

Journal #3522 from sdc 12.9.15

John Trudell Walks On

Another life upon which to reflect

COINS LEFT ON TOMBSTONES

Fort Verde State Historic Park

Cline Library Special Collections and Archives

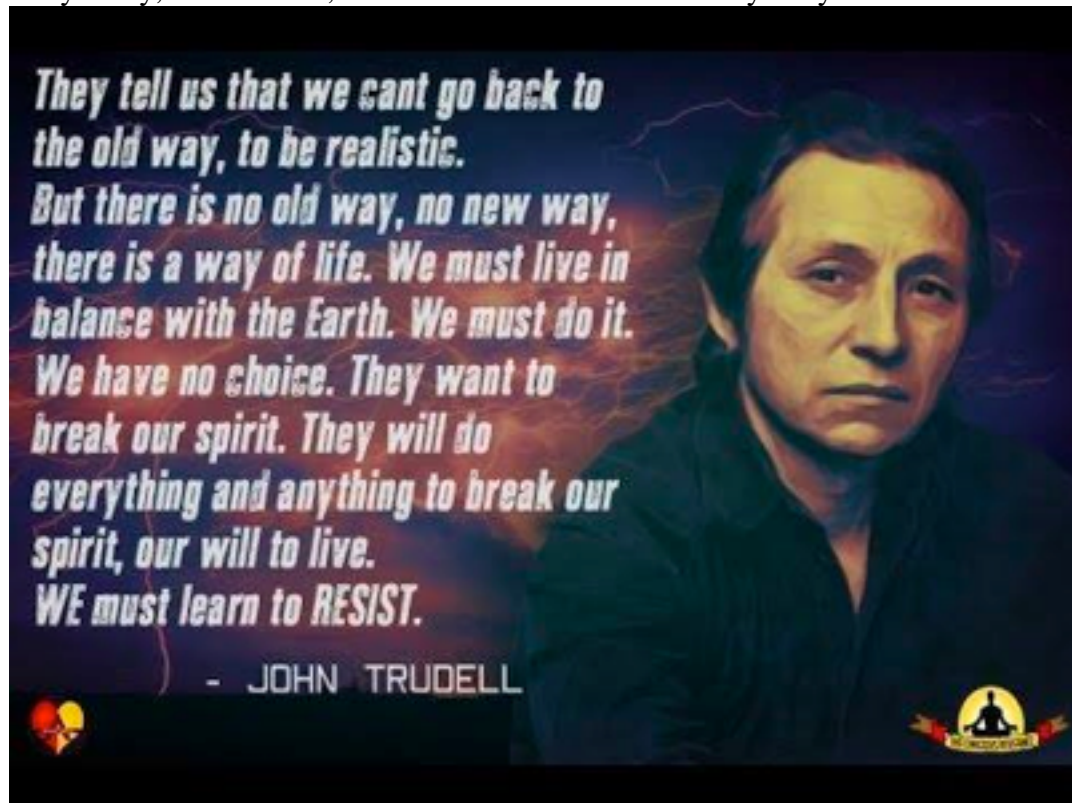
Reminders

Our (Bare) Shelves, Our Selves

Christina Thomas on her Paiute Class

American Indian Poet John Trudell Walks On

John Trudell, an American Indian poet, actor, spoken word artist and political activist passed away today, December 8, 2015. indiancountrytodaymedianetwork.com



Lastrealindians

Official Announcement from John Trudell Camp...

Our beloved Brother, Father, Uncle, Grandfather and Friend made the journey to the ancestors at 2:20 am this mor... [See More](#) m

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[John Trudell, American Indian activist, poet and actor, dies in California at 69](#)

LOS ANGELES (AP) — John Trudell, who was a spokesman for American Indian protesters during their 1969 occupation of Alcatraz Island and later headed the... usnews.com

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[John Trudell - Crazy Horse - 10/10/1992 - Shoreline Amphitheatre \(Official\)](#)

John Trudell - Crazy Horse Recorded Live: 10/10/1992 - Shoreline Amphitheatre - Mountain... youtube.com

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**American Indian Poet John Trudell Walks On. "My ride showed up." ... "Celebrate Love. Celebrate Life." ~John Trudell (February 15, 1946 - December 8, 2015)**

"We are a spirit, we are a natural part of the earth, and all of our ancestors, all of our relations who have gone to the spirit world, they are here with us. That's power. They will help us. They will help us to see if we are willing to look. We are not separated from them because there's no place to go -- we stay here. This is our place: the earth. This is our mother: we will not go away from our mother.

