

THE NO DAPL MOVEMENT

SPECIAL
ISSUE

Indian Country

THIS WEEK FROM

TODAY THE PREMIER NEWSMAGAZINE SERVING THE NATIONS, CELEBRATING THE PEOPLE

— WATER —
Is Life

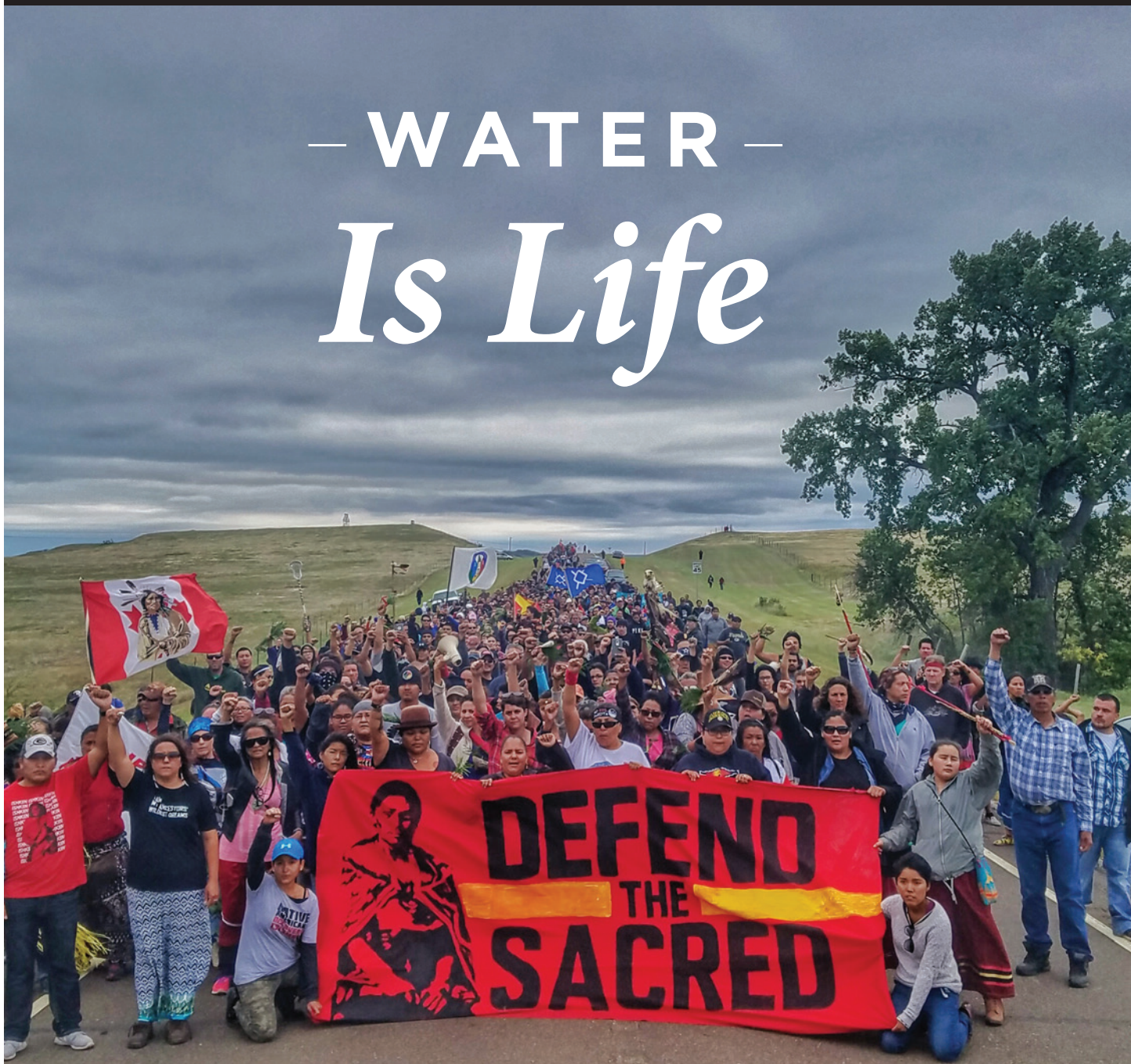






Photo by Matika Wilbur



A LETTER FROM THE PUBLISHER

Shekóli. A single arrow may be snapped over one's knees with ease, but a bundle of arrows may not. This old adage is exemplified by the strength and fortitude shown by the gathering of water protectors in Hunkpapa territory north of the Standing Rock Sioux nation. The direct first grassroots action in April of this year against the construction of the Dakota Access Pipeline near Standing Rock was a small one. Some twenty-odd people came together to camp as a visible show of unity against what they saw as a potential violation of Mother Earth and a degradation of the Missouri River, the life-giving artery flowing through the Great Sioux Nation. Months later, the population of protectors has swelled into the thousands and represents hundreds of tribal nations. They are now a force to be reckoned with.

Officials of the Standing Rock Sioux government had been opposing the plan to funnel millions of gallons of crude oil through a 1,172-mile, underground pipe through four states long before 2016. As the project moved forward over the course of spring and summer, pressed on by Energy Transfer Partners, the parent company of the DAPL, one of the most significant events in Indian country in our lifetime began to play out. The unfolding story would make headlines around the world and start a global dialog about energy, carbon and water: in other words, the future of our people and of our planet. It's a policy discussion, as journalist Mark Trahan points out in his column on page 24, that is long overdue.

What we know today can help us prepare for the future. The eventual outcomes of the monumental struggle

over the construction of the pipeline cannot be predicted. Yet we know what issues are at stake; we can identify correlations between human rights and U.S. law, sovereignty and dispossession, politics and power, dehumanization and domination. Much hangs in the balance for the First Peoples of this continent. A strong case could be made that as we go, the world goes. Respect for our free and independent existence on so many fronts depends on the freedom and independence of our neighbors.



Indian Country Today Media Network has followed the story of Dakota Access closely ever since the Standing Rock Sioux raised objections to it. This magazine, a special issue devoted to the DAPL movement, is the first single-subject, event-driven edition in our history. It represents only a portion of the hundreds of hours of reporting, writing and editing that the editorial team has devoted to informing our audience of millions about actions on the scene, legal battles, and breaking decisions. Our goal with this publication was to capture the arc and breadth of a

story that is still unfolding, and to memorialize the astonishing efforts of today's Native warriors. The first distribution of the print edition will be made at the 2016 annual convention for the National Congress of American Indians, a meeting sure to be dominated by discussions and strategic decisions on DAPL. We hope the magazine might facilitate positive action by putting the issues in proper context.

The materials presented here tell the narrative of how Native leaders and grass-roots activists were galvanized by a disregard of one Indian nation's treaty rights that

has since brought so many issues to light. It begins with the reprinting of an article by reporter Chelsey Luger that was first published in March, when readers were alerted to plans for the pipeline, and the recommendations of several agencies to honor the objections of the SRST nation. It covers the initial and subsequent actions of the water protectors; the leadership and eloquence of SRST Chairman Archambault; and the juncture at which we stand today, on the cusp of a national conversation about land use, land rights, and energy policy. As President Barack Obama remarked at the recently concluded White House Tribal Leaders Conference, “Together, you’re making your voices heard.”

The need for such communication is essential. Native Peoples, who have gathered in great numbers in a remote part of the northern plains, far from urban media centers, must fight hard to be understood. As this magazine was heading to press, a news story was circulating that archeologists hired by the state of North Dakota did not find human remains along the pipeline’s path and grounds that had previously been identified by Standing Rock Sioux historians as having sacred and historic significance. Much confusion would be avoided if only these state experts read what Dave Archambault, Sr. has written for ICTMN. He explains why no human remains will be found: By tradition, deceased loved ones of the Dakota were not buried underground, but placed on scaffolds to return to Mother Earth. What remains are rock markings. To the practiced eye these markings tell where the scaffolds once stood, but to a pipeline engineer they are just a bunch of rocks that need to be pushed aside by heavy machinery.

The cultural and political of Natives can be bulldozed in the eyes of the mainstream because of a long process of dehumanization and domination of Indians that began, as columnist Steve Newcomb proves in his Commentary, with Papal bulls in the 15th century. Dehuman-

ization continues to this day, most visibly in the form of racist mascots. In an editorial published in The Hill to support the Change the Mascot movement, NCAI’s Jacqueline Pata and I wrote,

“Self-serving critics will claim that there is no connection between the general depiction of Native Americans in popular culture and a specific fight over an oil pipeline. The link, though, is straightforward and simple: A society that appropriates our culture without regard for the damage it does is one that will inevitably allow a powerful corporation to appropriate our lands without regard for our people.

“The good news is that the conflict over the pipeline has exposed this destructive dynamic for all to see, providing us with a potential turning point in our people’s fight for equality. Stopping the pipeline is a critical part of this battle—and finally stopping the larger dehumanization that led to this moment will secure a brighter future for our people.”

As a mainstream-directed media outlet, ICTMN will forge ahead on all fronts where information and education is so sorely required. All people have an interest in this fight. The land and the water must sustain the many, not the few. We must all strive for unity of purpose so we may preserve Mother Earth for all the future generations.

Water is life.

NA ki’ wa,



Ray Halbritter



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- For editorial inquiries, contact:
Editor@ICTMN.com
- Cover: Dallas Goldtooth.
TOC: Matika Wilbur

A Dakota Access Pipeline Timeline

START

2014*Pipeline proposed***March 2016***The last state permit required for construction of the pipeline is granted in Iowa, one of four states through which the pipeline will run. Approval of a few federal permits, the last of which are handled by the U.S. Army Corps of Engineers, is still pending.***March–April 2016***Three federal agencies—the U.S. Department of the Interior, the U.S. Environmental Protection Agency (EPA) and the Advisory Council on Historic Preservation—write separate letters to the U.S. Army Corps of Engineers in late March and early April asking for an environmental impact assessment rather than the less stringent environmental review the Corps conducted.***April 2016***People start gathering near the site where the pipeline is slated to cross the Missouri River, with about 25 people camping.***May 2016***Construction begins along some parts of the route.***July 27***Standing Rock Sioux Tribe sues U.S. Army Corps of Engineers in U.S. District Court in Washington DC over its permit approvals; requests injunction to stop Dakota Access construction from going forward near the reservation pending the outcome of the court case. Hearing on the injunction request is set for August 24***August 8***48-hour notice given of impending construction***August 10***Construction begins; initial confrontation with police; Standing Rock Sioux Chairman David Archambault II, Council Member Dana Yellow Fat and several others, both Native and non-Native, are arrested. Archambault, released on bond, is promptly sued by Dakota Access LLC, which also gets a temporary restraining order against him and the tribe.***August 18***Archambault in conjunction with the International Indian Treaty Council sends urgent appeal to the United Nations, citing human rights violations.***August 19***North Dakota Governor Jack Dalrymple declares state of emergency to, he says, free up resources to bring in people to guard public safety. At the same time, Morton County Sheriff Kyle Kirchmeier says that he's had reports of pipe bombs, molotov cocktails and other potentially violent items, but his office produces no evidence of this, and they eventually back down from the assertion. Images and reports from camp itself are peaceful.***August 24***Judge James Boasberg hears arguments and says he will decide by September 9 whether to grant the tribe's July 27 request for an injunction.***Friday****September 2***The Standing Rock Sioux file court papers pinpointing the location of burial grounds and sacred sites.***Saturday****September 3***Dakota Access employees cut a two-mile-long, 150-foot swathe exactly where the Standing Rock Sioux said the sacred grounds were in the court papers. Protectors trying to stop them are attacked with dogs and pepper spray.***Thursday September 8***Dalrymple activates the North Dakota National Guard to serve in an "administrative," support capacity (as opposed to military deployment) in advance of the expected court ruling in DC the next day, as the entire New Mexico congressional delegation writes to President Barack Obama condemning the "deplorable" use of force, especially dogs.***September 9***Boasberg denies the Standing Rock Sioux's request for an injunction that would stop DAPL from proceeding along that section of approved route pending the outcome of the tribe's lawsuit against the Army Corps. Minutes later, the U.S. Department of the Interior, Department of Justice and Department of the Army announce that they will hold off on the remaining federal permits and review what has been approved. They request that DAPL construction cease for 20 miles along either side of the Missouri River near the Standing Rock Sioux Reservation and promise to review the consultation process in general.*

END

September 13, 14*Protectors continue chaining themselves to equipment. More than two dozen are arrested. Rallies are held nationwide, including Washington DC, where Sen. Bernie Sanders speaks out for Standing Rock.***September 16***Judge dissolves restraining order against Archambault and his co-defendants, and a three-judge panel mandates the temporary construction halt that the federal agencies had requested on September 9.***September 20***Archambault testifies before the United Nations Human Rights Council in Geneva.***September 21***U.S. Rep. Raul Ruiz, MD (D-California) makes speech on House of Representatives floor about Standing Rock. "Tribes have the right to self-determination and a say in decisions that impact their health, land and cultural preservation," he says. "It's not just a matter of justice. It's the law." He also calls for a full environmental assessment.***September 22***Ruiz and Rep. Raúl Grijalva (D-Arizona) convene a DAPL forum for House Democrats with Archambault, Cheyenne River Sioux Chairman Harold Frazier, Lakota elder Faith Spotted Owl, Apache Stronghold founder Wendsler Nosie Sr., and youth representative Gracey Claymore. After a two-hour discussion, the legislators call for the permitting process to be examined in general, and redone for the Dakota Access Pipeline, saying that due diligence clearly was not followed. They reiterate the need for an in-depth environmental assessment.*

Early Warning: Dakota Access Pipeline Threat

BY CHELSEY LUGER

Originally Published March 19, 2016

There's a new oil pipeline project waiting and ready to go—unless it can be stopped. Here's what you need to know.

