



Indian Country

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

A Letter from the Publisher

Shekóli. Recently, a new phrase has snuck its way onto TV airwaves during a seemingly relentless bombardment of holiday commercials. The word? Thanksgetting, as in now it's time to go out and acquire products and things you desperately want (which, an optimist might argue, could serve as gifts for loved ones, but there's plenty of ambiguity in these advertisements). Thanksgetting is the inverse of Thanksgiving, of course, the true meaning of which is all too-frequently lost in the pell-mell rush of modern life, where supermarket shelves are stocked with summer fruits all year round and there is no lack for those with money and the means to afford it.

For indigenous cultures, the idea of giving thanks to Mother Earth for her bounty is not an isolated notion or a calendar-driven one. It is simply a world-view woven into how we try to live in relation to our environment, and all the plants, animals and people in it. Respect for our fortunate place in this world reinforces the spirit of thanks, and in the best of times we are never too far apart from that spirit. It's not an alien concept. For eons, harvest festivals were common celebrations for most agricultural societies. The more aware we are of the cycles of life, death and rebirth, the closer we are to what is right and true.



This year, the National Geographic Channel broadcast *Saints and Strangers* (discussed in this week's issue), a mini-series billed as the "true story" of the pilgrims' encounter with the Native inhabitants of Turtle Island. It is rare for Indian history to be presented accurately by non-Natives, and this production has been no exception to criticism. There is little room here to delve into details, but there is a remark by Native actor Kalani Queypo in a promotional clip that speaks volumes about the inherent difference of perspectives. Queypo, who plays Squanto, relates how his character makes a suggestion that can be subtitled as, "Let's teach them how to farm here." The literal translation? "Let us speak to them so they know how to work the earth."

One could say we have been speaking so ever since.

NA Ki wa,

Ray Halbritter

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The Path Toward A Greater Truth

*Yes, November is Native American Heritage Month, but for **Kitcki Carroll** it is also a reminder of a more fundamental and systemic problem.*

November is Native American Heritage Month, a month set aside every year, in recent history, with the purpose and intent of recognizing the significant contributions that we, as first Americans, have made to the establishment and growth of the United States. As a proud dual citizen of both the Cheyenne and Arapaho Tribes and the United States,

I acknowledge and support its value. In fact, I celebrate the opportunity for all U.S. citizens to learn about our heritage as the original and free people of Turtle Island; not only from a historical perspective, but equally our story of perseverance, success, and efforts to maintain our inherent sovereign authority and identity despite centuries of efforts by powers seeking to take that away from us for their own gain.

However, every November, I am reminded that the need for such a month is indicative of a more fundamental and systemic problem. A problem resulting from revisionist history, or worse, the

complete exclusion of historical fact from the pages of history in order to maintain and promote the notion of exceptionalism and a superior moral compass. Unfortunately, with history most often being depicted through the lenses of the dominant power, it is a depiction that is severely biased and one that is self-serving in its convenient preservation and maintenance of the exceptional narrative.

As a consequence, there exists a glaring absence of appropriate knowledge, awareness, and unabridged history that permeates across all corners and reaches of thought and understanding. <http://bit.ly/1Nfgjo6> ☞

Tats Incredible: The Revival of Indigenous Ink

*Indigenous tattooing became taboo with Christianity, but as **Ruth Hopkins** addresses, the art form is seeing a resurgence.*

Due to colonization and the spread of Christianity throughout Native lands, Indigenous tattooing became taboo during the assimilation era. Even today, it's discouraged. As a result, the practice went underground. Thankfully, genocide was unsuccessful and Native Nations remain, along with their languages, customs, belief systems, and rich heritages. As Native people begin to return to their traditional ways, we are starting to see a resurgence of the ancient art of tattooing.

Tattoos worn by the Polynesians are well known. Numerous North American Tribes also adorned themselves with permanent body art well before the arrival of Columbus. Algonquin, Niitsitapi (Blackfoot), Cherokee, Chippewa, Choctaw, Commanche, Cree, Creek, Crow, Haida, Haudenosaunee (Iroquois), Kiowa, Mandan, Nimíipuu (Nez Perce), Osage, Pawnee, Pima, Ponca, Tlingit, Winnebago and others all wore tattoos. They had meaning. Some were considered necessary for travel to the spirit world.

My tribe practiced tattooing as well. The Dakota of the Oceti Sakowin (Great Sioux Nation) often adorned their flesh with ink. The most common tattoos we wore were on the wrist or forehead. These identifiers gave our ancestors the

ability to recognize us as belonging to the Dakota after we died. Chief Little Crow (His Red Nation) of the Mdewakanton Dakota, who led the people during the Minnesota Uprising of 1862, had eagles tattooed on both wrists. I have a blue thunderbolt on my wrist, to honor the wakinyan (thunder beings).

Indigenous tattooing is part of who we are. As non-Native hipsters and popstars display generic dreamcatchers and Americans get so-called 'Tribal' tattoos on their flesh en masse, it becomes even more vital that we save the art of Indigenous body design from the brink of extinction, thereby preserving its true meaning and place in Native history so we may pass it down for generations to come. <http://bit.ly/1HbUVxt> ☞

Mental Exercise for Our Original Nations

*Asking the question of "What If?" **Steven Newcomb** presents an exercise where Euro-pean colonization was a wrongful invasion.*

Here's a mental exercise. Reflect back on the first invaders to sail to this hemisphere. Now ask yourself: "Did those Christians from Europe, such as Cristobal Colón (Columbus), who made invasive landfall at the shores of this hemisphere have a valid right to claim territorial domination in relation to our part of the planet, and to the homelands of our different nations?"

The dominating society of the United States automatically assumes that only a Euro-American perspective can result in a correct and authoritative answer to any question about the colonization of our original nations and our territories.

The society of the United States automatically assumes no correct and authoritative answer to such a question may come from the perspective of our Native nations. Instead, it is automatically assumed that the correct and authoritative answer to any such question must come from the ideas and arguments that Christian European thinkers in the past came up with, men such as Francisco de Vito-

ria, or Chief Justice John Marshall of the U.S. Supreme Court.

This brings us to another important point about the system of the United States: Every U.S. Supreme Court ruling about Native nations has an English language perspective built into it. Consequently, every U.S. Supreme Court ruling begins with a key assumption: Only the dominating perspective of the United States may be referenced when asking about the rights of the Christian European monarchies in the past, and about the rights of the United States in the present in relation to the original nations of the continent. <http://bit.ly/1X1Rvo0> ☞



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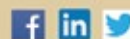
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Trudeau: Reset the Relationship

Prime Minister Justin Trudeau has instructed his new minister of Indigenous and Northern Affairs Carolyn Bennett to do what First Nations, Métis and Inuit have been urging for years: Reset the relationship between Indigenous Peoples and the Canadian government.