"And no matter what they ever do to us, no matter how they ever strike at us, we must never become reactionary. The one thing that has always bothered me about revolution, every time I have seen the revolutionary, is they have reacted out of hatred for the oppressor. We must do this for the love of our people.

No matter what they ever do to us, we must always act for the love of our people and the earth. We must not react out of hatred against those who have no sense." ~John Trudell, Black Hills Survival gathering, 1980

John Trudell (February 15, 1946 - December 8, 2015) was an American author, poet, actor, musician, and former political activist. He was the spokesperson for the United Indians of All Tribes' takeover of Alcatraz beginning in 1969, broadcasting as Radio Free Alcatraz. During most of the 1970s, he served as the chairman of the American Indian Movement, based in Minneapolis, Minnesota.

After his pregnant wife, three children and mother-in-law were killed in 1979 in a fire at the home of his parents-in-law on the Shoshone-Paiute Tribes Duck Valley Indian Reservation in Nevada, Trudell turned to writing, music and film as a second career. He acted in three films in the 1990s. The documentary Trudell (2005) was made about him and his life as an activist and artist.

Trudell was born in Omaha, Nebraska on February 15, 1946, as the son of a Santee Dakota father and a Mexican mother. He grew up in small towns near the Santee Sioux Reservation in northern Nebraska near the southeast corner of South Dakota. He was educated in local schools and also in Santee Dakota culture.

In 1963 when 17 years old, Trudell dropped out of high school and left the Midwest by joining the US Navy. He served during the early years of the Vietnam War and stayed in the Navy until 1967.


Afterward, he attended San Bernardino Valley College, a two-year community college in San Bernardino, California, studying radio and broadcasting. He decided to work through political activism.

In early December, 2015, it was announced that Trudell is in the last stages of his battle with terminal cancer. There is a ceremony going on for his journey all day. Please send up smoke and prayers for him and his family. This is a true warrior on his way to meet up with his ancestors.

Thank you Dennis Binns.

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"I'm 70. I'm on my way out, and I don't have a problem with that -- that's natural. But when I look at my descendants, our young people, I just kinda think we have to reclaim our memory. The genocide of civilization is there to erase that memory -- we don't remember we're human beings anymore. That's why there's all the false prides. That's why there's the drug use, the alcoholism. Those are symptoms of it. It's the genocide itself. It's denied itself. It's the genocide that's created these conditions. We've forgotten that we're human beings, and we're passing this diseased perception of reality amongst ourselves. We really need to look at who we are. It's not enough to say that 'I'm a traditionalist.' It's not enough to say 'I can speak the language.' It's not enough to say 'We're all about respect.' It's not enough anymore. We have to understand what we're saying. We have to understand tradition, culture, sharing, love. That's the way it was a long time ago. That was our way of life." -John Trudell (1946-2015) --

 fly high...

*Another life on which to reflect

Joseph Medicine Crow, ‘The Last Plains Indian War Chief’ Turns 100

[Adrian Jawort 11/7/13](#)

“He’s waited 100 years for this event, so it doesn’t hurt us to wait an hour,” emcee Robert Old Horn said, as Doctor Joseph Medicine Crow was on ‘Indian time,’ for his own birthday party. Medicine Crow entered the Apsaalooke (Crow) Multi-Purpose Building to thunderous applause as the Crow Nation and other guests stood up as he walked past on October 27.

Medicine Crow holds among his titles being a tribal historian, anthropologist, educator, as well as decorated World War II veteran. In 2009, President Obama bestowed upon Medicine Crow the Presidential Medal of Freedom – the nation’s highest civilian honor.

Prior to WWII, Medicine Crow – who was the first of his tribe to graduate from college – was studying for an advanced degree in anthropology before volunteering for the Army and being sent to Europe.

It was on the European battlefields Medicine Crow completed all of the four tasks needed to become a Crow War Chief. As a scout he led several successful war parties deep behind enemy lines; he stole German horses; he disarmed an enemy; and he touched an enemy (counted coup) without killing him.

