



Indian Country TODAY

THIS WEEK FROM
THE PREMIER E-NEWSLETTER SERVING THE NATIONS, CELEBRATING THE PEOPLE

A Letter from the Publisher

Shekóli. For Indians, social media is the digital version of the time-honored moccasin telegraph, with one exception: The digital transfer of information is bigger and faster than anything previously imagined. This issue of *This Week From Indian Country Today* contains stories and opinion columns that spread like rushing water when posted online.

The hotly disputed land deal involving Oak Flat—sacred Apache ground traded away to an international mining giant via a last-minute congressional rider—is still generating resistance. ICTMN interviewed San Carlos Apache Tribe Chairman Terry Rambler for his perspective on the fight and the growing bipartisan support for Rep. Raul Grijavla (D-Arizona)’s attempt for legislating a repeal. Our Q&A with Rambler is a must-read.

So is “Ancient Art Under Threat,” about the battle for Mesa Prieta’s petroglyphs. The petroglyphs and artifacts on a privately owned, 8,000-acre area in the southwest have been dated as old as 3,000 years and 7,500 years, respectively. Our story documents the efforts by the Pueblo of Pojoaque and a local citizens group to preserve these astonishing works of our ancestors.

Widely shared opinion pieces this week include a call to free Leonard Peltier by former federal prosecutor Cynthia K. Dunne; a passionate call to



shed counter-productive, bitter feelings by Therese Mailhot; and a heartfelt letter for healing and understanding by the family of Stallone Trospen. Trospen was one of two men shot and killed in an act of senseless violence at a treatment center in Wyoming.

Finally, contributor Alex Ewen has an analysis of recent DNA studies whose findings dominated headlines with divergent claims about the origins of the First People of Turtle Island and about contact with Polynesia. Ewen, who wrote a six-part series on the politicization of the Bering Strait theory, relates that while each of these types of studies adds more information to the mix, the mystery of early beginnings only deepens, particularly as proposed migrations move further back in history.

Through it all, one thing is clear: From Oak Flat to petroglyphs to Polynesia, our connection to the land will never be broken. We are here to pay witness to it, and to share what we know with the world.

Nakí wa,

Ray Halbritter

Table of Contents



2 COMMENTARY

3 NEWS

5 THE FIGHT TO SAVE OAK FLAT

7 TWO PEOPLE, TWO THEORIES

8 ANCIENT ART UNDER THREAT

11 WEEK IN PHOTOS

12 WEB, EVENTS, LETTER

13 CARTOON, ALERTS

14 HOW DID I MISS THAT

15 POW WOVES

16 BIG PICTURE

Release Leonard Peltier

Former federal prosecutor Cynthia K. Dunne argues that American Indian Movement leader Leonard Peltier has earned clemency after being convicted of murdering FBI Special Agents Jack Coler and Ronald Williams following the Wounded Knee uprising:

Having lost the criminal trials against the first two men charged with the murders, government agents reportedly broke the law to ensure that Leonard Peltier would not get off. According to court records, agents provided false affidavits, testimony was coerced, and critical documents that conflicted with the government's primary theory of the

case were withheld from Peltier's attorneys. Based on a record that many courts today would characterize as a "corrupted investigation," a jury found Peltier guilty.

The argument for Peltier's release is compelling when viewed in its historic context. The murders occurred in the wake of the 1973 uprising at Wounded Knee on the Pine Ridge Reservation. During the FBI's well meaning but Waco-like response—and eventual retreat—the crisis escalated and undermined the community's already rocky relations with federal authorities.

In an extraordinary move, Judge Gerald Heaney—who affirmed the opinion that upheld the guilty verdict—wrote in

1991, "The U.S government overreacted ... and must share responsibility for the ... firefight.... The FBI used improper tactics in securing Peltier's extradition ... and in otherwise investigating and trying the Peltier case."

The American justice system is designed to protect both the innocent and the guilty. Although the murder of two FBI agents is among the most significant crimes imaginable, Peltier has spent four decades in prison. Justice has been served. Now it is time to give due respect to the integrity of the American system of justice for which the brave federal agents died. It is time for President Obama to grant clemency to Leonard Peltier. <http://bit.ly/1gdlzd9> 🌐

Resenting White Women Is Exhausting

Therese Marie Mailhot, a student at the Institute of American Arts, has renounced the anger her mother felt toward white women:

My mom often said white people brought genocide and disease. Smallpox this, she said, colonization that. She was right. But as I've gotten older, carrying around my resentment has become exhausting.

My mother's greatest pain was white women. "Take your time, white woman!" she'd shout when they'd cut in front of her.

"Go to hell!" she'd yell at the white women who followed her at the grocery store. They were constantly ignoring my mother, insulting her, or giving her the wrong change. I saw firsthand how they looked us up and down every time we went clothes shopping.

I battled that anger for years. I told myself to be reasonable. I told myself, "This is an isolated incident" every time a white woman said she was part Cherokee, or every time a white woman said, "It's so sad about your people. All that alcoholism."

We are discriminated against, and it's painful to be invisible. Yes, Indians have it rough. Yes, white women have it easier.

But they're not the problem. What is the problem? This mentality that my mother passed on to me, and the mentality her white classmates had when they threw rocks at her on her first day of school. I imagine her small face in tears, wearing the dress my grandmother sewed just for her. I know she had a right to her anger.

But I am denying myself my own because it doesn't work for me anymore. I just can't burden myself with prejudice anymore when I think of my children uttering the words my mother did or carrying her anger. And I believe that's progress. <http://bit.ly/1OMkzrU> 🌐

In Memory of Stallone Trospser

The family of Stallone Trospser (Northern Arapaho), who was fatally shot on July 18 in a possible hate crime at a detox facility in the Wyoming reservation border town of Riverton, speaks out:

Stallone was a cherished part of a loving and accomplished family and a member of a proud community. Stallone was kind, meek, humble and loving. Like most of our young people he had plans to make the Wind River community—on and off the reservation—a better place. As with all of us, Stallone had challenges. He was

engaged in the hard work of overcoming those challenges when his life was ended by ruthless ignorance and hate.

Stallone cannot and will not be replaced. But our community, native and non-native peoples alike, must find a way to grow as a result of his sacrifice. That necessary growth cannot come from denial.

Just as Stallone faced his addiction head-on, we too must acknowledge that we, as Shoshone, Arapaho, Wyomingites, Americans and human beings have deep-seated, desperate and dangerous problems. We share trouble with drugs and alcohol. We are besieged by racism. We are shackled by intertribal divisions. These problems are

not bounded by any tribe, reservation line, county border, race, creed, earning bracket or social status. They plague us all and can only be beaten back together.

Our Elders tell us that the Creator has a plan for each of us. We believe that Stallone's sacrifice is a wake-up call to the community, and that we must return to the fundamental tenets of civilized humanity. Love, kindness, respect, loyalty, knowledge, spirituality, honor, family, hard work, sacrifice and perseverance are the universal moral fibers that separate man from his baser animal nature. And they are our only paths to a better future. <http://bit.ly/1SegjXx> 🌐


New Fort Robinson Memorial Will Honor Crazy Horse And His Band BY CHRISTINA ROSE

A new memorial is being planned to mark the site at Fort Robinson, Nebraska, where the legendary Oglala Lakota leader Crazy Horse died. Since 1934, his death has been designated only by a rough carved stone, set in the remaining foundation of the guard-house where he was killed.

