

## ***Journal #4193      from sdc      7.5.18***

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*On this date 142 years ago, America began creating the Custer myth, much of which survives today*

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*Start your morning with some Elk Soldier Brothers and Sons Jams!*

*Jack Malotte- "offers us a keen perspective of what is essentially important."*

*4th Annual Gourd Dance Celebration*



### **Memorial to honor Indian vets      By HANNAH NATANSON Washington Post**

National Museum of the American Indian via Washington Post Harvey Pratt said he structured the monument around items common to many Indian ceremonies: drums, fire and water.

WASHINGTON – The design for the first national monument to American Indian veterans in Washington came to Harvey Pratt in a dream.

Pratt, a 77-year-old Marine Corps veteran and member of the southern Cheyenne and Arapaho tribes, woke up with a vision: a steel circle poised above a drum whose surface rippled with water, a flame burning in the circle's center, the entire structure ringed by a low wall studded with four tall lances. He sat down in his living room in Guthrie, Okla., grabbed a yellow legal pad and started sketching.

After months of work and several revisions, a version of Pratt's drawing this week was named the winner of the international contest to design the National Native American Veterans Memorial . An eight-member jury appointed by the National Museum of the American Indian — on whose grounds the memorial will be built — unanimously voted for Pratt's design, titled "Warriors' Circle of Honor," over four other finalists.

"It's a great honor for me and my family and our team of people that we've accumulated to make this happen," Pratt said. "I'm so happy for our Native American veterans that they are finally going to be recognized on the Mall in Washington."

Pratt, an internationally renowned forensic artist who worked with the Oklahoma State Bureau of Investigation for over three decades, said he drew on his experience reconstructing suspects' and victims' faces from witness descriptions to help translate his dream of the monument from his mind to the page. He also relied on his artistic background — Pratt is an accomplished painter and sculptor and previously designed a memorial in Denver that commemorates the 1864 Sand Creek Massacre in Colorado.

Groundbreaking for the memorial will take place Sept. 21, 2019, and the monument is slated to open in late 2020. Its construction — projected to cost \$8 million — will end more than a decade of anticipation: Congress authorized the memorial in 1994, though it did not permit fundraising until 2013.

Museum staff and members of an advisory committee in 2015 began traveling around the country and meeting with tribal leaders and military veterans to solicit their input on the memorial. Two years and 16 states later, the committee developed several guiding principles: The design had to represent and honor all tribes and traditions, recognize the sacrifices of native families, include an element of spirituality, and offer visitors a peaceful place to heal. The contest officially launched in November 2017. By the time the submissions window closed two months later, the jury had received 120 entries.

The jury winnowed the field to five finalists in late January. For the next several months, Pratt worked 16-hour days to tweak and finalize his design .

In a final report, the jurors wrote that Pratt's design is "culturally resolute and spiritually engaging" and fulfills every one of the advisory committee's directives. The jurors praised the central steel circle in particular, calling it a "universal and inclusive" symbol.

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## **Graduation Corner**

In 2018, the Reno-Sparks Indian Colony boosted 21 high school graduates including **Gabriel Miller, Kolin Wadsworth and Colbey Astor.**

Furthermore, 10 other RSIC members completed four or two-year college degrees. Those students included: **Lucas Crain, Shelley Skenandore, Kayleen Harjo, Alisha Numan, Randa Deluna, Shirley Cypher, Katie Shaw, Rita Imus, Bridgette Stump and Deidre Quimayousie.**

Pyramid Lake HS graduates include **Daniel Bill, Matthew Wells, Andy Perez, Darissa Smith and Lihanna Sam.**

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## **What's in a word?**

### **[LSAT Adopts 12 Different Gender Identity Options by jonathanturley](#)**

Colleges and universities have been struggling to become more inclusive by allowing a variety of gender identities, including many asking that academics and staff post their preferred pronouns on emails or alter how they address students based on different pronouns. Now the Law School Admission Test (LSAT) has adopted 12 different gender identity options for students to choose in creating their account. The choice include include “agender,” “androgynous,” “demingender,” “queer or genderfluid,” “man,” “transgender man,” “non-transgender man,” “questioning or unsure,” “woman,” “transgender woman,” “non-transgender woman,” and “additional gender category/identity [fill in the blank].” [Read more of this post](#)

