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Remember Thomas Jefferson's Betrayal

By Bill Moyers, Reader Supported News 02 July 12

Here comes the Fourth of July, number 236 since the Continental Congress approved the Declaration of Independence and riders on horseback rushed it to the far corners of the thirteen new United States - where it was read aloud to cheering crowds. These days our celebration of the Fourth brings a welcome round of barbecue, camaraderie with friends and family, fireworks, flags, and unbeatable prices at the mall.

But perhaps, too, we will remember the Declaration of Independence itself, the product of what John Adams called Thomas Jefferson's "happy talent for composition." Take some time this week to read it alone, to yourself, or aloud with others, and tell me the words aren't still capable of setting the mind ablaze. The founders surely knew that when they let these ideas loose in the world, they could never again be caged.

Yet from the beginning, these sentiments were also a thorn in our side, a reminder of the new nation's divided soul. Opponents, who still sided with Britain, greeted it with sarcasm. How can you declare "All men are created equal," without freeing your slaves?

Jefferson himself was an aristocrat whose inheritance of 5,000 acres, and the slaves to work it, mocked his eloquent notion of equality. He acknowledged that slavery degraded master and slave alike, but would not give his own slaves their freedom. Their labor kept him financially afloat. Hundreds of slaves, forced like beasts of burden to toil from sunrise to sunset under threat of the lash, enabled him to thrive as a privileged gentleman, to pursue his intellectual interests, and to rise in politics.

Even the children born to him by the slave Sally Hemings remained slaves, as did their mother. Only an obscure provision in his will released his children after his death. All the others - scores of slaves - were sold to pay off his debts.

Yes, Thomas Jefferson possessed "a happy talent for composition," but he employed it for cross purposes. Whatever he was thinking when he wrote "all men are created equal," he also believed black people were inferior to white people. Inferior, he wrote, "to the whites in the endowments both of body and mind." To read his argument today is to enter the pathology of white superiority that attended the birth of our nation.

So forcefully did he state the case, and so great was his standing among the slave-holding class, that after his death the black abolitionist David Walker would claim Jefferson's argument had "injured us more, and has been as great a barrier to our emancipation as any thing that has ever been advanced against us," for it had "... sunk deep into the hearts of millions of the whites, and never will be removed this side of eternity."

So, the ideal of equality Jefferson proclaimed, he also betrayed. He got it right when he wrote about "Life, Liberty and the pursuit of Happiness" as the core of our human aspirations. But he lived it wrong, denying to others the rights he claimed for himself. And that's how Jefferson came to embody the oldest and longest war of all - the war between the self and the truth, between what we know and how we live.

So enjoy the fireworks and flags, the barbecues and bargain sales. But hold this thought as well: that behind this Fourth of July holiday are human beings who were as flawed and conflicted as they were inspired. If they were to look upon us today, they most likely would think as they did then, how much remains to be done.

from wordsmith.com:

Which came first, the chicken or the egg? We can ponder endlessly without ever solving that paradox. But we do know the origins of this week's words.

They all are made by a process known as back-formation. In this process a word is coined by removing an actual or supposed affix. For example, we coined the verb *emote* after the noun *emotion* (which is from Latin *movere*: to move).

But, come to think of it, we may be able to solve the unanswered question with the help of etymology. The first documented use of the word *egg* is from the year 805, while *chicken* is attested from 950. The answer remains the same even if we use the word *hen* instead. That too is from 950.

Can you say "egg" or "chicken" in Paiute, Washo or Shoshone? sdc

Vanishing Languages

[National Geographic](#)

[WebCite](#)

"Different languages highlight the varieties of human experience, revealing as mutable aspects of life that we tend to think of as settled and universal, such as our experience of time, number, or color. In Tuva, for example, the past is always spoken of as ahead of one, and the future is behind one's back. 'We could never say, 'I'm looking forward to doing something,' a Tuvan told me. Indeed, he might say, 'I'm looking forward to the day before yesterday.' It makes total sense if you think of it in a Tuvan sort of way: If the future were ahead of you, wouldn't it be in plain view?"