But now, efforts are under way to design a new memorial that will include the names of the 899 others who surrendered with him to U.S. Army troops in May 1877. Doug Bissonette, a spokesman for the Crazy Horse family, and Marvin Goings (Lakota) are working with Fort Robinson park officials and the Nebraska State Historical Society on the design.

“Currently planned is a 60-foot diameter circle with large granite stones at the four directions, a stone in the center, and a smaller stone for offerings,” said Michael Smith, the director of the Nebraska State Historical Society. “It is a traditional Lakota design, and there will be grass and a walking path around it, probably of concrete.”

Monique Ziolkowski, a Crazy Horse family representative, will donate the stones for the new memorial. Four plaques, one in each quadrant of the circle, will contain the names of those who surrendered with Crazy Horse as the last holdouts of the Indian Wars.

“We want to make a tribute to all those who surrendered with him,” said Bissonette. “That was the last time they were together. After that they scattered all over the place.” Crazy Horse was stabbed to death on September 5, 1877, some four months after the surrender. <http://bit.ly/1U8TKBd> 

\$1.5 Million Given For Repatriation of Remains And Sacred Objects

More than 300 sets of Native remains could soon return home, thanks to \$1.5 million in grants recently awarded to 15 tribes and 16 museums under the Native American Graves Protection and Repatriation Act (NAGPRA).

“These grants address the basic desire to have stewardship over one’s own heritage,” said National Park Service (NPS) Director Jonathan B. Jarvis. “The NAGPRA process provides the opportunity for ancestral remains and cultural items to be returned to American Indian and Native Hawaiian peoples.”

Besides repatriating more than 300 ancestors, the grants will enable the return of “numerous funerary and traditional items to Indian tribes across the United States, travel by Indian tribal representatives to consultations with museums holding potentially affiliated remains and other cultural items, specialized training for both museums and tribes on NAGPRA, and the development of a tribal coalition to collaborate and facilitate the repatriation of significant collections currently in museums,” the NPS said.

Tribal recipients were the Buena Vista Rancheria of Me-Wuk Indians, California, which received \$90,000; the Central Council Tlingit and Haida Indian Tribes of Alaska, which were awarded \$88,161; the Comanche Nation, which was accorded \$85,300; and the Sherwood Valley Rancheria Band of Pomo Indians of California, which received \$81,785.

In addition, the Karuk Tribe in California received \$70,400; the Native Village of Barrow, Alaska received two awards totaling \$24,760; the Wiyot Tribe, \$9,564; the Seminole Tribe of Florida, \$6,863; the Keweenaw Bay Indian Community of Michigan, \$12,816; the Saginaw Chippewa Indian Tribe of Michigan, \$8,861; the Chickasaw Nation, \$2,407; the Choctaw Nation of Oklahoma, \$6,309; the Delaware Tribe of Indians, \$15,000; the Kaw Nation, \$13,905; and the Osage Nation three awards totaling \$29,513.

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

**“I’m covered.
Thank you!”**



Healthy children are better students. Make sure your child’s back-to-school supplies include health care coverage.

Medicaid and the Children’s Health Insurance Program (CHIP) offer free or low-cost health coverage for eligible children and other family members. These programs may be called different names in your state.

Learn more about programs in your state:

www.insurekidsnow.gov/state

or call **1-877-KIDS-NOW**

(1-877-543-7669)



 @CMSGov #CMSNativeHealth

Language Gaps Hurt Indigenous Immigrants, New Report Says

BY RICK KEARNS

Every year, thousands of indigenous immigrants from Mexico and Central America find themselves unable to understand their rights or present cases for asylum in the U.S. because of language gaps, a new study has found.

The study, "The Exclusion of Indigenous Language Speaking Immigrants in the United States: A Technical Review" was conducted by Blake Gentry, a policy analyst with AMA Consulting in Tucson, Arizona. He interviewed immigrants, immigrant attorneys, court interpreters, and workers in family detention centers and in shelters for unaccompanied children.

"I found a deeply and profoundly disturbing pattern," he said. "I encountered many indigenous immigrants who did not know what was happening to them. They didn't speak Spanish, or knew very little, and had signed papers without knowing what they meant." Thus, Gentry said, the immigrants find themselves lost in a bewildering and sometimes abusive system.

Both the U.S. Immigration and Customs Enforcement and the U.S. Border Patrol say they readily provide translators and proper means of communication for immigrants. The agencies also said that the translator services they employ can handle 150 languages and dialects, and that they contact consulate officers to assist.

But Gentry cited "a pattern of comprehensive exclusion of indigenous languages in immigration processes and legal proceedings" and "exceptions [that] demonstrated a highly inconsistent use of phone interpreters for immigrants whose first language is indigenous."

<http://bit.ly/1Sk914B>

Not a Subscriber? Get your own This Week From Indian Country Today eNewsletter!

Vol. 1, Issue 3 July 10, 2013

Indian Country
TODAY

A Letter from the Publisher

Shokofi. This issue, by interesting happenstance and unforeseen rhythms of the media cycle, carries news of four independent women whose stories have strong bearing on contemporary Indian country. All are leaders, and who they are and what they are involved in speaks to some of the central concerns in contemporary Native life and politics.

First comes news from Washington, D.C. in our Politics department of the confirmation of Sally Jewell as the next Secretary of the Interior. Jewell was most recently chief executive officer of Recreational Equipment, Inc., a sporting goods company, and can boast tenures as a commercial banker, oil company engineer and conservationist on her résumé. As a member of President Obama's second-term Cabinet, her position will include oversight of the Bureau of Indian Affairs. "I'm fully committed to upholding the sacred trust responsibilities that we have to Indian nations," Jewell said in response to questions at her confirmation hearing. "And building and strengthening the nation-to-nation relationship that we have with tribes."

The late Wilma Mankiller, the first female chief of the Cherokee nation, knew something about national politics and relationships. As seen in the new film, *The Cherokee Word for Water*, Mankiller's talent for leadership became apparent when she began an outreach program to assist a community that had no indoor plumbing. Her diligence led to a cooperative effort that resulted in a 16-mile waterline and was a shining example of self-determination. An examination of the film in Arts & Entertainment quotes Mankiller: "The people can do anything they want to do if they set their mind to it."

The same can be said for individuals. Robin Poor Bear was the subject of a PBS documentary that aired in April—a difficult, soul-baring experience that followed her travels for three years on and around the Spirit Lake Reservation. Remarkably, Poor emerged as a stronger, more determined person and a vocal advocate for abused

Table of Contents

- 2 NEWS
- 4 COLUMNS
- 5 A LIFE EN POINTE
- 6 WEDDING BELLS AND WHISTLES
- 7 FIGHT THE POWER STATION
- 8 A BIG PRISON BREAK
- 9 'HANG A LEFT AT YOUR ANCESTRAL ROOTS...'
- 10 THE ANCIENT ONE
- 11 TOP NEWS ALERT
- 12 THE BIG PICTURE

SUBSCRIBE NOW

Ray Halbritter

The Fight To Save Oak Flat

'Mining will never satisfy its appetite,' says tribal chairman BY GALE COUREY TOENSING

Author's Introduction: Oak Flat, in southeast Arizona, is part of San Carlos Apache territory and the tribe's most revered sacred site. Seized by the federal government when the tribe was removed in the 1880s to its reservation about 15 miles away, Oak Flat became part of the Tonto National Forest in 1905. But it continues to be the tribal members' spiritual home.

