

**Journal #4664 from sdc 4.24.20**

*How to prepare for extended school closings—and not lose your mind*

*See “Cheesehenge and Other Historical Homages Created for Archeology Competition From NATHPO*

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*Q. When was the roll of toilet paper as we know it invented?*



**Why It is Called Turtle Island**

## [How to prepare for extended school closings—and not lose your mind ›](#)

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## [See “Cheesehenge and Other Historical Homages Created for Archeology Competition](#)

[https://www.smithsonianmag.com/smart-news/cheesehenge-and-other-historical-homages-debut-online-archaeology-competition-180974722/?](https://www.smithsonianmag.com/smart-news/cheesehenge-and-other-historical-homages-debut-online-archaeology-competition-180974722/?utm_source=smithsonianmag&utm_medium=email&utm_campaign=20200422-daily-responsive&spMailingID=42331944&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1742405544&spReportId=MTc0MjQwNTU0NAS2)

[utm\\_source=smithsonianmag&utm\\_medium=email&utm\\_campaign=20200422-daily-responsive&spMailingID=42331944&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1742405544&spReportId=MTc0MjQwNTU0NAS2](https://www.smithsonianmag.com/smart-news/cheesehenge-and-other-historical-homages-debut-online-archaeology-competition-180974722/?utm_source=smithsonianmag&utm_medium=email&utm_campaign=20200422-daily-responsive&spMailingID=42331944&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1742405544&spReportId=MTc0MjQwNTU0NAS2)

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## From NATHPO

### NPS Hiring Native American Affairs Liaison

The vacancy announcement for the Assistant Director, Native American Affairs (Native American Affairs Liaison) for the National Park Service (NPS) has been posted to USAJobs. The vacancy announcement is open from **April 17 - May 3, 2020**. This position has been reclassified to re-establish these roles and functions within the Director's office, replacing the American Indian Liaison Officer position that has been vacant since 2018. This key position has Service wide responsibilities for representing the NPS, its programs, and the Director to Tribal Governments and other Native American, Alaska Native, and Native Hawaiian groups and related organizations. We encourage you to share this announcement broadly within your circles and organizations!

Public Announcement: <https://www.usajobs.gov/GetJob/ViewDetails/565814700>

Merit Promotion: <https://www.usajobs.gov/GetJob/ViewDetails/565815000>

The National Park Service (NPS) has revised the application and submission requirements within the [Notice of Funding Opportunity \(PDF 541 kB\)](#) of the FY 2020 Tribal Historic Preservation Office (THPO), [Historic Preservation Grant Fund \(HPF\) grant opportunity](#), number **P20AS00019**, to address issues related to the novel coronavirus (COVID-19) pandemic. The instructions now state:

### NPS THPO Grants for FY20 Apportionments

Applications must be submitted through Grants.gov to the NPS **by 11:59 pm Eastern Time, April 30, 2020**. In extenuating circumstances related to the COVID-19 pandemic, the NPS reserves the right to:

1. Waive the requirement for active System for Award Management (SAM) registration at time of application.
2. Consider requests for application due date extensions on a case-by-case basis.
3. Accept emailed copies of applications and/or alternatives to digital signatures.

If the Tribe is unable to meet the application deadline or unable to submit the application through Grants.gov due to COVID-19 pandemic related issues, it must submit a request to [stlpg@nps.gov](mailto:stlpg@nps.gov) **by April 30, 2020**, documenting the reason that the COVID-19 pandemic prevents it from meeting these requirements, and requesting instructions for submitting its application. The request must be emailed from the Tribal Historic Preservation Officer or the Tribe's Authorized Representative. **Requests for Waivers must be directly linked to the COVID-19 pandemic.**

Tribes should still make every attempt to submit the application through Grants.gov by April 30, 2020. Questions regarding this change should be emailed to [stlpg@nps.gov](mailto:stlpg@nps.gov)

### FCC Seeking Tribal Members for Disaster Response and Recovery Working Group

The Federal Communications Commission (FCC) has released [this Public Notice](#) announcing additional charges for the Disaster Response and Recovery Working Group (Working Group) of the Broadband Deployment Advisory Committee (BDAC), and seeking nominations for new members of the Working Group. Nominations should be submitted to the Commission **no later than April 27, 2020**.

