



Inside this issue:	Page:
Restoring Wetlands and Wild Rice	1 & 3
Maine Tribe Advances More Efficient Use of Energy	2
Quillwork	3
AIAN Foods	3
Hoop Dancing	4 & 5
Texas NRCS Receives National USDA Partnership Award	6
NRCS Sponsors AI Leadership Summit	7
Tri-State Training	8 & 9
I had a Dream	10
AISES Regional Conf.	11
Jim Thorpe, World's Greatest Athlete	12, 13 & 14
Civil Rights Award	14
Traditional Uses of the Buffalo	15

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AIAN SEPM Newsletter



Restoring Wetlands and Wild Rice

By Jerry Thompson, Wisconsin Tribal Conservation Advisory Council

With funding from WHIP, NRCS partnered with the Sokaogon Band of Mole Lake to complete a wetland restoration and improve 75 acres of wild rice beds in Rice Lake in Forest County in northeastern Wisconsin. The reservation is adjacent to Rice Lake, or Zaaga-i'-gan Manoomin. The Ojibwa refer to the rice as "manoomin" meaning the food that grows on the water. Wild rice has always been a staple of the Chippewa diet and is still harvested and processed today, in the traditional way. It thrives exclusively in the stillness of this approximately



210-acres mineral-rich lake. This natural ecosystem maintains the necessary and orderly combination of consistent water level and temperature to sustain the annual crop. Manoomin is a sensitive plant and does not tolerate chemical pollutants or drastic changes in water level during the growth cycle. Scientists have determined that wild rice is the only naturally occurring grain in North America that we commonly eat today. Rice Lake is a very special place, yet hardly visible for the most part, even though it lies just a few hundred feet from a main highway.

Continued on page 3

Maine Tribe Helping to Advance More Efficient Use of Energy

By Elaine Tremble, Public Affairs Specialist, and Christopher Jones, American Indian/Alaskan Native Special Emphasis Program Manager, Maine NRCS

The Aroostook Band of Micmacs, one of four federally-recognized tribes in Maine, is located in the northern part of the state. The majority of the 1,100+ members live within Aroostook County. They became federally recognized in November 1991.

As the result of an organization called "Maine Rural Partners" applying for and receiving a Conservation Innovation Grant from the USDA Natural Resources Conservation Service (NRCS) in Maine, the Micmacs recently installed an Air-to-Air Ductless Heat Pump in the retail farm store and processing facility of the Micmac Farms and Trading Company, owned by the Aroostook Band of Micmacs. Maine Rural Partners is the lead organization for Farm Energy Partners, a network of public and private sector organizations committed to strategically addressing energy challenges and opportunities of Maine's farm community.

Air-to-air heat pumps have been used for some time in more southern climates and other countries. Only

recently has the technology improved to become effective in colder climates, with current units theoretically capable of recovering air-based heat at outdoor temperatures as low as 15 degrees below zero Fahrenheit. By selecting a northern Maine demonstration site, all of Maine's farms will know one way or the other if this technology might work for them.

The Micmac Farms and Trading Company installation will be the first official Farm Energy Partners demonstration site in Aroostook County.

"The mission of our farm is to provide healthy, affordable food to our tribe and the greater community of northern Maine," said Richard Getchell, Tribal Chief of the Aroostook Band of Micmacs, "and finding ways to



Inside view of the air-to-air heat pump

reduce energy costs will help make this a sustainable venture that will feed future generations. This particular project is especially important in northern Maine where energy costs take a larger share of our budgets than in other regions of the country. Not only are energy costs higher, household incomes are lower and our winters a very long and cold. We are proud that the Aroostook Band of Micmacs will have a role in advancing more efficient use of energy, and we are hopeful the results will help ease the burden for the citizens and businesses of northern Maine."

Manufacturers of heat pumps claim that in addition to providing heat, they also can cool and dehumidify. It is also hoped that use of heat pumps will help to reduce Maine's highest-in-the-nation dependency on oil for heating.



Outside view of the air-to-air heat pump

In addition to the installation of the demonstration heat pumps, the Aroostook Band of Micmacs have also installed a seasonal high tunnel, with assistance from the NRCS Environmental Quality Incentives Program. The high tunnel was completed in September of 2012, and the Tribe started their plantings in the fall of 2012. The high tunnel allows the Micmacs to extend their normal growing season while increasing yields, keeping vital nutrients in the soil, and reducing pesticide use. The vegetables will be made available to their Tribe in addition to the citizens of northern Maine through their indoor farmers market.

Wild Rice...