**Hiding History?** *According to the President of the American Indian Genocide Museum, history is being removed or edited from legal books. In the 8th Edition of Black's Law Dictionary, the definition of “Indian reservation,” is different than the definition in the 6th Edition.*

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## **News from IMLS**

### **Mushrooms, Museums, and Magic, Oh, My! Literacy Garden Teaches Mississippi Kids to Wonder**

In Lewis Carroll's Alice's Adventure in Wonderland, Alice finds herself in a fairytale world. Similarly, the Mississippi Children's Museum whisks children into a land of wonder and endless possibility. [Read more](#)

### **Applications Open for National Leadership and Laura Bush 21st Century Librarian Grant Programs**

The Institute of Museum and Library Services is now accepting FY 2019 proposals with one application deadline for the two programs this year. [Read more](#)

### **200 Years of the American Public Library: How New York State is Looking to the Future**

It's not just any old birthday. On the occasion of New York State Library's bicentennial, IMLS took a look at the humble beginnings of both NYSL and public libraries, and how the state is looking to the future. [Read more](#)

### **Biscuits vs. Granola: Innovative Ways for Libraries, Archives, and Museums to Scale Up**

To help practitioners think about scaling up a project, IMLS Director Dr. Kathryn K. Matthew talks food and entrepreneurship. [Read more](#)

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The [Reno-Sparks Indian Colony](#) comes together with the Museum at *Hands ON! Second Saturday* to celebrate Native American art, culture, community, and tradition. This gathering features dance performances, a Native American artists' marketplace, and more.

**SATURDAY**

**JULY 14 / 10 AM - 5 PM**

**PERFORMANCES PRESENTATIONS:**

**10:30 am** | Opening Ceremony  
featuring RSIC Pow Wow Club  
with drumming by The Mankillers  
and Battle Horse

**11:30 am** | Owens Valley Paiute War  
Dancers

**11:30 am** | RSIC Language and  
Culture Youth Storytellers  
share Great Basin Creation Stories

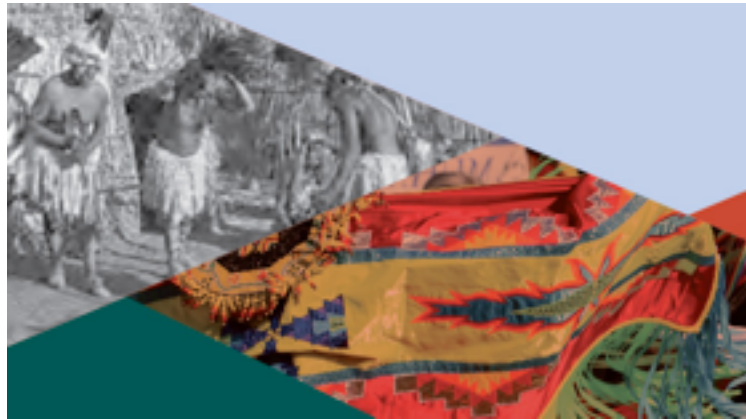
**12:30 pm** | Hoop Dance by Sage  
Romero

**12:30 pm** | Grindstone Patwin Dancers

**1:30 pm** | RSIC Eagle Wing Pageant  
Dance Group

**2:30 pm** | Hoop Dance by Sage Romero

**3:30 pm** | Opening Ceremony featuring RSIC Pow Wow Club  
with drumming by The Mankillers and Battle Horse



**PRESENTATIONS/DEMOS:**

**10 am – 5 pm** | Toi Ticutta Traditional Paiute Tule Duck Decoy Demonstrations with Joey Allen

**10 am – 5 pm** | Demonstrations by the Great Basin Native Basket Weavers

**10 am – 5 pm** | Hands-on project for Kids – Pictographs on Slate inspired by the Great Basin Tribes with  
Visiting Artist, Sara Paschall, Pyramid Lake Paiute