His grandfather was Medicine Crow, a renowned fierce warrior and scout during the Plains and Indian wars during the 19th Century. “My grandfather trained me to be a warrior,” notes Joe Medicine Crow. “The Crow people were so-called, ‘warlike.’ We were a very militaristic people.”

He told of how he counted coup on an enemy during Ken Burn’s 2007 documentary, *The War*. It wasn’t really planned after Medicine Crow saw a lone German soldier walking past in a narrow alley as he hid waiting to ambush someone. “I saw his rifle and I knocked it out of his hands,” he recounts. “All I had to do was pull the trigger, but for some reason I put my gun down and tore into him.”

After a violent struggle, Medicine Crow held the German soldier’s throat by his hands, and he was ready to finish him off. The soldier gasped, “Momma!” and Medicine Crow let him go out of sympathy. With that deed and without meaning to, he had committed two of 4 deeds to becoming a war chief.

Coming upon a farmhouse, they spotted a small group of soldiers and with around 50 horses in their possession. (While the German Army was renowned for being mechanized, they and the Soviets did deploy more than 6 million horses during WWII.) Medicine Crow decided that before they bombarded the area with artillery, they should make off with the horses. They did so just before dawn as the explosions started.

“The one I was riding was a sow with a braid, so I felt pretty good riding it,” he says. “It was a beautiful horse.” As he rode, he sang a Crow praise song.

It wasn’t until after he came home and told elders of his deeds he was informed that he’d actually committed the acts necessary to become a Crow War Chief. “So I guess you’re looking at the last Plains Indian War Chief,” he says.

During Medicine Crow’s birthday feast, Crow tribal members recounted stories of how they were inspired by their ‘grandfather’ Medicine Crow from their decisions to join the military to pursuing higher education. Prince Albert II of Monaco gave him a birthday card thanking him for an earlier gift Medicine Crow had given him during a visit, as did the historian and emeritus of the Smithsonian National Museum of Natural History, Herman J. Viola.

But perhaps expressing the sentiments best via a tribute poem was Longmire writer Craig Johnson, who’d written about Medicine Crow the previous month. Old Horn read it out loud:

Stand, my friends, Joe Medicine Crow is walking past... To see the things that those walnut stained eyes have seen... To hear the things those leathery ears have heard... To feel the things that the still beating heart has felt... Stand my friend, Joe Medicine is walking past. Stand, my friend, history is walking past.

Read more at <http://indiancountrytodaymedianetwork.com/2013/11/07/joseph-medicine-crow-last-plains-indian-war-chief-turns-100-152106>

“That perfect tranquility of life, which is nowhere to be found but in retreat, a faithful friend and a good library.”

— Aphra Behn "The Lucky Chance, Or, the Alderman's Bargain" — with [Dusty Casteel](#).

COINS LEFT ON TOMBSTONES

While visiting some cemeteries you may notice that headstones marking certain graves have coins on them, left by previous visitors to the grave.

These coins have distinct meanings when left on the headstones of those who gave their life while serving in America's military, and these meanings vary depending on the denomination of coin.

A coin left on a headstone or at the grave site is meant as a message to the deceased soldier's family that someone else has visited the grave to pay respect. Leaving a penny at the grave means simply that you visited.

A nickel indicates that you and the deceased trained at boot camp together, while a dime means you served with him in some capacity. By leaving a quarter at the grave, you are telling the family that you were with the soldier when he was killed.

According to tradition, the money left at graves in national cemeteries and state veterans cemeteries is eventually collected, and the funds are put toward maintaining the cemetery or paying burial costs for indigent veterans.

In the US, this practice became common during the Vietnam war, due to the political divide in the country over the war; leaving a coin was seen as a more practical way to communicate that you had visited the grave than contacting the soldier's family, which could devolve into an uncomfortable argument over politics relating to the war.

Some Vietnam veterans would leave coins as a "down payment" to buy their fallen comrades a beer or play a hand of cards when they would finally be reunited.

The tradition of leaving coins on the headstones of military men and women can be traced to as far back as the Roman Empire .

