



Indian Country

THIS WEEK FROM

TODAY

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

A Letter from the Publisher

Shekóli. By and large, Native societies are matrilineal, and great importance is placed on the role of women in our cultures. The female life-giving force sustains and nurtures us, just as Mother Earth provides us with all the resources we need to thrive. In this, our first newsletter of April, we take one last look at March, which is celebrated throughout Turtle Island as Women's History Month. These days, much of the general conversation in the mainstream focused on the potential appearance of a woman on United States currency, perhaps to replace Andrew Jackson on the \$20 bill (a thought that would please many Indians). While there is no dispute of the worthiness and importance of such figures as Eleanor Roosevelt or Amelia Earhart to the U.S., Indian Country Today Media Network used the opportunity of Women's History Month to raise awareness of often-overlooked, but no less important, Native women.

In her praise of Native women this week, columnist Ruth Hopkins relates just a few of the many proud and caring women that have inspired her. She makes note of such popular heroines as Lozen, a Chiricahua Apache warrior and holy woman who fought beside Geronimo. (Her stature is rising thanks to books, movies and posters that feature her.) Hopkins also keeps a special place in her



heart for Zitkala-Ša, aka Red Bird. This Dakota woman achieved too many accomplishments to list here, at a time after the turn of the century when mere survival was to be applauded. She translated her Native tongue into Latin and English; she played the violin; she wrote for premier magazines of her time; and she held progressive political views.

The fact is, there is no end to the amazing women who made our lives what they are today; they are as numerous as the eons seen by our many cultures. Today, women such as Suzanne Shown Harjo, Deborah Parker, Winona LaDuke, Charlene Teters and Debra White Plume grace our world—just to name a few. As we celebrate the giants of the past, so too shall we praise the many female leaders building our future.

NA Ki wa,

Ray Halbritter

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You Can't Keep a Good Sister Down

Ruth Hopkins (*Sisseton Wahpeton & Mdewakanton Dakota, Hunkpapa Lakota*) celebrates the indomitability of Native women:

It's crucial that we lift up Native women. Girls need to see their grown counterparts shine. They need positive role models.

Zitkala-Ša a.k.a. Red Bird (Dakota), has had a profound influence on me. Red Bird promoted pan-Indianism and her lobbying led to the passage of Indian citizenship. A piece she wrote about the swindling of Natives in Oklahoma spurred on the Indian Reorganization

Act of 1924. She founded the National Council of American Indians. Red Bird even composed the first American Indian opera, *The Sun Dance*.

Toypurina (Tongva) was a medicine woman who headed a rebellion against the Spanish in California in 1785. Mary Crawler (Lakota), Minnie Hollow Wood (Lakota) and Buffalo Calf Road Woman (Cheyenne) all fought at the Battle of Little Big Horn. My Dakota namesake Cankudutawin (Red Road Woman) was there and bore witness. Mary Brave Bird (Lakota) was one of a handful of women at Wounded Knee II. Sisters Carrie and Mary Dann (Shoshone) fought for Native land rights. Wilma Mankiller (Cherokee) was the first female Principal Chief of

the Cherokee Nation. Because of Elouise Cobell (Blackfoot), thousands of Natives received part of a \$3.4 billion settlement as compensation for decades of trust land mismanagement by the government.

Scores of Native women are doing amazing work today. Winona LaDuke, Debra White Plume, Suzan Harjo, Charlene Teters, and Deborah Parker are showing us how to save Mother Earth, and ourselves. Right now there are legions of Native women working quietly as doctors, lawyers, judges, writers, teachers, engineers, college presidents, managers, students, activists, and in scores of other professions. We hold the world together, sometimes with a baby on one hip. <http://bit.ly/1xcgjgI> 🌸

Why Disinter the Dead?

David Wilkins (*Lumbee*), of the *University of Minnesota*, inveighs against the trend of exhuming Native bodies to establish their tribal affiliation, with a view toward disenrollment:

Actions taken by tribal leaders to purge their tribal rolls—not just of their living relatives, but even of the bones of their relatives on the other side—inspires instinctive disgust. The very fabric of the cosmos as we have always understood it is being assaulted.

The actions are inhumane. In one California case, a revered grandmother's body was exhumed so that a DNA

test could be performed. Even when the test confirmed her as a genetically bone fide member, the tribal government still disenrolled this long-deceased woman and all her descendants from the tribe's rolls.

Exhumation and DNA testing are actions that our nations often fight against when outsiders want to invade the gravesites of our ancestors. Think about the incredibly spirited effort put forth to defend the dignity and humanity of the ancestor, Techaminsh Oyt-pamanatityt, The Ancient One, also known as Kennewick Man.

Some tribal officials, in their zeal to purge their rolls of political enemies

or otherwise inconvenient citizens, have now stooped to a level of institutional behavior unparalleled in our narrative of indigenous history—a narrative that considered the ashes of the dead as sacred ingredients for the ongoing life of their nations. In *God is Red*, Vine Deloria said that indigenous peoples historically understood that death in a very real sense fulfilled their destiny—for as their bodies became dust, they once again contributed to the ongoing life cycle of creation.

It is difficult to fathom why any tribe would want to take up the colonizers' work of casting out living tribal members in either this world or the next. <http://bit.ly/18SGvSt> 🌸

How Disease Sickens In Other Ways

Steven Newcomb (*Shawnee, Lenape*), co-founder and co-director of the *Indigenous Law Institute*, considers the implications of a gruesome medical experiment conducted on indigenous South Americans some 50 years ago:

A recent article in the British newspaper the *Guardian* reports that in the mid-1960s, thousands “of South American Indians were infected with measles, killing hundreds.” Why? So that “U.S. scientists could study the effects on primitive societies of natural selection, according to a book out

next month.” The book is *Darkness in El Dorado*, by Patrick Tierny.