- **[The Endangered Languages Project: Supporting language preservation through technology and collaboration](#)**
- The [Miami-Illinois language](#) was considered by some to be extinct. Once spoken by Native American communities throughout what's now the American Midwest, its last fluent speakers died in the 1960s. Decades later, Daryl Baldwin, a citizen of the Miami Tribe of Oklahoma, began teaching himself the language from historical manuscripts and now works with the Miami University in Ohio to continue the work of [revitalizing the language](#), publishing stories, audio files and other educational materials. Miami children are once again learning the language and—even more inspiring—teaching it to each other.
- Daryl's work is just one example of the efforts being made to preserve and strengthen languages that are on the brink of disappearing. Today we're introducing something we hope will help: the [Endangered Languages Project](#), a website for people to find and share the most up-to-date and comprehensive information about endangered languages. Documenting the 3,000+ languages that are on the verge of extinction (about half of all languages in the world) is an important step in preserving cultural diversity, honoring the knowledge of our elders and empowering our youth. Technology can strengthen these efforts by helping people create high-quality recordings of their elders (often the last speakers of a language), connecting diaspora communities through social media and facilitating language learning.
- The Endangered Languages Project, backed by a new coalition, the [Alliance for Linguistic Diversity](#), gives those interested in preserving languages a place to store and access research, share advice and build collaborations. People can share their knowledge and research directly through the site and help keep the content up-to-date. A diverse group of collaborators have already begun to contribute content ranging from 18th-century manuscripts to modern teaching tools like [video](#) and audio language samples and knowledge-sharing articles. Members of the Advisory Committee have also provided guidance, helping shape the site and ensure that it addresses the interests and needs of language communities.
- Google has played a role in the development and launch of this project, but the long-term goal is for true experts in the field of language preservation to take the lead. As such, in a few months we'll officially be handing over the reins to the [First Peoples' Cultural Council](#) (FPCC) and [The Institute for Language Information and Technology](#) (The LINGUIST List) at [Eastern Michigan University](#). FPCC will take on the role of Advisory Committee Chair, leading outreach and strategy for the project. The LINGUIST List will become the Technical Lead. Both organizations will work in coordination with the Advisory Committee.
- As part of this project, research about the world's most threatened languages is being shared by the Catalogue of Endangered Languages (ELCat), led by teams at the [University of Hawai'i at Manoa](#) and Eastern Michigan University, with funding provided

by the National Science Foundation. Work on ELCat has only just begun, and we're sharing it through our site so that feedback from language communities and scholars can be incorporated to update our knowledge about the world's most at-risk languages.

- Building upon other efforts to preserve and promote culture online, Google.org has seeded this project's development. We invite interested organizations to join the effort. By bridging independent efforts from around the world we hope to make an important advancement in confronting language endangerment. This project's future will be decided by those inspired to join this collaborative effort for language preservation. We hope you'll join us.
- Posted by Clara Rivera Rodriguez and Jason Rissman, Project Managers, The Endangered Languages Project

["O Canada!" By Alan Mills \(English words by R. Stanley Weir\)](#)

soundcloud.com

[Chants of the Inuit, ballads of French settlers, battle tunes of the British, and songs of Canadian self-rule: singer Alan Mills combines all four ...](#)

[Yakama tribe elder becomes U of O's oldest-ever graduate](#) www.kimatv.com

[The University of Oregon will honor the school's oldest-ever graduate, a Yakama Nation elder, during commencement ceremonies Monday.](#)

[Peru's ambitious laptop program gets mixed grades](#)

LIMA, Peru (AP) - Peru's equipping of more than 800,000 public schoolchildren in this rugged Andean nation with low-cost laptops ranks among the world's most ambitious efforts to leverage digital technology in the fight against poverty. Yet five years in, there are serious doubts about whether the largest single deployment in the One Laptop Per Child initiative inspired by MIT Media Lab founder Nicholas Negroponte was worth the more than \$200 million that Peru's government spent....