For years, Arizona politicians led by Sen. John McCain (R) tried to pass a bill transferring Oak Flat to Resolution Copper, a subsidiary of the giant international Rio Tinto mining corporation, to develop what is thought to be the country's largest copper deposit. Late in 2014, McCain and his fellow Republican senator from Arizona, Jeff Flake, slipped a last-minute rider into the National Defense Authorization Act of 2015 (NDAA) that transferred around 2,400 acres of the Tonto National Forest, including Oak Flat, to Resolution Copper. The company now plans a massive \$64 billion operation that would take place over 60 years and transform the site into a two-mile-wide hole in the ground with a huge dump of toxic tailings.

The passage of the rider has spurred San Carlos Apache Tribe Chairman Terry Rambler, former Chairman Wendler Nosie Sr. and tribal members to launch a grassroots movement to stop the mine. A White House petition, "Stop Apache Land Grab," collected more than 104,000 signatures last December. A new petition addressed to members of Congress and Interior Department Secretary Sally



"Oak Flat is sacred," said San Carlos Apache Chairman Terry Rambler.

Jewell already has more than 78,000 signatures.

In addition, environmental groups and dozens of tribes and tribal organizations, including the National Congress of American Indians and United South and Eastern Tribes, environmental groups, have voiced opposition. And In June, Rep. Raul Grijalva (D-Arizona) introduced the bipartisan Save Oak Flat Act, which would repeal the McCain-Flake rider.

In this exclusive interview with ICTMN, Chairman Rambler talks about the tribe's battle to save Oak Flat:

What was your response to the news that Rep. Grijalva had introduced the Save Oak Flat bill?

I think it's about time. This issue is really gaining traction not only with Indians but also non-Indians, because they just don't like the way Congress did this. After 10 years of having an open process where people could deliberate this issue and not being able to pass a bill, all of a sudden it just disappeared into the midnight hours and passed, and that left a bad taste in everybody's mouth. There was just no respect for the Apaches and other tribes, the protection of a sacred site or even our religion. So we're all excited.

What's been happening at Oak Flat?

Tribal members formed another nonprofit organization called Apache Stronghold, and so they've taken the lead on the education and awareness and they're occupying Oak Flat right now. And they're going to stay there and continue to educate and raise awareness and they continue to

hold events there so it's bringing more and more people to the place itself.

Resolution Copper Project Director Andrew Taplin recently told ICTMN that Resolution has made many attempts to talk to you, including before the Southeast Land Exchange Act was passed.

They asked to meet with us. But as a council we decided that our relationship and our trust responsibility lies with the federal government. And this is public land with the U.S. Department of Agriculture—it's

Tonto National Forest. So we have been talking in that channel but we believe that we don't need to talk to Resolution Copper. The only way we can change the outcome is to do what we're doing, which is to repeal the giveaway act. When you're given an ultimatum and there's no opportunity for us to change the outcome, then it's a done deal.... With us being a tribe, the federal government has to act on our behalf. The current law requires the Secretary [of Agriculture] to consult with us and with Resolution Copper to try to mitigate our concerns. But even with that, the ball is in their court.

The way the law's been written, if we don't like something, they just say, "Oh, that's San Carlos' concern but that's going to hurt our business so we're not going to do it."

Resolution Copper says they're putting aside 800 acres to protect Apache Leap. But those acres can't be mined anyway. So it's like making a virtue of necessity. It seems like you need the whole thing.

Yes, the whole thing. They're trying to appease us again. They're saying, "We're going to put this 800 acres aside for you." What they don't say is they already have tunnels, they're already working underground.... I re-read that article to refresh my memory and what he [Taplin] says is San Carlos Apache will have access as long as it's safe. But once they start building roads and moving around heavy equipment they'll say, "Hey, it's not safe, get out of here!" That's what that means.

But you can't give up.

Oh, we're not. It took them 10 years to pass this and if it takes 10 years to repeal it, we'll do it. I keep telling everybody this is not a done deal. Congress approved it, but the approval is contingent on the publication of an Environmental Impact Statement, which in our opinion is going to take anywhere from five to 10 years. And even if they're successful and start going into construction and start processing all this mineral, it's going to take them

10 to 15 years to get to that point. So there's a window of opportunity. I like our chances.

Won't an environmental study show that the copper mine will destroy the land and create a one-to-two mile crater? The company itself has already said that.

I think therein lies the opportunity, and this is what we've told the USDA: "This is your trust responsibility and throughout this whole process you've got to keep us engaged." And we're going to make this whole process transparent. We're going to reveal everything, not only for our people but

'This issue is gaining traction not only with Indians, but also non-Indians. They don't like the way Congress did this.'

also for our local neighbors who just don't understand this—though their grandparents have gone through mining and the mess it left behind, and our neighbors are living in it right now.

They keep being deceived by these job numbers, but even if they don't appreciate it, we're still going to fight for them because their children and grandchildren will look back in time and say, "How come they didn't stop this?"

Tara Kitcheyan, a San Carlos member who works for Resolution Copper, recently said on NPR that Oak Flat is not a sacred site because it doesn't have a song, a name and a prayer associated with it.

Oak Flat is a sacred site according to the people who know it best: the descendants of those families who lived and visited Oak Flat before the Reservation existed. Those descendants have been visiting Oak Flat, gathering traditional foods and medicines, and conducting ceremonies there for the past 150 years, and continue to this day. The Oak Flat area contains holy sites of the highest and most powerful spiritual and ceremonial order.

Much of this information has been documented by tribal staff, Tonto National Forest Service staff, and professional anthropologists working for the National Forest, and is being compiled at this very moment as part of our efforts to nominate Oak Flat to the National Register of Historic Places, and to conduct the Ethnographic and Ethno-historic Survey.


What do you think will ultimately happen?

Our elders always tell us that our lands have been reduced six times. We used to be the prime agriculture producer over here and they cut off that part of our land so that the white people could learn to be farmers. They took our water as well and now they put mines all around us. They gave our land to private companies and so we lost economic activities and the water too. So they isolated us here.

But in their rush to put us on the barren land, they put us on the mother lode. And now they're after that.

They predict it's going to be 50 years when that mine is going to run out. And at that time, our current leadership will be gone and the leaders will be only our children and our children's' children. And they are going to be faced with this Rio Tinto. Mining will never satisfy its appetite. Are they going to go to Congress and say, "Give us that land—we need it for our national defense?"

As leaders we see that today and we don't want to put our kids in that situation. That's why we're fighting like heck because we know what's down the road.

<http://bit.ly/1199AmR> 

Two Peoples, Two Theories

Scientific studies differ about the Amazonian-Australasian connection BY ALEX EWEN

Bottom Line: *When might indigenous peoples from Oceania have first arrived in the Americas? Conflicting studies present conflicting interpretations.*

Two new studies, appearing in two prestigious scientific journals, offer very different interpretations of similarities between the DNA of certain Amazonian Indians and that of the indigenous inhabitants of Australia and Melanesia.

The studies, both published last month, are of interest because they may ultimately help indicate how the Americas came to be populated.

