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N I M I I P U U

T R I B A L T R I B U N E



hóopl'al | October

Volume 3 | Issue 20

Nimiipuu Gather to Reflect on the Summer of 1877



Folks gathered to join in a commemoration of the Nez Perce Summer of 1877. The event opened with horse riders circling the crowd three times.

As the COVID-19 Pandemic lingers, we continue to improvise and adapt in order for certain occasion and events to ensue. A recent example was the Nez Perce Tribe’s cancella-

tion of the Bears Paw commemoration, due to the local rise in positive cases of the virus. While unable to visit the site where the Battle of Bears Paw occurred, the Nez Perce

people recognized the importance of commemorating that day in history. An alternative event was coordinated to allow for the memorial, but was held in Lapwai. With the event being offsite, making it culturally inappropriate to hold an official memorial, the event instead allowed for a reflection of the Nez Perce Summer of 1877. The event, hosted by Nez Perce Tribal member and veteran Wilfred Scott, took a unique format while still im-

plementing many of the traditional practices. It began with the flag song and the posting of three eagle staffs. It was followed by a welcoming from Nez Perce Tribal Executive Committee Chairman, Samuel Penney. Scott then read a listing of each Nez Perce battle site during that time, and the drum provided four drum beats after each one.

• June 16, 1877

Continue Reading Reflections on Page 4

CONGRATULATIONS
LOREAL ELLENWOOD



Loreal is the daughter of Quincy and Janice Ellenwood. Loreal made history as the first Nez Perce Tribal member to ever be crowned Lewiston Roundup Royalty. Congratulations Loreal! Way to represent the Nez Perce Tribe. Best wishes on this wonderful journey.



NIMIIPUU TRIBAL TRIBUNE

The Nimiipuu Tribal Tribune is published twice a month, on the first and third Wednesday. Our mission is to publish a timely and credible resource for our loyal readers and provide local information relevant to the Nimiipuu people and surrounding communities. Our vision is to disseminate content of interest to readers and to ensure this news publication is accessible by all.

In an effort to be more environmentally friendly, we are working to cut down on paper waste and printing cost. Hard copies will be available upon request only. Enrolled Nez Perce Tribal members are able to receive hard copies at no cost (limit one per household). For businesses and non-enrolled Nez Perce Tribal members, the hard copy subscription fee is \$36 annually. The online version is free for everyone. Subscribe today!

For more information regarding submissions, subscriptions, classified ads, display ad rates, dates and deadlines, visit:
<http://nezperce.org/government/communications/>



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NIMIIPUUTÍMTKI
(NEE-MEE-POO-TIMT-KEY)
THE PEOPLE'S LANGUAGE

OCTOBER
hóopl'al (hope-lol)
season when kimíle (Larch/Tamarack) shed needles

- | | |
|---------------------|---------------------|
| 1. Pumpkin..... | sep̓x̓uleke'í |
| 2. Black Cat..... | pícpic cimúux cimux |
| 3. Broom Stick..... | cáapc̓xilayka's |
| 4. Monster..... | 'ilcwéewcix |
| 5. Spider..... | ̓xel̓xelúuye |
| 6. Spider Web..... | ̓xel̓xelúuye teqé's |
| 7. Bones..... | píips |

Phonetics:
1.sep-hew-le-ka-ee
2.pits-pits tsee-mooh tsee-mooh
3.tsops-he-lie-kus
4.ilts-wow-tsih
5.hal-hal-lewy-yuh
6.hal-hal-lewy-yuh te-kass
7.peeps

Working to End the Missing and Murdered Indigenous Women Crisis Is Like Mopping Up the Ocean

tai simpson,
storyteller, activist, organizer

Working to end the Missing and Murdered Indigenous Women and People (MMIWP) crisis in the face of settler colonialism is like trying to mop up the ocean. I don't want to spend my time explaining or trying to convince you that settler colonialism created what we now know as the united states. All you need to do is look at a recent story that gripped the nation: Gabby Petito. Our society easily identifies victims of violence like her as worthy yet leaves the families of the 5,700 missing Indigenous women across the country to beg for their humanity, for the investment of time, energy, and resources required to be found.

In our Indigenous communities, many are saddened by the Petito family's tragedy. I am saddened that a family has to mourn the loss of a daughter, but I'm grateful they have the chance at closure by bringing her body home. They will now face the long journey of grief that so many Indigenous families have yet to start.

It's not lost on me that Gabby was white, young, and popular on social media. Her name was hashtagged nearly 74 million times (meanwhile, it's been 923 days since a Shoshone-Bannock Tribal member went missing in the same area). No one should be surprised that Gabby's story gained traction on social media. The vibrant, white, young social media influencer trope is ingrained into our collective consciousness. The news media lit and then fanned the flames of the story by running a stream of almost by-the-minute updates about her disappearance. Her body was found in less than two weeks, because we live in a society that places white women's victimization above everyone else's (remember: 923 days missing). White women are protected at all costs.



The morning I heard the news that Gabby's body was found, I was reading through a handful of Indigenous missing persons reports; one included a death certificate for a young woman who went missing in the same eastern Idaho-western Wyoming region as Gabby. Unlike Gabby, her name, among so many others, never even made the news. We never hashtagged her. The larger community outside of the eastern Idaho-western Wyoming region didn't blink an eye. I felt rage, frustration, and pain. This is the continuous erasure of Indigenous women: We go missing in real life. We go missing in the data. We go missing in the media.

I don't serve tragedy porn. But you need to know the facts.

We don't get "free money" from the government. We don't have "special rules" on our reservations. We are not living on the edges of civilization, fighting one another for crumbs of food, dignity, and wellness. What you think you know about Indigenous communities could very well be wrong and perpetuate harmful narratives that make finding our loved ones even more difficult.

"Well, does she have an addiction issue?"
"Was she a sex worker?"

When the Urban Indian Health Institute published its "Missing and Murdered Indigenous Women and Girls" report in 2017 and found that "media sources have used language that could be perceived as violent and victim-blaming in their coverage of MMIWG cases," we were not surprised. But we'd still like to correct the record.

We are students, dancers, dreamers, weavers, and storytellers. We ride horses, cruise back roads, gather berries, and harvest fish. We are doctors, teachers, lawyers, mechanics, nurses, drivers, and coaches. We are with you on professional boards of directors, homeowner's associations, and parent-teacher organizations. We have learned to walk in the world of our colonizers—from education to white-collar spaces to systems of governance—while holding tightly to our own culture, languages, and ways of knowing. Indigenous people are solving problems created and perpetuated by settler colonialism. Let me be clear: These systems cause the problem, they make the mess, and Indigenous people are left to clean it up.

In the face of tragedy, our white relatives practicing allyship want to help. But they should have already been helping. Y'all need to under-

stand that access to housing, fresh food, victim assistance, transportation, quality education, internet, and health care all promote safety.

When non-Native folks hear about the senseless atrocities that occur in our communities—about the sheer number of loved ones lost to us—they want to show up with enthusiasm, pity, and sometimes with their checkbooks, asking how they can help. This is a complex, difficult issue that spans hundreds of years: Our isolation to reservations, our dehumanization, our marginalization outside the legal systems, and the deeply embedded racism we endure. There is no easy answer.

Before we part, what I can offer you is this: Amplifying the words of our sister, colleague, friend, and leader Dr. Abigail Echo-Hawk, MA, "Come to us because we have the answers, not because you think we have the most problems."

And lastly, a reminder: Indigenous women need to be held as their whole selves—not as sexualized and fetishized tropes, not as mascots, not as servants, not as unworthy, but as true matriarchs and stewards of the land we now call the united states. Violence against Indigenous women is violence against the land.



Nez Perce Tribal Executive Committee Chairman, Samuel Penney provides opening comments at the Summer of 1877 Reflections event.



Drum group, Waap qah qun prepares for the opening ceremony of the Summer of 1877 Reflections event.

Reflections Continued
from Front Page

Near Grangeville-

1 killed in action

• June 17, 1877

White Bird Battle –

3 wounded in action

• July 1, 1877

Clear Creek Battle-

3 killed in action,

3 wounded in action

• July 5, 1877

Cottonwood Battle-

1 killed in action,

2 wounded in action

• July 11, 1877

Clearwater River Battle-

4 killed in action,

6 wounded in action

• August 9, 1877

Big Hole Battle-

41 killed in action,

19 wounded in action

• August 20, 1877

Camas Meadows Battle-

2 wounded in action

• August 13, 1877

Canyon Creek Battle-

3 killed in action,

3 wounded in action

• August 23, 1877

Cow Island Battle-

1 wounded

• October 5, 1877

Bears Paw Battle-

30 killed in action,

46 wounded in action

• November 23, 1877

Fort Leavenworth, Kansas-

21 unmarked graves

• July 21, 1878

Baxter Springs, Kansas-

3 unknown grave sites

• October 15, 1878

Pawpaw, Oklahoma-

47 unknown grave sites

• June 14, 1879

Tonkawa, Oklahoma-

200 tribal cemeteries

• Dates and places unknown,

most on other reservations-

12 killed,

2 missing

• Dates and places unknown

in Montana or Canada-

11 died

A horse ride-in occurred, where riders in traditional regalia circled the group of attendees three times. It was explained how important horses were, and continue to be for Nimiipuu. One story shared, told of the devastation to the people after the slaughter of horses by the soldiers, following a battle. Riders included Angel Sobotta on hamqaqáyc-gentle, kind, good natured; Renee Holt on miyóoxat-Chief; Jalessa Oyenque on c'ewc'éwpe-Coolwater; Grace Sobotta on sayáq'ic-Beautiful; and Faith Sobotta on 'ilp'ílptilke'ynew'éet-Red Warrior.

The event then became

on open-mic format where

folks could share their stories

and thoughts from that Sum-

mer of 1877, some reflected on

their lives and personal battles.

These sharing moments are

what made the memorial and

aided in the continuing jour-

ney of healing for Nimiipuu.

Though these battles

occurred over 140 years ago,

for some it was their grand-

parents who personally expe-

rienced these tragedies and

handed down the stories. The

stories, while heartbreaking,

are a glimpse at history but

also the strength, valor and de-

votion of Nimiipuu. While folks

listen to these stories they are

reminded that through all the

adversity; the Nez Perce people

are still here, the culture is still

alive and hearts are still strong.

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Elder Talks About the History, Importance of Nez Perce Flight

Patrick Johnston,
Havre Daily News

The Blaine County Museum Saturday hosted Nez Perce elder LeRoy Seth and Montana artist Terry Ball to talk about the importance of the Nez Perce Flight of 1877 which ended with the Battle of Bear Paw in what is now Blaine County.

The event was in conjunction with this year's Sugarbeet Festival and was called "Hear Me, My Chiefs," which is also the name of a limited edition Pendleton blanket Ball designed commemorating the event, which part of the talk was about.

Over 80 people were in attendance filling the conference room of the Blaine County Library where the talk was held and blankets were raffled off.

Normally, that first Saturday in October would be the day the battle is commemorated by the Nez Perce, but the event that would normally be held at the battlefield itself was canceled this year due to COVID-19.

After a brief introduction by Museum Director Samantha French and Ball, with Ball saying proceeds from the blankets being raffled off at the event would go to the Nez Perce Boys & Girls Club, Seth began a presentation about the flight, its battles and the Nez Perce.

He said that final battle and the surrender of Chief Joseph that followed are fairly well-known historical events, but the flight itself was made up of many battles from Salmon River to Yellowstone to the Bear Paw Battlefield.

Seth said he and his cousin have taught college courses on the flight, wanting to teach students not just about the events, but about the Nez Perce people, and in that respect the Battle of the Big Hole was very important.

"We wanted them to understand the humanity and inhumanity of the things that were done," he said.

