



# THE CAMP NEWS

VOLUME XV ISSUE 9

AUGUST 2021

SERVING THE RENO-SPARKS INDIAN COLONY & HV COMMUNITIES

## 2021 Northern Nevada Pride Parade & Two Spirit Society

*Our Center hosted the Annual CommUNITY Pride Parade in Downtown Reno*

The Annual CommUNITY Pride Parade was held in Downtown, Reno, July 24, 2021. The Pride Parade dates back over 50 years and is pivotal to the acceptance of the LGBTQ Community. Northern Nevada Pride is produced by and by and supports the efforts of Our Center, a non-profit organization. Our Center is working to establish and maintain a safe, empowering, and supportive center in Northern Nevada that addresses advocacy, education and services. Despite the Reno area having several different LGBTQ pride events in the past, Northern Nevada Pride seeks to return to the foundations of what makes our region great! Through the support and involvement of local organizations and businesses. Our Center seeks to establish a sustainable, annual event that showcases the art, creativity, and diversity of our unique city and region. In addition, proceeds from the event will go directly to the programs and non-profit purposes of Our Center. Our long-term vision is to build a thriving, community-based organization to support the LGBTQIA community in

Northern Nevada. We dream of creating a safe and supportive space and environment where people of all ages and backgrounds can come together under one roof for cultural, educational, health, social, and wellness program.

**What does “Two Spirit” mean in Native American Communities?** The Indigenous role predates genderqueerness- and

transphobia. Ask, “what does Two Spirit mean?” and you’ll find many answers. In the centuries before European colonizers arrive in what’s now North America, the Indigenous people currently referred to as Two Spirit held unique roles within their respective tribes.

According to the Indian Health Service (IHS),

*Continued On Page 5*



**TOGETHER WE RISE —** This photo represents the support of loved ones who are or have Indigenous Two Spirits family members or friends', they are standing and representing as one. The Pride Parade was held in Downtown Reno, July 24, 2021.

*Photo Provided by Stacey Burns*

\*Open to RSIC Tribal Members Only, During COVID-19.

JOIN OUR ONLINE



# Tribal Council Meeting

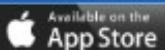
WEDNESDAY, AUGUST 11 & 25, 2021 | 6 PM



\*PUBLIC COMMENT WILL BE READ INTO GENERAL COUNCIL MINUTES  
Deadline to Submit is Wednesday of Meeting, August 11th at 12pm.

For Public Comment Form, email [bsam@rsic.org](mailto:bsam@rsic.org) or 775-329-2936

DOWNLOAD THE ZOOM APP



To Attend ZOOM Tribal Council Meetings or Questions,  
Contact Public Information Officer, Bethany Sam,  
at [bsam@rsic.org](mailto:bsam@rsic.org) or 775-842-2902

## Deadlines, Mailing List

### *The Camp News Profile*

Started in the early 1980s, *The Camp News* is the monthly publication for the Reno-Sparks Indian Colony (RSIC) community. The newsletter is produced monthly out of the RSIC Public Relations Office, and duplicated and distributed by the RSIC Administration Front Office.

### SEND US YOUR NEWS

The deadline for all print submissions to be considered for publication in *The Camp News* is 5 p.m., the second Thursday of every month.

### CONTACT OUR STAFF

E-mail your submissions to [newsletter@rsic.org](mailto:newsletter@rsic.org), [bsam@rsic.org](mailto:bsam@rsic.org) or drop off your photos and suggested articles at 34 Reservation Road, Reno, NV 89502.

### CIRCULATION

If you live outside Washoe County and would like to receive *The Camp News* via U.S. Post Office, please contact us with your mailing address.

If you have a problem with delivery, please call us at (775) 329-2936.

### ELECTRONIC EDITION

For those of you who would prefer to get an electronic version of *The Camp News* or just read it on-line, please see: [www.rsic.org](http://www.rsic.org) and PDFs of our publication are available.

If you have questions, call us at 329-2936.

## Important AUGUST dates

- 1 Senior Advisory Committee is not currently meeting due to Covid
- 2 Enrollment Committee, via ZOOM, 5:30pm
- 4 Housing Advisory Board meeting, via ZOOM, 6 p.m.
- 5 Backpack/Supply Distribution Drive-Thru, 4pm-6pm, No Walk-ups allowed
- 6 UNITY youth group, 6pm; currently not meeting due to Covid  
Hungry Valley Wi-Fi outage, 8am - 12pm
- 7 Back to School Expo, Meadowood Mall Center Court, 10am - 2pm
- 9 All Washoe County Schools are back in session.
- 11 -Tribal Council General Meeting, via ZOOM, 6 p.m. - see Bethany Sam for ZOOM invite  
-RSIC Language & Culture Virtual Zoom Bead Session 6pm- 8pm (Email Stacey Burns for Zoom ID and Passcode)  
-Hungry Valley Alcohol Anonymous Virtual Zoom Meeting @ 6pm. More info, call 775-433-5327.
- 13-15 26th Annual Sacramento Contest Powwow
- 14 Stewart Indian School Community Walk , 6am at Stewart Campus.
- 16 Executive Health Board Meeting, via ZOOM, 5:30 p.m.
- 18 -RSIC Language & Culture Virtual Zoom Bead Session 6pm- 8pm (Email Stacey Burns, [sburns@rsic.org](mailto:sburns@rsic.org) for Zoom ID and Passcode).  
-Hungry Valley Alcohol Anonymous Virtual Zoom Meeting @ 6pm. More info, call 775-433-5327.
- 23 Housing Advisory Board Meeting, ZOOM
- 24 Commodity Distribution, Administration Bldg., 8am - 10am
- 25 -Special Economic Development Tribal Council Meeting, via ZOOM, 6 p.m.  
-RSIC Language & Culture Virtual Zoom Bead Session 6pm- 8pm (Email Stacey Burns for Zoom ID and Passcode)  
-Hungry Valley Alcohol Anonymous Virtual Zoom Meeting @ 6pm. More info, call 775-433-5327.
- 27 Northern Nevada Food Bank in Hungry Valley , 9am-10:30am

**LAST FRIDAY OF EVERY MONTH:** Aug 27, PPE Distribution to ALL RSIC

Homes. To request PPE, call Griselda Maya at 775-560-9041..

**CANCELED:** Annual Numaga Powwow & Handgame Tournament , Sept. 3rd-5th due to current trends with DELTA variant. In Washoe County.

Find the most up-to-date info on RSIC's Facebook.  
If you'd like to receive RAVE Alert text messages,  
call/text 775-842-2902 or [jcastillo@rsic.org](mailto:jcastillo@rsic.org).

## FOLLOW US AT:



[www.rsic.org](http://www.rsic.org)

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HOST DRUM

POUNDMAKER SINGERS

Saskatchewan, CAN

MASTER OF CEREMONIES

Clifton Goodwill

ARENA DIRECTOR

Michael Grant Sr.

HEAD JUDGE

Nelson Baker

HEAD MAN DANCER

Ma Roberts

HEAD LADY DANCER

Osamuskwasis Run

COLOR GUARD

RSJC Color Guard

GRAND ENTRY TIMES

SUN 12PM.

SOUND PROVIDED BY

HOKAH SOUND

**DANCE CATEGORIES:**

Golden age Men & Women (55+): Combined  
Men (18-54): Traditional (Northern & Southern combined), Chicken, Grass, Fancy Bustle  
Women (18-54): Traditional (Northern & Southern combined), Jingle Dress, Fancy Shawl  
Teen Boys (13-17): Traditional, Grass, Fancy Bustle  
Teen Girls (13-17): Traditional, Jingle, Fancy Shawl  
Jr Boys & Girls (6-12): Traditional, Grass, Jingle, Fancy  
Tiny tots Paid Daily

**ACCOMMODATIONS**

Host Hotel Circus Circus Reno, NV  
(800)-648-5010

Group code: SCNUMAG

FREE DRY CAMPING @PW GROUNDS



# 2021

# Numaga Indian Days

# CANCELED



Paiute Chief Numaga

1st \$7,000

2nd \$5,000

3rd \$4,000

\*DAY PAY FOR  
NON-CONTEST DRUMS

**COMMITTEE SPECIALS**

SPOTLIGHT: Men's Grass & Women's Fancy Shawl  
(top 10 in each category),

SWITCH DANCE: Women's GRASS &  
Men's FANCY SHAWL

**DANCE SPECIALS**

Men's All Around -Head Man  
Jingle Dress Special -Head Lady  
Teen Girl All Around -Miss Numaga,  
Lori Sampson.

All Ages Old Style Jingle Dress -Jr.

Miss Numaga, Shaylisse Johnson.

Tiny Tot Special -Numaga Tiny Tot  
Princess, Taelena George.

Women's Paiute Dress (Buckskin &  
Cloth Combined).

Tint Tot Special -Sunrhodes/Harry  
Family

PRINCESS PAGEANT THURSDAY EVENING,  
CHECK FB PAGE FOR MORE INFO &  
UPDATES  
SPECIALS  
DUE TO COVID-19 THERE WILL BE NO  
SATURDAY FEED



## September 3, 4, & 5, 2021

## Hungry Valley, NV

**CDC GUIDELINES WILL BE IN EFFECT  
SUBJECT TO CANCELLATION DUE TO COVID-19**

DRUG & ALCOHOL FREE EVENT, RSJC POWWOW COMMITTEE IS NOT RESPONSIBLE FOR LOST/STOLEN ITEMS or SHORT FUNDED TRAVELERS

POWWOW INFORMATION: Anita Talancan  
(775)338-3723

VENDOR INFORMATION: Jason Stewart  
(775)399-2177 jasonstewart245@gmail

PRINCESS PAGEANT INFORMATION:

Klarissa O'Neil (775)870-0828

MEDIA CONTACT: Bethany Sam  
(775)842-2902

Continued from Page 1

"traditionally, Native American two-spirit people were male, female, and sometimes intersexed individuals who combined activities of both men and women with traits unique to their status as two-spirit people. In most tribes, they were considered neither men nor women; they occupied a distinct, alternative gender status"

In modern society, "Two Spirit" is an umbrella term used across the U.S. Native American and Canadian First Nations communities. A feminine spirit and masculine spirit are the titular "two," though a Two Spirit person's gender identity is unique to each individual. For many who identify, owning the term is a way to reconnect with an important and largely forgotten



**N. NEVADA ANNUAL PRIDE PARADE** — Downtown Reno, July 24th, as you can see what a turn out it was in participating from the LBGTQ communities and support from family and friends.

history. For my indigenous relatives, it is to remind them that we were here. And to remind them that we used to be honored and celebrated, and lifted up within our communities," Harlan Pruden, First Nation Cree organizer and editor of Two Spirit Journal, tells Oprah Daily, here's some background on what it means to be Two Spirit, the rich history behind it, and why some Two Spirit people feel that it's a way to reclaim their own heritage.