One study, published by a Harvard University research team in the journal *Nature*, concluded that there were extensive genetic ties between Polynesians and Native Americans before European contact.

But the other study, conducted by a joint team from the University of California-Berkeley and the Center for Geogenetics at the University of Copenhagen, which appeared in the journal *Science*, found that the connection was more tentative.

The suggestion that peoples from Oceania had at one time populated the Americas is not new. And recent genetic studies now largely confirm an admixture between Polynesians and Native Americans before the Columbian era. Moreover, some ancient skeletons from South America have been found to be similar to those of indigenous Australians.

This has led some scientists to speculate that there was ancient contact between the two populations. But as evidenced by the differences between the two studies, the details of any such contact remain in dispute.

The Harvard group was surprised to find what it determined were extensive traces of genetic markers among some South American Indians. The *Nature* report described them as “more closely

related to indigenous Australians, New Guineans and Andaman Islanders than to any present-day Eurasians or Native Americans.”

“I think almost no geneticists would have expected this,” said co-author Pontus Skoglund, a post-doctoral researcher at the Harvard Medical School. “There was a greater diversity of Native American ancestral populations than people previously thought.”

The strongest relationship was found to be between certain Amazonian tribes, such as the Karitiana, Surui, and Xavante, and the Indigenous Peoples of Papua New Guinea. According to the Harvard study, the two groups may have split off before the populating of Australia, more than 40,000 years ago. But this admixture is only found in certain South American Indians—and not at all in North American Indians.

“This suggests that there is an ancestral population that crossed into the Americas that is different from the population that gave rise to the great majority of Americans,” said the co-author, geneticist David Reich. “And that was a great surprise.” The Harvard team named this mysterious ancestral group “Population Y” (from the word “Ypykuéra,” meaning “ancestor” in Tupí, the language spoken by the Surui and Karitiana).

The Harvard team did not attempt to determine how and when these ancestors migrated to the Americas. Skoglund speculated that “there were perhaps multiple pulses of people into the Americas, and they had slightly different proportions of this ancestry. But which of the pulses came first and which different routes they took, we just don’t know.”

The *Science* article, “Genomic Evidence for the Pleistocene and Recent Population History of Native Americans,” offers a far different interpretation and considerably greater scope.

“The ancestors of all present-day Native Americans, including Athabascans and Amerindians, entered the Americas as a single migration wave from Siberia no earlier than 23,000 years ago,” wrote co-author Maanasa Raghavan, a molecular biologist in Copenhagen.

Raghavan also wrote that the migration wave took place “after no more than [an] 8,000-year isolation period in Beringia,” a region roughly surrounding the Bering Strait, the Bering Sea and the Chukchi Sea.

“Following their arrival to the Americas,” the *Science* article continued, “ancestral Native Americans diversified into two basal genetic branches around [13,000 years ago], one that is now dispersed across North and South America and the other is restricted to North America.”

To account for the Oceanic genes found in South American Indians, Rasmus Nielsen, a professor at U.C.-Berkeley and one of the authors of the *Science* study, suggested, “the relationship between Native Americans and Australasians could be the result of Alaskan populations that are genetically closer to Australasians, such as the Aleutian Islanders.”

David Reich of the Harvard study team has dismissed this possibility. “I think that’s very weak—it’s very, very speculative,” he said. He suggested that the *Science* team’s one-migration model is “not a clear alternative” because it would have left genetic clues in the migration from north to south. “We have overwhelming evidence of two founding populations in the Americas.”

Critics of the *Science* study have also noted that the small sample size that was used make the study’s conclusions less persuasive. But Rasmus Nielsen defended his team’s scholarship.

“It’s nothing about the sample,” he said. “It’s all in the interpretation.”

<http://bit.ly/1H71rP2> 

Ancient Art Under Threat

Can precious petroglyphs be preserved? BY ANNIE MENARD



The ancestral petroglyphs of Mesa Prieta are public treasures, but their fate rests largely in the hands of private parties.

Bottom Line: The “archaic” art of Mesa Prieta is writ in stone. Private ownership could doom it. Fortunately, a movement to prevent the loss has begun.

Mesa Prieta rises above the Rio Grande Valley in remote country west of Santa Fe, New Mexico. Its black, volcanic rocks contrast stunningly with classically open Western skies and the fresh green of juniper. After a rain, the scent of sage fills the air.

Besides being gorgeous, Mesa Prieta (“dark mesa” in Spanish) is literally picturesque. Tens of thousands of petroglyphs adorn rock faces across the 36-square-mile area. They date from the time of Puebloan ancestors as recent as 1,000 years ago, to archaic visitors 3,000 years ago or more. Potshards, arrowheads, water management features and structures date back as far as 7,500 years.

But Joseph Talachy, governor of the

nearby Pueblo of Pojoaque, is worried. Most of the area is privately owned and afforded no protection. One sand and gravel mine already operates on the Mesa’s edge, and he is concerned about the threat of more. Modern graffiti is etched in some places next to the ancient art, and off-terrain vehicles are carving up some parts of the greater Mesa area.

Talachy and a local, non-Native, non-profit group have joined forces to try to change that.

“There’s so much that has been destroyed over the years,” Talachy said. “Our Pueblos are typically checkerboarded, interspersed with private land. If we don’t hurry, we’re going to lose this land. I don’t want to see it destroyed due to mining or other destructive practices.”

The movement to protect the area began in the late 1980s when Katherine Wells, one of the landowners, donated

a nearly 200-acre tract at the bottom of the Mesa to the Archaeological Conservancy. It became known as The Wells Petroglyph Preserve.

“I was astonished that there were so many petroglyphs, and nobody was taking care of them,” Wells said. “I appointed myself the steward of the land. In the beginning, I was in a state of amazement all the time.”

In the late 1990s, Wells helped to start a nonprofit called the Mesa Prieta Petroglyph Project. Through that initiative, a small band of neighbors began to inventory the petroglyphs and other artifacts. They have now documented more than 45,000 petroglyphs across the Mesa and estimate that there are actually up to 75,000. The site contains more petroglyphs than both Petroglyph National Monument near Albuquerque, which has 27,000, and the Bureau of Land Management’s Three Rivers Petroglyph Site



Up to 75,000 examples of petroglyphs can be found across Mesa Prieta.

in south-central New Mexico, which boasts 30,000.

“It’s turned out to be beyond my wildest imaginings,” Wells said.

But when it came to protecting the acreage, the non-Native group’s efforts stalled without the support of the area’s Pueblos. So they started reaching out and found a willing partner in Talachy. His Pueblo’s history, he said, began in Utah, with ancestors spending significant time in Chaco Canyon before settling in the Rio Grande Valley,

dwhere they live today. The Mesa lies along the way, and Puebloan ancestors left ample, and artful, evidence of their passage.

The Puebloan art is still white enough to stand out against the dark, volcanic rock. From a single, rugged dirt road leading up the Mesa, one doesn’t have to look hard to see serpents, shields, human figures (including flute players), game animals of all kinds, and even religious icons chronicling the arrival of Catholics who moved into the area starting about 1600.

“Archaic” art, some of it 2,000 years old and older, has been gradually darkening and fading with time. Sometimes, petroglyphs spanning thousands of years coexist on the same boulder faces, causing the researchers and Pueblo observers to wonder if the more recent artists noticed the older forms already there.