If approved, the \$3.78 billion Dakota Access Pipeline would transfer about a half million barrels of crude oil per day across 1,172 miles. It would start at the Bakken oil fields in western North Dakota, take a southeast path through South Dakota and Iowa, and eventually reach Illinois. From Illinois it would connect to another existing pipeline with access to the Gulf of Mexico.

All permits have been filed, all four states have approved the project, and at least 90 percent of landowners along the route have agreed to voluntary easements. The project promises economic development, jobs, tax revenue, and hefty payouts to the landowners along the way.

But to those who oppose the pipeline, the environmental impacts are not worth the money. They are more concerned with the health and well-being of their people and land, and with the health and well-being of future generations. The Standing Rock Sioux Tribe is trying to stop the pipeline—and might be the only entity with the ability to actually prevent the project from moving forward.

Final approval lies in the hands of the U.S. Army Corps of Engineers, which is responsible for taking environmental and safety concerns into consideration before issuing a federal permit.

The Dakota Access team says on its website that proper steps have been taken to “ensure that the route had taken into consideration every aspect of the land in order to mitigate any risks.” But dozens of environmental organizations, individual landowners, concerned residents and one tribal government strongly disagree. The potential for an oil spill is always a risk with



The Missouri River, pictured here just south of Fort Yates.

a pipeline project, they say, and if that were to happen, the environmental consequences would be devastating.

While the pipeline would not technically run directly through the Standing Rock Reservation, it would cross the Missouri River only a few hundred feet upstream from Standing Rock's border, less than a mile from the community of Cannon Ball. From that crossing point the river flows south, comprising the entire eastern border of the reservation. If a leak were to occur, it would undoubtedly devastate the environment, people, resources and land of the Standing Rock Tribe. The quality of the water of the Missouri River is critical to the health and well-being of the tribe, both economically and culturally.

Standing Rock Chairman David Archambault II has already met with and garnered support from officials in Washington representing the U.S. Environmental Protection Agency (EPA), Department of the Interior and the Advisory Council on Historic Preservation.

Federal environmental and historic preservation laws require that large civil works projects such as the Dakota Access Pipeline consult with any impoverished communities, minority populations and specifically with federally recognized tribes that are in near

proximity prior to construction. As such, the tribe is demanding that the Army Corps of Engineers take its members' interests and livelihood into consideration in a new environmental assessment.

Before the tribal officials voiced their concerns, the Army Corps had been using an environmental assessment conducted by Dakota Access that did not take tribal interests into consideration at all. This lack of tribal consultation is a violation

of the trust responsibility between the federal government and the tribe. Out of the 154 meetings held between the Dakota Access company, local elected officials and community organizations in North Dakota since the project was announced last summer, not one of those meetings included Standing Rock.

The reputation of the Army Corps of Engineers is not one that has been historically supportive of tribal interests, but the Standing Rock Sioux Tribe is hoping to change and improve that relationship. Standing Rock says it will continue to work with all necessary federal agencies to resolve the discrepancies that occurred in the initial environmental assessment draft. However, the individual landowners and state governments who have approved the project are apparently seeing nothing but dollar signs.

The Army Corps has stated that it will make a decision about issuing a federal permit to Dakota Access by the first week in May. Until then, the tribe and other entities will continue to fight the pipeline. They are urging any and all interested parties to send letters to all relevant federal agencies and submit statements in support of the cause by any means possible.

“You can live without oil, you can live without money, but you can't live without water,” Archambault told KFYP TV of Bismarck. 🍷

Three Federal Agencies Side With Standing Rock

BY THERESA BRAINE *Originally Published April 27, 2016*

The U.S. Environmental Protection Agency (EPA), the U.S. Department of Interior (DOI) and the Advisory Council on Historic Preservation have stepped into the public fray over the Dakota Access Pipeline that conglomerate Energy Transfer Partners wants to run through four states.

The agencies each weighed in during March and early April with separate letters exhorting the U.S. Army Corps of Engineers, which is about to make a decision about the pipeline, to conduct a formal Environmental Impact Assessment and issue an Environmental Impact Statement (EIS). Each of them cited potential effects on and lack of consultation with tribes, most notably the Standing Rock Sioux Tribe.

“We are so thankful that the EPA, DOI, and the Advisory Council are requesting a full EIS on the Dakota Access Pipeline and are hoping that the Army Corp of Engineers listen to the request of these agencies and to the Native communities who will be affected by this pipeline,” said LaDonna Brave Bull Allard, a landowner who is also with the Standing Rock Tribal Historic Preservation Office, in a statement from the Indigenous Environmental Network.

Noting that drinking water intake for the water system serving Fort Yates on the Standing Rock Reservation was a mere 10 miles from where a proposed pipeline crossing of Lake Oahe, the EPA recommended that the Corps’ draft Environmental Assessment “be revised to assess potential impacts to drinking water and the Standing Rock Sioux Tribe,” the EPA said in its letter. “Based on our improved understanding of the project setting, we

also recommend addressing additional concerns regarding environmental justice and emergency response actions to spills/leaks.”

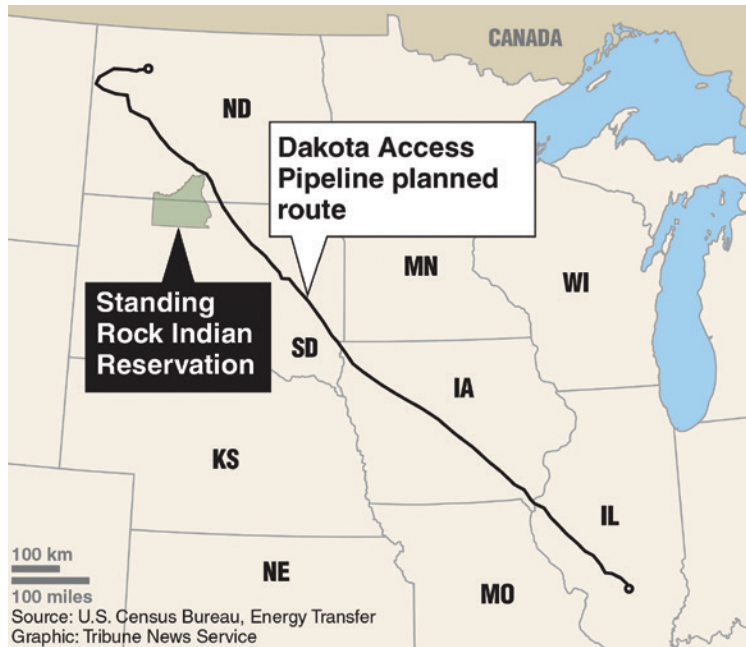
The EPA recommended that the Army Corps revise its Environmental Assessment and open up a second public comment period.

tribal members residing in that area rely upon for drinking and other purposes. We believe that, if the pipeline’s current route along the edge of the Reservation remains an option, the potential impact on trust resources in this particular situation necessitates full analysis and disclosure of potential impacts through the preparation of an [Environmental Impact Statement].”

The Advisory Council on Historic Preservation was “perplexed by the Corps’ apparent difficulties in consulting with the Standing Rock Sioux Tribe,” the ACHP said in its letter to the Army Corps, listing numerous attempts at communication and consultation by the Standing Rock Sioux’s tribal historic preservation officer (THPO) about everything from water concerns to the pipeline’s potential proximity to burial sites.

“It is troubling to note that the THPO’s letters indicate the Corps took more than seven months to address the tribe’s specific concerns,” the ACHP said.

“It is impressive to see these federal agencies stand up in support of the Standing Rock Lakota Nation and acknowledge tribes’ right to be consulted on any extractive development that impacts lands, water, and peoples within their territory,” said Dallas Goldtooth, an organizer with the Indigenous Environmental Network. “And although a full EIS is a welcome step to hold Dakota Access accountable, the only way we can truly protect the land and water is by rejecting such dirty oil projects, enacting just transition policy towards renewable energy, and keeping fossil fuels in the ground.”



The pipeline crosses under the Missouri River bed just north of the Reservation.

The Interior Department expressed similar concerns in its letter.

“The routing of a 12- to 30-inch crude oil pipeline in close proximity to and upstream of the Reservation is of serious concern to the Department,” the DOI said in its letter. “When establishing the Standing Rock Sioux Tribe’s permanent homeland, the U.S. reserved waters of sufficient quantity and quality to serve the purposes of the Reservation. The Department holds more than 800,000 acres of land in trust for the tribe that could be impacted by a leak or spill. Further, a spill could impact the waters that the tribe and individual

Mni Wiconi, Water Is Life

BY VALERIE TALIMAN, WEST COAST EDITOR

Originally Published August 15, 2016



Police line up before protesters near the construction site of the Dakota Access oil pipeline

In early August, tribal activists faced off against lines of police in Hunkpapa Territory near Cannon Ball as construction crews prepared to break ground for the new Dakota Access Pipeline. At the same time, Standing Rock Sioux governmental officials resolved to broaden their legal battle to stop the project.

On July 26, 2016 the Standing Rock Sioux Tribe was stunned to learn that the U.S. Army Corps of Engineers had given its approval for the pipeline to run within a half-mile of the reservation without proper consultation or consent. Also, the new 1,772-mile pipeline will cross Lake Oahe (formed by Oahe Dam on the Missouri) and the Missouri River as well, and disturb significant historic features on the tribe's ancestral treaty lands, according to SRST officials.

Texas-based Energy Transfer Partners will build, own and operate the proposed \$3.78 billion Dakota Access Pipeline and plans to transport up to 570,000 barrels of crude oil fracked from the Bakken oil fields across four states to a market hub in Illinois. The pipeline will cross rivers, creeks and tributaries at 209 points.

Standing Rock Sioux leaders say the pipeline will threaten the Missouri River, the tribe's main source of drinking and

irrigation water, and forever destroy burial grounds and sacred sites.

"We don't want this black snake within our Treaty boundaries," said Standing Rock Sioux Tribal Chairman Dave Archambault II. "We need to stop this pipeline that threatens our water. We have said repeatedly we don't want it here. We want the Army Corps to honor the same rights and protections that were afforded to others, rights we were never afforded when it comes to our territories."

On July 27, SRST filed litigation in federal court in the District of Columbia to challenge the actions of the Corps regarding the Dakota Access Pipeline. The suit seeks to enforce the tribal nation's federally protected rights and interests. The nation sought a preliminary injunction to undo the Corps' permit approval at a hearing on August 24. The Cheyenne River Sioux Tribe and other Native nations have asked to join the lawsuit.

On August 8, Dakota Access called the Standing Rock Sioux to give 48-hour notice that construction would begin for an access corridor and staging area where pipes and other equipment would be stored for construction. As news of the planned construction spread via social media among tribal citizens and activ-

ists, a grass-roots gathering assembled at the Sacred Stone Camp where people are holding the line to stop construction. After Dakota Access workers began clearing an area for preliminary pipeline work, several hundred protestors gradually assembled at the site, prompting law enforcement to intervene and arrest more than a dozen people. Among those were Chairman Archambault and SRST Councilman Dana Yellow Fat, who quickly posted bond and were released.



Ron His Horse Is Thunder at the bank of the Cannonball River

“We have a voice, and we are here using it collectively in a respectful and peaceful manner,” Archambault said. “The Standing Rock Sioux Tribe is doing everything it can legally, through advocacy and by speaking directly to the powers that be who could have helped us before construction began. This has happened over and over, and we will not continue to be completely ignored and let the Army Corps of Engineers ride roughshod over our rights.”

