

Journal #2985

what happened this week at Interior:

**Obama to visit Indian Country**

**DIGGING FOR THE TRUTH: A FOUR PART SERIES ON MINING IN NEVADA**

Society for American Archaeology **Principles of Archaeological ethics**

**Grant Deadlines**

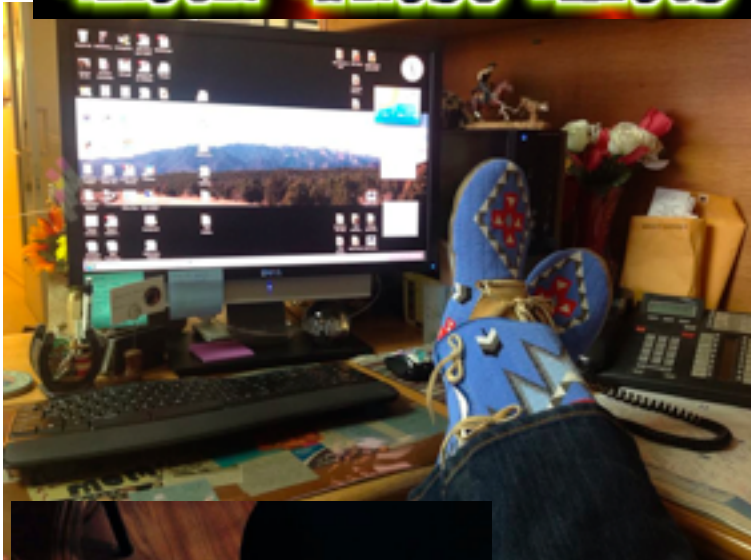
**The Battle of Sitka - Why Alaska is not Part of Canada**

We still haven't woken up from the American nightmare.

**Redskins owner Dan Snyder is no moral leader**

**More PowWows**





Here's **what happened this week at Interior:** the Department hosts the 2013 White House Tribal Nations Conference; it's thumbs up for the high-voltage transmission project Gateway West; another high-flow release at Arizona's Glen Canyon Dam; the U.S. Fish and Wildlife Service destroys six tons of confiscated ivory; Secretary Jewell will join those marking the 150th anniversary of the Gettysburg Address; and an update on the earthquake repair project at the Washington Monument.

[Click here to watch this week's episode.](#)

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[Obama to visit Indian Country](#) [navajotimes.com](http://navajotimes.com)

[President Barack Obama on Wednesday promised tribal leaders that he will make his first trip as president to Indian Country next year, as part of a pledge to keep historic covenants forged between the federal government and tribal nations.](#)

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**DIGGING FOR THE TRUTH: A FOUR PART SERIES ON MINING IN NEVADA**

### **Part I – Nevada and the World**

**Thursday November 21st 6:30pm-8pm**  
**University of Nevada, Reno campus**  
**William J. Raggio Building (WRB) Room 2020**

#### **Speakers**

**Larson Bill and Julie Cavannaugh-Bill**

Western Shoshone Nation

**Phillip Muyengwa**

Projects Coordinator, Youth Initiatives for Community Development Trust-Mutoko  
Zimbabwe

Mining removes non-renewable resources from our land. Often these resources are shipped out of Nevada.

We get few benefits from the process, but retain all of the damage.

Mining's extreme impacts on Native American people in Nevada began with the discovery of the Comstock Lode in 1859.

It brought new diseases, displacement, loss of hunting and gathering areas, and other forms of violence.

At this forum, you will learn how the Western Shoshone and other Nations continue to resist mining's assault on sacred sites, communities, water and land.

You will also hear firsthand about the mining industry and Africa from a visiting expert.

