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Memoriam: Keith H. Basso (1940–2013)

Catherine M. Petrini

I don't live in Fairfax County, but this is so outrageous I had to help spread the word. Fairfax County's library system is considering cost-cutting measures that include no longer hiring any actual librarians and getting rid of reference desks.

[Annandale VA: Cost-cutting measures mean reduced services at Fairfax County libraries](http://annandaleva.blogspot.com)
annandaleva.blogspot.com

[Annandale news, covering redevelopment, schools, transportation, businesses, restaurants, crime, parks, local government, shopping, entertainment, and neighborhoods in Annandale and Mason District in Fairfax County.](#)

Focus on the Collection: Alfred Kroeber's Collections from Zuni Pueblo
Ira Jacknis, Research Anthropologist

Zuni potsherds. PAHMA [2-10534](#).

Alfred Kroeber is best known for his research and collecting in Native California, but he also did important research in Zuni Pueblo, New Mexico. In 1915, after he had completed the bulk of his California fieldwork, Kroeber was looking for a professional change. He accepted a contract from the American Museum of Natural History to study Zuni kinship and social organization. Although he was told not to collect, he found plenty that he felt the museum should have. After two field seasons, in the summers of 1915 and 1916, he returned for one final month of fieldwork in September of 1918. Funded this time by the University of California, he was accompanied by the Boasian anthropologist Elsie Clews Parsons.

Kroeber's Berkeley collection of 193 items is mostly ethnological, but it also includes some important archaeological specimens. This makes it the largest source of the Hearst's total Zuni collection of 576 catalog items (528 ethnological and 48 archaeological). Before Kroeber made his collection, most of the Hearst's objects from the pueblo consisted of 173 pieces of pottery and related items, collected by George Pepper in 1903.

Zuni belt. PAHMA [2-10515](#).

As he had done before, Kroeber did not focus on material culture; this time he studied ceremonialism and language. Yet, again, he found many important items that had been left by

the hordes of previous anthropologists. As a collector, Kroeber seems to have been opportunistic, with a focus on older object types, such as selenite windows and carved wooden furniture. Kroeber's collection is quite comprehensive--including pottery, textiles and weaving implements, baskets, ladles and bowls, pigments, tools, weapons, games, rattles and drums, and ceremonial items such as kachina dolls and prayer sticks. Although Kroeber generally preferred to collect old and used items, some specimens were listed as "models," meaning that they were made on commission. Several objects were in fact donated by Elsie Clews Parsons, who was particularly interested in ceremonialism. And while the entire collection was gathered in Zuni, some of the textiles are now attributed to other groups (Navajo and Hopi), documenting inter-tribal trade.

Zuni water jar, early Kiapkwa Polychrome (ca. 1760-1800). PAHMA [2-10350](#).

Without doubt, however, the most notable objects in Kroeber's Zuni collection are the ceramics. He managed to acquire an old water jar, attributed to the stylistic phase of Kiapkwa Polychrome (ca. 1760-1800). In keeping with his newly-developed interest in history, he is most famous for his surface collections of ancient potsherds (also represented in his New York assemblage). With these, Kroeber innovatively applied the method of seriation, correlating the frequency of sherd styles with different periods of Zuni history.

Although little studied, Kroeber's Zuni collection is a valuable document of Southwestern Native culture. The museum was about to research this collection in collaboration with noted archaeologist Linda Cordell. Now, after her recent passing, we intend to continue the work with her colleagues and students to present this research in future exhibits and publications.

The Phoebe A. Hearst Museum of Anthropology | 103 Kroeber Hall | UC Berkeley | Berkeley | CA | 94720

Entangled Publishing Joins Macmillan's Public Library E-lending Pilot Program

NEW YORK, NY, USA, August 8, 2013 /[EINPresswire.com](#)/ -- Through [Macmillan](#) Publisher's e-Lending program, vanguard [Entangled Publishing](#) has entered the library market. Entangled books purchased by libraries will be lendable for 2 years, or up to 52 times. The arrangement includes Entangled's multiple bestsellers and backlist.