Seth said Nez Perce warriors, one of whom, Peo



Nez Perce elder LeRoy Seth speaks during the "Hear Me, My Chiefs" presentation Saturday in the Blaine County Library in Chinook. (Havre Daily News Photo).

Peo Tho-lekt, Seth is a direct decendent of, were always told by their leaders never to harm non-combatants, especially the elderly and children, but that philosophy was not held or practiced by the U.S. Army on that day.

He said the Army, frustrated by a series of defeats at the hands of the Nez Perce despite significantly outnumbering them, took them by surprise that day, shooting low into the teepees or setting fire to them, killing many non-combatants in an effort to wipe them out completely.

He said the Nez Perce were able to drive the Army off, but this genocidal zeal by the army took its toll on them.

During the questions section of the talk a professor from Aaniiih Nakoda College asked Seth why so many of the events that took place along the Nez Perce's path were called "skirmishes," or "incidents," given that so many were simply the sites of war crimes on the part of the U.S. Army.

Seth said he didn't write the history books and suggested that if he had the terminology used may be a bit different.

By the end of the war, Seth said, as the Nez Perce reached what would become Bear Paw Battlefield, the cold was setting in and ammunition was low, and though the Nez Perce won many battles, often against great odds, they were eventually defeated.

He said some, including his ancestor Peo Peo Tho-lekt, managed to flee to Canada, but the war ended with the famous surrender of Chief Joseph.

He said the military put a price on the head of those who fled, but they found refuge with the Sioux, a tribe the Nez Perce were often in conflict with but then united with in opposition to the Army which they disliked far more.

Ultimately, Seth said, despite everything that happened, the Nez Perce endured.

"I don't think we lost the war because we're still here," he said.

Peo Peo Tho-lekt would later return and help historians piece the story of the battle back together, Ball said, and that history would live on.

Ball said the story of the flight was something he

always found compelling and he remembers the profound feelings he experienced standing on those battlefields, especially the spot where Chief Looking Glass was killed.

His Pendleton blanket "Hear Me, My Chiefs" was designed to commemorate the flight and he collaborated with Seth and other Nez Perce elders during its design to make certain it was culturally appropriate.

He said he and Seth have since become friends and he's happy to be able to raffle off some of his blankets for a good cause.

Blaine County Commissioner Delores Plumage, who attended the talk, said she's known Seth for many years and said she's glad they had an opportunity to have him speak.

Plumage, who represents Fort Belknap, said it's important for people to understand that for Native Americans something as long ago as the Nez Perce Flight seems like yesterday in their cultural memory and remembering these events is very important for everyone.

She thanked French and the museum for hosting the event and said she hopes the museum will see increased involvement from the community.

"We need to have a vision for our children and grandchildren about what story we're going to tell them about Blaine County," she said.



Terry Ball stands behind a group of Pendleton blankets that were raffled off to benefit the Nez Perce Boys & Girls Club. (Havre Daily News Photo).

It’s Not Too Late to Take the Nez Perce Demographics Survey

This is a friendly reminder for those who have not completed their survey sent out in June of this year, to please complete this important Tribal Demographic Survey, preferably online (see link below). If you still have the hard copy from June, please mail in your completed survey at your earliest convenience if you have not done so.

It is very important that all Tribal families (including single individuals over 18 years old) be included and the necessary information gathered for each person in the household. We estimate it will take approximately 15-25 minutes per survey depending on household size.

At this time, if you are capable, please use the link below (preferably) otherwise, please email nataliac@nezperce.org or anthonyb@nezperce.org if you need another hard copy sent to you. Please send any completed surveys to either fax (208) 843-7319, mail to Finance

Department, Attn: Anthony Broncheau, P.O. Box 365, Lapwai, ID 83540, or scan and email to the addresses above. <https://www.questionpro.com/t/ABJNTZlrX0>

We are currently conducting this survey with the goal of reaching at least 1,000 households by November 30, 2021. We have received a few hundred surveys with about 500 individuals included. We will hold the first live drawing via Facebook October 15 for items 7-12 on the enclosed flyer that will hopefully inspire remaining participants to submit the survey. Afterwards, we will conduct another live drawing on Facebook Live via Nez Perce Tribe Facebook account for the remaining big ticket items 1-6 shown on flyer, on Monday, December 6. You could only win one prize. Once someone wins that name will be taken out of the entries.

Your effort will ensure your name as well as others on the survey is entered for

great prizes to be raffled as newsletter, newspaper, and a thank you for having participated. Please watch Nez Perce Tribe Communications Facebook page to stay up to date for announcements pertaining to this project.

Nez Perce Tribal Demographics Survey

Drawing - \$5,000 in Prizes Below

For each survey completed, including the head of household, and each person living in the household you will be included in the drawing for the following prizes. The prizes include the following:

- 1.) Grand Prize - MacBook Pro 13" i5 8GB 256GB HD
- 2.) 2nd Prize - iPad Pro 11" 128GB Space Gray
- 3.) 3rd Prize - Dell Inspiron 15 3000 Intel i3 Laptop
- 4.) 4th Prize - Dell Inspiron 15 3000 Intel i3 Laptop
- 5.) 5th Prize - Acer Chromebook
- 6.) 6th Prize - Acer Chromebook
- 7.) 7th Prize - Samsung Galaxy Tab S6 Lite 64GB
- 8.) 8th Prize - Samsung Galaxy Tab S6 Lite 64GB
- 9.) 9th Prize - Air Pod Pro
- 10.) 10th Prize - Air Pod Pro
- 11.) 11th Prize - Air Pods Wireless w/ charging case
- 12.) 12th Prize - Air Pods Wireless w/ charging case





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LA SKINS FEST: Native American USC Graduates Return



The LA SKINS FEST has hosted many Native American USC graduates through its labs, festival, and other programs. Presented on Indigenous Peoples' Day, this panel of writers, actors, directors, and producers will recall their time at USC and experiences with the LA SKINS FEST, and discuss how the entities work together to develop and promote indigenous voices in the arts.

The LA SKINS FEST is a film festival that provides opportunities for Native American filmmakers and offers additional programming to encourage them, including a monthly writers group, monthly directors workshop, and youth multimedia workshops.

Independent writer, producer, and media consultant Sonya Oberly is an enrolled member of the Nez Perce Tribe and a descendant of the Osage and Comanche Tribes in Oklahoma. In 2009, she earned her MFA from USC with an emphasis in writing and directing. Her films have screened at the American Indian Film festival in San Francisco, the Museum

of Tolerance in Los Angeles, the First Nations Film Festival in Chicago, the Minneapolis Intermedia Arts Center, and the Agua Caliente Native FilmFest. She is a fellow of the 2018 Native American TV Writers Lab and 2020 Vision Maker Filmmaker Fellowship.

Lucas Brown Eyes is an Oglala Lakota from the Pine Ridge Indian Reservation who graduated from USC with a B.A. in Cinema-Television Production. He was accepted into the ABC Disney Writing Program in 2014. Since then, he has sold pilots to Fox and PBS and staffed on over 100 episodes of television for Netflix, Fox, Freeform, Disney, PBS, and, most recently, Duster for HBO Max.

Yelyna DeLeon is an award-winning filmmaker, writer, and actor from the South Side of Chicago. She received her MFA in Film and Television Production with a concentration in Writing from USC and her B.A. in Chicano Studies and Film and Television from UCLA, and teaches at Cal State Los Angeles. The NHMC writing fellow graduate and NALIP Televisa/Uni-

vision Writing Fellow wrote and produced *Murder in the Woods*, a slasher movie, and is currently the writer, director, and showrunner for *The Train*, a sci-fi pilot that is set to premiere later this year.

Miranda Due is a Pawnee/Cherokee game developer from Mvskoke Territory (Tulsa, Oklahoma). Miranda graduated from USC in 2016 with degrees in Interactive Entertainment and International Relations and completed the George Washington University Native American Political Leadership program in 2017. In addition to working on the *Call of Duty* franchise at AAA games, Miranda is the Inclusion and Impact co-chair of the Women of Cinematic Arts organization, the chair of the International Game Developers Association (Los Angeles Chapter), and a director on the Pawnee Nation Museum board of directors.

Maddox Pennington (moderator) is a nonbinary writer, professor, and playwright originally from the Cherokee Nation. They received an MFA in Creative Nonfiction from Columbia University, and

their debut bibliomemoir, *A Girl Walks Into a Book: What the Brontes Taught Me About Life, Love, and Women's Work* was published by Hachette Books in 2017. Prior to teaching writing at USC Dornsife, they performed comedy all over DC, including the DC Drafthouse, Joe's Movement Emporium, DC LGBTQ Comedy Fest, and almost every Busboys and Poets back room.

Rhiana Yazzie is a 2021 Lanford Wilson and Steinberg award-winning playwright, director, and filmmaker. She is also artistic director of New Native Theatre, which she started in 2009 as a response to the lack of connection and professional opportunities between Twin Cities theaters and the Native community. A Navajo Nation citizen, she has seen her plays on stages from Alaska to Mexico, including Carnegie Hall's collaboration with the American Indian Community House & Eagle Project.

Presented by the USC School of Cinematic Arts, Outside the Box (Office), Our Voices, USC Visions and Voices: The Arts and Humanities Initiative, and the LA SKINS FEST.

What Are the Signs of Domestic Abuse?



Buddy T,
verywellmind.com

They're not always as obvious as you might think. That's because domestic abuse is about controlling someone's mind and emotions as much as hurting their body. Being abused can leave you scared and confused. It can be hard for you to see your partner's actions for what they really are.

Usually, physical abuse isn't what comes first. The abuse can creep up slowly. A putdown here or there. An odd excuse to keep you away from family or friends. The violence often ramps up once you've been cut off from other people. By then, you feel trapped.

Signs of Abuse: If you're afraid of your partner, that's a big red flag. You may be scared to say what you think, to bring up certain topics, or to say no to sex. No matter the reason, fear has no place in a healthy relationship. If you feel like you're being abused, there's a good chance you may be, and it's worth getting help. Keep that in mind as you think about these signs.

Your partner bullies, threatens, or controls you: Accuses you of having an affair, blames you for abuse, criticizes you, tells you what to wear and how you should look, threatens to kill you or someone close to you, throws things or punches walls when angry, yells at you and makes you feel small.

Your partner controls your money: Keeps cash and credit cards from you, puts you

on an allowance and makes you explain every dollar you spend, keeps you from working whatever job you want, steals money from you or your friends, won't let you have money for basic needs like food and clothes.

Your partner cuts you off from family and friends: Keeps close tabs on where you go and whom you go with, makes you ask for an OK to see friends and family, embarrasses you in front of others, and it makes you want to avoid people.

Your partner physically abuses you: Abandons you in a place you don't know, attacks you with weapons, keeps you from eating, sleeping, or getting medical care, locks you in or out of your house, punches, pushes, kicks, bites, pulls hair.

Your partner sexually abuses you: Forces you to have sex, makes you dress in a sexual way, makes you feel like you owe them sex, tries to give you an STD, won't use condoms or other birth control.

Signs Someone You Know Is Being Abused: Keep an eye out for things like excuses for injuries, personality changes, like low self-esteem in someone who was always confident, constantly checking in with their partner, never having money on and overly worried about pleasing their partner. Skipping out on work, school, or social outings for no clear reason wearing clothes that don't fit the season, like long sleeves in summer to cover bruises.

Are the Signs Different for Men? They're often the

same and that's true whether the abusive partner is a woman or another man. It may be emotional or verbal, like taking away keys, medicines, or other essentials. Or things like constantly putting you down in public or on social media.

It can be physical. To make up for differences in strength, abusive partners may try to attack you in your sleep, by surprise, or with weapons and other objects. They may also abuse your children or pets.

Are the Signs Different for the LGBTQ Community? Again, there's a lot in common, but the abuse may also target sexual orientation or gender identity. Your abuser may make excuses for abuse, like it's just how men are or that you wanted it to happen, tell you that police or others won't help because of your gender or orientation, tell you that you're not really how you identify, threaten to out you to family, friends, and others.