Continued from page 1

This is one of the last remaining ancient wild rice beds in Northern Wisconsin. The tribe settled in this area because the wild rice fulfilled the prophecy of Tribal ancestors, in which they were told to "find the food that grows on water" during the migration from the



east. Rice Lake was the primary reason for determining the location of the present Reservation. The restoration, protection and management of Rice Lake restores the centerpiece and the spirit of the Sokaogon Band of Mole Lake.

Quillwork

Quillwork is perhaps the oldest form of Native American embroidery. Porcupine quills are soaked to make them pliable, and then flattened and dyed to give them color. The quills are then arranged into



patterns, usually geometric. Quillwork was the preferential method of decorating moccasins, vests and other clothing up into the mid 1800's when glass beads became easily attainable through trade with Europeans.

AIAN Foods

Ojibwe Recipes

forwarded by Lisa Coverdale

Wild Rice Bread

- 1/2 cup wild rice
- 1 package dry yeast
- 2 1/2 cups liquid (water the rice was cooked in, plus enough cold to equal 2 1/2 cups)
- 1/4 cup brown sugar
- 1/2 cup molasses
- 1 Tbsp. salt
- 1/4 cup salad oil
- 1/4 cup potato flakes
- 8-10 cups flour

Cook rice 1 hour, start in cold water (3 to 4 cups), save the liquid. Dissolve yeast in 1/4 cup warm water. Mix yeast mixture, liquid, sugar, molasses, salt, oil, potato flakes, and 2 cups of flour together, beat until smooth. Add cooked rice and remaining flour. Knead 5 minutes or so. Place in oiled bowl, let rise till doubled, punch down and let rise again; punch down and shape in 3 loaves. Let rise and bake at 350° to 375° for 50 minutes.

Wild Rice Venison Stew

- 1/3 cup all-purpose flour
- 1/2 teaspoon pepper
- 1-1/2 pounds venison, cut into 1-inch cubes
- 2 tablespoons canola oil
- 2-3/4 cups water
- 1 can (14-1/2 ounces) beef broth
- 1/2 teaspoon beef bouillon granules
- 2 medium potatoes, peeled and cubed
- 1 medium onion, cut into wedges
- 2 medium carrots, cut into 3/4-inch pieces
- 1/3 cup uncooked wild rice

Directions

In a large re-sealable plastic bag, combine flour and pepper. Add venison; shake to coat. In a Dutch oven, brown meat in oil. Add water, broth and bouillon; bring to a boil. Reduce heat; cover and simmer for 1-1/4 hours. Stir in the potatoes, onion, carrots and rice; return to a boil. Reduce heat; cover and simmer for 30-40 minutes or until vegetables and rice are tender.

Hoop Dancing



Annually, the Heard Museum in Arizona holds the World Championship Hoop Dance Contest. The winners of this contest



perform amazing feats during their competition. It is very worthwhile to visit the links below to view the actual winning dances.

Thanks! Sandy Penn

<http://www.heard.org/hoop/tonyduncan.html> - Tony Duncan First Place Adult Winner - 6.33 minutes

<http://www.heard.org/hoop/christianhazell.html>
Christian Hazell first Place Teen Division - 6.17 minutes

<http://www.heard.org/hoop/brianhamill.html> Brian Hamill First Place Senior Division - 6.24

Hoop Dancing

from the Heard Museum website

During the dance, shapes are formed in storytelling ritual such as the butterfly, the eagle, the snake, and the coyote, with the hoop symbolizing the never-ending circle of life. Native American Hoop dance focuses on very rapid moves, and the construction of hoop formations around and about the body. The hoops used are typically of very small diameter (1-2.5 feet). In elaborate sequences of moves, the hoops are made to interlock, and in such a way they can be extended from the body of the dancer to form appendages such as wings and tails. The hoops are often handmade by the dancers out of simple plastic piping (though some are made of wood) and wrapped in colorful tapes, similar to the construction techniques used in [Hooping](#), i.e. non-Native American hoop-based dances.

Origin story

According to writer [Basil H. Johnston](#) in [Anishinaabe](#) culture, a [Manitou](#) named Pukawiss, brother of [Nanabozho](#), and born to live amongst the people, created the hoop dance. Unlike the other boys, Pukawiss did not show an interest in running, swimming or hunting. He only wanted to watch the animals. His fascination with impractical things drove his father's interest away from him towards his brother Maudjee-kawiss therefore leading to everyone calling him Pukawiss: the disowned or unwanted. Pukawiss learned so much about life in the movements of eagles, bears, snakes that taking their life would have been wrong. The animals had much to teach the humans about values and relationship like loyalty, kindness and friendship. Pukawiss taught his village about the animals by spinning like an eagle in flight or hopping through grass like rabbits or bouncing like a baby deer. He became a dancer. So many villages wanted him to teach them about the ways of the animals that he had to give up his home and became a permanent visitor. Many women wanted him to settle with them in their village but he preferred to keep moving.