**GALLERY TALKS:**

**11 am and 2 pm** | Gallery Talk with artist, Jack Malotte and  
Museum curator, Ann Wolfe

**Noon and 3 pm** | Gallery Talk on the Eagle Dance

**INDIAN TACOS BY GUEST CHEF NATALIE SMITH**

**VENDORS/BOOTHs:**

*Basin to Bay Designs | Beaded Items, Pillows and Blankets by Ramona Darrough and Linda Jones | Beaded Goods and Ribbon Shirts by Charlotte Frye Art work by Melissa Melero, Steve Nighthawk, Ben Aleck, Jack Malotte and Jean LaMarr | Great Basin Baskets by Leah Brady, Frances Shaw, Sandra Eagle and Tammie Henry | Beadwork and Sewn Materials by Sandra Talancon | Val and Trish's Beadwork | Stewart Indian School Cultural Center and Museum "Winnowing Basket" | Beadwork and Handmade Jewelry by Leasha Wyatt Tom's Family Native Jewelry | Dentallium & Beaded Acorns Accessories | Coastal Jewelry by North Coast Apparel*

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**OLD NEVADA MINES MAY GET NEW LEASES ON LIFE AS SOLAR ARRAYS**

Old mines in Nevada could see new life as solar power arrays thanks to a five-word change that could soon be added to state regulations.<http://erj.reviewjournal.com/ct/uz3688753Biz37448992>



## **A Lost Secret: How To Get Kids To Pay Attention NPR**

Maya kids do better on tests measuring attention, researchers say it's because these kids have something that many American kids have lost. [Read the full story](#)

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**Mini-grant applications requesting \$1,000 or less** may be submitted to Nevada Humanities at any time, at least 10 weeks before the proposed project date. Mini-grant funds, while available, are on a first-come, first-serve basis: grant guidelines are available on the Nevada Humanities website: [nevadahumanities.org](http://nevadahumanities.org).

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**On this date 142 years ago, America began creating the Custer myth, much of which survives today**

**The bronze Spirit Warrior Sculpture looms over the horizon at the Indian Memorial at the Little Bighorn National Monument. The sculpture by Ogala Lakota artist Colleen Cutschall depicts three warriors riding off to battle as a woman runs alongside and reaches up to touch one of them.**

Tǎtháŋka Ptéčela aka Grant Short Bull, an Oglala Lakota witness to "Custer's Last Stand"  
"Maka ki ecela tehani yanke lo!" —The war cry of **Crazy Horse** (Tǎšúŋke Witkó). Translation: "*Only the Earth lasts forever.*" (1876)

*"There are not enough Indians in the world to defeat the Seventh Cavalry."* **George Armstrong Custer** (1876)

*The Custer Myth is a living thing, which refuses to die despite the efforts of careful historians to reduce it to uncontroverted facts. Almost everything about it is in some degree disputed."*

—The Custer Myth, by **William A. Graham** (1953)

On June 25, 1876, the Custer myth got its start as Sioux (*Lakota*), Cheyenne (*Tsitsistas*), and Arapaho warriors defended themselves and their families against the U.S. Army's Seventh Cavalry in Medicine Tail Coulee and the surrounding area on the Greasy Grass River (Little Big Horn) in Montana Territory. When the shooting was over, five companies of Lt. Col. George Armstrong Custer's command had been wiped out, with 262 men dead and 68 wounded, half the entire 586-soldier battalion. So startling was the Native victory that when Crow (*Apsáalooke*) scouts who had been riding with Custer met up with Gen. Alfred Terry the day after the fight and told him what they had seen, he refused to believe them.

So why even care about this event from the distant past in which all the participants and most of the children of every participant are long dead? Because the myth continues today to have a stereotyping impact, warping how non-indigenous Americans view Indians, not just the Lakota, Cheyenne, Arapahoe, but all Indians.

Since that June day 142 years ago, hundreds of books, most of them bad and some of them



brimful of outright lies from beginning to end, and more than 50 [movies](#), most of them dreadful, have kept the myth (or collection of myths) flourishing. A good deal of this was spun into being by Libby Bacon Custer, the brevet

general's widow, who wrote three books glorifying her husband and transforming him from a reckless, aggressively ambitious military politician into a heroic legend. For most Americans historically, and many still today, Custer's "last stand" represents the most important part of the story passed down over the decades, the Indian side of what happened as well as contrary white survivors' versions ignored or denigrated. This effort was assisted by two factors.