Specifically, the Working Group will help the BDAC document the various strategies and solutions stakeholders are developing and implementing in real time to address the deployment-related challenges

presented by the coronavirus (COVID-19) pandemic. It will also enable the BDAC to report on best practices and lessons learned from the response to COVID-19 to help with the ongoing response to the pandemic, and to help stakeholders, including the Commission, prepare for and respond to any comparable future crises.

The Commission seeks to add new members to the Working Group and solicits nominations for membership from individuals with expertise on these issues. The Commission is particularly interested in receiving nominations from Tribal and other government agencies. More information can be found in [the Public Notice](#), including information about the nomination procedures.

Please direct questions to [Matthew Duchesne](#), FCC Office of Native Affairs and Policy.

### Free Online Learning Opportunities!

The ACHP has seven courses available for FREE on its eLearning portal and has just added a 60-minute course, "What Now? Protecting Historic Properties in Disaster Recovery." It also recently posted an overview of Section 106 highlighting opportunities for Native Hawaiians and Native Hawaiian Organizations to participate in the process. [Visit this site](#) to learn how to access the eLearning courses. Or, if you've already created an account, go directly [to the portal](#) to begin learning today!

In May 2020, they're offering a FREE Stay-at-Home Webinar Series of four webinars on the principle requirements of Section 106 review. The schedule for the series is as follows:

- May 7 - 3 pm Eastern time - What is Section 106? A blended learning Q&A
- May 14 - 3 pm Eastern time - Defining the Area of Potential Effect
- May 21 - 3 pm Eastern time - e106 and Section 106 Documentation
- May 28 - 3 pm Eastern time - Planning for Successful Section 106 Agreements

Find out more and register for one or all four of the [webinars here](#). The ACHP is always working to improve its Section 106 training offerings. If you have any questions or suggestions, please send an email to [training@achp.gov](mailto:training@achp.gov).

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In this challenging time, how can you envision and prepare for a better future, a stronger career, and sustained impact in your field? We'd like to help by providing you FREE access to professional leadership development courses tailored to the opportunities and challenges of our sector, including a culminating professional certificate. We are partnering with the [ARCUS Leadership Program](#). ARCUS seeks to support emerging leaders in cultural resource and public history disciplines by providing online coursework and networking around core leadership skills and knowledge, with a special focus on supporting the growth of diversity, inclusion, equity, and access

For the next 6 months through November 1, 2020, Cultural Heritage Partners, PLLC, the SRI Foundation, and American Express are underwriting the full cost (usually \$2,500) of your access to all 25 ARCUS short-courses. Bold leadership will be more important than ever as we emerge from the pandemic. After all, the challenges we prioritized yesterday will continue to require our attention when this crisis passes.

ARCUS courses cover a broad array of leadership topics, including community outreach, public speaking, financial management, fundraising, team building, advocacy, and many more. Review the [course topics here](#) and sign up today. [Contact NATHPO](#) for your member code.

Please contact me at [valerie@nathpo.org](mailto:valerie@nathpo.org) or 202-628-8476 for additional information. Thank you for all you do to protect culturally important places that perpetuate Native identity, resilience, and cultural endurance, and to empower tribal preservation leaders.

Valerie J. Grussing, PhD, NATHPO Executive Director



**Bob Tregilus**

Rock shelter in the Nightingale Mountains east of Winnemucca Dry Lake. The shelter was used by the Lovelock culture 1,000-4,000 years ago. The ladder was left by archaeologists. You can learn more about the rock shelter at the 13:18 minute mark in this KNPB Wild Nevada episode: <<https://www.pbs.org/.../episode-4012-moonrocks-and-mclane-pe.../>>.