Entangled Publishing, which continues to break the traditional publishing mold within romance and YA fiction, has entered the library market. Through Macmillan Publisher's e-Lending program, Entangled books purchased by libraries will be lendable for 2 years, or up to 52 times. The arrangement includes all Entangled titles, including the NY Times bestselling novels *Wrong Bed, Right Guy* by Katee Robert, *Seducing Cinderella* by Gina L. Maxwell, and *The Marriage Bargain* by Jennifer Probst, as well all backlist titles since the publisher's inception in July of 2011.

"Entangled has always been a huge supporter of libraries, and we are excited to be bringing our titles to this important community resource through Macmillan," says Entangled publisher, Liz Pelletier. "This new program will allow our books to get into hands of millions through the venerable library system and that's what every publisher and author wants--to have their books discovered and loved by readers."

Since its launch, Entangled has published more than 158 titles, including the #8 bestselling book of 2012 by Jennifer Probst, *The Marriage Bargain*, and the blockbuster YA hit *Obsidian* by Jennifer L. Armentrout, which was recently signed for a major motion picture and will begin production in Spring of 2014. The exclusive, boutique publisher has since grown to thirteen imprints, with 11 titles appearing on the USA Today Bestsellers list and 9 titles on the NYT Bestsellers list. Currently, Entangled releases approximately 20-25 titles per month in a digital first format, and 4 per month in simultaneous print and e-formats.

Entangled Publishing continues to support authors by offering strong editorial support, a publicist, a personalized marketing plan, and world-class distribution for all of their titles. With its unique revenue-sharing business model, Entangled has managed to assemble an amazing team of more than forty talented individuals and industry leaders in a record time frame.

About Entangled Publishing

Entangled Publishing is an exclusive, boutique publisher of romantic fiction and fiction with romantic elements. Located in Fort Collins, Colorado, Entangled's goal is to bridge the gap between traditional and indie publishing, giving both readers and authors the best of both worlds. For more information about Entangled Publishing, its new imprints, and its upcoming titles, visit the publisher's website at entangledpublishing.com. To contact Entangled Publishing, email marketing@entangledpublishing.com.

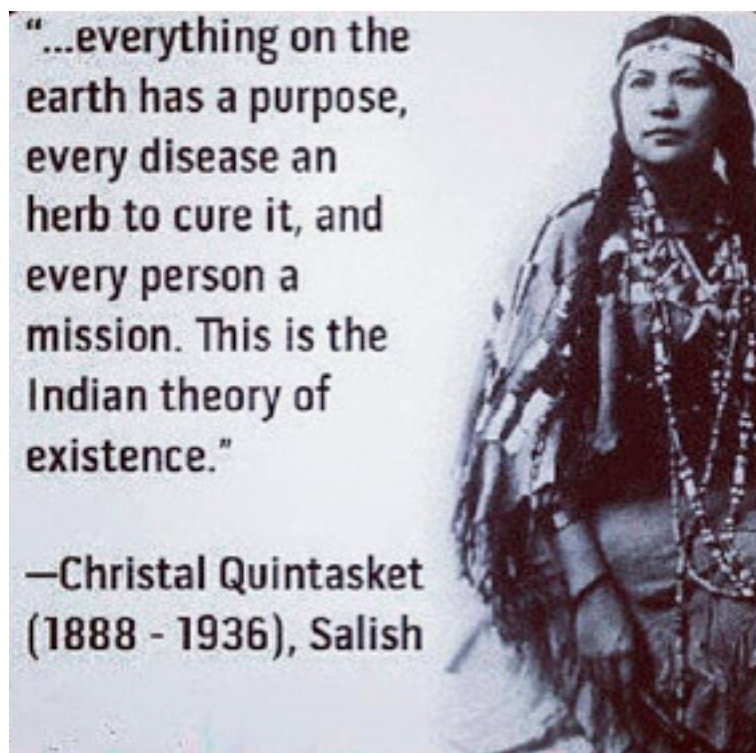
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Misa Ramirez, Entangled Publishing, 940-435-9542 [email us here](#)

Philipp Kneis , (S)AGED BY CULTURE : Representations of Old Age in American Indian Literature and Culture

ISBN 978-3-631-63853-8

[Pharmaceutical Damages 5x Worse, More Widespread than Publicly Known](#)



Paul Fassa, News Report: Regardless of what members of the medical monopoly bound by Big Pharma reveal as dangerous or fraudulent, their viewpoint still holds pharmaceuticals as the only medicine that works, never mind herbs, alternative medicine, whole organic foods, and supplements. That's the medical monopoly mindset, which is shared by both innocent ignorant believers, whose livelihoods depend on doing

what they're told while practicing denial and the duplicitous manipulators who control the snake oil show and benefit the most.