"I made a personal commitment to bring new leadership and a new tone to Ottawa," Trudeau said in his letters of mandate to each cabinet member,

released publicly on November 13. "We made a commitment to Canadians to pursue our goals with a renewed sense of collaboration. Improved partnerships with provincial, territorial, and municipal governments are essential to deliver the real, positive change that we promised Canadians. No relationship is more important to me and to Canada than the one with Indigenous Peoples. It is time for a renewed, nation-to-nation relationship with Indigenous Peoples, based on recognition of rights, respect, co-

operation, and partnership."

In Bennett's letter, Trudeau outlined governmental commitments to transparency, gender parity and the representation of Indigenous Peoples and members of minority groups in leadership positions.

No sooner had he done so, than Bennett turned around and gave her department a July 1, 2017—the 150th anniversary of Canada's founding—deadline for showing solid results of their reconciliation work. <http://bit.ly/1PQkCoF> ☞

Honoring Billy Frank Jr.

BY FRANK HOPPER

Billy Frank Jr., the Nisqually Native rights activist whose protests and fish-ins during the 1960s and 1970s often landed him in jail, was posthumously awarded the nation's highest civilian accolade, the Presidential Medal of Freedom, on November 24, at the White House.

"Billy Frank Jr. was a tireless advocate for Indian treaty rights and environmental stewardship, whose activism paved the way for the Boldt decision, which reaffirmed tribal co-management of salmon resources in the state of Washington," the White House said in a release.

Suzan Shown Harjo (Cheyenne & Hodulgee Muscogee), 2014 Presidential Medal of Freedom recipient, was happy to hear about Billy receiving the Medal of Freedom. "It's a fitting tribute from the country he tried all his life to make a more perfect union. He lost freedom, property, income, peace of mind and years off his life in the struggle for treaty fishing rights, and was ultimately proven right by the U.S. Supreme Court, by Congress and even by the state of Washington," she said. "And he did it all with a beautiful smile, the kindest of words and a rare ability to make everyone he met feel better. He was a great man and he is missed, missed."

On the same day as the White House announcement, the city of Bellingham, 88 miles north of Seattle, officially changed the name of Indian Street to Billy Frank Jr. Street. On a corner near the entrance to Western Washington University, city officials held a ceremony in which the Indian Street sign came down and the Billy Frank Jr. Street sign went up.

<http://bit.ly/1X1KXpA> 📱

Gold King Mine Could Have Been Prevented

Just shy of three months after the Environmental Protection Agency accidentally triggered what has become known as the Gold King Mine spill on August 5, 2015, Sen. John Barrasso (R-WY), chairman of the Senate Committee on Indian Affairs, announced the spill could have been prevented by the EPA.

In early August, EPA workers were examining and remediating the abandoned Gold King Mine when a backhoe moved loose soil and stones that made up a flimsy dam holding back three million gallons of mining wastewater, as reported by ICTMN on August 11.

On October 22, the DOI released a 132-page report stating the disaster was the result of rushing with inadequate engineering know-how and that it could have been prevented as *The Denver Post* reported.

Following the DOI report, Barrasso released a statement saying, "Literally and figuratively, the EPA blew it. The government's own report directly refutes the EPA's claim that a toxic spill that caused 3 million gallons of toxic wastewater from the Gold King Mine to poison rivers in three states was 'likely inevitable.' Responsibility for this disaster lands directly on the EPA's doorstep. I want to know who at the EPA will be held accountable for this disaster."

On November 12, Colorado officials asserted the state's position originally presented to the EPA on September 2, that the state gave advice but did not approve EPA actions *The Denver Post* reported. An Internal review by the EPA along with the DOI investigation "concluded state experts approved EPA efforts to drain the mine," according to *The Post*. <http://bit.ly/1SJQdYh> 📱

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Focusing on All Levels of Higher Education

BY STEPHINE POSTON

The higher education industry is booming. According to the U.S. Department of Education, National Center for Education Statistics, enrollment projections in post-secondary, degree-granting institutions is expected to increase 15 percent from 2010 to 2021. Despite an extended period of growth among U.S. colleges and universities, the hurdle of paying for higher education persists.

The National Center for Education Statistics found that between 2002–2003 and 2012–2013, prices for undergraduate tuition, room, and board at public institutions rose 39 percent, and prices at private non-profit institutions rose 27 percent, after adjust-

ment for inflation.

That's where the American Indian Graduate Center (AIGC) comes in. AIGC works to build, promote, and honor self-sustaining American Indian and Alaska Native communities through education and leadership. Historically, the organization provided scholarships and fellowships to American Indian and Alaska Native graduate students, but in recent years has expanded its scholarships and services to include undergraduate and vocational programs.

AIGC supports any field of study at the undergraduate and graduate levels. <http://bit.ly/1HbTVtn> 📱

Native Youth Rally for Justice in DC

BY TARA HOUSKA

A mass mobilization of youth

took to the streets of Washington, D.C. on November 9 to demand justice on race, climate change, and immigration. The message was simple: the political system is failing, so youth are taking matters into their own hands.

Waving banners of "Our Generation, Our Choice," hundreds of young people from all over the United States marched past curious onlookers to the White House, where they chanted "Whose streets? Our streets!" and chalked messages of equality on the pavement.

The 2016 elections are a year away, and the country is in turmoil over issues of race and immigration, while climate change remains largely unaddressed by Congress. Young faces rallied for substantive change; if the beeping horns of frustrated drivers were any indicator, they made their

presence known. <http://bit.ly/1T2zKiD> 📱

Culturally Appropriate Chicago Blackhawks Logo

BY VINCENT SCHILLING

When Winnipeg radio hosts Tom and Larry posted a "new and improved" and culturally appropriate Chicago Blackhawks logo created by Ojibway artist Mike Ivall on October 29th, the logo quickly went viral on social media, collecting over 15,000 likes, 12,000 shares and had been viewed by approximately 2 million people by that following Monday.

Ivall, who told the Huffington Post he now designs hockey jerseys and logos due to the success of the image he first created in 2007, later told the radio show hosts why he decided to make the logo.

"At the time I was just learning how to use Illustrator [software] and I know how some Natives are a little against the native imagery and stuff like that, so I thought, 'Let's just try something out and be literal about it,'" Ivall said.

Though Ivall says the image is an improvement, he is more concerned about the quality of life for First Nations people.

<http://bit.ly/1WZoSI2> 📧

Corruption, Land Takeovers Threaten Indigenous Hondurans

BY BARBARA FRASER

Miners, loggers, industrial agribusinesses and ranchers are stripping Honduran indigenous communities of their lands, often abetted by public officials, according to Vicky Tauli-Corpuz, the United Nations Special Rapporteur for Indigenous Peoples.