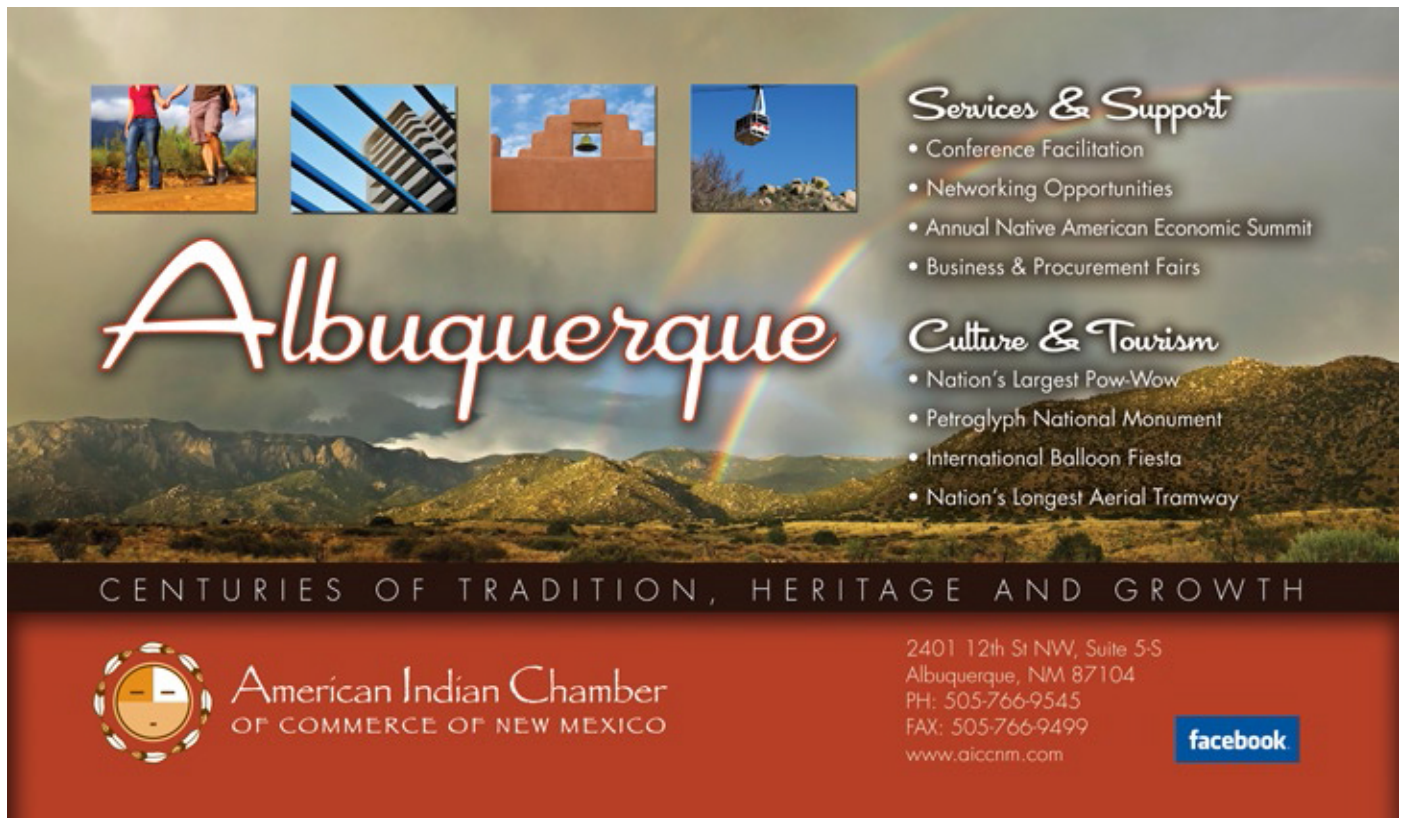
“The book accuses James Neel, the geneticist who headed a long-term project to study the Yanomami people,” the story continues. Neel and his team used “a virulent measles vaccine to spark off an epidemic which killed hundreds and probably thousands.” The story continues, “Once the epidemic was under way, the research team ‘refused to provide any medical assistance to the sick and dying Yanomami, on explicit order from Neel. He insisted to his colleagues that they were there to observe and record the epidemic, and that they must stick strictly to their role as scientists,

not provide medical help.”

To dehumanize people in such a manner is not deserving of human compassion.

Dehumanizers may say that paying attention to the suffering of the test subjects is not “scientific.” The underlying rationale for this treatment is classifying people as sub-humans who are deemed to be “waste”—and, if need be, disposed of in the search for forms of knowledge that will benefit those who are being classified as fully human.

Where is the standard that condemns all forms of domination and dehumanization as completely unacceptable? <http://bit.ly/1OJpnzi> 🌸



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Navajo Nation Mourns Police Officer Killed in the Line of Duty


Flags across Arizona and the Navajo Nation flew at half-mast last week to honor Navajo police officer and U.S. Marine Corps veteran Alex Yazzie, 42, who was shot dead in the line of duty on March 19.

Yazzie was killed during the pursuit of Justin Fowler of Shiprock, who was reported to be pistol-whipping his wife and beating his mother. In the ensuing chaos, Fowler fired on officers and gave chase; in all, more than 30 Navajo police responded to pursue him, according to the Associated Press. After speeding toward New Mexico, Fowler crashed his car and opened up on his pursuers, wounding police officers Herbert Frazier and James Hale and killing Yazzie. Police shot and killed Fowler.

The incident left Yazzie's relatives and the Navajo Nation reeling. "He's always been our hero," Yazzie's niece, Jade Maestas, told the *Navajo Times*. "The hero of our family."

"I join my Council colleagues in grieving for the family of Officer Yazzie," said Navajo Nation Council Speaker LoRenzo Bates. "We offer our thoughts and prayers for the fallen officer's family and also for the recovery of the wounded officers."

This was the third shooting of a police officer on the Navajo Nation in recent years. In October, Raymond Herder shot Officer Joseph Gregg following a domestic dispute; Gregg survived and Herder will be tried in June. In 2011, Navajo Officer Sgt. Darrell Curley was shot and killed while intervening in a domestic dispute.