#### **The term was coined in 1990.**

The Pan-Indian term Two Spirit was coined in 1990 at the Third Annual Inter-Tribal Native American/First Nations Gay & Lesbian American Conference in Winnipeg, Canada. It was intentionally conceived to replace the French term used by European settlers, *berdach*, which has offensive roots and is considered derogatory. But

while the term is powerful identifier that shares meaning across hundreds of culturally diverse Native nations and tribes, the actual name and role of Two Spirit person is different within each nation - just as it was many centuries ago.

"Before colonization, our tribal communities actually had a specific word for individuals who are like me, "Lenny Hayes, a therapist and member of the Sisseton Wahpeton-Oyate of the northeast corner of South Dakota. "I define myself first as *winkte*, which is the word given to my by my people, and secondly as a Two Spirit male," Hayes tells Oprah Daily. For Pruden, "Two Spirit is not an identity. It's a community organizing tool, or a placeholder. Like Hayes, the Vancouver, Canada-based educator used the term in his work; in Pruden's case, it's a way to communicate Indigenous

*Continued on page 9*

Apply NOW for the Reno-Sparks Indian Colony Head Start Program!



The Reno-Sparks Indian Colony Head Start program is still accepting applications for the 2021-2022 school year!

Head Start offers early education services for low-income families with children aged 3-5.

**HEAD START ALSO PROVIDES:**

- Nutritious breakfasts and lunches
- Kindergarten/School readiness skills
- Services provided to children with disabilities
- Language/Cultural Curriculum in all classrooms
- Transportation provided in Hungry Valley

For more information and receive an online application, please contact Lisa Watson at [lwatson@rsic.org](mailto:lwatson@rsic.org) or at 775-789-5615.

Deadline for complete applications is July 1<sup>st</sup>. Applications will be accepted after the deadline; however, you may be put on a waitlist.

Families residing on the Reno-Sparks Indian Colony receive preference.

"Aishe Zaa Memme Eki"- Shoshone, "Pesa mu kegemuna"- Paiute, "Mi wa anaw wan? Mi?!"- Washoe  
"It is good you all came."

Reno Sparks Indian Colony

**ATTENTION:**  
**ALL**  
**RSIC Tribal**  
**Members**  
**&**  
**RSIC Residents**

PPE=MASKS  
(KIDS & ADULT  
SIZES)



COVID-19 Case Manager, Griselda Maya

CALL TO REQUEST PPE  
**775 560-9041**  
OR 775-785-1346

Made with PosterMyWall.com

**PERSONAL  
PROTECTIVE  
EQUIPMENT (PPE)  
IS AVAILABLE**

AT RSIC STOCKPILE

**OPEN 7 DAYS/WEEK 8 A.M. - 5 P.M.**

Delivery available to RSIC Residents, Homebound Seniors, Disabled & RSIC Off-Reservation Tribal Members living within Reno-Sparks area.



WWW.FRIENDSOTHEFORT.ORG

**SAVE THE DATE**  
SATURDAY SEPTEMBER 25TH,

**THE INDIGENOUS PEOPLES  
MARKET AND FESTIVAL**

AT THE OLD LAS VEGAS FORT

500 E. WASHINGTON AVENUE, LAS VEGAS NEVADA 89101 - NEXT TO THE ASHMAN CENTER

FROM 10:00 AM TO 3:00 PM

FREE ADMISSION

**COME CELEBRATE**  
OUR NATIVE AMERICAN CULTURES  
THROUGH ARTS, CRAFTS,  
INDIGENOUS DANCE PRESENTATIONS,  
MUSIC, AND FOOD.

For vendor participation or more information please contact us.  
[ipmflv@yahoo.com](mailto:ipmflv@yahoo.com) or 702-486-3511



SCAN FOR OUR FACEBOOK PAGE

WASHOE COUNTY  
HEALTH DISTRICT  
ENHANCING QUALITY OF LIFE

COMMUNITY  
HEALTH  
ALLIANCE

## 2021 Back to School Vaccination Events

Low or no-cost vaccines available based on eligibility

Join us for a back-to-school immunization clinic and make sure your child is protected

**WHERE**

Washoe County Health District  
1001 E. 9th St. Building B  
Immunization Clinic  
Ages 4-18

**WHEN**

- ◆ Saturday, July 31, 2021
- ◆ Saturday, Aug. 7, 2021
- ◆ Saturday, Aug. 14, 2021

**TIME**  
9 a.m. - 1 p.m.

### Appointments?

Appointments are not required but encouraged. A limited number of walk-ins are available. You can sign up for an appointment by scanning the QR Code below.



### Insurance Not Required

Those who are uninsured will not be turned away!

If you do have health insurance, including Medicaid and Nevada Checkup, please bring your insurance card and any immunization records.

Masks must be worn inside the building at all times. For more information and to schedule an appointment, go to <https://ph-washoecounty.as.me/BackToSchool> or call 775-328-2402.

**Don't Wait. Get Your Back To School Vaccinations.**

## JANUARY - DECEMBER 2021

YERINGTON PAIUTE TRIBE  
COMMODITY FOOD PROGRAM SCHEDULE171 Campbell Lane  
Yerington, NV 89447**Certifier- (775) 783-0260 EXT 2 or Cell: (775)781-4856**

Fax (775) 463-7836

[smeza@ypt-nsn.gov](mailto:smeza@ypt-nsn.gov) or [yptcommods@gmail.com](mailto:yptcommods@gmail.com)**Director:****Certifier:** Sylvia Meza**Warehouseman:** Jake Bobb**Asst. Warehouseman:** Steve Conway*Schedule is subject to change!**Staff will notify your tribal office  
if there are any changes.*

	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
Fallon, NV 8am-12pm/Gym or housing	5	2	2	6	4	1	6	3	7	5	2	6
Yerington, NV 8am-1pm/Warehouse	7	4	4	8	6	3	8	5	9	7	4	2
Bridgeport, CA 10am-2pm/Tribal Building	8	5	5	9	7	4	9	6	10	8	5	3
Yomba, NV & Benton, CA 11am-1pm	11	8	8	12	10	7	12	9	13	11	8	1
Carson City, NV & Woodfords, CA 8am-12pm/Gym 12:30pm-1:30pm Gym	13	10	10	14	12	9	14	11	15	13	10	8
Leavelock, NV 8am-11pm/Tribal Building	15	12	12	16	14	11	16	13	17	15	12	10
Bishop 8am-12:00pm/Cultural Center	20	15	16	20	18	15	20	17	21	19	16	14
Big Pine, Independ, Lone Pine-CA 8am-11pm/Tribal Building	21	16	17	21	19	16	21	18	22	20	17	15
Reno, NV 8:00am-12pm/Admin	26	23	23	27	24	22	27	24	28	26	22	20
Schurz, NV 8am-12pm/ Gym	28	25	25	29	27	24	29	26	30	28	23	22

**\*Please call our office before you come to the warehouse\***

The office is closed at the end of the month for inventory.

**New Clients-** Please completely fill out the commodity application. Be prepared to provide copies of income, social security numbers, and proof of address for the whole household. This will speed up your process time. Please send an authorized representative with a note if you cannot make the distribution site. If not we will not give your allotment of commodities to anyone.

It is your responsibility to check your boxes for your allotment such as meats and cheese!

# RECYCLING FOR RSIC

## RESIDENTS & EMPLOYEES

PROVIDED BY GREEN SOLUTIONS RECYCLING (GSR)

Please support our efforts to minimize our impact to Mother Earth by only placing approved recyclables in the GSR bins.

### APPROVED RECYCLABLES MUST BE CLEAN & DRY:

- FLATTENED CARDBOARD
- METAL
- ALUMINUM CANS
- GLASS (NO MIRRORS)
- PLASTICS
- PAPER

(NO FOOD SOILED PAPER SUCH AS  
PAPER PLATES, NAPKINS,  
PIZZA BOXES,  
MILK CARTONS, TAKE-OUT BOXES)

### NOT PERMITTED:

- AUTOMOTIVE FLUIDS
- PAINTS
- FOODS
- LIQUIDS
- ANYTHING WET
- TIRES
- HAZARDOUS MATERIALS SUCH AS OILS
- ANYTHING FOOD SOILED

(NO FOOD SOILED PAPER SUCH AS PAPER PLATES, NAPKINS, PIZZA BOXES,  
MILK CARTONS, TAKE-OUT BOXES)



## REMEMBRANCE RUN: COMMUNITY WALK

6AM | Saturday, August 14  
Stewart Indian School

Following the 6 AM send off of the participants of the Remembrance Run, we invite everyone to gather at the Stewart Indian School Cultural Center & Museum for remembrances and prayers to honor all those who never returned home from Indian Boarding Schools.

As a group, we will walk to the Dot So La Lee Cemetery which served as the burial grounds during the 90-year existence of the Stewart Indian School.

- Wear Orange to honor the children who never returned home.
- We will support the ongoing process of healing and reconciliation for boarding school survivors, their families, and relatives.
- We will start conversations on all aspects of Indian Boarding Schools and reaffirm the survivors and their legacies.

*"In Their Final Sleep, They Woke a Nation"*

# Reno-Sparks Tribal Health Center

## COVID-19

### Information



### IMPORTANT NOTICE

RENO-SPARKS TRIBAL HEALTH CENTER  
COVID-19 TESTING WILL NOW BE  
IN THE MAIN CLINIC PARKING LOT

PLEASE CALL THE NURSE CALL LINE @ (775) 334-4319

- If you are experiencing any symptoms of the COVID-19:
  - Cough- Shortness of Breath- Difficulty Breathing
  - Fever, Chills, Fatigue, Muscle or Body Aches
  - Loss of Taste or Smell, Sore Throat
  - Congestion or Runny Nose, Nausea or Vomiting-Diarrhea
- Been in contact with someone diagnosed with COVID-19

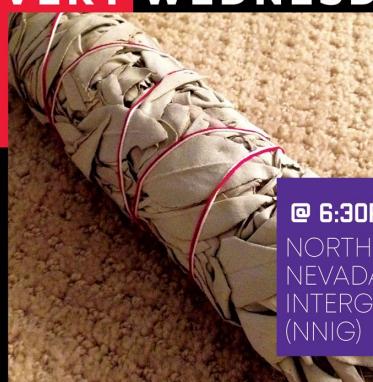
\*All patients will be tested in their vehicles or walk-ups at the front door

By a medical staff member and then called for a Telehealth visit with test result

\*Patient can be discharged after Telehealth or will be converted to an in-person appointment if necessary

Any questions or concerns please call:  
Health Center @775-329-5162 or COVID-19 Questions- Nurse Line @775-334-4315  
Thank you for your patience & understanding during this time, RSTHC  
>> Wear your MASK\*Wash your hands\*Keep Your Distancing\*Get vaccinated <<

## ALCOHOLICS ANONYMOUS EVERY WEDNESDAY



@ 6:30PM  
NORTHERN  
NEVADA  
INTERGROUP  
(NNIG)

### HUNGRY VALLEY AA ZOOM MEETING

**ZOOM** TO JOIN VIA PHONE, CALL **699.900.6833**

**MEETING ID:** **832.373.1135**

**Password:** **JA2S82**

We hope you log on! Going strong during COVID-19!  
Practicing Social Distancing by Going Virtual!

