



Indian Country THIS WEEK FROM

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

A Letter from the Publisher

Shekóli. We have written before about the flaws in the judicial system when it comes to Native youth, and how jurisdictional issues funnel so many adolescent offenders into a federal system of crime and punishment that is harsh, cruel and counterproductive. Back in 2013, the Indian Law and Order (ILO) Commission's report devoted an entire chapter to what can only be termed a crisis.

Now, as described in this week's feature, "An Overhaul For Juvenile Indian Justice?" (page 8) comes a revision to the federal government's 1988 Model Indian Juvenile Code. The proposals—crafted by Ron Whitener, a tribal judge (among other functions) and Matthew Ficaglia, a staff attorney at the Native American Law Center—are being circulated by the Bureau of Indian Affairs for consultation and comments.

The revisions are but one piece of the puzzle, as they only offer guidance for the tribal nations in an effort to promote best practices in keeping Indian kids close to the community. The common-sense approach seeks to distinguish between criminal acts and cries for help, such as truancy, running away, underage drinking or other behavior in need of social services. Clarifying the juvenile code will guide various jurisdictions and help undermanned justice departments.



Of course, the major overhaul of the juvenile justice system needs to happen on the federal side, a reform process that is currently under scrutiny in Senate committees. The ILO Commission of 2013 strenuously argued for tribal nation management of juvenile justice, including ICWA-level notification requirements and a prohibition of charging adolescents with federal crimes unless their tribal government agrees.

Sadly, there are many contributing factors to juvenile misbehavior, poverty chief among them. While we all must strive to weed out these root causes, we must also look to prevent troubled kids from entering the pipeline of federal prisons and a bleak life of crime. Now is the time for all tribal leaders and activists to ensure that the proper, recommended reforms become the kind of laws that will benefit our youth and our nations.

NAKiwa,

Ray Halbritter

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Contempt For Indian Country In Congress

Rep. Raúl M. Grijalva (D-Arizona) is dismayed by the disregard that many of his colleagues on the Hill have for Tribes:

When President Obama, using the time-honored Antiquities Act, established three new national monuments on July 10 in Nevada, California and Texas, House Republicans were not celebrating. Asked for his views on the new monuments, Natural Resources Committee Chairman Rob Bishop of Utah replied, “Ah, bull crap. That’s not an antiquity.”

This was not an isolated incident. Rep. Don Young lectured representatives of the

Zuni Pueblo and Navajo Nation at a July 15 hearing about accepting whatever decision Congress made on a land dispute at Fort Wingate, New Mexico. “Either you take what we’re going to give you and be happy, or you’re going to lose it,” he told them. “You better be happy with what you’re going to get.”

In April, the Republican majority convened a subcommittee hearing that they called “The Obama Administration’s Part 83 Revisions and How They May Allow the Interior Department to Create Tribes, not Recognize Them.” Tribes and those seeking tribal recognition deserve better than this kind of rhetoric.

Perhaps most egregiously, last year’s

National Defense Authorization Act—a bill President Obama could not have easily vetoed—included a shameful provision mandating a land swap long favored by the mining firm Resolution Copper, which is co-owned by multinational conglomerates Rio Tinto and BHP Billiton, at the expense of sacred Native American land. Resolution has sought access to a copper deposit in eastern Arizona at a site called Oak Flat, which has been home to the San Carlos Apache Nation’s traditional acorn and medicinal herb collecting and religious ceremonies for centuries.

The line on treating Indian Country with disrespect has to be drawn. <http://bit.ly/1KIFGQb> 📌

Cherokee Freedmen Are Not Going Anywhere

A federal court has not yet decided whether Cherokee Freedmen will maintain their status as Cherokee Nation citizens. But clearly, says black/Saginaw Anishinaabe scholar Kyle T. Mays, passions are strong:

The Cherokee Freedmen are not sitting idly by. Marilyn Vann, a Cherokee Freedmen and president of the Descendants of the Freedmen of the Five Civilized Tribes, says that she and other enrolled Freedmen are working with those who are not currently citizens so that they feel a part of the Cherokee Nation. She wants them to feel comfortable with those who

she thinks will soon be their fellow tribal members.

“We Freedmen people oppose any leaders that are opposed to our citizenship, or any history that writes us out, or falsely accuses us as being non-Indians, or that we were forced upon the tribe,” she said. “We are Cherokees.”

“People are angry,” said Marcos Barbero, co-director of the documentary *By Blood*, which explores the history and struggle of the Cherokee Freedmen, “regardless of their position, because it appears [the U.S. government] is encroaching on sovereign tribal affairs in spite of their own centuries-old history of breaking treaty obligations.”

The Cherokee Freedmen’s issue is not going away anytime soon. It sheds light on larger issues, including the relationship between blackness and indigeneity, between tribal sovereignty and U.S. settler colonialism, and between civil rights and sovereignty.

We shouldn’t view these competing issues as separate, however. As anthropologist Circe Sturm contends, “In positioning civil rights as something separate from, or even against, tribal sovereignty, we obscure the fact that in the lived experience of people like the Cherokee Freedmen, both claims exist side by side and actually depend on one another.” <http://bit.ly/1VlfzP2> 📌

Dear Native Youth: Hang In There

Gyasi Ross (Blackfeet Nation/Suquamish) offers encouragement for an overwhelmed young Native generation:

Being Native has always been hard. What you face right now, little sister or brother, is nothing new. Our ancestors—your powerful grandparents and great-grandparents and great-great-grandparents—had it very hard. But they knew above all they had to survive somehow.

You inherited that. That strength, that desperation. That love of your community, where you would be willing to do anything

to ensure future generations. That faith that somehow the Creator would reward your diligence and keep your people despite incredibly hard circumstances.

There’s nothing more rewarding than carrying on a way of life and a gene pool that has 20,000 years of spirits and ancestors watching over it. You carry that legacy. No one else can say that in this Nation. In that way, you’re special. You are survivors—just like your ancestors, who put carrying on that way of life and gene pool above everything.

Sometimes that hardness of being Native will make you feel overwhelmed.

Sometimes that complexity of being Native will make you want to just give up. It’s still complex, it’s still hard. There are still people within this land who do not like Natives and never will. There are still people within this land who think that you cannot do anything you want because you are Native and will try to convince you of that. Sometimes it will feel like the walls are closing in and you are all alone.

You are not. There are literally millions of us who believe in you, and who know that you’re the chosen generation. If you ever need to talk, talk to us. Make us accountable to you. <http://bit.ly/1Kn3upI> 📌

Pit River Tribe Protests Marijuana Raid

BY LYNN ARMITAGE

The Pit River Tribe has denounced a raid on two medical marijuana-growing operations on its tribal land in the Northern California that took place on July 8. Officials confiscated 12,000 plants and over 100 pounds of processed marijuana. Among the nearly 50 federal, state and local law enforcement agents involved were officials of the Bureau of Indian Affairs.

“We are very disappointed with the decision of the Bureau of Indian Affairs, as the lead federal agency, to descend on sovereign land,” said Tribal Chairman Mickey Gemmill Jr. “That the BIA would take such a disrespectful approach to an Indian tribe on its own land is a serious assault to the tribe’s right to self-governance.”

