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Sentinal

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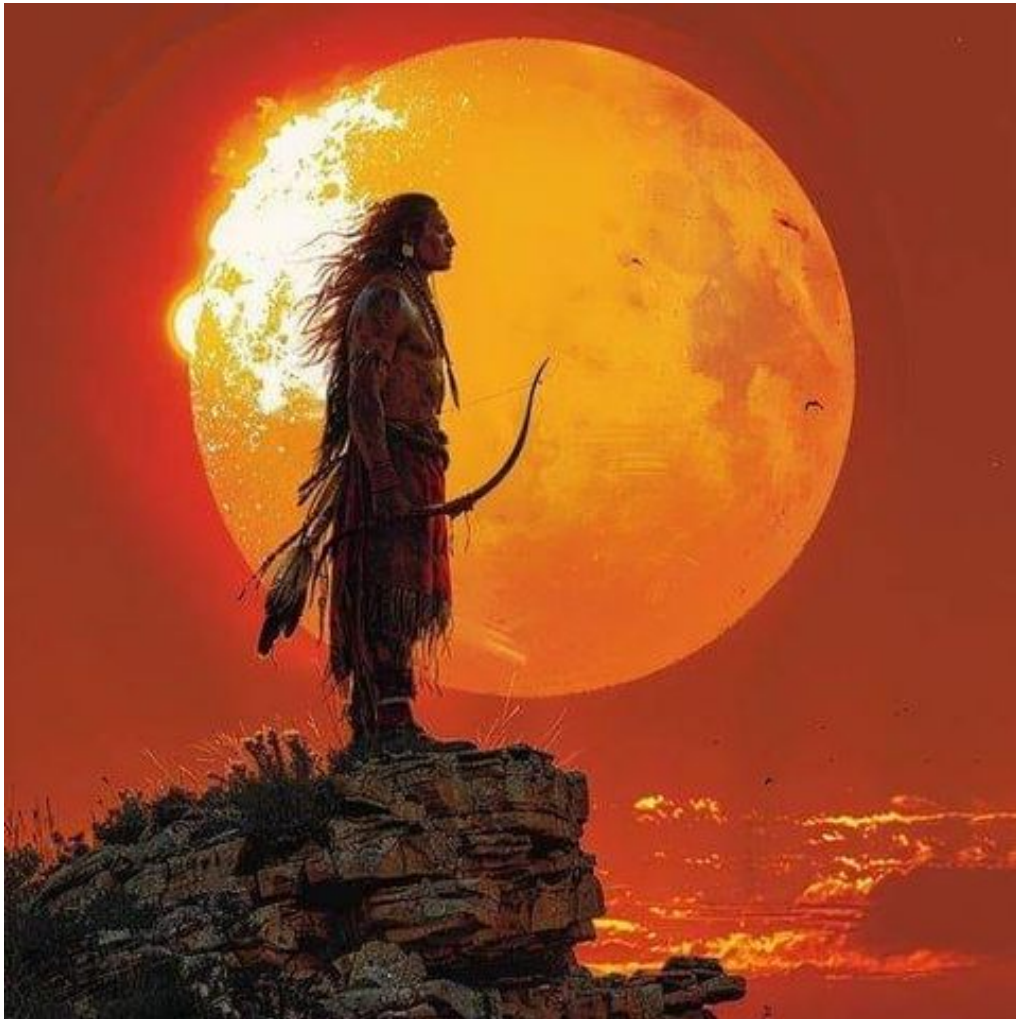
What We Are Learning from America's Largest Dam Removal Project

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Shellmound victory — the city of Berkeley did the right thing for the Ohlone peoples

A celebration of the transfer of the former Spenger's site in West Berkeley to a local Indigenous land trust will be held Saturday from 4 p.m. to 8 p.m. by [Malcolm Margolin](#) July 12, 2024,

The March 2024 announcement from the Berkeley City Council that it had concluded eight years of commission reviews, demonstrations, lawsuits and ultimately negotiations to [protect and preserve the West Berkeley Shellmound](#) sent shockwaves throughout Berkeley and beyond. The two-acre parcel, paved over for a parking lot for the former Spenger's Fish Grotto restaurant, was purchased from an owner who sought to develop it as a residential/commercial complex, for \$27 million dollars, of which the city contributed \$1.5 million. The bulk of the funds, \$25.5 million, were raised by Sogorea Te' Land Trust, under the leadership of Corrina Gould, chairperson of the Confederated Villages of Lisjan, a local Ohlone tribe whose roots in Berkeley go back millennia.