<http://news.artnet.com/art-world/the-worlds-19-creepiest-museums-65542/>

Fort Verde State Historic Park 125 E. Holloman St. [Camp Verde](#), AZ 86322
Tel: 928-567-3275 Fax: 928-567-4036 [Map](#)
Website: <http://azstateparks.com/Parks/FOVE/index.html>

Institutional Overview

Acquires, preserves, and interprets artifacts and documents pertaining to Fort Verde. Special emphasis on the lifestyle of the US Army at Fort Verde during the Indian Wars era, local Apache and Yavapai Indians, and nineteenth-century US Army architecture.

Artifacts, including military armaments and equipment, clothing, personal possessions, household appliances, tools, and Victorian furnishings. Extensive archives, including photographs, military records, and personal documents.

Museum is housed in four historic buildings, including the Administration Building, the Commanding Officer's Residence, the Doctor's Quarters, and the Bachelor Officers' Quarters.

Collection Overview

Microfilm. Documents include reports on prisoners, 1874-1891; return of scouts, 1874-1878; officer and NCO rosters; daily reports; correspondence; information on Fort Verde's school; and lists of Native Americans moved from Date Creek to Rio Verde Reserve, 1873.

Photographs.

Archaeological sites. Montezuma's Well and other sites, 1880s.

Portraits and group photographs. Subjects include Native Americans, Euro-American settlers, and US Army soldiers. Bulk of photographs were in the late 1800s.

Military images. Fort Verde in the 1880s, 1900s, and 1970s; other military forts in Arizona and the Southwest; battlefield pictures of Big Dry Wash.

Various unidentified stereoscopic images.

Vertical files.

Primary and secondary information about Verde Valley roads and trails, including correspondence with the federal government in the 1950s. Unidentified personal papers and documents. Military manuals and documents, including lists of weapons used at Verde Valley military posts. Secondary information about local ranching history, Verde Valley flora and fauna, and the Childs-Irving hydroelectric plant.

Secondary information about the battles of Apache Pass, Bloody Tanks, Camp Grant, Canyon de Chelly, Canyon de los Embudos, Cherum Peak, Cochise Stronghold, Fort Apache, Fort Defiance, Fort Mojave, Loring, Oatman, Pinal Mountains, Rose Massacre, Skeleton Canyon, Skull Cave, and Turret Peak. Details from the Battle of Cibecue, including transcripts and lists of those killed.

Extensive information on the Battle of Big Dry Wash, including maps, photographs, reports, notes on pre-battle troop movements, correspondence, and primary and secondary accounts. Reports by Private McLernon, Major Evans, and Lt. General Chaffee. Account of Apache woman who lost her leg during the battle. Various accounts by W. Barns, B. Davis, and T. Cruse.

Research notes by T. Towle and J. Walker, 1880s. Recent manuscripts by R. Munson and David Perrine.

Limited information, primarily obtained from the National Archives, about the following individuals and families in the Fort Verde area. Most documents pertain to the period 1870-1900. (go to site).

Cline Library Special Collections and Archives

Karen Underhill, Special Collections and Archives, Coordinator

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Tel: 928-523-5551 Fax: 928-523-3770 Email: special.collections@nau.edu

Website: <http://library.nau.edu/speccoll/> [Map](#)

The mission of the Cline Library is to support the curricular, research, and community service goals of Northern Arizona University and its constituents. The Cline Library collects information about all aspects of the Colorado Plateau, including history, political science, anthropology, archaeology, forestry, biology, geology, and art, from prehistory to the present.

Collection highlights include the Grand Canyon, land use and environment, Native American culture, politics, regional economic development, and local history. Cline Library Special Collections maintains the university archives.

The catalog of the Cline Library is available at <http://www.nau.edu/library>. The Special Collections website, including finding aids and an imaging database, is located at <http://archive.library.nau.edu>. Finding aids for the archival collections can be found at Arizona Archives Online, <http://www.azarchivesonline.org/xtf/search?text=&text-join=&text-exclude=&text-prox=§ionType=&title=&creator=&subject=&year=&year-max=&publisher6=&publisher=%22Cline+Library%22+&publisher-join=or&publisher-exclude=&collection=&collection-join=or&collection-exclude=&smode=advanced>

Manuscripts: 5,000,000+ documents

Maps: 2,200 items

Oral histories: 850 interviews

Photographs: 750,000 images

Subject files: 8 file cabinets

Texts: 33,000 monographs

Collections Overview

The Cline Library is honored to serve as the home for a rich array of archival material which documents the history and development of the Colorado Plateau in a variety of disciplines. The public treasures found in Special Collections take the form of several million items including letters, diaries, and ledgers; vintage and contemporary photographs; oral history interviews; films; and maps. The Library is committed to sharing this regional heritage with a global audience in support of education and enjoyment. Collection strengths include:

- Colorado River and Grand Canyon
- Native American history and culture (Four Corners area)

- Land use and the environment
- Economic development

Special Collections also houses the University Archives -- a collection which captures the story of over 100 years of higher education in northern Arizona -- and the archival collections of the Arizona Historical Society/Northern Division.