"One of the most fundamental rights of indigenous people [is the] right to land

and territory," Tauli-Corpuz told Indian Country Today in a telephone interview after a nine-day visit to Honduras that ended on November 10. "It's very much linked to their culture and life-ways. Territorial rights are really crucial."

Particularly alarming, she said, is that people who defend those rights may become targets of violence. Between 2002 and 2014, 111 people were killed defending their land and resources in Honduras, according to the non-profit watchdog group Global Witness. <http://bit.ly/1MXBR6G> 📧

Oklahoma Approaches \$1 Billion in Exclusivity Fee Collection

Oklahoma has collected nearly \$1 billion from the tribal gaming industry, according to a new report by the Oklahoma Indian Gaming Association on tribes' economic impact on the state.

The state initially projected

\$71 million per year in revenue from the compact, far less than the actual results. Since Oklahoma voters overwhelmingly approved State Question 712 in 2004, the growth of tribal gaming in Oklahoma has positively impacted Oklahoma's economy beyond original expectations.

The State-Tribal Gaming Act was a constitutional amendment that allowed Oklahoma to level the economic playing field with other states and opened the door to a new market for tourism and hospitality. The amendment allowed the state to negotiate with Oklahoma tribes and horse racing tracks to operate Las Vegas-style casino games. The addition of electronic gaming at race tracks was a way for Oklahoma horse tracks to compete with tracks in neighboring states.

<http://bit.ly/1lxPhMm> 📧

Interactive Map Helps Tribes Defend Land Rights

BY BARBARA FRASER

A new online interactive map of indigenous and community lands could help communities defend their land rights and head off land grabs by outsiders, its creators say.

The map, shows boundaries of indigenous and community lands, whether or not they are formally recognized, as well as levels of legal security of land rights. It also provides information about national land-tenure regulations and the sources of the data.

"We think that shining a light on these lands is an important part of the process of protecting (them)," Peter Veit, director of the Land and Resource Rights Initiative at the Washington-based World Resources Institute, told Indian Country Today in a telephone interview.

The World Resources Institute is part of a group of non-profit organizations that developed the map. <http://bit.ly/1PDa1yX> 📧

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Call to Action

Major funders discuss health and funding in Indian country BY TANYA H. LEE



Reps from several national organizations in discussion about priorities and needs to support effective tribal and grassroots policy change.

Bottom Line: The Shakopee Mdewakanton Sioux Community and the American Heart Association hosted multiple national funders working to address health disparities and nutritional deficits.

For the first time, dozens of major philanthropic organizations came together to confront urgent needs in Indian country. From October 14-15, the Shakopee Mdewakanton Sioux Community and the American Heart Association hosted representatives from 41 national funders in Minneapolis to talk about how they could collaborate to address health disparities and nutritional deficits among Native Americans. Until now, only 0.3 percent of philanthropic dollars in the United States

have gone to Indian country, and that includes funds channeled to organizations working with tribes, not necessarily to the tribes themselves.

Participants included the Robert Wood Johnson Foundation, Margaret A. Cargill Foundation, Clinton Foundation, Bush Foundation, MAZON: A Jewish Response to Hunger, and the Northwest Area Foundation. Attendees also included high-ranking federal health officials from the United States Department of Agriculture, the Centers for Disease Control and Prevention, and the Indian Health Service.

Crystal Echo Hawk, Pawnee Nation of Oklahoma, president of Echo Hawk Consulting, was co-author of the report “Feeding Ourselves: Food Access, Health

Disparities, and the Pathways to Healthy Native American Communities,” released last summer on the urgent need for better food access in Indian country. That call to action was one of the factors that led to this conference. Echo Hawk says, “Native communities have the highest rates of food insecurity in the U.S. and the highest rates of obesity, diabetes and heart disease, all conditions very much tied to diet.”

Lori Watso, SMSC, secretary/treasurer of the tribe’s Business Council, says poor nutrition has an overwhelming impact on all aspects of life in American Indian communities. “Food is the foundation for our health. Pick any indicator [of well-being] and Native people are disproportionately affected in a bad way. If we don’t have

good health resulting from good food, then all of these other things become even more difficult to address. It's hard to talk about education if our kids don't feel well enough to do academic work. Or housing. Housing is really, really important. But you can't build a house, you can't maintain a house, you can't build a family or maintain a family very well if you don't have good health."

SMSC has committed \$5 million over two years to this initiative, making it by far the most significant funder in this space to date. This commitment is in keeping with the tribe's generosity over the years. It has donated \$325 million since the 1990s to support projects in Indian country and to help its neighbors in Minnesota.

Bringing national funders to the table is hugely important. Michael Roberts, Tlingit, president of First Nations Develop-

times when I go in to talk to a foundation about funding projects in Indian country, the first question I get is, 'What are the gaming tribes doing to support this initiative?' If we were a non-Indian organization going in to talk to the same funders, they would not say, 'What are Donald Trump's casinos doing to support this?'

"The fact that the Shakopee tribe has made this a priority, not only funded it, but started to bring other funders together around this issue and actually engaged a major organization like the AHA gives a lot of credibility to both the Indian field of diet and health issues, but it also lets us answer that question."

The issue of nutrition in Indian country is complex, says Jasmine Hall Ratliff, a program officer for the Robert Wood Johnson Foundation working primarily on childhood obesity issues. The RWJF

mostly not healthy."

Complex issues seldom have easy solutions, and the organizers of this effort realize that meaningful results will require many participants willing to commit their resources for the long haul.

Jill Birnbaum, AHA vice president of advocacy, says, "Our overarching strategy, and really our passion, is improving the health of all communities. Addressing the nutrition crisis across Indian country is a clear need and we will only have an impact with many organizations working together."

Next steps are already underway. A second convening is being planned, probably for the first quarter of 2016. In the meantime, organizers will be meeting with those who participated in this roundtable to talk about how they want to move forward and how collaborative partnerships



Wilson Pipestem, Ojibwe-Missouri Tribe, moderated the roundtable.



Fertile Ground conference on October 15, 2015 in Minneapolis, Minnesota.

ment Institute, which has been channeling the funding it receives into food initiatives in Indian country for several years, says, "We are in this space. We love it that Shakopee is in this space. We love it that AHA is in this space and that it's going to be bigger. The need is out there. Over the last 3 or 4 years, we've been able to fund only 8 percent to 10 percent of the projects that we look at. Bringing more money from Shakopee or AHA or the other funders in the room will only help close that gap between what's being requested and what is able to be funded. We're excited about that."

Roberts adds, "The other reason this is such an interesting strategy is that often-

has helped the Notah Begay III Foundation launch its Native Strong effort and funds the AHA's Voices for Healthy Kids program as well as the SMSC's Seeds of Native Health campaign.