The tribe said it has complied completely with California laws governing the cultivation, distribution and use of medical marijuana—and then some.

“Each medical marijuana plant is assigned to a particular patient, with each plant bearing the identification of the patient for whom it is cultivated and a unique serial number to ensure that each plant can be tracked,” the tribe stated. “These provisions go far beyond anything required by California state law, and are modeled after the more robust regulatory schemes in other medical marijuana states.”

But U.S. Attorney Benjamin B. Wagner said that the operations exceeded legal cultivation limits: “The volume of marijuana that the XL facility alone was capable of producing, estimated at approximately 40,000-60,000 plants, far exceeds any prior known commercial marijuana grow operation anywhere within the 34-county Eastern District.”

The Pit River Tribe is a federally recognized Indian tribe of 11 autonomous bands with tribal lands in Shasta, Lassen, Siskiyou and Modoc Counties. <http://bit.ly/1KcM2Bt> ☞

Historic Preservation Listing Could Help Save Oak Flat

BY GALE COUREY TOENING

Legislation to save an Apache sacred site from potential devastation got a boost recently when the National Trust for Historic Preservation included the land on a major roster of endangered historic places, thereby practically guaranteeing that it will be preserved.

Introduced on June 17 by Rep. Raúl Grijalva (D-Arizona), the bipartisan Save Oak Flat Act (H.R. 2811) would repeal a section of the National Defense Authorization Act for Fiscal Year 2015. The act authorizes approximately 2,422 acres of land known as Oak Flat in the Tonto National Forest in southeastern Arizona to be transferred to Resolution Copper, a subsidiary of the international mining giant Rio Tinto. Resolution Copper plans a mining project that will result in “the physical destruction of tribal sacred areas,” the bill says.

But on June 24, the National Trust for Historic Preservation unveiled its 2015 list of America’s 11 Most Endangered Historic Places. The list annually spotlights examples of architectural, cultural and natural heritage that are at risk of destruction or irreparable damage. Oak Flat is now one of them. The list, which has identified more than 250 such places to date, has been so successful in galvanizing preservation efforts that only a handful of sites have been lost.

Oak Flat is part of the San Carlos Apache Tribe’s ancestral territory, the tribe’s most cherished sacred site. Used for religious purposes for thousands of years, it still draws San Carlos Apaches and other Native people to its landscape of forests, streams, desert, grasslands, craggy mountains and huge rock formations with ancient petroglyphs to gather acorns—their main food staple—and medicinal plants, and to conduct ceremonies. <http://bit.ly/1fYzzyO> ☞

Santa Ana Pueblo Now Certified to Administer Clean Water Act

The Pueblo of Santa Ana’s water-quality programs are now federally certified. This means the tribe can administer them autonomously under the Clean Water Act, the Environmental Protection Agency (EPA) announced on July 22. They are the 50th federally recognized tribe to be granted such EPA authority.

“This is an important achievement for the Pueblo of Santa Ana as they protect waters on their lands which are integral to daily life and their rich cultural heritage,” said EPA regional administrator Ron Curry. “EPA remains

fully committed to engaging tribes as sovereign governments with a right to self-governance.”

The tribe’s Water Resources Division consists of five programs: Watershed Protection, Safety of Dams, Water Quality, Water Rights, and Hydrology. The Water Quality Program involves working with the tribal government to plan water use and protect the resources involved, as well as involving tribal members in monitoring activities.

“Stakeholder involvement in this program is critical, and annual water quality reports are distributed on the Pueblo via the Safe Drinking Water Act mandated Consumer Confidence Report,” the tribe said. “The Water Qual-

ity Program actively participates in environmental education through outreach with the youth and elders of the Pueblo of Santa Ana. These programs promote awareness of water quality issues through hands-on activities and interactive discussions.”

Under the Clean Water Act designation, the Pueblo will continue to protect public health, aquatic life and wildlife over a 78,000-acre area, including parts of the Rio Grande, the Rio Jemez and other water bodies. To qualify for the federal certification, a tribe must be federally recognized and have a governing body that has the jurisdiction and capability of administering such a program.

<http://bit.ly/1HSf6eo> ☞

The Ordeal And The Triumph Of The Duwamish

Denied federal recognition, despite a rich history BY RICHARD WALKER



Si'ahl, chief of the Duwamish Tribe, is photographed holding his hand-woven "clamshell" shaped hat in 1864. This is the only known photograph of the man for whom the City of Seattle is named.

The Bottom Line: *The federal government may have said that the Duwamish Tribe does not exist. But its thriving people know better.*

On July 2, the Interior Department ruled that the Duwamish Tribe of Washington State does not meet all of the criteria required for the U.S. to recognize it as an indigenous nation. This denial puts an end to a quest for federal recognition that began in 1977.

And yet evidence of a vibrant and viable Duwamish Tribe is strong.

Interior officials could confirm that evidence with their counterparts at the Department of Health and Human Services. That department's Administration for Native Americans contributed to the Duwamish Tribe's efforts to build the first longhouse in Seattle in more than 100 years.

They could talk to officials from the State of Washington, the City of Seattle, King County, the Shakopee Mdewakanton Sioux (a federally recognized indigenous nation) and numerous foundations and non-profits that helped raise \$3.5 million to build that longhouse.

Or Interior could talk to the citizens of the Blackfeet, Haida and Tlingit nations who gathered in the Duwamish Longhouse on July 8 to sing in praise of and acknowledge the Duwamish's continued existence.

At the very least, Interior should talk to the hundreds of people that the department itself accepts as being descended from Duwamish ancestors listed on earlier rolls and censuses.

Since 1976, the Tribe has been chaired by Cecile Hansen. Her great-great-grandfather was the brother of the Duwamish Chief Si'ahl, whose name became "Seattle."

The Duwamish (or Dkhw'Duw'Absh) people are the descendants of those who refused to go to reservations at Lummi, Muckleshoot, Port Madison, and Puyallup.

Some who did go to reservations later returned to what they knew as home, along the shores of the lakes and rivers, within view of a landscape that was changing in a way they never dreamed possible.

Their undoing was set in concrete in 1865, when Seattle officials banned Duwamish ancestors from living within the city limits and burned their longhouses, thus scattering the people throughout the region. But the Duwamish remained resolute.

"Duwamish cultural traditions mandate that the Duwamish live close to the burial grounds of their Duwamish ancestors," said Thomas R. Speer (adopted Duwamish of Jicarilla Apache ancestry) and a former member of the Duwamish Tribal Services board of directors. "Moving away from their ancestors was forbidden and unthinkable."

Instead, many Duwamish people remained on their ancestral lands, "in and around their major historic villages in the present-day cities of Seattle, Renton, Bellevue, Kirkland and other adjacent suburban communities, actively resisting relocation by the War Department—and, later, the Bureau of Indian Affairs (BIA)," Speer said.

Mary Lou Slaughter, great-great-great-granddaughter of Chief Si'ahl, added, "The Muckleshoot area is not like what we were used to—near the water, near our livelihood. We are water people."

One hundred and fifty years after their ancestors were banned from the city to which their leader gave his name, Si'ahl's people will not be denied their existence. Here are some reasons why.