Pukawiss and his brother Cheeby-aub-oozoo added drums and flute to the dance. Later, Pukawiss added the stories of humankind to his performances. He invented the hoop dance to help him with this goal. The dancer became a counselor with the hoops representing a circle that returns each problem back to the responsibility of its creator. According to Basil Johnston, "the hoop is also emblematic of the way things are, in that mischief breeds mischief that eventually returns to haunt and plague the inventor". Eventually many became jealous of Pukawiss - his fancy dress, and his skill with the hoops so they copied him. Like his father, his brother Maudjee-kawiss did not understand his artistic ways and sought to scold him.

Pukawiss often provoked his audience by teasing them. As an older brother, he teased his other brothers perhaps once too often. Insulted by a Pukawiss prank involving the theft of his prize pigeons, [Nanabozho](#) angrily razed the mountain under which Pukawiss had been hiding camouflaged as a snake. Pukawiss wasn't dead but now he had a new job: to taunt those who are too proud. The [Anishinaabe](#) believe that we see him each time the wind teases the leaves and soil to dance.



Young members of the Grand Traverse Band of Ottawa and Chippewa Indians perform during *Working Effectively with American Indian Training* held in Traverse City, Michigan in 2008.

Competition

Native American Hoop Dance has been formally recognized as a cultural heritage, embodied in both documentary films and as a living tradition in formal competition. The most popular competition occurs annually at the Heard Museum in [Phoenix, Arizona](#). Up to 80 dancers have participated on any given year,¹ and the competitions have drawn as many as 10,000 spectators.

Women and the hoop dance

Although originally a male-only dance form, in recent years women have become active participants in the hoop dance and in hoop dance competitions. In 1994, Jackie Bird (Mandan, Hidatsa and Santee Sioux, from South Dakota) became the first woman to compete in the Hoop Dance World Championships. In 1997, Ginger Sykes (Navajo, from Arizona) became the first woman to win the Hoop Dance World Championships by winning the Teen Division.¹ For performing at [Mount Rushmore](#), Jasmine Pickner (Lakota) has been featured in the PBS documentary [The National Parks: America's Best Idea](#) (2009). In 2000, Lisa Odjig ([Odawa](#) and Anishnaabe, from [Ontario, Canada](#)) became the first female adult Hoop Dance world champion.



Young members of the Grand Traverse Band of Ottawa and Chippewa Indians perform during *Working Effectively with American Indian Training* held in Traverse City, Michigan in 2008.

Texas NRCS Receives National USDA Partnership Award

By Beverly Moseley NRCS Public Affairs Specialist

A partnership effort in Texas among the USDA Natural Resources Conservation Service (NRCS), Alabama-Coushatta Tribe of Texas, Texas A&M Forest Service (TFS) and the Polk-San Jacinto Soil and Water Conservation District which focuses on restoring longleaf pine to its historical range, has received a 2011 Two Chiefs' Partnership Group Award from USDA NRCS Chief Dave White and Forest Service (FS) Chief Thomas Tidwell.

These awards recognize exemplary employees and projects from NRCS, FS, state forestry agencies and conservation districts who have worked collaboratively to support conservation and forest stewardship.

"It's a tremendous honor to have Texas' conservation efforts, employees and partners recognized at the national level for their work and commitment to conservation and stewardship," said NRCS State Conservationist Salvador Salinas. "This group award also highlights NRCS's commitment to working with our partners on projects that benefit Texas and America's lands."

The nationally recognized partnership project began when the Tribe enrolled 400 acres into NRCS' Longleaf Pine Landscape Initiative through the Wildlife Habitat Incentives Program (WHIP). This was the first time the Tribe had signed a contract with NRCS as part of a Farm Bill program. Needles from the longleaf pine are a treasured cultural resource used for centuries in making handmade baskets from the needles. Tribal leaders recognized the need to create a sustainable supply of the needles and approached the NRCS to help them accomplish this goal. This successful partnership benefits the estimated 1,150 Tribal members and future generations, along with the land's wildlife habitat and aesthetic and recreational value.