What to Do if You're Being Abused: First, know that you deserve better and that this isn't your fault. If you're in an emergency, call 911.

It can be hard to decide whether to stay or leave. That's why it may help to start with

a call to the National Domestic Violence Hotline at 1-800-799-SAFE (1-800-799-7233). Call from a friend's house or somewhere else where you feel safe.

You can also turn to friends, family, neighbors, your doctor, or your spiritual community.

Make sure you have an emergency escape plan: Hide a set of car keys. Pack a bag with keys, extra clothes, important papers, money, and medicines. You might keep it at a friend's house. Have a plan for calling the police in an emergency. You might have a code word so your kids, family, friends, or co-workers know you're in danger. Know where you'll go and how you'll get there.

What to Do if You Think Someone Is Being Abused: Say something. You might have your doubts. But if you're thinking about it, there's usually a reason. Someone's life could be in danger.

When you talk to the person, you can ask if anything is wrong, talk specifically about what concerns you, listen carefully and let the person know you're always there to talk and that your conversations are always private. Offer to help, support the person's choices.

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Breast Cancer Awareness Month: 4 Stages of Breast Cancer Explained

Parmita Uniyal,
hindustantimes.com

Breast cancer is curable if detected early. Stage of the disease plays a crucial role in its outcome. Breast cancer has emerged as the commonest cancer in women. Over last decade it has overtaken cervical cancer in terms of incidence.

Breast cancer occurs when some breast cells begin to grow abnormally and divide more rapidly than healthy cells do, forming lump. Cells may spread through the breast to lymph nodes or other parts of the body.

Ageing, longer menstrual history, family history of breast cancer, obesity especially after menopause, high fat diet, excess alcohol consumption, delayed first pregnancy and less breast feeding, prolonged hormone replacement therapy

are some of the common causes of breast cancer.

It is important to nip breast cancer in its bud as early detection can significantly improve the chances of a patient's recovery. Women are suggested to self-examine their breasts regularly from the age 20 to assess any abnormality. One can also go for advanced screening methods such as mammography with sono-mammography from age 40 onwards to detect breast cancer in time.

Dr. Garvit Chitkara, Senior Consultant, Breast Surgical Oncology and Oncoplastic Surgery, Nana-vati Max Institute of Cancer Care explains some common symptoms of breast cancer.

"The most common symptom of breast cancer is a painless lump in the breast or axilla, however it is not the only symptom. Breast cancer

can also present as nipple deviation, retraction, ulceration or discharge from the nipple with or without a lump. it may also present a change in the shape or feel of the breast, skin thickening, ulceration and at times orange peel like appearance of the skin of the breast," he says.

Stages of breast cancer: Breast cancer is curable if detected early. Stage of the disease plays a crucial role in the outcome. Broadly breast cancer can be divided into: Early stage (stage 1&2), Locoregionally advanced stage (stage 3), Metastatic stage (stage 4).

"In stage 1 and 2, size of lump is less than 5 cm with single, mobile lymph node in armpit, says Dr. Nikhil Kalyani, Consultant, Radiation Oncologist at Jaslok Hospital and Research Centre.

"Stage 3 comprises le-

sion of more than 5 cm or fixed lymph node in armpit or node in neck," adds Dr. Kalyani.

Patients with Stage 1 to 3 are offered curative treatment comprising of combination of surgery, chemotherapy, radiotherapy, hormonal therapy and targeted therapy depending on stage and receptor status, says the oncologist.

Stage 4 comprises of disease which has spread to other organs like bone, lung, brain etc. "Stage 4 patients are treated with palliative intent to prolong survival and provide best quality of life to patients," he says.

Dr. Kalyani says that early detection and treatment of breast cancer can provide 5-year survival rate in excess of 80 to 90 percent. "All efforts should be made to detect cancer in stage 1 and 2," says the expert.



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- Always wear a seat belt when pregnant. Be sure to wear the lap belt below your belly. Place the shoulder belt across your chest. Never wear the belt behind your back, under your arm, or across your stomach.⁸



Law enforcement: A Storm is Coming

Fentanyl use on the rise in region; often fatal drug is 80 to 100 times stronger than morphine.

Joel Mills,
Lewiston Tribune

Daniel Taylor has seen a grim parade of illegal narcotics wreak havoc on local communities during his 17-year career in law enforcement.

First there was crack cocaine. Then methamphetamines and the opioid epidemic came along to steal the show. But nothing could have prepared him for the recent arrival of the most powerful opioid on the block, fentanyl.

"I've worked a lot of different drugs," said Taylor, a lieutenant with the Nez Perce Tribe's police force. "And this one scares the heck out of me. It's crack cocaine times 100."

Fentanyl is extremely powerful, about 80 to 100 times stronger than morphine. Many people have only heard of it because of celebrity overdose deaths like musicians Prince and Tom Petty and the actor Michael K. Williams. And while other areas of the country have been grappling with the synthetic opiate for a few years now, it only recently arrived on the scene in north central Idaho and southeastern Washington, according to Taylor and other agencies involved in drug interdiction.

Hundreds of doses of fentanyl have been seized over the last several months by various departments. Most of them come in the form of counterfeit blue oxycodone pills with a letter "M" stamped on one side and "30" on the other. They originate from clandestine labs in Mexico, earning them nicknames like Mexis, Mexi 30s or simply "blues."

The problem has already become so bad on the Nez Perce Reservation that officials recently issued a public health alert to educate people about what the drugs and their associated paraphernalia look like. The tribe has also established a task force to get ahead of the coming wave.

"I've seen what crack cocaine does to people and to



A bag of fentanyl pills taken as evidence is seen in a photo provided by Whitman County Sheriff's Office. (Lewiston Tribune Photo)

a community, and I know it's coming with these blues," Taylor said. "I know it's coming because I've been doing this for so long. We're in for it. Definitely."

Overdose deaths in Nez Perce County at least partly attributed to fentanyl have risen sharply this year, according to Coroner Josh Hall. In 2018, there were no deaths. In 2019 there was one in Lewiston. In 2020, there was one in the county. But this year there have been five, with three in Lewiston and two in the county.

On the reservation, Taylor reported two overdoses and no deaths in 2019, four overdoses and two deaths in 2020, and four overdoses and one death this year. Those statistics include two young women younger than 20 who had to be revived by a deputy with the opioid-counteracting medication Narcan.

Taylor said his numbers are probably low, however, because police only recently asked hospitals to begin testing overdose victims for fentanyl.

Arrests are also up, with three cases pending in Nez Perce County. One involves a young woman from the Tri-Cities who police allegedly caught this summer with 200 fentanyl pills.

'All it took was that one hit' Tribal police have taken a different tack with the arrival

of fentanyl, mainly since it is so easy to overdose and die on blues because of the wide variability in their dosages. So instead of just hauling offenders off to jail, officers have been working hard to get users into rehab before it is too late.

One example is a young woman whom Taylor has been working with personally, with intensive support from her mother. The Lewiston Tribune agreed to keep their names confidential because of fears of reprisal for speaking publicly about the drug trade.

The woman said she started using fentanyl about a year ago, almost on a whim. "My first thing was doing heroin," she said. "I guess that wasn't enough for me." A friend suggested she try fentanyl. "They said it would knock me on my ass," she said. "All it took was that one hit, and I've never injected heroin again." Soon, her mother didn't even recognize her. "She wasn't really my daughter," she said. "There's my daughter, and there's this other person. It was bad. I didn't like that person." The woman suffered through at least three overdoses, sometimes requiring the use of Narcan.

"Every pill is different," the woman said, noting that she partook in the common practice of smoking the pills

off a piece of aluminum foil. "You never know how much fentanyl you're going to get in there. You never know when you're going to take that last hit with the pills. But once you get addicted, especially to the blue pills, you don't care as long as you're getting high or feeling that rush."

As little as 2 milligrams of fentanyl can be a lethal dose. According to a U.S. Drug Enforcement Administration analysis, blue pills seized from Mexico had between 0.62 and 5.1 milligrams, with almost a quarter of the pills carrying a potentially lethal dose.

The woman said one of her main concerns now is warning children to stay away from the pills, since they look like a piece of candy. "All it takes is for a little kid to get a pill, and they're gone."

Several law enforcement agencies in the region, including the Lewiston Police Department, issue Narcan to officers so they can save lives when they encounter an overdose victim. Sgt. Chris Reese, who has been the Lewiston department's K9 handler since 2009, said he has started to see users carry their own Narcan.

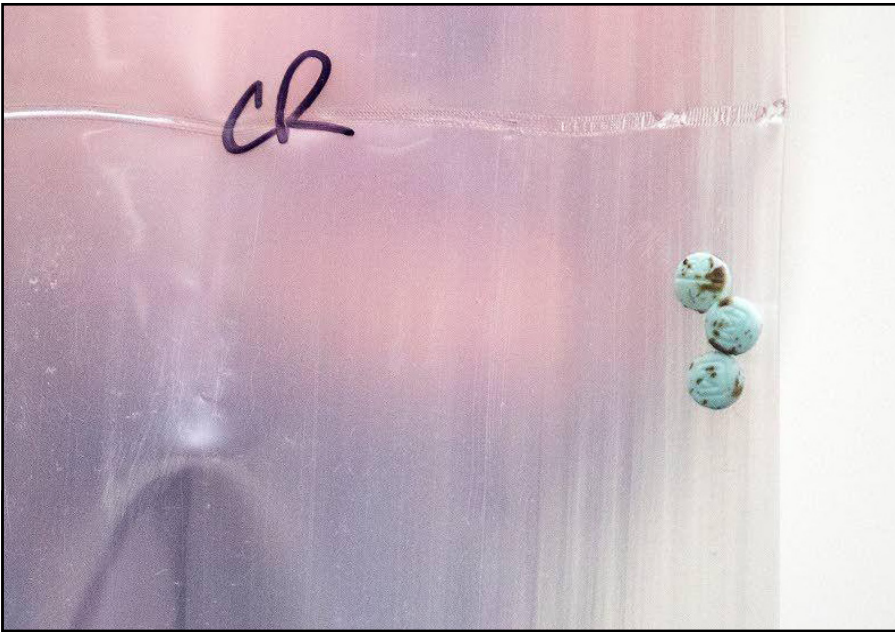
"They know there's a high probability they could overdose, and so they take the necessary steps to carry Narcan with them because they know the risk factor," Reese said. "But because of their addiction, they don't care. They still want to get their high, even if it means they could possibly overdose and die off them."

Officers have tried to warn users that they are basically playing a game of Russian roulette when they use fentanyl.

"I have no doubt about it," Reese said. "It's just a matter of time before they get the wrong dosage, and they're going to cash out."

Problem-solving approach: The tribe's task force has launched a multipronged

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A sealed sample of fentanyl. Use of the powerful drug has become more commonly seen by first responders in recent months. (Lewiston Tribune Photo)

Fentanyl Continued from Page 10

approach to combat the rise in fentanyl abuse. Taylor said its main thrust is to keep people from dying. Tribal health officials started a public education campaign that includes the distribution of Narcan doses, and the training of community members on how and when to use them.

The social media alerts and flyers all over the reservation — including in schools — prominently feature pictures of the blue pills so people know what to look for. Detectives with the police force have also been tasked with training every division in the tribe on drug identification, including staff at the Clearwater River Casino outside Lewiston. There is a special focus on the blue pills, the soot-streaked patches of foil used to smoke them and the telltale smell of burnt marshmallows from the high sugar content in the pills.

Finally, there has been a change in how the tribal police approach users who are not trafficking in the pills, Taylor said. Tribal leadership, police, prosecutors, treatment providers and other members of the justice system are now working together toward a therapeutic, problem-solving approach.