"The impetus behind obesity is eating too many calories and also the wrong calories, foods that have little to no nutritional value, along with not being able to get the amount of physical activity that's needed to expend those calories. There are certainly connections between low-income communities and high rates of obesity where you are talking about communities that are food insecure, that don't have the money to be able to buy healthy food and what they can afford is

can evolve to coordinate programs and create synergy.

"We want to figure out how we all move forward together. The Funders Roundtable was very critical. We can do this on our own, but it will be so much more effective if other folks with resources are brought into the conversation," says Janie Simms Hipp, Chickasaw, director of the Indigenous Food and Agriculture Initiative at the University of Arkansas School of Law and a co-author of "Feeding Ourselves."

Or, as Watso says, "I believe Native people can feed each other and heal each other in that way. And who knows, maybe the rest of the world will follow suit." <http://bit.ly/1Mqulj1> 🍌

Importance of Language

Grassroots efforts to revitalize the Diné language BY ALYSA LANDRY

Bottom Line: Valencia Edgewater started teaching Navajo literacy at home and has since been working to grow the amount of Diné speakers among the citizens.

Students in Valencia Edgewater's Navajo literacy class taste the words as they form on their tongues. Mimicking their teacher's facial expressions, students form wide circles with their lips for the "a" sound or grit their teeth for the "i." The sounds change slightly as Edgewater adds diacritical marks: the high tones, hooks or glotal stops that signal rising accents, nasal overtones or other variations.

"Everyone knows language is important," Edgewater said during a break from a recent class in Piñon, Arizona. "We talk about it all the time, but we're not doing much about it."

Edgewater, a graduate student in the Diné Dual Language Teachers Professional Development Project at Northern Arizona University, teaches a variety of classes at the community level. Courses include youth immersion, language acquisition, teaching strategies for parents, and literacy for speakers.

Students of all walks of life gather in classrooms, chapter houses and community spaces to take their language skills to the next level. It's all part of a community-based, grassroots effort to reclaim and revitalize the Navajo, or Diné, language.

"Everyone has different levels of knowledge and fluency," Edgewater said. "Some people use the language just for conversation. Others understand the root of it all."

Edgewater is a program coordinator

for the Piñon Unified School District, a small, rural district on the Navajo Nation in northeastern Arizona. She started developing language curriculum to change the dynamics of her family.

Edgewater grew up speaking Navajo because of her grandparents, who were monolingual. In fact, Edgewater failed kindergarten because she didn't understand English. Yet her two children, ages 2 and 4, are primarily English speakers, and that's something she wants to change.

punished for speaking Navajo.

Even now, the language is fodder for political debate. During last year's presidential election, one candidate was disqualified over allegations that he didn't speak fluent Navajo, a requirement for the tribe's top two elected officials. In a special referendum vote in July, the Navajo people amended the election code to allow voters to determine fluency.


The debate raised questions about the future of the language and its value to the younger generation. It also reflected deep—and perhaps irreversible—changes in the culture.

Edgewater's classes come in the aftermath of the language debate and as similar classes are cropping up across the 27,000-square-mile reservation. Her approach to teaching comes from Darrel Kipp, a language activist and member of the Blackfeet Nation.

Kipp, co-founder

of the Piegan Institute of the Blackfeet Nation, advised language instructors to "never ask permission, never beg to save a language" and to "never, never debate the issues."

"If people want to learn the language, they will come," Edgewater said. "When they have that hunger, they will seek it out."

Edgewater teaches all her classes with a "Navajo perspective." That means she helps students change the way they think as they learn to speak, read and write the language. "It's not just learning to speak, but also to connect that to our way of thinking," she said. "We cannot separate language and culture." <http://bit.ly/1NtNRJg> 



Navajo literacy teacher Valencia Edgewater leads a class of community members in a pronunciation exercise.

"I changed the way I was interacting with my children to include language acquisition strategies," she said. "When my son surprises me and says something in Navajo, I know it's paying off."

The Navajo language, among the most difficult to learn, is perhaps best known for its role in World War II. An elite group of Navajo men was recruited to serve in the U.S. Marines and help develop a wartime code based on Navajo, then only an oral language. That code proved unbreakable, helping the Allied Forces win the war.

As the Navajo code talkers were using the language to change history, however, boys and girls on the reservation were sent to boarding schools where they were

‘Saints & Strangers’

The Real Story of That First Thanksgiving? BY ALYSA LANDRY

Bottom Line: A new film that aired this week on the National Geographic Channel promised to set the stage for more nuanced conversations about the fabled first Thanksgiving.

The National Geographic Channel promised to set the stage for more nuanced conversations about the fabled first Thanksgiving with a new film that aired earlier this week. But did they?

“Saints & Strangers” was a four-hour, two-night movie event billed as the “real true story of the Mayflower passengers, the founding of Plymouth and their relationship with the Native Americans.”

“So many people celebrate Thanksgiving every year, but I think most people have no idea what the story is behind it,” said Kalani Queypo, a Blackfeet and Native Hawaiian actor who plays Squanto in the film. “Even people who are indigenous, we’re not taught that.”

Instead, Americans learn a dumbed-down version of the story, which often portrays Natives as one-dimensional. For example, most people recognize Squanto’s name, Queypo said, but they don’t know the details of his life.

A member of the Patuxet Tribe, Squanto was kidnapped in 1614 and sold into slavery. When he returned to New England in 1619 and found his tribe obliterated, he joined the Wampanoag and served as an interpreter and guide for the pilgrims.

“People think of Squanto as the man who taught the pilgrims how to grow corn,” Queypo said. “This project was an opportunity for me to humanize him.”

The film’s Native cast also includes Raul Trujillo as Massasoit, the leader of

the Pokanoket tribe; and Tatanka Means as Hobbamock, one of Massasoit’s men and an elite warrior believed to be indestructible in battle.

Actors worked with Jesse Bowman Bruchac, a Western Abenaki language coach who helped them learn their lines in a dialect similar to what was spoken in New England 400 years ago. Bruchac

“Each Native community had been affected in unique and definite ways,” Bruchac said. “Before the Mayflower landed, there was already slavery.”

In the title of the film, Nat Geo also makes a distinction between the types of pilgrims on board the Mayflower. The saints were the religious separatists escaping persecution, while the strangers were motivated by adventure, power or fortune.

“I don’t know that either group deserves the title of saint,” said Executive Producer Grant Scharbo, who added that Nat Geo enlisted help from the Smithsonian Institution to track down historical details.

“The written history of the time was mostly written by the settlers and not the Native Americans,” he said. “Our goal was to be as objective as possible and tell the story as it happened.”

The result, Queypo said, was a complicated and heart-breaking story for both the pilgrims and the Indians.

But the film comes with a warning from Sonny Skyhawk, founder of American

Indians in Film and Television, an organization established in 1981 to “create a better understanding of issues pertaining to the image, portrayal and depiction of the American Indian.” Skyhawk, who is Lakota, said Nat Geo approached him for consulting services on the film, but he walked away because the project lacked integrity.