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**This Earth Day, We Must Stop the Fossil Fuel Money Pipeline Bill McKibben/Guardian**

Excerpt: "Taking down the fossil fuel industry requires taking on the institutions that finance it. Even during a pandemic, this movement is gaining steam." READ MORE

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**Mining v Ag**

[https://californiahistoricalsociety.org/blog/celebrating-earth-day-april-22/?utm\\_source=California+Historical+Society&utm\\_campaign=1601d55f9d-Society+Happenings\\_COPY\\_01&utm\\_medium=email&utm\\_term=0\\_e73b7ab1a0-1601d55f9d-256497993&mc\\_cid=1601d55f9d&mc\\_eid=125bc862ea](https://californiahistoricalsociety.org/blog/celebrating-earth-day-april-22/?utm_source=California+Historical+Society&utm_campaign=1601d55f9d-Society+Happenings_COPY_01&utm_medium=email&utm_term=0_e73b7ab1a0-1601d55f9d-256497993&mc_cid=1601d55f9d&mc_eid=125bc862ea)

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*This is one of the best I've seen - from design/format to content. sdc*

**[PDF] economic market study - Washington State Gambling**

[https://www.wsgc.wa.gov/sites/default/files/public/reports-publications/spectrum-report-09-28-16\\_0.pdf](https://www.wsgc.wa.gov/sites/default/files/public/reports-publications/spectrum-report-09-28-16_0.pdf) - similar pages Sep 28, 2016 ... The Black Pearl in suburban Spokane is bucking the trend, with seven ... The 2006 Harrah's Survey estimated the average number of visits annually to ... 88 Martin Neil Baily and Barry Bosworth, "The United States Economy: ..

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**Business growth opportunity: New Markets Tax Credit extended to December | Las Vegas Business Press**

[https://businesspress.vegas/columns/experts-corner/business-growth-opportunity-new-markets-tax-credit-extended-to-december-23423/?g2i\\_source=newsletter&g2i\\_campaign=Business%20Press%20Highlights&utm\\_email=052334D8A401B5F9947E54B575&utm\\_source=listrak&utm\\_medium=businesspresshighlights&utm\\_term=Business%20growth%20opportunity:%20New%20Markets%20Tax%20Credit%20extended%20to%20December%20-%20title&utm\\_campaign=Business%20Press%20Highlights](https://businesspress.vegas/columns/experts-corner/business-growth-opportunity-new-markets-tax-credit-extended-to-december-23423/?g2i_source=newsletter&g2i_campaign=Business%20Press%20Highlights&utm_email=052334D8A401B5F9947E54B575&utm_source=listrak&utm_medium=businesspresshighlights&utm_term=Business%20growth%20opportunity:%20New%20Markets%20Tax%20Credit%20extended%20to%20December%20-%20title&utm_campaign=Business%20Press%20Highlights)



**Use your Native language  
everyday, no matter how  
much or how little you  
know...**

**Your ancestors will hear you.**



[Montana Indian Athletic Hall of Fame:](#)

Today we welcome 2020 Hall of Fame Inductee, Sandra Marie Plenty Hoops Shield by sharing the story & the history of her legendary impact with the Fancy Shawl. I... [See More](#)



[Reno Rodeo 100](#)

[April 17, 2017](#)

While interviewing for this project, I have heard some really incredible stories from Reno Rodeo history. The Pyramid Lake Paiute Tribe, during the 1930's and 1...[See More](#)



## How Native Americans Are Fighting a Food Crisis    NYT    Priya Krishna 4/13/2020

© Caitlin O'Hara for The New York Times (Pics did not transfer)(but worth going to NYT to see!)

For the roughly 20,000 members of the [Oglala Sioux Tribe](#) living on the Pine Ridge Indian Reservation — a vast, two million-acre expanse in southern South Dakota — social distancing is certainly feasible. Putting food on the table? Less so.