The Duwamish seek restoration, not recognition:

The Duwamish Tribe is not seeking "federal recognition" but rather "restoration of their federal recognition," said Speer.

“The Duwamish were federally recognized in 1859 when the United States Senate ratified the 1855 Point Elliot Treaty. Further evidence of their federal recognition is the 1953 Termination Bill where the ‘Duwamish Tribe of Indians’ was specifically named as an ‘Indian Tribe’ scheduled to be terminated by the Republican Eisenhower administration. They were not terminated in 1953. However, the Duwamish were ‘disappeared’ by the federal Bureau of Indian Affairs in the late 1960s—without public notice.”

They signed a treaty with Washington: The Treaty of Point Elliott made available for newcomers a vast swath of land between the Cascades and the Salish Sea coast. It was signed on January 22, 1855 by 82 leaders representing 23 indigenous nations and was ratified by Congress on March 8 and April 11, 1859.

Significantly, the agreement is titled “Treaty between The United States and the D’Wamish, Suquamish and other Allied and Subordinate Tribes of Indians in Washington Territory.” “This titling by Territorial Governor Isaac Stevens reflected the importance of the Duwamish and Chief Seattle among Puget Sound’s First Nations in the 1850s,” Speer said. The first signer was Si’ahl himself.

They helped newcomers survive:

Si’ahl strived to live amicably with the white immigrants and showed them how to survive in an unfamiliar land. Under Si’ahl’s leadership, the Duwamish provided them with guides, canoe transport, labor for a local sawmill and even potatoes from their own fields. They traded salmon, venison and furs with the newcomers.

In burning sections of forest to promote clearings for their crops, and felling trees for canoes and lumber for their longhouses, the Duwamish shared their skills and knowledge with the immigrants. The Tribe helped to shelter the newcomers, teaching them how long boards could be split

from straight-grained cedar. With no cows available, and the new European-American immigrants lacking milk for their children, the Duwamish even demonstrated how clam juice could be used as a substitute.

Si’ahl and the Duwamish people also protected their non-Native neighbors during the so-called Puget Sound War (1855-56) between the U.S. and the Klickitat, Nisqually, Muckleshoot, and Puyallup nations spurred by dissatisfaction with the treaties and the relocation to reservations.

They have earned an official apology:

David Swinton Maynard, a founder of the City of Seattle, proposed naming the city after the Duwamish leader in recognition of his leadership, protection and friendship. The name “Seattle” appears on official Washington Territory papers dated May 23, 1853. On January 14, 1865, the territorial legislature incorporated the Town of Seattle with a board of trustees.

By 1865, however, the town’s population had swelled with newcomers attracted by land—first by the Donation Land Claim Act, and then the Homestead Act. The first town council banned Native Americans from living within the town limits, a law revoked when the town reincorporated in

1869 as a city with a mayor-council form of government. But the tone for discrimination had been set.

In 1866, U.S. Indian Agent Thomas Paige recommended that a reservation be established in Seattle for the Duwamish (the Treaty of Point Elliott had established reservations at Lummi, Muckleshoot, Swinomish and Tulalip). But residents successfully protested against it in a letter to their representative in Congress, Arthur Denny.

Nonetheless, in August 2010, Denny’s great-great-granddaughter and other members of the Descendants Committee of Seattle formally apologized to the Duwamish for their forebears’ discriminatory acts.

They are people of the inside:

The name “Seattle” is an anglicization of “Si’ahl.” The name “Duwamish” is an anglicization of Dkhw’Duw’Absh, which in Lushootseed means “The People of the Inside.” “This name refers to Elliott Bay, the Duwamish River, and the other rivers, lakes, and waterways that connect the Dkhw’Duw’Absh ancestral homeland,” Speer said.

Si’ahl’s father, Shweabe, was a leader of the Suquamish, from the west side of Puget Sound; Si’ahl’s mother, Sho’lee`tsah, was a

Duwamish from the White River in eastern Puget Sound. Shweabe and Sho’lee`tsah’s fathers had been leaders of their peoples as well. According to the Suquamish Tribe website, Si’ahl was born in 1786 at Old-Man-House village in Suquamish, site of what is believed to have been the largest winter longhouse on the Salish Sea.)

Si’ahl was 6 years old when Capt. George Vancouver anchored in Suquamish waters off Bainbridge Island in 1792. Reportedly, Si’ahl rose to leadership in his 20s when he successfully thwarted an attack by an upriver indigenous force. His leadership continued through the settlement era and treaty times. He passed away in 1866 and is interred at St. Peter’s Mission on the Suquamish Port Madison Reservation.



Duwamish youth joined Chinook Tribe Vice Chair Sam Robinson at the 2008 Chinook Nation First Salmon Ceremony.



Mary Lou Slaughter designed the floor of the Duwamish Longhouse & Culture Center. The motifs represent the Cascade and Olympic mountains, sword ferns and a Duwamish basket pattern.

Their government is active:

The Duwamish Tribe, led by a chairperson and five-member council, is headquartered in the Duwamish Longhouse & Cultural Center. There, the Duwamish government provides numerous social services for its 600 citizens. It administers an Emergency Food Assistance Program funded by the state's Office of Community, Trade, and Economic Development. "The program provides on average 72 Native people and their families with monthly food vouchers and other support services," according to the Duwamish Tribe website. The Tribe also helps Duwamish people get to gatherings and medical appointments.

The longhouse itself is a focal point of cultural activity, offering regular presentations as well as museum-standard exhibits. The Duwamish's T'ilibshudub ("Singing Feet") cultural heritage group teaches traditional dance, song, storytelling and ceremonial practices. The Duwamish are represented in the annual Canoe Journey, where you will find young Duwamish people in the Oliver

Canoe Family (Chairwoman Hansen is a niece of Canoe Journey founder Emmett Oliver) and in the Blue Heron Canoe Family (led by Snohomish Chairman Mike Evans).

* * *

The Duwamish Tribe's efforts to reestablish a government-to-government relationship with the United States is not about benefits or fighting to catch the last salmon in the Duwamish River. Rather, it is about seeing the Duwamish take their place among the First Nations of the land. It is also about getting the U.S. to live up to promises made in the 1855 Treaty of Point Elliott, through which the government received land that made non-Indian settlement possible.

At a press conference on July 8 at the Duwamish Longhouse & Cultural Center, following the BIA rejection of their appeal for federal recognition, Chairwoman Cecile Hansen announced that the Duwamish would continue their efforts to establish a government-to-gov-

ernment relationship. The Tribe could be recognized by an Act of Congress, even though several recognition bills have failed to advance out of committee.

"In the eyes and mind of our people, the Duwamish Tribe does exist," said Hansen. "We are extremely disappointed—yet again—in the BIA's dehumanizing decision to do away with our existence according to the rulings that were made in the past.

"Please check the history of all Washington tribes who sought to be recognized by the BIA since the '70s and are now considered to be legitimate tribes. There is room for us all. Unfortunately, the task of conquering the process of proving our own existence has eluded the Duwamish despite our long history dating back thousands of years.