***Sponsored by: Native American Student Organization, Undergraduate Student Social Work Association, Progressive Leadership Alliance of Nevada, and Great Basin Resource Watch***

***Event flyer at***

***<https://www.facebook.com/pages/Great-Basin-Resource-Watch/164792203762>***

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## **Society for American Archaeology Principles of Archaeological ethics**

At its April 10, 1996 meeting, the SAA Executive Board adopted the Principles of Archaeological Ethics, reproduced below, as proposed by the SAA Ethics in Archaeology Committee. The adoption of these principles represents the culmination of an effort begun in 1991 with the formation of the ad-hoc Ethics in Archaeology Committee. The committee was charged with considering the need for revising the society's existing statements on ethics. A 1993 workshop on ethics, held in Reno, resulted in draft principles that were presented at a public forum at the 1994 annual meeting in Anaheim. SAA published the draft principles with position papers from the forum and historical commentaries in a special report distributed to all members, *Ethics and Archaeology: Challenges for the 1990s*, edited by Mark. J. Lynott and Alison Wylie (1995). Member comments were solicited in this special report, through a notice in SAA Bulletin, and at two sessions held at the SAA booth during the 1995 annual meeting in Minneapolis. The final principles, presented here, are revised from the original draft based on comments from members and the Executive Board.

The Executive Board strongly endorses these principles and urges their use by all archaeologists "in negotiating the complex responsibilities they have to archaeological resources, and to all who have an interest in these resources or are otherwise affected by archaeological practice (Lynott and Wylie 1995:8)." The board is grateful to those who have contributed to the development of these principles, especially the members of the Ethics in Archaeology Committee, chaired by Mark. J. Lynott and Alison Wylie, for their skillful completion of this challenging and important task. The bylaws change just voted by the members has established a new standing committee, the Committee on Ethics, that will carry on with these crucial efforts.

### **Principle No. 1: Stewardship**

The archaeological record, that is, in situ archaeological material and sites, archaeological collections, records and reports, is irreplaceable. It is the responsibility of all archaeologists to work for the long-term conservation and protection of the archaeological record by practicing and promoting stewardship of the archaeological record. Stewards are both caretakers of and advocates for the archaeological record for the benefit of all people; as they investigate and interpret the record, they should use the specialized knowledge they gain to promote public understanding and support for its long-term preservation.

**Principle No. 2: Accountability**

Responsible archaeological research, including all levels of professional activity, requires an acknowledgment of public accountability and a commitment to make every reasonable effort, in good faith, to consult actively with affected group(s), with the goal of establishing a working relationship that can be beneficial to all parties involved.

**Principle No. 3: Commercialization**

The Society for American Archaeology has long recognized that the buying and selling of objects out of archaeological context is contributing to the destruction of the archaeological record on the American continents and around the world. The commercialization of archaeological objects - their use as commodities to be exploited for personal enjoyment or profit - results in the destruction of archaeological sites and of contextual information that is essential to understanding the archaeological record. Archaeologists should therefore carefully weigh the benefits to scholarship of a project against the costs of potentially enhancing the commercial value of archaeological objects. Whenever possible they should discourage, and should themselves avoid, activities that enhance the commercial value of archaeological objects, especially objects that are not curated in public institutions, or readily available for scientific study, public interpretation, and display.

**Principle No. 4: Public Education and Outreach**

Archaeologists should reach out to, and participate in cooperative efforts with others interested in the archaeological record with the aim of improving the preservation, protection, and interpretation of the record. In particular, archaeologists should undertake to: 1) enlist public support for the stewardship of the archaeological record; 2) explain and promote the use of archaeological methods and techniques in understanding human behavior and culture; and 3) communicate archaeological interpretations of the past. Many publics exist for archaeology including students and teachers; Native Americans and other ethnic, religious, and cultural groups who find in the archaeological record important aspects of their cultural heritage; lawmakers and government officials; reporters, journalists, and others involved in the media; and the general public. Archaeologists who are unable to undertake public education and outreach directly should encourage and support the efforts of others in these activities.

**Principle No. 5: Intellectual Property**

Intellectual property, as contained in the knowledge and documents created through the study of archaeological resources, is part of the archaeological record. As such it should be treated in accord with the principles of stewardship rather than as a matter of personal possession. If there is a compelling reason, and no legal restrictions or strong countervailing interests, a researcher may have primary access to original materials and documents for a limited and reasonable time, after which these materials and documents must be made available to others.

**Principle No. 6: Public Reporting and Publication**

Within a reasonable time, the knowledge archaeologists gain from investigation of the archaeological record must be presented in accessible form (through publication or other means) to as wide a range of interested publics as possible. The documents and materials on which publication and other forms of public reporting are based should be deposited in a suitable place for permanent safekeeping. An interest in preserving and protecting in situ archaeological sites

must be taken in to account when publishing and distributing information about their nature and location.