For more info: **775.433.5327**

## Cont. What Does “Two Spirit” mean in Native American Communities?

*The Indigenous role predates genderqueerness-and transphobia*

understandings of gender and social roles that were created long before the ways that Western non-Native society characterizes those today. “Ayahkew is my identity,” he says.

**Most pre-colonial Indigenous societies had three or more genders.** A tribe could have 3, 5, 7, or in at least one instance, 12 genders, Pruden says. The role a Two Spirit person had in their community varied by tribe; in addition to wearing “opposite gender” clothes, they were often healers, name-givers, ceremony leaders, or matchmakers. In precolonial Cree society, Pruden explains, “men lived in one camp while women lived in a different camp, with neither permitted to enter the others.” But Ayahkew could move between these two worlds. “They had unfettered and equal access to both camps, so if there was ever imbalance or disharmony, we would have played this mediator role.” When Spanish colonizers arrived at the end of the 15th century, they brought European gender and sexual taboos with them, and Two Spirit people were deeply impacted. In one particularly horrific instance captured in an engraving, 16th century conquistador or Vasco Nunez de Balboa’s dog slaughtered 42 Panamanian Two Spirit people. And per a 2015 Indian Country Today article, “in 1879, the U.S. government removed thousands of Two Spirited people from their tribes, “sending

them to live at Carlisle Indian Industrial School, the first federally-funded Indian Boarding School. “We were looked upon as being spiritual beings, because of the roles that we played in community,” Hayes says. Because of the homophobia and transphobia pervading Western culture from the “discovery” of America up to today, “we’re looked at as sexual beings-everything about us is identified by sex.”

**Two Spirit is not a sexual orientation.** While Two Spirit people may also identify as gay, lesbian, bisexual, queer, or pansexual, Two Spirit does not mean “gay Indian” - a common misperception, according to Pruden.

**It's a term specific to Indigenous people only.**

To appropriate the term as a non-Native person is exactly that: Cultural appropriation. “It’s an Indigenous term, thereby open solely to Indigenous community members,” Pruden explains. “If a non-Indigenous person says, “hey, I’m Two Spirit’-how do you reclaim something you never had access to? Pruden recalls a moment following a talk on Two Spirit people that he’d given at a camp for Indigenous youth, after which an Indigenous teenager said in awe, “we have something they don’t.” For the teenager, Pruden says, it finally presented an instance in which they didn’t have to solely fit their identity through non-Native concepts such as being non-binary

*Continued On Page 10*



## Cont. What does “Two Spirit” mean in Native American Communities?

*The Indigenous role predates genderqueerness - and transphobia*

or genderqueer. “it was the first time, probably in their life, that there was in inversion of the script.”

**It isn't the same as being non-binary.** Speaking specifically about Cree society, in pointing out how language shapes culture, Pruden says, “We don't have words like ‘identity.’ We don't have words like ‘gender’ and ‘gender role’ or ‘gender identity.’ We just had a distinct role within society.” While someone may identify as non-binary as well, the roles of Two Spirit people and the tribes they lived in predate, and are separate from, how gender nonconformity and sexuality are defined in non-Native society today.

**Don't assume an Indige-**

**nous LBGTQ person is Two Spirit.** Because everyone's identity is in relationship to their personal experience and self-perception, Hayes advises politely asking, “How do you Identify?” “It's respectful and so loving and caring to do that,” Hayes says, because depending on the Indigenous person in question, “someone may identify as LGBTQ, but not identify as Two Spirit.”

### Is there a Two Spirit Flag?

While there's no official Two Spirit pride flags, there are multiple versions that are available for purchase. Some Two Spirit people, including Pruden, believe in a 2s/LGBTQQIA\* acronym, in part because Two Spirit people literally existed first on Turtle Island (the name some U. S. and Canadian Indigenous

people use for North America). Others accept the acronym LGBTQ2S+. There are also multiple Two Spirit societies across the U. S. and Canada. In February 2021, the Bay Area American Indian Two-Spirits (BAAITS) held their 10th annual Two-Spirit Powwow, albeit virtually. Hayes attended the event for the first time the year before.

“When I walked into that grand entry with my tribal flag, I became very teary eyed,” Hayes says. “They were tears of happiness, because I'd never been around that many Two Spirit people from different nations.”



## Stay on track with your child's vaccinations.

As a parent, you want to keep your children safe. Routine childhood vaccinations are an important way to ensure that your child and community remain healthy and protected against serious diseases, like measles and whooping cough.

As opportunities for in-person activities and play continue to grow, RSTHC encourages parents to make sure children are up to date on routinely recommended vaccines. Well-child visits and check-ups are essential for routinely recommended vaccination, even during the pandemic.

You can review the 2021 easy-to-read immunization schedule recommended by the CDC and Prevention.

The Centers for Disease Control and Prevention (CDC) recommends children continue to see their doctor for regular checkups and routinely recommended vaccinations, even during COVID-19.

### WELL-CHILD CHECKUPS ARE ESSENTIAL



- The doctor tracks your child's growth and development
- You can ask the doctor questions about your child's health
- Your child gets recommended vaccinations

### VACCINATION HELPS PROTECT YOUR CHILD'S HEALTH



- Routine vaccinations during childhood help prevent 14 diseases
- Among children born from 1994-2018, vaccinations will prevent an estimated 936,000 early deaths, 8 million hospitalizations, and 419 million illnesses

**Doctors can safely see your child, even during the pandemic.**



Talk with your child's doctor about staying up to date on regular checkups and routinely recommended vaccinations.

[www.cdc.gov/vaccines/routine](http://www.cdc.gov/vaccines/routine)



# Reno-Sparks Indian Colony New Employees

**Jon Watkins - Education - Higher Education Manager**

**Chyanne Rodrigues-Asam - Education - Head Start Aide**

**Helen Uribe - Education - Administrative Assistant**

**Blaire Brown - Education - Seasonal Child Care Aide**

**Kayla Riley - Education - Head Start Teacher**

**Phinu Ninan - Finance - Accounting Supervisor**

**Jenni Wadsworth - Finance - Accounts Receivable**

**David Guzman - Public Works - Maintenance I**

**Virgilio Manipud - Public Works - Landscape Specialist**

**Lance Polevyiuma - Public Works - Landscape Worker**

**Lilla Alvarado - Public Works - Seasonal Transit Worker**

**Andrea Ramirez - RSTHC - Pathways to Healing Community Health Aide**

**Jacob Bill - RSTHC - Medical Transporter**

**Deanna O'Daye - RSTHC - Seasonal Registered Nurse**

**Mary Lask - Tribal Administrator's Office - Funds Development**



# Native Americans Enter Legal Battle Against Thacker Pass “Pee Hee Mu’Huh” Lithium Mine



RENO, NV — In yet another blow to Lithium Americas’ troubled Thacker Pass lithium mine, the Reno-Sparks Indian Colony and a group of Paiute and Shoshone people from the Fort McDermitt and Duck Valley reservations calling themselves Atsa koodakuh wyh Nuwu (People of Red Mountain) filed a motion in Federal District Court on Tuesday, July 20 alleging that the Bureau of Land Management (BLM) violated the National Historic Preservation Act (NHPA) in permitting the project. The Paiute name for Thacker Pass is Pee hee mu’huh.

The motion alleges that BLM violated at least five provisions of the National Historic Preservation Act section 106 by failing to adequately consult with

tribes, failing to give opportunities for public comment, and failing to consider input in development of their plan for mitigating or avoiding impacts to Northern Paiute and Western Shoshone cultural sites in Pee hee mu’huh. The motion asks the court for a “preliminary injunction” which would halt the mining company from conducting any ground-disturbing activities in the near future.

Arlan Melendez, Chairman of the Reno-Sparks Indian Colony, said: “We will do everything possible to support the indigenous People of Red Mountain and protect this sacred place by making sure that the proper consultation is afforded to all stakeholders, especially the Tribes.”

The motion is likely to result in Reno-Sparks Indian Colony

and Atsa koodakuh wyh Nuwu becoming plaintiff-intervenors in an existing lawsuit, which was filed on February 26<sup>th</sup> by four environmental organizations (Basin and Range Watch, Great Basin Resource Watch, Wildlands Defense, and Western Watersheds Project).

The existing lawsuit claims that the Bureau of Land Management violated the National Environmental Policy Act and other laws. Native American claims under the National Historic Preservation Act represent an allegation of wrongdoing not yet heard in the courts, opening a new front in the legal battle.

Will Falk, one of the attorneys representing Reno-Sparks Indian Colony and Atsa koodakuh wyh Nuwu in this case, believes that this motion will likely delay the project significantly and could even void the already-granted Federal permit unless actions are taken to come into compliance with the law.



*Will Falk outside of the Federal Courthouse in Reno, NV to oppose Thacker Pass Lithium Mine with the People of Red Mountain & local Tribal Members. Photo by Bucky Harjo*

“The BLM Winnemucca of  
*Continued On Page 13*



fice failed to honor its obligations to consult with Native American Tribes about traditional cultural properties and sacred sites in Pee hee mu'huh under the National Historic Preservation Act. The Joe Biden administration and first-ever Native Secretary of the Interior Deb Haaland have promised that federal agencies will engage in meaningful and robust government-to-government consultation with the Tribes. They are not currently honoring that promise to Tribes who consider Pee hee mu'huh sacred."

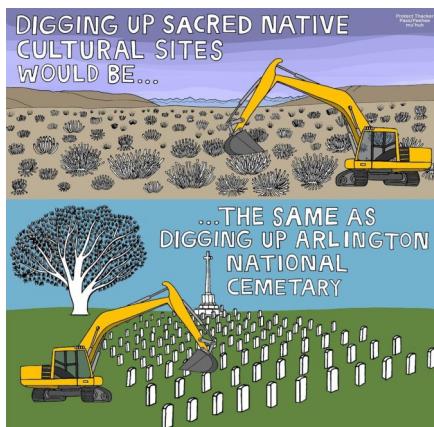
Lithium Nevada, the U.S. subsidiary of Lithium Americas, originally planned to begin constructing the Thacker Pass mine in early 2021 through a contractor with the North American Coal Corporation, but delays in permitting, determined opposition, and concerns from locals have already put the project a year behind schedule.