"Chief Seattle's Duwamish people were friendly to the first pioneers and city fathers," Hansen concluded. "We sacrificed our land to make the City of Seattle a beautiful reality. We are still waiting for our justice."

<http://bit.ly/1I1DsBr> ☞

Splitting A Fort

One parcel at stake, two parties at odds BY ANNE MINARD

Bottom Line: *Congress could grant 21,000 acres in New Mexico to the Navajo Nation and the Zuni Pueblo. But the two tribes don't exactly see eye to eye.*

A congressional bill is afoot to return a defunct Army depot to the Navajo Nation and the Pueblo of Zuni. However, the latter are on board with the proposed plan while the former are not.

The bill, HR 1028, would divide approximately 21,000 acres of land and infrastructure in the former Fort Wingate Depot, which lies near Gallup, New Mexico. Each tribe could choose whether to accept the land in trust or to enter into a restricted fee arrangement so that the land could not be sold without congressional authorization. Both tribes have ancestral ties to the area.

The military used the depot off and on between the 1860s and 1993, when it was declared inactive and shuttered under the Base Closure and Realignment Act. The depot once supported the storage and testing of explosives, including ballistic missiles. There is still unexploded ordnance on the grounds, an issue that New Mexico is currently addressing under the federal Superfund program and the Resource Conservation and Recovery Act.

Rep. Stevan Pearce (R-New Mexico) introduced HR 1028 on behalf of himself and Rep. Don Young (R-Alaska) in February. On July 15, the House Natural Resources Subcommittee on Indian and Alaska Native Affairs heard testimony from both the Navajo and the Zuni. During that session, their differing perspectives became clear.

Navajo Nation Speaker LoRenzo Bates told committee members that the bill is insufficient for several reasons. It not only lacks easement provisions for access to tribal religious and burial sites, he said, there was no assurance that the federal government will continue to fund environmental cleanup operations.

Moreover, Bates said, the bill does

not restrict the development of gaming facilities. Nor does it affirm the Navajo Nation's authority to negotiate existing or new rights-of-way on the lands.

Bates noted that ancestors were interned before they were forcibly marched across the desert on the Navajo Long Walk in 1864. "It is also the place our grandfathers first stopped after joining the Marines on their way to California to be trained as Code Talkers," he added. "It is a place of great cultural importance to our people—a place the Navajos call 'Shush bi'toh.'"

On April 16, the Navajo Nation

The Zuni Pueblo wants to move forward. The Navajo Nation still has issues. Can they come to an agreement?

Council endorsed a resolution withholding support for any Fort Wingate land division legislation unless those issues are addressed.

By contrast, Zuni Governor Val Panteah believes the legislation should move forward.

"This has gone on long enough, over 15 years," he said in a recent phone interview. "As far as the Zuni Tribe is concerned, we're being denied the opportunity to develop those lands to bring in additional resources and funding for our tribe as well as putting our people to work."

Panteah also said he believes the di-

vision of land is equitable, even though the Navajo Nation would get a bit more acreage. In his testimony, Panteah said the parcels that Zuni are to receive "contain invaluable archaeological and sacred sites. The lands also contain certain natural resources that we continue to use today in our cultural activities."


While Zuni culture has likely benefited from the Pueblo's relative isolation, Panteah said, the Zuni economy has not.

"The division of the Fort Wingate parcels that was negotiated splits, almost evenly, the economically valuable I-40 frontage lands," he testified. "These lands also have access to BNSF Railroad's major east-west line, as well as to electric transmission and natural gas lines. Well-planned, market-driven, economic development of these lands will enable our tribe to begin to address our huge unemployment problem, as well as providing our tribal government with much-needed revenues."

He noted that although the Zuni have signed onto a gaming compact with New Mexico, they have not made firm economic development plans because of the long-running dispute.

"At this point the Zuni Tribe doesn't have concrete plans for gaming on Fort Wingate or anywhere else," Panteah said. "We signed on just to basically have that compact, in case our people want to develop a gaming option." One of the Navajo Nation's major casinos, Fire Rock, is just a few minutes' drive from Fort Wingate's Interstate 40 frontage land.

Bates said that the Navajo Nation hopes to negotiate further with the Pueblo. Panteah says he is willing to do so, even though the tribes negotiated in 2012 and 2013 to come up with the currently proposed division.

"I don't really want to reopen any negotiations, except to hear their concerns," Panteah said. "As far as I'm concerned, if they want additional parts of Fort Wingate, it's going to have to be a give-and-take." <http://bit.ly/1GGv4Gs> 

An Overhaul For Juvenile Indian Justice?

Congress discusses new federal guidelines BY TANYA H. LEE

Bottom Line: *The federal government recommends keeping young Natives out of prison by encouraging the role of their communities.*

Juvenile justice in Indian Country is appalling. Native youth are jailed more often than their non-Indian peers. They tend to be sentenced to longer terms. All too often, they end up in federal facilities that are designed for adults.

The Obama administration is now trying to correct that.

It is doing so by updating its Model Indian Juvenile Code for the first time since the code was issued in 1988. The revised version emphasizes mechanisms that will keep Native children in their communities. These strategies include programs that keep juveniles out of the courts altogether and ensure that children and parents have due process rights—including the right to counsel.

The updated code also stresses the need to distinguish among children who have committed criminal acts, those who have committed status violations (such as truancy, running away or underage drinking), and those who are simply in need of social services. The new code seeks to decriminalize acts of delinquency and encourage procuring services, rather than favoring incarceration. And it reflects a faith in Native families and villages, aided by federal oversight.

The Bureau of Indian Affairs (BIA) and the Justice Department are currently circulating a discussion draft of the proposed revision. The BIA's Office of Justice Services Tribal Justice Support Directorate is accepting comments on the draft. Based on those comments, the agency will by the end of November prepare a draft to use for tribal consultations that are expected to begin in early

2016.

The Senate Committee on Indian Affairs took up the draft at a July 15 oversight hearing on "Juvenile Justice in Indian Country: Challenges and Promising Strategies." In general, witnesses agreed that prevention and intervention are the strategies that work best, and that incarceration should be a last resort. They also felt that children should be removed from their families and communities only when they are thought to be a danger to themselves or to others.

Robert Lisenbee, administrator of the Office of Juvenile Justice and Delinquency Prevention, outlined the problems that confront juvenile justice in Indian country. He cited a bewildering patchwork of jurisdictions, the absence of tribal juvenile codes to guide justice professionals, the failure of state and federal systems to account for the cultural needs of youth, and the high rates of trauma suffered by American Indian/Alaska Native children.

And he invoked last year's devastating Justice Department report that found that 73 to 95 percent of American Indian/Alaska Native children in the juvenile justice system have symptoms of trauma caused by exposure to violence.

"According to the U.S. Department of Justice's Defending Childhood Initiative," said Darren Cruzan, deputy director of the BIA's Office of Justice Services, "exposure to violence causes major disruptions of basic cognitive, emotional and brain functioning that are essential for optimal development. And thus, if exposure to violence goes untreated, these children are at a significantly greater risk than their peers for aggressive, disruptive behaviors; school failure; and alcohol and drug abuse."