The West Berkeley Ohlone Shellmound and Village Site is one of the most significant archeological sites in the Bay Area, generally acknowledged as the site of the first human habitation on the shores of San Francisco Bay. It was a ceremonial center that rose up 20 feet, extended several hundred feet in length and could be seen from miles away. It contains a record of dramatic environmental and cultural change over thousands of years.

Although the Shellmound has been leveled, plundered by early settlers who carried off mortar, pestles, projectile points (arrowheads), fish hooks, bone awls, disk beads, charmstones and sometimes human remains as souvenirs, the site still contains objects of cultural significance in the soil beneath the asphalt, and is important enough to have been designated as eligible for the National Register of Historic Places in 2003. An additional landmark is the hard-won deal that is the largest "land back," urban sacred site victory in California history.

While the commercial value of the site is obvious, the cultural significance of the place and its hold on the imagination of Native peoples is not as apparent when viewing the dusty lot with its nearby train tracks and the hubbub of the Fourth Street corridor. The planned development had much to offer the city — increased tax base, much needed housing — but the invigorating vision that Sogorea Te' [proposes in its stead](#) is a thousand times more valuable by any measure: gardens, ceremonial spaces, daylighting of Strawberry Creek, a cultural center with educational exhibits and programs. The return of a part of their original lands to the Ohlone people represents an historic turning point, not just for Berkeley but for the entire country. Finally, the Indians win one.

In addition to the thousands of hours of hard work by Bay Area Indians and their allies, this monumental land rematriation is yet another example of Berkeley's decades of progressive actions and dedication to social justice. We are not only the home of the Free Speech Movement and curbside recycling, we were also the first city to [recognize Oct. 12 as Indigenous Peoples' Day](#). We have a history and commitment to righting wrongs. And the desecration of Berkeley's Shellmound, a rich repository of shells and ritual objects from a sacred space that was used for thousands of years as a burial and ceremonial site, was an egregious wrong that went unnoticed and uncorrected for generations. Much of its archeological treasure, some of which is now

housed in UC Berkeley's Phoebe A. Hearst Museum, was removed in the late 19th and early 20th centuries to line railroad beds and for other construction purposes.

Although traditional native life is not a utopia, returning the land back to local Ohlone peoples creates an opportunity for something exceptional to happen. Once the additional funds are raised to complete this almost miraculous repatriation project, the site will draw many new visitors to Fourth Street, a prospect not lost on quite a few of the nearby merchants who have supported the project. Until that day, I invite you to visit this still-sacred site and to imagine the vibrant village it once was, at the spot where a beautiful, flowing, Strawberry Creek emptied into the Bay and to also envision the revitalized cultural center it will become, honoring our heritage and — as the women-led Sogorea Te' Land Trust calls on us to do — healing and transforming the legacies of colonization, genocide and patriarchy.

The city's recent actions in returning this small, sacred piece of Berkeley to the Ohlone make me proud to be a resident.

The Berkeley community is invited to join me at a joyous [celebration of the Shellmound Victory](#) on Saturday, July 13, from 4-8 p.m. at the Shellmound site at 1900 4th Street. The event is being hosted by the Sogorea Te' Land Trust and the Confederated Villages of Lisjan Nation. All are welcome! (Note: You are encouraged to bring a folding chair if you would like to sit and a water bottle to stay hydrated.)

Malcolm Margolin is the founder of Heyday books and the [California Institute for Community, Art & Nature](#) and author of [The Ohlone Way: Indian Life in the San Francisco-Monterey Bay Area](#) and other books about Native Californian history.

Ohlone, allies celebrate transfer of West Berkeley shellmound site to Indigenous hands

Frances Dinkelspiel



Hundreds danced and picnicked Saturday on a Fourth Street parking lot where the Ohlone-led Sogorea Te' Land Trust is planning a "new chapter" on ancestral land returned earlier this year.