The Thacker Pass project already faces two lawsuits, official protests to required water rights transfers, a protest camp on the mine site that has been in place for six months, contentious public meetings, and

widespread opposition from local indigenous people, farmers, and ranchers.

Native opposition has been particularly determined. On June 24th, the National Congress of American Indians (NCAI), the oldest and largest national organization of American Indian and Alaska Native tribal governments, passed resolution #AK-21-027 stating that "NCAI opposes the Thacker Pass lithium mine" and calling on the Department of the Interior to rescind the permits.

The injunction request filed today is the second the court



has received in the past two months. On May 27<sup>th</sup>, the four environmental groups who filed suit in February also asked the court for a preliminary injunction to halt planned "mechanical trenching" operations at Thacker Pass at twenty-seven undisclosed sites. This trenching would be up to "40 meters" long and "a few meters deep" at seven sites. The remaining twenty sites would undergo excavations up to five feet deep.

In response to the news of this planned trenching, Atsa koodakuh wyh Nuwu organized a rally on July 7<sup>th</sup> at the offices of Far Western Anthropological

Research Group, Inc., the for-profit archeological company hired to excavate the cultural sites at Thacker Pass. At the demonstration, speakers from allied groups and Atsa koodakuh wyh Nuwu emphasized that the proposed mining activities will desecrate this sacred place, which is the site of a massacre described in Paiute oral history.

In an official statement delivered to Far Western employees, the group stated: "The Tribal Members who comprise Atsa Koodakuh wyh Nuwu are fiercely concerned with the proposed desecration of cultural sites and ancestors' remains. Our oral histories are clear regarding the fact that Peehee Mu'huh [the Paiute name for Thacker Pass] is a massacre site. Western science, government policy, and corporations deny our self-determination and self-representation through this failure to honor traditional knowledge; proposing to verify our truths through an act of desecration instead."

Supporters of Atsa koodakuh wyh Nuwu have also filed complaints with the Register of Professional Archeologists alleging the digging up the cultural and burial sites at Thacker Pass. Removing cultural artifacts and remains without full consultation and consent violates the ethical principles outlined by the Society for American Archaeology. [Principle Number 2: Accountability](#) states that "responsible archaeological research, including all levels of professional activity, requires an

*Continued On Page 14*

acknowledgment of public accountability and a commitment to make every reasonable effort, in good faith, to consult actively with affected group(s), with the goal of establishing a working relationship that can be beneficial to all parties involved."

The People of Red Mountain's letter confronts Far Western's breach of ethics and emphasizes the responsibility of Far Western's archaeologists "to heal historic traumas and re-vision the relationship between Archaeology and Indigenous Peoples to be based on morality and ethics rather than extraction of ancestors, minerals, and knowledge."

Lithium Americas stock price peaked at \$26.82 on January 19<sup>th</sup>, four days after the Record of Decision was released, but has since dropped to half that value. The mine project, which would violate indigenous rights, destroy important wildlife habitat, and pollute air and water,

has been described as a "national and international embarrassment."

### Timeline

- January 15, 2021 — Due to regulations cuts and "fast-tracked" permitting under the Trump Administration, the Bureau of Land Management releases a Record of Decision approving the Thacker Pass mine less than a year after beginning the Environmental Impact Statement process required under the National Environmental Policy Act. On the same day, the Protect Thacker Pass camp is estab-



lished.

- February 11, 2021 — Local rancher Edward Bartell files a lawsuit (Case No. 3:21-cv-00080-MMD-CLB) in U.S. District Court alleging the proposed mine violates the Endangered Species Act by harming Lahontan Cutthroat Trout, and would cause irreparable harm to springs, wet meadows, and water tables.
- February 26, 2021 — Four environmental organizations (Basin and Range Watch, Great Basin Resource Watch, Wildlands Defense, and Western Watersheds Project) file another lawsuit (Case No. 3:21-cv-00103-MMD-CLB) in U.S. District Court, alleging that BLM violated the National Environmental Policy Act, Federal Land Policy Management Act, and other laws in permitting the Thacker Pass mine.
- May 13, 2021 — Lithium Nevada informs Plaintiffs in the Feb. 26<sup>th</sup> lawsuit that it intends to begin ground disturbance at Thacker Pass as soon as June 23 to remove Native American artifacts & cultural sites as part of a "Historic Properties Treatment Plan."
- May 20, 2021 — Atsa koodakuh wyh Nuwu releases [public statement of opposition](#) to the Thacker Pass mine & starts a [petition](#) which has gathered nearly 2,000 signatures.
- May 27, 2021 — The four environmental groups who filed suit on Feb. 26<sup>th</sup> ask Federal Judges for a Preliminary Injunction to block Lithium Nevada's proposed Historic Properties Treatment Plan.
- June 8, 2021 — In exchange for a two-week extension to file response briefs to the Plaintiffs' Motion for Preliminary Injunction, the BLM and Lithium Nevada agree that no ground disturbance activities at Thacker Pass would occur before July 29, 2021.
- June 12, 2021 — A rally opposing

*Continued On Page 15*

- the Thacker Pass mine is [held in Reno, Nevada](#), with several hundred people attending. Speakers include members of the Pyramid Lake Paiute Tribe, Fort McDermitt Paiute-Shoshone tribe, Duck Valley
- June 24, 2021 — The National Congress of American Indians (NCAI), the oldest and largest national organization of American Indian and Alaska Native tribal governments, called on the Department of the Interior to rescind the permits for the Thacker Pass project.
- July 7, 2021 — A rally is held at the Carson City office of Far Western Anthropological Research Group, Inc., the for-profit archeological company hired to excavate the cultural sites at Thacker Pass. Atsa koodakuh wyh Nuwu (People of Red Mountain)

deliver a signed letter stating that if Far Western digs up sacred and cultural sites at Thacker Pass, they will be committing actions that are unethical and wrong.

- July 19, 2021 — The Reno-Sparks Indian Colony and Atsa koodakuh wyh Nuwu (People of Red Mountain) file a motion in Federal District Court alleging that the Bureau of Land Management (BLM) violated the National Historic Preservation Act (NHPA) in permitting the planned lithium mine.
- July 28, 2021- US District Court Hon. Miranda M. Du, Chief Judge accepted the Reno-Sparks Indian Colony and Atsa koodahuh wyh Nuwu Motion to Intervene.
- July 30, 2021-The Reno-Sparks Indian Colony and Atsa koodakuh wyh Nuwu (People of Red Mountain) filed a preliminary injunc-

tion, requesting a judgement to refrain from a particular action. To halt any excavations pertaining to cultural resources, which include Native American cultural items.

- Defendants have until August 12th to reply to the preliminary injunction.

The legal team is working for all tribes pro bono. They will not take any money from the tribes. That's one of their commitments in protecting Thacker Pass. If you'd like to donate to the Protect Thacker Pass camp and legal defense fund. Please support this effort in the link below.

<https://givebutter.com/protectthackerpass> The attorneys need funds for filing motions and other legal fees that Nevada requires.

If you'd like to know more, please contact Michon Eben, RSIC THPO Director, at 775-785-1326 ext. 5430.

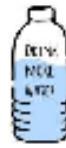
## BACK TO SCHOOL

## COVID-19 SAFETY TIPS



RSIC Senior Program – Menu  
775-785-1343



Monday	Tuesday	Wednesday	Thursday	Friday
2) Turkey and Swiss on Whole Wheat Bread Lettuce & Tomato Baked Lays Orange	3) Cheeseburger on Whole Wheat Bun Lettuce, Tomato Sweet Potato Tots Watermelon 	4) Pork Fried Rice Peas and Carrots Pineapple	5) Taco Salad, Lettuce Tomato, Olives Cheese Pinto Beans Apple	6) Pancakes Turkey Sausage Patty Cucumber & Tomato Salad Mix Berries
9) Meatball Sandwich on Whole Wheat Bun with Marina 5 Way Vegetable Strawberries	10) Oven Fried Chicken Mashed Potatoes Green Beans Grapes 	11) Pepper Steak Brown Rice Pineapple 	12) Pepperoni Pizza Dark Green Salad Honey Dew	13) Tuna Sandwich on Whole Wheat Bread Lettuce, Tomato Chips Banana
16) Steak Fajita With Peppers and Onions Black Beans Honey Dew	17) Cheeseburger Mac and Cheese Green Beans Mandarin Oranges	18) Grilled Chicken Breast Rice Pilaf 5 Way Veggies Pear	19) Chili Beans Side Salad Pan Bread Apple Sauce	20) BBQ Ribs Cole Slaw Baked Beans Orange
23) Steak Roasted Potatoes Asparagus	24) Chicken Ala King Peas and Carrots Honeydew	25) Italian Breaded Pork Chops Whole Wheat Noodles Asparagus Applesauce	26) Lasagna Dark Green Salad Grapes 	27) Ham Egg and Chees on English Muffin Celery and Carrot Sticks Banana
30) Turkey Goulash on Whole Wheat Noodles Broccoli Watermelon	31) Beef Hot Dog on Whole Wheat Bun Coleslaw Baked Beans Orange 	 STAY HYDRATED		

Please tie up your dog(s) during delivery times 10 am-1 pm, staff will not enter yards with loose dogs.

Reminder to call before 10:00 am to cancel or add your meal delivery.

\*Vitamin C – Daily   +Vitamin A – 3x per week      1% Milk Daily

Menu is subject to change without notice.

**COVID 19 Reminder-** Your meal will be in a plastic bag and placed on your doorknob or driveway fence if you have loose dogs. Please listen for staff to honk and knock then pick up your meal bag after they leave. Staff will return within 15-20 minutes. Meal bags that stay on the door or fence will be removed and a "missed you" note will be left. This ensures safe temperatures of food.