Yazzie, a 14-year veteran of the Navajo police force, had served in Shiprock since 2012. He was married and had two young children. <http://bit.ly/1ELr21R> 

Tribes Get \$6 Million in Federal Funds for Energy Efficiency Projects

Eleven tribal communities are receiving \$6 million toward renewable energy projects and technologies, the Department of Energy announced on March 18. The effort is part of an ongoing federal initiative to help tribal nations and Alaska Native villages reduce fossil fuel use, save money and mitigate the environmental impact of energy use. The funding is combined with tribal contributions of \$7.5 million.

The grants will mainly fund solar projects. The Agua Caliente Band of Cahuilla Indians of Palm Springs, California, for instance, will install a 76.9-kilowatt solar photovoltaic system to offset the energy usage costs of their Tribal Education and Family Services offices. The Bishop Paiute Tribe of Bishop, California will install solar panels on low-income homes. The Central Council Tlingit & Haida Indian Tribes of Juneau, Alaska will retrofit its headquarters to reduce energy use by 30 percent, while the Oneida Nation in Oneida, New York will make its utility plant more energy efficient.

In addition, the Oneida Tribe of Indians of Wisconsin in Oneida, Wisconsin, the Pala Band of Mission Indians of Pala, California, the Santo Domingo Tribe of Santo Domingo Pueblo, New Mexico (Kewa Pueblo) and the Soboba Band of Luiseno Indians in San Jacinto, California will install one-megawatt ground-mounted solar photovoltaic systems.

The Standing Rock Sioux Tribe of Fort Yates, North Dakota, will use its funding to install solar power at five Sitting Bull College buildings, while the Tonto Apache Tribe of Payson, Arizona will install solar power and water heating systems in its gymnasium, market and wastewater treatment and holding facilities. Finally, the Washoe Tribe of Nevada and California, in Gardnerville, Nevada, will install solar energy to achieve net-zero energy use in seven tribally owned buildings. <http://bit.ly/1DSxkip> 

BY TANYA H. LEE

The American Indian Graduate Center (AIGC) is the official “recipient organization” for the Cobell Education Scholarship Fund. Its duties include establishing the eligibility criteria for the scholarships, managing and administering the fund. A five-member board of trustees, including Elouise Cobell’s son Turk Cobell (Blackfeet), will oversee the fund and report on the AIGC’s work.

Some of the money will go directly to scholarships and some will be held back. "This is meant to be a perpetual fund so that Indian students can be going to college and receiving Cobell Scholarship Funds well after we're long gone," said Pearl. "It operates like any other scholarship funds where you restrict a portion of it so that the fund can continue for years and years and years."

How much money will eventually be allotted to the scholarship fund is still under discussion. But according to P. "Sam" Deloria (Standing Rock Sioux Tribe), a director of the AIGC, "It is safe to say that we expect to be funding Cobell Scholarships for this fall." <http://bit.ly/183333>

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Pushing Past The Pain

Relief came from opening up and helping others

BY MARY ANNETTE PEMBER



'Our ancestors gave us tools to navigate through the tough times of life,' says Rose Domnick.

Bottom line: For one Yup'ik woman, confronting her abuse was the first step on the road to healing.

"What are you hiding?" the elder asked Rose Domnick.

It was a simple question, offered in response to Domnick's request for help in overcoming her mysteriously growing, incapacitating fear.

But Domnick was stunned by the

query. She blurted out that a relative had repeatedly molested her as a child. Now in her 50s, she had told no one except a visiting Catholic priest who had come to her Yup'ik village church many years ago.

"When I was 11 years old, I told this priest about the abuse," she recalls. "Instead of helping me find a way to stop the abuse, he absolved me of my sins and told me to say five Our Fathers and

five Hail Marys. I decided then that it was my fault and it would be a secret I would take to my grave."

When she disclosed her secret to the elder, she unexpectedly found herself transported back in time, reliving the abuse. "I was right there with all the smells and feelings. Suddenly I started crying and puking. The elder reassured me that it was okay. She said to me, 'Rose, this is how sick this trauma has

made you. Now, the sickness is going.”

Gradually, Domnick found she was able to allow her body, mind and spirit to process what she had endured. The progression of her healing, although gratifying now, has been difficult and painful. The first two years after she began acknowledging the abuse were the most challenging. Seemingly unrelated events or experiences, sounds or smells, would trigger terror and/or anxiety that she later learned were related to her experience.

Today, Domnick is the director of the Yukon Kuskokwim Health Corporation Behavioral Health Prevention Department. She is also the leader of Calricaraq (Healthy Living), a trauma intervention effort modeled on traditional Yup'ik ways. Based in Bethel, Alaska, the organization serves 58 Yup'ik villages on the delta leading out to the Bering Sea.

Sharing her story with Calricaraq clients is not only part of her work; it is part of her ongoing healing. The Calricaraq team responds to village requests for help in addressing trauma in their communities. The team, including Domnick, sits down with clients and shares its own stories of overcoming trauma.

“The elders have told us that the best way to guide others through their trauma is to talk about what we know. We must each tell our own healing stories,” Domnick says. “If I’m able to openly share my story, it can help others to talk about their experiences that also carry a lot of shame. Hopefully they can then feel safe enough to open up and gain some understanding about what has led to the dysfunction in themselves and their families.”

Domnick does not shrink from sharing uncomfortable details of either the trauma or of her recovery. She has come to realize that her abuse affected not only her but also those closest to her. “It was excruciatingly painful to look at how I let the actions of that man who had molested me so many years ago hurt my family,” she says.

Before her breakthrough with the elder, the trauma had prevented her from being intimate with her husband for

several years. “I saw that I was allowing this man who hurt me, even from his grave, to kill not only my but also my husband’s spirit.”

Domnick dealt with her experience by trying to control everything in her life and finding herself frustrated into a frenzy when she could not. “I blew up at everything,” she says. “I would go all crazy if the toilet paper was not hung in the right direction. In the end, I was so fearful I didn’t want my husband to go hunting or travel.”

‘The elders have told us that the best way to guide others through their trauma is to talk about what we know.’

Shortly after telling her secret to the elder, she told her husband. Caught off guard, he asked in disbelief, “Who are you? I don’t know you. What other secrets have you been hiding?”