[Read more »](#)

Maya sacrificial death pit whispers its secrets to researchers via DNA evidence

DNA testing of dozens of sacrificed children reveals dark new insights into the Maya culture
Read in BBC Science Focus Magazine: <https://apple.news/Ah1sw8kx1QSKdlkZZTK8k8A>

Fed up with the Fourth: Why illegal fireworks could disappear from California by next year

<https://www.msn.com/en-us/news/us/fed-up-with-the-fourth-why-illegal-fireworks-could-disappear-from-california-by-next-year/ar-BB1pPEUV?ocid=socialshare&pc=HCTS&cvid=569d041f6e86426bb2d438d307632e2a&ei=14>

Nevada partners with Idaho National Lab, Penn State on nuclear reprocessing project: The University of Nevada, Reno is collaborating with Idaho National Laboratory and Penn State on a \$3.6 million DOE-funded project to reprocess nuclear waste for next-generation reactors. (unr.edu)

To protect Redwoods, tribes lit controlled fire

https://enewspaper.eastbaytimes.com/infinity/article_popover_share.aspx?guid=36e32205-4c96-4b85-974b-7ec1a3e9c6e7&share=true

How ghost cities in the Amazon are rewriting the story of civilization

Lost cities emerging from beneath the Amazonian rainforest are revealing a fresh perspective on the development of prehistoric civilisations, finds Colin Barras
Read in New Scientist: <https://apple.news/AkWYBfq4vTe6343bE8hdfgy>

Sept. 9-11, 2024 Travois 24th Annual Indian Country Affordable Housing and Economic Development Conference – Seattle, WA

Save the date for The 24th Annual Travois Indian Country Affordable Housing & Economic Development Conference is changing seasons next year. Travois is excited to announce that the conference will be in Seattle from Sept. 9 -11, 2024!

About the conference: Travois' **one-of-a-kind educational conference** helps Native organizations and Tribal governments interested in securing funds for affordable housing and economic developments in their communities. A welcome reception is planned for the evening of Monday, Sept. 9, followed by two days of panels and interactive sessions.

Departments of Justice and Interior Host 2024 Tribal Justice, Safety and Wellness Summit

<https://www.justice.gov/opa/pr/departments-justice-and-interior-host-2024-tribal-justice-safety-and-wellness-summit>

— 17TH CENTURY

The Ojibwe migrated from the northern Great Lakes area to what is now Minnesota, during the 17th century. Warriors preceded the colonizers and ordered to clear the way for the Anishinaabe families who would be moving into the area.

Ojibwe warriors established a village just west of Duluth, known as Wi-yah-kwa-chi-ga-ming and later called Fond du Lac by French fur traders. These men were believed to be the first Europeans to interact with the Ojibwe in that area.

From there, the warriors pressed on to the Sandy Lake and Red Lake regions sometime between the years of 1650 and 1750. Other Anishinaabe communities had already been established in what is now known as Grand Portage, Pembina and Rainy Lake in Northern Minnesota.

The Ojibwe battled the Dakota for the land in and around Red Lake, eventually forcing the Dakota out of the area. Initially, the Noka (Military and Police totem of the Anishinaabe tribe) settled the area. Other totems were eventually allowed to live in the Red Lake area as well. Many villages were established in the region, and most immigrants were part of Noka totem.

Eventually, the Anishinaabe established an alliance with some Dakota and penetrated the plains of present-day North Dakota, western South Dakota and Montana. The alliance was strong, and as a result, many Dakota began seeking peace from the Anishinaabe.

+ 18TH CENTURY

Diamond Cloud-Sayers

Being Native American and looking at these comments (*in another post*) is disappointing but not surprising that people are hating on my culture and history. Nothing is “woke” about it. Here’s some insight on my tribe in the 1700s (I’m ojibwe and from the Red Lake Reservation)

History Bits for July 15-21

- 1798 Jul 16** The Public Health Service was created as part of the Marine Corps.
- 1829 Jun 16** Geronimo was born in Mexico.
- 1933 Jul 19** “We think that no uncivilized Indians may now be found within the State of Nevada. In 1923 this office so held.” NV Atty-Gen Gray Mashburn on the subject of Indians paying poll tax.
- 1935 Jul 17** Nevada Indian Affairs Superintendent Alida Bowler presented to “sportsmen” fish hatchery plans for Pyramid Lake.
- 1936 Jul 20** The people of McDermitt adopted their Constitution.
- 1941 Jul 18** 1240 acres were purchased for McDermitt under IRA.
- 1947 Jun 16** A U.S. House public lands subcommittee approved \$300,000 for construction of a grade and high school on the Owhyee Reservation.
- 1970 Jul 15** Senator Alan Bible (NV) urges Senate Indian Affairs subcommittee, chaired by Geroge McGovern, to support legislation giving tribes more legal control over the federal land on which Native American colonies are built.
- A bill returning land in Woodfords to the Washoe Tribe received congressional approval.
- 1970 Jul 20** The people of the Las Vegas Colony adopted their Constitution.
- 1979 Jul 16** At 6 a.m. 93 million gallons of radioactive water breached the south side of United Nuclear Corp’s earthen tailings dam (Churh Rock, NM) entered the Puerco River, carrying 1,100 tones of uranium tailings and other heavy metal across the Navajo Nation.