Reno-Sparks Indian Colony  
Senior Center Activities Calendar  
105 Loop Rd Hungry Valley, NV  
**2021** 775-785-1343

Monday	Tuesday	Wednesday	Thursday	Friday
2)	3)	4) 1:00 pm Paiute Language Class 6:00 pm Zoom Bead with Language & Culture	5)	6)
9) Sign up for Movie Night. Sign up required and you must have your own transportation	10) 1:00 pm Stained Glass Painting 	11) 1:00 pm Paiute Language Class 6:00 pm Zoom Bead with Language & Culture	12) 1:00 pm Stained Glass Painting	13)
16) 9:00 am Food Pantry 	17) 1:00 pm Stained Glass Painting	18) 1:00 pm Paiute Language Class 6:00 pm Zoom Bead with Language & Culture	19)	20)
23) Last day to sign up for Movie Night	24) 8:00 am Commodities @ 34 Drive thru only 1:00 pm Raffia Vase 	25) 1:00 pm Paiute Language Class 6:00 pm Zoom Bead with Language & Culture	26) 1:00 pm Raffia Vase 6:00 pm Movie Night 	27)
30)	31) 1:00 pm Raffia Vase 			

Wednesday Paiute Language Class & Zoom beading with Language & Culture meeting ID: 973 902 8272. If you have any questions or if you need help call Language & Culture 775-785-1321. If you are interested in participating in activities, please call the Senior Center at least 24 hours before any activity, so we can give you the supplies needed 775-785-1343. 3 Participants required for Zoom Class Activities, but if you would like to do an activity on your own we can deliver supplies. Zoom ID: 727 207 1025 Passcode: kNub6P

# WHAT YOU NEED TO KNOW ABOUT COVID-19 VACCINES

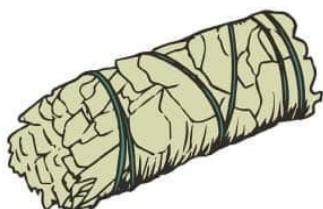


## You can help stop the pandemic by getting a COVID-19 vaccine.

To protect our elders and our community, we need to use all our prevention tools. Vaccines are one of the most effective tools to protect our health. Vaccines work with your body's natural defenses so you can fight the virus.

Each tribal nation or state has its own plan for deciding who will be vaccinated first. Contact your health department or clinic to find out when and where vaccines will be available in your community.

## The COVID-19 vaccine can help keep you from getting COVID-19.



COVID-19 can cause serious illness or death. All COVID-19 vaccines available in the United States are effective. Even if you still get the disease after you

get vaccinated, the vaccine should protect you from more serious illness.

## The COVID-19 vaccine will be free for you.

The United States government is providing the vaccine free of charge to all people in the United States. No one should be charged for the vaccine.

## Some COVID-19 vaccines need two shots.

If you are told you need two shots, make sure to get your second shot at the time you are told, so you can get the most protection.

## The COVID-19 vaccine will not give you COVID-19.

The authorized COVID-19 vaccines **cannot** make you sick with COVID-19. They **do not** contain the virus that causes COVID-19. Getting vaccinated may also protect others around you.

## After COVID-19 vaccination, you may have some side effects.

You may have tiredness, headache, chills, and mild fever for 1–2 days. These are normal signs that your body is building protection against COVID-19. After getting the shot, you will be asked to wait for 15–30 minutes to see that you are okay.

## You should still get vaccinated if you've already had COVID-19.

Even if you have already had COVID-19, it is possible—although rare—that you could get COVID-19 again. Experts do not yet know how long you are protected from getting sick again after having COVID-19. Vaccination is the best protection.

If you have recovered from COVID-19, ask your health provider when you should be vaccinated.

## You should still take steps to protect yourself and others after getting each shot.

It is important for everyone to continue using all the tools available to help stop this pandemic and keep our people safe. You should continue to wear a mask over your nose and mouth in public, stay 6 feet apart, avoid crowds and poorly ventilated spaces, and wash your hands often.

Getting the vaccine and following CDC's recommendations for protecting yourself and others will offer the best protection from getting and spreading COVID-19.

## The U.S. vaccine safety system monitors the safety of all vaccines.



All COVID-19 vaccines used in the United States were tested in clinical studies involving thousands of people, including American Indians and Alaska Natives. These studies were done to make sure the vaccines meet safety

standards and protect people of different ages, races, and ethnicities. All authorized COVID-19 vaccines meet the same safety standards as other vaccines used in the United States.

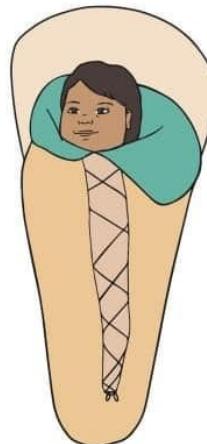
CDC has developed a new tool, v-safe ([vsafe.cdc.gov](https://vsafe.cdc.gov)), to help identify any safety issues with COVID-19 vaccines. Sign up to participate after you're vaccinated!

## Unless you have had an allergic reaction to any ingredient in a COVID-19 vaccine, it is safe to get a COVID-19 vaccine.

If you have ever had a severe or immediate allergic reaction to any ingredient in a COVID-19 vaccine, you should **not** get vaccinated. If you have had an allergic reaction to other vaccines or injectable medications, talk to your healthcare provider.

You may still get vaccinated if you have severe allergies to oral medications, food, pets, insect stings, latex, or things in the environment like pollen or dust.

## If you are pregnant or want to have a baby one day, you may get a COVID-19 vaccine.



If you are pregnant now or plan to be pregnant in the future, you may receive the COVID-19 vaccine when it becomes available to you. There is no evidence suggesting that fertility problems are a side effect of any vaccine.

## The COVID-19 vaccine will not change your DNA.

Different types of vaccines work in different ways to offer protection, but the COVID-19 vaccine—like any other vaccine—cannot affect your DNA in any way.

## It is safe to get a COVID-19 vaccine if you have an underlying medical condition.

People with medical conditions like heart disease, lung disease, diabetes, and obesity are more likely to get very sick from COVID-19. Vaccination is especially important for people with these conditions. People with a weakened immune system may not get as much protection from a COVID-19 vaccine as those with a functioning immune system, but some protection is better than none.





## Pathways to Health



### *Food and Exercise as Medicine*

Pathways to Health Food and Exercise as Medicine is a food assistance program that focuses on healthy foods for pre-diabetic and diabetic patients. We also provide education on nutrition and leading a healthy lifestyle. Included are great recipes and healthy foods delivered to your door.

This program is supported by Renown Community Benefit Partnership Grants and the RSIC Diabetes Program.

Eligibility requirements:

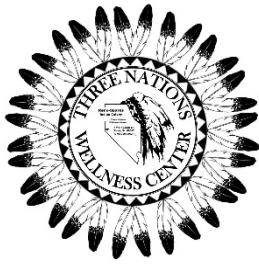
1. Located in the Reno-Sparks, Hungry Valley, Lemmon Valley, and Sun Valley areas.
2. Pre-diabetic or Diabetic
3. Low income

To find out if you qualify:

1. Fill out the survey and drop it off at the clinic in one of the bamboo boxes located in every lobby.
2. Call or text Andrea Ramirez (775) 462-1800 to set up a phone interview to complete the survey over the phone. If you can't reach me by cell, call my office number (775) 329-5162 ext.1942
3. Take a picture of the survey and text or email me at [aramirez@RSICclinic.org](mailto:aramirez@RSICclinic.org)

### **Andrea Ramirez**

Pathways to Health Community Health Assistant  
Reno-Sparks Tribal Health Clinic  
1715 Kuenzli Street  
Reno, NV 89502  
Cell (775)462-1800  
Work (775)329-5162 ext. 1942



# Pathways to Health

## Food and Exercise as Medicine

Dear Participant,

Please complete this survey to determine if you are eligible for the Pathways to Health, Food is Medicine program.

1. I am \_\_\_\_\_ years old.
2. Within the past 12 months, I worried whether our food would run out before we got money to buy more. (Yes/No)
3. Within the past 12 months, the food I bought just didn't last and I didn't have money to get more. (Yes/No)
4. Anyone in the household diabetic? (Yes/No)
5. Write the number of people in your household in each age group:  
**(Remember to count yourself)**
  - a. Children 18 years or younger \_\_\_\_\_
  - b. Adults 19-59 years \_\_\_\_\_
  - c. Adults 60 years or older \_\_\_\_\_
6. I (have/don't have) reliable transportation.
7. Home address \_\_\_\_\_
8. Phone Number \_\_\_\_\_
9. Date: \_\_\_\_\_

Printed Name: \_\_\_\_\_  
**(required for application)**

Please return to Andrea Ramirez at the clinic in one of the bamboo boxes located in each lobby, call my cell 775-462-1800 or email me at [aramirez@RSICClinic.org](mailto:aramirez@RSICClinic.org)

Thank you for your participation!

*Pathways to Health and RSIC Diabetes Program Staff*

# World Lung Cancer Awareness

## What causes Lung Cancer?

### What Causes Lung Cancer?

Anyone can get lung cancer. Lung cancer occurs when cells in the lung mutate or change. Various factors can cause this mutation to happen. Most often, this change in lung cells happens when people breathe in dangerous, toxic substances. Even if you were exposed to these substances many years ago, you are still at risk for lung cancer. Talk to your doctor if you have been exposed to any of the substances listed below and take steps to reduce your risk and protect your lungs.

♦ **Smoking** - is the number one cause of lung cancer. It causes about 90 percent of lung cancer cases. Tobacco smoke contains many chemicals that are known to cause lung cancer. If you still smoke, quitting smoking is the best thing you can do for your lung health.

♦ **Vaping** - E-cigarettes use a battery powered device that heats a liquid to form vapors - or, more accurately, aerosol that the user can inhale (thus vaping). These devices heat up various flavorings, nicotine, marijuana, or other potentially harmful substances. Nicotine is addictive, we know from experience with regular cigarettes that warnings don't always work!

♦ **Radon** - exposure is the second-leading cause of

lung cancer. Radon is colorless, odorless, radioactive gas that exists naturally in soil. It comes up through the soil and enters buildings through small gaps and cracks. One out of every 15 homes in the U.S. is subject to radon exposure.

- ♦ **Hazardous Chemicals** - Working with materials such as asbestos, uranium, arsenic, cadmium, chromium, nickel and some petroleum products is especially dangerous.
- ♦ **Particle Pollution** - refers to a mix of every tiny solid and liquid particles that are in the air we breathe. Evidence shows that particle pollution - like that coming

from that exhaust smoke - increases the risk of lung cancer.