Archambault said the United Nations Declaration on the Rights of Indigenous Peoples requires free, prior and informed consent for development impacting Indian land, territories and waters. “We have a serious obligation, a core responsibility to our people and to our children, to protect our source of water,” he said. “Our people will receive no benefits from this pipeline, yet we are paying the ultimate price for it with our water. We will not stop asking the federal government and Army Corps to end their attacks on our water and our people.”

The proposed construction route is within a half-mile of the tribe’s reservation border, sparking concerns for protection of cultural resources that remain with the land. Hunkpapa religious and cultural sites are situated along the route of the pipeline, including burial sites.

“The land between the Cannonball River and the Heart River is sacred,” said Jon Eagle Sr., SRST’s Tribal Historic Preservation Officer. “It’s a historic place of commerce where enemy tribes camped peacefully within sight of each other because of the reverence they had for this place. In the area are sacred stones where our ancestors went to pray for good direction, strength and protection for the coming year. Those stones are still there, and our people still go there today.”

Eagle worries that the pipeline will harm many tribal nations along the Missouri. “Wherever the buffalo roamed our ancestors left evidence of their existence and connection to everything in creation,” he said. “The aboriginal lands of the Oceti Sakonwin extend as far west as Wyoming and Montana, as far north as Canada, as far east as the Great Lakes,

and as far south as Kansas. Construction along this corridor will disturb burial places and cultural sites.”

According to the recently filed “motion for preliminary injunction” by the SRST, Dakota Access initially considered two possible routes: a northern route near Bismarck, and a southern route taking the pipeline to the border of the Standing Rock Reservation. Federal law requires the Army Corps to review and deny or grant the company’s permit applications on certain portions of the



Chairman Archambault II arrested.

pipeline. The southern route takes the pipeline across the Missouri River and Lake Oahe, implicating lands and water under federal jurisdiction.

In the initial environmental assessment, the maps used by Dakota Access and the Army Corps did not indicate that SRST’s lands were close to the proposed Lake Oahe crossing. The company selected this path because the northern route “could jeopardize the drinking water of the residents in the city of Bismarck.” In a *May Des Moines Register* article, Col. John Henderson, commander of the Corps’ Omaha District said, “The U.S. Army Corps of Engineers is not an opponent or a proponent of the project. Our job is to consider impacts to the public and the environment as well as all applicable laws, regulations and policies associated with this permission and permit review process.”

An Energy Transfer spokesperson told ICTMN, “It is important to note that Dakota Access does not cross any

reservation land and is compliant with all regulations regarding tribal coordination and cultural resources. We have communicated with the various tribes that have an interest in the DAPL project as we recognize the traditional range of the Native Americans and their sensitivity to historic ranges for cultural properties. We are confident the USACE has adequately addressed the portion of the project subject to their review and where a NEPA analysis is required. They are the experts in this area, and we believe they have done an excellent job addressing any comments received to date.”

Tribal leaders and environmental activists say the company’s draft environmental assessment of December 9, 2015 did not mention that the route they chose brings the pipeline near the drinking water of tribal citizens. While federal law requires meaningful consultation with affected Indian nations, SRST governmental officials allege that didn’t happen despite numerous requests by the nation. Since they first heard of the proposed project in 2014, SRST leaders have voiced strong opposition to company, state and federal officials, and to Congress.

Archambault said they’ve been working on many levels for more than seven months to stop construction. But the tribe and letters of support from three federal agencies were apparently ignored by the Army Corps, which moved ahead with permits for the pipeline.

“We’re getting the message out that all the wrongdoing that’s been done to Indian people will no longer be tolerated,” he said. “But we’re going about it in a peaceful and respectful manner. If we turn to violence, all that will be for nothing. I’m hoping and praying that through prayer and peace, for once the government will listen to us.”

Archambault also honored the Lakota youth who want to make a better future in his message.

“Our youth carry powerful messages when they speak, and we respect our youth and listen to them,” he said. “We honor and support the youth, runners, elders, campers, and supporters, and we are thankful for all the important efforts they’re making to protect our water.”

Whose Land?

BY STEVEN NEWCOMB

Originally Published on August 23, 2016



When I saw the news of Chairman Archambault's arrest, it made me think of what our great Shawnee leader Tecumseh said to an audience

of Native people:

"The Great Spirit in His wisdom placed you here and gave [this land] to you and your children to defend. But ä-te-wä! [alas!] the incoming race, like a huge serpent is coiling closer and closer about you."

Of the pipeline, Chairman Archambault says, "We don't want this black snake within our treaty boundaries." He continues, "We need to stop this pipeline that threatens our water. We have said repeatedly we don't want it here. We want the Army Corps of Engineers to honor the same rights and protections that were afforded to others, rights we were never afforded when it comes to our territories. We demand the pipeline be stopped and kept off our treaty boundaries."

The proposed pipeline will carry millions of barrels of crude oil. It only takes one break and a massive release of the hydrocarbons to poison sacred waters for the Standing Rock Sioux Tribe with toxicity. The Standing Rock Hunkpapa know that water is the basis of life and ought to be held in the highest regard.

ICTMN's Valerie Taliman writes the conflict is taking place in "Hunkpapa Territory near Cannon Ball." To an extent this is what the Dakota Access Pipeline project comes down to: Whose territory is it, and whose values shall prevail in that territory? The values of the American empire? Or the spiritual and ecological values of Original Nations such as the Standing Rock Sioux nation?

The Hunkpapa Nation (including the Standing Rock Sioux Tribe) is part of the larger *Oceti Sakowin* (Seven Council Fires of the Teton Nation), sometimes known as "the Great Sioux Nation." The United States regards the entire geographical area of the Dakota, Lakota, and Nakota (*Oceti Sakowin*) territory as part of the *national* territory of the U.S.

The United States sees itself as a nation that possesses the territory of original Native nations "in full sovereignty and dominion." And, as Justice Sandra Day O'Connor said

for the U.S. Supreme Court in 1988, in *Lyng v. Northwest Indian Cemetery Protective Association* regarding the spiritual value original nations place on the land: "Whatever rights the Indians have to the use of the area, however, those rights do not divest the government of its right to use what is, after all, its land."

The U.S. argument is that the U.S. government, including the U.S. Army Corps of Engineers can do after all what it wants with land it claims as the *national territory* of the United States because making such heavy-handed decisions is a prerogative of U.S. "national sovereignty," which trumps (no political campaign pun intended) "tribal sovereignty."

Some history is in order: France, by means of the Louisiana Purchase Treaty of 1803, is said to have transferred to the United States the rights that France claimed in relation to that vast area. France declared in that treaty of cession that she did "cede to the United States, in the name of the French Republic, forever and in full sovereignty, the said territory with all its rights and appurtenances."

That area includes the territory of the *Oceti Sakowin*, including Standing Rock which is now up against the U.S.'s claim of a right of ascendancy or domination in relation to the land. The *Johnson v. M'Intosh* ruling of 1823, which is regarded as the cornerstone of U.S. property law, called this "the power to grant the soil while yet in possession of the Indians." Extend that to the power to grant permits for projects such as the Dakota Access Pipeline, a \$3.8 billion investment.

Once France had purported to cede to the United States an area considered inclusive of the territory of the *Oceti Sakowin*, the United States then considered itself entitled to claim "sovereignty" (an unjust domination) over the territory and resources of the *Oceti Sakowin*. It claimed the territory of the *Oceti Sakowin* as "the territory of the United States" on the basis of the doctrine of Christian Discovery and Domination.

President Thomas Jefferson considered the Spanish crown to have had possession of the Louisiana territory from 1762 to 1800, which was then retroceded to France. We're talking about a period of some 40 years under Spanish Crown law based on Pope Alexander VI's grant to the Crown of Castile of non-Christian lands "discovered and to be discovered."

What Chairman Archambault II and the Standing Rock Sioux Tribe are now facing off with, in other words, is a language system of domination now used by the United States. That language system is traced back to French claims to the continent, and Spanish claims to the continent based on a foundation of Vatican documents issued by popes in the 1400s.

The dispute over the pipeline is a conflict caused in 2016 by Western Christendom's tradition of dominating those nations and peoples considered to be "heathen" and "infidel." The *Oceti Sakowin* is an original free and independent nation. The *Oceti Sakowin* is one of those nations that Chief Justice Marshall characterized in the *Johnson v. M'Intosh* ruling as "in fact independent" in the Louisiana territory.

However, as Supreme Court Justice Joseph Story pointed out, from the viewpoint of the Christian world, American Indians were regarded as "brute animals," and were not "allowed" to remain free nations. "As infidels, heathens, and savages," wrote Story, "they [the Indians] were not allowed to possess the prerogatives [superiorities] belonging to absolute, sovereign, and independent nations."

This religiously premised reasoning about "heathens" and "infidels" is the basis upon which the United States government and its Army Corps of Engineers now claims a superior right to the territory and waters of the *Oceti Sakowin*. The history of the overall system being used against the Standing Rock Sioux Tribe is traced to the mindset of Christendom.

That mindset claimed that "Christian people" (as quoted in *Johnson v. M'Intosh*) have the divine right to "diminish" and "subject" "heathen" and "barbarous" non-Christian nations, and force them under a prevailing "Christian" and "human" system of domination. In this case, that system is euphemistically called "American civilization." It is what Tecumseh called "a huge serpent," and it has an insatiable appetite for oil. ☸

Steven Newcomb (Shawnee, Lenape) is co-founder and co-director of the Indigenous Law Institute, and a producer of the documentary movie, The Doctrine of Discovery: Unmasking the Domination Code, directed and produced by Sheldon Wolfchild (Dakota).

When Man Changes the Land, It Is Changed Forever

BY JON EAGLE SR.

Originally Published on August 27, 2016



Long ago our ancestors knew the Cannonball River as Inyan Wakan Kagapi Wakpa, “River where the sacred stones are made,” and

they knew the Missouri River as Mni Sose, “Turbulent Water.” At the confluence of where those two rivers met was a great whirlpool that created perfectly round stones that were considered to be sacred. When the U.S. Army Corps of Engineers dredged the Cannonball River and altered its course, the rivers quit making those stones. That federal undertaking had an

ties that lived on the river bottom about the deep spiritual wound this caused our grandparents. When they lost the river bottom they lost traditional foods and medicine that caused the people to become dependent on Indian Health Service. Prior to that there was no diabetes, heart disease and obesity among our people. The land between the Cannonball River and the Heart River north of us is sacred land. A historic place of commerce where enemy tribes camped within site of each other peacefully because of the reverence they had for this sacred place. In the area are

north as the bush country in Canada, as far east as the Great Lakes and as far south as Kansas. Along this construction corridor they are going to disturb ancestral burial places and sites of religious and cultural significance to tribes.

For our relatives traveling to Standing Rock to pray with and support the Hunkpapa, remember, you are on sacred land. Respect each other, watch over each other, be good relatives to each other. Let’s be good stewards to the land and commit to having as small of an ecological footprint as we can. There will be feeds, bring your



Flooding in Wakpala, South Dakota, 1950

adverse effect on an area of religious and cultural significance to our people. We will never again see this. When man changes the land it is changed forever.

When the U.S. Army Corps of Engineers created the dams to create hydroelectric power, that federal undertaking had an adverse effect on a traditional cultural landscape. Construction had begun north of Standing Rock and they didn’t even bother to tell the people. It wasn’t until the water came that they realized they were flooding the river. There are many sad stories from our relatives and communi-

sacred stones where our ancestors went to pray for good direction, strength and protection for the coming year. Those stones are still there. The people still go there today. The entire route of the Dakota Access Pipeline will have an adverse effect on sites of religious and cultural significance to many tribal nations. Wherever the buffalo roamed our ancestors left evidence of their existence and connection to everything in creation. The aboriginal lands of the Oceti Sakowin extend as far west as Wyoming and Montana, as far

wateca plates. Let’s try not to litter the land with plastic and Styrofoam. Spread the word, you are coming to sacred land, to a sacred place and need to be respectful and have reverence for the land, water and air.

Blehiciye Po! Take courage and be strong. Our ancestors are with us. We are not alone and will be victorious. *Ho hecetu welo.* 🌀

Jon Eagle Sr. is the Tribal Historic Preservation Officer of the Standing Rock Sioux Tribe.

Native Nations and Allies Rally to Support Standing Rock

From Canada and Alaska to Ecuador and the Amazon, Native nations are rallying around the Standing Rock Sioux Tribe and its fight to keep the Dakota Access Pipeline from boring under the Missouri River through Treaty lands and threatening the tribe's water supply.