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5 Foods You May Not Know Are Genetically Modified

Maggie Caldwell, Mother Jones

Caldwell reports: "By now, you've likely heard about genetically modified organisms (GMOs) and the controversy over whether they're the answer to world hunger or the devil incarnate. But for right now, let's leave aside that debate and turn to a more basic question." [READ MORE](#)

The Next Keystone XL?

[Read the Article at In These Times](#)

[Mary G. Ross blazed a trail in the sky as a woman engineer in the space race, celebrated museum](#)

When she was 96 years old, Mary Golda Ross asked her niece to make her something very special: the first traditional Cherokee dress that Ross, the great-great-granddaughter of renowned Chief John Ross, would ever own.

Because Ross, after a lifetime of high-flying achievement as one of the nation's most prominent women scientists of the space age, wanted to wear her ancestral dress to the opening of the Smithsonian's new National Museum of the American Indian. Wearing that dress of green calico, Ross joined in the procession of 25,000 Native peoples that opened the museum five years ago.

Mary G. Ross—whose Cherokee lineage includes leaders and teachers and who herself now figures in the lineage as the Cherokee rocket scientist—spent her century of life looking mostly into the future.

She passed away in 2008 just three months shy of her 100th birthday. Born in 1908 on her parents' allotment in the foothills of the Ozarks, she was one year younger than the state of Oklahoma. At 16, she enrolled in Northeastern State Teachers College, which her ancestor Chief John Ross was involved in founding. She taught science and math during the Great Depression in rural Oklahoma. By 1937 she was teaching at a school for American Indian artists in Santa Fe that would later become the Institute of American Indian Art. She pursued a master's degree at the University of Northern Colorado, where she took every astronomy class they had.

In 1942 she was hired as a mathematician at Lockheed Corporation, and assigned to work with the engineers who were doing the pioneering research that would launch the space race. Later Lockheed trained her to become one of the 40 engineers in known as the Lockheed Skunk Works, a super-secret think tank led by legendary aeronautics engineer Clarence "Kelly" Johnson. It was the start of Lockheed Missiles & Space Co., a major consultant to NASA based in Sunnyvale, Calif. Ross was 45, the only woman and the only Native American.

Her Lockheed team's top-secret project?

"Preliminary design concepts for interplanetary space travel, manned and unmanned earth-orbiting flights, the earliest studies of orbiting satellites for both defense and civilian purposes," columnist Leigh Weimers wrote in the San Jose Mercury News in 1994.

"Often at night there were four of us working until 11 p.m.," Ross recalled in the article. "I was the pencil pusher, doing a lot of research. My state of the art tools were a slide rule and a Frieden computer."

Most of the theories and papers that emerged from the group, including those by Ross, are still classified. As she told her alma mater's newspaper in the 1990s, "We were taking the theoretical and making it real." One of Ross' seminal roles was as one of the authors of the NASA Planetary Flight Handbook Vol. III, about space travel to Mars and Venus.

Four years before she passed away, as the National Museum of the American Indian opened, Ross knew that this was an occasion of historic importance. This forward thinking Cherokee woman who helped put an American man on the moon said, "The museum will tell the true story of the Indian—not just the story of the past, but an ongoing story."

MAI 2009

Landmark Decision: American Farmers Attain Critical Legal Protection

► <http://bit.ly/145bIrC>

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The [Graduate Certificate](#) in Conflict Transformation is a one-year, low-residency professional development program offering 14–16 graduate credits. Through a combination of face-to-face and distance learning, participants develop theoretical knowledge and practical skills needed to design and manage programs that transform conflict and promote reconciliation for individuals and communities torn by violent conflict. This model minimizes time away from jobs and families while maintaining an international learning community and the experiential learning pedagogy characteristic of SIT Graduate Institute.

Participants who complete the CONTACT Graduate Certificate program can apply for admittance to one of the following SIT master’s degree programs:

- [Master of Arts in Peacebuilding and Conflict Transformation](#)
- [Master of Arts in Intercultural Service, Leadership, and Management](#)

If accepted into a master’s [degree program](#), the 14–16 graduate credits earned in the graduate certificate may be applied towards the completion of that degree.