Many prison facilities are not de-

signed for Native people or for youth, testified Addie C. Rolnick, an associate professor at the William S. Boyd School of Law of the University of Nevada, Las Vegas. She argued that these institutions further traumatize children who are already among the most vulnerable in the country.

"Acknowledging historical trauma and its impact on family and child well being, [the juvenile justice system] should strive to keep youth connected to their families and communities wherever possible, rather than sending youth to faraway states or non-Native systems," said Rolnick. "It should avoid the military-style discipline that was a hallmark of assimilative boarding schools and is especially damaging to youth who have experienced abuse and trauma."

Promising strategies appear to be few and far between. However, witnesses cited several programs that seem to be working. They include those run by the Rosebud Sioux Tribe and the Chippewa Cree Tribe, the Boys & Girls Clubs established in Indian Country, and the federal Mentoring Opportunities for Youth Initiative now being piloted by five tribes.

Sen. Jon Tester (D-Montana) thought that one approach might be to reframe the debate. He observed that Native youth who are in trouble are often asked what is wrong with them. Instead, he suggested, the question should be, "What happened to you?"

"Tribes know best what will work in their communities," said Assistant Secretary-Indian Affairs Kevin K. Washburn. "But the model will be updated to provide better federal guidance to tribes in an effort to insure proper respect for the rights and responsibilities of Indian juveniles."

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

REQUEST FOR PROPOSALS

“Contractor (Construction Manager/Inspector)”
NAHASDA NV 6-21 Development” Phase 1

BIDS: Open: July 20th, 2015
Close: August 3rd, 2015 at 5:00 p.m. M.S.T.

The Duck Valley Housing Authority (DVHA) is soliciting Request for Proposals from for Construction Manager/Inspector services relating to the construction of 4 scattered residential modular unit development of Project NV 6-21 located on the Duck Valley Indian Reservation, Owyhee, Nevada, Owyhee County on scattered sites.

The project will include Construction Manager/Inspection services for the construction of a 4 scattered residential modular unit development of Project NV 6-21 located on the Duck Valley Indian Reservation, Owyhee, Nevada.

The Request for Proposal information is available at the Office of Duck Valley Housing Authority, P.O. Box 129, 1794 Horseshoe Bend, Owyhee, Nevada 89832 from 8:30 a.m. to 5:00 p.m. M.S.T., Monday through Friday. To schedule a site visit or ask questions call Ms. Viola Atkins, Acting Executive Director at 775-757-3589 or send an email to viola@dvhousing.org. All proposals must be sealed and submitted to the Duck Valley Housing Authority Office in a sealed envelope clearly marked “Construction Manager/Inspector services NAHASDA Project NV 6-21” on or before August 3, 2015 at 5:00 p.m. M.S.T.. All proposals will be opened and read out loud TBD (to be determined) at the DVHA Housing Office.

Duck Valley Housing Authority
PO Box 129 – 1794 Horseshoe Bend
Owyhee, Nevada 89832
P: (775) 757-3589 F: 775-757-3746 Email: viola@dvhousing.org
Ms. Viola Atkins, Acting Executive Director

Request for Proposal for Architectural/Engineering Services Development of Native American Housing Assistance and Self Determination Act (NAHASDA)

NV 6-21 Phase 2

The Duck Valley Housing Authority (DVHA) is soliciting Request for Proposals from qualified Architect/Engineer (A/E) firms for development of a conventional design build construction of 11 homes for NAHASDA Project NV 6-21 on the Duck Valley Indian Reservation, located in Idaho and Nevada on scattered sites.

The project will include A/E Services for the construction of a design build construction of 11 home ownership homes on the Duck Valley Indian Reservation located in Nevada and Idaho. The selected A/E firm will provide the design, drawings, specifications, bid ready documents, advertisement for bids, bid review, estimated project budget summary based on available funds, and a recommendation to the Duck Valley Housing Authority for the lowest qualified contractor. The selected firm will also provide construction management services to include but not be limited to, attendance and participation at pre-construction and progress meetings, review of submittals, review of change orders, responses to requests for information and other services during the construction duration. This project will be scheduled for development in spring of 2016.

The Request for Proposal information is available at the Office of Duck Valley Housing Authority, P.O. Box 129, 1794 Horseshoe Bend, Owyhee, Nevada 89832 from 8:30 a.m. to 5:00 p.m. M.S.T., Monday through Friday. To schedule a site visit or ask questions call Ms. Viola Atkins, Acting Executive Director at 775-757-3589 or send an email to viola@dvhousing.org. All proposals must be sealed and submitted to the Duck Valley Housing Authority Office in a sealed envelope clearly marked “SEALED BID for Architectural/Engineering Services NAHASDA Project NV 6-21” on or before August 3, 2015 at 5:00 p.m. M.S.T.. All proposals will be opened and read out loud TBD (to be determined) at the DVHA Housing Office.

Duck Valley Housing Authority
PO Box 129 – 1794 Horseshoe Bend
Owyhee, Nevada 89832
P: (775) 757-3589 F: 775-757-3746 Email: viola@dvhousing.org
Ms. Viola Atkins, Acting Executive Director

Ute Indian Tribally Designated Housing Entity

Request for Proposals for Legal Services

The Ute Indian Tribally Designated Housing Entity, hereafter referred to as the Housing Authority, located in Fort Duchesne, Utah is seeking proposals from interested attorneys or law firms that provide legal services to Indian Housing Authorities or Tribally Designated Housing Entities as defined in the Native American Housing Assistance and Self-Determination Act of 1996. This Request for Proposals (RFP) is being advertised as an open procurement with Indian Preference. Firms claiming Indian Preference must submit proof of enrollment with a federal or state recognized Indian tribe and proof of at least 51% Indian ownership of their firm.

For a complete description of this request can be obtained by calling 435-722-4656. The information will be faxed to those requesting more information. All questions may be directed to the Executive Director of the Ute Indian Tribally Designated Housing Entity.

All sealed proposals are due no later than 5:00 PM, August 13, 2015 at the business office for the Ute Indian Tribally Designated Housing Entity. The proposals must be marked “Do Not Open Proposal Enclosed”. Faxed proposals will not be accepted. The address is as follows:

Ute Indian Tribally Designate Housing Entity
P.O. Box 250 Fort Duchesne, Utah 84026



The Fallon Paiute

The Fallon Paiute – Shoshone Tribe is looking to fill the following positions:

- Grant Writer
- Housing Program Development Manager
- Physician
- Tax Director
- Social Services Manager

Tribal paid medical benefits, retirement plan and paid vacation. Please visit www.fpst.org to apply or call 775-423-6075 for more information.

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The first “RedCan Graffiti Jam” this month brought together acclaimed graffiti artists and young people on the Cheyenne River Reservation.



ICTMN contributor Suzette Brewer (Cherokee Nation) received the 2015 NAJA Richard LaCourse/Gannett Foundation Al Neuharth Investigative Journalism Award on July 11.



First Nations are outraged over a spill of 1.3 million gallons of oil emulsion south of Fort McMurray, Alberta.



Derek White (Mohawk) became the first Native driver in a NASCAR race, the 5-Hour Energy 301 in Loudon, New Hampshire on July 19.