USDA-NRCS Chief Dave White (right) presents Texas NRCS State Conservationist Salvador Salinas with a plaque recognizing Texas' 2011 Two Chiefs' Partnership Group Award

Partners have developed and implemented a conservation plan focused on restoration and enhancement of this diverse ecosystem.

A successful multi-media outreach effort included feature stories in newspapers and partner publications. A video featuring this project has reached numerous outlets, including RFD-TV's Voices of Agriculture. This partnership was featured at the 2011 Intertribal Agriculture Council and Indian Nations Conservation Alliance symposium.

Group award winners were:

- ▶ NRCS- Ronald Harris-district conservationist; Garry Stephens, wildlife biologist and American Indian liaison; Jim Rogers, biologist; Beverly Moseley, public affairs specialist and Bob Stobaugh-video information specialist.
- ▶ Alabama Coushatta Tribe of Texas - Kyle Williams, Tribal council chairman; Carlos Bullock, past Tribal council chairman; Don Sylestine, forestry director, and Kerwin Williams, Tribal member.
- ▶ Texas A & M Forest Service - Maynard Williams, resource specialist II; Rusty Smith, resource specialist IV and Kenny Harrelson, resource specialist II.
- ▶ The Polk-San Jacinto SWCD - Wright Baker, chairman, on behalf of the SWCD.

NRCS SPONSORS AMERICAN INDIAN LEADERSHIP SUMMIT

By Dr. Carol Crouch

The American Indian Science and Engineering Society (AISES) held the Second Annual Leadership Summit on February 7-10, 2013, on the Santa Ana Reservation near Albuquerque, NM. NRCS was a Circle of Support Sponsor at the Malachite Level for a second year and had leadership in participating and leading sessions.

AISES is a national nonprofit organization which nurtures community development by bridging science and technology with traditional values. Through its educational programs, AISES provides opportunities for American Indians and Alaska Natives to pursue studies in the science, engineering, and technology arenas. AISES' ultimate goal is to be a catalyst for the advancement of American Indians and Native Alaskans as they become self-reliant and self-determined members of society. For more information about AISES go to www.aises.org.

The Leadership Summit was well attended by over 100 undergraduate and nine graduate students from 42 chapters across the United States. There were 36 AISES professional members in attendance to mentor and present information to these student professionals. Nathaniel Todea, Dine and the NRCS State Hydraulic Engineer from Utah, represented NRCS and conducted two breakout sessions. Todea was assisted by Becca Dominick, Choctaw and a Soil Conservationist for NRCS in Portales, NM.

Todea was one of the professional panelists in the "Maintaining Cultural Identity in a Technological World" session. The panelists provided brief overviews of their cultural perspective and challenges with maintaining cultural identity in their professional careers. Participants interacted with the panelists through questions and answers.

Todea and Dominick both presented at the "Being a Native STEM Professional in a Technological and Resource Hungry World" session. This session involved discussion of ways in which American Indian taboos, American Indian beliefs, and traditional ecological knowledge conflict with scientific procedures and disciplines, as well as how to overcome these conflicts.

Dominick said "The Leadership Summit was a great professional opportunity to learn and share my perspective with others. I met future professional leaders, worked with students and learned from elders." Todea, a second year professional leader at this conference, stated "The quote that was special for me was from Michael Preston (tribal affiliation *Winnemem Wintu*-attending University of California Berkeley), a Student Regional 2 Representative, who stated 'I have been part of AISES for a while and I have been waiting for a session like NRCS's.' This is important to me (Todea) because students may have conflicts or a question of their own integrity while being in their profession and if they have learned something by participating and attending this will encourage them to stay in their STEM field."



Tri- State Tribal and Producer Conservation Training, Consultation and USDA Programs Workshop was a Huge Success

By Dr. Carol Crouch

The Oklahoma Tribal Conservation Council (OTCAC) and the Natural Resources Conservation Service (NRCS) partnered with the Wisconsin Tribal Conservation Advisory Council (WTCAC) and the Indian Nations Conservation Alliance (INCA) to hold a multi-state Tribal, tribal member and producer conservation training and USDA programs workshop. Other partners included; USDA Risk Management, USDA Farm Service Agency (FSA), USDA Rural Development (RD), USDA National Agricultural Statistics Service (NASS), USDA Animal Plant Health Inspection Service (APHIS), Oklahoma Conservation Commission (OCC) and US Fish & Wildlife Services (USFWS). The workshop was held from March 4th through March 6th, 2013, at the Citizen Potawatomi Nation (CPN) located at 1601 S. Gordon Cooper, in Shawnee Oklahoma. The meeting was held in the Citizen Potawatomi Nation Reunion Hall #1, on CPN tribal grounds with traditional opening and closing prayers being offered by Justin Neely, CPN and NRCS American Indian Alaskan Native Employee Association (AIANEA) Elder, Ted Herrera.