**Principle No. 7:       Records and Preservation**

Archaeologists should work actively for the preservation of, and long term access to, archaeological collections, records, and reports. To this end, they should encourage colleagues, students, and others to make responsible use of collections, records, and reports in their research as one means of preserving the in situ archaeological record, and of increasing the care and attention given to that portion of the archaeological record which has been removed and incorporated into archaeological collections, records, and reports.

**Principle No. 8:       Training and Resources**

Given the destructive nature of most archaeological investigations, archaeologists must ensure that they have adequate training, experience, facilities, and other support necessary to conduct any program of research they initiate in a manner consistent with the foregoing principles and contemporary standards of professional practice.

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**Grant Deadlines**

**National Endowment for the Arts FY 2014 Our Town Initiative       Jan. 13**

Grants range from \$25,000 to \$200,000 each. Eligible entities: All applications must involve two primary partners: a local government entity and a nonprofit organization. Local governments include counties, parishes, cities, towns, villages, or federally recognized tribal governments. Local arts agencies or other departments, agencies, or entities within an eligible local government may submit the application on behalf of that local government. These NEA grants are for creative placemaking projects that contribute toward the livability of communities and help transform them into lively, beautiful, and sustainable places with the arts at their core. The Our Town Initiative will invest in creative and innovative projects in which communities, together with their arts and design organizations and artists, seek to improve their quality of life, foster stronger community identity and a sense of place, and revitalize economic development. For more info., visit the grant opportunity Web

**National Digital Newspaper Program Grant       Jan. 15**

**The National Endowment for the Humanities will fund newspaper projects that convert pages published in a state or territory between 1836 and 1922 into digital files, primarily from microfilm. Approx. 10 grants of up to \$350,000 over a 2-year period. Federally recognized Indian tribal governments are eligible to apply. For more info., visit <http://www.neh.gov/grants/preservation/national-digital-newspaper-program>**

**USDA Forest Service's Community Forest and Open Space Program   Jan. 15**

Eligible entities: Local governments, federally recognized tribes and Alaska Native corporations, & nonprofits eligible to hold title to land for conservation purposes. This grant program authorizes the Forest Service to provide financial assistance to establish community forests that provide continuing and accessible community benefits. Community forests provide many benefits such as protection of habitat, water quality, and other environmental benefits, and

they can provide economic benefits through timber resources. Community Forests have also long been sites for environmental and cultural education. For more info., visit the opportunity synopsis.

### **Transitional Living Program and Maternity Group Homes (HHS) Jan. 15**

Up to \$200,000 per year for a period of up to 5 years. The U.S. Dept of Health and Human Services seeks alternatives for runaway and homeless youth involved in law enforcement, child welfare, mental health, & juvenile justice systems. Funded transitional living programs will provide shelter, supervision, life & interpersonal skill building, career counseling, job skills, and medical care. Maternity group homes will provide the same services in addition to parenting instruction and child care. Native American tribal governments (Federally recognized), Native American tribal organizations, Public & nonprofit agencies, and others are eligible. For more info., visit

[http://www.acf.hhs.gov/grants/open/foa/files/HHS-2014-ACF-ACYF-CX-0567\\_0.pdf](http://www.acf.hhs.gov/grants/open/foa/files/HHS-2014-ACF-ACYF-CX-0567_0.pdf)

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### **The Battle of Sitka - Why Alaska is not Part of Canada**

POSTED BY: Mike Coppock January 18, 2012

The reason Alaska is not part of Canada has much to do with the Battle of Sitka.

On the morning of Sept. 30, 1804, the Chief Katlian stood on a promontory that would become Sitka and stared out over a harbor choked with hundreds of Aleut baidarkas (kayaks) and a small Russian warship, the Neva. Two years earlier, Katlian and his [Tlingit warriors](#) had massacred the 150 inhabitants of Redoubt St. Michael, founded by Russia-American Company [Gov. Alexander Baranov](#) just six miles to the east. Baranov had purchased the land from the Sitka Tlingits in good faith. Now Baranov was back, having led this fleet of kayaks and the Russian warship across more than a thousand miles of open water to take back southeast Alaska.

