the twin bustle, decorated with a colorful fringe that flows freely while the dancer performs the ruffle with fast foot movements. The fringe's many colors are said to represent the Rainbow Spirit. The dancer wears a headdress roach with two feathers that are kept moving throughout the dance; at times, the dancer's face cannot be seen because of the flowing fringe. Dancers also carry decorated coup sticks.

DIEGO JAMES ROBLES; KEN RAHAM/SMITHSONIAN INSTITUTION/FLICKR

Men's Traditional Dance

The Men's Traditional Dance simulates the warrior preparing for battle. Components of the Men's Traditional Dance include the Crow Hop and Sneak-Up dances. The Traditional Dancer carries an eagle feather fan and a staff, and wears a single bustle, arm bands and a roach, as well as bells on his ankles. He will crouch close to the ground and stand up at different times during the dance. At times during the dance, a drummer uses heavy strokes that suggest the sound of gunfire.

Each tribe has a form of Traditional Dance, but the Lakota Nation is credited with the Traditional Dance and most regions have adapted some form of the Lakota version.

The southern version may incorporate more color and feathers on the regalia.



Women's Traditional Dance

Traditional Women dancers are looked on with reverence as the elegant presence at a pow wow. Traditional is a dance that exemplifies dignity, grace and modesty. The women can move in several ways. Some move in a bounce style, originated by the Lakota, Dakota and Nakota of the north. Some Traditional Women dancers zigzag or side-step in a circle around the arena, always with a bounce movement.

The dress is usually elegant yet simple; the women always carry an eagle feather fan which they raise in the air from time to time as the songs indicate, with an honor beat to show respect and honor for the men and the drum. The women wear a shawl that is kept close to the body, often with very intricate beadwork in patterns that reflect the tribe and family, and they carry an awl and knife on their belt. Their feet never rise above the ground. ○