The USDA program workshop focused on providing attendees valuable information on USDA programs to Oklahoma, Texas, New Mexico and Montana tribes, tribal members and local producers. USDA Programs information and funding opportunities were presented by the following agencies and staff; NRCS, Jamey Wood; FSA, Kevin Dale and Karl Nail; RD, Ryan McMullen and Chris DeFreese; USDA Risk Management Agency, Debra Bouziden; National Agricultural Statistics Service, Wil Hundl; OCC, Ben Pollard; US Fish and Wildlife, Terry Dupre; and APHIS, Carl Etsitty.

The workshop also provided the opportunity for USDA agencies and conservation partners to consult and collaborate with attendees regarding the delivery of USDA programs to producers. An "open discussion" and "listening" session was held on March 5, 2013 to address any programs concerns or issues attendees may have with USDA programs. The following conservation



Attendees received soil health training from NRCS soil scientist, Jeremy Dennis.



USDA leadership was the panelists for consultation and discussion session.

leaders served as panelists for the session; NRCS, Acting State Conservationist, John Mueller; FSA, Kevin Dale; RD, State Director, Ryan Mc Mullen; OTCAC, Art Muller and Ben Pollard; OCC State Director, Mike Thralls; APHIS, Blaine Powell and USFWS, David Martinez.

Valuable conservation training was provided to attendees on the following conservation topics; NRCS Soil Health and rainfall simulator demonstration, presented by Andy Tucker and Jeremy Dennis; APHIS Role in Plant Protection, presented by

Tri- State Tribal and Producer Conservation Training, Consultation and USDA Programs Workshop was a Huge Success

Stuart W. Kuehn & Blaine Powell; *APHIS Role in Wildlife Services*, presented by Kevin Grant; *APHIS Role Indian Country and APHIS Vet Services Live-stock Traceability Final Rule*, presented by Dr. Terry Clark; *Importance of Tribes and Tribal Members Serving on Conservation District Boards*, presented by Clay Pope, Executive Director, Oklahoma Association of Conservation Districts (OACD); *Importance of Tribes and Tribal Members Serving on the NRCS State Technical Committee*, presented by NRCS Acting State Conservationist, John Mueller; *Prescribed Burning Opportunities for Tribes & Tribal Members*, presented by Darrel Dominick (INCA); *Tribal Conservation District & Tribal Advisory Councils*, presented by Randy Gilbertson (WTCAC) and *NRCS Indigenous Stewardship Methods & NRCS Conservation Practices*, presented by Dr. Carol Crouch (NRCS).

According to NRCS National American Indian and Alaska Native Special Emphasis Program Manager and NRCS OTCAC liaison, Dr. Carol Crouch, "The conservation training and USDA programs workshop was a huge success and beneficial for all producers and the representatives from 37 tribes."



PHOTO ABOVE

Attendees had the rare opportunity to have a demonstration of the importance of Eagles to American Indian culture. The Comanche Tribe brought golden eagles to provide an understanding of the eagles history, science and spirit.



PHOTOS ABOVE AND RIGHT:

The USDA programs workshop provided valuable information on USDA programs to Oklahoma, Texas, New Mexico and Montana tribes, tribal members and local producers. There were 97 in attendance over the three day training work shop.



I Had A Dream

Submitted by Chris Coulon, Ohio AIAN SEPM

On August 28, 1963, Reverend Martin Luther King, Jr. delivered his historic "I Have a Dream" speech from the monument erected in honor of President Abraham Lincoln. The second paragraph of King's speech reads, "Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice." President Lincoln righted the wrong of slavery.

In 2005, Jim Miller, an Oglala Sioux from the Pine Ridge Indian Reservation in South Dakota, had a dream too. He dreamt of riding on horseback across the great plains of South Dakota, arriving at a riverbank in Minnesota where he saw 38 of his Dakota ancestors dangling from nooses. Jim didn't understand his disturbing dream and dismissed it.

However, when Jim told others of his dream he realized he'd had a vision of a very real historical event.

On December 26, 1862, just six days before "the Great Emancipator" freed millions of slaves, Lincoln ordered the largest mass execution in American history. This is what Jim saw in his dream.