San Francisco Area American Indians Know How to Protest

Levi Rickert, editor-in-chief in Entertainment. [Discussion »](#)

SAN FRANCISCO area American Indians know how to protest. Two generations ago, they were on [Alcatraz Island](#) protesting and bringing attention to broken treaties and deplorable living conditions of American Indians in the United States.

The march grew in size to over 1000.

Their new fight is for a cleaner environment.

Last Saturday, the gathering began at the Richmond Bart station with Idle No More/SF, 350.org, 350 Bay area, the Richmond Progressive Alliance, Gathering Tribes, SSP&RIT and others joined for a family friendly march, festival and spiritual rally at the Chevron Richmond Refinery main gate.

They were there lending support on the first anniversary of the explosion and fire that occurred last year at the Chevron Richmond Refinery.

These San Francisco area American Indians were among environmental, health and social justice groups gathered in a non-violent direct action to call for an end to toxic hazards and dirty crude refining, no Keystone XL pipeline and a sensible transition from [fossil](#) fuels to [renewable energy](#) sources.

In particular, the proposed Keystone XL pipeline poses a serious environmental threat to tribal lands in the Great Plains.

The pipeline's planned route crosses much of the Lakota treaty territory, meaning the resolution bans the Pipeline from most of the northern great plains. The resolution also cites the traditional and contemporary responsibility of all Lakota people:

“through ancient indigenous cultural and spiritual concepts we have always respected and maintained good relations with the animals, air, land and water of our traditional homelands since time immemorial.”

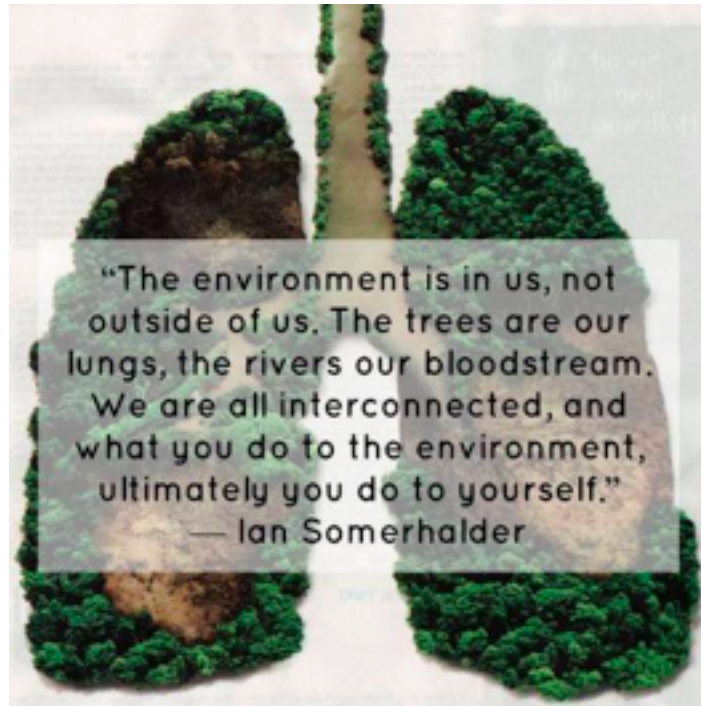
When this week's Photo of the Week was posted on our Facebook page, it was an immediate hit with hundreds of our readers sharing it.

Megwetch to Walter Copenhaver for sending it to the Native News Network. posted August 10

[Theodore Roosevelt Conservation Partnership](#)

[One Day, One Job](#)

[While I love meat \(I told you about that yesterday\), I love the outdoors even more. There are all kinds of ways to enjoy nature, but I think that hunting and fishing are two of the best \(they're also a great way to get protein\). It may seem that these sports lead to the depletion \[...\]](#)



A'o Makua Adult Distance Learning Program

| [A'o Makua Home](#) | [Program Info](#) | [Courses](#) | [Incentives](#) | [Schedule](#) | [Registration](#) |
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To learn and to teach: Let us grow, learn and share together

Sept 2-27: H2 'Ōlelo Hawai'i: Pili 'Ohana "Pili 'Ohana" – Family Relationships

In ka papa Pili 'Ohana (the Pili 'Ohana course) we will revisit some of the concepts taught in E Ola Ka 'Ohana and build on them by taking a closer look at family relationships and interactions amongst family members. Sentence patterns will focus on introducing and describing family members as well what they enjoy doing. Course activities will include practice exercises and the creation of a digital photo journal about your 'Ohana.