“I completely broke down crying,” Domnick says. Her husband embraced her and asked her, “What can I do to help you, how can I help you get better?”

“I taught him how to help me,” she recalls. “I was filled with so much shame that I took every response as a judgment.” But her husband learned to listen to her without reaction.

The process has not been easy and has taken several years. Even today, something will trigger an unpleasant memory for Domnick but she has learned to talk about what is bothering her. She owes her progress to learning traditional Yup'ik ways of healing and dealing with life.

“Our ancestors gave us tools to navigate through the tough times of life,” she says. “They taught us to take bad experiences and turn them inside out, examine them, talk about them and understand how they have affected us. Our elders tell us if we don’t attend to our pain and troubles we will take on a way of being that is like a bottomless pit and we will always be hungry.”


In her work with Calricaraq, Domnick and her team help guide others through this process and gain more insight into their own lives. “We are also finding that our elders are recalling old unused Yup'ik terminology that describes these tools for living and healing,” she says.

Since so many of these old terms are associated with traditional Yup'ik spirituality, the church suppressed them, Domnick explains. People forgot these important guiding tools that although not written on paper or supported by western clinicians, are an effective means for self-healing according to her.

“The beauty is that all the answers are within us. We are our own experts. When we talk about our experiences we lay them all out on the table and can see how they’ve shaped our lives. We can see what we’ve become and learn what direction we need to take to begin healing.

“I tell people that once they take the first step in sharing their secrets and their stories there is no turning back. The healing gets wider and deeper and you feel better. You want more and more,” Domnick says.

For a long time she was ashamed to talk about her family. Her parents, now both deceased, were often intoxicated; they neglected and sometimes abused Domnick and her siblings. But since she has begun to work on her own healing and that of her clients, she finds that she can now remember the good things her parents taught her.

“I talk to my mother when I’m out berry picking. I had so much resentment and anger at her. But now I can talk with her about the wonderful things she taught me.” <http://bit.ly/19glm4z> 

In Central America, Controversy Over A Canal

Charges of environmental upheaval and lack of consultation BY RICK KEARNS

Bottom Line: *What with major lawsuits and potential ecological devastation, Nicaragua's Grand Canal is shaping up to be a civil engineering flashpoint.*

Earthmovers and other heavy equipment have started digging the largest canal in the Americas, in Nicaragua. Government officials say the civil engineering project will help ease the dire poverty of the second poorest country in the Western Hemisphere.

But various indigenous communities are suing the government over the massive project, alleging that they were not consulted about its construction. And they are backed by scientists who warn the canal could cause severe environmental damage.

Construction on the Grand Canal, which would connect the Caribbean Sea and the Pacific Ocean, began in December. The \$50 billion undertaking entails digging a passage 170 miles long and 1,170 feet wide that will skirt rainforests and cut through Lake Nicaragua, the largest drinking water reservoir in the region.

But canal-related lawsuits have been filed against the government by the indigenous communities of Miskitu, Rama, Kriol, Monkey Point, and of the Black Creole Communities of Bluefields of the Autonomous Region of the Southern Caribbean.

The indigenous and Afro Nicaraguan peoples who live in the region first filed suit in 2013 in Nicaragua's Supreme Court to contest Law 840. That law allowed the government to award the canal contract to the HKND Group of Hong Kong without consulting the affected communities. It also allowed the government not to issue environmental impact studies that normally are required for any construction project in Nicaragua.

In December 2013 the Supreme Court ruled the law to be constitutional. The indigenous communities then took their fight to the Inter American Commission of Hu-

man Rights (IACHR).

"The Territorial Rama and Kriol Government has presented a petition for protective measures to the IACHR," the Territorial Rama and Kriol Government said in January. "But it also petitions the Nicaraguan State to not initiate construction until the State complies with its international obligation to engage in a free, previous and informed consent with the Indigenous Rama and Kriol communities."

In November, the IACHR agreed to con-



Economic boon or impending disaster?

sider the affected communities' petition for protective measures.

Numerous scientists have joined the indigenous peoples in expressing concern over possible environmental and cultural impacts stemming from the construction of the canal. Many scientists wonder what will become of Lake Nicaragua, whose 50-foot-deep bed will be dredged to accommodate the 90-foot depth needed for the canal—which would basically bisect the 56-mile-wide body of water.

In December, scientists Jorge Huete-Perez, president of Nicaragua's Academy of Science, and Axel Meyer, a professor of zoology and evolutionary biology at the University of Konstanz in Germany, published an article in the prestigious science journal *Nature* about potential effects on the lake from the canal project.

"The extensive dredging required would dump millions of tons of sludge either into other parts of the lake or onto nearby land,"

they said. "Either way, the sludge will probably end up as damaging sedimentation."

Further, the project entails constructing dams "in an area of frequent seismic activity, which would increase the risk of local water shortages and flooding," Perez and Meyer wrote. "The lake would probably suffer from salt infiltration in the lock zones, as in locks of the Panama Canal. This would transform a free-flowing freshwater ecosystem into an artificial slack-water reservoir combined with salt water. Declining populations of native aquatic fauna . . . could also suffer."

The likely result, they said, is that the canal "could create an environmental disaster in Nicaragua and beyond." They predicted the destruction of a million acres of rainforests and wetlands. Among other examples, they cited potential danger to the 7,722-square-mile Bosawas Biosphere Reserve, a "tropical forest that is the last refuge of many disappearing species," which lies 150 miles north of the most likely route of the canal.

"The biggest environmental challenge is to build and operate the canal without catastrophic impacts to this sensitive ecosystem," said environmental engineer Pedro Alvarez of Rice University in Texas. But he said that despite any number of precautions, it would be hard to avoid wide-scale environmental destruction.