"This is new territory for our police officers," Taylor said. "I think it is important for people to understand that change is needed, and it will take this type of group effort to slow

down the damage that this drug will inflict on a community."

He said the shift in policy has actually been refreshing. "Tribal police officers have a closer connection to the people we serve," he said. "It feels good to do it that way. And I've been doing this long enough to know that we're not arresting our way out of this problem."

A perfect storm: As the commander of the Quad Cities Drug Task Force, Whitman County Sheriff Brett Myers is intimately familiar with the illegal narcotic trade in the region. And like Taylor, he said a storm is brewing.

"I think we're just seeing the first wave of this," Myers said. "We saw maybe one or two cases two years ago, three or four last year, and then about once a month around the start of this year. But starting in May or June, it's become a weekly occurrence."

Overdoses have been up, he said, and there was one fatality this summer in Whitman County when a young woman died in Teakoa after using the blue pills.

The Inland Northwest is typically a year or two behind the drug trends of more populated areas of the country, so it makes sense that the region has been spared the fentanyl epidemic for a time. But Myers said a steady rise in heroin use over the last few years, fueled by the wider opioid epidemic, has led users to turn to fentanyl for a more

convenient, more intense high.

Recent moves to decriminalize simple possession have made enforcement and investigations more difficult, however. Those caught with only pills can face lesser misdemeanor charges, taking leverage away from drug cops hunting for bigger fish.

"If a person just wants to go down on a possession of a controlled substance charge in Washington right now, it's hard to get people to tell us where the drugs are coming from," Myers said. "And quite frankly, if they say they don't want to work with us, we have to figure out other ways to get there."

He said investigators have been able to develop other methods to work cases back up the chain. But the combination of what Myers called lax drug policy with the wide availability of fentanyl is creating a perfect storm that is about to engulf the region.

Tackling the issue from all fronts: The Nez Perce Tribe isn't the only entity bracing for

the fentanyl wave. Last week Idaho Gov. Brad Little visited the southern U.S. border to highlight his concerns about the surge in overdoses from methamphetamine and fentanyl coming from Mexico. Last summer, Little sent a team of Idaho State Police troopers to the border to help with intelligence gathering and investigative work to stop drugs from coming across the border, according to the Associated Press.

And last month the Moscow City Council funded police Chief James Fry's request for a drug dog to help aid his department in its increasing encounters with methamphetamine, heroin and fentanyl, substances that have led to overdoses within the city.

"It's not a Native problem, and it's not a white problem," Taylor said. "It's just an everything problem. We call it shoveling sand with a fork. We'll take off a trafficker, and maybe even an organization, and within two weeks or three weeks there's another one in place."

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A Blessing on Both Sides

Marina Schaufler,
landtrustalliance.org

On a snowy weekend this spring, Rebecca Miles traveled with her mother and toddler daughter 100 miles from her home on the Nez Perce reservation in Lapwai, Idaho, to Wallowa Valley in Oregon, ancestral homeland of the Nimiipuu people. “We have to be able to get out and gather, no matter what the weather,” she says. Hosted by Wallowa Land Trust (WLT) on a Nature Conservancy owned preserve, tribal members gathered to dig spring roots and reunite with other Nez Perce. Miles and her family enjoyed the fellowship and harvesting rituals, but also walked in solitude “imagining our people walking those steps before us ... it was medicinal to be out there.” There was time for “reconnecting with the land that our ancestors were on. It was such a spiritual moment for all of us who came.”

The weekend concluded with a community potluck where local ranchers and farmers joined the Nez Perce for shared food and moving words, Miles says, adding that the gathering was “such a blessing on both sides.” From its formation in 2004, WLT has collaborated on land protection with the Nez Perce. Miles got to know land trust staff while working as the tribe’s executive director and serving on its land acquisition committee. From the start, she recalls, WLT “kept us in the loop about various properties and opportunities. They actively sought us out and understood they were residing in the homeland of the Nez Perce. They didn’t see us just as a stakeholder or interest group.”

“The land trust has a very big role in listening to the tribe and going out and protecting properties of mutual interest,” Miles adds, citing the decade-long “uphill climb” that conservation groups undertook to protect the 1,800-acre East Moraine of Wallowa Lake from trophy-home development. According to Miles, that land holds significance for the tribe and will help in “restoring history and stories that would have been lost. It brings a recognition back to our people.”



Rebecca Miles with her daughter Dion at the spring gathering.
(Photo from Saving Land, landtrustalliance.org).

WLT staff are able to “communicate well the intentions of the land trust,” Miles notes, even to tribal members who may be distrustful. “They make sure they are listening, and are constantly asking for permission and guidance.” Interactions typically involve “lots of laughter,” Miles adds. “Laughter is medicine.” The result has been “creating relationships where they couldn’t possibly exist without the effort.”

The May gathering “speaks volumes” about that commitment, in Miles’ opinion, particularly since a large turnout and bad camping weather left WLT scrambling to raise extra funds and find sufficient lodgings, food and travel expenses (getting help, in part, from the Land Trust Alliance). Miles credits WLT’s hardworking staff with having a “let’s do it” attitude, modeled by Executive Director Kathleen Ackley. “She made it happen; she’s not one of those people who would turn anyone away.”

For millennia, the Nez Perce enjoyed a peaceable way of life that relied on seasons spent in Wallowa Valley gathering foods and medicines, fishing and hunting. After settlers arrived in the 1800s, the tribe initially ceded land to the federal government in an 1855 treaty to keep peace and retain its right to self-governance.

But then gold was discovered on the tribe’s remaining lands and miners began trespassing.

A subsequent treaty in 1863, one widely viewed as fraudulent, cut tribal land holdings by nearly 90%. In 1873, President Ulysses S. Grant affirmed that Wallowa Valley was a Nez Perce reservation, but two years later he rescinded that executive order—putting all of the land in public domain. In 1877, the U.S. military came to forcibly evict Chief Joseph’s band of Nez Perce, launching a war that spanned 1,500 miles before the band surrendered. The Nez Perce who survived were scattered to sites throughout North America, with many residing today on three reservations between 75 and 275 miles from Wallowa Valley: Nez Perce Reservation in Lapwai, Idaho; Confederated Tribes of the Colville Reservation in Nespalem, Washington; and on federated Tribes of the Umatilla Indian Reservation in Mission, Oregon.

WLT staff are mindful of “that terrible history to overcome,” Ackley says. In 2018, two board members and two staff members traveled to all three reservations for listening sessions, hearing Nez Perce perspectives on conservation and engaging in what she calls “deep, thoughtful and sometimes difficult conversations.”

Nez Perce participants

voiced a need for access to ancestral lands—to gather traditional foods and medicines and to maintain the rituals that land requires of them. “The conversations broadened our understanding of stewardship,” Ackley reflects, as land trust participants realized how little they knew of “the ancient knowledge about land management practices of people who evolved with this land.”

The listening sessions sparked the idea for the spring gatherings. After a small group came in 2019 (and the pandemic forced cancellation of the 2020 gathering), the number of tribal members interested in participating more than quintupled this year. The closing potluck this year also drew greater community participation.

As tribal members forge relationships directly with community members, Ackley hopes the gathering will become less of a land trust event and one more broadly hosted by the entire Wallowa community. “The idea is to foster these relationships where Wallowa Land Trust doesn’t have to be the middle person,” says Ackley. Miles already sees that process underway, with greater trust and learning on both sides.

No one can change that “this is the present-day reality of private ownership,” Miles adds, “but we can be compassionate and empathetic to each other.” Ackley reflects that “these things take time,” but she has witnessed encouraging changes in just three years. “We try to open doors and then let some things happen on their own,” she added. “You have to be willing to let go of the power.”

In the Blue Ridge Mountains of western North Carolina, Mainspring Conservation Trust has collaborated for decades with Cherokee people in their ancestral heartland. Cherokees have lived for more than 10,000 years in a territory that may have spanned 125,000 square miles. Now the Eastern Band of Cherokee Indians (EBCI) resides primarily in the Qualla Boundary, a 100-square-mile sov-

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foreign nation adjoining Great Smoky Mountains National Park.

"Every piece of land we work on is part of their ancestral lands," observes Jordan Smith, Mainspring's executive director. "Some of the most culturally significant Cherokee lands are also the most threatened by development, as they lie outside the Qualla Boundary." That recognition has informed the land trust's work to preserve cultural heritage since it formed. In 2004, Mainspring forged a cooperative agreement with Cherokee basket makers so they could harvest rivercane on conserved lands, and subsequently it planted large oak and butternut stands for Cherokee use.

When an opportunity arose to protect 912 acres in the headwaters of the Qualla Boundary's drinking water supply, Smith brought that project to Joseph Owle, the EBCI's secretary of agriculture and natural resources, to gauge the tribe's interest. "We try not to make any assumptions," Smith says. "A project may look great to us, but they may see it differently." In this case, the land was of "high interest," Owle affirms, and, through a partnership that included the land trust, the state, The Conservation Fund and the local town, the tribe acquired the land earlier this year with the state holding a conservation easement. "Mainspring carried all the heavy

weight," Owle says. "It wouldn't have happened without them."

Mainspring negotiated with the state to ensure that the easement addressed the EBCI's needs—to practice artisanal resource harvesting, have six primitive campsites and build mountain bike trails without harming the forest ecosystem. Getting accommodations for tribal uses, Smith says, led to "an interesting conversation" with state officials. Conservationists think about protecting high-value settings, but "it's all special to the Cherokee," Smith notes. "Who are we to tell them [about land stewardship]? They took better care of these lands than we ever will."

Mainspring "considers things from a tribal perspective," notes Thomas Cabe, the EBCI's forest resource specialist, and demonstrates "more of a respect to the land and to what that land means to people who have occupied it for millennia." That has helped forge a partnership that Owle calls "unique and very fulfilling," one that is "mutually advantageous."

Members of the EBCI are descended from roughly 1,000 Cherokees who managed to remain in their homeland through the brutal decade following the 1830 Indian Removal Act. Like the Nez Perce, the Cherokee people had lived peaceably with settlers. Discovery of gold on their lands in 1835 brought an influx of miners and pressure from



Photo of Rebecca's mother, Diane Mallickan digging.
(Photo courtesy of Rebecca Miles).

Georgia state leaders to remove Cherokee residents, despite an 1832 Supreme Court decision upholding their independence.

In 1838, President Andrew Jackson authorized the capture at bayonet point of more than 15,000 Cherokees who were held in forts before being forced to march west to "Indian Territory." More than a quarter of those made to walk the Trail of Tears died. In the Blue Ridge, the Trail of Tears follows the Little Tennessee River, where the Cowee, Nikwasi and Watauga mounds still denote the location of Cherokee towns, each of which had a council house perched atop a high earthen mound. Siting towns by running water was not simply a practical consideration of arable farmland, notes Ben Steere, a Mainspring board member and archaeologist at Western Carolina University. It grew from a millennia-old practice of "going to water," taking ritual baths before significant occasions—and doing so in waters where your ancestors bathed.

The riverside mound sites hold great significance for Cherokee people today, and Mainspring has helped get three of them back into tribal control. When a conflict arose in 2015 over town management of the Nikwasi Mound, Mainspring organized community members to begin a reconciliation process. That dialogue led to formation of a nonprofit, the Nikwasi Initiative, with representatives of the land trust, EBCI, the town and the county. The initiative eventually took ownership of

Nikwasi Mound and is working on a regional cultural corridor with interpretive signage highlighting Cherokee history.

Seven miles downstream is Cowee Mound, what Cabe describes as a "stock exchange and diplomatic site, where cultures intersected and people could reach a meeting of minds." Mainspring helped the EBCI acquire Cowee Mound in 2007, but the view to nearby Hall's Mountain—important to Cherokees and considered part of their sacred ancestral ground—remained threatened by development. Following an eight-year process, in which the tribe drew support from Mainspring, The Wilderness Society and the U.S. Forest Service, the EBCI now holds 150 acres on Hall's Mountain, and has plans for an "Immersion School" there, offering young students natural resource and cultural resource teaching (in Cherokee language) so they can gain what Cabe calls "a more definitive sense of what it means to be Cherokee in this place."