Major Collecting Areas Include:

Ethnographic:

Mary K. Allen Collection; Florence Barker Collection; James Biglin Collection; Leo Crane Collection; Day Family Collection; Robert Euler Collection; Foundation for Higher Education Collection; Joyce Griffen Collection; Fred Harvey Collection; Edgerton, Faye and Faith Hill Collection; Louis Hieb Collection; Charles Hoffman Collection; Hopi Indians Collection; Phillip Johnston Collection; Roger Kelly Collection; Alexander and Dorthea Leighton Collection; Navajo Burial Collection; Navajo Code Talker Collection; Navajo-Hopi Land Dispute Collection; Navajo Legends Collection; Leonard Ritt Collection; Mr. and Mrs. Saxton Collection; David P. Seaman Collection; Robert Trotter Collection; H.C. Whitner Collection; A.F. Whiting Collection

Businesses/Trading Posts:

Babbit Brothers Trading Company Records; Joseph Robert Babbitt, Sr. Collection; Raymond Blair Trading Post Collection; Jesse Boyce Collection; Day Family Collection; Francis Decker Collection; Marie Decker Collection; Mrs. John Faught Collection; Gail Gardner Collection; Grocery Store Account Book Collection; Fred Harvey Collection; Hazeltine Family Collection; Hotel Sullivan, Jerome, Collection (Deaccession??); Jerome Public Library Collection (Deaccession?); Kayenta Trading Post Collection; Joe Larson Collection; Reese Ling Collection; Harold Osborne Collection; Rock Point Trading Company; Round Rock Trading Post; Tuba City Guest Ranch Register; A&B Schuster Collection; Switzer Hardware Store Collection; United Indian Traders Association Collection; Wide Ruins Trading Company

Forestry:

Earl Aldon Collection; George Harris Collingwood Collection; Inland Forest Resource Council; Charles Koch Collection; Jay Price Collection; Society of American Foresters Collection;

Government/Politics:

Arizona Statehood Proposal Collection; J.C. Clark Collection; Karan English Collection; Flagstaff Weather Bureau Collection; Flagstaff 2020 Collection; Flagstaff, Arizona Postal Records Collection; Flagstaff Bicentennial-Centennial Commission Collection; Flagstaff Chamber of Commerce Collection; Flagstaff Water Use and Utilization Commission Records; General Land Office Field Notes Collection; Dr. Clifton Harkins Collection; Thomas Knoles, Jr. Collection; T.E. and Mary Pollock Collection; Republican Party of Arizona, Coconino County Committee Collection; Sam Steiger Collection;

Grand Canyon History and Exploration:

Marty Anderson Collection; William Belknap Collection; William G. Bass Collection; George Billingsly Collection; Bryan Brown Collection; Dorothy "Gale" Burak Collection; Harvey Butchart Collection; Carnegie- Cal. Tech. Collection; Lois Jotter Cutter Collection; Donald Davis Collection; Robert Euler Collection; Grand Canyon Pioneers Collection; Joseph Hall

Collection; Fred Harvey Collection; Peter Huntoon Collection; A.H. Jones Collection; Emery Kolb Collection; Lauzon Family Collection; Leigh Lint Collection; Eddie McKee Collection; Dove Menkes Collection; Rainbow Bridge National Monument Collection; P.T. Reilly Collection; Hal Stephens Collection; Scott Thybony Collection; Verkamp Curios Records; Bradford Washburn Collection

Hopi Indians:

All Indian Pow Wow Collection; James Biglin Collection; William Belknap Collection; Leo Crane Collection; Day Family Collection; Hope Extension Work Reports Collection; Hopi Indian Collection; Navajo-Hopi Relocation Commission Records; Navajo-Hopi Land Dispute Collection; David Seaman Collection; United Indian Traders Association Collection