Reno News and Review

From the editor's desk

As the Fourth of July came and went, my social media feeds were cluttered with declarations that it didn't feel like a good year to wave a flag. One Facebook contact, who is Western Shoshone and Washoe, asked why Native people even celebrate the Fourth.

It got me thinking about the land back movement—the effort of Indigenous groups worldwide to chip away at the effects of colonization and regain sovereignty over their lands. The Sierra Club called it “unraveling Manifest Destiny.”

Over the last several years, there have been a trickle of public and private lands being transferred back to tribes. In December 2023, the U.S. Department of the Interior announced the conclusion of a 10-year program under which “nearly 3 million acres in 15 states were consolidated and restored to Tribal trust ownership.”

Some land-back efforts are occurring close to home. Last week, on July 5, the Bureau of Land Management announced that it is accepting public comments on a proposal to transfer approximately 173 acres to the Walker River Paiute Tribe.

I plan to keep my eye on the situation. If you know of any recent or future transfers or proposals in our region, drop me a line. If you've been involved with one or affected by a land transfer or proposal, I'd especially like to hear from you. And if you're an Indigenous Nevadan who did or didn't celebrate the Fourth, I'd like to hear your story, too. Drop me a line anytime.

Take care,

—Kris Vagner, managing editor

[Secretary Speaker Series - Restoring the Klamath River - What We are Learning from America's Largest Dam Removal Project](#)

Removal of four outdated hydroelectric dams has begun the revival of the Klamath River and its once prodigious salmon runs. Decades of Indigenous activism, negotiations, and meticulous planning led to this ambitious restoration, which brings ecosystems back to life and confronts century-old historic injustices. What are we learning as dams are removed? How do we expect nature to respond in coming months and years? And how can this effort catalyze broader environmental and cultural reconciliation across California and the United States? Join us for a candid conversation with key leaders driving this remarkable transformation.

Register to attend: <https://bit.ly/SSSKlamathRiver>

When: July 15, 2024 | 12 p.m. - 1 p.m.

Don't miss out on an opportunity to get more involved in your community! Consider applying for one of our boards/commissions in Washoe County:

[Library Board of Trustees \(LBOT\)](#)   

Support the governance of our library system by considering serving on this board. The LBOT is responsible for setting goals, policies, financing, and advocating for the library. Board information, including current members, can be found [here](#). Deadline to apply is July 15, 2024 by 5:00 p.m.

[Washoe County Senior Advisory Board](#)   

Help shape senior services by advising on goals, programs, budgets, and community needs. Washoe County is seeking one (1) individual to represent District 4 as an At-Large member and two (2) individuals as Alternate At-Large members, from all districts. Find out which district you're in [here](#). Deadline to apply is **July 26, 2024, by 5:00 p.m.**

Note: Individuals who have applied for any of the above boards/committees within a year of the application deadline do not need to reapply.

Click on the link below to learn more or apply.

[Apply](#)

James Buchanan's First State of the Union Address 8 Dec 1857

President Buchanan had major impact of Nevada history, not necessarily reflected in this address which (in great length) deals with treaties with many, many nations (but not Indian), financial status/practices. He also addressed the Kasas-Nebraska At, territorial governments and the Pacific Railroad. Again, I encourage you to read the whole address. Here are extracts:

“A Territorial government was established for Utah by act of Congress approved the 9th September, 1850, and the Constitution and laws of the United States were thereby extended over it "so far as the same or any provisions thereof may be applicable." This act provided for the appointment by the President, by and with the advice and consent of the Senate, of a governor (who was to be ex officio superintendent of Indian affairs), a secretary, three judges of the supreme court, a marshal, and a district attorney. Subsequent acts provided for the appointment of the officers necessary to extend our land and our Indian system over the Territory. Brigham Young was appointed the first governor on the 20th September, 1850, and has held the office ever since. Whilst Governor Young has been both governor and superintendent of Indian affairs throughout this period, he has been at the same time the head of the church called the Latter-day Saints, and professes to govern its members and dispose of their property by direct inspiration and authority from the Almighty. His power has been, therefore, absolute over both church and state.