Every year since his dream, Jim and a small group ride horseback along the 330-mile path he saw in his dream, arriving at the sight of the execution on December 26. You can learn more about this story and see Jim's journey for free on-line in the film "[Dakota 38](#)" produced by Smooth Feather Productions.



AISES Regional Conference

Submitted by Lantana Chambliss



Lantana Chambliss tells of the benefits of NRCS employment during the AISES REGIONAL CONFERENCE career Fair at University of New Mexico Campus in Albuquerque, NM.



Jim Thorpe

The World's Greatest Athlete



Honoring Jim Thorpe, the World's Greatest Athlete, on the 60th Anniversary of His Death

Indian Country Today Media Network.com Staff

March 28, 2013

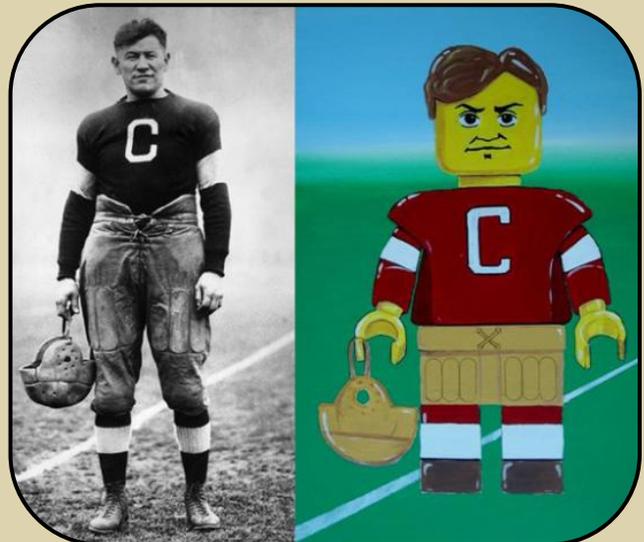
Sixty years ago today, March 28, 1953, Jim Thorpe, Sac & Fox, died of a heart attack in California at the age of 64. Wa-tho-huck, the Indian name his mother gave him, which means "Bright Eyes," remains the best known American Indian athlete today.

Through the 60 years since Thorpe's passing, the 1912 Olympic gold medals he won in the decathlon and pentathlon and had removed have been reinstated (in 1982), but not the Olympic records he set in winning those medals. His remains were buried in a town in Pennsylvania that has since named itself Jim Thorpe, while members of his family have sued to have his remains returned to Oklahoma.

The athletic prowess of Thorpe has been well documented, discussed and dissected, and it continues to be so. For recent articles, see: Sally Jenkins of *The Washington Post* declaring "*Greatest Olympic Athlete? Jim Thorpe, not Usain Bolt.*" And Ron Flatter writing for ESPN.com to remind us that "*Thorpe Preceded Deion, Bo.*" Oh, and Team USA itself proclaiming: "*Jim Thorpe: 'The Greatest Athlete' a Century Later.*"

Much of Thorpe's history we know. But did you know that he had a twin brother? He did, his twin brother Charlie died at age nine. And did you know that Thorpe once hit three home runs into three different states in the same game? During a semi-pro game in a ballpark on

the Texas-Oklahoma-Arkansas border, he hit his first homer over the leftfield wall, landing in Oklahoma. His second homer went over the rightfield wall and into Arkansas. His third homer stayed right in Texas, where the field was: It was an inside-the-park home run. Did you know that Native artist and filmmaker Steven Judd, Kiowa/Choctaw, painted LEGO Jim Thorpe? He did: We'll soon have the [Jim Thorpe Native American](#)



[Games](#) to follow again: They'll be played June 9-15 at locations in Oklahoma City and Shawnee, Oklahoma. The Games feature 11 sports and more than 2,000 Native athletes will come to compete.

But today, we honor the man. There's a treasure of excellent documentaries on Wa-tho-huck, and we've selected the best to present here.

Enjoy the documentaries at the link below:

<http://indiancountrytodaymedianetwork.com/2013/03/28/honoring-jim-thorpe-worlds-greatest-athlete-60th-anniversary-his-death-148412>

Greatest Olympic athlete? Jim Thorpe, not Usain Bolt

By Sally Jenkins, *The Washington Post*, August 10, 2012

LONDON - Usain Bolt's frisky relationship with Olympic solemnity is some of the best entertainment at the London Games. But when it comes to ranking the greatest Olympians ever, Bolt is nowhere near the top of the list. The worship Bolt shouts for belongs more rightly to a 100-year-old dead man who hardly ever spoke up for himself, Jim Thorpe.