On August 15, 2016, Standing Rock Sioux Chairman David Archambault issued a worldwide appeal for support: "To all Native American Tribes in the United States and to all Indigenous Peoples of the world, please stand with Standing Rock by issuing proclamations, resolutions, and/or letters of support." He also urged people to contact Congress and the White House to oppose the Army Corps of Engineers granting a permit to Dakota Access LLC.

And the nations answered.

So far, more than 300 Native nations and a dozen cities have sent letters of support, resolutions, proclamations and donations. More than 180 tribes have sent delegations that arrived with traditional songs, tribal flags, food, water, bison, salmon and truckloads of wood to fuel the camps. The full list of Native nations, resolutions, letters of support and donor information is available at standingrock.org

In addition, supporting resolutions have poured in from the cities of Seattle and Bellingham, Washington; Portland and Eugene, Oregon; Berkeley, Santa Barbara and Eureka, California; St. Louis, Missouri; Lawrence, Kansas; Cleveland; Minneapolis and St. Paul; Asheville, North Carolina; Madison, Wisconsin; Urbana, Illinois; and Santa Fe.

Recognizing the critical need for legal defense funds, the Agua Caliente Band of Cahuilla Indians donated \$250,000 to help "ensure the Army Corps of Engineers strictly adheres to federal environmental review and tribal consultation requirements prior to authorizing any projects that may dam-

age the environment or any sites that are of historic, religious, and cultural significance to any Indian tribe," said Chairman Jeff L. Grubbe. The Eastern Band of Cherokee also recently donated \$50,000 to help support litigation.

Speaking for hundreds of member tribes, the National Congress of American Indians said in a statement: "The Dakota Access Pipeline is another chapter in a long history of constructing hazardous pipeline routes through tribal lands without respecting tribal sovereignty. Pipeline projects, and the risks associated with pipeline ruptures, have irreversible harmful impacts on cultural places, aquifers and the environment. Tribes fully understand that protecting our water and natural resources is paramount. Any resource development must be done as tribes see fit, so these projects can coexist with our traditions and cultures to ensure that our resources are preserved for future generations. NCAI supports the Standing Rock Sioux Tribe and all tribes to be fully included in the decision-making process when pipeline projects impact tribal lands and resources."

The Central Council of Tlingit and Haida Indian Tribes sent a resolution of support to Standing Rock that called on the Army Corps to reject the river-crossing permit under Section 10 of the Rivers and Harbors Act. They also asked the U.S. Department of the Interior to step in. "As we embark on our own battles over trans-boundary mining issues, we need to support our brothers and sisters across Indian country so that we might be able to call on them to do the same for us," said President Richard Peterson.


The Kickapoo Tribe in Kansas cited the water rights of Native nations all along the Missouri River and basin who formed the Mni Sose Intertribal Waters Rights Coalition in 1993 to enable the 28 Missouri River

basin tribes to "seek legal, administrative, economic and physical control over their water resources."

Many California tribes also weighed in about the lack of proper consultation by the Army Corps, calling it environmental racism, in part because the pipeline was rerouted near tribal land to avoid risk of contamination for the water supply in Bismarck, North Dakota.

"It's unacceptable, and the inherent risks to the water and land which threaten the Standing Rock Tribe's ability to have safe drinking water and sacred sites is an environmental justice issue," wrote Big Pine Paiute Chairwoman Shannon Romero. "The tribe stands in solidarity with you because we cannot be bystanders and watch the destruction of our Mother Earth."

First Nations in Canada spoke out about the many struggles they're facing to protect rivers, forests and homelands from oil and gas development. And 50 Nations both north and south of the 49th Parallel created the Treaty Alliance Against Tar Sands Expansion with the vow of "working together to stop all proposed tar sands pipeline, tanker and rail projects in their respective territorial lands and waters," the groups said on September 22.

"No government should prioritize expansion projects or energy-related greed over the rights of its people, especially when such projects put people at risk to lose their clean drinking water, a resource mandatory to survive on this planet," said the Union of B.C. Indian Chiefs in a statement. "We fully support the efforts of the Standing Rock Sioux and those currently protesting the Dakota Access Pipeline. Despite the intimidation your community and your allies face at the hands of law enforcement, government and private oil companies, we admire your dedication to fight for your rights." 

Selections From an Interview With Standing Rock Sioux Chairman David Archambault II

BY CHELSEY LUGER

Originally Published on August 24, 2016

David Archambault II, Chairman of the Standing Rock Sioux Tribe, has worked tirelessly for several years to prevent the Dakota Access Pipeline from crossing the Missouri River just several hundred feet upstream from the Standing Rock Indian Reservation border, threatening to contaminate the entire water supply of his constituents.

From Washington, D.C., the chairman took time to speak with ICTMN, sharing some thoughts on events during the summer that still hold true.

[Note: Neither the Standing Rock Sioux Tribe nor Archambault are official organizers or affiliated in an official capacity with the Cannon Ball Prayer Camp or any other sites, though the chairman has attended some events at the camp and continues to encourage those who are protecting the water in a peaceful manner].

When you put out the call to action, were you anticipating such a high volume of support from other tribes? What are your thoughts regarding the amount of support that Standing Rock has received?

It's very heartwarming. What I think is that all of our Nations have been faced with wrongs—usually projects like this where tribes don't have the opportunity to have any consultation on something that will affect their homelands. We are never afforded the protection that the companies are afforded when they get their easements. Tribes across this nation are continually paying the costs for the benefits or gains of others.



You will hear, from time to time, people say that this [Dakota Access Pipeline] project is necessary because it provides jobs or economic development. You will hear people say that this project provides an opportunity for energy independence. You will hear people say that this project bolsters national security because it decreases our reliance on foreign oil. All of that is good as long as they don't reap these benefits at our cost, but tribes across the nation see all the time. Over and over, our lands are reduced, our lands are inundated with floodwaters, and there's no concern for tribes. This is another example of that.

This pipeline is making its way through our territory—even though there was an alternative route north of Bismarck, until someone claimed that they are concerned with safe drinking water for that community. They rerouted it north of Standing Rock. We complain too, because we're

concerned for our future generations and their drinking water. They don't listen.

This is a Dallas-based company making all these decisions—Energy Transfer Partners are deciding what takes place for Dakota Access Pipeline. There's no sensitivity, there's no understanding of what our tribes and what our folks have had to deal with for over 100 years. It should be a rude awakening to them, and it should also be a message with all the support that tribes no longer want the government to run over us. Tribes no longer want big corporations to take advantage of us.

Do you have any message for so many of the people out there, especially the youth, who are so passionately putting forth efforts to protect the water?

This whole thing brought about the power of unity and the power of prayer. Whatever problems or internal battles we may have, there's a way to overcome them. It may seem hopeless sometimes, but it's not. There's a way to live life in a good way, without drugs, without alcohol, without violence, and bring back our prayers and our peace and to live in a good way for your relatives. It's important to know and understand that we have to remain a proud nation. There are a lot of wrongs that are done to us, and all those wrongs are never going to get an apology. But we have to move forward, and we have to forgive them. We have to learn how to forgive and be thankful for what we have, because we have a lot to live for and a lot to cherish. 🌀

“And Then the Dogs Came”

BY SARAH SUNSHINE MANNING

Originally Published September 4, 2016



Native American protesters and supporters are confronted by security dogs while demonstrating against the Dakota Access Pipeline, on September 3rd.

On the afternoon of September 3, a procession of prayerful water defenders, consisting of men, women, and children, walked on foot up to the original protest site where the first demonstrations had taken place in early August.

Unbeknownst to them, Dakota Access construction workers were fast at work, approximately a mile up the road, bulldozing the earth, destroying graves and

sacred sites, while creating a path for pipe to be laid.

“We were walking up to the flags on the highway to sing and pray, then we found out they were starting to build again,” Ursula Young Bear, Oglala Lakota, from Porcupine, South Dakota, told ICTMN.

Marcus Frejo, Pawnee and Seminole, from Oklahoma City, Oklahoma, was also among the first water defenders to arrive

on the scene of construction.

“We made it to the top of the hill and saw several bulldozers and trucks, and we walked up to the fence,” Frejo told ICTMN. “There’s sacred sites up there, so one woman stepped through the fence, just feet in, telling them with her son at her side that this is sacred land. She yelled at them to stop.”

“Bulldozers were less than ten feet from

her, and I was thinking, ‘Why can’t this bulldozer that is so close to her stop?’ So I ran in front of the bulldozer to stop, and security came up from behind and just grabbed me and flipped me over,” Frejo said. “All of sudden I’m on the ground, and then more people started coming through the fence and got him off me.”

Construction workers jumped into their trucks, and Frejo says they started to use the vehicles like weapons, going through the crowd erratically and coming very close to hitting some.

“Within minutes, a lot more trucks showed up,” Yellow Bird said. “And then the dogs came.”

Approximately eight dog handlers, hired

He hit some young boys, and they defended themselves.”

Demonstrators said that one female dog handler, in particular, was lunging toward



Dogs lunge at protesters as land bulldozed.

and couldn’t see.

The moment grew so intense that the dogs soon started to turn on their handlers. Dakota Access guards and dog handlers then left the scene, and more protestors flooded in. Construction indefinitely halted for the day.

“The cops watched the whole thing from up on the hills,” Frejo said. “It felt like they were trying to provoke us into being violent when we’re peaceful.”

That evening, a press conference was held up at the construction site. Standing Rock Sioux Tribal Chairman David Archambault II, and former Tribal Historical Preservation Officer Tim Mentz, confirmed that treasured sacred sites were

“This demolition is devastating. These grounds are the resting places of our ancestors. The ancient cairns and stone prayer rings cannot be replaced. In one day, our sacred land has been turned into hollow ground.”

—Dave Archambault II, Standing Rock Sioux Tribal Chairman

by Dakota Access, led the barking and snarling dogs right up to the front line.

“The women joined arms, and we started saying ‘Water is life!’ A dog came up and bit my leg, and right after that a man came up to us and maced the whole front line,” Young Bear said.

Young Bear and at least five others suffered injuries from dog bites, and approximately 30 others suffered temporary blindness after receiving a chemical spray to the face and eyes. A horse owned by a Native American water defender also suffered bite wounds from the dogs.

“They let one dog off his leash and it ran loose into the crowd,” Frejo said. “That’s when people started protecting themselves against the dog. The guy that let his dog go came into the crowd to retrieve him and started swinging on everybody.



Protester holds up his arms as dogs threaten.

the crowd aggressively with her dog, going beyond the front line.

“It felt like a setup,” Young Bear said.

“Then they came by with bigger cans of tear gas and shot it from their trucks,” Frejo said. He was tear gassed, he says,

destroyed, and Dakota Access had known about those documented sites.

“Portions and possibly complete sites have been taken out entirely,” Mentz said.

As an amendment to the injunction filed in U.S. District Court in Washington, D.C., a map of burials and sacred sites was provided by the tribe, many of those sites, falling in the path of construction that Dakota Access bulldozed over on September 3.

Approximately a foot of ground was leveled by Dakota Access, stretching roughly for one and a half miles.

“We’re days away from getting a resolution on the legal issues, and they came in on a holiday weekend, and destroyed the site,” Jan Hasselman, attorney for the Standing Rock Sioux Tribe, said. “What they have done is absolutely outrageous.”

Sacred Grounds Destroyed

BY DAVE ARCHAMBAULT SR.

Originally Published on September 6, 2016



Dave Meyers is the owner of 8,100 acres that the DAPL pipeline will be crossing to get to the Missouri River or Lake Oahe. During the last

week of August, he was wondering if there was any Indian graves that might be disturbed by the construction of the pipeline.

To satisfy his curiosity, he asked Tim Mentz to assess the “corridor” route that was going to be used to host the buried pipeline. Dave Meyers was fully aware that an environmental assessment had been performed by the State Historic Preservation Office, however, these are non-Indian experts, whereas, Tim owns a company called Makoché Wowapi. His business consults tribes regarding their archeological inheritance. In addition, Tim previously worked as a Tribal and State Historic Preservation Officer since 1985.

With Tim’s knowledge and skill, he walked the area as allowed.

On Sunday, August 29, 2016, Tim and his sons found 82 significant historical marking, of which 27 were grave locations. “We found two places where rocks were set in a circular pattern with openings to the west, as well as other effigy designs.” Every site was professionally identified and precisely charted by computer for exact location by GPS.