“The area has been visited for hundreds of years, all the way back to the archaic period,” Talachy said. Aside from the Puebloan art, observers have also noticed Comanche and Apache images. “What concerned me was all the graffiti that is all over these petroglyphs that came from my ancestors,” he said.

The Mesa includes some Bureau of Land Management property, but it is primarily private. One of the landowners, a member of a prominent local family, has offered to sell his nearly 9,000 acres for \$15 million; the tract includes the heart of the mesa. The landowner, Richard Cook, wants the sale to go to an entity that will protect the land; he

has been allowing access for tours and the inventories. He is patiently awaiting the efforts of the Pueblo and Mesa Prieta Petroglyph Project.

All of the advocates are hard at work. Jane MacKenzie, an archaeologist and coordinator for the Project, has been leading painstaking surveys and documentation of the petroglyph sites. More than 35 volunteers are trained to do the work of mapping and documenting the cultural resources. The group also leads a hands-on youth education program in the summers—something that Talachy has said he will support even if the Pueblo ends up controlling access to the land.

Wells said the youth project has taken on special significance with the participation of Pueblo youth: “They’re out there recording their own history, and it’s not just an exercise. It is the record that will be put into the database, stored in the Laboratory of Anthropology and studied by researchers.”


For his part, Talachy has been working to enlist the support of the All-Pueblo Council of Governors, which includes all 19 New Mexico Pueblos plus one, Ysleta del Sur, in Texas. The Eight Northern Indian Pueblos Council—including the Pueblos of Nambe, Picuris, Pojoaque, San Ildefonso, Tesuque, Santa Clara, Taos and Ohkay Owingeh, has also pledged its support to protect the area.

Talachy said he will soon be working to obtain support from the National Congress of American Indians. With all that backing, he thinks, supporters of Mesa Prieta will have an easier time securing either grant funding to purchase the land, or achieve a federal designation to protect it.

Talachy called Mesa Prieta a special place, with some of the most beautiful and articulate petroglyphs in New Mexico and maybe even in America.

“Our lands, our water, our languages and in this case, our arts and petroglyphs, our story, is slowly being eroded just like the land is,” he said. “If we don’t make deliberate attempts to protect this land, it’s going to continue to be eroded and we may lose it all.

“We have an opportunity here to preserve what’s left of this land and keep it for our children, and their children, so they can see, and get a taste of who we are and where we come from.”

<http://bit.ly/1epcnk5> 



Pueblo of Pojoaque Governor Joseph Talachy is worried about the state of the rock art.



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.

Meadow Lane Apartments

Beginning November 30, 2015, Meadow Lane Apartments, a Senior HUD Building, comprised of 32 units, located at 60 Willow Drive in New Rochelle, New York, is available for rental.

Interested persons may obtain an application by:

1. **Telephone:** (914) 632-2804, extension 1238, Monday – Friday, 9:00 am – 5:00pm
2. **Writing to:** Meadow Lane Apartments, 60 Willow Drive, New Rochelle, NY 10805

Completed applications should be sent by regular mail, no registered or certified mail will be accepted, to:

Meadow Lane Apartments
Post Office Box 1608,
New Rochelle, NY 10805

Only one application per family will be accepted

Deadline date to accept applications
(DATE: August 24, 2015)
Applications received after this deadline date will not be processed until all applications received by the deadline date are processed



EQUAL HOUSING OPPORTUNITY



STANDING ROCK/FORT YATES COMMUNITY SCHOOL 2015/2016 SCHOOL YEAR

Job Announcements

The Standing Rock Community School and the Fort Yates Public School District #4 operate under a Joint Powers Agreement between the Fort Yates Public School District #4 and the Standing Rock Sioux Tribe. (Elementary K-5, Middle School 5-8, and High School 9-12)

Standing Rock Community School

Elementary

- Elementary Teachers (K-5)
- Social Worker
- Special Education Teacher
- School Counselor
- Title Teacher

Middle School

- High School
- Math Teacher
- Science Teacher
- English Teacher

- Full-time Substitute Teacher
- Paraprofessional

Other

- Paraprofessionals
- Assistant Cook
- Gifted/Talented Coordinator
- Speech Pathologist
- Custodian
- Groundskeeper/Custodian

Coaching

- Head Volleyball Coach & Assistants; Head Girls & Boys Golf Coach; Head Boy's Basketball Coach & Assistants

Fort Yates Public School Dist. #4

Elementary

- Kindergarten Teacher
- Middle School
- Paraprofessionals
- ELL Coach
- Science Teacher
- Teacher Mentor

High School

Other

- Bus Driver
- Head Cook

OPENING DATE: AUGUST 3, 2015

CLOSING DATE: UNTIL FILLED

Request Applications at: Standing Rock/Fort Yates Community School 9189 Hwy 24
Fort Yates, North Dakota 58538

Or call Katherine Bailey at 701-854-2142

Email Address: Katherine.Bailey@k12.nd.us

Visit our website: www.fort-yates.k12.nd.us

All persons selected for employment must submit to a background check and drug testing.

We are an equal opportunity employer.

Compliance Officer (placerville)

COMPENSATION: DOE

POSITION DESCRIPTION: Compliance Officer

DUTY STATION: Red Hawk Casino Gaming Commission

REPORTS TO: Senior Compliance Officer

FLSA CLASSIFICATION: Non-Exempt

RATE OF PAY: DOE

POSITION SUMMARY: The Compliance Officer under the supervision of the Senior Compliance Officer will provide for the overall protection of the integrity of gaming through periodic inspections, reviews and regulatory oversight of the Minimum Internal Control Standards (MICS) and the various policies and procedures of the gaming operations and assist in other regulatory duties in support of staff as assigned. Will work closely with other Commission staff and departments, the various gaming departments and gaming vendors. Will maintain current game software approval records and review and verify approved gaming device software programs and supervise the installation of game software. Inspect used table game cards for indications of cheating or tampering. Inspects and maintains current data, records and statistics related to all gaming devices and equipment in use on tribal property. Conducts periodic random re-verification of gaming device programs and maintains accurate records related to the random testing program. Will participate in patron dispute investigations, reports and recommendations.

MINIMUM QUALIFICATIONS:

Must be at least 21 years of age.

EDUCATION and/or EXPERIENCE:

Applicant must be a high school graduate.

Minimum of 4-5 years' experience in Regulatory Compliance in the Gaming Industry.

Prior experience in a supervisory position is preferred.

DRIVER'S LICENSE and INSURANCE REQUIREMENT:

Possession of a valid California license at the appropriate level including necessary special endorsements, as required by the State of California to perform the essential job functions of the position and qualify for the Tribe's vehicle insurance, plus provide proof of personal vehicle insurance.

INDIAN PREFERENCE:

Preference in hiring is given to: (1) Qualified Shingle Springs Band of Miwok Indians members; and (2) qualified American Indians in accordance with Title 25, U.S. Code, Section 472 and 473. Applicants claiming Indian preference must submit verification of Indian eligibility.