Recognized as one of the nation's leading liberal arts colleges, St. Olaf College is located in Northfield, Minnesota, approximately 45 minutes south of the Minneapolis/St. Paul metropolitan area. It is a co-educational, residential institution enrolling about 3,000 students from 47 states and 44 countries. A liberal arts college affiliated with the Lutheran Church (ELCA), St. Olaf College is an equal opportunity employer and actively seeks diversity in its students, faculty, and staff. We are especially interested in candidates who will support and further the mission of our diverse community.

TENURE-TRACK OPENINGS

St. Olaf College (<http://www.stolaf.edu>) invites applications for the following full-time, tenure-track positions for the 2016-17 academic year beginning August 15, 2016. All positions require a commitment to liberal arts education, a strong interest in undergraduate teaching, a willingness to engage in interdisciplinary efforts, and promise of continuing high quality scholarly or creative activity. *The college is especially interested in qualified candidates who can contribute to the diversity of our community through their teaching, research, and/or service.* Depending on qualifications, appointments will be made at the Instructor, Assistant Professor, or Associate Professor rank. An appropriate terminal degree is normally required for appointment at the Assistant Professor or higher rank.

For more complete position descriptions and information about application procedures, please go to <https://stolaf.hiretouch.com/faculty-postings>

Art and Art History (Ceramics)

St. Olaf College invites applications for a position in ceramics in the Department of Art and Art History. The department is looking for a dynamic, innovative artist and educator who can help shape the future of our studio art program. A full-time teaching load includes three courses in ceramics and three courses in a secondary area of expertise other than sculpture, such as drawing, painting, photography, or new media. Less traditional modes of art practice, including socially or civically engaged art, are also of interest to the department. In addition to teaching, responsibilities include overseeing a complete ceramics studio, ongoing professional/creative work, advising of students, service on department and college committees, and curriculum development. Application review begins September 15, 2015.

Chemistry

The Department of Chemistry seeks applications for a Chemist with primary expertise in organic or inorganic chemistry. In addition to organic chemistry or inorganic chemistry, expectations include teaching chemistry at the first year level. Potential for teaching in a St. Olaf learning community, such as Integrated Introduction to Chemistry and Biology or the Science Conversation, is also valued. In their applications, candidates must explicitly describe how their proposed research activity would involve undergraduates. Applicants should have a Ph.D. in chemistry or a related relevant field or expect completion of such prior to employment. Post-doctoral experience is preferable but not required. Review of applications will begin on September 1, 2015.

Education

The Department of Education seeks an ESL teacher/educator to teach multiple sections of ESL education and core education courses; supervise field experiences, including student teaching; advise students; participate in service to the department and College; and maintain a productive scholarly and professional life. Requirements include a completed Doctorate (advanced ABD will be considered); advanced preparation in an ESL field; and experience as a licensed ESL teacher in a U.S. elementary, middle, or high school. Review of applications will begin on September 15, 2015.

English

The English Department announces a position in English with a specialization in Fiction and a secondary expertise in Creative Nonfiction. M.F.A. or Ph.D. in Creative Writing (or English with an emphasis in Creative Writing) and book publication in fiction plus additional creative nonfiction publications are required. Teaching responsibilities will include workshops and literature courses in fiction and creative nonfiction, an introductory mixed-genre creative writing course, and first-year writing seminars. We seek an individual who will enhance our curriculum in creative writing and who will contribute to the life of the department and the college community. Review of applications will begin October 1, 2015. To ensure consideration for a MLA interview, applications must be complete by October 19, 2015.

Japanese

The Department of Asian Studies seeks a scholar/teacher able to teach all levels of Japanese language and contribute to the Asian Studies curriculum. Specialization in Japanese language and Asian Studies (including literature, theater, film studies, or cultural studies) is required. Completed Ph.D. by September 1, 2016 is preferred. Native or near-native competence in Japanese and English, demonstrated strong teaching skills and scholarly promise are required. Application review begins October 1, 2015.

Mathematics, Statistics and Computer Science

The Department of Mathematics, Statistics, and Computer Science seeks an Applied Mathematician with expertise in biological applications and a demonstrated commitment to supporting a thriving and diverse undergraduate mathematics program. Responsibilities include teaching a variety of undergraduate mathematics courses, leading and growing the five-course mathematical biology concentration, developing and maintaining an active research program, and contributing to the department's commitment to research involving undergraduates. Review of applications will begin November 15, 2015. Candidates whose applications are complete by December 1, 2015 will be considered for interviews at the January 2016 Joint Mathematics Meetings in Seattle.

Sociology/Anthropology

The Sociology/Anthropology Department announces a position in cultural anthropology with primary specialization in environmental anthropology and/or the anthropology of science and technology. Expertise in Native North America, Africa, or East or South Asia preferred, but other fieldwork areas would be considered. Additional specialization in gender and/or sexuality is welcome. Primary teaching responsibilities include introduction to cultural anthropology and ethnographic methods or theory. Collaboration with off-campus study and interdisciplinary programs is encouraged, as well as the ability to do collaborative research with students. Applicants are expected to have a completed anthropology doctorate in hand by August 15, 2016. Review of applications will begin September 15, 2015.

Theater

The Theater Department at St. Olaf College invites applications for a Theater Generalist. The preferred candidate will demonstrate experience in undergraduate teaching in the field, and be prepared to teach a broad range of courses from beginning to advanced levels and interdisciplinary courses as scheduling allows. Demonstrated experience and success in directing theater productions is essential. The candidate will display an ongoing commitment to quality and productivity in their professional scholarly and/or artistic work. Evidence of effective collaborative work in an undergraduate teaching and performance environment is expected. The candidate will generally teach five courses and direct one production annually. Faculty members participate fully in department and college activities. Ph.D. or an M.F.A. in Theater or Performance Studies is expected. Application review begins September 4, 2015.

Headlines from the Web

NAVAJO NATION LOOSENS LANGUAGE REQUIREMENTS FOR TOP LEADERS

<http://wapo.st/1RUuQHD>

FORMER EXEC ALLEGES SEXUALITY BEHIND TRIBAL INVESTIGATION

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

TRIAL BEGINS OF MAN ACCUSED OF HARASSING INDIAN KIDS

<http://argusne.ws/1HSLI7D>

DAKOTAS TRIBE, STATES, FEDERAL OFFICIALS TO FIGHT RECIDIVISM

<http://argusne.ws/1HSLI7D>

CATAWBA INDIANS CONSIDERING \$350 MILLION MOVIE STUDIO PROJECT

<http://bit.ly/1fno4sp>

NATIVE AMERICAN TRIBE SUES NEW JERSEY FOR RECOGNITION

<http://bit.ly/1VAM8ZR>

Upcoming Events

AMERICAN INDIAN SPECIAL TRUSTEE ADVISORY BOARD MEETING AUGUST 3-4

This first meeting of the advisory board of the Office of the Special Trustee for American Indians will serve as a background briefing to familiarize the board with current and future issues. The advisory board was legislated by the American Indian Trust Fund Management Reform Act of 1994; its nine members are vetted by the White House and advise on all matters within the jurisdiction of the Special Trustee. The board convenes two to three times a year, with more meetings scheduled at the discretion of the Special Trustee.