To the untrained eye, walking the prairie on Mr. Meyer’s property everywhere is tall grass with some stone outcroppings now and then, but Tim Mentz’s trained eyes discovered shapes that just could not have happened in nature. In fact, the stones had to be placed by the hand of thinking men. Intelligent men, who wanted to convey a story or to leave traditions of significance for the people.

The next four days were spent documenting each specific site and interpreting the cultural significance. On Friday, September 2nd, 2016, the SRST filed in district federal court in Washington, D.C. to request an

immediate injunction to halt a construction path that was steadily approaching the site that was just revealed.

DAPL lawyers and management were duly notified of the court action. In hours, a knowing and willful act of treason to North Dakota historic preservation laws and ancient Indian ceremonial grounds unfolded.

“The corridor work was many miles away from the historic site that was identified,” said Chairman Archambault. “The next day after we filed, Saturday, September 3, the construction workers and equipment leap-frogged ahead and bulldozed the site. When I heard this news, I felt my heart cave. This was so very important to stopping everything.”

Initially, a few supporters walking along Highway 1806 heard the sound of heavy equipment and went through the fence. They saw several bulldozers scrapping the ground. As word spread in the Spirit Camp that corridor work was active more demonstrators hurried to the area, in spite of trespassing and the jail time worry. They formed a human wall in order to stop the massive machinery. When this happened, mace and attack dogs came to the rescue of the bulldozers by DAPL’s militia or their own kind of French Foreign Legion.

But the protectors were too late to protect. The site of ritual, fasting, and graves were completely gone.

Ursula Young Bear was one of the first demonstrators to arrive at the scene. “It appeared to me,” she said, “that pipeline security and the Sheriff’s department were working together on this because the cops stood and watched us get attacked and did nothing from afar.”

Tim Mentz had to sit down when he was told what happened. “North Dakota lost a major piece of history,” he said.

According to Tim, the sites were a very important part of Lakota/Dakota oral history. “We were told about Bear Medicine

Man and how the earth was marked with symbolism,” he explained. “Stories go with and are remembered by the teaching-stones inlaid in the ground, which should withstand the test of time.”

The teaching-stones are about the size of teapots and since our people had not developed a written form of language, they had extraordinary recall. For practical purposes stones—little, big, and real big—were used to remind the people of age old knowledge to be handed down. Stones were sometimes colored to convey a needed meaning and other formations reflected star knowledge, as it was believed, “What is above, the heaven and stars, is also down below too.” These simple markings on the earth had not just one meaning, but consisted of many reminders of how to be.

As far as burial sites, our people didn’t bury anyone in dirt. They were placed on scaffolds so the body could be given back to Mother Earth. However, the scaffold place was marked. Tim Mentz found 27 such final marked resting places before DAPL deleted their sanctity.

All the sacred markings are now part of huge overturned mounds of dirt containing random once hallowed stones. They now symbolize nothing but desecration for money. The upside to such ignorant behavior is Indian Nations are completely accustomed to the treatment and somehow have survived because of a good prayerful spirit. 🌀

Dave Archambault Sr. has headed the American Indian Higher Education Consortium, American Indian College Fund and Sitting Bull College. With experience as Tribal Councilman, School Superintendent, Principal, he currently sits on a Fort Yates public school board, and is the chairman of the Board for the American Indian Business Leaders organization.

An Important Message

BY CHIEF ARVOL LOOKING HORSE

Originally Published on August 26, 2016



I, Chief Arvol Looking Horse, of the Lakota, Dakota, and Nakota Nations, ask you to understand an Indigenous perspective on

what has happened in America, what we call Turtle Island. My words seek to unite the global community through a message from our sacred ceremonies to unite spiritually, each in our own ways of beliefs in the Creator.

We have been warned from ancient prophecies of these times we live in today, but have also been given a very important message about a solution to turn these terrible times. To understand the depth of this message you must recognize the importance of Sacred Sites and realize the interconnectedness of what is happening today, in reflection of the continued massacres that are occurring on other lands and our own Americas.

I have been learning about these important issues since the age of 12 when I received the Sacred White Buffalo Calf Pipe Bundle and its teachings. Our people have strived to protect Sacred Sites from the beginning of time. These places have been violated for centuries and have brought us to the predicament that we are in at the global level.

Look around you. Our Mother Earth is very ill from these violations. We are on the brink of destroying the possibility of a healthy and nurturing survival for generations to come, our children's children.

Our ancestors have been trying to protect our Sacred Site called the Sacred Black Hills in South Dakota, "Heart of Everything That Is," from continued violations. Our ancestors never saw a satellite view of this site, but now that those pictures are available, we see that it is in the shape of a heart and, when fast-forwarded, it looks like a heart pumping.

The Diné have been protecting Big Mountain, calling it the liver of the earth,

and we are suffering and going to suffer more from extraction of the coal there and the poisoning processes used in doing so.

The Aborigines have warned of the contaminating effects of global warming on the Coral Reefs, which they see as Mother Earth's blood purifier.

The indigenous people of the rainforest say that the rainforests are the lungs of the planet and need protection.

The Gwich'in Nation in Alaska has had to face oil drilling in the Arctic National Wildlife Refuge coastal plain, also known to the Gwich'in as "Where life begins."

The coastal plain is the birthplace of many life forms of the animal nations. The death of these animal nations will destroy indigenous nations in this territory.

As these destructive developments continue all over the world, we will witness many more extinct animal, plant, and human nations, because of mankind's misuse of power and their lack of understanding of the "balance of life."

The Indigenous Peoples warn that these destructive developments will cause havoc globally. There are many, many more indigenous teachings and knowledge about Mother Earth's Sacred Sites, her chakras, and connections to our spirit that will surely affect our future generations.

There needs to be a fast move toward other forms of energy that are safe for all nations upon Mother Earth. We need to understand the types of minds that are continuing to destroy the spirit of our whole global community. Unless we do this, the powers of destruction will overwhelm us.

Our Ancestors foretold that water would someday be for sale. Back then this was hard to believe, since the water was so plentiful, so pure, and so full of energy, nutrition and spirit. Today we have to buy pure water, and even then the nutritional minerals have been taken out; it's just empty liquid. Someday water will be like gold, too expensive to afford.

Not everyone will have the right to drink safe water. We fail to appreciate and honor our Sacred Sites, ripping out the minerals and gifts that lay underneath them as if Mother Earth were simply a resource, instead of the source of life itself.

In our prophecies it is told that we are now at the crossroads: Either unite spiritually as a global nation, or be faced with

chaos, disasters, diseases, and tears from our relatives' eyes.

We are the only species that is destroying the source of life, meaning Mother Earth, in the name of power, mineral resources, and ownership of land. Using chemicals and methods of warfare that are doing irreversible damage, as Mother Earth is becoming tired and cannot sustain any more impacts of war.

I ask you to join me on this endeavor. Our vision is for the peoples of all continents, regardless of their beliefs in the Creator, to come together as one at their Sacred Sites to pray and meditate and commune with one another, thus promoting an energy shift to heal our Mother Earth and achieve a universal consciousness toward attaining Peace.

As each day passes, I ask all nations to begin a global effort, and remember to give thanks for the sacred food that has been gifted to us by our Mother Earth, so the nutritional energy of medicine can be guided to heal our minds and spirits.

This new millennium will usher in an age of harmony or it will bring the end of life as we know it. Starvation, war, and toxic waste have been the hallmark of the great myth of progress and development that ruled the last millennium.

To us, as caretakers of the heart of Mother Earth, falls the responsibility of turning back the powers of destruction. You yourself are the one who must decide.

You alone—and only you—can make this crucial choice, to walk in honor or to dishonor your relatives. On your decision depends the fate of the entire World.

Each of us is put here in this time and this place to personally decide the future of humankind.

Did you think the Creator would create unnecessary people in a time of such terrible danger?

Know that you yourself are essential to this world. Understand both the blessing and the burden of that. You yourself are desperately needed to save the soul of this world. Did you think you were put here for something less? In a Sacred Hoop of Life, there is no beginning and no ending. 🌀

Chief Arvol Looking Horse is the 19th generation Keeper of the Sacred White Buffalo Calf Pipe Bundle.



Tlingit artist Doug Chilton's canoe at a paddle on the Missouri River in support of the demonstrations, after being hauled 2,800 miles from Juneau Alaska along highways and back roads.

We Are Water People

BY STEVE QUINN *Originally Published September 6, 2016*

JUNEAU, Alaska—The call to action came the morning of August 31.

Tlingit artist Doug Chilton received a request to bring his custom 30-foot, fiberglass canoe from Juneau, Alaska, to Bismarck, North Dakota, where he will join the Standing Rock Sioux Tribe and other paddlers protesting the construction of the \$3.8 billion, four-state oil pipeline that will cross the Missouri River.

Fears that the project will destroy burial grounds and contaminate drinking water for thousands of tribal members quickly resonated with Chilton.

Chilton felt honored, but could this 51-year-old and his paddling partner, Deandre King, cover nearly 2,800 miles of highway and backroad travel in time for the September 7 event?

That night, Chilton and King were on their way.

“It wasn’t an easy decision,” Chilton said after covering the first 1,800 miles armed with a banner stating Alaskans Stand with Standing Rock. “It really wasn’t. But when you think about the impact this could have on the environment, this is something we had to do.

“To stand with them is one thing, but when you start thinking about the impact and the possibilities that are there, it takes on a whole different meaning.”

During a rest in the Seattle area, Chilton learned of a fall 2013 spill in northwestern North Dakota, considered among the largest inland oil spills.

Chilton says sensitivities toward environmental contamination run deep for many Alaskans, especially those who recall the March 24, 1989 Exxon Valdez tanker spill.

On that day, the tanker grounded on Bligh Reef in Alaska's Prince William Sound. The hull ruptured and spilled nearly 11 million gallons of crude oil into these waters.

Closer to his Juneau home, many tribal and commercial fishing groups in the state's southeast region worry about several Canadian mines under development. These British Columbia mines sit in watersheds near lucrative fishing streams that begin in Canada and flow into Southeast Alaska. One mistake with toxic waste disposal, they say, and U.S. waters face contamination.

Tribal and fishing groups have sought help from the U.S. Department of State under the Boundary Waters Treaty, with no success.

Canadian officials have said there is nothing to worry about, just two years after the Mount Polley mine dam collapsed unleashing 32 million cubic yards of waste into area creeks and streams. No waste hit U.S. waters, but fears persist.

This, Chilton says, is why he and other Alaska Native groups understand



Chilton in canoe during the paddle down the Missouri River.

the fears of those in North Dakota.

"We understand the effect a mistake can have," Chilton said. "We've seen it happen and it could happen again—here or there."

Chilton has the support of the Central Council Tlingit & Haida Indian Tribes of Alaska and President Richard Peterson, who provided Chilton with a tribal flag for personal delivery.

"Tlingit and Haida are water people—it is the essence of our way of life in Southeast Alaska and why our hearts are hurting for our Standing Rock Sioux brothers and sisters," Peterson said. "Our traditional values teach us that we are stewards of the air, land, and sea. Right now our very own river systems, watersheds, and ecosystems in Southeast Alaska are being threatened by Canadian mining activities upriver from us.

"Standing in solidarity with each other is how we as Alaska Native and American Indian people can ensure our voices will be heard when our tribal sovereignty is not being recognized and treaties are being violated. That's why Central Council Tlingit & Haida fully supported Doug's canoe journey and asked that he deliver our tribal flag to the Standing Rock Sioux."

Chilton first heard the sweeping call for paddlers from Standing Rock Sioux Chairman Dave Archambault

II. Later friends in the Seattle area called Chilton directly and asked if he would join them on a trip to North Dakota.

Chilton quickly began planning a trip.

Leaving Juneau, accessible only by boat or plane, however, first meant taking a six-hour overnight ferry ride north to border town Skagway before he could begin driving.

From there a two-day trip through the Yukon Territory, then British Columbia and into Washington ensued.

By the time he arrived, Chilton had filled his half-ton GMC truck five times—at about \$105 a refill—and needed new wheel bearings for his dual-axle trailer.

Chilton and his clan nephew King likely traveled farther than anyone to reach Bismarck, about 2,800 miles. That's almost akin to driving from Los Angeles to New York City, but not nearly as direct.

Still, Chilton says he views himself as no different from paddlers who traveled just a few miles.

"I don't think I thought about recognition, whether it's local or national, but for us. It's the significance of being out there in the water and unity you have," he said. "For us, it's always significant to be out there pulling together." 🌀



Chilton's canoe on its way, in Skagway, Alaska.

Are You a Traitor or Patriot?