TO APPLY:

Go to www.shinglespringsrancheria.com and print, fill out, and send your application and resume to FAX To: 530-676-3582 or drop off at: 5168 Honpie Rd Placerville Ca 95667 3rd floor receptionist OR you may email it. Employment@ssband.org

WE REQUIRE AN APPLICATION EVEN IF YOU SEND A RESUME. Resumes only will not be considered



The upcoming National Geographic Channel film *Saints and Strangers*, about the Mayflower story, will feature (from left to right) the Native icons Squanto, Massasoit and Hobbamock.



Nunavut teens created a massive mural last month on the side of a building in downtown Toronto.



Former Guatemalan President Jose Efraim Rios Montt might not be tried for genocide and crimes against humanity for the massacre of Maya Ixil people.



The documentary *Circus Without Borders*, with the acrobats Yamoussa Bangoura and Guillaume Saladin, was a hit at the Montreal First Peoples Festival.

NATIONAL GEOGRAPHIC CHANNEL; AP IMAGES; INSTAGRAM/THEPAYSYSTEM; MICHELE MCDONALD/CIRCUS WITHOUT BORDERS

Headlines from the Web

EASTERN PEQUOTS ELECT CHAIRWOMAN, ENDORSE DEVELOPMENT PLAN

<http://bit.ly/1Ip2FdC>

PONCA TRIBE STEPS IN TO HELP COMPLETE MISSING TRAIL LINK

<http://bit.ly/1fxIcZ0>

DOMESTIC ABUSE LAW SLOW TO TAKE ROOT ON OKLAHOMA TRIBAL LAND

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

JOB FAIR GENERATES HOPE AND CONTROVERSY AT CHUKCHANSI CASINO

<http://abc30.tv/100KsHm>

NO CAUSE OF DEATH FOR 19 FORT BELKNAP BISON

<http://gftrib.com/1KAxHPt>

STATE ASKS U.S. SUPREME COURT TO TAKE HO CHUNK CASINO CASE

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

Upcoming Events

ASSOCIATION OF AMERICAN INDIAN PHYSICIANS WORKSHOP AUGUST 6-8

The “American Indian Accessing Health Professions Workshop” is a motivational collaboration among the Association of American Indian Physicians and three medical schools that will help Native students from the western U.S. learn about health professions. The program will include such topics as health care disparities, financial planning for health care programs, study skills and test taking strategies. **Location:** University of California Davis School of Medicine, Sacramento, California

INDIAN COUNTRY CHILD ABUSE TRAINING AUGUST 10-13

Designed for federal, tribal and local investigators who address Indian Country matters, this course is sponsored by the Federal Bureau of Investigation.

Location: Byron G. Rogers Federal Building, Denver, Colorado

WYOMING NATIVE AMERICAN EDUCATION CONFERENCE AUGUST 11-12

The sixth annual conference will bring together local, regional and national experts for two days of learning, exploring challenges and celebrating successes.

Location: Central Wyoming College, Riverton, Wyoming

INDIAN HOUSING BLOCK GRANT MEETING AUGUST 11-13

This forum stems from the Native American Housing and Assistance and Self-Determination Act, which changed the way housing assistance is provided to Native Americans. Since 2013, when the Department of Housing and Urban Development announced the formation of the Indian Housing Block (IHBG) Formula Negotiation Rulemaking Committee to revise the allocation formula, six committee meetings have taken place; this is the seventh. Audience members may comment during the proceedings to the extent that time permits, and may file written statements

with the committee for its consideration. **Location:** Double-Tree-Scottsdale, Scottsdale, Arizona

WEST COAST REGIONAL INDIGENOUS PEOPLES AND NATIONS CONSULTATION ON CLIMATE CHANGE AUGUST 13-14

The event will be held in advance of the 21st Conference of the Parties of the United Nations Framework Convention on Climate Change, which will finalize a legally binding international agreement to reduce greenhouse gasses, curb the pace of climate change and define programs to help vulnerable states and peoples. It will comprise two forums: “Defending Our Rights and Defining Our Priorities on the Road to Paris and Beyond” and “Training, Capacity Building and Information-Sharing: Using the United Nations Human Rights System to Defend Indigenous Peoples’ Sacred Sites, Food Sovereignty and Community Health.”

Location: Pit River Tribe Multi-Purpose Room, Burney, California

LETTERS TO THE EDITOR

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

Andrea Smith has published in her blog that she has “always been, and will always be Cherokee.” She believes in it. So now we have shifted from identity imposters to social, cultural, ethnic

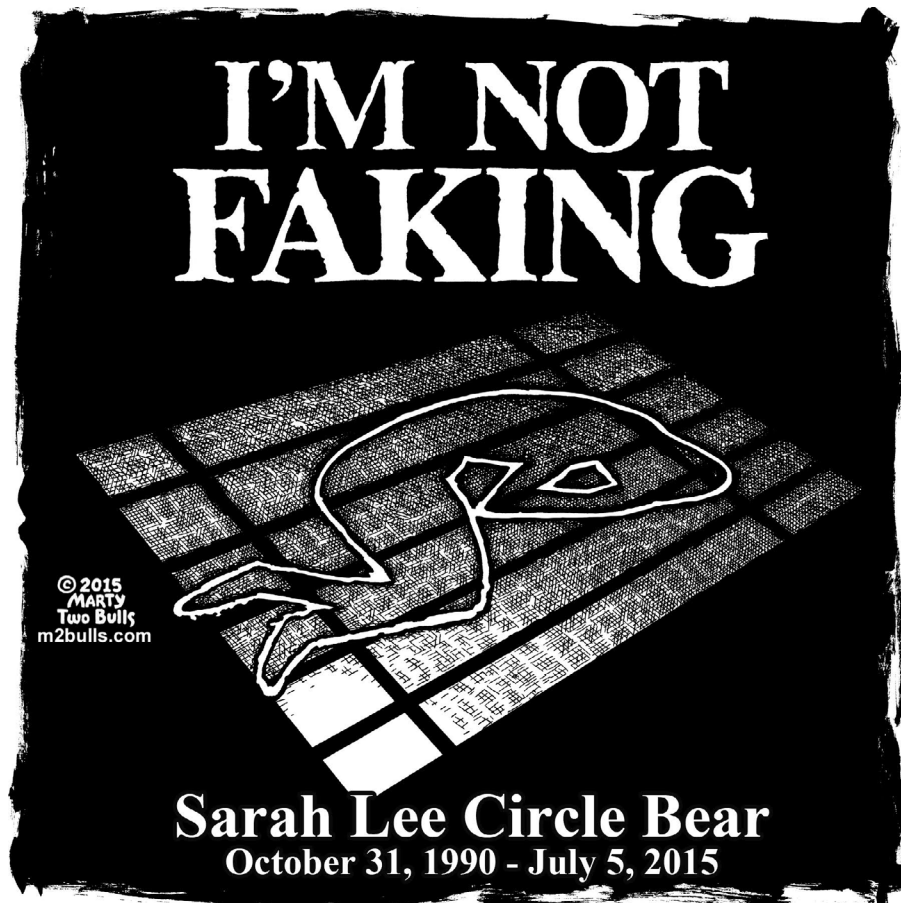
and any other imposters. Everybody can what (s)he or it thinks or believes or wants to be—and the modern state with its justice system will allow it and then force the rest of us “nonbelievers” to accept it as fact.

Unfortunately, terms like “Cherokee,” “man,” “woman,” “marriage,” etc. are nothing more than terms that are

in the public domain. Civilizations that have approached this point are sometimes said to be in the stage of decadence.