Mainspring stepped in at critical junctures, including putting a payment down while the tribe awaited federal grant funds. "It would not have been possible" without them, Cabe says. They were a "bird dog catching these opportunities." In the relationship that the EBCI has with Mainspring, Cabe notes, we have "absolute deference to each other; the purpose for which we're working is understood." Both entities, he adds, have a multi-generational perspective; the work of partnership is "for the now but also for the future."



Dion Lawyer resting after digging her first roots in Wallowa. Dion was also gifted a corn husk hat for digging her first roots. (Photo courtesy of Rebecca Miles).

New Tulsa Mural Explores Black and Indigenous Solidarity

Allison Herrera,
kosu.org

It's a windy night — not the ideal condition for spray-painting — but Pawnee artist Bunky Echo-Hawk doesn't mind. He's standing in front of a blank, large wall on the edge of downtown Tulsa, where he's settling in for the night to work on a new mural.

"It keeps the fumes away from me," he laughs, shaking a can of lime green paint.

Echo-Hawk prepares his paint cans and stencils and starts spraying connectivity lines you might see on a circuit board when you open up a computer. Those lines will be featured along with red cedar, Indigenous leaders, Black townships, maps and intertwined hair on the wall.

Echo-Hawk is an international artist who's been painting murals all over the world for more than 20 years. He's designed for Nike and Pendleton, and his paintings can be seen at the new First Americans Museum in Oklahoma City.

The mural he's working on at 3rd and Cheyenne in



The mural is set to be completed later this month and will be at the corner of North Cheyenne and 3rd street in Tulsa.

Tulsa explores the intertwined history of Black and Indigenous people in Oklahoma.

"[The purpose is] to kind of speak to the erasure of both Black history and Indigenous history," said Echo Hawk. "I think there is [sic] a lot of parallels that

we see in both of our histories here in Oklahoma."

The project was commissioned by IllumiNative, an Oklahoma-based non-profit organization that advocates for better representation of Indigenous people in the media, education, politics and culture. They wanted to bring awareness to the parallels of Indigenous and Black history in the state, especially after the passage of HB 1775, a bill that prohibits public schools from teaching critical race theory.

It's still in its early stages, but the mural will resemble a giant ledger and with the names of tribal nations and the dates they were removed to Oklahoma. Mixed in will be the names of all 50 Black towns that were established in the state after the Civil War.

Another feature will be prominent Indigenous leaders, including Chief Joseph, the Nez Percé leader. The Nez Percé is no longer an active Tribe in Oklahoma, even though they were removed here.

"A lot of people don't

know that, and it kind of speaks to the erasure of our history in Oklahoma," Echo Hawk said.

Alexander Tamahn is also working on the mural. He's part of Black Moon Collective, a group of all Black artists based in Tulsa. In the summer of 2020, during the Juneteenth celebrations, Black Moon Collective painted a large Black Lives Matter mural near Greenwood.

The mural he's working on doesn't have a title yet — they're just calling it "Black and Indigenous Solidarity" for now.

He said part of there was a lot of conversation that went into creating this work, particularly around the "land back" movement and what that means for Black Oklahomans.

"We really started focusing on the Black townships that were all throughout Oklahoma," said Tamahn.

He said many people don't know a lot about that history, or the history of the Freedmen — formerly enslaved people who came with

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Yakama Nation Advocates for Protection of Cultural Sites; Opposes Proposed Goldendale Pump Storage Project

Yakama Nation Agency, Takima Reservation - On October 6, 2021, the Confederated Tribes and Bands of the Yakama Nation (Yakama Nation) met with Rye Development company, proponents of the proposed Goldendale Pump Storage Project (project), to advocate for the protection of Yakama cultural, ceremonial, and traditional resources at Juniper Point. The project's proposed construction in the area known as Pushpum has exceptional cultural importance to the Yakama Nation, including nine archaeological sites, two of which are National Register of Historic Places-eligible and one multiple property documentation. "Pushpum has been a sacred site for Yakama ceremonies, legend, and the gathering of traditional roots and medicines since time immemorial," stated Tribal Council Cultural Committee Chair George Selam. The proposed Project includes two reservoirs exceeding 120 acres

in surface area and 14,000 linear feet of rockfill embankment. The industrial-scale Project anticipates a generating capacity of 1,200 megawatts.

Yakama members continue annual gathering practices in the proposed development area for traditional foods and medicines. "For generations, regional utility infrastructure has been developed in the Yakama Nation's Treaty-territory, blasting customary fishing sites, flooding traditional villages, and seeping radioactive pollution into subsistence and medicinal root fields," said Yakama Tribal Councilman Jeremy Takala. The Yakama Nation Treaty of 1855 with the United States reserved a 1.3 million acre Reservation for the exclusive use and benefit of the Yakama people and reserved rights to exercise usual and accustomed fishing, hunting, and gathering across the more than ten million acre Treaty-territory of the Pacific Northwest region.

Councilman Takala further commented, "for thousands of years Yakama culture and religion has balanced human stewardship of the land for generations yet unborn."

Yakama Tribal Council Vice Chairman Virgil Lewis chaired the discussion, further noting "in the next ten years, the Pacific Northwest will be pressured by a multi-billion dollar energy industry for more infrastructure development. This new technology must be developed ethically without destroying the cultural

resources and gathering sites that are part of the Yakama way of life." The proposed project license application was accepted by the Federal Energy Regulatory Commission in June 2020 with anticipated regulatory review until 2023.

For additional information or comment, please contact Yakama Nation Cultural Resources Director Jerry Meninick at (509) 865-5121, or Lead Attorney Ethan Jones at (509) 865-7268. Post Office Box 151,401 Fort Road, Toppenish, WA 98948 (509) 865 5121.



The Yakima Nation and other tribes meet to protect resources at Juniper Point in Yakama Valley. (Photo courtesy of Carol Craig).

Mural Continued
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citizens of the Five Tribes on the Trail of Tears. Tamahn said they were aware of the fact that they are on appropriated land, which was stewarded at one point by Black farmers.

One way Tamahn wanted to represent the intertwined history of Indigenous and Black people was through hair.

"Colonization impacted both of our respective peoples. One of the first, I think, assaults on our personhood was through our hair," Tamahn said.

He says hair spoke volumes about who you were in both the Black and Indigenous communities. When Indigenous people were forced into boarding schools, their hair was cut to erase their identity. He says similar things happened to enslaved Black people.

"When we consider all of the conversations and just the tone around the subject of Black hair and how that kind of translates and has impacted the culture," he said.

A Black artist and an Indigenous artist working together using bright colors, Tamahn and Echo Hawk will connect the two communities with maps of Black townships, connecting computer circuitry and red cedar, something a lot of people think of as an invasive species. Bunky Echo Hawk explains why.

"I think it's indicative of our forced migration here," said Echo Hawk. "I think it followed us here as Indigenous people on our various Trails of Tears. It's our medicine and for us, it represents everlasting life."

Both artists hope the work will spark questions and a new understand-

ing of their shared history. and will be at the corner of

The mural is set to be North Cheyenne and 3rd completed later this month Street in downtown Tulsa.

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New NPTEC Members Chat with Chloe Thompson

Nez Perce Tribe Communications Department intern, Chloe Thompson interviewed the three newest Nez Perce Tribal Executive Committee (NPTEC) members on what they thought was most important for the Nez Perce Tribe to succeed and cultivate.

NPTEC member Ryan Oatman: "If we want our youth to stay away from drugs and alcohol, we need to create safe spaces and environments for them. Adults need to get involved and model healthy lifestyles for the youth to look at because they look at aunt's, uncle's, grandparents as their first teachers in a household.

He also touched on the fair access to youth programs in all communities on the Nez Perce reservation. For instance, the Nez Perce Tribe Boys and Girls Club; Oatman said he knows other places could really benefit from a club because he's seen the Lapwai facility touch a lot of lives.

Oatman continued by strongly encouraging adults who have children in their family who are having mental health issues, to please reach out to or refer them to Nimiipuu Health Behavioral Health. "That's a service to them, they have great counselors there and a child psychologist," Oatman said. "There's also a great group called Nimiipuu Wellbriety, by Jasmine High-eagle. They do a lot of youth work and meetings as well, so that's a good source for youth if they're needing to talk to somebody," he concluded.

NPTEC Secretary Shirley Allman: She agreed with adults modeling good behavior, stating when children are in positive areas, such as a week at camp, and when they return home to their parents who are still living their day to day life, that can be really challenging for some. The parents might have shortcomings and it makes that child revert. "We need to help the parents know they have support and that everything's going to be okay. We just need to get them the tools and let them build to get that generation involved. Once we start moving into that,

the children can then know that it's okay to feel positive, it's okay to feel joy, even when things are going wrong," said Allman.

It is extremely important information to provide the youth and helping them understand that they do have options and choices to help them better themselves and their communities.

NPTEC Chairman, Sam Penney: "It is also really important that we sustain tribal sovereignty while also taking part in federal initiatives as the Nez Perce Tribe has over the years. To continually educate Congress and all of the federal agencies and bureaus as far as making sure the Tribe maintains its sovereignty. Any federal legislation will make sure tribal governments are fully recognized. It's also important to remain involved in the rule making process and ensure sovereignty of the tribe is recognized during that process as well. There's a number of ways tribes can make sure that tribes are included in federal initiatives and fully recognized as sovereign tribal governments. There are a lot of ways that we can ensure that these federal law initiatives and tribal sovereignty rights are protected," said Chairman Penney.

Allman also added to the sovereignty topic stating, "I think building solid partnerships would be a good way as well. To communicate with the other departments and executives out there, who and what we are, so that when these things come across their desk they already feel our stance on sovereignty. Exhibiting it and building those partnerships so that way they know if we aren't at the table, then somebody at the table will understand our stance on issues and reach out to us if we need to reassert it."

Oatman agreed and brought up the Nez Perce Tribe's treaty with the United States and how it has helped the Tribe inherit powers to self-govern. "It's important that we teach our youth and our young adults what our treaty means and what being a sovereign nation means, a nation within a nation," he said.

"Many of our non-tribal

neighbors think that we get everything for free, that there wasn't a cost attached to it, but actually there was a huge cost," said Oatman. "Some of our bands were removed from Oregon, White Bird, the Salmon River and other areas, we lost millions of acres of land in our treaty. It wasn't free. It came at a huge cost."

Chairman Penney said tribal sovereignty is important to indigenous people in all Nations in America. "I think it's extremely important using the U.S. constitution, going back further than that. Our right to govern ourselves. Treaties are the supreme law of the land. What we've been trying to do, especially at the local universities, is making sure that they're teaching constitutions about tribes in general. A lot of times we have nonnative people coming to work for the Tribe where we are having to teach them these things and it would be very helpful if the universities would offer courses and educate on how tribes operate," he said.

Chairman Penney encourages anyone who desires to run for NPTEC to do so. He said a lot of it is reading and educating yourself, and a lot of it you can do on your own time. "Try

to be versed all around. If anyone is wishing to run for NPTEC I encourage them to do so."

Allman said it is an experience that you will enjoy. "Especially if you love the Tribe and if you want to do something for your people or help them in any way, I would suggest you go for it," she said. "Just like any job you are going to have good days and bad days, but to me there's no greater position you could be in for your tribe rather than representing as one of the nine council members."