Getting to food has long been a challenge for Pine Ridge residents. For a lot of people, the nearest grocery store is a two-hour drive away. Many rely on food stamps or the [Food Distribution Program on Indian Reservations](#), a federal initiative that provides boxes of food (historically [lacking in healthy options](#)) to low-income families. Diabetes rates run very high.

© Caitlin O'Hara for The New York Times Thosh Collins and Chelsey Luger live near the city of Scottsdale, Ariz., but visit the Salt River Pima Maricopa Indian Community a few miles away each day to harvest produce.

The coronavirus crisis — [one case](#) has been reported on the reservation — has only made access to food harder, as shelves of the few groceries empty out, shipments of food boxes are delayed because of supply chain disruptions, and hunting and gathering are restricted by government regulations and environmental conditions.

© Caitlin O'Hara for The New York Times Ms. Luger, right, with her daughter, Alo, picked i'toi onions on the Salt River Pima-Maricopa Indian Community, a few miles from her house.

But the Oglala Sioux, like many other Native Americans across the country, are relying on the practices — seed saving, canning, dehydrating — that their forebears developed to survive harsh conditions, with limited supplies.

“It is kind of a Catch-22 to be so well-adjusted to react to threats,” said Jamie Azure, the tribal chairman of the [Turtle Mountain Band of Chippewa](#), in Belcourt, N.D. “You’re forced to stay in a specific area, you’re told to trust the government, you’re told food will be scarce — welcome to 1700s Native nation.”

Big-box stores and processed foods have eroded some of the old customs. But now, faced with a disrupted food system, many Native Americans are looking to [those traditions](#) for answers.

Milo Yellow Hair, who lives in Wounded Knee, S.D., on the Pine Ridge Reservation, is hard at work preparing 8,000 seedlings of local varieties of squash and corn — hearty crops with a short growing time — to plant in people’s yards.

Many residents live without electricity to run refrigerators or freezers, so to prepare for what could be weeks or months of staying indoors, he is encouraging people to dry their vegetables so they’ll keep for a while. Corn, for example, can be cooked and dried to be used as a base for soups and stews, or to make wagniza wasna, a traditional snack in which the corn is pounded with berries and tallow.

“Here on the reservation it is a day-by-day existence,” said Mr. Yellow Hair, 70, who works for the nonprofit [Slim Buttes Agricultural Development Program](#). “If this thing goes crazy and the

external food services stop, the food we grow locally is going to be paramount to meet this need.”

Food shortages, though, are just one in a thicket of troubles on tribal lands. Many have become [Superfund sites](#) where oil spills or chemical runoffs have contaminated the groundwater. More than a century of government policies have shrunk Native American territory and taken ownership from tribal governments, contributing to the rampant poverty and poor health care on many reservations.

The coronavirus emergency is dire on the Navajo Nation in Arizona, Utah and New Mexico, which as of Monday had 698 cases and 24 deaths.

Many residents lack running water and electricity, and all were under a 57-hour curfew that ended Monday morning. “People are told to self-isolate at home with no drinking water and not enough food,” said Denisa Livingston, a counselor for [Slow Food International](#) in Fruitland, N.M., who helps her fellow Native Americans grow their own food.

*© Caitlin O'Hara for The New York Times Mr. Collins and Ms. Luger plan to build a house on the Salt River Pima-Maricopa Indian Community, where Mr. Collins grew up.*

The nation has mobilized what resources it has. Residents with gardens are making their crops available to others. Some are assembling care packages for elders that include, among other things, ingredients for [fry bread](#), a Navajo staple with a complicated history, as it was created using rations from the federal government.

The Turtle Mountain Band of Chippewa has a strong tradition of canning local crops like beets, cucumbers and carrots, and some families are known for their expertise. Many are now donating their stockpiles to those on the reservation in need.

“You don’t think twice about it,” said Mr. Azure, the tribal chairman. “And then when the Covid-19 threat comes through, you realize how important all of this is.”