Cost of course is \$25. [click > Register by August 15](#)

Sept 9-27: "Ku'u One Hānau" – The beloved sands of my birth.

For Hawaiians, the sense of belonging to and pride in one's birthplace is a connection that transcends time and place. This course will focus on this special relationship by presenting nā mo'olelo (stories) of traditional places in Hawai'i nei, poetry and mele praising various one hānau. You will then have the opportunity to share stories of your own beloved birthplace or the birthplace of your 'ohana. **Cost of course is \$25. [click > Register by Aug 15](#)**

Oct 7- Nov 1: H3 'Ōlelo Hawai'i: Ku'u Wahi Noho "Ku'u Wahi Noho" – Where I live

The Ku'u Wahi Noho papa 'ōlelo Hawai'i or Hawaiian language course will focus on the area that you live in. You will learn sentence patterns and vocabulary that will help you to express your location and the location of special places in your home town. Learn how to guide someone to your local post-office or to your favorite restaurant. Course activities will include practice exercises, games, and interactive activities to help you strengthen your language base.

Cost of course is \$25. [click > Register by Sept 15](#)

Oct 14 - Nov 1: "Mālama 'Āina" "Mālama 'Āina" – To care for the land

He ali'i ka 'āina, he kauwā ke kanaka. The land is a chief; the man is its servant. This course will focus on sustainability of our resources. The course explores traditional ways Hawaiians lived to allow for preservation. You will learn the deeper purpose for why the Hawaiians hold the land so important. The knowledge acquired from these concepts will hopefully encourage you and your 'ohana to apply them in everyday life.

Cost of course is \$25. [click > Register by Sept 15](#)

General Program and Course Information

Would you like to reconnect with your roots and share the Hawaiian culture with your 'ohana? Join us in an online enrichment program for adults interested in the Hawaiian culture and language. Discover Hawaiian values, beliefs and traditions in the comfort of your own home and at your own pace.

Courses are only \$25.00 (except for FREE courses, for which there is no charge) and include a facilitator for 3-4 weeks, access to materials for a full year. If you complete the course, you'll also be mailed an [incentive](#).

Target Audience

Parents, caregivers, alumni, educators and all other interested adults who want to learn more about Hawaiian history, language and cultural practices via distance education.

Program Goals

To provide:

- culturally-based learning opportunities worldwide via a self-paced online environment;
- access to culturally-relevant resources to share with their families;
- a virtual community where they can share ideas, resources and experiences related to ‘Ike Hawai‘i

Current Collaborators

The following organizations and internal Kamehameha Schools (KS) groups are currently offering A‘o Makua courses to their constituents:

Leeward Community College Associate in Arts in Teaching
Partners In Development Foundation, Nā Pono No Nā ‘Ohana
Ke Ali‘i Pauahi Foundation

KS Financial Aid and Scholarship Services

- Post-High (Nā Ho‘okama a Pauahi & ‘Imi Naāuao)
- Preschool (Pauahi Keiki Scholars & Kipona Scholarship Program)

For more information, visit our [A'o Makua Collaborations](#) page.

Memoriam: Keith H. Basso (1940–2013)

Keith H. Basso (73), a major figure in American Anthropology and American Indian Studies, died from cancer in Phoenix, Arizona, on Sunday, August 4. He devoted his life’s work to understanding and bringing to the appreciation of others the rich cultural traditions of contemporary Western Apache peoples, most notably their linguistic forms of expression—their verbal creativity. He is most closely associated with the White Mountain Apaches who live at Cibecue, one of the more remote communities on the White Mountain Apache Reservation in east-central Arizona.