Oatman said, "if you are planning to run for NPTEC, I would suggest reading up on our treaties, our Nez Perce tribal code, our Nez Perce tribe's human resource manual." He also highlighted sobriety. Sobriety is important to Oatman and he stressed the necessity of it and imagining how difficult it would be to fulfill a leadership role while partaking in drugs and alcohol. "Here at NPTEC you are responsible for everything that goes on, every department, Nez Perce tribal enterprises, social services, forestry, fisheries, office of legal counsel, some of the cases that the tribe's involved in now... You have to leave by example," he concluded.



TERO 101
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U.S. Senate Confirms First Native American Federal Judge in WA History



U.S. Sen. Patty Murray, left, with Lauren J. King who was appointed to serve as U.S. District Court judge for the Western District of Washington in the Seattle courthouse on October 5. (U.S. Senate Photo)

Natasha Brennan,
Bellinghamherald.com

The U.S. Senate has voted 55-44 to confirm the lifetime appointment of Lauren J. King for the United States District Court for the Western District of Washington on Tuesday, Oct. 5. A citizen of the Muscogee (Creek) Nation located in Oklahoma, King is the fourth Native American federal judge in the country and the first Native American federal judge in Washington state history.

"I rise today in support of the nomination of Lauren King to serve as U.S. District Court judge for the Western District of Washington in the Seattle courthouse," said Sen. Patty Murray on the Senate floor ahead of the nomination Tuesday morning. "Ms. King is an immensely talented and experienced practitioner of the law, who I had the honor of recommending to the President for this position, and I am proud to be advocating for her confirmation here today."

Senate Majority Leader Chuck Schumer filed cloture on her nomination Thursday, Sept. 30, following her appointment by the Biden Administration May 12. Sen. Murray recommended King to the President after her name was submitted to the Judicial Merit Selection Committee, which Murray began to recruit a diverse and highly qualified range of can-

didates for the federal bench.

King practiced as a principal at Foster Garvey, P.C., based in Seattle since 2012 and chairs the firm's Native American Law Practice Group. Before joining Foster Garvey, King was an associate at Byrnes Keller Cromwell LLP from 2010 to 2012 and at K&L Gates from 2008 to 2009.

She has served as a pro tem appellate judge for the Northwest Intertribal Court System since 2013, which adjudicates cases for its 24 member tribes. In that role, she has heard appeals in various Tribal courts on subjects ranging from child welfare cases and landlord-tenant disputes to procedural issues.

Appointed by Gov. Jay Inslee in June 2020, King served as a commissioner at the Washington State Gambling Commission until June 2021.

King graduated from the University of Virginia School of Law in 2008 and received her undergraduate degree from the University of Washington in 2004. She later taught Federal Indian Law at the Seattle University School of Law.

King's nomination was supported by the National Congress of American Indians, National Native American Bar Association, Native American Rights Fund, Federal Bar Association Indian Law Section, Association on American In-

dian Affairs, Northwest Indian Bar Association, Washington State Gambling Commission, Northwest Tribal Court Judges Association, Affiliated Tribes of Northwest Indians, Seattle Indian Health Board, Muckleshoot Tribe, Suquamish Tribe, Spokane Tribe, Nez Perce Tribe and other organizations.

The United States District Court for the Western District of Washington is one of 94 U.S. District Courts. They are the general trial courts of the United States federal courts. There are 11 U.S. District Court judgeships in Washington, with seven judgeships in the Western District and four in the Eastern District. Washington state had five district court vacancies in the Western District currently and one in the Eastern District in March 2021.

Prior to King's confirmation, of the 890 federal judges, only three were Native American. King is the fourth current and sixth ever Native American

judge in United States history.

"While this number is still too low, Ms. King's confirmation would be an important step towards ensuring the members of federal judiciary reflect the diversity of our nation, and have critical experience and insight into the unique relationship between our federal government and Native Tribes," Murray said.

According to the Native American Rights Fund, there would be at least 14 Native Americans serving as federal judges if the system reflected nationwide demographics.

Washington state is home to 29 federally recognized Tribes, Murray told the Senate.

"So it is not just important — but essential — that our federal judges understand the unique histories and perspectives of Native peoples, and the legal principles that protect and preserve Native American standing under federal law," Murray said.

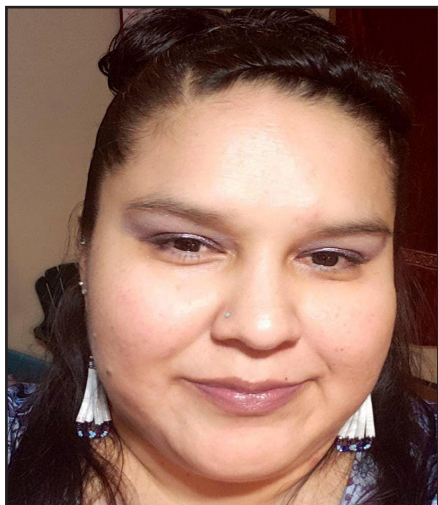
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Tatiana Tucky Penney-Bennett, 39, Lapwai, ID

Tatiana Tucky Penney-Bennett (Teel-Tíyek-t), also known as "Tots," "Ta Ta" and "Tati," age 39, entered into heaven's gates Saturday, Sept. 25, 2021, at her family home in Sundown Heights of Lapwai, surrounded by her two babies, husband and her two cats, Moxen and Cheeto.

She was born Sept. 27, 1981, in Madres, Ore., to Phillip Penney and Jana Henry. During her younger years she lived in numerous cities and towns but always con-

sidered Lapwai her home.

She is from the class of 2000 of Lapwai High. As a youngster, her passion was the pow-wow trail and held many crowns in the Northwest for jingle and traditional champion dancing. She was very family-oriented, and her heart and soul were devoted to her six children, whom she would drop anything for. She enjoyed sports and was an avid football fan. This caught the eye of her husband, Gordon Bennett. Their first date was watching Super Bowl 50 together. Gordon knew he had someone special, as they were married a month later on March 19, 2016.

She became a devoted, loving wife and stay-at-home mom, as they were blessed with two children together. One was named after her. She was super proud of her daughter carrying her name. She became a Washington State Cougar super-fan with her husband and tried not to miss a single football game, whether it was live or on TV.

She recently enrolled back into school and wanted to get her bachelor's degree, as she already had an associate degree from Northwest Indian College. Her free time was all about her kids and being with her husband. They enjoyed fishing, Frisbee golf at Sunset Park and just making memories with each other. They loved watching her son play basketball and took many trips to the park to practice. She was very into nail art and would often do her nails several times a week. She also enjoyed styling her daughters' hair in different ways. She was a very loving woman with a big heart and was always there to lend an ear or a shoulder with her many friends and family she attained through the years.

She is survived by her husband, Gordon Bennett Jr., of Lapwai; sons Tanu Buck, of Priest Rapids, Wash., and Quilius James, Himiin Powaukee and Gordon Bennett III, all of Lapwai; daughters Kolina James

and Tataynna Bennett, both of Lapwai; mother Jana Henry, of Lapwai; stepfather Warren Cloud, of Toppenish, Wash.; stepdad Dean Jackson, of Lapwai; brother Gabe Bohnee, of Lapwai; sisters Lillian Penney and Whitney Buck, both of Lapwai, Courtney Buck, of Wellpinit, Wash., Rosie Hines, of Pendleton, Ore., Rena Penney, Charmane Penney and Josephine Penney, all of Tillmook, Ore.; paternal grandmother Phyllis Samuels Penney of Lapwai and many grandparents, aunties, uncles, cousins, nieces and nephews.

She was preceded in death by her pops, Richard Buck; father Phillip Penney; paternal grandpa Frank Penney; maternal grandma Priscilla Pinkham; maternal grandpa Edward Henry Sr.; and father Stanford James III. A funeral service was held Sept. 28 at Malcom's Brower-Wann Funeral Home in Lewiston. Burial followed at Red Bear Cemetery in Lenore.

Martha Mae Holiday, 83, Nespelem, WA

Martha Mae Holliday (83) Proud member of the Colville Confederated Tribes, Beloved Auntie/Grandma and Faithful Mentor to many, passed away from her Nespelem, Washington Home Thursday morning, September 23rd, 2021. Born Wednesday, June 29, 1938 in Nespelem, Washington to Jim Jack and Nancy James-Swawilla-Jack-Judge. Martha went onto achieve her Bachelor's Degree from Gonzaga University in Spokane, Washington and her Doctorate from the University of California, Berkeley.

She put her education to use – working hard wherever she worked, serving her fellow tribal members, retiring as Director of Health & Human Services for the

Colville Confederated Tribes. As a young woman, Martha volunteered with the USO, bringing a bit of enjoyment to the men and women of America's armed forces. She was also involved in many boards to further help all Native American people. Along with being an excellent Stick game player, Martha enjoyed attending pow-wows and berry picking. An adventurous woman of many interests, Martha was a master in the Chinese art of Tai Chi, was an extensive world traveler and even parasailed on one of her trips to Mexico. She also loved sports cars and driving fast up and down the California Coast but she loved-Loved-LOVED going shopping, especially for shoes. She was a true "Fashionista" who never left the house unless her appearance was just right. Martha's greatest joy though was spending time with her family; truly loving and being loved in return by ALL her nephews and nieces, for whom she would travel far and wide just to be with and share their life experiences.

Preceded in death by

both of her parents; all of her siblings; nephews: John "Smokey" Senator, Alton "Weep" Weipah, James L., and Ambrose Jack Jr. and nieces: Francine Jack, Collette Hollow, Laurie Saulque and Maxine Turner. Martha will be greatly missed by her nephews and nieces and their families: Colette and her children: Lance and Hantela; Janice (Quincy) and children: Tristan, Anthony, Loreal and Leiloni; Brenda (Jason) and children: Monica, Jaimen, Josiah, Violet, Chris, Hailey, Leah and Chloe; Andrew and his children: Minoka RedStar-Jack, Shaelynn, Larissa, Angie and Tru; Norman and his children: Eli, Jamie, Gavin, Carter and Callie; Leona and her children: Rob Stanger and Brian Stanger, Julianne and her children & grandchildren: Verna, Jenn, Nadine and Jenn daughter Kendra, Roger Jack, Sarah Jack and her children, Susan Jack and her children, Stan Jack Jr. and his children, Matthew Turner and his children, Corby Turner and his family, Molly Morris-Hobrecht, her sister-in-law Myrtle Jack and MANY more nephews and nieces.

A Family viewing will be held on Wednesday, September 29, 2021 at 1:00pm at Strate Funeral Home in Grand Coulee, WA. Following will be a wake for Martha at 7:00pm on Wednesday, September 29, 2021 in the Nespelem Community Center, Nespelem, Washington. Her funeral service will be held at 10:00am on Thursday, September 30, 2021, also in the Nespelem Community Center. Please dress to impress for her services as she was a classy lady and we want to send her out that way, CLASSY. Please sign her online register at www.stratefuneral.com Strate Funeral Home of Grand Coulee, Washington is honored to be serving Martha's family.



Richard Daniel Harrison Higheagle, 38, Mission, OR



"But those who wait on the Lord's help find renewed strength. They rise up as if they had Eagle's wings. They run without growing weary. They walk without getting tired." Isaiah 40:31

Richard Daniel Harrison Higheagle, 38, of Mission, OR, passed away on September 29, 2021. He was a member of the Nez Perce Tribe and formerly of Lapwai, ID.

He was born on June 18, 1983, in Lewiston, ID. He was the oldest child of Shelly Higheagle. Richard's siblings are Nicole and Jonathan Higheagle. His grandparents were James "Nick"

Higheagle and Susan Jabeth. As a child he grew up in Wapato, WA, where he attended elementary and middle school. The family made the move to Lapwai one Christmas Eve when Richard went to pick them up.

He had many memorable experiences in high school as part of the youth programs at N.A.M.E. church and Nez Perce Young Horseman. He was featured in the documentary "Horse Tribe" and loved to ride on the Nez Perce trail. Richard enjoyed playing basketball. In 2000, he was a member of the Lapwai Wildcats boy's state basketball championship team.

