Native American Heritage Month

November
Who is considered Native American?
American Indians, Alaska Natives and Native Hawaiians are members of the original indigenous tribes of the United States, which were considered sovereign nations from their first interaction with European settlers.

How Did It Start?
The first American Indian Day in a state was declared on the second Saturday in May 1916 by the governor of New York. Several states celebrate the fourth Friday in September. In Illinois, for example, legislators enacted such a day in 1919. Presently, several states have designated Columbus Day as Native American Day, but it continues to be a day we observe without any recognition as a national legal holiday. In 1990 President George H. W. Bush approved a joint resolution designating November 1990 “National American Indian Heritage Month.”

“Native American” or “American Indian?”
At an international conference of Indians from the Americas held in Geneva, Switzerland, at the United Nations in 1977 we unanimously decided we would go under the term American Indian. “We were enslaved as American Indians, we were colonized as American Indians, and we will gain our freedom as American Indians and then we can call ourselves anything we damn please.” Yet others argue that neither term should be used, because they both blur the differences between various Indian peoples. In the end, the term you choose to use (as an Indian or non-Indian) is your own personal choice. ... Very few Indians that I know care either way. The recommended method is to refer to a person by their tribe, if that information is known. The reason is that the Native peoples of North America are incredibly diverse.
Adam Castillo (1885-1953) is perhaps best remembered in Indian Country as the highly-revered 20th century President of the Mission Indian Federation MIF (his portrait appears in the MIF seal); although Mr. Castillo also served honorably as Chairman of the Soboba Band of Mission Indians (now known as the Soboba Band of Luiseño Indians), an indigenous California tribe that has occupied Southern California for thousands of years.
MARIA TALLCHIEF
(1925-2013)
"America's First Prima Ballerina"

ELIZABETH MARIA TALLCHIEF is famous for being the first American prima ballerina for the New York City Ballet. Born in Fairfax, Oklahoma, 1925, Maria's father was an Osage Indian tribal chief.

She was originally known to family and friends as Betty Marie, but took on the stage name Maria Tallchief. Her Indian name is Wa-Xthe-Thomba ("Woman of Two Worlds").

Ms. Tallchief died April 11, 2013. Maria's younger sister, Marjorie Tallchief, is also a world-famous ballerina and the first American Indian to be "première danseuse étoile" of the Paris Opera Ballet. The dancing sisters enjoyed enormous artistic success during their long professional careers, and they founded the Chicago City Ballet in 1980.

"If anything at all, perfection is finally attained not when there is no longer anything to add, but when there is no longer anything to take away."

- Maria Tallchief
COMMANDER JOHN BENNETT HERRINGTON (born Sept. 14, 1958) is the first tribally-enrolled Native American Indian Astronaut to fly in outer space. During NASA flight STS-113 aboard the Space Shuttle Endeavor in November 2002, Mission Specialist 2 Harrington docked the space shuttle to the International Space Station and became the first American Indian to walk in space during the space mission during the historic 15-day NASA space mission.
Sacagawea (also spelled Sacajawea, Sakakawea) is ultra famous in North American history for her pivotal role as the early 19th century young female American Indian translator and guide that accompanied the Lewis and Clark Expedition (1804-1806) to discover the Northwest Passage to the Pacific Ocean.

Dear Journal...In 1800, at the age of 12 years old, I was kidnapped by the Hidasta Indians, the Great Enemies of my people who were known as the Shoshone. I was later sold as a slave to a man by the name of Toussaint Charbonneau, a French-Canadian fur trader who claimed that I was his wife. However, it was not until 1804 that I would find my true calling in life. A group of white men known as the Corps of Discovery arrived in November to the Hidatsa Mandan Village and built a fort nearby. Their purpose was described by President Jefferson to be for the exploration of the Missouri River and its relationship to the mighty Pacific Ocean, a body of water I have never encountered. Only a few months later, in the bitter cold month of February, I gave birth to my son, Jean Baptiste Charbonneau, the world’s youngest explorer...".

-Sacagawea (from the "Sacagawea Photo Story")
Pomona was originally occupied by the Tongva or Gabrielino Native Americans.

In particular, the Toibigna tribe was native to this area. The city was first settled by Ricardo Vejar and Ygnacio Palomares in the 1830s, when California and much of the now-American Southwest were part of Mexico. The first Anglo-Americans arrived in prior to 1848 when the signing of the Treaty of Guadalupe Hidalgo resulted in California becoming part of the United States.
The Tribe has been indigenous to the Los Angeles Basin for 7,000 years. This history is well-documented through 2,800 archaeological sites, in State historical records and federal archives, and Catholic church records at San Gabriel Mission and San Fernando Mission.