Basso taught at the University of Arizona, Yale University and, most recently, at the University of New Mexico, where he was University Regents Professor of Anthropology. He served as president of the American Ethnological Society in 1984 and editor for Linguistics of *American Anthropologist*. Basso also served on the board of the National Museum of the American Indian (NMAI) from 1992 to 1995. Tangential to that work, Basso recently played an instrumental, behind-the-scenes role for the Western Apache NAGPRA Working Group—a consortium representing the San Carlos Apache Tribe, the Tonto Apache Tribe, the White Mountain Apache Tribe, and the Yavapai Apache Nation—in their efforts to see their sacred objects repatriated from several U.S. museums, including the NMAI. Basso was in no way a go-between, but he did help facilitate communications, and all parties appreciated his sage and quiet, but authoritative, presence.

Basso was a fluent Apache speaker, as well as a linguist, and his numerous essays and books on the Western Apache reflect his intimate knowledge of their language. His publications also reflect the depth of the many personal friendships that he nurtured and maintained with Western Apaches for over fifty years. Basso started working among the Western Apache as a sophomore in college in 1959 and continued to work with, and for, them for the rest of his life. One of his early books, *Portraits of "The Whiteman": Linguistic Play and Cultural Symbols among the Western Apache* (1979), captured both his delight in witnessing Apaches jokingly imitate "the Whiteman" and his insights into the complexity of their form of joking and what it revealed about Indian–white relations.

His work was always theoretically rigorous, yet, in a way uniquely his own, Basso was always able to let the material he was studying maintain its own integrity and shine through his penetrating analyses. As a result, his work could be appreciated on two levels: first, as the immediate and unfiltered words and phrases of individual Apache men and women (that is, their habits of expression), which Basso was especially adept at contextualizing both socially and geographically; and second, through his analyses of their deeper registers. This was Basso's special gift, and it is evident in all of his work. Basso's publications influenced scholars far beyond the field of American Indian studies. Perhaps his most acclaimed work, *Wisdom Sits in Places: Landscape and Language among the Western Apache* (1996) was awarded the Victor Turner Prize for Ethnographic Writing, the Western States Book Award for Creative Writing, and the J. I. Staley Prize by the School of American Research.

Basso was deeply engaged in linguistic and symbolic anthropological theory and counted among his academic and personal friends many towering figures in the field of anthropology. Basso included among his close and respected colleagues Alfonso Ortiz (San Juan) and Vine Deloria, Jr. (Lakota), who he valued for what he called their sagacity and deep moral voice. Basso had countless Western Apache friends and has written many times that they were his real teachers. Educated at Harvard (B.A., 1962) and Stanford (Ph.D, 1967), Basso was brilliant, and his work was always highly sophisticated. But most importantly, Basso had a deep and genuine appreciation for people—Apache peoples—for their everyday existence and for their (culturally constituted) strategies for coping, strategies in which he was able to see humor, poetry, and deep meaning.

Basso was extremely well versed in Western Apache history, religion, language, and culture, and put his knowledge at the service of Apache people. He provided expert testimony in numerous state and federal legal proceedings involving tribal members. Among the many works for which Basso is well known are his essays dealing with Western Apache place names. Stemming from his related field research, Basso worked with the White Mountain Apache Tribe to linguistically remap their reservation and to restore for all tribal members Apache place names for special features in the natural landscape. These toponyms not only have deep cultural significance, but, as Basso revealed, moral meaning as well. Honored to be asked to be involved in the remapping project, [Basso once explained](#), "I began to see how superimposing an Anglo language on an Apache landscape was a subtle form of oppression and domination."

It is fitting that one of Basso's most recent works was an oral history by White Mountain Apache elder Eva Tulene Watt (1915–2009), which Basso was responsible for getting recorded and

published. As Basso wrote in the introduction, *Don't Let the Sun Step Over You: A White Mountain Apache Family Life, 1860–1975* (2004) is a rare and remarkable book. Based on Watt's family narratives, it covers a period in Western Apache history that has received precious little attention, let alone from an Apache perspective. Much ink has been spilt over the so-called Apache Wars of the 19th century, but (outside of Basso's work) little has been written about the lives of Apaches in the 20th century, particularly the first half of the 20th century—which is to say, after non-Native people largely lost interest in Apaches.

Keith H. Basso always took pains to acknowledge in his publications his intellectual debts, and it was immensely important to him to acknowledge by name (when they permitted it) the Western Apache men and women with whom he worked and from whom he learned so much wisdom.

Basso is survived by his wife, Gayle Potter-Basso.

—Cécile R. Ganteaume, Associate curator, National Museum of the American Indian



Early Facebook