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How a Swiss artist captured Native Americans

North American natives as seen by Karl Bodmer (1809-1893) ()

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- [Ancient charter wins American fans](#)

Swiss artist Karl Bodmer was still young when he joined an adventurous 19th century expedition through the American West, in search of vanishing indigenous cultures.

His intricate artwork, which helped shape perceptions of Native Americans at the time, is currently on show at a special exhibition at the reopened North America Native Museum in Zurich.

"The museum possesses many original Bodmer engravings. This year is also the 200th anniversary since the artist's birth, and we wanted to mark this jubilee with an exhibition," the museum's director Denise Daenzer told swissinfo.

"Another important reason is that Bodmer comes from Zurich but not many people know this in Switzerland."

At age 22, Bodmer was hired by German aristocrat and naturalist Prince Maximilian of Wied to accompany him on a journey which would take him from Boston to the western United States.

American adventure

His job, in the days when photographs were still far off, was to create a "faithful and vivid image" of America, its landscapes, animals and above all, its peoples.

The result – after a highly eventful trip that included witnessing a fierce battle, a prairie fire and Wied being brought down by a mystery illness - was hundreds of drawings and sketches.

Once back in Europe these pictures were turned into 81 engravings to accompany the text of the prince's book "Travels in the Interior of North America, 1832-1834".

The museum is showing all of the aquatint engravings, as well as some of the objects Prince Max, as he was known, brought back from America.

"Until now there has never been such an exhibition of this kind," said Daenzer.

Although Bodmer and von Wied were not the first people to explore and record their observations of North America, they were the first team made up of a trained scientist and skilled illustrator.

Unique collaboration

Their collaboration has been hailed as being of a unique historical, scientific and aesthetic importance.

The two men left Wied's Prussian castle on May 7, 1832, reaching Boston after a two-month sea voyage. They then painstakingly made their way westwards, by steamboat and on foot, travelling through Ohio and Missouri, before finally reaching North Dakota-Montana border.

During their 28-month trip they encountered many indigenous peoples, including the Omaha, Sioux, Assiniboin, Piekan, Mandan, and Minatarre Indians.

Bodmer and Wied described their homes, cloths and artefacts, as well as their rituals and sacred places.

Making up the heart of the exhibition are Bodmer's images of Native Americans, which are among the most famous works by the artist. Among them is a depiction of Pehriska-Ruhpa, a Minatarre warrior, performing the "dog dance" and a majestic portrait of Mato-Tope, chief of the Mandan.

Much of Bodmer's work, said to be the first realistic and unromanticised images of native American peoples, has provided valuable information to ethnologists and historians.

The final part of the display is devoted to what is called "the Bodmer effect", showing how his art was appreciated, but also how it became the basis for stereotypes.

Changed image

"Bodmer is central for the image of Indians in Europe," said Hartwig Isernhagen, the exhibition curator and former professor of American studies at Basel University.

"Because of him, the Indians of the Plains – therefore those on horseback, hunting buffalo and wearing feathered headdresses – have become dominant. Before that the image was wider and also included the Indians of the southwest and east. But after Bodmer it became concentrated and different."

His precision and attention to detail as well as his ability to capture expressions and the characters of his subjects show that Bodmer was not only a great illustrator, but that he was also open-minded and curious towards a world which was totally different from his own.

"Before going to America, Bodmer was a landscape artist and suddenly he had to paint people," said Isernhagen.

"His portraits are so well done that we might well ask ourselves where all this talent came from. My theory is that his encounter with a strange new world stimulated him and pushed his talent to its extreme."

swissinfo, based on an article in Italian by Paola Beltrame

http://www.swissinfo.ch/eng/culture/How_a_Swiss_artist_captured_Native_Americans.html?cid=7291014

The Northwest Ordinance

The famous phrase "Go West, young man," was first published in an 1851 editorial and later popularized by **Horace Greeley** to encourage westward expansion. Yet the words never would have been expressed so successfully without an important and farsighted directive issued six decades earlier by the Continental Congress: The Northwest Ordinance.