BY DAVE ARCHAMBAULT SR. *Originally Published August 31, 2016*



As we see the struggle against the Dakota Access Pipeline unfold, the question we hear Indians and non-Natives asking themselves is,

“Where do I fall as far as my belief system to guide me in this matter?” And, “Are the people demonstrating traitors to America, or are they patriots?”

If a person hasn't already developed strong convictions one way or the other, and wants more knowledge about the issue, they can spin the dial to KFYYR's 550AM morning show called, *What's On Your Mind?* The show will certainly give you more than enough reasons to be positively inclined or in favor of the pipeline. Host Scott Hennen, his guests, and his listeners will give you an earful of the arguments that are pro-construction.

By listening to Hennen you will become aware of why American Indians and others camped just north of Cannonball should be arrested. He states quite openly that the Indians should be thankful for the monthly government checks they receive, and inflames listeners with the Fighting Sioux name topic. Never mind the issue is about building a pipeline. In general the show will paint Indians in a pretty bad way, while ranting for the pro-pipeline point of view.

For the opposite view, one has to travel to the campsite, visit with the water protectors and listen to the messages of why they feel protecting our natural resources is so important. If the opportunity presents itself, listen to the leaders spread the word of how spirituality, prayer and peaceful demonstration is so vital to overcoming the seemingly insurmountable opposition.

As far as facts, it is up to each individual to decide what to believe among what is being stated by opponents and proponents of the pipeline and its Texas-based own-

ers. Both sides will use data that supports their stance. For instance, Mr. Hennen's group cites experts that say the pipelines in America are the safest way to transport oil, and the chance of a rupture of the DAPL pipeline is practically non-existent. However, the tribes at the camp that come from Montana can share their story of the pipeline under the Yellowstone River. This pipeline breached and spilled between 50 to 100 thousand gallons of crude oil into the river in January of 2015. The many downstream non-Native communities have been told that because the water is tainted with benzamine they shouldn't drink it.

Black and white documented studies indicate the subsurface transportation of oil

“Once there was a case to be made for pipelines, but that moment is irrelevant and in our history. Many hoped there would be an easy transition away from fossil fuels to future sources. But easy transitions rarely happen in history, instead, industry is hit by a disruptive force that changes everything, and today its name is the Standing Rock Sioux.”

—Mark Trahan - Independent Journalist

causes far less air pollution. The Standing Rock Sioux Tribe cites other studies that reveal the pollution caused by pipe leaks, though less frequent, is far more devastating in size and containment problems compared to the surface environmental damage caused by trucks and rail.

The top elected officials want the pipeline for its economic advantages. The SRST claims the pipeline has nothing to do with the best economic interest of North Dakota. The tribe believes that pipeline builders will be gone in months, like a puff of smoke in the wind. “The reality is that rail and

trucking revenues will decrease,” Chairman Archambault said, “which means less business and jobs for North Dakotans.”

A misunderstanding by the pro-pipeline folks is that the SRST is sponsoring the demonstration, which is not true. The SRST began its opposition two years ago and filed an injunction. Many people believe in the tribe's position and some people began camping in April 2016. Because the position is so widely supported, demonstrators arrived in droves. To the Standing Rock Sioux, these tribes and people are now guests, and must be given basic courtesy assistance. However, all campers know they are on their own and they are asked to respect the tribe's desire to have everything done in a peaceful and spiritual way.

In Brazil, the Olympic gold medal swimmer Ryan Lochte lied about being robbed. His words swirled around the world, which made Brazilians out to be a bunch of rob-

bers. In North Dakota, we had a sheriff who made claims about a pipe bomb at the demonstration site. This statement was used to close the highway and fueled negative reactions.

What's the difference between the swimming hero Lochte and a trustworthy sheriff, who reported information about a pipe bomb? This is very important in thinking about who is a traitor or patriot.

The Sheriff's department retracted the false pipe bomb report. Nonetheless the blockade was not reopened. American Indians at the camp continued to be painted as people that should be feared: terrorists. And to illustrate how the public fear works, one of

KFYR radio listeners called in and said, “We've got to keep those filthy Indians from coming to our state capitol.”

In the end, who is a traitor or patriot should revolve around the morality or ethics of the individuals, and the long-range implications of a pipeline. To many, unfortunately, it may just be based on a red man v. white man deal. 📍

Dave Archambault Sr. has been a voice for future generations by advocating empowerment schooling models for Indian learners of all ages.

Why I Can't Forget the Whitestone Massacre

BY LADONNA BRAVEBULL ALLARD *Originally Published on September 3, 2016*



On a September day 153 years ago, my great-great-grandmother Nape Hote Win (Mary Big Moccasin) survived the bloodiest conflict between the Sioux Nations and the U.S. Army ever on North Dakota soil. An estimated 300 to 400 of our people were killed in the Inyan Ska (Whitestone) Massacre, far more than at Wounded Knee. But very few know the story.

As we struggle for our lives today against the Dakota Access Pipeline, I remember her. We cannot forget our stories of survival.

Just 50 miles east of here, in 1863, nearly 4,000 Yanktonais, Isanti (Santee), and Hunkpapa gathered alongside a lake in southeastern North Dakota, near present-day Ellendale, for an intertribal buffalo hunt to prepare for winter. It was a time of celebration and ceremony—a time to pray for the coming year, meet relatives, arrange marriages, and make plans for winter camps. Many refugees from the 1862 uprising in Minnesota, mostly women and children, had been taken in as family. Mary's father, Oyate Tawa, was one of the 38 Dah'kotah hung in Mankato, Minnesota, less than a year earlier, in the largest mass execution in the country's history. Brigadier General Alfred Sully and soldiers came to Dakota Territory looking for the Santee who had fled the uprising. This was part of a broader U.S. military expedition to promote white settlement in the eastern Dakotas and protect access to the Montana gold fields via the Missouri River.

As my great-great-grandmother Mary Big Moccasin told the story, the attack came the day after the big hunt, when spirits were high. The sun was setting and everyone was sharing an evening meal when Sully's soldiers surrounded the camp on Whitestone Hill. In the chaos that ensued, people tied their children to their horses and dogs and fled. Mary was 9 years old. As she ran, she was shot in the hip and went

down. She laid there until morning, when a soldier found her. As he loaded her into a wagon, she heard her relatives moaning and crying on the battlefield. She was taken to a prisoner of war camp in Crow Creek where she stayed until her release in 1870.

Where the Cannonball River joins the Missouri River, at the site of our camp today to stop the Dakota Access Pipeline, there used to be a whirlpool that created large, spherical sandstone formations. The river's true name is Inyan Wakan-gapi Wakpa, River that Makes the Sacred Stones, and we have named the site of our resistance on my family's land the Sacred Stone Camp. The stones are not created anymore, ever since the U.S. Army Corps of Engineers dredged the mouth of the Cannonball River and flooded the area in the late 1950s as they finished the Oahe dam. They killed a portion of our sacred river.

I was a young girl when the floods came and desecrated our burial sites and Sundance grounds. Our people are in that water.

This river holds the story of my entire life.

I remember hauling our water from it in big milk jugs on our horses. I remember the excitement each time my uncle would wrap his body in cloth and climb the trees on the river's banks to pull out a honeycomb for the family—our only source of sugar. Now the river water is no longer safe to drink. What kind of world do we live in?

Look north and east now, toward the construction sites where they plan to drill under the Missouri River any day now, and you can see the old Sundance grounds, burial grounds, and Arikara village sites that the pipeline would destroy. Below the cliffs you can see the remnants of the place that made our sacred stones.

Of the 380 archeological sites that face desecration along the entire pipeline route, from North Dakota to Illinois, 26 of them are at the confluence of these two rivers. It is a historic trading ground, a place held sacred not only by the Sioux Nations,

but also the Arikara, the Mandan, and the Northern Cheyenne.

Again, it is the U.S. Army Corps that is allowing these sites to be destroyed.

The U.S. government is wiping out our most important cultural and spiritual areas. And as it erases our footprint from the world, it erases us as a people. These sites must be protected, or our world will end, it is that simple. Our young people have a right to know who they are. They have a right to language, to culture, to tradition. The way they learn these things is through connection to our lands and our history.

If we allow an oil company to dig through and destroy our histories, our ancestors, our hearts and souls as a people, is that not genocide?

Today, on this same sacred land, hundreds of tribes have come together to stand in prayer and solidarity in defiance of the black snake. And more keep coming. This is the first gathering of the Oceti Sakowin (Sioux tribes) since the Battle of the Greasy Grass (Battle of Little Bighorn) 140 years ago. When we first established the Sacred Stone Camp on April 1 to stop the pipeline through prayer and non-violent direct action, I did not know what would happen. But our prayers were answered.

We must remember we are part of a larger story. We are still here. We are still fighting for our lives, 153 years after my great-great-grandmother Mary watched as our people were senselessly murdered. We should not have to fight so hard to survive on our own lands.

My father is buried at the top of the hill, overlooking our camp on the riverbank below. My son is buried there, too. Two years ago, when Dakota Access first came, I looked at the pipeline map and knew that my entire world was in danger. If we allow this pipeline, we will lose everything.

We are the river, and the river is us. We have no choice but to stand up.

Today, we honor all those who died or lost loved ones in the massacre on Whitestone Hill. Today, we honor all those who have survived centuries of struggle. Today, we stand together in prayer to demand a future for our people. 🍀

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Moments After Judge Denies DAPL Injunction, Federal Agencies Intervene

BY VALERIE TALIMAN, WEST COAST EDITOR

Originally Published September 9, 2016

Shortly after federal Judge James Boasberg denied the Standing Rock Sioux Tribe's request for an injunction against the Dakota Access Pipeline on September 9, the U.S. Department of the Interior, Department of Justice and the Department of the Army issued a joint statement that, in effect, temporarily halts all construction bordering Lake Oahe on the Missouri.

The tribe had sought an injunction to stop the routing of the Dakota Access oil pipeline underneath the Missouri River, the source of the reservation's drinking water, on the grounds that the U.S. Army Corps of Engineers had failed to conduct a proper environmental and cultural impact study. While acknowledging that damage had been done to an area sacred to the tribe, Boasberg said that the tribe had not made its case for an injunction.

"This Court does not lightly countenance any depredation of lands that hold significance to the Standing Rock Sioux," Boasberg concluded at the end of a 58-page ruling. "Aware of the indignities visited upon the Tribe over the last centuries, the Court scrutinizes the permitting process here with particular care. Having done so, the Court must nonetheless conclude that the Tribe has not demonstrated that an injunction is warranted here. The Court, therefore, will issue a contemporaneous Order denying the Plaintiffs' Motion for Preliminary Injunction."

The judge acknowledged the complex-

ity of the case at several points in his decision, which was based on how federal law, consultation and permitting all come to affect lands of varying levels of legally-defined historic significance.

Shortly after Judge Boasberg's decision, the three government agencies stepped in, suggesting that a change in process may be in order when it comes

Pipeline specifically, and pipeline-related decision-making generally, remain."

The agencies called for "serious discussion on whether there should be nationwide reform with respect to considering tribes' views on these types of infrastructure projects." The statement announced "formal, government-to-government consultations" this fall that would examine what the federal government can do "to ensure meaningful tribal input into infrastructure-related reviews and decisions and the protection of tribal lands, resources, and treaty rights," and whether new legislation was needed to meet the goal of meaningful consultation.

The agencies outlined several steps to address the issues raised by the Standing Rock Sioux in its July 27 lawsuit against the U.S. Army Corps of Engineers' approval of the \$3.8 billion, 1,172-mile-long pipeline.

"The Army will not authorize constructing the Dakota Access Pipeline on Corps land bordering or under Lake Oahe until it can determine whether it will need to reconsider

any of its previous decisions regarding the Lake Oahe site under the National Environmental Policy Act (NEPA) or other federal laws," the statement said. "Therefore, construction of the pipeline on Army Corps land bordering or under Lake Oahe will not go forward at this time. The Army will move expeditiously to make this determination, as everyone involved—including the pipeline company and its workers—



Three federal agencies intervened Sept 9th to stop construction on the pipeline after a federal judge denied Standing Rock's request for an injunction.

to how the courts and federal law view Indian land.

"We appreciate the District Court's opinion on the U.S. Army Corps of Engineers' compliance with the National Historic Preservation Act," the joint announcement stated. "However, important issues raised by the Standing Rock Sioux Tribe and other tribal nations and their members regarding the Dakota Access

deserves a clear and timely resolution. In the interim, we request that the pipeline company voluntarily pause all construction activity within 20 miles east or west of Lake Oahe.”

Standing Rock had sued the Corps on July 27 alleging violations of several federal laws, including the Clean Water Act, the National Historic Protection Act and the National Environmental Policy Act

the Dakota Access Pipeline on Army Corps land.”