"Significant impacts to the lake," said Alvarez, "could result from incidental or accidental spills from 5,100 ships passing through every year; invasive species brought by transoceanic ships, which could threaten the extinction of aquatic plants and fish, such as the cichlids that have been evolving since the lake's formation; and frequent dredging, impacting aquatic life through alterations in turbidity and hypoxia, triggered by re-suspension of nutrients and organic matter that exert a relatively high biochemical oxygen demand." <http://bit.ly/19QUGZk>

Thinking On Their Feet

An exercise in Native legal training offers a courtroom workout

BY ALYSA LANDRY

Bottom Line: *If the most recent National Native American Law Students Association moot court competition is any indication, the next generation of Native lawyers will be in good shape.*

Imagine the following case is playing out in front of the U.S. Supreme Court:

The owner of an art gallery located on tribal land sues a woman who unlawfully sold him sacred items protected by tribal law. The gallery owner is a non-Indian. The woman, a member of a different tribe, contests that the court has no jurisdiction over two non-members.

When the woman resells the items to an art dealer out of state, the tribe sues her, seeking damages for the violation of tribal law. Still arguing that the tribe has no jurisdiction over her, the woman files suit in federal district court.

Both the federal district court and the appeals court rule that the tribe lacks jurisdiction. When the gallery owner and the tribe petition the Supreme Court, it agrees to hear the case.

This was the scenario faced by law students across the U.S. who participated last month in the 23rd annual moot court competition sponsored by the National Native American Law Students Association (NALSA). Though fictional, the problem mirrors real cases about tribal jurisdiction that are appearing in courts at all levels.

"Jurisdiction is kind of a hot topic right now," said Josh Peterson, a third-year law student at William Mitchell College of Law. "It's complicated, but there are a lot of these cases making their way through the courts."

Peterson, 25, and partner Scott Jurchisin, 24, won first place at the competition, which took place March 6-7 at the University of Arizona Rogers Col-

lege of Law. The duo beat more than 70 teams from law schools across the country and argued the case in front of a board of leading tribal judges, attorneys and academic experts.

"It's kind of intimidating," said Peterson, who was also on the winning team last year. "The fact that you have the chief justice of the Navajo Nation ask-

'What we like to see is a new generation of attorneys with the passion to be advocates.'

ing you questions, and you know what he wants to hear."

The competition begins in the fall when participants are given the legal problem. Working in teams of two, they must draft a brief without help from professors, attorneys or other professionals. Once the briefs are submitted, contestants have about six weeks to prepare their oral arguments, which must cover both sides of the case.

Judges' scores are based on both the written brief and students' performance during oral arguments, which last two days and include five rounds before a winning team is selected.

The moot court pits the best Indian law students against each other. It is a venue to showcase skill in one of the

most complex areas of American law. And the stakes are high.

"There's a remarkable likeness to the real thing in terms of the complexity of issues, the setting, the time allotted and the style of questioning," said James Anaya, the James J. Lenoir Professor of Human Rights at the Rogers College of Law, who was one of five professionals chosen to act as Supreme Court justices during the competition. "It's a really good tool for preparation."


He added, "I like to think this offers the opportunity to explore new arguments and new approaches. There's also a sense of wanting to advance justice for Native peoples. It's a positive way to see Indian law not in terms of what it already says, but as an evolving tool."

The competition is also a way to prepare the next generation of attorneys, said Sarah Deer, a professor of law at William Mitchell. Deer, an enrolled member of the Muscogee Creek Nation of Oklahoma, competed in the moot court 20 years ago and she sent five William Mitchell teams this year.

"So much of Indian law is difficult," she said. "We lose in courts a lot. What we like to see is a new generation of attorneys with the passion to be advocates, to have that level of sophistication and persuasion where they are as polished as any other attorneys."

Even students who don't ultimately practice Indian law benefit from studying it and participating in events like the moot court, Deer said:

"The question of jurisdiction, or where a subject matter should be heard, that is one of the most complicated areas of all American law. If students can master that level of complication and ambiguity in the Indian law context, then they will be well prepared to handle other kinds of American law."

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

Combating the Meth Plague

Taking on a deadly chemical enemy

BY KRISTI EATON

Bottom Line: *Methamphetamine is devastating many tribal communities. But as this success story shows, tribes can overcome the scourge.*

Joe Sayerwinnie can still recall the first time he tried methamphetamine. Just 14, he was already a regular consumer of alcohol, cocaine and a variety of pills. Riding around Oklahoma City with two friends in search of the next chance to party, Sayerwinnie, a member of the Comanche Nation, was handed a pipe of meth to smoke.

"My buddy was like, 'Smoke some of this and you'll be alright. You'll be able to keep going and keep partying.' I remember when I smoked it, man, I liked it a lot. The high was just, it was great. I started smoking it and I started using it more often."

Over time, Sayerwinnie started stealing to fund his habit. "I was so bad. I didn't care about nothing and nobody but myself and where I was going to get my next high," he said.

Across the country, methamphetamine use has been ravaging tribal communities. A 2006 report from the National Congress of American Indians (NCAI) found that 1.7 percent of American Indians or Alaska Native respondents reported using meth in the past year. Among Native Hawaiians surveyed, 2.2 percent said they had used the drug in the past year. This compares with 0.7 percent for Caucasians, 0.5 percent of Hispanics, 0.2 percent for Asians and 0.1 percent for African-Americans.

The NCAI report says that meth use on reservations and in rural Native communities can be as high as 30 percent. The Bureau of Indian Affairs has found that 74 percent of tribal police rank meth as the greatest drug threat to their communities. The drug is often a precursor to violence, with 40 percent

of crime in Native land attributed to its use.

But tribes are beginning to fight back. Among them are the Concho, Oklahoma-based Cheyenne and Arapaho Tribes. They have created a public awareness campaign called "Not On Our Land." The basic purpose is to

*'I remember when
I smoked it, man,
I liked it a lot.
The high was just,
it was great.' I
started using it
more often.'*

draw attention to the abuse and offer resources.

"The crippling drug has affected so many of our people that we must no longer stand idly by and allow this travesty," said Cheyenne and Arapahoe Gov. Eddie Hamilton. "Meth abuse is becoming more prevalent each day as it destroys the lives of our families and loved ones."

"Crime increases as users seek quick cash to feed their addiction," said Mark Woodward, spokesman for the Oklahoma Bureau of Narcotics. "Families suffer as meth takes over a person's life."