One was keeping secret the [Official Record of the Court of Inquiry of 1879](#) until 1951. The inquiry was requested by Major Marcus Reno to clear his name for conduct he had been accused of during the battle. It was not until retired Col. William A. Graham wrote [The Custer Myth: A](#)

[Source Book of Custeriana](#) (1953) that a book came close to telling the actual details of that bloody day on the Greasy Grass.

The second factor was President Theodore Roosevelt's persuading Edward Curtis in 1908 to leave an account of the three Crow scouts he had [interviewed](#) out of his photo-rich, 20-volume [The North American Indian](#). The scouts' version conflicted greatly with the image that Libby Custer had created over three decades of books, lectures and interviews.

This depiction of the Battle of the Greasy Grass (or Battle of the Little Big Horn) was done by Kicking Bear, aka Mathó Wanáhtaka, an Ogala Lakota who was a first cousin of Crazy Horse (Tǎšúŋke Witkó). At the request of Frederic Remington in 1898, he painted the battle as he remembered it.

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The full article, with any associated images and links can be viewed [here](#).

**State regulators OK certificate of need for controversial Enbridge pipeline project**  
Mike Hughlett, Star Tribune

State regulators on Thursday agreed on the need for Enbridge's controversial \$2.6 billion across northern Minnesota, as American Indian activists vowed large-scale protests as early as this weekend.

Meanwhile, Gov. Mark Dayton urged people on all sides of the issue to "express themselves peacefully."

The Public Utilities Commission voted 5-0 in favor of granting Enbridge a "certificate of need" to build a replacement for its 1960s-vintage Line 3. They said the decaying state of the company's current Line 3 drove their decision.

The commission is still debating whether to approve Enbridge's preferred route.

"This is an especially difficult decision for me to make and it has no good outcome," said commissioner Katie Sieben, before she cast her vote.

Commissioners imposed several conditions on Calgary-based Enbridge as part of granting the company a certificate of need, including the requirement of a corporate guarantee to cover any oil spills.

However, Sieben, like other commissioners, said the new pipeline was required under a consent decree with federal agencies, to ensure an adequate oil supply to Minnesota's refineries and because the current Line 3 is corroding and running at only half capacity.

The existing line "is in horrifying condition and is deteriorating rapidly," said commissioner Matt Schuerger. "The trend of this condition is startling."

Schuerger added: "Has the applicant met its burden of proof, I have concerns, but I believe the answer is they have."

While commissioners questioned Enbridge's long-term oil forecasts, they concluded that the reliability of supply would be harmed. They also concluded the social and economic impacts of a new pipeline outweigh the possible harms.

PUC Chairwoman Nancy Lange choked up while he spoke about the pipeline, momentarily wiping her eyes. "How would I feel if I woke up in five years and found out that [the current Line 3] had leaked? It is just too great a cost."

Emotions were high inside and outside the hearing room in downtown St. Paul among those on both sides of the issue.

Tania Aubid, a member of the Mille Lacs Band of Ojibwe, shouted “You have just declared war on the Ojibwe” as it became clear the PUC would vote in favor of the certificate of need.

At one point, about 35 activists gathered to decry the decision outside of the building where the commissioners were convening. Some stood on the street corner and yelled, “Water Is Life!” as cars passed by.

Honor the Earth, an indigenous environmental activist group, will follow through on its call for protests south of Duluth near where the pipeline would cross the Minnesota-Wisconsin border, its leaders said. The Minnesota pipeline would connect to a portion being built from the oil fields in Alberta and also to a portion already built in Wisconsin.

Nicolette Slagle, deputy director of Honor the Earth, said she was not surprised by the decision but added the approval would result in “turmoil” in Minnesota this summer.

“Part of it is just that we need to all come together and support each other,” Slagle said.

Winona LaDuke, an activist with anti-pipeline group Honor the Earth, said: “I have tried for five years to avoid a Standing Rock, but Minnesota has just created one. This is Minnesota and Enbridge’s Standing Rock. They did it.”

LaDuke was referring to the 2016 protests in support of the Standing Rock Sioux’s opposition to the Dakota Access pipeline.