Among other things, Skyhawk takes issue with the producers’ failure to consult in depth with the Wampanoag Tribe. The Wampanoag gathered with the pilgrims at the first Thanksgiving feast and today operate Plimoth Plantation, a living history museum built near where the Mayflower hit land in 1620. <http://bit.ly/1SU5PJs>

<http://bit.ly/1SU5PJs>



Trujillo and Queypo in Nat Geo’s “Saints & Strangers.”

estimated about 30 percent of the script was in Western Abenaki, with subtitles, a touch he believes added authenticity to the film.

“Every line in the movie, whether from pilgrims or Native Americans, has a real, true connection to what was happening in that period,” he said. “There is an attention to detail in this movie that has never before been brought forward.”

Bruchac also points to the film’s portrayal of Native communities. The ship’s 102 passengers were not the first Europeans to set foot in the New World, and Native societies already were grappling with devastating diseases and political turmoil.

Up In Smoke

Flandreau Santee Sioux Tribe burns crop, suspends marijuana operation BY SARAH SUNSHINE MANNING

Bottom Line: *The Flandreau Santee Sioux Tribe, out of the best interest to the tribe and to protect an investment, set fire to its marijuana crops.*

On November 7, the Flandreau Santee Sioux Tribal Council voted to temporarily suspend their marijuana operation. By that evening, their first marijuana crop was in flames.

The Flandreau Santee Sioux Tribe (FSST), of Flandreau, South Dakota, recently made national headlines after becoming the first tribal nation to legalize marijuana, this after the Department of Justice issued a memorandum in December 2014, which outlined that tribal nations may grow and sell marijuana as long as they comply with the same regulations as states who opt to legalize.

Shortly after the tribe voted to legalize marijuana, construction of a grow facility began, and the first seeds were planted in September. The tribe intended to host a New Year's Eve event on December 31, and make their first sales for consumption. The project was expected to generate up to \$2 million a month in profit.

But some South Dakota state officials scrutinized the plan, including Attorney General Marty Jackley, who has said that any changes in tribal law would only affect tribal members, therefore, non-tribal members ingesting marijuana on the reservation risked prosecution under state law. Also according to state officials, any non-tribal member leaving the reservation with marijuana in their system would be violating state law, and subject to prosecution.

After consulting with federal officials, the Flandreau Santee Sioux Tribe opted to temporarily suspend the project.

FSST Attorney, Seth C. Pearman, released the following statement:

"This suspension is pivotal to the continued success of the marijuana venture, and tribal leadership is confident that after seeking clarification from the United States Department of Justice, it will be better suited to succeed. The tribe

acknowledged that he and tribal officials haven't always agreed, but he promised to help the tribe as it moved forward.


"We are still moving forward in our venture. Believe me when I say this, we will continue to advocate for our tribe and Indian country. We will advocate for sovereignty," said councilmember Weston.

Outside of the Flandreau Santee Sioux Tribe, medical marijuana patients within the state of South Dakota looked forward to not having to travel outside of the state for treatment.

Melissa Mentele, a South Dakota nurse who provides medical marijuana treatment, told ICTMN, "The suspension of the grow facility is heart breaking for the patients and families in South Dakota. Many were hopeful that the FSST facility would provide access to life-saving medicine as soon as January for the hundreds of suffer-

ing South Dakota residents."

Mentele, a retired nurse and disabled health care worker of 18 years, is also the Director of New Approach South Dakota, a political organization devoted to lobbying for medical marijuana legalization in the state.

The next step for the Flandreau Santee Sioux Tribe, is to meet with state and federal officials, and hopefully strike an agreement. "We never approached this as us versus them," said Weston. "We're not taking that approach at all. We're trying to work together, be pro-active, and continue to work government-to-government. Tribal, state, and federal officials can resolve this together." <http://bit.ly/1NOsEOI> 



The Santee Sioux, the first Native American tribe to announce that it would open a marijuana resort on its reservation, destroyed its crop on Nov 7th.

will continue to consult with the federal and state governments, and hopes to be granted parity with states that have legalized marijuana. The tribe intends to successfully participate in the marijuana industry, and tribal leadership is undaunted by this brief sidestep."

"We are moving forward with a calculated approach," tribal council member Kenny Weston told ICTMN. "We made an investment, and we have to continue to protect that investment while legislation catches up to the current times."

On Saturday, Attorney General Marty Jackley told the Associated Press that the tribe's decision to temporarily suspend the project was "in the best interest of both tribal and non-tribal members." He

REQUEST FOR PROPOSAL – INVESTMENT ADVISOR

THETHREE AFFILIATED TRIBES REQUEST FOR PROPOSAL FOR AN INDEPENDENT INVESTMENT ADVISOR

TIME SCHEDULE

1. Date of RFP request: November 20, 2015
2. Deadline to submit written responses about any of the RFP questions: December 1, 2015
3. Final Filing Deadline Date: December 4, 2015

The Three Affiliated Tribes (The Tribes) is requesting RFP proposals from qualified Registered Investment Advisory firms interested in providing independent investment advisory services.

SUBMISSION OF PROPOSALS

Please submit 2 hard copies of your original proposal by close of business on: December 4th, 2015

To: Three Affiliated Tribes
Attention: Whitney Bell, Chief Financial Officer
Address: 404 Frontage Road
City, State, ZIP: New Town, North Dakota 58763

Questions may be emailed to wbell@mhanation.com

PROPOSAL REQUIREMENTS AND INFORMATION TO BE PROVIDED BY REGISTERED INVESTMENT ADVISOR

The Tribes reserve the right to reject any proposal that, in its sole and exclusive judgment determines the proposal failed to provide all of the relevant requested information. In the event none of the proposals are satisfactory to the Tribe, then no selection will be made.

STANDARDS FOR EVALUATING PROPOSALS

The purpose of the proposal evaluation process is twofold: (1) to assess the responses for compliance with the RFP's minimum qualifications, content, and format requirements; and (2) to identify the Investment Advisors that have the highest probability of satisfactorily performing the services requested by The Tribes. The evaluation process will be conducted in a comprehensive and impartial manner.

The Tribes will reject any proposal which contains false or misleading statements, or which provides information which does not support an attribute or condition claimed by the Investment Advisor. Any attempt by an Investment Advisor to initiate contact with any member of the proposal evaluation team, the members of the Investment Committee, and/or the Tribe's staff, other than the CFO of The Tribes during the period the RFP is open for submission for proposals may disqualify the Investment Advisor from further consideration.