In Alaska, the Athabaskan peoples have long dealt with brutal, protracted winters by preserving produce and freezing meats. Cynthia Erickson, who is Athabaskan and an owner of the only grocery store in her village, Tanana, has a freezer full of moose, caribou and whitefish.

But she has been struggling to get her usual wholesale suppliers to fill orders. The tribe may ask Gov. Mike Dunleavy to open moose hunting season (which normally begins in August or September) early if the food supply runs low, she said.

“My grandparents had 12 kids and a little cabin, and they survived hunting beavers, moose and fish,” said Ms. Erickson, 56. They boiled hooves and legs to make broth. “We are tough people.”

White corn production is ramping up on the [Oneida Nation of Wisconsin’s reservation](#), in the eastern part of the state. The crop is sacred to the Oneida Nation, and a longstanding staple because of its many nutrients. Rebecca and Stephen Webster, a Native married couple who own a



10-acre farm that grows white corn and other produce, have been giving their prized seeds to families on the reservation in exchange for whatever they can offer, even if it's just a jar of jam.

On the [San Carlos Apache Indian Reservation](#), in southeastern Arizona, many homes are low-income units where residents say they have been told in the past that gardens weren't allowed. (Isaiah Belknap, a manager for the San Carlos Housing Authority, said home gardens were allowed, but basic maintenance is expected, like tending to overgrown weeds.)

Gardening "is our sovereignty right," said Twila Cassadore, a forager and educator on the reservation. "I live in a housing unit and I have a big garden. I don't care. Come and throw me in jail. I am still going to feed my family."

Some Native Americans are trying to strengthen systems for local food distribution. The [Quapaw Nation](#), in Oklahoma, has donated some of the meat from its processing plant to its elder nutrition program, to ensure that those most vulnerable are getting enough protein.

Rowen White, the program director for the [Indigenous Seed Keepers Network](#), a national group that collects and grows heirloom seeds, has expanded her efforts in Akwesasne, N.Y., on the Canadian border, home to the [St. Regis Mohawk Tribe](#). The Akwesasne Mohawk Casino Resort, one of the tribe's primary means of revenue, closed in mid-March in response to the virus, leaving many locals jobless. The reservation is also downriver from a former General Motors factory that is now a [Superfund site](#).

Ms. White used to receive about a dozen requests for seeds every few months, but that number has grown to 600. She is packaging seed collections that include the Native American staples corn, beans and squash (known as the "three sisters" because they are often planted and eaten together), and teaching online gardening classes.

The [Intertribal Agriculture Council](#), based in Montana, is also helping to expand the federal food-distribution program to include goods from Indigenous producers in the hopes of putting more money in the hands of tribes and providing healthier options. Organizations like [Running Strong for American Indian Youth](#) have fortified existing programs that deliver nutritious food boxes to reservations.

But the virus has complicated those efforts, too. Some reservations are requiring that food boxes coming from outside be quarantined for several days. On some reservations that are under stay-at-home orders, there aren't enough volunteers to deliver the food, and not enough personal protective equipment to go around.

"We are already so remote," said Ms. Livingston, the Navajo counselor. If big cities are struggling with equipment and personnel, she asked, how will the reservations get by?

Even Native Americans living in those cities are practicing traditional methods to feed themselves and others.

Hillel Echo-Hawk, 33, is Pawnee and Athabaskan and owns a Seattle catering and private-chef company, [Birch Basket](#). To cut down on trips to the grocery store, she has started foraging in her

backyard, a skill she was taught as a child. She is harvesting cedarwood and irises to brew into tea, and dandelions to sauté.

After much of his work dried up, [Brian Yazzie](#), a private chef in St. Paul who is Navajo, decided to volunteer at the [Gatherings Café](#) in Minneapolis, which is feeding Native American seniors. He is cooking almost exclusively with traditional Native ingredients, making stew out of tepary beans from [Ramona Farms](#) in Sacaton, Ariz., and cooking elderberries into a sauce for barbecue chicken.

“Indigenous peoples survived colonization, and so has our food and ingredients,” said Mr. Yazzie, 33. “Practicing our foodways is a sign of resiliency.”