In 2001, he met Kristi D. Turner. They moved to Mission, OR, in 2006, where they were later married in 2010. They were together for 20 years. During this time, they raised their children Antoinette Crowe, Skylar Crowe, and Kaydon Higheagle. Richard also had a special bond with his Goddaughter Nancy Latiit'al Williams.

The family made many special memories together

centered around their love of music. Richard often sang to his wife and kids. They fondly remember all the times cruising with oldies music, eating sunflower seeds, and having his dog Ruckus along for the ride. He had a talent of being able to drive and do dance moves at the same time. Music often helped them get through life's challenges. To praise God, Richard would "dance for the Lord" in church.

One of Richard's treasured traditions was golfing on Father's Day. He taught his children how to play chess and do crossword puzzles. Playing video games was also one of his favorite pastimes. Richard stayed active on different "Mish" softball teams.

For his career, he got his start in construction as a flagger. Anderson Construction invested in training him which led to long-term employment. He was proud to contribute to the Mission Expansion that included working on the tribal museum and Wildhorse Casino improvements.

Overall, it is important to know that he loved all his family and friends who lived all over the Northwest.

He is survived by his wife Kristi D. Higheagle and his children, Antoinette Crowe, Skylar Crowe, and Kaydon Higheagle, all of Mission; his girlfriend Kendra Sohapp of Mission; his sister Nicole Higheagle of Clarkston; his brother Jonathan Higheagle (girlfriend Michyla Blackman) of Salem; his dog Ruckus; and numerous grandparents, aunts, uncles, cousins, nieces, nephews, and friends/bros.

He was preceded in death by his mother Shelly Higheagle and his grandparents James "Nick" Higheagle, Susan Jabeth, and Deanna Williams.

On October 4, Wahlasat services were lead by Steve Axtell at the Nez Perce Longhouse near Spaulding. Wahlasat continued the next day at 7:00 a.m. followed by burial at the Coyote Cemetery. Vassar-Rawls Funeral Home in Lewiston was in charge of arrangements.

Jerel R. Allen, 44, Lapwai, ID



Jerel R. Allen "Moon Man" "Pup-tits (muskrat)," full-blood NiMiiPuu, went the rest of the way on his vision quest Friday, September 24, 2021, at Harborview Medical Center in Seattle.

He was born December 17, 1976, to John "Tawwits" Allen Jr. and Katsy McConville Jackson in Lewiston.

He will be remembered as the Dancing Flagger in the Lewiston-Clarkston Valley who

brought a little bit of joy into his work. He was always energetic and making people smile.

His loved ones he did not want to leave are his son, Richard Oak Shinan Allen; mom and dad Katsy and Randy Jackson; brothers Jeremy "HJtem-Tuy" Allen, Jared, of Utah, and Rawd, of Texas; and sister Angela, of Colorado; his companion and mother of their son, Joanne Wahobin; uncles S.V. "Butch" McConville, Chuckie Axtell, Jeff Crowe, Tracy Jackson, Dean Jackson, Norm Johnson and Eugene Johnson; aunts Jeanette "Sahoo" Allen, Elizabeth "Balu" Bybee, Vi Allen Holt, Myra Allen Campbell, Marilyn Johnson Lowrey, Jackie Johnson, Becky Johnson, Dee Johnson, Jeanette Jackson and Alexis Polk; and numerous cousins, nieces, nephews and grandkids.

He was preceded in

death by his father, John Allen Jr.; paternal grandparents John Allen Sr. and Iva Wilson; maternal grandparents John McConville, Stella Frank, Elsie Frank and Rachel Frank; brothers Charles Frank and Joseph Shippentower; sister Darla Shippentower; paternal uncles Daniel Higheagle Jr., Byron

Dean Allen and Purnell Axtell; maternal uncles Wendall Crowe and Gregory Crowe Sr.; and paternal aunts Patricia L. Higheagle and Nellie J. Axtell.

The dressing, open denominational and Waluset Service was held with Sunrise Burial at Old Spaulding Cemetery on Monday, September 27th.



Free Notices

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Opinion: Clean Energy, Wild Salmon Both Critical for the Future of the Columbia Basin

Guest Columnist,
The Oregonian

Kate Brown, Samuel N. Penney & Liz Hamilton.

Brown is governor of Oregon. Penney is chairman of the Nez Perce Tribal Executive Committee. Hamilton is executive director of the Northwest Sportfishing Industry Association.

Together, we represent the leadership of the state of Oregon, the Nez Perce Tribe and the Northwest Sportfishing Industry Association. For years, we have worked alongside the other stakeholders of the Columbia Basin to find a path forward that ensures the long-term economic and ecological health of our region.

So, we were surprised to see the Public Power Council's Sept. 26 op-ed complaining about a lack of dialogue over the governor's support for breaching the four dams of the Lower Snake River ("Governor's anti-dam campaign ignores risks to power grid"). The group has been invited to and attended numerous meetings and forums over the years, including Columbia Basin Collaborative meetings, where it has been welcome to participate in working groups. We've heard the perspectives of the Public Power Council and shared ours – which includes a comprehensive solution that charts a stronger, brighter future for the Northwest.

The ecological vibrance of the Columbia and Snake Rivers is intertwined with the economic prosperity of the region. For generations, we have harnessed our rivers and developed our watersheds, seeking a balance between sustainability and prosperity. What is clear today is that the status quo in the Columbia Basin is not working. Salmon and steelhead stocks continue to decline, with several now on the brink of extinction. We must also continually reevaluate our evolving clean energy portfolio to reflect emerging technologies. It

is not an either-or choice: we can have a future with abundant and harvestable salmon and reliable clean energy.

Salmon and steelhead are keystone species critical to the region's ecosystem and economy, as well as subsistence and cultural health for tribal peoples who have fished the rivers since time immemorial. Abundant salmon and steelhead populations can co-exist with a robust, growing regional economy that includes affordable and renewable power, water for agriculture, transportation of goods and jobs in the fishing industry, while being respectful of tribal culture, history and treaty rights.

Decades of development, including the dams and reservoirs placed between critical inland nursery areas and ocean feeding grounds, has had devastating impacts on wild salmon and steelhead. For nearly 30 years, several species have remained listed under the federal Endangered Species Act. Now, the climate crisis is compounding those impacts through warmer waters, lower river flows and deteriorating ocean conditions. Through it all, the federal agencies responsible for operating dams on the Columbia and Snake Rivers have continuously failed to meet the minimum standards required by the Endangered Species Act.

This year, we find ourselves at a critical juncture—if we do not take action before juvenile salmon begin their spring migration, those stocks may never recover. Extinction is irreversible. We must act now.

Restoration of the Snake River through the removal of the earthen portion of the lower four dams is a necessary part of any long-term solution. Just as clear is that significant resources will be necessary to invest in clean energy sources to replace the energy production the dams provide. That's one of the reasons Idaho Rep. Mike Simpson called for \$33 bil-

lion in economic investment as part of his proposal, released earlier this year, for resolving the Columbia Basin conflict. By striking the right balance, we can ensure robust and harvestable fish runs, a growing economy built on investments in clean energy, and sustainable agricultural, commercial, and recreational industries.

We would like to correct some misperceptions. First, litigation was not a path that Gov. Brown chose alone, nor was it our preferred option. Unfortunately, the federal government left us no other recourse. Rules enacted by the previous administration—and the resulting 15-year federal plan for operating the Columbia and Snake River dams—are inconsistent with the Endangered Species Act and federal laws, and fall far short of protecting our fish runs.

Second, our recent proposals do not conflict with the recent "flex spill agreement," which was an interim step while the latest operations plan was completed. The

flex spill agreement, by its express terms, terminated when the federal government issued the flawed operations plan.

Finally, no one disputes that the power generation of the Snake River dams must be replaced. That challenge is far from insurmountable—in fact, the dams provide a relatively small, though stable, amount of power for the region. The region as a whole is working to address power generating needs, reliability and greater integration of renewables. As clean regional energy supplies expand, combined with investments in storage and energy efficiency, future dam removal becomes a viable option.

None of this is simple or easy. We will need all our partners to make it happen, including the Public Power Council. But we cannot wait another year. If salmon and steelhead disappear from the region, the ecological and economic impacts can never be undone. That is what is at stake. Let's work together on a comprehensive solution and get this done.

Coming Up: 12th Annual STEM Fair

The 12th Annual Science, Technology, Engineering & Math (STEM) Fair is scheduled for Thursday, December 2, 2021, at the Páyniwaas Community Center in Lapwai, from 8:30 a.m. to 3:00 p.m.

With the Nez Perce Tribe and our region being so rich in natural resources, it is our goal and hope to introduce, gain the interest and get more students, Native and non-Native, interested and involved in the STEM fields. The fair is specifically set up to introduce students to the many different fields and to intrigue and connected to the right school, agency or institution.

We are giving agen-

cies, institutions and programs the opportunity to share, recruit and provide available resources and opportunities to the students. Available resources may include internships, scholarships and employment opportunities, and we will be having drawings and door prizes for the students as well.

The annual STEM Fair is made possible by the Nez Perce Tribe's Environmental Restoration & Waste Management (ERWM) Program, the Nez Perce Tribe, and the Lapwai School District. For more information, contact Solo Greene by phone: 208-621-3749 or email: solog@nezperce.org.



Nez Perce Tribe Recycling Program Newsletter—Oct. 2021

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Nez Perce Tribe Water Resources Division - Solid Waste and Recycling Program

Lapwai Contacts: Jon Van Woerkom . (208) 791-3965 or Linda Nemeth . lindan@nezperce.org



Celebrating Our 3rd OCC Shipment!



The guys recently loaded and shipped our third freight load of cardboard—45,921 lbs. This load went to McKinley Paper in Port Angeles, WA. Freight costs have increased greatly, but OCC prices are making a comeback also, so we hope to earn some money from this load once the freight is paid. During the last year and a half, we have baled and shipped 125,441 lbs. (62.7 tons) of cardboard! A big thank you to all of you who recycle OCC with us—Tribal offices and departments, local businesses, and community members! This could not happen without you! Nor could it happen without our fine staff who work endlessly collecting, baling, weighing, and loading the cardboard!

Qe'ciyéw'yew'



"Talkin' Trash"

NPTHA Fall Cleanup



Lapwai, Orofino, & Kamiah

October 11-15

Did you ever wonder just how much trash is removed during Housing's Spring, Summer, and Fall Cleanups? About 38 tons/yr!

2017—79,260 lbs.

2018—66,270 lbs.

2019—91,180 lbs.

2020—69,920 lbs.

2021 ~22 tons so far!



Good News!

Stay tuned over the next few months....

We are hoping to expand our recycling capability, bringing back paper recycling and potentially more!

Lapwai Recycling Schedule

Community Recycling

October 7 & 21

Páyniwaas Parking Lot , 11 am—1 pm

Office Collections

October 14 & 28

Qe'ciyéw'yew' - We appreciate your recycling efforts!

Thank You

Thank you to everyone who joined us on Saturday October 9th to celebrate the completion of a Wallowa River restoration project by Nez Perce Tribal Fisheries on the Tamkaliks grounds in Wallowa. We welcomed back our plant and animal relatives with a morning Blessing Ceremony, a salmon meal, and an afternoon of drums, song, and dance. Congratulations to the following dance contest winners:

Women's 18+ Open Category Contest Dance winners:

- 1st - Lynn Pinkham - Meninick, Lenore, ID Nez Perce Tribe
- 2nd - Katrina Miller, Mission, OR Yakama Nation
- 3rd - Cece Stanger, Nixyáawii, OR, Umatilla Tribe

Men's 18+ Open Category Contest Dance winners:

- 1st - Aaron Greene - McKay Creek, OR Warm Springs Tribe
- 2nd - Clifford Stanger, Nixyáawii, OR Umatilla Tribe
- 3rd - Raymond Cree, Pendleton, OR Umatilla Tribe

Housing Classes

Homebuyer Education, Money Basics, Financial Skills for Teens and Young Adults, Youth Money Basics and more.