Proposals will undergo an evaluation process conducted by The Tribes. The Tribes, in its exclusive discretion, shall select such proposals that it considers being in the best interests of The Tribes. Those Investment Advisors, whom The Tribes believe to best meet the requirements for the delivery of the services sought under

this RFP, will be considered finalist candidates. The Tribes will invite the finalists to visit and be interviewed in person.

While cost is a consideration, The Tribes reserve the right to award the resulting contract(s) on the basis of all relevant considerations and overall evaluation of each Investment Advisor's ability to meet the RFP requirements and The Tribe's need.

Proposals that are not selected will remain the property of The Tribes. The Tribes request that firms submitting proposals await the response of their decision and not place calls to anyone on The Tribes staff to learn the status of the proposal. The Tribes will respond its outcome to each and every advisor submitting a response.

The RFP must include a cover letter. The cover letter must be signed by the individual who is authorized to contractually bind the proposing Registered Investment Advisory firm. An unsigned cover letter may cause the proposal to be rejected. The RFP must contain the following information and it must be answered in the same order in which it is requested here:

1. Organization

- a. Describe the organization, date founded, and ownership of your firm as well as all subsidiaries and affiliates.
- b. Name, address, telephone, email address and website of investment advisory firm.
- c. Please identify the office from which this account will be serviced.
- d. Please provide the most recent copy of your firms ADV Part II.

2. Staff

- a. What is the total size of your firm's staff? How many of these individuals are investment advisors?
- b. Provide detailed biographies describing the professional qualifications, expertise and length of service of the firm's key decision makers.
- c. Please list the name and location of the primary individual(s) that will be responsible for the consulting of the Tribe's investments, and provide detailed biographies for such individuals' describing their professional qualifications, expertise and length of service with the proposing firm.

3. Legal

- a. Describe any censure by the SEC or DOL, government investigation, administrative proceeding, any past, current or pending litigation against your firm or on any person that will be assigned to this account.

4. Relationships with Other Investment Organizations and Services

- a. Does your organization receive any compensation of any kind from any investment managers you recommend to construct your investment portfolios? If so, please explain.

- b. Does your organization receive any compensation or services, whether direct or indirect, from any third party in connection with any services provided to your current clients? If so, please explain.
- c. Which third party custodians does your firm use for your client's investment accounts?
- d. Does your firm hold any client investment assets other than through a third party custodian? If yes, please describe.

5. Services Offered

- a. List and briefly describe all types of investment advisory and other services provided by your firm.
- b. Describe the educational opportunities that your firm will provide to The Tribes Investment Committee as part of your engagement. Give details on whether this would be one-on-one, classroom or in a seminar environment and how often.

6. Experience/Consultants

- a. Please describe your firm's investment process for monitoring and maintaining investment portfolios and the market research your firm uses for fixed income, domestic and international equity markets.
- b. Please provide the number of years and types of services your firm has been helping tribal government clients in any capacity.

7. Clients

- a. Describe your client relationships, the number of clients, and the value of assets currently under management with your firm.

8. Asset Allocation

- a. Describe your firm's asset allocation approach, methodology, and modeling capabilities including any market projections, the frequency of updates and the software used in your firm's analysis.
- b. Provide a sample portfolio allocation using 50% fixed income and 50% equities and show how your firm would allocate a portfolio of this mix in each of the various asset classes.

9. Investment Policy/Strategic Planning

- a. Briefly describe the approach your firm would use to assist the Investment Committee with strategic planning, including the review and possible revision of the goals and objectives and Investment Policy Statement design and development.

10. Manager Selection

- a. Describe your firm's approach and process to evaluate and recommend funds and/or investment managers for your investment portfolios.

- b. Does your firm recommend the same funds and or managers to all of your client's portfolios? Why or why not?
- d. Describe your firm's criteria to recommend placing an investment manager on probation or a watch list and to also remove or replace a fund or investment manager.

11. Performance Analysis and Monitoring

- a. Provide an example how your firm will approach monitoring and analyzing investment performance?
- b. Describe the ongoing procedures for portfolio reviews and client contact.
- c. Provide a sample of your standard investment performance report.
- d. List the key industry benchmarks your firm uses in your investment portfolios?

12. Distinguishing Characteristics

- a. Describe the qualifications that make your firm unique, the value you have to offer and why your firm would be a good fit to manage assets for The Tribes investment portfolios?

13. Client Meetings

- a. How often do you meet with and report to your clients?
- b. Quarterly, in-person meetings are anticipated; please provide a sample agenda you would expect to use when reporting during these meetings.

14. Fees

The minimum starting balance to manage in this portfolio will be approximately: \$ 25 million

- a. Provide your firm's fee schedule for the services requested in this proposal.
- b. Provide a sample monthly report showing how your firm will report the following:
 - a. investment contributions (in dollars)
 - b. distributions (in dollars)
 - c. investment income earned during the period (in dollars)
 - d. performance gain or loss (in dollars)
 - e. deduction of advisor fees (in dollars)
 - f. other additions or deductions from the account (in dollars)



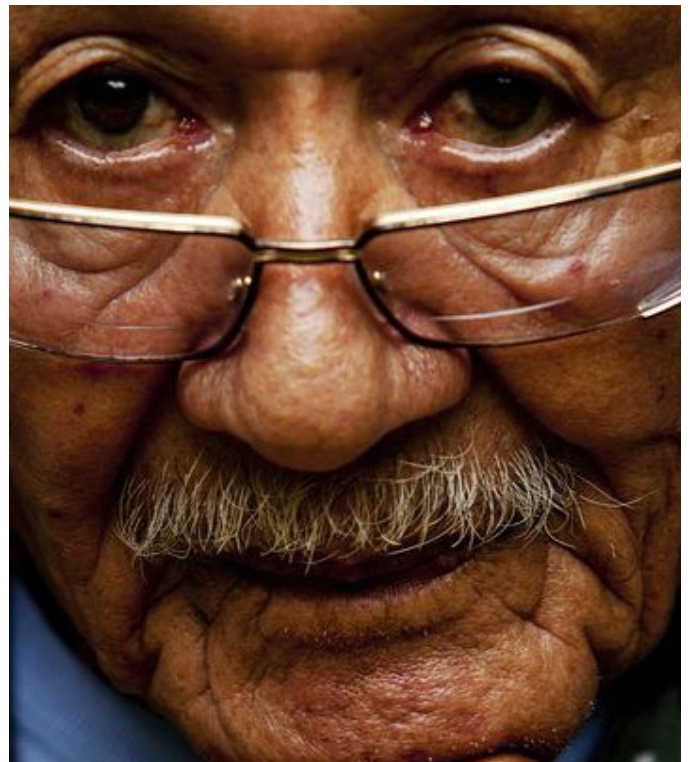
Traditional arts making a comeback: College of Menominee Nation Instructor Sherri LaChapelle demonstrates creating strips for baskets



Genetically engineered Salmon safe to eat says USFDA. Above, a normal-sized salmon and its larger, genetically modified counterpart.