Thosh Collins and Chelsey Luger, a married couple who founded an Indigenous wellness program called [Well for Culture](#), live near Scottsdale, Ariz., an affluent city where they have access to high-end grocery stores like Whole Foods Market.

Still, they have been taking daily drives to the [Salt River Pima-Maricopa Indian Community](#), where Mr. Collins, 37, grew up, to harvest cactus buds, berries and wild onions. Mr. Collins owns a plot of land on the reservation where he and Ms. Luger, 32, plan to build a house within the next year or so. Despite the food hardships that have beset Native Americans for so long, Ms. Luger said they are a population uniquely well-positioned to weather the pandemic.

“We’re not as far away from our traditional ways of life as most Americans are,” she said. “Our sense of community and family is as strong as ever.”

“As this pandemic continues to grow,” she added, “I can tell you that I feel safer on the reservation than anywhere else.”

Julia O’Malley contributed reporting.

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## **NCAI Hiring Food Sovereignty Research and Resource Coordinator**

**The Research and Resource Coordinator position will advance the work of NCAI's Tribal Food Sovereignty Advancement Initiative (TFSAI) through the following primary activities:**

- coordinating and driving the formulation and delivery of key TFSAI deliverables, including policy briefs, tribal "best practice" case studies, research-based reports, online informational and educational resources; and initiative-based stand-alone events and NCAI conference sessions;
- continuously tracking and assessing the state of research on tribal food sovereignty to identify where future research conducted by NCAI and/or its partners can bring particular value; and
- developing partnerships with key stakeholder organizations in the field of tribal food sovereignty for the purpose of identifying and showcasing research and resources that are particularly useful to tribal food sovereignty efforts (as well as informing their development).

**For more information and to apply, please click [here](#).** For questions, please email Ian Record, *Vice President of Tribal Governance and Special Projects*, at [irecord@ncai.org](mailto:irecord@ncai.org).

**Watch It Now! NCAI COVID-19 Forum: Tribal Governments in Action**

Held on April 16, 2020, the "Tribal Governments in Action" [forum](#) featured leaders of several tribal nations sharing the innovative and forward-thinking approaches that their tribal nations have developed to respond to the coronavirus (COVID-19) pandemic. Forum speakers included:

- Kirk Francis, Chief, **Penobscot Indian Nation**
- Darrell G. Seki, Sr., Chairman, **Red Lake Nation**
- Lawrence Solomon, Chairman, **Lummi Nation**
- Amber Torres, Chairwoman, **Walker River Paiute Tribe**
- Larry Wright, Chairman, **Ponca Tribe of Nebraska**

To watch the forum, please click [here](#).

For more information on COVID-19 and Indian Country, please click [here](#).

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# Quiz of the Day

[Q. When was the roll of toilet paper as we know it invented?](#) 

[View answer >](#)

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## POO SNIFFING PEEPS

[www.smithsonianmag.com/smart-news/data-science-emerges-victorious-peepyourscience-2020-competition-180974673/?utm\\_source=smithsoniandaily&utm\\_medium=email&utm\\_campaign=20200415-daily-responsive&spMailingID=42273747&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1741649533&spReportId=MTc0MTY0OTUzMwS2](http://www.smithsonianmag.com/smart-news/data-science-emerges-victorious-peepyourscience-2020-competition-180974673/?utm_source=smithsoniandaily&utm_medium=email&utm_campaign=20200415-daily-responsive&spMailingID=42273747&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1741649533&spReportId=MTc0MTY0OTUzMwS2)

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*“The belly is an ungrateful wretch, it never remembers past favors, it always wants more tomorrow.”*

*“It’s an universal law– intolerance is the first sign of an inadequate education. An ill-educated person behaves with arrogant impatience, whereas truly profound education breeds humility.”*

*“You can resolve to live your life with integrity. Let your credo be this: Let the lie come into the world, let it even triumph. But not through me.”*

— Alexander Solzhenitsy