

Journal #4782 from sdc 10.7.20

Modoc Tribe of Oklahoma

MW 25th Annual Conference: April 5-9, 2021 | Washington, DC + Online

Canada's Supreme Court to consider if Native Americans in U.S. have rights north of the border

Project Seeks YOUR Help

Electronic Records Day

The Star in the Cottonwood Tree

Lisa FastHorse Wins MacArthur Genius Grant

Key Trends for Native Americans

Delores Abel



[Miguel Lera](#)

The mandarin fish, one of the most beautiful fish of the reef.

Modoc Tribe of Oklahoma

Modoc Tribe of Oklahoma is a federally recognized tribe headquartered in Miami, Oklahoma within the Modoc Tribal Complex. The Modoc Tribal Complex houses the tribal headquarters, tribal archives and the tribal library. Chief Follis is responsible for obtaining federal recognition and establishing a tribal land base.

The original home of the Modoc Tribe of Oklahoma consisted of land along what is now the California-Oregon border. The Modoc were a culturally detached and unique band. The Modoc were hunters, fishermen, and gatherers who followed the seasons for food. They lived their lives in relative obscurity, but the arrival of the white European Americans in the early 19th century changed their lives forever.

The intrusion of the white settlers into the Pacific Northwest had a variety of social and economic effects on the Native populations. Initially the Modoc bartered with fur traders for guns and horses, which became necessary to remain competitive with neighboring tribes, but eventually the traders and the prospectors gave way to farmers and ranchers who had little regard for the Native inhabitants. These new American invaders traveled west by way of the Oregon Trail, which passed directly through traditional Modoc lands.

The Modoc learned to live peacefully with the new farmers and ranchers. They embraced many of the settler's ways, and eventually began to wear clothing patterned after non-Indians. Even the names of the Modoc changed and they became known to their own people by the names given to them by the white man. However, as more and more settlers arrived each year, more and more land was needed to farm and to graze and as a result of the enormous pressure of white infiltration, the Modoc ceded their lands to the United States government and signed a joint reservation treaty in 1864. The Modoc agreed to live alongside the Klamath Indians, their traditional enemy.

When the Modoc War began, the Modoc warriors with their wives and children retreated to the nearby Lava Beds. This war stands out in American military history as one of the most incredible of Indian wars. For 6 months, Captain Jack, the fearless Modoc leader, with not more than 57 men withstood the U.S. army that numbered over a 1,000 men. Six Modoc lives were lost by direct combat while the U.S. Army lost 45 including E.R.S. Canby, the only general to lose his life in an Indian war. The Modoc War was probably the costliest Indian war ever fought.

When the war finally ended on June 1, 1873, Captain Jack and five of his warriors proved to be the only Indians in American history tried by a military commission for war crimes. Gallows had been constructed even before the trial began, and it was evident the verdict would be death by hanging. But just before the executions were to take place, the sentences of 2 warriors were changed to life imprisonment at Alcatraz Island. However, they were not informed of the change in their sentences until after they, along with the other Modoc men, women and children were forced to watch as their leaders were hanged. Captain Jack proved to be the only Indian leader executed for participation in one many Indian wars.

Then on October 12, 1873, 155 Modoc were loaded on 27 wagons and shipped to Quapaw Agency in Indian Territory. The terrible 2,000-mile winter ride in railroad cars intended for hauling cattle finally ended on November 16, 1873. The Quapaw Agency was not prepared to

care for 153 persons with nothing but loose blankets on their backs. This was to be their home until June of 1874 when 4,000 acres were purchased for them from the Eastern Shawnee.

The first years following removal to Indian Territory were difficult ones for the Modoc. They suffered much sickness and many hardships due to the corrupt and cruel administration of Agent Jones at Quapaw Agency. During the first winter at the Quapaw Agency, there were no government funds available for food, clothing, or medical supplies. It would be almost a year after removal before funds were received for their needs. The death rate was especially high among the children and the aged. By 1879, 54 deaths had reduced the Modoc population to 99. By the time of the Modoc allotment in 1891, only 68 were left to receive allotments, many of which had been born after removal. Had it not been for the gifts of money and clothing from charitable organizations in the east, General William Tecumseh Sherman's wish not to leave a Modoc man, woman, or child alive so the name Modoc would cease, would have become a reality.

In spite of the odds, the Modoc men and women persevered and survived. They rapidly took hold of their new lives, adopting the ways of the area whites and assimilating in order to survive. They worked at anything that brought them an income. Soon they were cultivating their own land and assured their own survival by continuing to improve the condition and productivity of their farmlands and livestock herds. It was reported that they sowed and reaped with the same persistent courage with which they had fought.

In May 1978, the Modoc Tribe of Oklahoma was granted federal recognition. Recognition made the tribe eligible for Federal assistance. An application was promptly forwarded to the Department of Housing and Urban Development to purchase the Modoc Church and the four acres upon which it stands from the Society of Friends; and to restore the church to its original structure. The grant was awarded but was less than requested. An additional \$24,000 from the Oklahoma Historical Society made it possible to complete restoration of the church.