In 1787, the Northwest Ordinance for the government of the Territory of the United States, North-west of the river Ohio, dated **July 13, 1787**, the founding fathers established a model for the nation's future growth. The territory referred to was bounded by the Ohio and Mississippi rivers, with the Great Lakes as the northern border. It comprised what we now know as the states of Ohio, Michigan, Indiana, Illinois, and Wisconsin, as well as part of Minnesota. As the United States stretched farther westward, the Northwest Ordinance ultimately laid the groundwork for the Missouri Compromise, the Homestead Act, and for establishing the rights of citizens in states and territories west of the Mississippi. A [copy of the original ordinance](#) is in the Papers of the Continental Congress.

The articles within the ordinance established religious freedom, legal and educational rights, territorial boundaries, requirements of statehood, and prohibitions on slavery. While the Northwest Ordinance promoted the welfare of all Americans, some sections were interpreted differently over time, most notably a [clause in Article 3 regarding Native Americans](#) which states "The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress;"

The Northwest Ordinance may be one of the most critical legislative acts passed by the Continental Congress. It, and many more official records and legislation from the formative years of the fledgling United States of America, can be found within the [Papers of the Continental Congress](#) and [Miscellaneous Papers of the Continental Congress](#) on Fold3.

Just wanted to let you know this workshop is being cancelled. It only had one sign-up. (*How sad! sdc*)

NAGARA CONFERENCE - Santa Fe July 19-21

9:00 a.m.-4:00 p.m. -- Pre-Conference Workshop

(Please note that Pre-Conference Workshops are NOT included in the Annual Meeting registration fee)

W-2: Collaboration of Native and Archival Communities

Panelists will discuss strategies to create or improve collaborative relationships between tribal and non-tribal archivists, records keepers, and researchers. Participants will receive tips on implementation of collaborative methods to strengthen description of archival records, access to archives, and outreach to Native American communities and individuals. Discussion of the Native American Archival Protocols will be included.

Panelists: Diane Bird, Museum of Indian Arts & Culture, New Mexico Department of Cultural Affairs; Daniel Kosharek, New Mexico History Museum, New Mexico Department of Cultural Affairs

www.cambridge.org
Indigenous Rights in the Age of the UN Declaration - Academic and Professional Books - Cambridge Uni

This examination of the role played by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in advancing indigenous peoples' self-determination comes at a time when the quintessential Eurocentric nature of international law has been significantly challenged by the increasing p...

In today's encore excerpt - the American Revolution was a form of debt relief:

"In England, statutes decreeing imprisonment for debt date to the thirteenth century.

The point wasn't to lock you up -- as the proverb had it, 'A prison pays no debts'-- but to terrify you into paying, to avoid incarceration. Nine times out of ten, that's just what happened, which is why the practice prevailed in most parts of the early modern world and, in the seventeenth century, travelled, with English common law, to America. A 1641 Massachusetts law known as the 'Body of Liberties' closely followed English practice, declaring of the insolvent that 'his person may be arrested and imprisoned where he shall be kept at his owne charge, not the plantife's till satisfaction be made.' ... There were no terms: you weren't sentenced for a month, a year, a decade; you stayed in jail until your creditors were satisfied.

"This didn't work that well in the New World. As many as two out of every three

Europeans who came to the colonies were debtors on arrival: they paid for their passage by becoming indentured servants. Early on, labor was so scarce that colonists who fell into debt once they got here paid with work; there was much to be done, and there weren't many prisons.

In 1674, a Massachusetts court ordered Joseph Armitage, who owed John Ruck twenty-two pounds, to serve as Ruck's servant for seven years. (What relieved the colonies' labor scarcity and spelled the end of debtor servitude was the rise of the African slave trade.) The colonies were also a good place to go to run away from your debts. Some colonies were, basically, debtors' asylums.