The new mascot name for UND will be the "Fighting Hawks," replacing the "Fighting Sioux"



Seminole elder George Billie, 88, tribe historian and interpretive guide at the Ah-Tah-Thi-Ki Seminole Indian Museum, walked on November 9.

COURTESY COLLEGE OF MENOMINEE NATION; AQUABOUNTY TECHNOLOGIES, INC.; FILE PHOTO/NEWS-PRESS.COM; UNDEDU

Administrator - Skilled Nursing Facility (SNF)

Tohono O'odham Nursing Care Authority (TONCA), a leader in the field of Native American, tribally operated, nursing homes, is seeking a full time, highly motivated and dedicated, Licensed Skilled Nursing Facility Administrator to be responsible for the operations of the Archie Hendricks Sr. Skilled Nursing Facility, the Tohono O'odham Hospice, and employee housing.

Qualifications

- Arizona Licensed Nursing Home Administrator or eligible for Arizona license required.
- A minimum of five years operational experience in long term care facility required.
- Evidence of successful skilled nursing facility operations through documented results.

Salary

Competitive based on experience; excellent benefits. On-site housing may be provided.

Location

Within the Tohono O'odham Reservation (75 miles west of Tucson).

Contact:

Carolene Garcia at 520.361.1801 or cegarcia@toltc.org for application and information.

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<http://gftrib.com/1N4cWdi>

SAGINAW CHIPPEWA TRIBE WEIGHTS SUPREME COURT APPEAL IN NLRB CASE

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

STATE ASKS COURT TO DISMISS SEMINOLES' LAWSUIT

<http://bit.ly/1NLoR0l>

FORMER LEADER OF BIA REFLECTS ON HISTORIC 'NEVER AGAIN' APOLOGY

<http://bit.ly/1IaW5UN>

SENATE COMMITTEE TO EXAMINE TRIBAL LAW AND ORDER ACT OF 2010

<http://bit.ly/1N4dvDZ>

PARK SOFTENS ON BISON SLAUGHTER TARGETS; TRIBES PUSH FOR LATER TRAPPING

<http://bit.ly/1PR07bi>

Upcoming Events

SCIA OVERSIGHT HEARING ON TLOA DECEMBER 2

The Senate Committee on Indian Affairs will hold an oversight hearing to examine the Tribal Law and Order Act (TLOA) focusing on whether the justice systems in Indian country have improved.

NAIHC LEGAL SYMPOSIUM DEC. 7 – DEC. 9

The National American Indian Housing Council will host the premier learning event for housing and legal professionals from across the country working to address the availability and access to affordable housing for Native American families.

Registration: <http://naihc.net/legal-symposium/>

Location: The Venetian, Las Vegas

ITA ANNUAL MEETING DECEMBER 8-9

The Intertribal Transportation Association will host its annual meeting to allow tribal leadership to address tribal transportation concerns, issues, needs, programs, and policies that assist tribes and tribal communities.

Registration: <http://www.tribaltransportation.org/meetings.html>

Location: Tropicana Las Vegas Hotel and Resort, Las Vegas, Nevada

LETTERS TO THE EDITOR

Dear Editor,

Yesterday (November 8) I had a conversation with a man from Turtle Mountain here in North Dakota, and when he said 'reservation' I said what I often say: that I always use the word "community" or Nation when speaking about tribal areas. I say, the Blackfoot community, or the Pine Ridge community – because these are communities with families, children and working people. Or the Navajo Nation, the Crow Nation because these are very definitely sovereign nations. I also usually say – that to my ears, the word 'reservation' is harsh

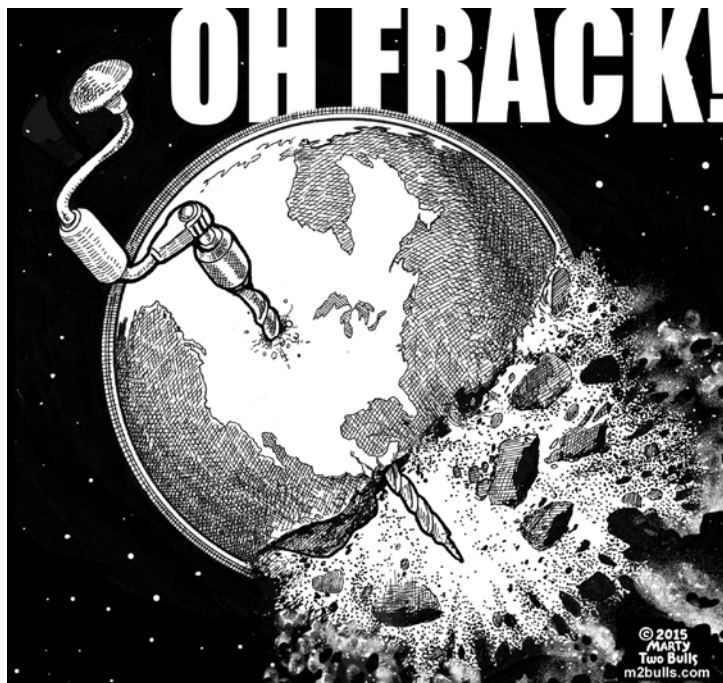
and offensive and does not do justice to what these communities really are, the richness they hold. It feels more natural for me to speak that way.

He said, we don't care about the word – it doesn't bother us. But, as we talked more about the idea he said that maybe this is something to be revisited because how we speak and describe ourselves is very powerful. In Phoenix, the public radio station KJZZ will only use community or Nation when referring to tribal areas and I believe it is for this reason of respect that they have chosen to do this, according to their station manager.

I am white and of course can't speak

for anyone but myself – but this is my own feeling and how I speak about these amazing people and communities when I have visited or lived among them. My Native friends have taught me many things, and I always try and be very respectful in return and to honor them. This is one way that I do that. Maybe – the idea is worth considering. I know for myself, how we view ourselves is important and that it is vital to remember that how others describe us does not define us, we define ourselves.

Sincerely,
M. Albright



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

FOCUSING ON INDIGENOUS FUNDING

BY THERESA BRAINE

Indigenous Peoples are emerging as key global players when it comes to environmental issues, human rights, climate change and food security. Now, philanthropy is poised to join those areas on the international stage in terms of visibility.