Bolt has sprinted hard into immortality; he is indisputably the fastest man ever, and maybe one of the most cheerful, too. It doesn't hurt that he knows how to freeze for the cameras while we're still trying to recover from the breathless shock of watching him run. But Bolt himself knows that his claim to sit atop the Olympic pantheon with double golds in the 100 and 200 is nonsense. His boasting, "I am the greatest athlete to live, I am a living legend, bask in my glory," was just a lot of noisy post-victory exultation. He may not even be the best in the Olympic stadium according to the decathletes. "Just because you're fast doesn't make you an athlete," silver medalist Trey Hardee said.

First of all, so many athletes crowd in at the door and jostle for space in the Olympic pantheon that before you can name one above all the others, you have to group and categorize them. Second, these discussions invariably fail to give proper credit to the historical greats. "They skew towards the modern athlete, because no one remembers," says Olympic historian Bill Mallon.

When you talk about greatest Olympic athlete do you mean the one with the most medals? That's Michael Phelps with his 22 doorknockers hanging around his neck, including that masterful, testing eight in a fortnight at the Beijing Games. But Phelps has the advantage of being able to enter multiple events and claim relays. In which case you might prefer Larisa Latynina, whose 18 gymnastics medals for the Soviet Union at the 1956, 1960 and 1964 Olympics were the record for almost a half-century until Phelps broke it.

Do you mean greatest Olympian, as in an athlete who dominated the Games like no other? Did something so unprecedentedly, and anomalously difficult that it will never be equaled again? That's Eric Heiden, with his

five individual speedskating gold medals at the 1980 Lake Placid Games, setting four Olympic records and one world record over a ridiculous variety of distances. By way of comparison, tell Bolt to win a gold in both the 200 and the 5,000 and see what he says.

Do you mean greatest Olympian as in an athlete who won golds at multiple Games, rose to the occasion again and again and exerted his or her dominance over long spans? (If so, you will leave Jesse Owens off the list, but so be it.) That's Al Oerter with his four straight gold medals in discus, all with personal bests and Olympic records, including his epic feat in 1964 with an injured neck and torn rib cartilage. Unless it's Carl Lewis, with his nine golds, including four straight in the long jump, or Sir Steven Redgrave with five straight golds in rowing.

Or do you find these definitions too limiting? If what you mean by greatest Olympic athlete ever is someone who displayed such a timeless virtuosity, a combination of agility, stamina, strength, speed, endurance and range that it's never been matched, well, that's Thorpe.

His performance in the 1912 Stockholm Games has the quality of footprints disappearing in the sand thanks to the International Olympic Committee. It stripped Thorpe of his victories in the now-obsolete pentathlon (five track and field events in a single day) and decathlon for committing the sin of professionalism, when it was discovered he played minor league baseball in Rocky Mount. What survives are some cool gray numbers marked by asterisks, and some half truths.

It's hard to envision what Thorpe did, as long as you think of think of him as a long-dead ghost, or a quaint historical photo. When you think of him you have to think of someone alive. As alive as, say, Bolt. When you think of Thorpe, think of him that way. Or think of Bo Jackson, or Deion Sanders — only stronger.

Continued on page 14

Jim Thorpe, continued

If you want to bask in glory, bask in this: Thorpe competed in 15 events — and won eight of them — despite losing his track shoes and competing in a mismatched pair, running on a cinder track in a slogging rain. He still turned in a time of 11.2 seconds in the 100-meter dash, which wouldn't be equaled until 1948.

He ran the 1,500 twice. The second time he ran it, after nine decathlon events in two days, he turned in a time of 4 minutes 40.1 seconds that would stand up as the best by a decathlete until 1972. It stands up even now, a hundred years later, against athletes with the finest shoes, training and technology. On Thursday, silver medalist Hardee ran the same distance in 4:40.94.

Bask in this: Grantland Rice said, "He moved like a breeze." One of Thorpe's teachers at the Carlisle Indian School, a young poet named Marianne Moore, said he had "a kind of ease in his gait that is hard to describe. Equilibrium with no strictures."

The numbers are too static to summon Thorpe. Try to see the actual being: He was 5 feet 11 and 185 pounds, with a 42-inch chest, 32-inch waist, and 24-inch thighs. See a high jumper so superior that he won a bet by touching a chandelier in the lobby of a Paris hotel. See an athlete of such unbridled magnificence that on a grand tour of Europe following the Summer Games, he beat the Olympic champion Fred Kelly in the high hurdles, and finished second in the shot put to the two-time Olympic champion Ralph Rose, who outweighed him by a hundred pounds.