- ♦ **Genes** - Genetic factors also may play a role in one's chances of developing lung cancer. A family history of lung cancer may mean you are at higher risk of getting the disease.
- ♦ **Chronic cough** - A cough that you have had for eight weeks or longer is considered chronic. This is an important early symptom that tells you something is wrong with your respiratory system.
- ♦ **Shortness of breath** - It's not normal to experience shortness of breath that doesn't go away after exer-



## Warning signs of lung disease

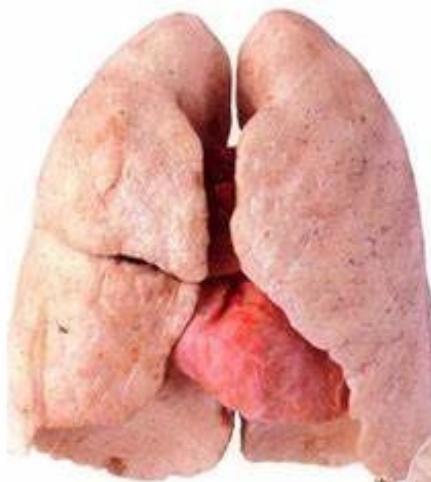
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cising, or that you have after little or no exertion. Labored or difficult breathing - the feeling that is hard to breathe in out - is also a warning sign.

- ❖ **Chronic mucus production** - Mucus, also known as sputum or phlegm, is produced by the airways as a defense against infections or irritants. If your mucus production has lasted a month or longer, this could indicate lung disease.
- ❖ **Wheezing** - Noisy breathing or wheezing is a sign that something unusual is blocking your lungs' airways or making them too narrow.
- ❖ **Coughing up blood** - If you are coughing up blood, it may be coming from your lungs or upper respiratory tract. Wherever it's coming from, it signals a health problem.
- ❖ **Chronic chest pain** - Unexplained chest pain that lasts for a month or more - especially if it gets worse when you breathe in or cough - also a warning sign.



## Before



## After



**Smoking Kills**

## Will My Lungs Repair Themselves?

- Yes. As with anything that is abused, your body can cure itself once it's given the opportunity. And that includes your lungs! Cigarette smoking is just like a germ, you're sick and coughing and you've got really bad flu. But if we take that germ out with the right drug, the lungs are able to repair themselves.

# Who Owns the Land? by American Indian Genocide Museum

## *“Dawes Act, Allotments and Shareholders” by Steve Melendez*

President Theodore Roosevelt said this concerning The Dawes Act of 1887, which was also known as the Indian Allotment Act, “(allotment) was a mighty pulverizing engine to break up the tribal mass.” The Dawes Act gave 160-acre allotment of land to each Indian head of the household and what remained of the reservations was sold to white settlers. By 1934, when the allotment policy ended, 60 percent of the Indian land base had been transferred to whites as “surplus.” This included 27,000,000 acres in individual allotment sales.

The sentiments of Teddy Roosevelt rise up like a beast from the sea of land hunger throughout American history.

When allotments ended, the Indian Reorganization Act of 1934 encouraged tribes to draw up constitutions and also encouraged them to form corporations to manage their assets. When the government gets a game plan going they stick to it but in some re-packaged form. Transforming tribes into corporations has been called “termination in disguise” because they move themselves from international laws to state laws. The government knows that united they stand but divided into allotments that can be sold, they fall.

For the Alaska natives, allotments for each head of the household never ended. They

never had reservations either. In 1971 the Alaska Native Claims Settlement Act divided Alaska into 12 corporate regions. So each Alaska native head of the household already had his 160-acre piece of the pie but he was also made a shareholder in the regional corporation. Recently, the Dingell Act of 2019 allows Alaska Native Vietnam veterans to also apply for an allotment of “non-mineral” land. Sasha Ivan Soboleff the Grand President of the Alaska Native Brotherhood, was asked if native corporations can help people with economic mobility. He said, “No, because the business nature of ANCSA (Alaska Native Claims Settlement Act of 1971) which is the formation of an economic vehicle, a profit-making business, is not the way the culture of Southeast Alaska Natives...think, or exist. I barely even recognize (the corporation) except a couple of times a year when they give out one or two hundred dollars. It doesn't set the standard for making a culture come alive. It doesn't recognize where you live, the lands that your clans and your family have had for years, where you pick berries or you go fishing, or where you dry the food that are going to be due, or you have seaweed. It doesn't do any of that.”

Originally, provisions of The Alaska Native Claims Settlement Act allowed the corporations' land holdings to be sold on the open market starting in 1991 but

this was repealed by Congress before any sales took place. It is the corporations that hold the title to the land but the natives cannot sell any except for their own individual allotments. It must have been at this point that people started to realize that this was termination in disguise because it sure looked like the Dawes Act of 1887. It is absolutely amazing how Congress can execute an Indian Policy of “yes-you-do-now-you-don't own land.”

You would think that ownership of the land depended on who had the better title. Who was there first? Not so in the white man's worldview. When the Dawes Act gave 160-acre allotments and took away 60 million



Kiowa Delegation to Washington, DC in October 1902, by Gill. Seated, L-R; Lone Wolf and Kiowa Bill. Standing, L-R Little Bow, brother of Big Bow, and Asah-quo or Daniel Boone, first son of Luther Sahmaunt.

# Cont. Who Owns the Land? By American Indian Genocide

*Indigenous Peoples and Human Rights by Steve Melendez*

acres, Chief Lone Wolf of the Kiowa's went to court -- all the way to the Supreme Court. It was through this Supreme Court decision (Lone Wolf v. Hitchcock) on January 5, 1903, that the U. S. claimed "plenary (absolute) power" over Indian land. Justice White wrote the opinion of the court by first citing Johnson v McIntosh (1823) as justification for deciding, "...that Congress possessed a paramount power over the property of the Indians." Johnson v. McIntosh is known as the "Doctrine of Discovery." Black's Law dictionary helpfully printed the definition in plain English in 1991, **"Discovery (International Law) as the foundation for a claim of national ownership or sovereignty, discovery is the finding of a county, continent, or island previously unknown, or previously known only to its uncivilized inhabitants."**

In other words, the white man owns the land because "Columbus discovered it." In a democracy, everyone is supposed to be governed by the same set of laws. In a democracy, you cannot have one set of laws for one group and another set of laws for another group based on the color of their skin. The land title for a white man should have the same meaning as the land title for the Indian.

"Indian title" as defined by the white man's law is: **"Claim of Indian tribes of right, because of immemorial occupancy, to occupy certain territory to exclusion of any other Indians...Permissive right of occupancy granted by the federal government to aboriginal possessors of the land' it is mere possession not specifically recognized as ownership and may be extinguished by the federal government at any time."** You know that you are living in a racist colonial system when based on the white man's Doctrine of Discovery, the Indians do not even own the reservations under their feet. "Indian Reservation" is defined as, **"A part of the public domain set aside by proper authority for use and occupation of tribe or tribes of Indians...and under superintendence of the government which retains title of the land."**

Soboleff's nephew, Nathan, has a few shares given to him by his father from a corporation with no oil wells. He said, "I think I received a shareholder check of like \$5 before." He went on to say, "Not having some kind of ownership to that land is sad, and a lot of people do have strong feelings about having some kind of ownership, even if it's not in the mod-

ern sense of private ownership....but knowing that it's still Haa Aani, it's still our lands, is important. And if you don't have any of that shared ownership in there, there's something missing."

It must be remembered that in Genesis 19:24, God did not destroy Sodom and Gomorrah solely for homosexuality but also as Ezekiel wrote, "Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me..."

A sign on Alaska Highway for the Residents of Unit 5a announces: FEDERAL LANDS BEHIND THIS SIGN ARE OPEN TO SUBSISTENCE MOOSE HUNTING UNDER 50 CFR PART 100 UNTIL NOV. 15 OR UNTIL CLOSED BY SPECIAL ORDER, WHICHEVER OCCURS FIRST.

Steve Melendez

Website: <http://www.aigenom.org>



# Public Announcements

## *Recruitment for committee / boards*

### **Recruiting for Housing Advisory Board**

The RSIC HAB Committee is recruiting new members. Appointments are for a four-year term and members are appointed by the Tribal Council. The HAB is made up of seven (7) board members. The terms of the HAB are staggered four (4) year terms. Any member who applies and is selected may assume an existing term until the expiration of the assumed term. Below are the eligibility criteria to the a HAB member:

- Must be an enrolled member of the RSIC and be at least 18 years of age
- Cannot be a current employee of the RSIC Housing department.
- Housing Participants must be current on and remain current in their house payments while serving as a member of the HAB.
- Membership on the other committees shall not disqualify a person from appointment to the HAB unless expressly prohibited by the Tribal Council.

**Submit letters of interest by 5pm Aug. 31, 2021**

### **RECRUITMENT FOR TWO (2) ALTERNATE ELECTION BOARD MEMBERS**

#### **Notice to Reno-Sparks Indian Colony Enrolled Members**

An Election Board consisting of five (5) members and two (2) alternates shall be appointed within six (6) months before the Tribal Election and the terms of office for these officials shall be for two (2) years. The Election Board members shall be compensated at a rate prescribed by the Tribal Council.

The Standing Rules for Committees and Advisory Boards of the Reno-Sparks Indian Colony were revised and adopted by the Tribal Council on 10-31-2012, Resolution No. 2012-RS-53. Rule No. 8, states – Each person appointed as a member of a committee or advisory board shall not sit on more than two committees or advisory boards at a time; this is combined, meaning that if a person sits on a committee and an advisory board, that person has reached the limit under this rule. The only exception is if a person sits on an intermittent board, such as the Election Board; in that instance the person is subject to the limit of this provision but can sit as a member on one intermittent committee or advisory Board. A person can only serve as the Chair of one committee or advisory board at a time, including an intermittent committee or advisory board.

The 2021 Tribal Election will be automated. Training will be provided to the Election Board by Automated Election Services. The training will include use of the ballots, voting tabulators, voting booths, and the AutoVote Management System. The automated voting process will allow for the 2021 Tribal Election results to be available within 10 minutes after all ballots are cast at the polling sites, at Reno-Sparks Indian Colony and Hungry Valley, and the polling sites are closed.

Any Interested RSIC Enrolled Member may submit their signed letter of interest to Angie Wilson, Tribal Administrator at 34 Reservation Road, Reno, NV. No emails will be accepted.

### **Recruiting Representative for Executive Health Board**

The Reno-Sparks Tribal Health Center is recruiting for one (1) RSIC Tribal representatives to serve on the Executive Health Board.

The members are appointed by the Tribal Council and shall serve a term for a four-year period. If you are interested in being a member of the Executive Health Board, please submit a letter of interest to:

***Executive Health Board***  
Reno-Sparks Tribal Health Center  
1715 Kuenzli Street, Reno, NV 89502

All interested participants will be invited to fill out an application and attend a Health Board meeting for introductions via Zoom. For more information, please phone, 329-5162, ext., 1901.