Working with the international organization GrantCraft, part of the Foundation Center, International Funders for Indigenous Peoples (IFIP) has created a guide, *Funding Indigenous Peoples: Strategies for Support*, that doubles as a to-do list for organizations that would like to target Native endeavors. <http://bit.ly/1QyPziO>

WHITE HOUSE FOCUSES ON WOMEN AND GIRLS OF COLOR

BY LISA J. ELLWOOD

On November 13 2015, the White House Council on Women and Girls hosted a day-long national forum on “Advancing

Equity for Women and Girls of Color” in partnership with the Anna Julia Cooper Center at Wake Forest University and headed by Presidential Endowed Professor, Author, MSNBC “Nerland” Host, and AJC Center Director Melissa Harris-Perry. More than 40 representatives from academia, private organizations, government, and philanthropy participated in a variety of panels including economic development, health care, criminal justice, vulnerability to violence, hip-hop and images of women in the media. <http://bit.ly/1lITpOH>

GENETICALLY ENGINEERED SALMON SAFE TO EAT

First corn, and now salmon. The U.S. Food and Drug Administration (FDA) on November 19 approved genetically modified salmon for human consumption. After a five-year review, the FDA said it had determined that it was safe.

“The data demonstrated that the inserted genes remained stable over several generations

of fish, that food from the GE salmon is safe to eat by humans and animals, that the genetic engineering is safe for the fish, and the salmon meets the sponsor’s claim about faster growth,” the FDA said in a statement announcing its decision.

Environmental groups immediately said they’d sue, and numerous stores, from Trader Joe’s to Target, said they had no intention of selling it. <http://bit.ly/1PRmOfv>

GOODBYE ‘FIGHTING SIOUX’!

BY VINCENT SCHILLING

The results of a University of North Dakota vote were released at a press conference Wednesday, and UND President Robert Kelly disclosed that the new mascot name for UND will be the Fighting Hawks.

According to the final tally, Fighting Hawks beat out Roughriders with a final percentile of 57.24 percent to the Roughriders 42.76 percent.

At the press conference, Kelley told the *Billings Gazette* he didn’t have a favorite

but voted for the Fighting Hawks. <http://bit.ly/1jbElCh>

TRIBE BREAKS GROUND ON HIGH-VOLTAGE SUBSTATION

A tribe recently broke ground on a new substation—a high-voltage electric system—in Standish, Michigan.

The Saginaw Chippewa Indian Tribe has the ability to work at the federal level of the bulk energy supply (BES), otherwise known as the grid. The tribe has been working with the Department of Energy (DOE) Indian Energy and the Federal Energy Regulatory Commission (FERC), and they have verified that the tribe can legally attach to the BES.

The substation is designed to meet the tribe’s current needs, initially sized at 7MW. The tribes current load is closer to 4MW, but the substation will have the ability to double in size to 14MW in order to care for the entire property’s development needs in the area, while meeting requirements of the zoning map. <http://bit.ly/218XyXv>

How Did I Miss That?

Rousey Routed; No-Look Sex BY STEVE RUSSELL

Albuquerque went wild when their undefeated homegirl Holly Holm knocked out undefeated Ronda Rousey for the bantamweight Ultimate Fighting Championship.

Holm's upset of the woman credited with bringing women's UFC to the sports world's attention also created a viral video shot about a month before the pay-per-view fight when Rousey was a guest on Jimmy Kimmel Live! Rousey told Kimmel that Holm was a worthy opponent who would, "keep far away from me and keep me frustrated to a point where I'll make a mistake and she'll try to kick me in the head—but it's not going to go like that."

A perfect prediction—except for that last part.

While I'm not a big fight fan, I would love to introduce Rousey and Holm to fundamentalist Christian blogger "Larry Solomon," who admonished a woman advocating equality with men, "I find it lacking Scriptural support."

He advises menfolk, when the little woman does not wish to have sex: "You as a husband should not tolerate refusal."

"Solomon" does urge men to tolerate wives faking orgasms, but if she refuses to fake it, he urges you not to look at her face during the act.

"He better have a fallback position," Cousin Ray laughed.

North Carolina's WNCN reported that John Livingston, 33, answered a knock on his door at 3:40 a.m. Harnett County Sheriff's deputies were looking for a man who no longer lived there.

Upon being informed, a deputy asked if he could come in and search. Livingston replied, "Not without a warrant," and shut the door. Deputies then broke the door down and began a struggle that ended when Livingston got control of one dep-

uty's Taser and they shot Livingston dead. The father of three had no weapon.

The latest teenage sexting scandal involved Lee Moore, a 37 year old member of the White House Secret Service detail (uniformed division), sending a naked selfie to who he thought was a 14 year old girl but was in fact a Delaware law enforcement officer.

"In the days before gay rights went mainstream," Cousin Ray pointed out, "the good news would have been he was trolling for a girl and not a boy."

The U.S. Defense Department announced a serious effort to break up "The Beatles," a nickname western hostages of ISIS put on a group of especially brutal interrogators. One of "The Beatles," known as Jihadi John, appeared on an ISIS video beheading American journalist James Foley.

The man with the knife was subsequently identified as British citizen Mohammad Emwazi. A U.S. Reaper drone "vaporized" an automobile in Raqqa, Syria, the "capital" of the "Islamic State Caliphate." Surveillance video had showed a man thought to be Jihadi John entering the vaporized vehicle just before the Reaper brought his just desserts.

In other ISIS news, Secretary of State John Kerry, commenting on the terrorist attacks last week in Paris, started following a custom among Arabic speakers to refer to the so-called Islamic State as "Daesh."

Why? Sec. Kerry did not inform me, but I suspect U.S. officials do not want to agree that ISIS is "a state" and, from his days as a combat veteran, Kerry enjoys pissing them off. "Daesh" pronounced in

Arabic sounds close to some very disparaging words.

On another cockamamie ideology front, a Kansas judge followed a jury's recommendation and sentenced former KKK leader Frazier Glenn Miller to death for the murder of three people, as well as a total of 394 months for attempted murder, aggravated assault, and discharging a firearm into an occupied building.

Some witnesses interviewed by The Kansas City Star opined that Miller, 74, would expire from the emphysema that keeps him in a wheelchair before his date with the needle.

History News Network editor Rick Schenkman did a fact check on The Donald Trump's claim that President Dwight Eisenhower deported over a million Mexicans in "Operation Wetback" (yes, that's what they called it in 1954). Apparently, Trump was reporting a brag by Eisenhower's Attorney General, a brag that Schenkman showed to be fact-challenged.

Now, according to a report by KXAN, Texas state troopers have solved the whole categorizing Indians thing by checking the box on traffic tickets that says "white."

Isn't that a compliment? Not exactly, and the problem is that it skews the statistics for looking at whether brown people are more likely to be stopped.

In response, the Department of Public Safety will now ask people they have stopped to identify their "race."

Sigh. It would be more to the point and more correct to note "color," something not necessary to ask. If the officer can't see it before the stop, it could not have been the reason for the stop. <http://bit.ly/1My28ab> ☞



Tatanka Means as Hobbamock in National Geographic Channel's two-night movie event "Saints & Strangers."

NATIONAL GEOGRAPHIC CHANNEL/DAVID BLOOMER

THE BIG PICTURE