The Tlingit warriors were armed with [rifles](#) and two cannons supplied by [Hudson Bay Company](#) traders who wanted the Russians removed. Katlian had already built a fall-back fortification a few miles to the south along Indian River. After Baranov charged the rock outcropping with a handful of Russian soldiers and allied Aleut warriors, the Tlingits retreated to their Indian River fortification. Baranov, wounded in the battle, had the fort bombarded by the Neva before ordering an assault by Russians and Aleuts. But Katlian had outflanked him by sending a force downriver, then coming up behind the Russians and breaking up the attack.

For five days, Baranov kept the Tlingit fort under siege; meanwhile, British traders sent guns and ammunition to the besieged Tlingits. Unexpectedly, a British canoe carrying much needed powder exploded. On the sixth day, the Russians discovered the Tlingits had left the fort, having covered the retreat of their families to the opposite side of the island and across a narrow straight to Chichagof Island.

The Battle of Sitka was over, and the Hudson Bay Company's attempt to rid Alaska of Russians was a failure. Baranov would strengthen Russia's claim to Alaska with additional settlements, even setting up a colony in Northern California and building forts in [Hawaii](#). The Tlingits were banned from Baranof Island for as long as Baranov ruled Alaska.

Baranov moved Alaska's capital from Kodiak to Sitka in 1808 in order to keep an eye on British activity in the Pacific Northwest, and the city would remain the capital until 1906. Baranov and subsequent Russian governors slowly transformed Sitka into the "Pearl of the Pacific." Baranov built the first government offices on the top of the rock outcropping from which Tlingit chiefs had ruled. The building became known as Baranov's Castle and the rock as Castle Hill.

The small capital had icehouses, sawmills, brickyards, flour mills, and a shipyard. The first steamship on North America's west coast was built at Sitka. Baranov oversaw the construction of a lighthouse and a magnetic observatory. By the 1820s, Sitka was hosting gala balls, amateur theater, and serving wine to visiting ship captains. She boasted five schools—some being the first racially integrated schools in the New World—financed and set up out of Baranov's own pocket. Saint Michael's Cathedral, the first Orthodox cathedral in the New World and which dominates Sitka's heart, was dedicated in 1848.

Tlingits were allowed back on the island in 1821 after Baranov left, but the move proved to be problematic for the Russians in Sitka. The island soon found itself under an informal siege as unhappy Tlingits gathered in ever-increasing numbers with their families just outside the capital's stockade. Tlingits attacked the Russian hospital at nearby Goddard Hot Springs in 1852, and in 1855, Tlingit warriors rushed through the stockade that protected Sitka and would have taken the capital had it not been for point-blank Russian cannon fire. The attack lasted two hours, and the Russian governors soon found they did not have the [manpower](#) to drive the Tlingits off the island.

Americans inherited the explosive situation when they came to rule Alaska from Sitka in 1867. The United States never had enough troops in Alaska, with a total of just 500 soldiers to patrol the entire massive land. When the U.S. Army withdrew these troops in 1877 to be part of the fight against the Nez Perce, the situation seemed dire. In 1879, the British warship Osprey protected Sitka from renewed political advances by Tlingit warriors. Afterward, the U.S. Navy stationed a warship at Sitka for the next 20 years.

Echoes of Sitka's heroic past can be visited today.

In 1890, President Benjamin Harrison had the battle site around Indian River turned into the [Sitka National Historical Park](#). Today 16 replica Tlingit totems (the originals are housed in the park's Totem Hall) are on display along its pathways. Visitors can watch Tlingit artists at work carving new totems for various villages and events.

The huge log buildings next to the park once were the campus of Sheldon Jackson College, dating back to 1878 when the Rev. John Brady transformed the former Army barracks into the Sitka Industrial and Training School to advance Native education. The college closed in 2007 because of funding shortfalls.

Although Saint Michael's Cathedral burned down in 1966, it was rebuilt with many of the icons from the original edifice that were saved by Sitka residents who braved the flames. Tours of the cathedral take place daily. Baranov's Castle burned down in 1894, and Castle Hill is now a park.