Woodward praised the Cheyenne and Arapaho Tribe's initiative. "Many meth addicts or family members don't


know where to turn for help and hope," he said. "This campaign will provide awareness to programs for assistance, as well as education to help our youth understand the dangers and help them make decisions to stay away from meth or other forms of substance abuse."

For Sayerwinnie, 31, several stints in prison for various offenses were not enough to scare him straight and convince him to get help. What did convince him was his then-13-year-old daughter. One day, Sayerwinnie said, she had had enough of the drug abuse and its lifestyle. She started screaming at him, pleading for him to stop using drugs.

"Just the reaction of my daughter talking to me and yelling at me and telling me that, because she had never said anything to me before," he said. "It took her to do what she did for me to really want to change. I could see the pain and the hurt. I could see it all in her."

That was the moment Sayerwinnie decided to turn his life around. He headed to Lawton, the headquarters of the Comanche Nation, to seek help. The tribe sent him to a rehab facility. He called it "best thing that ever happened to me."

Remaining sober is a challenge, but Sayerwinnie said he uses the knowledge and skills he learned during rehab to cope. He has also focused on helping other American Indians who may feel like they have no one who understands what they are going through.

"Our Native American children, our Native children, are our future," he said. "If I walk into a room and we give it our all and tell our speech and put it out there, hopefully with the campaign and what I'm trying to do for them ... then I feel like I've accomplished something." <http://bit.ly/1HGAXG7> 

Atlantic Commons Phase II is pleased to announce that applications are now being accepted for 34 affordable housing rental apartments under construction at 1969 Bergen Street, 404 Howard Avenue, 414 Howard Avenue, 1459 St. Marks Avenue in the Brownsville/Oceanhill section of Brooklyn. These buildings are being constructed through the Low-Income Rental Program (LIRP) of the New York City Department of Housing Preservation and Development and the Low Income Housing Tax Credit Program. The size, rent and targeted income distribution for the 34 apartments are as follows:

* Subject to occupancy criteria
** Includes gas for cooking
*** Income guidelines subject to change

Qualified applicants will be required to meet income guidelines and additional selection criteria. Households may elect to submit an application by one of two methods: EITHER online OR by mail. To submit your application online now, please visit NYC Housing Connect at www.nyc.gov/housingconnect and select "Apply for Housing." All online applications must be submitted by **May 27, 2015**. To request an application by mail, please mail a self-addressed and stamped envelope to: Atlantic Commons Phase II c/o Shinda Management Corporation, 221-10 Jamaica Avenue, 3rd Floor, Queens Village, NY 11428. All mailed applications must be returned by regular mail only (no priority, certified, registered, express, overnight or oversized mail will be accepted) to a post office box number that will be listed on the application, and must be postmarked by **May 27, 2015**. Applications will be selected by lottery; applicants who submit more than one application to this development will be disqualified. Disqualified applications will not be accepted. A general preference will be given to New York City residents. Eligible households that include persons with mobility impairments will receive preference for 5% of the units; eligible households that include persons with visual and/or hearing impairments will receive preference for 2% of the units. Current and eligible residents of **Brooklyn Community Board 16** will receive preference for 50% of the units.



No Broker's Fee. No Application Fee.

BILL DE BLASIO, Mayor
VICKI BEEN, Commissioner - NYCHPD
www.nyc.gov/housingconnect



To apply please go to
www.shinglespringrancheria.com
 to download print and fill out an application, and return
 it to the **HR Assistant, Kat Montgomery** at
530-387-4973 Fax 530-676-3582 or at **5168 Honpie**
Rd Placerville Ca. 95667

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The work of Joan Naviyuk Kane (Inuit/Inupiaq) has been selected for inclusion in The Best American Poetry 2015.



Nike's new N7 Dragonfly collection features New York Yankees center fielder of the Navajo Nation.



Prolific author Sherman Alexie (Spokane/Coeur d'Alene) will appear at New Mexico State University as part of its University Speaker Series.



The 1790 Treaty of New York, between the Muscogee (Creek) Nation and the U.S., is now at the National Museum of the American Indian.

Headlines from the Web

BILL WOULD LET TRIBES WORK WITH STATE ON POT

<http://bit.ly/1xha4lP>

TWO DEATHS ON BLOOD TRIBE LINKED TO POWERFUL FENTANYL DRUG

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

PRO-COAL TRIBE WEIGHS IN ON CHERRY POINT TERMINAL

<http://bit.ly/1CLlxB3>

STANDING ROCK TRIBE HOPING TO BUY RESERVATION LANDS

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

HOPES OF PRESERVING CHEROKEE LANGUAGE REST WITH CHILDREN

<http://wapo.st/18Y0glg>

QUAPAW TRIBE REFUTES RUMORS ABOUT PLANS TO BUILD CASINO

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

UPCOMING EVENTS

DEPARTMENT OF THE INTERIOR ENVIRONMENTAL CONSULTATION

APRIL 1

The Interior Department will hold a consultation meeting regarding implementation of the updated Principles, Requirements and Guidelines for Water and Land Related Resources Implementation Studies (PR&Gs). The PR&Gs provide a common framework for evaluating federal water resource investments. Representatives from the Bureau of Indian Affairs, the Bureau of Reclamation, the Bureau of Land Management, the U.S. Fish and Wildlife Service, and the National Park Service will be available.

Location: Bureau of Land Management National Training Center, Phoenix, Arizona

UNITED SOUTH AND EASTERN TRIBES UTILITY SUMMIT

APRIL 6-10

The summit is held in furtherance of the aims of United South and Eastern Tribes, Inc., which is dedicated to enhancing the development of federally recognized tribes, to improving the capabilities of tribal governments, and assisting its members and their governments in dealing effectively with public policy issues and in serving the broad needs of Indian people.

Location: Catawba Indian Nation Hosting, Rock Hill, South Carolina

OVERSIGHT FIELD HEARING

APRIL 8

The Senate Committee on Indian Affairs will conduct an oversight field hearing on "Empowering Indian Country: Coal, Jobs, and Self-Determination."