Enbridge’s new Line 3 would not cross any Indian reservations, though it would traverse land where the Ojibwe claim treaty rights to hunt, gather and fish. Four of the five largest Ojibwe bands in Minnesota have been firmly opposed to any new pipeline. The Leech Lake Band of Ojibwe has stated that it would rather see a new pipeline than the continued operation of the current Line 3, which crosses its reservation.

Objections also have been raised by environmental groups and some property owners’ associations, who believe a new Line 3 would exacerbate climate change and its preferred route would open a new region of Minnesota to degradation from possible oil spills.

“We think the PUC has unfortunately let the short-term interests of Canadian oil producers outweigh the long term public interest of Minnesotan in preserving our water resources and recognized tribal treaty rights,” said Scott Strand, attorney for Friends of the Headwaters.

To the project’s supporters — among them Enbridge’s customers, labor unions and Minnesota counties that will host the pipeline — a new Line 3 is a necessary upgrade that would create over 4,000 construction jobs and new tax revenue.

Bob Schoneberger — CEO of Duluth-based United Piping, which works on Enbridge pipelines, and head of Minnesotans for Line 3, a pro-pipeline group — said the number of jobs, just for construction, is “staggering.”

Beyond that, he said there will be spinoff economic effects, including contracts for supply companies and equipment maintenance companies and hotel stays.

“Experts agree that replacing the pipeline is the best way to protect Minnesota waters,” said Kurt Daudt, R-Crown and speaker of the state House of Representatives. “Unfortunately, too many extreme environmentalists can’t accept this fact and have threatened violent protests to disrupt construction. I hope Democrats will join Republicans in condemning threats of violence and stand with the Minnesota laborers who will be building this pipeline.”

Next steps for those opposed to the pipeline will be to wait for the written decision to see if something could be requested to be reconsidered, said Joe Plummer, an attorney for the White Earth Nation and Red Lake Band of Chippewa Indians.

“This is just the first step,” he told a crowd during a news conference.



While the PUC's decision is by far Enbridge's biggest hurdle, it's not the last before the company can begin construction on the 340-mile pipeline. Opponents are likely to appeal the PUC's decision, and the company still must get permits from local municipalities to the U.S. Army Corps of Engineers.

Before those permits are issued, a tribal cultural survey of the pipeline route must be completed. The study, which aims to document Native American cultural and historic sites, is being led by the Fond du Lac Band of Lake Superior Chippewa. It's expected to be completed by fall.

"Approvals are by no means assured, and they would require any such project to meet Minnesota's highest standards," Dayton said. "I assure that state agencies will fully uphold those high standards, as they review these applications."

The decision caps a three-year-plus regulatory process that began as an Enbridge gambit to build two new pipelines in Minnesota, both along the same new route.

The other pipeline, Sandpiper, would have transported oil from North Dakota to Superior. But after considerable opposition combined with a decline in the oil market, Enbridge shelved that project in 2016, opting instead to buy a piece of the Dakota Access pipeline.

But the publicly traded company, North America's largest pipeline operator, stuck with its plan for a new Line 3, a critical cog in boosting its oil volume and therefore important to its customers and investors.

The project also fulfills terms in a consent decree Enbridge signed in 2016 with the U.S. Department of Justice and the Environmental Protection Agency in the wake of a massive Enbridge pipeline spill in Michigan that cost over \$1 billion to clean up. The consent decree ordered Enbridge to replace Line 3, if it could get state regulatory approval to do so.

Includes reporting by staff writers Nicole Norfleet and Erin Golden. Mike Hughlett • 612-673-7003

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**Discovering *Shonisaurus popularis*, Nevada's State Fossil** Posted by Paige dePolo  
Our state has adopted many symbols to honor and give a sense of the character of its high deserts, mountains, and valleys and of the pioneering spirits of the folks who live here. Of the state symbols, our state fossil, *Shonisaurus popularis*, the ichthyosaur, stands out at almost mythical proportions. These animals were approximately the length of a school bus (~11-15 m) and dominated the warm, shallow seas that covered Nevada ~215 million years ago during the Triassic period.

