

October 5, 2016

Chairman Dave Archambault II  
Standing Rock Sioux Tribe  
Building 1 North Standing Rock Ave.  
Fort Yates, ND 58530

We, the undersigned members of the Native Strategies group and allies at the University of Oregon and the wider Eugene community, stand in solidarity and support with Chairman Dave Archambault II and the Standing Rock Sioux Tribe, the Oceti Sakowin, and the Protectors at the Sacred Stone Camp in their peaceful, direct action opposition to the Dakota Access Pipeline.

The need to protect the water that flows along the Missouri River is a sacred responsibility and one that we in the Northwest understand intimately. In Oregon, the rivers and waterways are an essential part of the lifeways and traditions of the Native peoples as well as all residents of the state. The Willamette and McKenzie Rivers which flow through the ancestral territories of the Kalapuya people have served as travel routes, boundaries, gathering places, and abundant food sources since time immemorial. We know that continuing investments in fossil fuel infrastructure directly contributes to climate change, that it is not a matter of if a pipeline will rupture but when, and that Indigenous peoples are disproportionately affected by such consequences. We also know that when the rivers and waters are threatened, the homelands and futures of all peoples--of all our relations--are placed in jeopardy.

The aggressive response by Dakota Access LLC, local law enforcement, and North Dakota political leaders against those attempting to remind us of our relationships to each other is an outrage. The bulldozing of sacred sites in spite of a pending injunction, the use of attack dogs and pepper spray by a private security firm, and the escalation of militarized force against unarmed men, women, children, and elders have unnecessarily fostered an environment more reminiscent of 1973 or 1890 than 2016. Such blatant disregard for Native life and land, treaty rights, and tribal sovereignty cannot stand. Although mainstream coverage has been minimal, the actions of the protectors at the Sacred Stone Camp and of Chairman Archambault in addressing the United Nations are being closely followed by all of us.

A Modoc creation story tells how Īmok'ame, the Old Man of the Ancients, wove a gambling mat upon which men and animals might live. The designs he wove became the mountains and rivers, hills and valleys, and trees and plants that we know today. The story suggests that whatever happens while we occupy the world Īmok'ame wove for us affects us all. To pull out any strand would compromise the integrity of the woven mat and those living designs that Īmok'ame so carefully placed into his work. *Mni Wiconi* reminds all of us that water is life and that all of us--Native and non-Native alike--have a reciprocal obligation to be good stewards and responsible descendants/ancestors to all our relations, including the Grandchildren yet to be born. You are making a difference and we stand with you.

Hands up in solidarity,

Kirby Brown, Cherokee Nation	Robert Elliott	Burke Hendrix
Brian Klopotek, Choctaw	Kathy Lynn	J. M. Bacon, Algonquin, Wendat descendant
Michelle Jacob, Yakama	Scott Pratt	Jimmy Snyder, Kickapoo
Stephanie Tabibian, Sho-Pai Tribes	Jeff Ostler	Kirsten Vinyeta
Kari Marie Norgaard	Marsha Weisiger	Kevin Hatfield
Gordon Bettles, Klamath Tribes	Jerry Rosiek	Ada Ball, Siletz and Klamath Tribes
Leilani Sabzalian, Alutiiq	Melina Pastos, Flathead Descendant	Anna Brady & Brendan Keenan, UO Native American Law Students Association (NALSA)
Lani Teves, Kanaka Maoli	Nathan Georgitis	Janne Underriner
Theresa May	Lindsay Marean, Potawatomi	Emily Hartlerode
Waylon Lenk, Karuk	Rachelle H. Saltzman	Carson Viles, Tututni, Chinuk
Debra Merskin	Derrick Hindery	Jennifer O'Neal, Grand Ronde
Joshua Kerr, Cherokee Nation	Jan Smith, Kiowa, Cherokee, Creek	Joana Jansen
Antonio Huerta		