Classes are offered by the Nez Perce Tribal Housing Authority in both Lapwai and Kamiah.

View the full schedule of classes, descriptions, and specifics at

<https://nezperce.org/wp-content/uploads/2020/12/Financial-Class-Schedule-2021-Calendar-HBE.pdf>

or follow Nez Perce Tribal Housing Authority on Facebook

NMPH Pharmacy Announcement

The Nimiipuu Health Pharmacy temporarily located in grey modular, southeast of the parking Lot. Please continue to enter through the west side of the Facility.

Pickup process for prescriptions:

- * Designated spots located east side of the parking lot
 - * Signs will list 2 phone numbers to call (208) 791-6775 or (208) 790-1841
 - * NMPH staff member will take Name & Date of Birth (DOB)
 - * Medications will be delivered to you
- Please call your refills in 7 days in advance.

If a pharmacist must send a refill request to a provider, please allow 48 hours for the provider to review your chart and authorize refills. If an appointment needed and you don't have any refills left, the pharmacy can fill your meds up to the appointment date.

If you are started on a new medication, or have a complicated dose change, a pharmacist will talk with you in the counseling room located in the modular, which is handicap accessible.

Behavioral Health Announcement

Ha'aayat Group

Women's Support Group addressing:

Historical Trauma
Adoption & Relocation
Boarding school residents (past and present)
Mental Health Support

Every Thursday, 5:00 - 7:00 p.m.

Nimiipuu Behavioral Health

Inquiries please contact Myra at

myrac@nimiipuu.org (208)843-7244 Ext. 2907

Boys & Girls Club Announcement

Youth of the Month for Different Program Areas are:

Service: Autumn Lecornu
Leadership: Jacob Cox
Gamesroom: Gabby Jackson
Athlete: Ezperanza Jackson
Education/Computers: Izzy Jackson
Arts & Crafts: Zoey Brown
Teen Center: Nicqoi Everett
Staff: Elizabeth Fernandez

Calendar

November 5: Power Hour Party
November 11: Club Closed
November 15 – 19: Native American Heritage Month Activity Week
November 24: Thanksgiving Party
November 25 and 26: Closed for Thanksgiving

Emergency Operations Center Announcement

*In quarantine/isolation needing assistance with resources?

* Questions or safety concerns?

* Need safety recommendations for your event/activity?

Contact us! 208-790-7343 or

NPTemergencyoperations@nezperce.org

Tribal families- we know how challenging quarantine/isolation can be for you and your loved ones. If you find yourself in need of essential items please contact us. We will respond to your needs the best we can and as quickly as we can (dependent on time and volunteer availability). We do prefer you have a designated person to do your shopping for you, as they will know your preferences best. However, we hope to have volunteers to assist if a person cannot be designated.

Monday – Friday, 9:00 a.m. – 4:00 p.m.
(Holidays/NPT Closures will vary).

Deliveries may occur evenings and weekends, depending on the volunteer availability. All requests require NMPH Healthcare Professional or designated Healthcare Professional verification. Your call/email will be received by the Nez Perce Tribe Emergency Operations Center (EOC) Team. Emails will be responded to in the order they are received and every effort will be made to respond to questions or concerns as quickly as possible.

If You Burn, You Need a Permit!

Burning on the Nez Perce Reservation requires an Air Quality Permit*, year round

- Applies to all backyard, agricultural & forestry burns; & fire department trainings
- Applies to all businesses and residents
- Burning without a permit and/or burning houses or buildings for disposal is illegal; fines can be up to \$47,357 per day

For a permit or to report illegal burns, contact:

Nez Perce Tribe Air Quality Program
1-800-720-4089 • www.nezperce.org

*Federal Air Rules for Reservations - 40 CFR Parts 49.131- 49.134



Certified Indian Businesses

Boss Heating & Air Conditioning, LLC

Phone: 208-743-9484
Email: oscar@bossheatingandac.com

Chantelle Souther, Realtor

Phone: 208-935-0043
Email: chantellesouther81@gmail.com

D-Flagging & Traffic Control LLC

Phone: 208-451-4915
Email: dianalwarden@msn.com

D-3 Native Wood Works, LLC

Phone: 509-547-0349
Email: braddr@hotmail.com

Falcon Construction

Phone: 208-791 3882 / 208-843-2341
Email: montie.phillips@yahoo.com

Hipeexnu kii U Nuun Wisiix, Inc.

Phone: 208-816-6552
Email: www.hipeexnu.org

Intertribal Terrestrial Services, LLC

Phone: 208-791-6552
Email: its.teressa@nezpercesystems.com

Jason Hendren

Phone: 208-413-1831
Email: jasonh@gmail.com

J. Marek Construction

Phone: 208-791-9056

Kamiakin Systems Integration

Phone: 509-494-4474

L & R General Contracting

Phone: 208-848-6828/208-790-8948
Email: levijholt@gmail.com

MB Plumbing

Phone: 509-751-6018

McFarland Enterprises

Phone: 208-843-2353/208-816-2657
Email: michaelmcfarland566@gmail.com

Nez Perce Tourism, LLC

Phone: 208-790-8873
Web Site: nezpercetourism.com

Tiny Tots Learning Center

Phone: 208-935-8587

Tribal Headway Construction LLC

Phone: 208-935-8959

Tribal Risk and Insurance Solutions

Phone: 800-274-1379
Web Site: www.trisllc.com

Verge

Phone: 208-790-0022
Email: onthevergesince1855.com

White Shield, Inc.

Phone: 509-547-0100
Email: sfricke@whiteshield.com

WW Transport LLC.

Phone: 208-962-5926

Nez Perce Tribal Directory, Updated October 2021

Appaloosa Express Transit 208-621-4691
Bio-Control 208-843-9374, Fax 843-9373
Career Center Lapwai 208-843-7316, Fax 843-7387
Child Protection Services 208-843-7302, Fax 843-9401
Child Support Enforcement 208-843-7362, Fax 843-7388
Clearwater River Casino 208-746-0723, Fax 746-5715
Commodity Foods Kamiah 208-935-4115, Fax 935-4125
Commodity Foods Lapwai 208-843-7305, Fax 843-7401
Communications 208-621-4808
Conservation Enforcement 208-843-7143, Fax 208-843-7148
Construction Office 208-621-4871
Court Kamiah 208-935-2525
Cultural Language Lapwai 208-843-7402, Fax 843-7308
Cultural Language Kamiah/Orofino 208-935-2525
Cultural Resources 208-843-7313, Fax 843-7419
Day Labor Program 208-621-3673
Distance Learning Center Kamiah 208-935-4106, Fax 935-4126
Distance Learning Center Lapwai 208-843-7336
Dworshak Fish Hatchery 208-476-4591, Fax 476-3252
Economic Development 208-621-3710
Education Department 208-621-4610
Enrollment Clerk 208-621-3678
Enterprise Executive Office 208-843-7407, Fax 743-3291
ERWM 208-843-7375, Fax 843-7378
Executive Direction 208-843-7324, Fax 843-7343
Finance 208-843-7317, Fax 208-843-7319
Financial Assistance 208-621-4665
Fire Management 208-843-2827, Fax 843-2834
Fish & Wildlife Commission 208-843-9376, Fax 843-7381
Fisheries Administration 208-843-7320
Fisheries Enforcement 208-843-7143, Fax 843-7148
Forestry 208-843-7328, Fax 843-7329
Gaming Commission 208-621-2254, Fax 743-3291
Harvest Division 208-621-4634, Fax 208-843-7322
Housekeeping Lapwai 208-843-7415, Fax 843-7379
Housekeeping Kamiah 208-621-3628
Human Resources 208-843-7332, Fax 208-843-7414
Information Systems 208-843-7307, Fax 843-7309
It'se Ye-Ye Casino 208-935-7955
Joseph Fisheries Field Office 541-432-2500
Judicial Services 208-843-7338, Fax 843-7337
Kooskia Fish Hatchery 208-926-4272, Fax 926-4574
KIYE 88.7 & 105.5 FM Office: 208-935-9142, Toll Free: 877-304-4320
Land Services 208-843-7392, Fax 843-7391
Lapwai Boys & Girls Club 208-843-9371, Fax 843-9370
Law and Justice Department 208-843-7338, Fax 843-7337
Maintenance Lapwai 208-843-7405, Fax 843-7379
Maintenance Kamiah 208-621-3639
Mamáy'asnim Hitéemenwees Kamiah 208-935-2888, Fax 935-2882
Mamáy'asnim Hitéemenwees Lapwai 208-843-7330, Fax 843-7383
McCall Fisheries Field Office 208-634-5290

Natural Resources 208-843-7400, Fax 843-7418
Nez Perce Camas Express 208-924-6992
Nez Perce County Dispatch 208-799-3131
Nez Perce Express 208-746-6225
Nez Perce Tribal Hatchery 208-621-3508
Nez Perce Tribe National Historical Park 208-843-7001, Fax 843-7003
Nimiipuu Community Development Fund 208-621-3729, Fax 621-3748
Nimiipuu Health Kamiah 208-935-0733, Fax 935-1005
Nimiipuu Health Lapwai 208-843-2253
NMPH Community Health 208-843-9375
NMPH Behavioral Health 208-843-7244
NMPH Human Resources 208-621-4950
NMPH Optometry 208-621-4965
NMPH Patient Advocate 208-621-5009
NMPH Pharmacy 208-621-4963
NPT Housing Kamiah 208-935-2144, Fax 935-5167
NPT Housing Lapwai 208-843-2229, Fax 843-2973
NPT Transportation Program 208-621-3682
NPTEC 208-843-7342 Fax 843-7354
NPTEC Support Staff 843-2253 Fax 843-7354
Office of Legal Council 208-843-7355, Fax 843-7377
Orofino Fisheries Field Office 208-476-7417
Páyniwaas Café 208-790-6358
Páyniwaas Center 208-843-7360, Fax 843-7354
Probation 208-621-3518
Production Division 208-621-4634, Fax 208-843-2351
Prosecutor 208-843-7361, Fax 843-5083
Qemes Cafe (Kamiah) 208-935-7873
Red Wolf Golf Club 509-758-2547
Research Division 208-621-3556
Senior Citizens 208-843-7311, Fax 843-7410
Social Services 208-843-2463, Fax 843-7364
Students For Success Kamiah 208-935-4109, Fax 935-4120
Students For Success Lapwai 208-843-7303, Fax 843-7387
TANF 208-843-2464, Fax 843-7137
TERO Kamiah 208-935-4703, Fax 935-4120
TERO Lapwai 208-843-7363, Fax 843-7365
Tewéepuu Center 208-476-7407, Fax 476-5578
Tribal Police Law Enforcement Kamiah 208-935-4107, Fax 935-7897
Tribal Police Law Enforcement Lapwai 208-843-7141, Fax 843-5337
U of I Extension 208-791-4087
Úuyit Kimti (New Beginnings) 208-621-4778
Veterans Program 208-621-4738
Vocational Rehabilitation Kamiah 208-621-4817, Fax 935-0540
Vocational Rehabilitation Lapwai 208-843-9395, Fax 843-9396
Water Resources 208-843-7368, Fax 843-7371
Watershed Division 208-621-3525, Fax 843-9192
Wéeyes Center 208-935-2525, Fax 935-4100
Wildlife-Lapwai 208-843-2162, Fax 843-2427
Wireless Department 208-621-3590
Zims Hot Springs 208-347-2686



Clearwater River
CASINO & LODGE

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FRIDAY - SATURDAY 8am-2am

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SUNDAYS IN OCTOBER
1PM - 7PM