Let’s guess what we’ll call the next stage of evolution for the Pax Americana.

—Chris Kopczynski
New York, NY



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

ANOTHER SCHOOL ABANDONS 'REDSKINS'

The Goshen Community Schools Board in northern Indiana has joined a steadily growing list of educational institutions that have dropped "Redskins" as their mascot. The 5-2 vote, taken on July 27, will become official on January 1, 2016. Goshen has used the name since 1926; two months of debate preceded the decision, including a public-comment session of nearly three hours at which families, graduates and several teachers defended the moniker. But as one Native audience member said, "I am not your mascot."

FURTHER DELAY IN MONTT TRIAL

Former Guatemalan President

Jose Efrain Rios Montt might not stand trial for genocide and crimes against humanity for the massacre of Maya Ixil people. On July 25, a Guatemalan appeals court blocked an order from a tribunal to have Rios Montt examined again to determine his competence to stand trial. On July 7, the National Forensic Sciences Institute had declared that Rios Montt, 89, was incompetent to do so because of cognitive deterioration. But tribunal judges had ordered another examination based on complaints about the institute's report.

FIRST FEMALE CHAIR FOR JAMUL

Erica Pinto has been elected tribal chairwoman of the Jamul

Indian Village of California, the first time that a woman has held the position since the tribe gained federal recognition in 1981. Pinto was only 22 when she was first elected to the tribal executive council in 1994; she served most recently as vice chair. The Jamul are one of 13 federally recognized bands of the Kumeyaay Nation.

NAVAJO NATION APPROVES ALCOHOL TAX

The Navajo Nation Council has passed a bill that would impose a tax of 3.25 percent on alcoholic beverages that are sold at tribal gaming facilities. The resulting revenue would amount to an estimated \$73,000 annually and would be administered by the Nation's Division of Public Safety to combat drunken driving on the

reservation. If Navajo Nation President Russell Begaye approves the legislation, the tax could go into effect no later than October 1.

TRIBAL GAMING STUDY IN OKLAHOMA

Tribal gaming added \$6.3 billion to the economy of Oklahoma last year, a study commissioned by the Oklahoma Indian Gaming Association has concluded. However, the *Tulsa World* reported, 60 percent of those employed at tribal casinos are non-Indians. In addition to the 23,000 employees of tribal casinos, tribal gaming indirectly supports another 14,000 jobs throughout Oklahoma, the study estimated. The study was conducted by the Meinders School of Business of Oklahoma City University.

How Did I Miss That?

A ménage a trois with 'droids, Klan craziness and dyed armpit hair BY STEVE RUSSELL

Young men did have fashion fads in my generation. There was the Elvis pompadour and sideburns, then a Beatle cut like a bowl on your noggin, and then my personal favorite: a full-on natural non-haircut that briefly made traditional Indian hair fashionable.

Being Cherokee, I had a decision to make about shaving the front. I decided life was too short for all the explaining.

Young women had their own fads. The braless look held the advantage of being quickly reversible in case of a job interview. The Brazilian took over so completely that a generation of young men came of age innocent of the fact that women start out with pubic hair. One theory about how that one spread was porn movies, where hairy women got indexed under “fetishes.”

The latest thing is dyeing armpit hair, which is as much a political statement as a fashion statement. The dye comes in bright colors, and some young women call it a movement.

“A movement?” My cousin Ray Sixkiller was nonplussed. “I get demanding the right to vote, equal pay, and even breastfeeding babies whenever they get hungry. But armpit hair?”

He piped down pretty quickly when I asked if he would like to shave his.

Chinese Internet censors have their priorities, and the most important things to keep tamped down are words like “Tiananmen Square Massacre” or “tank guy” or “democracy” or “Falun Gong.” So-called pornography sits in the back of the censorship bus, well behind politics.

Understanding that might excuse the censors for allowing a sex video

to go viral last week when two anonymous citizens managed to selfie themselves making the beast with two backs in a fitting room of Uniqlo, a Japanese clothing store. According to *The New York Times*, the Cyberspace Administration of China was calling the bosses of the two leading Chinese Internet companies, Sina and Tencent, on the carpet.

Sina owns Weibo, the Chinese analog to Facebook and Twitter, and they blocked 35 Weibo accounts in the first few hours of the on line sex scandal. But I guess they call it “viral” for a reason.

Cousin Ray, no fan of censorship, asked me whether ICTMN could be accessed from China.

“As far as I know,” I said. “We don’t cover much Chinese politics.”

“I can fix that,” Ray snickered, and then summoned his most stentorian tone: “Xi Jinping is ugly, and his mama dresses him funny.”

Lucasfilm’s *Star Wars* Twitter account took *GQ* to task for “inappropriate use of our characters,” probably referring to a photo of Amy Schumer in an apparent ménage à trois with R2-D2 and C-3PO.

Cousin Ray speculated that *GQ* would have gotten in even more trouble “if they had used those photos of her with Chewbacca.”

Media outlets from NPR to Deadspin have pointed out that the cost of NASA’s close-up photos of the former planet Pluto was \$720 million, which is less than the new football stadium for the Minnesota Vikings. Deadspin went on to suggest sending the Vikings to Pluto so they could be the best football team on *some* planet.

Cousin Ray pointed out that the trip takes 10 years, “which means the Vikings could get to Pluto before they’re likely to get to the Super Bowl.”

All the news channels carried footage of protesters following President Obama around on his visit to an Oklahoma federal prison carrying numerous Northern Virginia battle flags, which are mistakenly taken for Confederate battle flags and have been appropriated in modern times as symbols of white supremacy.

The Ku Klux Klan showed up in Charleston, South Carolina to protest the removal of their beloved symbol of white supremacy. *The New York Times* quoted one Klan fan screaming at a group of black counter-demonstrators, some claiming the mantle of the so-called New Black Panther Party: “This is my country! My ancestors founded this country!”

Cousin Ray responded, “All that’s missing from that is, ‘We stole it fair and square!’”

At the surfing championships in Jeffreys Bay, South Africa, current champion Australian Mick Fanning, was waiting for a wave when a shark came up behind, knocked him off his board, and pulled him under. A courageous competitor, Julian Wilson, frantically paddled toward the spot where Fanning went down.

Fanning was under less than 10 seconds and, in about 30 seconds, safety crews on jet-skis scooped up both men. The rest of the competition was called off.

Cousin Ray was riveted.

“That’s almost as much excitement as the Cherokee elections!” he said.