Location: Health & Wellness Center, Little Big Horn College, Crow Agency, Montana

ENTANGLED TRAJECTORIES: INTEGRATING NATIVE AMERICAN AND EUROPEAN HISTORIES

APRIL 9-10

This interdisciplinary symposium will explore how the encounters between Euro-

pean and Amerindian cultures after 1492 contributed to the first age of globalization. A central goal of the conference will be to highlight how Native American history is global history. The conference is organized by the Early Americas Working Group and co-sponsored by the Kislak Family Foundation, George Washington University, the University of Maryland, the National History Center of the American Historical Association and the Mexican Cultural Institute. **Location:** George Washington University, Washington, D.C.

TODAY'S NATIVE LEADERS LEADERSHIP INITIATIVE

APRIL 10-12

Geared for Native youth between the ages of 14 and 24, the initiative will focus on training for designing community projects. Included will be team building activities and action planning and event promotions. The gathering is a cooperative agreement between the Justice Department's Office of Juvenile Justice and Delinquency Prevention and UNITY.

Location: Rapid City, South Dakota

LETTERS TO THE EDITOR

I stand with Lakota Elder Veteran Basil Brave Heart, who favors changing the name of Harney Peak, the highest peak in the He Sapa (Black Hills).

The peak's namesake, Gen. William S. Harney, massacred Sioux women and children by leading the punitive campaign of 1855 against the Sioux, in retribution for the Sioux annihilation of Lt. John Grattan and

his troops. Harney's most famous "battle" in that campaign was at Blue Water Creek. It was a massacre that rivals Wounded Knee in its senseless brutality.

General William S. Harney was an arrogant, abusive, bare-knuckled murderer and imperialist. In his scholarly biography *General William S. Harney, Prince of Dragoons* (University of Nebraska Press, 2001), his

torian George R. Adams notes that he was twice court-martialed and, by disobeying orders from Washington DC, he nearly provoked a war with Great Britain over a boundary dispute in the San Juan Islands. This led to his removal from command.

I think it is a healthy exercise to undo historical racism.

—Richard Iron Cloud
Porcupine, South Dakota



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

TRIAL BEGINS IN 'KKK' CASE

A federal civil rights case brought by Vernon Traversie (Cheyenne River Sioux Tribe), who claims that scars resembling the letters "KKK" were inflicted on him during surgery because of his race, went to trial last week. Traversie underwent open-heart surgery at South Dakota's Rapid City Regional Hospital in August 2011. A lawyer for the hospital has denied Traversie's allegations and says that the marks were caused by post-surgical tape.

MISHEWAL WAPPO VOW RECOGNITION FIGHT

The Mishewal Wappo Tribe of California will press its fight to achieve federal recognition despite a ruling last week against them. A U.S. District

Court affirmed previous county and federal determinations that more than 50 years after the tribe was derecognized, they had waited too long—four decades—to bring suit against the Secretary of the Interior. But tribal chairman Scott Galdon said, "It's just another bump on the road." The tribe may now appeal to the 9th Circuit Court of Appeals.

HOUSING ACT RENEWAL PASSES HOUSE

A reauthorization of the Native American Housing Assistance and Self Determination Act (NAHASDA) passed the House last week by a vote of 297 to 98 and now awaits a vote on its Senate equivalent. Since NAHASDA was adopted in 1996, the red tape that had

traditionally plagued Indian housing projects has drastically been cut back, facilitating the improvement of American Indian and Alaska Native housing conditions through funds from the Indian Housing Block Grant.

EPA FUNDS FOR TRIBAL FISHING BOATS

Three North Puget Sound tribal communities will receive nearly \$1 million from the Environmental Protection Agency to swap out old diesel engines on their fishing vessels for more energy-efficient versions, thereby reducing pollution. \$792,000 of the grant will go to the Swinomish Indian Tribal Community, who will replace 12 old diesel engines with new, low-emission models. The Lummi Nation will receive \$77,250

and the Upper Skagit Tribe will receive \$55,890, respectively, for the same purpose.

HO-CHUNK NATION BOOSTS MINIMUM WAGE

The Ho-Chunk Nation of Wisconsin has established a base minimum wage of \$10 an hour—\$2.75 above the federal level—for its workforce. Such an increase has long been debated. But the Nation determined that it owes its frontline and entry-level workers the boost. "The cost is high, but the return is much greater," said Ho-Chunk Nation President Jon Greendeer. "We can wait until the perpetual debate is resolved, or we can just take action ourselves." The new wage rate takes effect in July.

How Did I Miss That?

St. Bernards with cell phone chargers, the sins of Aaron Schock and how certain things go better with Coke

BY STEVE RUSSELL

The website Consequence of Sound reported that at the music and arts festival South by Southwest, persons who were about to lose cell phone power could tweet a photo of their battery charge level and current location to Mophie, which makes portable chargers. Mophie would then dispatch a living representative of the St. Bernard Rescue Foundation.

St. Bernards are rescue dogs, slogging through snowstorms with a keg of brandy around their big, furry necks. Given the Austin location of South by Southwest, you might expect the dog to be toting tequila. In fact, the big woofer would bring a Mophie charger for your cell phone.

My cousin Ray Sixkiller noted that St. Bernards are big dogs. "There ought to be room on board for just a snort of tequila," he said.

* * *

Stock-picking guru Jim Cramer was celebrating the 10th anniversary of his TV show, *Mad Money*, when he moved on to the next customary segment. "Let's take some calls," he said. "The first one is Tim in California. Tim?"

"This is Tim Cook calling from Cupertino."

Cramer's staff had set up a call-in interview with the CEO of Apple, a major "get" for a show about investments. Cramer did regain his composure quickly enough to take advantage of the opportunity, but it was touch and go for a while.

"Cramer didn't ask what I wanted to know," Cousin Ray complained. "Why does my iPhone keep asking me if I want to buy an Apple watch?"

* * *

The Wall Street Journal reported that Coca-Cola CEO Muhtar Kent turned down a bonus of \$2.5 million for his

performance in 2014 because he did not meet his performance goals. But he did fire some 2,000 employees. His compensation still rose 20 percent to \$25.2 million, down from \$30.4 million in 2012.