But the Russian blockhouses and part of the stockade that held back Tlingit warriors remain in place as does Bishop's House, built in 1842, from which Bishop Innocent Veniaminov guided Orthodox missionaries throughout Alaska.

The impressive white and red trimmed Alaska Pioneer Home, built in 1935, has the statue The Prospector in front. The model for the statue was William "Skagway Bill" Fonda, who had been part of the vigilante gang out to get famed Skagway outlaw Jefferson Randolph "Soapy" Smith in 1898.

The O'Connell Bridge to Japonski Island, which was named in 1805 when Japanese fishermen shipwrecked on the island (Baranov had the fishermen returned to Japan in 1806), was built in 1971. It was the first vehicle cable bridge in the Western Hemisphere. The island also has many former military installations that were harbor defenses in case of a Japanese attack during World War II. One military building became the Mount Edgecombe High School for rural Alaskans. Begun as a Bureau of Indian Affairs school in 1946, it became a state school in 1986. Though some aspects of Sitka's history are faded from memory, the echoes of past encounters reverberate through many of these landmarks and throughout the island.

*Mike Coppock is a freelance writer from Enid, Okla. He teaches in Tuluksak, Alaska.*

and just for fun: <https://www.thehistorychannelclub.com/articles/articletype/articleview/articleid/1500/the-history-of-the-identaro>

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Alex Hernandez

A white man and an elderly Native man became pretty good friends, so the white guy decided to ask him: "What do you think about Indian mascots?" The Native elder responded, "Here's what you've got to understand. When you look at black people, you see ghosts of all the slavery and the rapes and the hangings and the chains. When you look at Jews, you see ghosts of all those bodies piled up in death camps. And those ghosts keep you trying to do the right thing. "But when you look at us you don't see the ghosts of the little babies with their heads smashed in by rifle butts at the Big Hole, or the old folks dying by the side of the trail on the way to Oklahoma while their families cried and tried to make them comfortable, or the dead mothers at Wounded Knee or the little kids at Sand Creek who were shot for target practice. You don't see any ghosts at all. "Instead you see casinos and drunks and junk cars and shacks. "Well, we see those ghosts. And they make our hearts sad and they hurt our little children. And when we try to say something, you tell us, 'Get over it. This is America. Look at the American dream.' But as long as you're calling us Redskins and doing tomahawk chops, we can't look at the American dream, because those things remind us that we are not real human beings to you. And when people aren't humans, you can turn them into slaves or kill six million of them or shoot them down with Hotchkiss guns and throw them into mass graves at Wounded Knee. "No, we're not looking at the American dream. And why should we? We still haven't woken up from the American nightmare.

Paraphrased from: "Wolf at Twilight " by Kent Nerburn

Shared By: Marsha Pluff

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## **Redskins owner Dan Snyder is no moral leader**

By [Dana Milbank](#), Published: November 11

Let's use caps: DAN SNYDER HAS A KNACK FOR BAD PR.

The Washington Redskins owner antagonized those seeking a change of the football team's racially offensive name when he responded to them earlier this year by saying, "NEVER — you can use caps." He then hired former Clinton scandal manager Lanny Davis to help him put down the name rebellion.

Dana Milbank

Dana Milbank writes a regular column on politics.

[Who is open to changing the Redskins' name?: Opponents call it a racial slur. The team's owner, Dan Snyder, says he'll never change it. More and more people are saying he should consider choosing a different name of the NFL franchise for Washington. Here are a few of them.](#)

Now he's trying to make nice with Native Americans — by working with a lobbyist who had ties to Jack Abramoff, who was imprisoned for bilking Indian tribes. The lobbyist arranged a meeting for Snyder last week with an Alabama tribe that is causing its own uproar by opening a mega-casino on top of an Indian burial ground.

The latest can't-make-this-stuff-up development was reported last week, in part, by USA Today, which noted that Snyder visited the Poarch Band of Creek Indians in Atmore, Ala., last Tuesday. According to the tribe's treasurer, Robert McGhee, the meeting was arranged by lobbyist Jennifer Farley and the topic of the team name never came up. "I thought the whole meeting was odd," McGhee told USA Today.