Artist's reconstruction of *Shonisaurus popularis*, Nevada's state fossil.... [Read more](#)



## **A Story of Encounters - Exploring more than 150 years of interactions between members of Nevada's native tribes and the non-native population**

The story of encounters between the indigenous communities and non-native inhabitants of Nevada is complex and varied. Within decades of the first recorded meetings of Euro-American explorers and the native tribes of the Great Basin, Nevada became a U.S. territory and then a state. Very quickly, its native peoples faced a rapidly changing environment in which it became a challenge to continue their traditional way of life.

For their part, American and European settlers, faced with cultures and beliefs vastly different from their own, greeted the unfamiliar with a spectrum of responses ranging from outright hostile to deeply sympathetic. Many found it difficult to incorporate members of the Washoe, Western Shoshone, Northern Paiute, Mojave, and Southern Paiute tribes they met into the world they knew and the state they hoped to build. Others did their best to help Nevada's diverse communities thrive together.

Over the next 150 years and more, these groups of people encountered each other in a variety of roles: as antagonists and peace-seekers; as employers and workers; as researchers and subjects; as teachers and students; as artists and audiences; and as colleagues, neighbors, and friends. Although not strictly chronological, the four categories of encounters discussed here follow a rough but overlapping progression through time.

**Read about our history by exploring one of the themes below. (See picture display) <http://www.onlinenevada.org/story-encounters>**

Photographs courtesy of UNR Special Collections

This section supported by a grant from the John Ben Snow Foundation.

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*from a previous exhibit:*

Jack Malotte is a member of the South Fork Band of the Western Shoshone Te-Moak Tribe; he grew up in the Reno Sparks Indian Colony and currently lives in Duckwater, Nevada. Malotte is a graduate of the College of Arts and Crafts in Oakland, California, and shares his deeply engaging history using drawing, painting, and printmaking to convey his feelings about the "Indian connection with the earth, sky, and the landscape of my ancestors, and how this connection manifests spiritually, physically, and politically," says Malotte. Malotte's work is exhibited widely across the nation and offers viewers a timely reminder of the importance of the Great Basin landscape, and how tenuous is its protection. Malotte is also a member of the Great Basin Native Artists, a collective of indigenous artists from the Great Basin region.

"Jack Malotte's works are rooted in his heritage and his culture, and his connection to the region and the community. At the same time he reminds us to consider and care for the places we call home." says Christina Barr, executive director of Nevada Humanities. **"Malotte offers us a keen perspective of what is essentially important."**

Start your morning  
with some Elk Soldier  
Brothers and Sons

Jams!

Posted By [Corinne  
Oestreich](#) July 2nd,  
2018 Blog

Fort Randall Casino  
Powwow is always a  
popular powwow in  
South Dakota, and we  
can't let you miss this  
awesome video of the ElkSoldier brothers and sons singing..  
Hehaka Akichita ElkSoldier shared this video on Facebook this week, and we stumbled upon it's  
greatness. Check it out! [Read More](#)



## SILVER STATE GOURD SOCIETY

### 4<sup>TH</sup> ANNUAL GOURD DANCE CELEBRATION

## August 18, 2018

Reno Sparks Indian Colony  
34 Reservation Road, Reno, Nevada



Friday, Aug. 17  
6 p.m. Potluck Dinner  
7 p.m. Princess Contests

Saturday, Aug. 18  
1 p.m. Gourd Dance  
5 - 7 p.m. Dinner Break  
(Dinner provided)  
7-10 Gourd Dance

Sunday, Aug. 19  
10 a.m. Breakfast  
11 a.m. Annual Silver State Gourd Society Meeting



Head Staff

Master of Ceremony.....Tom Phillips, Sr.  
Arena Director.....Carlisle Phillips  
Head Singer.....Howard Coxad  
Lead Gourd Man.....JJ Akboah  
Lead Gourd Woman.....Shannon Akhairy  
Water Boys.....Talon Phillips/Jaron Goggles  
2017-2018 Princess.....Olivia Sheridan



Silver State Gourd Society is accepting  
applications for 2018-2019 Princess  
Contact:  
Sandra Williams, 775.721.6016 or  
Deb Davis, davidandly911@gmail.com

Arts & Craft Vendors  
Contact: Vanessa Martinez  
art.vanessa1000@gmail.com

Drug and Alcohol Free Event  
MSGSS not responsible for drunk-driving travelers, lost items, thefts or injuries

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