"A clear case of things go better with Coke," Cousin Ray chuckled, "if you have money."

* * *

Time reported that sheriff's deputies in Franklin County, Kentucky have recovered five barrels of stolen Wild Turkey bourbon. NBC reported that Gilbert Curtsinger, 45, in whose back yard the stolen Wild Turkey was found, was an employee of the distillery. The raid that recovered the Wild Turkey also turned up a cache of firearms and steroids. The barrels were reported to be worth between \$3,700 and \$6,000 each. The sheriff declined to speculate whether this theft was related to a still unsolved 2013 theft of Pappy Van Winkle bourbon valued at \$25,000.

"At those prices," Cousin Ray noticed, "only Muhtar Kent could afford a bourbon and Coke."

* * *

A sign posted in an Oklahoma City mall kicked off a raging Facebook debate. The sign admonishes parents that little boys over six should be sent into the men's room rather than going in the ladies' room with mom.

Cousin Ray speculated that authorities caught some kid sitting on the john reading *Playboy*. "But only for the Dick Cheney interview."

* * *

Sky News reported that doctors at Tygerberg Hospital in Cape Town, South

Africa, have performed the world's first successful penis transplant. The 21-year-old patient lost his equipment as a result of traditional male genital mutilation AKA circumcision. An estimated 250 penis amputations take place every year in South Africa as a result of traditional circumcision.

Cousin Ray was wondering where they got the organ they transplanted.

* * *

KEYE reported that an ex-Marine in Arlington, Texas is suing Vixen Vapors over burns sustained when an E-cigarette battery exploded in his pocket. The man's attorney said suing the maker of the battery was not possible, because it was made in China by a business that could not be identified.

"Ain't globalization wonderful?" Cousin Ray asked.

* * *

Thanks to a Politico open records request, Illinois voters won't have Rep. Aaron Schock (R-Illinois) representing their best interests any more. Schock resigned after it was revealed that he billed taxpayers for 170,000 miles driven on official business in his Chevrolet Tahoe. When he sold the Tahoe, the odometer read about 80,000 miles.

Schock was elected at age 27, the first congressman to be born in the 1980s—one of the "Young Guns." The Young Guns were founded by Eric Cantor, Kevin McCarthy, and Paul Ryan. Cantor, the House Majority Leader, was beaten in his 2014 primary.

"Sounds like the Young Guns were shooting blanks," said Cousin Ray.

Cousin Ray went on to wonder if Rep. Schock billed the taxpayers for the ammo. <http://bit.ly/1xJ1jCe> ☛

UPCOMING POW WOWS

CHEROKEE OF GEORGIA SPRING POW WOW

4/2/15—4/4/15
Cherokee of Georgia Tribal Grounds
110 Cherokee Way
Saint George, GA
912-552-0305
cherokeefga@att.net
CherokeefGeorgia.org

ANNUAL IDA'INA GATHERING

4/3/15—4/4/15
The Alaska Dome
6501 ChangePoint Drive
Anchorage, AK
907-646-3115
emccord@tyonek.com
TebughnaFoundation.com

40TH ANNUAL MONTANA STATE UNIVERSITY AMERICAN INDIAN COUNCIL POW WOW

4/3/15—4/4/15
Brick Breeden Fieldhouse
11th Avenue and Grant Bozeman, MT
Montana.edu/nativeamerican/club/powwow.html

3RD ANNUAL POMONA COLLEGE POW WOW

4/4/15
Pomona College
295 East First Street
Claremont, CA
909-706-5948
scott.scoggins@pomona.edu

43RD ANNUAL DANCE FOR MOTHER EARTH POWWOW

4/4/15—4/5/15
2552 North Maple Road
Ann Arbor, MI
Powwow.umich.edu

UNIVERSITY OF SCIENCE AND ARTS OKLAHOMA INTERTRIBAL HERITAGE CLUB SPRING POW WOW

4/4/15—4/5/15
University of Science and Arts Oklahoma
1727 West Alabama Avenue
Chickasha, OK

16TH ANNUAL TUTXINMEPU POW WOW

4/4/15—4/5/15
University of Idaho
Moscow, ID
208-885-4237
UIdaho.edu/nativeamericancenter/tutxinmepu-powwow

HUMBOLDT UNIVERSITY BIG TIME POW WOW

4/4/15
Humboldt University
Arcata, CA
707-834-2727
canez@humboldt.edu

CHATTANOOGA NATIVE AMERICAN HERITAGE FESTIVAL AND POW WOW ON THE RIVER

4/4/15—4/5/15
First Tennessee Pavilion
1826 Reggie White Boulevard
Chattanooga, TN
423-240-7270
naservices.org@gmail.com
NAServices.org

AMERICAN INDIAN YOUTH LEADERSHIP SPRING POW WOW

4/4/15
McCurtain County Sports Complex
108 West 5th Street
Broken Bow, OK
580-584-3365

43RD ANNUAL DANCE FOR MOTHER EARTH POW WOW

4/4/15—4/5/15
Skyline High School
2552 North Maple Road
Ypsilanti, MI
powwow.UMich.edu

25TH ANNUAL WASHINGTON UNIVERSITY IN ST. LOUIS POW WOW

4/4/15
Fontbonne University Dunham Student Activity Center
6800 Wydown Boulevard
St. Louis, MO
314-935-4510
bcais@wustl.edu
buder.WUStL.edu

22ND ANNUAL SEVEN ARROWS CONTEST POW WOW

4/4/15—4/5/15
Boise State University Jordan Ballroom
1600 University Drive
Boise, ID
208-426-5950
mss.BoiseState.edu/pow-wow

BEMIJIGAMAAG POW WOW

4/4/15
Sanford Center Arena
1111 Event Center Drive Northeast
Bemidji, MN
218-556-0517
cpansch@thesanfordcenter.net



Jeri Ah-be-hill (Kiowa-Comanche), an icon and advocate of Native fashion, walked on March 11.

SANTA FE NEW MEXICAN

THE BIG PICTURE