And getting odder.

Lobbyist Farley was, a decade ago, working in the White House Office of Intergovernmental Affairs, where she served as a liaison to Indian tribes and accepted gifts from Abramoff's team before the superlobbyist's fall in a corruption scandal.

A congressional report found that Farley accepted tickets to two Baltimore Orioles games and a Yanni concert from Abramoff's operation and requested more, using the code word "fruit" for tickets when e-mailing with Abramoff associate Kevin Ring, who was later convicted in the scandal. "Do you have any kind of fruit tonight?" she asked Ring on Dec. 12, 2002.

Farley, who was not prosecuted, didn't respond to my requests for comment. She refused to testify to House investigators about the Abramoff matter without a grant of immunity. After the White House, she started a lobbying firm and has registered to represent the Miccosukee and the Pascua Yaqui tribes.

Why Snyder would seek out the Poarch Band is another curiosity. (Davis declined to comment.) The tribal chairman had sent a letter to the Senate Indian Affairs Committee in September saying

the Redskins name is “racist and harmful.” But Snyder wasn’t talking with them about epithets; he was reportedly talking about economic development.

The Poarch Band, a big player in Alabama politics, has a booming gambling empire. It is opening a \$250 million hotel and casino, the state’s largest, with 2,520 electronic games and a 16,000-gallon shark tank.

The project has been the target of a lawsuit and protests led by the Muscogee Creek Indians of Oklahoma and joined by other tribes, because the ground the Poarch Band built the new complex on is a sacred ceremonial and burial ground. It was the last known capital of the Creek Nation before the tribe was forced west. According to the Native American Times, 57 sets of human remains were unearthed during construction on the site.

The Poarch Band was tangentially involved in the Abramoff affair, when Abramoff’s operation, representing (or, it turned out, defrauding) the Mississippi Band of Choctaw Indians and its gambling ambitions, campaigned against the Poarch Band’s casino expansion in neighboring Alabama.

In Abramoff’s 2011 book, he says that when he was representing the Choctaw, he wrote to Snyder urging him to change the team name “to undo this insult” to Native Americans. “I asked him how we would feel if the New York team were called the Jew Boys, or worse,” Abramoff wrote. “I further argued that, were he to make this change now, he would immediately establish himself as a moral leader in our nation’s capital, and garner the respect of those who were likely to look askance on him.”

Snyder disagreed, of course, but he was “not the imperious brat the media had portrayed him to be,” Abramoff wrote, and, “a few seasons later, I was given first choice of the new suites in the former press section and our expenditures at Fed Ex Field grew exponentially.”

Abramoff may have been a crook, but his advice to Snyder was spot-on. Gone, now, is any hope of Snyder establishing himself as a moral leader. And the name-change movement, now much stronger, is not likely to be pacified with skyboxes.

Read more at <http://indiancountrytodaymedianetwork.com/2013/11/09/billy-mills-redskins-name-calls-mind-our-own-holocaust-152165>

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## **More PowWows**

[18th Annual American Indian Heritage Celebration](#)

**November 23, 2013**

5 East Edenton S Raleigh North Carolina 27601

[43rd Anniversary Thanksgiving Pow Wow](#)

**November 28, 2013 to November 29, 2013**

5811 Jack Springs Road, Poarch Creek Indians Atmore Alabama 36502

[Louisiana Indian Heritage Association's 47th Annual Powwow](#)

9039 St. Landry Road, Lamar-Dixon Expo Center Gonzales Louisiana 70737

**November 23, 2013 to November 24, 2013**

43rd Anniversary Thanksgiving Pow Wow

**November 28, 2013 to November 29, 2013**

5811 Jack Springs Road, Poarch Creek Indians Atmore Alabama 36502

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*...At sunset I had the honor of watching an elder shell acorn with several special community members. Observing the display was magical as watching a veteran beadier do their thing. Reminded me of my late mother meticulously working on her beading projects. Miss you mom..  
I too shelled acorn with several community youth which was very enjoyable. We talked about how the older generation used crud tools to accomplish the task. Tradition and Culture live in the Hung A Le Ti Community another day.... Very cool! Thank you, community members.*

*Respectively, Chairman Ellis*