KATHERINE FOGDEN/SMITHSONIAN INSTITUTION/FLICKR



Northern Traditional Dancer Arno Rocky Joe



Fancy Shawl Dancer Denaye Jack

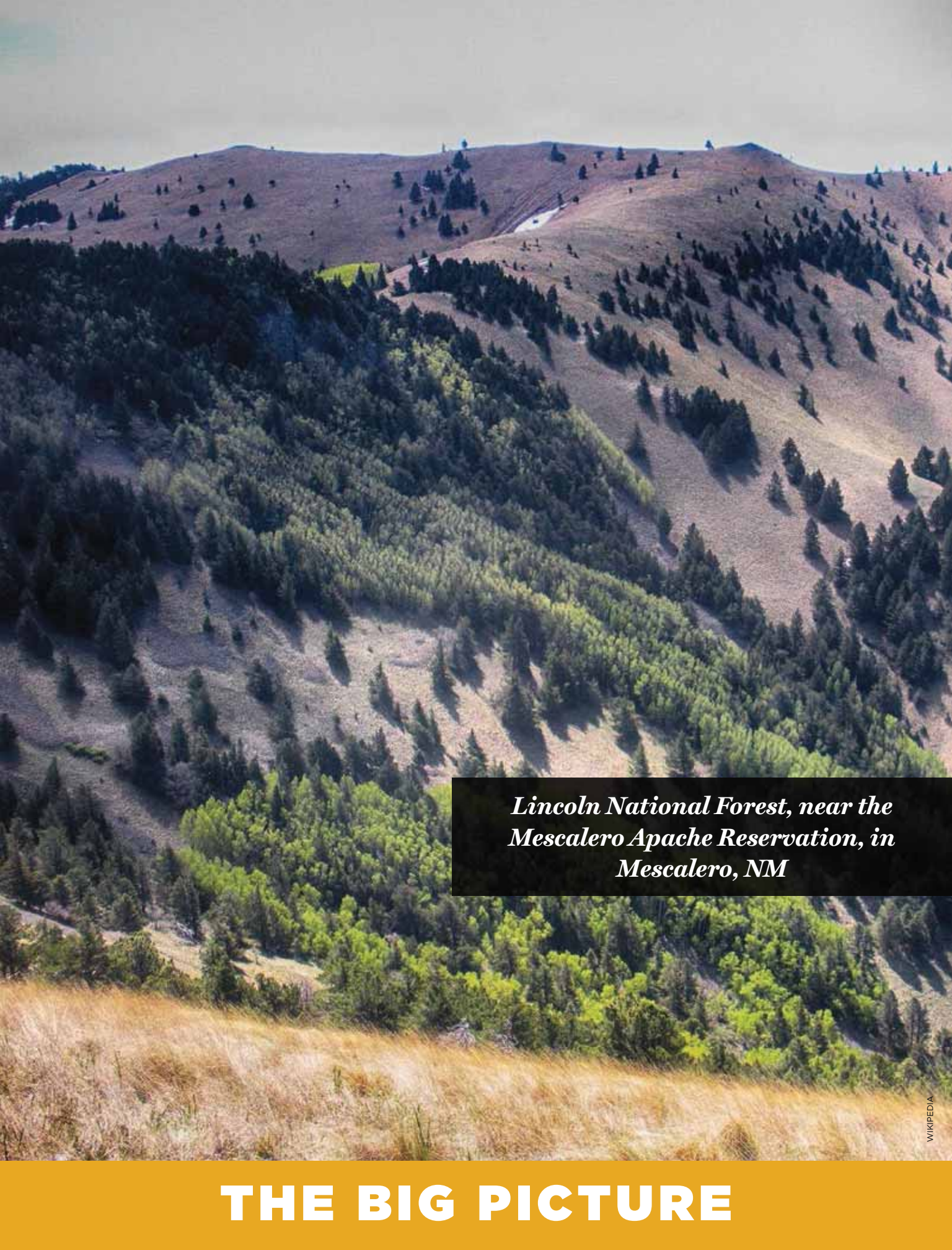
Minding Your Pow Wow P's and Q's

Know proper etiquette on the circuit

When entering a new cultural setting, it is critical to understand the proper protocols of the event. Some communities are more strict than others on etiquette, but it is always important to understand what constitutes appropriate and inappropriate behavior to avoid offending community members or interfering with the competitions. The following are some general guidelines for pow wow etiquette, but you should always check an event's specific rules because etiquette varies from tribe to tribe.

1. Always ask permission before taking pictures of any dancers, drum groups or ceremonies.
2. Pay attention to the master of ceremonies. He will inform you of any special instructions during ceremonies and songs. He will also announce dances and dancers during competitions.
3. Dress appropriately.
4. When special songs, such as the Flag Song or Honor Song, are played it is customary to stand and remove your hat. Refrain from taking photos or recording during this time.
5. Do not enter the dance area unless invited. This area is considered sacred.
6. Seating is limited at many pow wows, so ask if it is appropriate to bring lawn chairs and/or blankets.
7. Remember that benches or seats in the arena are for dancers. It is customary for dancers to place a blanket on the bench where they will be seated.
8. Do not pick up anything dropped by a dancer, especially feathers.
9. Make room so everyone can enjoy the dancers. When standing, be aware that people behind you may not be able to see over you.
10. Remember that pow wows are alcohol- and drug-free events.

If you have any questions about etiquette or procedures, check with the emcee, arena director or head singer. They will be glad to help you. ○



*Lincoln National Forest, near the
Mescalero Apache Reservation, in
Mescalero, NM*



Use the Special Enrollment Period to Get Insurance for Your Family



Members of federally recognized tribes and Alaska Native shareholders can sign up for health insurance through the Marketplace at any time of year. Even if your spouse or children aren't enrolled tribal members, they can still sign up.

If your state uses the Federal Marketplace and **if** one family member on the application is eligible for the Special Enrollment Period (SEP), **all family members** who apply on the same Marketplace application are eligible. This is true even if different family members are eligible for different Marketplace plans.

Important: If your state runs its own Marketplace, visit your state's website to apply for a SEP. Your state may handle SEP for American Indians and Alaska Natives in a different way.

To learn more, contact your Indian health program, visit www.healthcare.gov/tribal, or call 1-800-318-2596 anytime (TTY: 1-855-889-4325).

Family Success Story

Bob is an enrolled member of the Crow Tribe. His wife Betty is non-Indian, and their children are enrolled members of the Crow Tribe. When they applied for coverage through the Federal Marketplace on a single application, all 5 family members were able to sign up for insurance. Don't wait for the November 15 Open Enrollment Period to get coverage for your family.



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