#### **RECRUITMENT FOR**

#### **RENO-SPARKS INDIAN COLONY POWWOW COMMITTEE MEMBERS**

#### **Notice To Reno-Sparks Indian Colony Enrolled Members**

The Reno-Sparks Indian Colony Powwow Committee is seeking two (2) RSIC Enrolled Members who are interested in serving on the Committee. Any interested RSIC Enrolled Member may complete the application and submit their signed letter of interest to the Powwow Committee Chairman at 34 Reservation Road, Reno, NV 89502. No emails will be accepted.

The Reno-Sparks Indian Colony Powwow Committee consists of no fewer than four (4) and no more than seven (7) members. Each member shall hold office until his/her term expires, or until he/she resigns or is removed from office in accordance with the Bylaws and Standing Rules for Committees and Advisory Boards of the Reno-Sparks Indian Colony. Committee Members are appointed by Tribal Council.

The Standing Rules for Committees and Advisory Boards of the Reno-Sparks Indian Colony were revised and adopted by the Tribal Council on 10-31-2012, Resolution No. 2012-RS-53. Rule No. 8, states – Each person appointed as a member of a committee or advisory board shall not sit on more than two committees or advisory boards at a time; this is combined, meaning that if a person sits on a committee and an advisory board, that person has reached the limit under this rule. The only exception is if a person sits on an intermittent board, such as the Election Board; in that instance the person is subject to the limit of this provision but can sit as a member of one intermittent committee or advisory board. A person can only serve as the Chair of one committee or advisory board at a time, including an intermittent committee or advisory board.

The Reno-Sparks Indian Colony Powwow Committee Application is included with the Recruitment Notice.





## Nevada Indian Commission

1h ·

STUDENTS, educators and parents, \*below is the official Nevada System of Higher Education NATIVE AMERICAN fee waiver form.

After you have completed and submitted the Free Application for Federal Student Aid (FAFSA®), complete this simple one page, two sided questionnaire, include proof of Tribal membership (ID card) in a Tribal Nation in Nevada, or proof of your descendancy in one those Tribes, along with one of the listed items for proof of residency, and submit this form to the listed contacts at your college or university.

If you have questions, message the Nevada Indian Commission.

\*updated form at 11 am 8\_3\_20

Application form and the affidavit form are at:  
<https://nshe.nevada.edu/info-center/nshe-forms/>

**FOR TMCC STUDENTS SEND YOUR INFORMATION TO:**

**ANDREW HUGHES**

**EMAIL: AHUGHES@TMCC.EDU**



## NSHE Native American Fee Waiver

### Request for Waiver of Registration, Laboratory and Other Mandatory Fees (Effective Fall 2021)

**General Information:** The Nevada Board of Regents provides a waiver of certain fees related to registration to a Native American student who is a member of a federally recognized Indian tribe or nation, all or part of which is located within the boundaries of Nevada, or who is certified by the enrollment department of such tribe or nation or by the Bureau of Indian Affairs as being a descendant of an enrolled member of such tribe or nation, all or part of which is located within the boundaries of Nevada, regardless of member status. An NSHE institution shall waive registration, laboratory and other mandatory fees for eligible students pursuant to *Title 4, Chapter 17, Section 15* of the *Handbook*. To determine if you are eligible, complete this form and provide the required documentation to your institution's designated office as listed below on page 2. The institution may request additional information or documentation to verify eligibility.

The amount of the waiver must be equal to the balance of registration fees, laboratory fees, and other mandatory fees assessed against the student that remain unpaid after the student's account has been credited with the full amount of any federal education benefits (excluding loans) to which the student is entitled to for that semester; or if a student is not entitled to receive any federal education benefits for a semester, the full amount of the registration fees, laboratory fees, and any other mandatory fees assessed against the student for that semester. Federal education benefits include federal grants awarded based on completion of the FAFSA, including but not limited to Pell Grant, Federal Supplemental Educational Opportunity Grant, TEACH Grant, and any federal veteran educational benefits.

#### Eligibility Requirements – Student must meet all of the following:

- Is admitted to an NSHE institution;
- Has been a resident of Nevada for not less than one year;
- Shows proof of membership or proof of descendants of a member of a federally recognized tribe or nation, all or part of which is located in the State of Nevada;
- Enrolled in a program leading to a certificate, associate, bachelor's, master's, doctoral, or professional degree;
- Completes the Free Application for Federal Student Aid (FAFSA);
- Has unpaid charges for registration, laboratory or other mandatory fees after any federal education benefits have been applied to the student's account. Students who have any available federal education benefits but choose to defer use of those benefits are not eligible for this Fee Waiver; and
- Have earned a minimum 2.0 semester GPA during the immediately prior fall/spring semester or summer term at the institution for which the waiver is being requested (for returning students).

**Continuing Eligibility:** To remain eligible for the fee waiver, the student must maintain at least a minimum 2.0 semester grade point average (GPA). A student with less than the required 2.0 GPA may reinstate eligibility by subsequently enrolling without the fee waiver and meeting the GPA requirement. The fee waiver will then be reinstated for the immediately subsequent fall or spring semester. While the waiver may not be used in summer term, students may use the summer GPA for reinstatement purposes.

Provided the student remains continuously enrolled during fall and spring semesters, this form must be completed and submitted to the institution's designated office only once. If the institution determines the student is eligible for the waiver, the student must complete the FAFSA each year for which the fee waiver is desired. If there is a break in enrollment, the student must submit a new fee waiver form.

#### STEP 1:

First & Last Name:

Date of Birth:

NSHE ID#

Initial Semester of Intended Enrollment :  Fall  Spring

Year:

Student Signature:

Date:

**STEP 2: Select the tribe or nation that corresponds with your membership enrollment or descendants documentation (Tribe list according to the Bureau of Indian Affairs Federal Register, 25 C.F.R. §83.6) :**

- Confederated Tribes of the Goshute Reservation Duckwater Shoshone Tribe of the Duckwater Reservation
- Ely Shoshone Tribe of Nevada
- Fort McDermitt Paiute and Shoshone Tribes of the Fort
- McDermitt Indian Reservation
- Fort Mojave Indian Tribe of Arizona, California and Nevada
- Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony
- Lovelock Paiute Tribe of the Lovelock Indian Colony
- Moapa Band of Paiute Indians of the Moapa River Indian Reservation
- Paiute-Shoshone Tribe of the Fallon Reservation and Colony
- Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation
- Reno-Sparks Indian Colony
- Shoshone-Paiute Tribe of Nevada of Duck Valley Reservation
- Summit Lake Paiute Tribe of Nevada
- Te-Moak Tribe of Western Shoshone Indians of Nevada (Four Constituent Bands: Battle Mountain Band; Elko Band; South Fork Band; Wells Band)
- Timbi-sha Shoshone Tribe (previously listed as the Death Valley Timbi-sha Shoshone and the Death Valley Timbi-sha Shoshone Band of California)
- Walker River Paiute Tribe of the Walker River Reservation
- Washoe Tribe of Nevada and California (Carson Colony; Dresslerville Community; Woodfords Community; Stewart Community & Washoe Ranches)
- Winnemucca Indian Colony of Nevada
- Yerington Paiute Tribe of the Yerington Colony and Campbell Ranch
- Yomba Shoshone Tribe of the Yomba Reservation

**STEP 3: Additional Requirements**

1. Proof of tribal membership(i.e. tribal card or similar documentation from the tribe) or proof of descendants from the Bureau of Indian Affairs (BIA) or tribe or nation(i.e. Certificate of Degree of Indian Blood [CDIB]).
2. The institution must have a FAFSA on file for the academic year for which the fee waiver is desired. If the student has filed a FAFSA and the current institution has not received the student's data, the student may need to make a correction to add that institution to their FAFSA. Check with the institution's Financial Aid Office to confirm or for assistance.
3. Establish proof of residing in Nevada (check one):
  - Currently attending an NSHE institution as a resident for tuition purposes (institution will verify and request documentation only if necessary) (*Handbook*, Title 4, Chapter 15, Sections 3 and 4); or
  - Institution verification of eligibility for the Millennium Scholarship which requires residency in Nevada for 2 years of high school, meeting the fee waiver's requirement for residency (*Handbook*, Title 4, Chapter 17, Section 9.1.1); or
  - Residency documentation establishing residency in Nevada for at least one year immediately prior to the receipt of the waiver (i.e. Nevada driver's license, Nevada identification card, Nevada vehicle registration, Nevada voter registration, home ownership, lease agreement, rent receipts, utility bills, paycheck stubs, bank statements, federal tax return, or other documentation as accepted by the institution).

For students who cannot check one of the above options regarding proof of residency, attach a completed NSHE Native American Fee Waiver Residency Affidavit which can be obtained from an NSHE institution.

**Institution Designated Office:**

**UNLV**

Zack Goodwin  
Executive Director of  
Financial Aid and  
Scholarships  
PH: 702-895-3595  
[zachary.goodwin@unlv.edu](mailto:zachary.goodwin@unlv.edu)

**UNR**

Markie Wilder  
Coordinator, Indigenous Student  
Services  
PH: 775-682-6499  
[markiew@unr.edu](mailto:markiew@unr.edu)

**NSC**

Marina Zimina  
Records Coordinator/  
Office of the Registrar  
PH: 702-992-2105  
[marina.zimina@nsc.edu](mailto:marina.zimina@nsc.edu)

**CSN**

Office of the Registrar  
PH: 702-651-4060  
[residency@csn.edu](mailto:residency@csn.edu)

**GBC**

Deanna Hamilton  
Assistant Registrar  
PH: 775-753-2080  
[deanna.hamilton@gbcnv.edu](mailto:deanna.hamilton@gbcnv.edu)

**TMCC**

Andrew Hughes  
Executive Director of  
Admissions & Records  
PH: 775-673-7240  
[ahughes@tmcc.edu](mailto:ahughes@tmcc.edu)

**WNC**

Lorraine Plympton  
Program Officer/  
Admissions & Records  
PH: 775-445-3279  
[lorraine.plympton@wnc.edu](mailto:lorraine.plympton@wnc.edu)

**For Official Use Only:**

Approved:  Yes  No

Notes:

Reviewer: \_\_\_\_\_ Institution: \_\_\_\_\_ Date Processed: \_\_\_\_\_



## NSHE Native American Fee Waiver Residency Affidavit

To be eligible for the NSHE Native American Fee Waiver a student must be a resident of Nevada for no less than one year (NRS 396). This certification is used to support a claim that you have resided in Nevada for no less than one year prior to applying for the NSHE Native American Fee Waiver. The definition of "resident" is found in NRS 10.155. This certification will be accepted as a form of evidence for residency status for purposes of this waiver.