Livestock:

Arizona Cattle Feeders Association; Arizona Cattle Growers Collections; Arizona Wool Growers Collection; Babbitt Brothers Trading Company; Bernice and Henry Giclas Collection; Lauzon Family Collection; Livestock Inspector of Flagstaff, AZ Collection; Edward Perrin Collection; Rimrock Ranch Collection; Joseph Bean and Laura Tappan Collection; White River Sheep Company

Lumber Industry:

Arizona Lumber and Timber Company; J.M. Dennis Lumber Company Collection; Mrs. John Faught Collection; Hayward and Flagstaff Lumber Company Collection; Inland Forest Resource Council Collection; McGonigle Lumber Company Collection; David Rees Collection; Saginaw and Manistee Lumber Company Collection; Stone Forest Lumber Company Collection

Mining Collections:

Apache County Mines Record Book Collection; J.C. Brown Collection; Henry Cordes Collection; Joe Larson Collection; Lauzon Family Collection; Reese Ling Collection; Rose Lombard Collection; Mascot Copper Company Collection; Edward Perrin Collection; Daniel Phillips Collections; Jean Provence Collection; Louis Reber Collection; C.H. Scott Collection; Joseph Bean and Laura Tappan Collection; United Verde Copper Company Collection; Jacob Weinberger Collection

Navajo Indians:

All Indian Pow Wow Collection; George Babbitt Collection; Raymond Blair Trading Post Collection; Florence Barker Collection; James Biglin Collection; Brown, Bahl and Watson Collection; Camp Navajo Collection; Leo Crane Collection; Malcolm Cummings Collection; Day Family Collection; Robert Euler Collection; Edgerton, Faye and Faith Hill Collection; Foundation for Higher Education Collection; Phillip Johnston Collection; Kayenta Trading Post Collection; Alexander and Dorthea Leighton Collection; Raymond Nakai Collection; Navajo Burial Collection; Navajo Environmental Issues Collection; Navajo-Hopi Relocation Commission Records; Navajo-Hopi Land Dispute Collection; Navajo Legends Collection; Harold Osborne Collection; Leonard Ritt Collection; United Indian Traders Association Records; Wide Ruins and Pine Spring Trading Posts Collection; Stuart Young Collection

Religion/Spirituality:

James S. Brown Collection; Episcopal Church of the Epiphany Collection; Federated

The American Public Health Association and the Agency for Toxic Substances and Disease Registry of the Centers for Disease Control and Prevention are proud to co-sponsor a five-part webinar series highlighting the vital work of the ATSDR. The series explores the Agency's role as an integral partner in: determining chemical threats; supporting communities with their environmental health concerns; protecting children and vulnerable populations; and supporting the specific needs of Native Tribes.

Part V: Working with Tribal Communities. Dec. 17, 1:30 – 2:30 p.m. EST. Participants will gain insights regarding environmental health concerns of Native Tribal communities and how ATSDR effectively supports tribal governments in addressing these concerns.

HYPERLINK "<http://action.apha.org/site/R?i=Y7e-oTYV0KoVIEAxOR1Ppg>" [Register today](#).

Christina Thomas added 2 new photos — feeling blessed at Edward C. Reed High School

Leaving class feeling so wonderful this morning. Today we had Mrs. Reynelda James come visit my Paiute class. We started out the morning with our class prayer and drinking tsoodoope (Indian tea). Reynelda then blessed the students medicine pouches that they made. She talked about the significance of the pouches, the medicines we put in them, how we carry ourselves, why praying, smudging, and following our traditional ways is important. She then prayed over each individual student which was so special. Reynelda even prayed for me and my little son which made my heart smile😊. We also had two women from communications from WCSD visiting our classroom. I met with these women over summer as they wanted to get others (moreso higher up individuals like Board of Trustees and Superintendents) to see what great work we are doing in the district, and how to improve communications and issues affecting Native students in the schools. They will be taking back what they learned and participated in (as they too were prayed for) to the board and new Superintendent Traci Davis about our class. My work to get eagle feathers approved for all Native students in the works so I will keep you all posted! Baby steps towards making changes for our young people and those who work to better

our education system. I will post other pictures when I can. I cannot be more proud of my wonderful students!!