The people of Utah almost exclusively belong to this church, and believing with a fanatical spirit that he is governor of the Territory by divine appointment, they obey his commands as if these were direct revelations from Heaven. If, therefore, he chooses that his government shall come into collision with the Government of the United States, the members of the Mormon Church will yield implicit obedience to his will. Unfortunately, existing facts leave but little doubt that such is his determination. Without entering upon a minute history of occurrences, it is sufficient to say that all the officers of the United States, judicial and executive, with the single exception of two Indian agents, have found it necessary for their own personal safety to withdraw from the Territory, and there no longer remains any government in Utah but the despotism of Brigham Young. This being the condition of affairs in the Territory, I could not mistake the path of duty. As Chief Executive Magistrate I was bound to restore the supremacy of the Constitution and laws within its limits. In order to effect this purpose, I appointed a new governor and other Federal officers for Utah and sent with them a military force for their protection and to aid as a posse comitatus in case of need in the execution of the laws.

With the religious opinions of the Mormons, as long as they remained mere opinions, however deplorable in themselves and revolting to the moral and religious sentiments of all Christendom, I had no right to interfere. Actions alone, when in violation of the Constitution and laws of the United States, become the legitimate subjects for the jurisdiction of the civil magistrate. My instructions to Governor Cumming have therefore been framed in strict accordance with these principles. At their date a hope was indulged that no necessity might exist for employing the military in restoring and maintaining the authority of the law, but this hope has now vanished. Governor Young has by proclamation declared his determination to maintain his power by force, and has already committed acts of hostility against the United States. Unless he should retrace his steps the Territory of Utah will be in a state of open rebellion. He has committed these acts of hostility notwithstanding Major Van Vliet, an officer of the Army, sent to Utah by the Commanding General to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the Government, and that the troops would only be employed as a posse comitatus when called on by the civil authority to aid in the execution of the laws.

There is reason to believe that Governor Young has long contemplated this result. He knows that the continuance of his despotic power depends upon the exclusion of all settlers from the Territory except those who will acknowledge his divine mission and implicitly obey his will, and that an enlightened public opinion there would soon prostrate institutions at war with the laws both of God and man. "He has therefore for several years, in order to maintain his independence, been industriously employed in collecting and fabricating arms and munitions of war and in disciplining the Mormons for military service." As superintendent of Indian affairs he has had an opportunity of tampering with the Indian tribes and exciting their hostile feelings against the United States. This, according to our information, he has accomplished in regard to some of these tribes, while others have remained true to their allegiance and have communicated his intrigues to our Indian agents. He has laid in a store of provisions for three years, which in case of necessity, as he informed Major Van Vliet, he will conceal, "and then take to the mountains and bid defiance to all the powers of the Government.

‘A great part of all this may be idle boasting, but yet no wise government will lightly estimate the efforts which may be inspired by such frenzied fanaticism as exists among the Mormons in Utah. This is the first rebellion which has existed in our Territories, and humanity itself requires that we should put it down in such a manner that it shall be the last. To trifle with it would be to encourage it and to render it formidable. We ought to go there with such an imposing force as to convince these deluded people that resistance would be vain, and thus spare the effusion of blood. We can in this manner best convince them that we are their friends, not their enemies. In order to accomplish this object it will be necessary, according to the estimate of the War Department, to raise four additional regiments; and this I earnestly recommend to Congress. At the present moment of depression in the revenues of the country I am sorry to be obliged to recommend such a measure; but I feel confident of the support of Congress, cost what it may, in suppressing the insurrection and in restoring and maintaining the sovereignty of the Constitution and laws over the Territory of Utah. ‘

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“If Congress should hereafter grant alternate sections to States or companies, as they have done heretofore, I recommend that the intermediate sections retained by the Government should be subject to preemption by actual settlers.

It ought ever to be our cardinal policy to reserve the public lands as much as may be for actual settlers, and this at moderate prices. We shall thus not only best promote the prosperity of the new States and Territories and the power of the Union, but shall secure homes for our posterity for many generations.