While noting that the fight to stop the pipeline’s progress through Treaty lands was not over, he said that at least the tribe would get a fair hearing.

“Our voices have been heard,” said Archambault. “The Obama administration has asked tribes to the table to make sure that we have meaningful consulta-

he said. “I want to share with supporters that we at Standing Rock are thankful. We are blessed by your continued support. Let us remain in peace and solidarity as we work to permanently protect our water.”

In its closing paragraph, the statement by Interior, Justice and Army called for a calm and peaceful resolution.

“Finally, we fully support the rights



Cannon Ball locals join friends at the camp.

(NEPA), in its approval of the permits.

Standing Rock Sioux Chairman David Archambault II expressed elation and gratitude.

“Our hearts are full. This is a historic day for the Standing Rock Sioux Tribe and for tribes across the nation,” Archambault said in a statement. “Today, three federal agencies announced the significant decision to respect tribal sovereignty and stop construction of

tion on infrastructure projects. Native peoples have suffered generations of broken promises and today the federal government said that national reform is needed to better ensure that tribes have a voice on infrastructure projects like this pipeline.

“I walk through the camps and I am filled with gratitude for the love and care that thousands have shown in this fight,”

of all Americans to assemble and speak freely,” the statement said. “In recent days, we have seen thousands of demonstrators come together peacefully, with support from scores of sovereign tribal governments, to exercise their First Amendment rights and to voice heartfelt concerns about the environment and historic, sacred sites. It is now incumbent on all of us to develop a path forward that serves the broadest public interest.”

An Overdue National Debate

BY MARK TRAHANT, TRAHANT REPORTS

Originally published on September 12, 2016



On September 9 I tweeted: “What an extraordinary day, the federal government has a pulse.” The United States finally weighed in on what many of us believe is the most important issue in the country right now: The question of how this nation will address climate change.

And pulse or not this remains an unsettled question. But at least last week the federal government took one small step toward the right answer.

Let’s back up. The Standing Rock Sioux Tribe filed suit against the U.S. Army Corps of Engineers because the agency did not adequately consult with the tribe as required by law. On Friday U.S. District Judge James Boasberg disagreed, saying that the tribe had not demonstrated that an injunction was warranted to stop construction of the Dakota Access Pipeline.

The most remarkable section of the ruling, however, was the background of the case. “A project of this magnitude often necessitates an extensive federal appraisal and permitting process. Not so here. Domestic oil pipelines, unlike natural-gas pipelines, require no general approval from the federal government. In fact, DAPL needs almost no federal permitting of any kind because 99 percent of its route traverses private land.”

The only regulatory role for the federal government in this case “concerns construction activities in federally regulated waters at hundreds of discrete places along the pipeline route. The Corps needed to permit this activity under the Clean Water Act or the Rivers and Harbors Act—and sometimes both. For DAPL, accordingly, it permitted these activities under a general permit known as Nationwide Permit 12.”

In other words—as a public policy—there is no public debate about this pipeline except in the context of water.

Several minutes after the court ruling three federal agencies issued their own statement, declaring that the Department of the Army, the Department of Justice,

and the Department of the Interior needed to “reconsider” previous decisions regarding the Lake Oahe site and its approval. “In the interim,” the statement said, “we request that the pipeline company voluntarily pause all construction activity within 20 miles east or west of Lake Oahe.” The statement also called for a serious discussion on tribal consultation about such projects.

If the federal government has a pulse, it also has the ability to keep a secret. There is no way this was a rushed decision. This had to be debated at the White House level because so many multiple federal agencies were involved.

The idea that the water crossing needs a second look is an entry point into a larger question, how important are water resources in the era of climate change?

I suspect the oil and pipeline industry already knows the answer. A news release from the National Association of Manufacturers said, “President Obama has crossed the line.” This decision “sets a bad precedent that could threaten future infrastructure projects.” The Midwest Alliance for Infrastructure Now was even gloomier in its assessment: “Should the Administration ultimately stop this construction, it would set a horrific precedent. No sane American company would dare expend years of effort and billions of dollars weaving through an onerous regulatory process receiving all necessary permits and agreements, only to be faced with additional regulatory impediments and be shutdown halfway through completion of its project.”

This is too rich. A federal judge (in a ruling the industry liked) said the process was not onerous. In fact it’s the opposite because domestic oil pipelines require no general approval from the federal government.

The Midwest Alliance went on to say: “We hope and trust that the government will base its final decision on sound science and engineering, not political winds or pressure.”

And that is exactly where the country ought to start the conversation, using sound science.

The federal government’s best science comes from the U.S. Global Research Program. In its most recent report, it says “climate change does not occur in isolation. Rather, it is superimposed on other stresses, which combine to create new challenges.”

The Dakota Access Pipeline is such a challenge. The industry’s own promotions say this pipeline will move more oil to markets faster, eventually moving 570,000 barrels a day. Instead of reducing consumption, it makes it easier and cheaper for Americans to have more.

Yet at the same time the United States has promised the rest of the world that we will slow down our use of oil and reduce our carbon impact. The official goal is to limit (not reverse) the global temperature increase to “well below” 2 degrees centigrade. That will not happen with more, cheaper oil.

Again, consider the Federal government’s best science. It says: “Climate change challenges the idea of hydrologic stationarity, which assumes that the statistical characteristics of hydrologic data are constant over time—in other words, that water dynamics of the future can be expected to be similar to those of the past. Climate change means that this assumption may not hold for all cases, undermining fundamental paradigms of water resource management and infrastructure design.” My translation: We need to protect water as the most important resource on the planet.

That same report says in order to protect basic human needs there needs to be “a safeguarding of natural assets, promoting resilience in urban and rural areas, decoupling carbon emissions from economic growth, and encouraging sustainable production and consumption patterns.”

The sound science is clear. We need to make sure that water is treated as the nation’s most important natural resource. Water is life. That’s not politics. It’s science. 🌱

Mark Trahan is the Charles R. Johnson Endowed Professor of Journalism at the University of North Dakota. He is a member of The Shoshone-Bannock Tribes.

In So Many Ways, We Have Already Won

BY SARAH SUNSHINE MANNING

Originally Published August 24, 2016



Colonization tragically forced many indigenous people to forget and forsake our innate connection to Earth. But many of us today are beginning to remember. What is taking place at Standing Rock is awakening what once lied dormant in so many of our people: the Earth is our Mother, and Water is Life.

It was late at night when I drove into the conjoined Oceti Sakowin and Red Warrior camp in Standing Rock. I set up camp in the rain with my sisters, crawled into bed, and eagerly anticipated waking up wrapped in the energy of unity that next morning. That is exactly what happened.

We woke up to sounds of joy—laughter, conversation, and warm greetings of “good morning.” We woke up to lingering fragrances of camp fires, coffee, and smoldering sage and cedar. Near our camp was the central gathering place, where early risers were already congregating over coffee, while others were making huge amounts of breakfast over open fire.

People of all tribes and many ethnicities gathered. I was a little giddy just at the site of a blond gentleman there with his family—a wife and two young children. I admit that I have been conditioned, if not traumatized, while living in the Dakotas for the last decade to expect much less than warmth from the majority of non-Natives in the area. But what I immediately saw in the camps at Standing Rock was pure unity of humanity. Unity for Earth, and solidarity for life. And it was beautiful. There were several non-Natives present, standing with the Lakota and Dakota people of Standing Rock as fellow human beings.

Friends and relatives who were there for weeks at the Sacred Stone, Red Warrior, and Oceti Sakowin camps oriented new-

comers, and shared emotional stories of bravery. They recounted events from the past week when the first non-violent actions of water defending were carried out and the first arrests were made.

We basked in their energy. The powerful energy and joy from those most intense moments endured, even days after the peak of the conflict between water defenders and DAPL workers. Construction had been halted, and campers stand by guarding the water, awaiting a ruling.

On the weekend of August 19 through 21, the camps in Standing Rock swelled dramatically, nearing three or four thousand, according to some estimates. Caravans of several cars from out of state poured in day and night. Busloads of people, and truckloads of supplies came. The central gathering area drew more and more newcomers, many of whom took to the microphone to read resolutions passed by their respective tribe, or to offer a prayer in their indigenous language from afar.

Young men sang songs from Haudenosaunee territory in the northeast, and Navajo women from the southwest stepped up in numbers to make frybread for the growing camp. Women and men of all nations stirred huge pots of soups and hot dishes on the fire. And as new groups entered and unloaded their donations and expressed their support, the beautiful feeling grew more palpable.

We showered each other with unity, strength and love, and the outpour flowed continuously.

What many outsiders might not know, is that the gathering of hearts and minds in Standing Rock is truly an ensemble of some of the most brilliant indigenous intellects, the most respected of spiritual leaders, the most seasoned organizers and environmentalists, and solid organizations known for defending the sacred.

To great surprise I even ran into a beloved college professor whom I hadn't seen in over a decade. Indigenous lawyers and paralegals were there, too; teachers, students, veterans, government employees, entrepreneurs, medical doctors, athletes, writers, journalists and photojournalists, musicians, artists, and entertainers. They were all there, and many still are. Mothers and grandmothers, children and even precious, tiny babies. Grandpas with their

horses. Young men helping family camps with everything under the sun, from gathering wood, to delivering supplies.

You couldn't have assembled a more powerful and able group. Today, we are stronger and more capable than ever to stand up to corporate greed and American attacks on all that we hold most precious. These are the defenders who stand together in Standing Rock.

Tribes from coast to coast were everywhere in the camps, flying their tribal flags and making new relatives. And I was delighted to run into relatives from across the Rocky Mountains, fellow Shoshone and Paiute people, coming together in the land of the Lakota and Dakota.

After spending a few days there, I regrettably returned home to tend to ‘life on the outside,’ as some have called it. I left deeply imprinted with the love and passion of thousands. I left changed, and like many, I'm still adjusting to being away.

Standing Rock Chairman Dave Archambault II articulated the feeling of longing and bittersweet separation that so many of us can relate to as we departed camp. In a message shared on Facebook he wrote, “It was like coming out of the Sundance; I didn't want to go.”

The Sacred Stone, Red Warrior, and Oceti Sakowin camps mark a place of strength and prayer. A bona-fide place of power. Water defenders and prayerful warriors hold the post, still, along the Missouri River in Standing Rock. Many caravans continue to come and go. Supplies and bodies are still needed. Prayers must remain constant.

When I close my eyes, I can see the mist in the camp in the morning and feel the power in the shaking voices of the women who stormed in front of moving machinery to stop the pipeline construction as they told their stories late into the night.

Standing Rock has changed us forever. Our hearts are with the water, the land, and with each other. Today, we stand armed with the medicine of unity and prayer, and the strength of our ancestors. Still standing for water. Still standing for life.

In so many ways, we have already won. 🌸

Sarah Sunshine Manning (Shoshone-Paiute, Chippewa-Cree) is a mother, educator, activist, and advocate for youth.

Archaeological Experts Appalled at Destruction

BY THERESA BRAINE *Originally Published September 23, 2016*



Appalled at DAPL sacred site destruction, 1,281 sign petition.

Standing Rock Sioux Chairman David Archambault II expressed a mix of gratitude and sorrow upon learning that 1,281 archaeologists and museum representatives had called for the federal government to do more to protect the tribe's sacred sites.

"Our water, our resources and our lives are at risk because of this pipeline," Archambault said in a statement, referring to the September 3 bulldozing by Dakota Access LLC workers of a two-mile-long, 150-foot-wide swath northwest of the Missouri River, near the tribe's reservation. "Our sacred sites can never be replaced. We are grateful to the more than 1,200 historians, archaeologists, historians and museum workers who understand the value of our sacred indigenous sites and artifacts and who stand with us on this issue. The federal government must honor our treaties. The Standing Rock Sioux Tribe will not stop fighting until our lands, resources, people and sacred sites are permanently protected from the destruction of the pipeline."

In its haste to get the Dakota Access Pipeline routed under the Missouri River, Dakota Access on September 3 used pepper spray and guard dogs to deter people who

tried to stop the bulldozing.

In a statement and petition tying together history, spirituality and climate change, the Natural History Museum, which offers traveling exhibitions, educational workshops and other programs, rebuked pipeline builder Dakota Access for its actions. It also called on the U.S. government "to abide by its laws and to conduct a thorough environmental impact statement and cultural resources survey on the pipeline's route, with proper consultation with the Standing Rock Sioux Tribe," the petition stated.