<http://bit.ly/1DINA19> 📍

UPCOMING POW WOWS

94TH ANNUAL INTERTRIBAL INDIAN CEREMONIAL

8/5/15—8/9/15
Old Bland County Fair Grounds
206 West Coal Avenue
Gallup, NM

AMERICAN INDIAN EXPO

8/5/15—8/8/15
Caddo County Fairgrounds
Anadarko, OK
580-483-5095

50TH ANNIVERSARY SIPAYIK INDIAN DAY CELEBRATION

8/6/15—8/10/15
Route 190 Pleasant Point
Indian Reservation
Perry, ME
207-853-2600

52ND ANNUAL SHOSHONE-BANNOCK FESTIVAL

8/6/15—8/9/15
Shoshone-Bannock Tribes
777 Bannock Trail
Fort Hall, ID
208-478-3818
SBtribes.com/festival/

LITTLE SHELL CELEBRATION

8/6/15—8/9/15
Four Bears Park
New Town, ND
LittleShellPowWow.com

HEART BUTTE POW WOW

8/6/15—8/9/15
Pow Wow Grounds on Heart Butte
26 miles south of Browning
Heart Butte, MT
406-338-7370
BrowningMontana.com/hbcelebration.html

101ST MESKWAKI INDIAN POW WOW

8/6/15—8/9/15
Meskwaki Indian Settlement Pow Wow
Grounds
Tama, IA
641-484-4678
meskwakipowwow@gmail.com
MeskwakiPowWow.com

MHSIHKINAAHKWA POW WOW

8/7/15—8/9/15
Morsches Park
State Road 205
Columbia City, IN
260-244-7702 or 260-609-7844
comanche72@centurylink.net
MiamiPowWow.org

39TH ANNUAL MOHICAN VETERANS POW WOW

8/7/15—8/9/15
Bowler, WI

PONCA TRIBE OF NEBRASKA ANNUAL POW WOW

8/7/15—8/9/15
Ponca Community Building
88915 521st Avenue
Niobrara, NE
402-734-5275
rebert@poncatribene.org
PoncaTribe-NE.org

OMAK STAMPEDE INDIAN ENCAMPMENT

8/7/15—8/9/15
Stampede Arena
401 Omak Avenue
Omak, WA
OmakStampede.org

NESIKA ILLAHEE POW WOW

8/7/15—8/9/15
Pauline Ricks Memorial Pow Wow
Grounds on Government Hill
402 Northeast Park Drive
Siletz, OR
800-922-1399, ext. 1230
ctsi.NSN.us

GRAND PORTAGE RENDEZVOUS DAYS CELEBRATION POW WOW

8/7/15—8/9/15
Grand Portage National Monument
170 Mile Creek Road
Grand Portage, MN
NPS.gov/grpo/planyourvisit/special_events.htm

21ST ANNUAL SACRAMENTO CONTEST POW WOW

8/7/15—8/9/15
O'Neil Park
715 Broadway
Sacramento, CA
916-804-7326
wailaki10@comcast.net

STILLAGUAMISH FESTIVAL OF THE RIVER AND POW WOW

8/8/15—8/9/15
River Meadows County Park
20416 Jordan Road
Arlington, WA
pstevenson@stillaguamish.com
FestivaloftheRiver.com

ROBERT CANADA FRIENDSHIP POW WOW

8/8/15—8/9/15
Furgeson Elementary School
22215 Elaine Street
Hawaiian Gardens, CA
562-420-2641
HGCity.org

MOTHER EARTH'S CREATION POW WOW

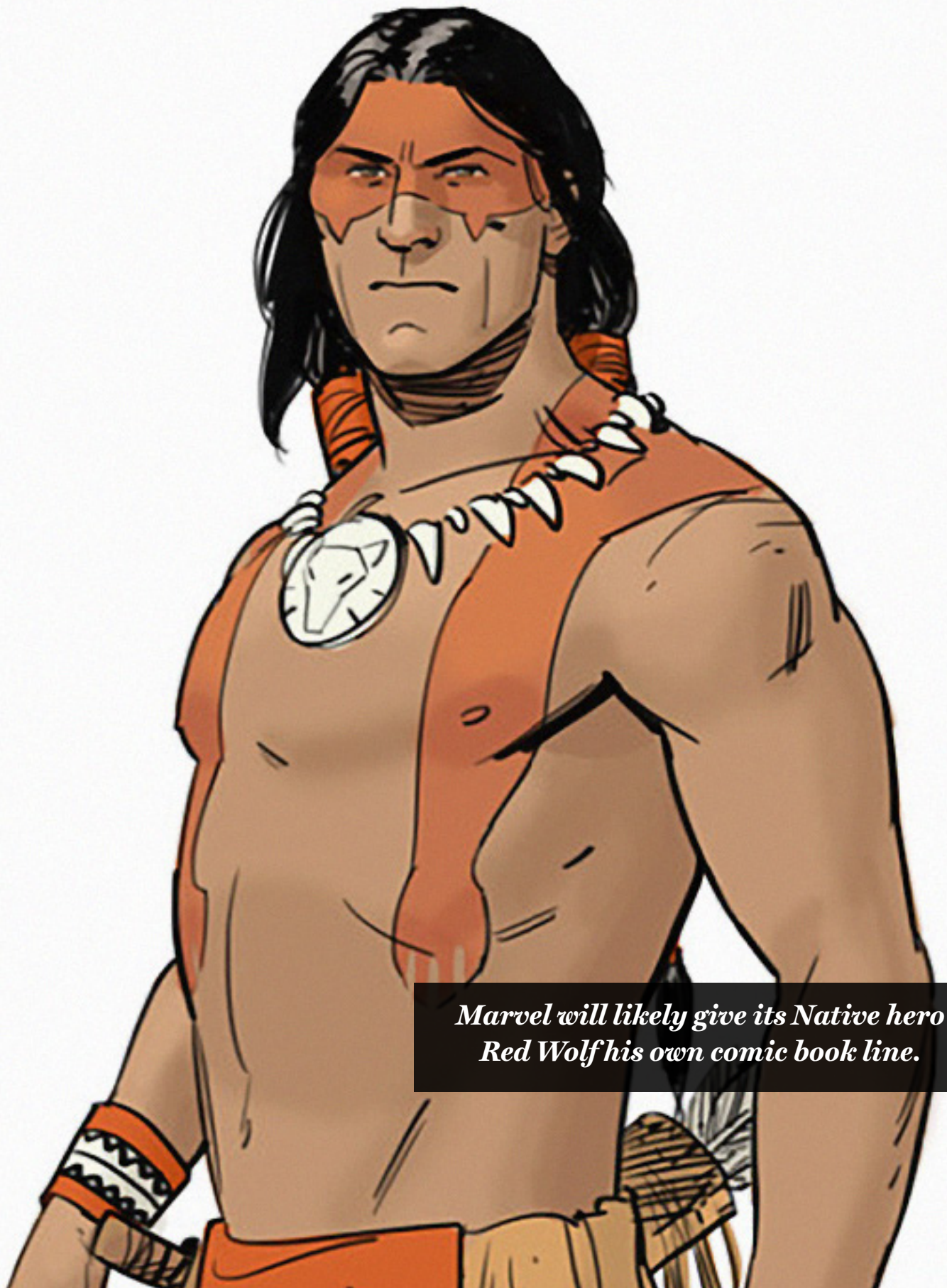
8/8/15—8/9/15
Pow Wow Grounds
2145 White Mountain Highway
Center Ossipee, NH
603-539-6697
spiriteagle@motherearthscreeation.com
MotherEarthsCreation.com

24TH ANNUAL ODAWA HOMECOMING POW WOW

8/8/15—8/9/15
LTBB Pow Wow Grounds
7500 Odawa Circle
Harbor Springs, MI
231-242-1427
avandecar@ltbbodawa-nsn.gov
OdawaHomecoming.com

ATTEAN FAMILY POW WOW

8/8/15—8/9/15
56 Game Farm Road
Gray, ME
978-357-3525



Marvel will likely give its Native hero Red Wolf his own comic book line.

THE BIG PICTURE