The extension of our limits has brought within our jurisdiction many additional and populous tribes of Indians, a large proportion of which are wild, untractable, and difficult to control. Predatory and warlike in their disposition and habits, it is impossible altogether to restrain them from committing aggressions on each other, as well as upon our frontier citizens and those emigrating to our distant States and Territories. Hence expensive military expeditions are frequently necessary to overawe and chastise the more lawless and hostile. The present system of making them valuable presents to influence them to remain at peace has proved ineffectual. It is believed to be the better policy to colonize them in suitable localities where they can receive the rudiments of education and be gradually induced to adopt habits of industry. So far as the experiment has been tried it has worked well in practice, and it will doubtless prove to be less expensive than the present system.

The whole number of Indians within our territorial limits is believed to be, from the best data in the Interior Department, about 325,000. The tribes of Cherokees, Choctaws, Chickasaws, and Creeks settled in the Territory set apart for them west of Arkansas are rapidly advancing in education and in all the arts of civilization and self-government and we may indulge the agreeable anticipation that at no very distant day they will be incorporated into the Union as one of the sovereign States.”

[https://en.wikisource.org/wiki/James\\_Buchanan%27s\\_First\\_State\\_of\\_the\\_Union\\_Address](https://en.wikisource.org/wiki/James_Buchanan%27s_First_State_of_the_Union_Address)

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The Avengers Assembled to Redub the Blockbuster Hit in Lakota



Steve Granitz/WireImage via Getty Images

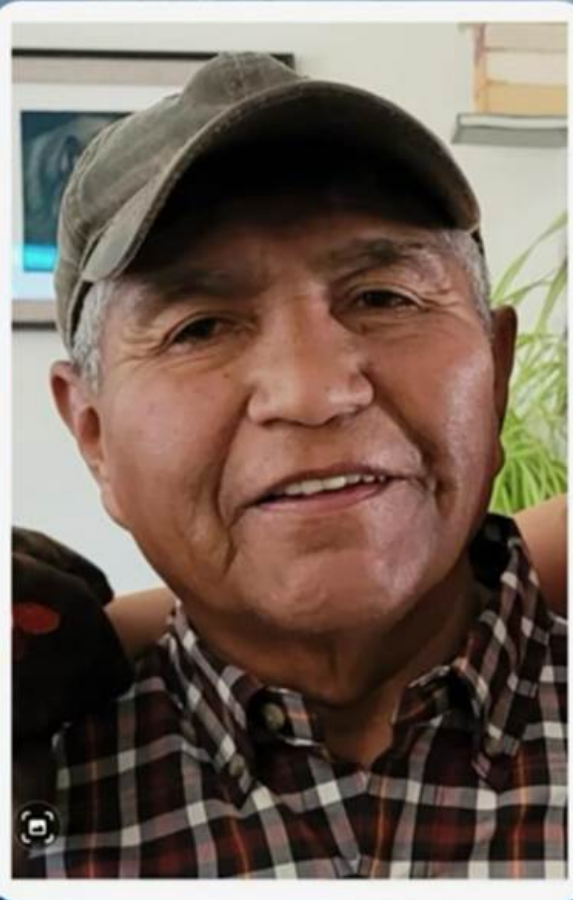
Avengers, assemble — for a good cause! Members of the original cast of 2012’s *The Avengers*, including Robert Downey Jr., Scarlett Johansson, Chris Hemsworth, Chris Evans, Jeremy Renner, and Mark Ruffalo, reunited to dub the movie in the Lakota language, and the new version hit Disney+ last month.

“This project **came out of my relationship with the Lakota people**, and it was this fun thing that they wanted to do,” Ruffalo said in a Marvel Entertainment featurette. “[They said] ‘Let’s do a Lakota dub of *The Avengers*.’” The Oscar winner added that the language has “sounds that we just don’t have in our own language ... but once you start to get them, it feels really good.”

Per the Endangered Languages Project, about **2,200 people speak Lakota today**. “I think a really beautiful thing from the project is our language doesn’t have to hide anymore,” Lakota teacher Ray Taken Alive said of the *Avengers* dubbing. [Watch the featurette to hear some of it.](#)



Celebration of Life



We will be hosting an end of life celebration for Ronald "Big Ron" Snooks on July 27th. We will start at the Fallon Tribal Gymnasium at 10 am. Followed by a gravesite service around 1 pm in Yomba. Lunch will be held at the community center following the service.