Location: Albuquerque, New Mexico

BUREAU OF INDIAN EDUCATION STAKEHOLDER CALL AUGUST 4

This phone-in session, held on the first Tuesday of each month, is part of the Bureau of Indian Education's ongoing effort to improve communication and stimulate an ongoing dialogue among key stakeholders about the restructuring of the bureau. Feedback and questions are encouraged.

Contact Information: Conference line:

(800) 369-3311; participant pass code: 6428279

INTERNATIONAL INDIGENOUS LIBRARIANS FORUM AUGUST 4-7

The forum is held every two years to provide a focused exploration of the significant issues facing libraries and institutions that care for indigenous and cultural information. The theme of this ninth gathering is "Anikoo Gaagige Ganawendaasowin," from the Anishnabe words that mean "extend," "eternal" and "keeper." Sponsors include the University of Winnipeg and the Manitoba Library Association.

Location: University of Manitoba, Winnipeg, Canada

TRIBAL RENEWABLE ENERGY WEBINAR AUGUST 5

Sponsored by the Department of Energy, "Best Practices in Procurement" will be presented by Florence Francis of the U.S. General Services Administration (GSA). The emphasis will be on how tribes are authorized by their Native American Housing Assistance and Self Determination Act Indian Housing Block grants to access GSA supply

sources. The webinar will also explore how they can save program dollars by accessing goods and services through the GSA website. Attendees will further learn how a customized tribal request for proposals (RFP) can accelerate an energy efficiency or renewable energy project. Kosol Kiatreungwattana of the National Renewable Energy Laboratory will demonstrate how a tribal request for technical assistance through the Office of Indian Energy resulted in development of a Request for Proposal model designed to integrate with the System Advisor Model tool to solicit comparable bids on renewable energy projects. And Todd Hooks of the Agua Caliente Band of Cahuilla Indians will discuss how a technical assistance request aided the band in applying cost-effective procurement practices to a successful solar voltaic project.

Contact Information: <http://bit.ly/1Il3Zyb>

TRIBAL INTERIOR BUDGET COUNCIL MEETING AUGUST 5-6

Conducted by the National Council of American Indians.

Location: Hotel Albuquerque, Albuquerque, New Mexico

LETTERS TO THE EDITOR

Re David Cornsilk's column about Professor Andrea Smith and her disputed claims of ostensible Cherokee ancestry (July 10):

It can be very difficult to research one's genealogy when it comes to Cherokee heritage. I tried researching my own and asked for help with tribe members in North Carolina.

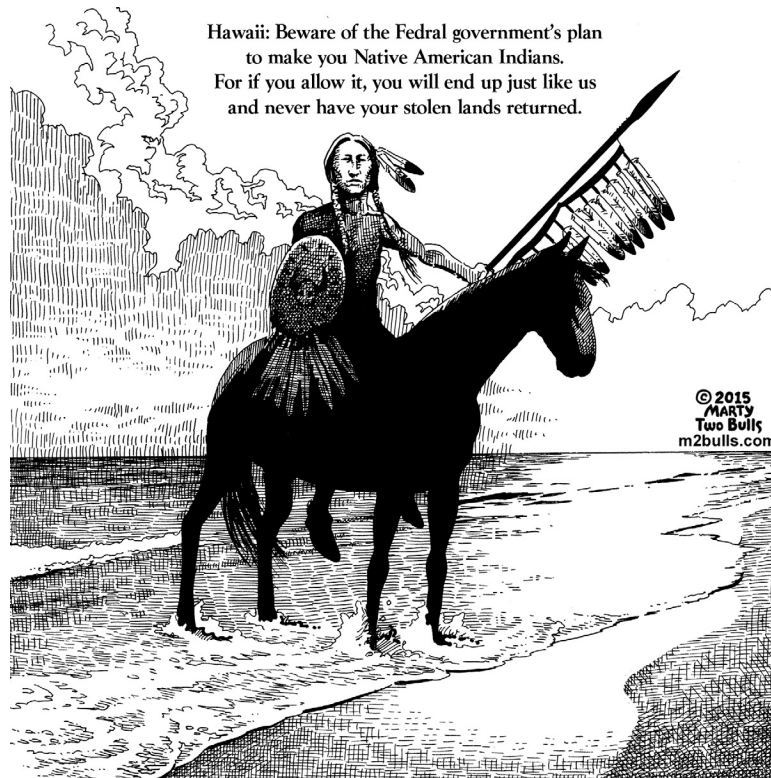
They were very antagonistic. I was looking for nothing more than information about where I come from. But based on their reaction, you would have thought I was a child molester.

So if people have a family myth, or story, or whatever you want to call it, about Indian heritage, I can certainly understand how they would just go with what

they've been told. I know my grandfather was at least 1/2 Cherokee. But I will never ask anyone for help in researching the matter again.

I'm sure that if someone fails to find proof, I'll be called a liar as well.

– J.G. Burke
Melbourne, Florida



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

NORTHERN ARAPAHO MEN KILLED, WOUNDED

Two members of the Northern Arapaho Tribe were shot, one of them fatally, in the Wyoming reservation border town of Riverton on July 18. Stallone Trospier died after being shot in the head; at press time, James “Sonny” Goggles, Jr. remained in critical condition, also after being shot in the head. The tribe has publicly called for a federal hate crimes investigation of the shootings. The accused assailant, Ron Clyde, is a city parks employee.

HAUDENOSAUNEE LACROSSE TEAM BOWS OUT

The Haudenosaunee Nation Women’s Lacrosse under-19 squad withdrew from the 2015 Federation of International Lacrosse U19 World Champion-

ship—which began last week in Edinburgh—because officials would not allow members to enter Scotland using only their tribal passports. “They told us we could get into the country using our Haudenosaunee passports, but we still need an American or Canadian passport to back it up,” said public relations advisor Amber Hill. Only a few of the team’s 18 members have such passports.

NATIVE EDUCATION BOARD APPOINTEES

The American Indian Graduate Center (AIGC) added four new board members on July 20. They are Stacy Leeds (Cherokee Nation), Steven L.A. Stallings (Rincon Band of Luiseno Indians), Dana Arviso (Diné) and Holly Cook Macarro (Red Lake Band of Ojibwe). The nonprofit AIGC,

based in Albuquerque, New Mexico, provides scholarships for Native American undergraduate and graduate students. At a recent board of directors meeting, Michael Bird (Kewa and Ohkay Owingeh Pueblos) was elected president and Rose Graham (Diné) was elected vice president.

OIL EMULSION SPILL ANGERS FIRST NATIONS

First Nations leaders were outraged by a 1.3 million-gallon oil-emulsion spill of mixed sand, bitumen and water over nearly four acres south of Fort McMurray in the Alberta. A burst pipeline installed by Nexen Energy last year caused the spill, which was discovered on July 15. “We want to be able to use the land again,” said Fort McMurray First Nation band councilor Byron

Gates. Athabasca Chipewyan First Nation spokesperson Eriel Deranger decried the spill’s “destruction and contamination.”