"We stand with the Standing Rock Sioux Tribe and affirm their treaty rights, tribal sovereignty, and the protection of their lands, waters, cultural and sacred sites, and we stand with all those attempting to prevent further irreparable losses," the 1,281 signers said, noting that Native peoples often bear the brunt of industry's deleterious environmental effects.

"If constructed, this pipeline will continue to encourage oil consumption that causes climate change, all the while harming those populations who contributed little to this crisis."

Those signing the petition included at

least two dozen Native advocates for the sacred, among them 2014 Presidential Medal of Freedom Winner Suzan Shown Harjo and Brenda Toineeta Pipestem, Chair of the Board of Trustees of the Smithsonian National Museum of the American Indian.

"The Obama Administration has temporarily stopped the Dakota Access Pipeline's illegal push toward contaminating Sioux water and its bullying tactics that deliberately desecrated Sioux Ancestors and a sacred place," said Harjo (Cheyenne & Muscogee), who is also president of the Morning Star Institute, in a statement. "DAPL first violated existing religious freedom, cultural rights, historic, environmental and archaeological laws by failing to consult with the Standing Rock and other Sioux nations, and most recently by denying descendants access to their sacred place and enforcing the ban with attack dogs and other weapons. Native people and supporters urge official actions to stop this shameful, illegal project permanently."

A day earlier, Archambault had been at the United Nations in Geneva, presenting to the Human Rights Council. On September 22, he testified at a forum held by House Democrats in Washington, D.C., explaining Lakota cosmology to a room full of U.S. Representatives.

"We're tied to the universe," he said. "All our spirits are connected in the universe. It starts at the core of the Earth and rises to the surface. All our families come from a sacred place."

He explained that "what is happening up there is happening down here," and said that those not yet born need the sacred places mapped out on the Earth's surface. "That surface is what has to stay there for future generations."

Commenting on the archaeologists' petition later that day, Archambault spoke of the federal government's failure to uphold its trust responsibilities to the Standing Rock Sioux Tribe, and what it had cost his people.

"Because of the Corps' failure as a trustee, our people have suffered a loss beyond measure," Archambault said. "Our ancient burial sites, the places where our Lakota and Dakota ancestors were laid to rest, have been destroyed. Imagine a bulldozer running through your family's cemetery. It is unimaginable. Yet this is what the Corps has allowed." ❦

Standing Rock Sioux Testifies About DAPL Before United Nations in Geneva

Originally Published September 21, 2016

Two days after Standing Rock Sioux Chairman David Archambault II called on the United Nations to take a stand against construction of the Dakota Access Pipeline through tribal treaty territory, United Nations Special Rapporteur on the Rights of Indigenous Peoples Victoria Tauli-Corpuz called on the U.S. to halt pipeline construction, citing its proximity to the tribe's drinking water, burial grounds and sacred sites.

"I am here because oil companies are causing the deliberate destruction of our sacred places and burials," Archambault told the United Nations Human Rights Council in Geneva on September 20, a month after he sent out an emergency appeal. "Dakota Access wants to build an oil pipeline under the river that is the source of our nation's drinking water. This pipeline threatens our communities, the river and the Earth. Our nation is working to protect our waters and our sacred places for the benefit of our children not yet born."

Archambault outlined the ways in which the pipeline and the treatment of water protectors by the company's employees had violated the protectors' human rights.

"Thousands have gathered peacefully in Standing Rock in solidarity against the pipeline," he said in a statement from the tribe afterward. "And yet many water protectors have been threatened and even injured by the pipeline's security officers. One child was bitten and injured by a guard dog. We stand in peace but have been met with violence."

That was on September 3, the day that Dakota Access employees bulldozed a two-mile-long, 150-foot-wide swath in

the exact spot that Standing Rock officials had said contained burial grounds and sacred items. Archambault also referred to the treaties signed in 1851 and 1868 that promised to respect the tribe's sovereignty.

"Our lives and our rights are threatened by Energy Transfer Partners," said Archambault. "This company has shown



Archambault II with Victoria Tauli-Corpuz & Andrea Carmen

total disregard for our rights and our sacred sites."

He and other tribal leaders were in Geneva to meet with U.N. ambassadors and take part in panel discussions about the rights of Indigenous Peoples. Archambault also briefed Tauli-Corpuz and invited her to visit the Standing Rock Sioux Reservation and the construction site. There, she could speak to youth and elders "and witness for yourself the urgent situation and threats we are facing so that you are able to make informed recommendations to the United States about how to resolve this situation in a way that respects our rights as Indigenous Peoples," Archambault said in his formal written invitation to the rapporteur.

Tauli-Corpuz did not visit Standing Rock, but a few days after Archambault's appearance the Rapporteur issued a statement in support of the tribe's position.

"The tribe was denied access to information and excluded from consultations at the planning stage of the project, and environmental assessments failed to disclose the presence and proximity of the

Standing Rock Sioux Reservation," Tauli-Corpuz said in a statement on September 22. "The United States should, in accordance with its commitment to implement the Declaration on the Rights of Indigenous Peoples, consult with the affected communities in good faith and ensure their free, and informed consent prior to the approval of any project affecting their lands, particularly in connection with extractive resource industries."

The chairman had sent an urgent appeal to the United Nations in August in conjunction with the International

Indian Treaty Council, alleging

that construction was being undertaken in the absence of free, prior and informed consent—a cornerstone of the U.N. Declaration on the Rights of Indigenous Peoples. The U.N. Permanent Forum on Indigenous Issues weighed in, chastising the U.S. for ignoring tribal nations.

"The world needs to know what is happening to the Indigenous Peoples of the United States," said Archambault in his statement to the U.N. "This pipeline violates our treaty rights and our human rights, and it violates the U.N.'s own Declaration on the Rights of Indigenous Peoples. I hope the U.N. will use its influence and international platform to protect the rights of the Standing Rock Sioux Tribe." 🌀

High Profile Support

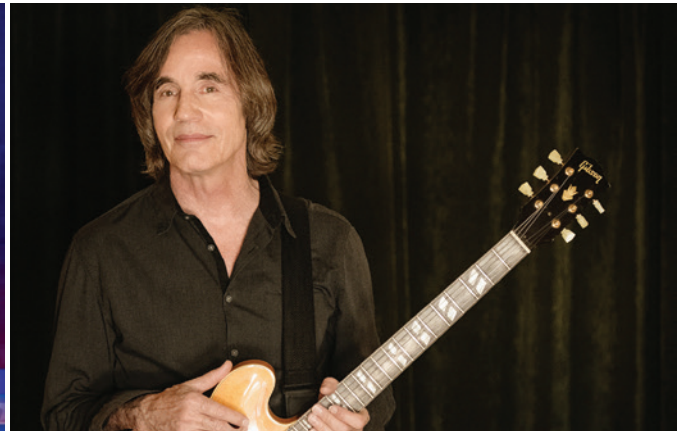
#STANDWITHSTANDINGROCK



High profile water protectors: Olympic Champion Billy Mills (left) and Twilight star Tinsel Corey Yazzie (above) visited the camps. Adam Beach (top) and Pharrell Williams (right) tweeted their support.

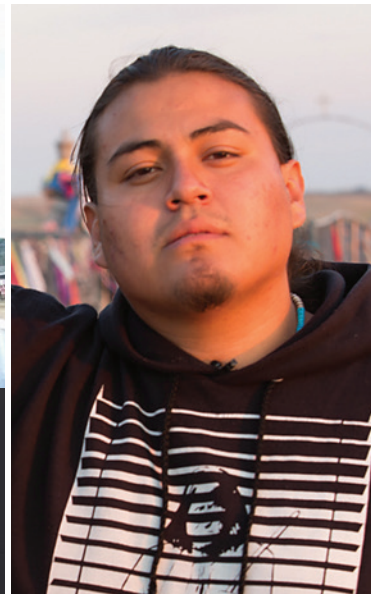


THOSH COLLINS; TWITTER/ADAM BEACH; FREDERICK M. BROWN/GETTY IMAGES; FACEBOOK/TINSEL KOREY



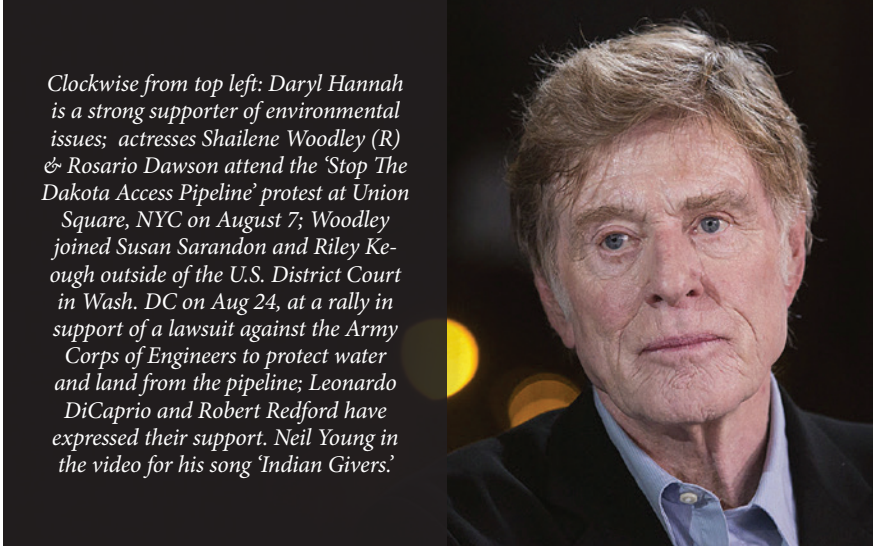
Clockwise from lower left: Indigo Girls with Winona LaDuke; Jason Momoa and fellow cast members of Justice League send video support; Lawrence O'Donnell's commentaries on MSNBC's The Last Word have brought awareness of the movement to millions of viewers; Jackson Browne and Mark Ruffalo are long time supporters of issues affecting Native Americans and the environment—both sent words of praise to the water protectors.

VINCENT SCHILLING; CHANGE.ORG; MSNBC; COURTESY NELS ISRAELSON; AP IMAGES



Clockwise from top: US Senator Bernie Sanders speaks during a rally in front of the White House protesting the pipeline September 13; Nataanii Means on site; Dallas Goldtooth and Lawrence O'Donnell at the main camp; Chris Rock informed his large number of Twitter followers about the struggle.

JIM WATSON/AFP/GETTY IMAGES; REBEL MUSIC; FACEBOOK/DALLAS GOLDTOOTH; NOAM GALAI/GETTY IMAGES



Clockwise from top left: Daryl Hannah is a strong supporter of environmental issues; actresses Shailene Woodley (R) & Rosario Dawson attend the 'Stop The Dakota Access Pipeline' protest at Union Square, NYC on August 7; Woodley joined Susan Sarandon and Riley Keough outside of the U.S. District Court in Wash. DC on Aug 24, at a rally in support of a lawsuit against the Army Corps of Engineers to protect water and land from the pipeline; Leonardo DiCaprio and Robert Redford have expressed their support. Neil Young in the video for his song 'Indian Givers.'

YOUTUBE/DC MEDIA GROUP; ROB KIM/GETTY IMAGES; PAUL MORIGI/WIREIMAGE/GETTY IMAGES; ANDREW BURTON/GETTY IMAGES; CHRISTOPHE MORIN/BLOOMBERG VIA GETTY IMAGES/YOUTUBE/NEIL YOUNG

MAKE A STAND



Dakota Access Pipeline

1,172-mile, 30-inch diameter pipeline that will connect the Bakken and Three Forks production areas in North Dakota to Patoka, Illinois. It will transport approximately 470,000 barrels per day with a capacity as high as 570,000 barrels per day approximately half of Bakken current daily crude oil production.

470,000 barrels per day (one barrel equals 42 gallons)

470,000	times 42 gallons	=	19,740,000 gallons per day
19,740,000	divided by 24 hours	=	822,500 gallons per hour
822,500	divided by 60 minutes	=	13,708 gallons per minute
13,708	divided by 60 seconds	=	228 gallons per second





On Friday, August 20, rain poured on campsite participants as they headed toward a prayer ceremony near the construction site.



Canoes on the Missouri River on September 8th.

THOSH COLLINS; MATIKA WILBUR

MNÍ WICHÓNI - WATER OF LIFE

DEFEND THE SACRED

STAND WITH THE STANDING ROCK SIOUX NATION
NO DAKOTA ACCESS PIPELINE



Camp Support: <http://standingrock.org/>
Mail Supply Donations: N. Standing Rock Ave. Building #1
Fort Yates, ND 58538
Legal Support: https://fundrazr.com/d19fAf?ref=sh_25rPQa

GREY EYES

TOMAHAWK GREYEYES