In 1642, Virginia, eager to lure settlers, promised five years' protection from any debts contracted in the Old World. North Carolina did the same in 1669. Creditors, in any case, found it all but impossible to pursue fugitive debtors across the Atlantic. (Not for nothing did Defoe's Moll Flanders, born in London's Newgate Prison, sail to Virginia.) Then, there was an early version of a farm subsidy: Connecticut and Maryland forbade the prosecution of debtors between May and October and released prisoners to plant and harvest on

the unassailable argument that 'the Poorest Sort of the Inhabitants' were often 'undone in that they cannot be at Liberty to make their Cropps.' ...

"In London, debtors' prisons filled. And then they teemed. James Oglethorpe, a member of Parliament, ... had an idea: what about just shipping the miserable wretches across the ocean? In 1732, he founded Georgia, a colony intended as a refuge for debtors released from English prisons.

"This only strengthened a prevailing perception: that the colonies' relationship with England was that of a debtor to a creditor. By the seventeen-sixties, sympathy for debtors had attached itself to the patriot cause. Weren't all Americans debtors?

Whenever New York's Sons of Liberty held a banquet, they made a show of sending the leftovers to the city's imprisoned debtors. Virginia planters like Jefferson and Washington were monstrously in debt to merchants in London. A creditor was 'lord of another man's purse'; hadn't the British swindled Americans out of their purses, their independence, their manhood? This, anyway, is how many colonists came to view their economic dependence on Britain. Declaring independence was a way of canceling those debts. The American Revolution, some historians have argued, was itself a form of debt relief. ...

"Debtors in New York used to be locked up in the garret of City Hall, at the corner of Wall Street, in a cramped nook under the eaves. From its dormers, they would lower shoes, tied to a string, to collect alms from passersby. (Debtors' prisons in other cities and towns had what were called 'beggars' grates,' iron bars through which prisoners in cellar dungeons could extend outstretched palms.)"

Title: "I.O.U."

Author: Jill Lepore

Publisher: The New Yorker

Date: April 13, 2009

1 [Document: The New York Times' Prints of the Declaration of Independence](#)

Doing Apps and Start-Ups While Still in High School

By **QUENTIN HARDY**

NYT

7.2.12

PALO ALTO, Calif. — Like many young entrepreneurs here in Silicon Valley, Matthew Slipper knows that success does not come easy. His first start-up, an online education venture, flopped. His second, a video-sharing app for the [iPhone](#), has sold only 20 copies.

But Mr. Slipper is optimistic. He should be. He's just 18, a founding member of the Paly Entrepreneurs Club, an extracurricular group at the local high school that sprang into existence last September — the brainchild of about a dozen students committed to inventing the future.

"I want to build something that is tied to what is happening next," he said.

While budding moguls in high school clubs like the Future Business Leaders of America invest make-believe money in the stock market or study the principles of accounting, the Entrepreneurs Club members have a distinctly Silicon Valley flavor: they want to create start-ups.

They have met weekly during the school year to discuss their ventures and ideas, explore matters like money-raising strategies and new markets, and host guest speakers. Once, they held a Skype chat with a software engineer in Sweden who described the intricacies of running an online music business.

Founding a company in high school is “a great opportunity,” said Vincent Gurle, 18. Later in life, “if you fail at business you might have to go live with your parents,” he said. “But we’re already doing that.”

Mr. Gurle, who will attend the University of California, Santa Cruz in the fall, started a business last year aimed at supplying students to companies as software testers. It sputtered when he could not find enough companies interested in buying the service. He counts the effort a success anyway, he told the club at a recent meeting, figuring that the people he met will remember him when he returns with his next idea.

Now he is learning how to program for Microsoft’s new mobile operating system.