FORT PECK BANS NATHAN CHASING HORSE

Tribal leaders in Fort Peck, Montana voted 7 to 0 to ban actor and Lakota “spiritual leader” Nathan Chasing Horse from their reservation. The motion, which alleges human trafficking, drug dealing, spiritual abuse and intimidation of tribal members, will prevent Chasing Horse from holding a Sundance and attendant ceremonies. Chasing Horse is perhaps best remembered for his role as “Smiles A Lot” in the movie *Dances With Wolves*. But he is also known as a medicine man who performs ceremonies in both the United States and Canada.

How Did I Miss That?

Donald Trump's tweets, prison breakouts and incompetent beheadings

BY STEVE RUSSELL

African lions are a threatened species worldwide, but the BBC reported that lions are thriving in the Niassa National Reserve in Mozambique because of elephant poaching. Poachers have killed between 6,000 and 7,000 elephants since 2011, ripping off their tusks and leaving the carcasses for lions. Baby elephants orphaned by poachers also wind up as lion food.

My cousin Ray Sixkiller and I are both short of wisecracks as we remember the pictures of American bison carcasses skinned and left on the plains. Being the most powerful species does not make humans the smartest.

* * *

The Donald Trump, speaking in Nevada, revealed his plan to secure the southern border. He proposed to charge Mexico \$100,000 a head for every person who crosses without papers. This is the funniest idea since Kinky Friedman proposed subcontracting border security to Mexican generals.

My Republican Cousin Ray was not amused. "The Donald is like George Wallace," he grumbled, showing his age. "His top number in the polls is enough to lead a field of 15, but it's also his top number in the general election."

* * *

Drug kingpin Joaquín Archivaldo Guzmán Loera (El Chapo or, in English, "Shorty") escaped prison again—this time from Mexico's most secure federal prison, through a tunnel with lights, ventilation, and a motorcycle on rails.

A DEA agent told MSNBC that he estimated the budget for the tunnel at three to five million dollars—small change for El Chapo's murderous

Sinoloa Cartel, the biggest provider of Colombian cocaine to the U.S. market. The escape will likely touch off a bloodbath as El Chapo strikes at those who moved in on his business while he was locked up.

Cousin Ray has always figured that NAFTA would eventually apply to cocaine and he suggested that the Sinoloa Tunnel (sure to title a narcocorrido) was aimed toward a linkup with a tunnel near the Canadian border that starts in the Clinton Correctional Facility in Dannemora, New York.

* * *

After the escape, Donald Trump claimed the fugitive kingpin "is possibly in the U.S." and tweeted that President Obama or his presumed rival, Ms. Clinton, would want to negotiate with El Chapo. "Trump, however, would kick his ass," tweeted Trump. The Twitter account claiming to be El Chapo since 2012 tweeted insults back at Trump that are unfit for a family publication, coupled with threats that led Trump to report the threats to the FBI.

"There is no truth to the rumor," Cousin Ray snarked, "that Trump sent a Learjet to Mexico to make sure El Chapo gets here before the Iowa caucuses."

* * *

The Union of Concerned Scientists has begun to collect and post on the Internet what they call Climate Deception Dossiers. These documents show that major fossil fuel corporations were aware of atmospheric CO2 causing climate change in the early eighties but made a conscious decision to fund "scientists" who would work to disprove the connection

or keep things confused for a few more years.

"Here's the elevator pitch for a Hollywood movie producer," Cousin Ray said. "Ninety-seven percent of the world's scientists contrive an environmental crisis, but are exposed by a plucky band of billionaires and oil companies."

I broke it to Ray that I knew he got that from a tweet by Scott Westerfeld, the science writer.


"Maybe so," Ray admitted, "but that ol' boy gave up too easy. You'll quit laughing when I get Wes Studi to play the honcho of the American Petroleum Institute."

* * *

According to *The New York Times*, the Saudi Ministry of Civil Service needs blade-wielding psychopaths to remove heads and hands from convicted criminals. The swordsmen need not demonstrate any specific educational background or skills. A woman beheaded earlier this year on video took three strokes of the sword, a level of incompetence that matches the execution of Mary, Queen of Scots, in 1587. But Mary was dispatched with an axe rather than a sword. Henry VIII famously hired a swordsman from Europe to behead Ann Boleyn for the very reason that swords are supposed to be quicker than axes.

Cousin Ray was impressed by "Hank 8's kindness to his wives," pointing out that he only killed two of the six, and that none died as hard as Margaret de la Pole, Countess of Salisbury, who was beheaded on Henry's orders after 11 blows. She was 67, very much an elder by the standards of the time.

"Indians were so fortunate," Cousin Ray added, "that the English were kind enough to come here and civilize us."

<http://bit.ly/1C11YMn> 

UPCOMING POW WOWS

UPPER SIOUX PEJUHUTAZIZI OYATE WACIPI

7/31/15—8/1/15

Upper Sioux Community Pow Wow Grounds

Granite Falls, MN

320-564-6040

ROCKY BOY'S ANNUAL POW WOW

7/31/15—8/2/15

31 Agency Square

Box Elder, MT

406-395-4478

LAC LA BICHE POW WOW DAYS

7/31/15—8/3/15

10307-101 Street

T0A 2C1 Lac La Biche, Alberta

United States Minor Outlying Islands

LLBPowWowDays.com

KAMLOOPS POW WOW

7/31/15—8/2/15

Secwepemc Pow Wow Grounds

V2H 1H1 Kamloops, British Columbia

United States Minor Outlying Islands

250-828-9700

info@tkemlups.ca

TKemlups.ca

BEAR MOUNTAIN POW WOW

7/31/15—8/2/15

Anthony Wayne Recreation Area, Harriman State Park

Exit 17, Palisades Interstate Parkway

Harriman, NY

718-686-9297

native@redhawkcouncil.org

RedhawkCouncil.org

49TH ANNUAL MENOMINEE NATION

CONTEST POW WOW

7/31/15—8/2/15

Woodland Bowl

Keshena, WI

Briana Ninham

715-799-5114 ext.1267

bninham@mitw.org

Menominee-NSN.gov

MIAWPUKEK FIRST NATION POW WOW

7/31/15—8/2/15

Conne River

Newfoundland, Canada

United States Minor Outlying Islands

709-882-2470

MFNGov.ca/powwow

44TH ANNUAL ASSOCIATION OF AMERICAN INDIAN PHYSICIANS MEETING AND HEALTH CONFERENCE POW WOW

8/1/15

Tulalip Resort Casino

10200 Quil Ceda Boulevard

Tulalip, WA

405-946-7072

hblevi@aaip.org

AAIP.org

SIERRA MONO MUSEUM INDIAN FAIR DAYS AND POW WOW

8/1/15

North Fork Recreation Center

33507 Road 230

North Fork, CA

559-877-2115

monomuseum@gmail.com

SierraMonoMuseum.org

9TH ANNUAL PROPHETSTOWN POW WOW

August 01, 2015 to August 02, 2015

Prophetstown State Recreation Area

Prophetstown, IL

815-441-0148

riverat2@yahoo.com

Prohetstown.com



VALENTINO

Metis artist Christi Belcourt and Valentino recently unveiled their Native-themed 2016 Resort collection.

THE BIG PICTURE