See a man who was as shy as he was great. The fables about Thorpe get in the way of the athlete. King Gustaf of Sweden indeed said, "Sir, you are the greatest athlete in the world." To which Thorpe was supposed to have said, "Thanks, King." In fact Thorpe just said, "Thanks," and then declined a dinner invitation from dignitaries. "I didn't wish to be gazed upon as a curiosity," he said. But gaze on him now. When you do, try to see him as he was, not as a still photograph, but in epic motion.

NRCS National Civil Rights Awards

Workforce Diversity Award

Dr. Carol V. Crouch, District Conservationist, Purcell, OK is the 2013 winner of the Workforce Diversity Award. Carol is a well-known, driven force of civil rights efforts in her native Oklahoma and the nation. She is a member of the Oklahoma Tribal Conservation Advisory Council, honored by Chickasaw Nation for her efforts in implementation of a head start; a National Employee Development Center trainer for "Working Effectively with American Indians"; and National American Indian/Alaska Native Special Emphasis Program manager. She started the first Oklahoma Tribal Conservation District with the Kiowa Tribe, has led numerous mentoring and recruitment activities, and has represented the agency in numerous conferences.

Congratulations Carol!!!



TRADITIONAL USES OF THE BUFFALO

HIDE

Buckskin:

moccasin tops
cradles
winter robes
bedding
breechcloths
shirts
leggings
belts
dresses
pipe bags
pouches
paint bags
quivers
tipi covers
gun cases
lance covers
coup flag covers
dolls

HIDE

Rawhide:

containers:
clothing
headdresses
food
medicine bags

shields
buckets
moccasin soles
rattles
drums, drumsticks
splints
cinches
ropes
thongs
saddles
stirrups
knife cases
bull boats
quirts
armbands
lance cases
horse masks
horse forehead ornaments
bullet pouches
belts

TAIL

medicine switch
fly brush
lodge exterior decorations
whips

WHOLE ANIMAL

totem
clan symbol
white buffalo (sacred)
adult yellow rare – prized

BUFFALO CHIPS

fuel
signals
ceremonial smoking

MUSCLES

sinew
bows
thread
arrows
cinches
glue

MEAT

(every part eaten)
pemmican (converted)
hump ribs (immediately)
jerky (converted)
inner parts eaten on the spot

HAIR

headdresses
saddle pad filler
pillows
ropes
ornaments
halters
medicine balls

BRAINS

hide preparation

BONES

knives
arrowheads (ribs)
shovels
splints
winter sleds
arrow straighteners
saddle trees
war clubs
scrapers (ribs)
quirts
awls
paint brushes (hipbones)
game dice

HORNS

cups
fire carrier
powder horn
spoons
ladles
headdresses
signals
toys

SKULL

ceremonies
sun dance
prayer

TONGUE

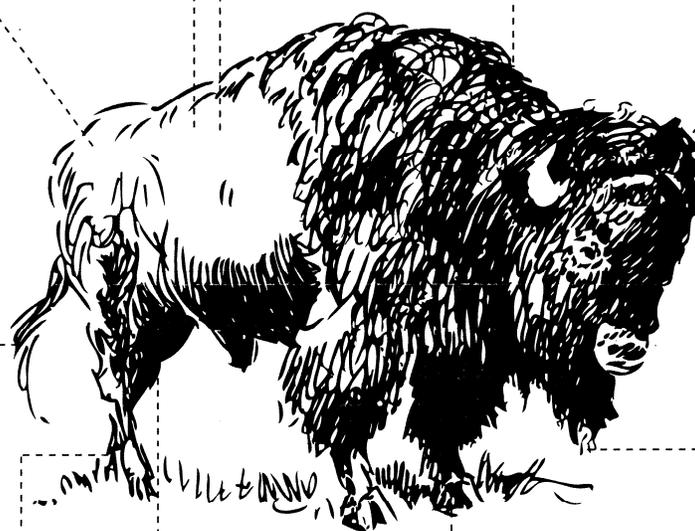
best part of meat

BEARD

ornamentation of apparel
and weapons

HOOVES AND FEET

glue
rattles



SCROTUM

rattles

PAUNCH

lining used for
buckets, cups, basins, dishes

BLADDER

sinew pouches
quill pouches
small medicine bags

FOUR CHAMBERED STOMACH

first stomach contents:
frostbite
skin diseases

liner:

container for carrying
and storing water
cooking vessel

SKIN OF HIND LEG

moccasins or boots
(preshaped)

Chart Source: "The Mystic Warriors of the Plains" by Thomas E. Mails

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