Club members have been working on projects like a social network to help teenagers quickly organize study groups and a trading network for Bitcoin, a virtual currency. They have brainstormed ideas for mobile geolocation games and new kinds of grocery store scanners.

At a recent meeting, about a dozen boys gathered in an empty economics classroom at Palo Alto High, known as Paly. The demographic somewhat reflects Silicon Valley, too; there were no girls, though all the boys say they wish some would join their club.

There also were few laptops or even tablets in the room, befitting a post-PC world. All the boys had their work on paper or smartphones. They passed these around to show off their latest concepts.

Mr. Slipper, who plans to attend the University of California, Santa Barbara in January after a stint in R.O.T.C. boot camp, demonstrated his video-sharing app, speaking quickly so as to leave time for everyone to talk about their ideas before the lunch bell rang.

“The syntax wasn’t hard,” he said, explaining the coding involved. “Objective C in the iOS framework took me about two weeks to learn. I’ve modeled the business on Instagram, leveraging speed and ease of loading.” Sympathetic young heads nodded.

“How will you protect your intellectual property?” asked Aaron Bajor, 18, one of the group’s founders. He was waiting to discuss a diagram of his own project, a social network for entrepreneurs entering college.

“Someone can always copy your idea, but that will be half-baked,” Mr. Slipper said confidently. “It’s not theirs.”

James Maa, another club founder, was up next to discuss his project, the study group social network.

“We’re not out in public yet,” he said, apologetically. Mr. Maa, 18, plans to study computer science at the University of California, Berkeley in the fall. His social life, which included attending many events for start-ups, had gotten in the way of building the network, which he calls Bubble.

Not everyone had a project to present, and that was acceptable.

“The goal here is inspirational,” said Mr. Bajor, who is headed to the University of Southern California to study entrepreneurship. “A great idea can hit you any time. Even if you do not have a great idea yet, if you have capabilities and passion others will want you on their team.”

Not every would-be tech titan at Paly belongs to the club. Some were distracted by college applications and plans for the prom. Or other things. “There are probably a half-dozen other kids who should be in this club,” Mr. Bajor said, but they just didn’t have time. “They are too busy starting their own companies.”

Start-up fever for these students is something they breathe in the air, or learn at home, with parents who work in the tech industry. Fern Mandelbaum, a partner at the venture capital firm Monitor Ventures, and a parent at the school, attended a club meeting to explain how her business works.

The students in the club were not the only beneficiaries of Ms. Mandelbaum’s advice: Her daughter, Skylar Dorosin, started and for several years ran a summer camp. Ms. Dorosin, 17, is heading to Stanford in the fall, and has turned the camp over to her 11-year-old brother, Miles Dorosin.

“The kids here have such an unfair advantage,” said Aaron Levie, 27, the chief executive of a data storage company, Box, referring to students throughout the Valley. He recently spoke during Science Week at another local high school, nearby Los Altos High. “In Seattle we had lots of computers, but we never had venture capitalists drop by.”

At his talk in Los Altos, he had this advice.

“I told them to make friends and leverage their four years of freedom,” he said. “If you look at Apple, Microsoft and Facebook, you see that lots of foundational things can happen among high school friends.” Like those other companies, he said, Box, valued at about \$350 million, was built by several high school friends.

Deborah Whitson, a Paly economics teacher who is the club’s faculty adviser, said that in recent years she had noticed a shift in the kinds of projects that interest business-minded students. “In the ‘olden days’ we’d have a few jewelry designers or dog walkers among the students,” she said. “The Internet started to change that. In the past five years, things have boomed because of the iPhone.”

Ms. Whitson worries that the club may not survive without its enthusiastic leaders. Mr. Bajor, however, said his brother, who just finished his sophomore year, is eager to pursue his own start-up dreams.

Another sophomore, 15-year-old Max Bernstein, helped the club recruit some speakers this year, but had to drop out of meetings because of time conflicts with the robotics club. Next year, though, he said he would have more time for the Entrepreneurs Club. He won't have to take gym class.