### Student Information

Name:			
Residence Address:	City:	State:	Zip:
Mailing Address if different:	City:	State:	Zip:
NSHE Student ID #:			

### Property Owner/Primary Resident/Tribal Housing Authority

Name:			
Residence Address:	City:	State:	Zip:
Mailing Address if Different:	City:	State:	Zip:

#### Choose ONE:

I certify that the above-named individual has maintained a primary residence on the property I own or oversee as shown above and entered into a rental/lease agreement with me from \_\_\_\_\_ to \_\_\_\_\_.

I certify that the above-named individual has maintained a primary residence at the property I own or oversee for the last 12 months without a rental or lease agreement.

Property Owner Signature: \_\_\_\_\_ Date: \_\_\_\_\_

I hereby declare under penalty of perjury that all statements in this application are true and correct (NRS 53.045). I agree and understand that any misstatement of material facts may cause cancellation and/or denial of my eligibility to use the NSHE Native American Fee Waiver.

Applicant Signature: \_\_\_\_\_ Date: \_\_\_\_\_

(Issued Aug 1, 2021)

## COVID-19 Vaccines Available!

All Native Americans 12+ years,  
Non-Native RSIC Residents, and  
RSIC Employees & Employee's Family

④ Reno-Sparks Tribal Health Center

Pfizer, Moderna, & Janssen

Open to All  
Native Americans  
12 years & older.

\*Now  
Accepting  
New  
Patients.

WALK-IN Appts  
Available for  
All Vaccines.  
Must be 12+ years old.  
Hours: Mon-Fri,  
8am-4:30pm

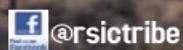
Pictured: RSIC Tribal Member, Tristan Keo  
Photo by: Bucky Harjo & Bethany Sam

Made with PosterMyWall.com

I'm getting  
VACCINATED  
to keep my  
family safe!

Vaccine Hotline:  
775-334-0444

to schedule appt or for more info.



Are you looking for work?

### COVID-19 SUPPORT STAFF



HELP KEEP OUR COMMUNITY HEALTHY & SAFE

\$15 Per hour / Mon-Fri 8am- 5pm

All applicants must be 21 years of age with a Valid Drivers License  
& be able to pass a PL10-630 background check at time of hire.

**775-785-1303**

Contact Phone Number

**STHOMAS@RSIC.ORG**

Contact Email

We are looking to hire 8 individuals for these positions.

These are SEASONAL positions

### COVID-19 EMERGENCY RENTAL ASSISTANCE (ERA) & UTILITY ASSISTANCE PROGRAM

#### WHO IS ELIGIBLE TO RECEIVE ASSISTANCE?

- In need of financial assistance, due to being directly or indirectly affected by COVID-19.
- Applicant must be renting their primary place of residence.
- Applicant must meet household local median income guidelines.
- Open to all RSIC Tribal members and other Federally Recognized tribal members in eligible service areas. (Must provide proof of Enrollment)

#### WHAT DOES THIS ASSISTANCE COVER?

- Rent/Rental Arrears
- Costs Associated with moving into a new rental.
- Utility Bills/Utility Arrears (electric, water, gas)
- Internet Costs (if services were purchased/installed after March 13, 2020)

**RENO-SPARKS  
INDIAN  
COLONY  
HOUSING DEPT.**



**APPLICATIONS  
AVAILABLE BY MAIL,  
EMAIL, OR DOWN-  
LOAD VIA OUR  
WEBSITE.**

**HELP SPREAD THE  
WORD AND INFORM  
FAMILY AND FRIENDS  
LIVING OFF THE  
COLONY.**

**FOR MORE INFO  
PLEASE CONTACT  
THE HOUSING DEPT.  
@ 775-785-1300  
OR EMAIL  
RDARROUGH@RSIC.ORG**

**WWW.RSIC.ORG**

# Summer Berry Gathering

RSIC Language & Culture Program



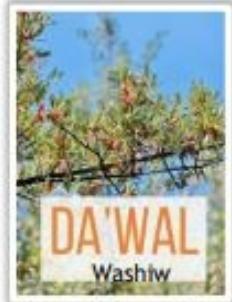
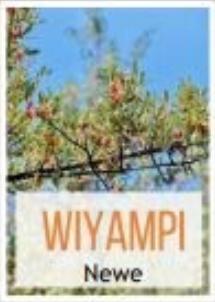
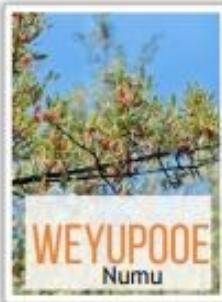
Summer is the time to gather indigenous berries.

Starting in the early summer, many native families begin to gather berries. In the Great Basin area we have three main types of indigenous berries. Buckberries, Chokecherries and elderberries. Each berry can be made into a pudding which was our native people's dessert. Today we see a more modern take on preparing the berries. We see the berries being prepared in a jam. Many families have traditional gathering spots, however our berries are threatened by overdevelopment in the Reno area.

In the past our RSIC Language and Culture department collaborated with RSTHC Community Health program on a traditional plant gathering series. The series documented harvesting the plants and prepping traditional dishes. The RSIC language and culture program contracted a lead elder to assist with identifying plants and sharing traditional ecological knowledge to staff and community participants. With this knowledge our program is able to continue the traditional teachings of plant gathering.

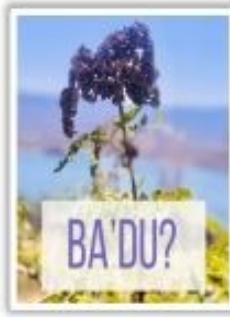
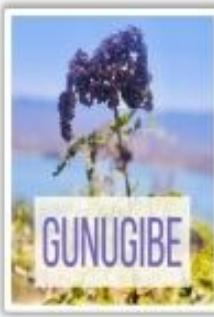
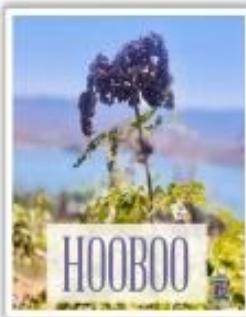
Unfortunately due to covid we are not able to include community on gathering trips. However the Language staff is still actively involved with harvesting our indigenous plants.





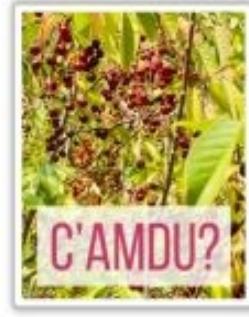
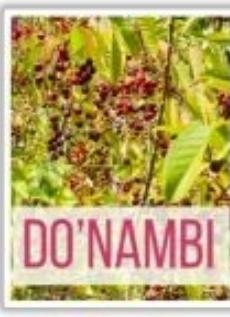
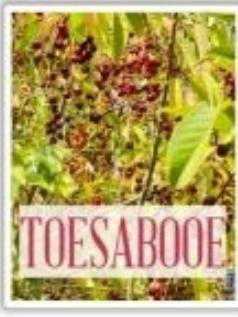
### Buckberry

Buckberries are one of the first berries to harvest. They usually are ready to pick in the early summer, the month of July. They are a beautiful orange color. Elders tell us to gather early in the morning as the weather can be very hot in the late afternoon, and the berries get sticky in the heat. You need to wear a long sleeve shirt and jeans as the buckberry bush has sharp barbs that protect the fruit from birds and animals. You can prepare a delicious pudding, tea and jam with the berries.



### Elderberry

Elderberry is a medicinal plant that our native people have gathered and consumed in the Great Basin area. It can grow in multiple crops. The elder berry grows in small purple clusters. Its branches are light weight due to the corked centers. Southern Paiutes core the branch and cut down the middle of the branch to create a clapper stick. Used in hand games and circle dance singing. You can prepare the elderberry in a jam, tea or syrup. Modern medicine has deemed the elderberry a super food. High in anti-oxidants. Elderberry has been prepared as a gummie or syrup and taken to boost immunity.



### Chokecherry

Chokecherry is harvested once the berries are nice and dark. It is a natural astringent, if eaten right off the plant it will suck the moisture right out of your mouth. Chokecherry is prepared in a pudding, tea or jam. The seeds can be ground up and consumed for sickness. The chokecherry berry can also be used as a natural dye. Once boiled it has a beautiful maroon color. The branches are very strong and durable, they are used to frame baby cradle boards.



Reno - Sparks Indian Colony

LANGUAGE AND CULTURE PROGRAM

Plant Gathering Calendar

Willow   
 Wild Onion   
 Pine Nut Blessing   
 Berry Picking   
 Elderberry, Chokecherry, Buck berry  
 Pine Nut Picking   
 Indian Balsam Root

Wild Tobacco   
 Wild Potato   
 Watercress   
 Wild Rose   
 Pine Nut Festival – Mid September  
 Juniper Berries

Spring & Summer  
 Sagebrush  
 Indian Tea- spring preferably

All year  
 Cedar  
 Cattail- spring preferably

TUKWA MUHA						
JANUARY						
M	T	W	T	F	S	S
1						
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

TABA KODYUNA MUHA						
FEBRUARY						
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27	28					

TAMANO MUHA						
MARCH						
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27	28	29	30	31		

POOE MUHA						
APRIL						
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29	30	31				

TONEGA MUHA						
MAY						
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YAPPA MUHA						
JUNE						
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TATZA MUHA						
JULY						
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NUMU WAHABU MUHA						
AUGUST						
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28	29	30	31			

TUBA MUHA						
SEPTEMBER						
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29	30	31				

YUBANO MUHA						
OCTOBER						
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30	31					

TUHUDYA MUAH						
NOVEMBER						
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27	28	29	30			

TOMMO MUHA						
DECEMBER						
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18	19	20	21	22	23	24
25	26	27	28	29	30	31



## SPECIAL NOTICE



# Reno Sparks Indian Colony Tribal Election

**Saturday November 6, 2021**

**POLLING TIMES - 7:00 AM TO 7:00PM**

**POLLING LOCATIONS - TBA**

**(4) TRIBAL COUNCIL SEATS OPEN**

THE PRELIMINARY ELIGIBLE VOTERS LIST  
WILL BE POSTED AT THE FOLLOWING

ADMINISTRATION OFFICE FRONT WINDOW  
- 34 RESERVATION RD. RENO, NV 89502

RSIC WEBSITE - [WWW.RSIC.ORG](http://WWW.RSIC.ORG)

Please make necessary address and name changes with the RSIC Enrollment Office as the  
Election Committee will be mailing date sensitive material out to all enrolled members.

Enrollment Office Phone: 775-786-3363

**THANK YOU  
RSIC ELECTION COMMITTEE**

E-MAIL: [RSICELECTIONCOMMITTEE@RSIC.ORG](mailto:RSICELECTIONCOMMITTEE@RSIC.ORG)