The Tongva were enslaved to build the San Gabriel Mission in the City of San Gabriel and the San Fernando Mission in the City of Los Angeles. Other Gabrielino village sites were discovered at Cal State Long Beach, the Sheldon Reservoir in Pasadena and in Los Encinos State Historical Park in Encino.

Archaeology delineating the historical lands of the Tongva was substantially complete by 1930, when over 100 sites had been excavated. The number of archaeological sites has grown to 2,800 locations. The new locations largely confirm the work done by 1930, long before Indian gaming made such information economically important.

The Tongva occupied villages to the north up to Topanga Canyon in Malibu (where they ran into the Chumash, sometimes violently). Tongva villages extended south to Laguna Beach (though the Juanenos claim the Tongva never settled beyond the estuary at Newport Beach). Tongva village sites extend inland to the San Bernardino Mountains. There the younger, independent Cahuilla culture was derived from roots in the religion, language and trading culture of the Tongva (Morongo and Agua Caliente bands are Cahuilla).
What to Know About the Dakota Access Pipeline Protests

The Standing Rock Sioux tribe has opposed the Dakota Access Pipeline since first learning about plans for the pipeline in 2014. But it’s only been in recent months that the issue has gained national attention, as thousands of protesters—including many Native Americans—have gathered in North Dakota in attempt to block the 1,200-mile project. And, with both supporters and opponents vowing to fight through the harsh North Dakota winter, the battle shows no signs of ending anytime soon.

Here’s what you need to know:

What is the Dakota Access Pipeline?
The pipeline is to be built by Texas-based Energy Transfer Partners and is designed to transport as many as 570,000 barrels of crude oil daily from North Dakota to Illinois. The pipeline would be a key conduit connecting oil wells in the state’s Bakken Shale, where the development of fracking has opened billions of gallons of new oil to recovery, to other valuable consumer markets, including the Gulf Coast, Midwest and East Coast. The nearly $4 billion project was first proposed in 2014 with an anticipated completion of this year.
Why are the Sioux and others protesting the project?
The pipeline has united a number of different interest groups with a variety of objections, but Native Americans have been at the center of the opposition. The pipeline would travel underneath the Missouri River, the primary drinking water source for the **Standing Rock Sioux**, a tribe of around 10,000 with a reservation in the central part of North and South Dakota. Builders of the pipeline insist that they have taken extraordinary measures to safeguard against disaster, but opponents point out that even the safest pipelines can leak. The Pipeline and Hazardous Materials Safety Administration (PHMSA) has reported more than 3,300 incidents of leaks and ruptures at oil and gas pipelines since 2010. And even the smallest spill could damage the tribe’s water supply. The Standing Rock Sioux also argue that the pipeline traverses a sacred burial ground. And while the land being used for the pipeline is not technically on its reservation, tribal leaders argue that the federal government did not adequately engage the Standing Rock Sioux during the permitting process—a requirement under federal law.

More broadly, environmental activists say the pipeline would contribute man-made climate change by building up the country’s oil infrastructure. They insist that fossil fuels—including the vast reserves in the Bakken Shale—need to be kept in the ground to protect the world from the worst effects of climate change. Proponents of the pipeline argue that oil producers would likely ship the oil by rail line if construction of the Dakota Access Pipeline was halted, as much of the oil produced in North Dakota already is—and argument that was also used in favor of the now canceled Keystone XL pipeline.
Protesters of the Dakota Access pipeline encampment sits Wednesday, Oct. 26, 2016, on private property near Cannon [f500link]Ball[/f500link], N.D., owned by the pipeline developer, Texas-based Energy Transfer Partners.
Native American veterans carry U.S. and tribal flags before entering the “Rocking the Rez” Pow Wow on Oct. 1, 2016 in Ysleta del Sur Pueblo, Texas, expressing support for protesters that have blocked construction of the Dakota Access Pipeline.
We stand with Standing Rock

#WaterisLife #NoDAPL

#MniWiconi
Members of the 3rd and 4th Division Navajo code talker platoons of World War II, dressed in their unit's uniform.

Bilingual Navajo speakers were specially recruited during World War II by the Marines to serve in their standard communications units in the Pacific Theater. Code talking, however, was pioneered by Cherokee and Choctaw Indians during World War I.