While it is true tribal rolls no longer carry the name of a full blood Modoc, it is a tribute to their courage and determination and perhaps, ironic that despite General Sherman's efforts to wipe the Modoc from the face of the earth, they have survived. As their story continues to be written, the legacy of the Modoc will always be one of pride, strength and uncompromising desire to carry on.

<http://www.modoctribe.com/history.html>



515 G St SE

Bill Follis (Chief)

Miami, OK 74354-8224

Tel: (918) 542-1190 Fax: (918) 542-5415

Website: <http://www.modoctribe.net>

[Modoc - The University of Oklahoma](#)

[https://www.ou.edu/gaylord/exiled-to-indian-country/content/modoc - 55k - similar pages](https://www.ou.edu/gaylord/exiled-to-indian-country/content/modoc-55k-similar-pages) Jack Shadwick, current ambassador of the Modoc Nation, said scalps paid a ... for government removal of the Modoc tribe to the Klamath reservation in Oregon.

<https://www.nps.gov/labe/learn/historyculture/modochomeland.htm> - 128k - similar pages Feb 28, 2015 ... The Modoc Tribe of Oklahoma today is composed of descendants of only seven of the original 155 prisoners of war. The Modoc are now part of ...

MW Conference News

25th Annual Conference: April 5-April 9, 2021 | Washington, DC + Online

We want MW21 to be bigger, better and more accessible than ever. So, we are expanding the ways to present and giving you a few more days to submit a stellar proposal.

- **Access: You can present remotely OR in-person.**
- **Financial Support: We're going to make sure you can attend AND present.**
- **Reach: The MuseWeb virtual community is 80K+ strong, and this year we will work to engage everyone.**

We know you are really busy, and things are up in the air. They are for us as well. But, we must make the future better, and the only way to do this is to double down on how we collaborate and share with our colleagues. We received a full batch of proposals but know there is more to talk about. So, we need your proposal too.

Also, this year's conference can be bigger than ever because its **online and in-person**. We have more space for everyone, and we're making a dedicated effort to video every session so you don't have to miss anything. We received feedback from previous years and heard you loud and clear: attendees cannot be in 2 or 3 places at once, and video recordings are a must.

Finally, we think it is more important than ever for the MuseWeb community to document this moment, including the good and bad use of VR, AR and other online means to enable access and continue the difficult conversations we have been having for years about diversity, equity, accessibility, and inclusion, with even more urgency and openness than previous years in order to move forward. We need new voices, and yours is the one that's missing. "We" is you.

So, submit a proposal to tell the community what's working, what's not, and document it in a session. If you have an idea for a great session, what's your reason for not submitting? [Email us with questions, we are here to help.](#)

Sincerely, Shanita Brackett and Rich Cherry Co-Chairs, MW2

MW21 will be a hybrid conference, mixing onsite and virtual presentations, onsite and virtual attendance with digital capture and the archiving of both.

Onsite presenters will share the stage with virtual presenters and virtual / onsite attendees will engage with onsite / virtual presenters and each other while we capture it all on video for members to access. As always, [MW papers](#) and [slide presentations](#) will be posted online and free to all!

Regardless of the presenters ability to attend in person, we continue to welcome proposals on any topic related to innovation in galleries, libraries, archives and museums (GLAMs) through technology or simply transformative practices. Speakers can now present and be published without attending the onsite conference. This change supports your ability to get published and to engage with the smartest and most innovative colleagues from around the world virtually and onsite. To attend and present virtually, all you need is a [membership](#) and thanks to our sponsors, an expanded number of scholarships will be available if lack the resources for a membership.

This will continue to ensure that our community has access to documentation representing the most important work being done in the museum field. Other changes are coming and if you have ideas about how to make MuseWeb better and more relevant, feel free to email us at info@museweb.net

[Canada's Supreme Court to consider whether Native Americans in U.S. have rights north of the border](#)

Canada declared the Sinixit people extinct in 1956. Their descendants in Washington state beg to differ. Read in The Washington Post: <https://apple.news/A7pozIGSNQcydIxE8e5EULw>

From: ZoAnn Campana <zcampana@kecnv.com> Alicia Barber <alicia@storiesinplace.com>
As stakeholders for the Nevada Women's Historic Context project, we are asking you to help us identify historic resources associated with the history of women's suffrage and women's rights in Nevada.

These resources can include buildings, engineered structures such as roads or bridges, and standalone objects such as fountains or train cars.

We are looking for resources that tell the story of securing suffrage for ALL women, beyond the passage of the 19th Amendment, and the fight for ALL women's rights up to 1980.

Please use this form to submit any suggestions you might have: https://docs.google.com/forms/d/e/1FAIpQLSeB7DAXAHmjbJZfJZWvVY_rKVsyjXtbRySjjemx_22XQ8QQw/viewform?usp=sf_link

Feel free to pass along the link to this survey form by sharing it with your colleagues, board members, and commissioners via email, or by posting it on your organization's website or social media pages.

Thanks so much, and feel free to reach out directly with any questions, comments, or suggestions. ZoAnn Campana & Alicia Barber

A 1st grade school teacher had twenty-six students in her class. She presented each child in her classroom the 1st half of a well-known proverb and asked them to come up with the remainder of the proverb. It's hard to believe these were actually done by first graders.

1.	Don't change horses	until they stop running.
2.	Strike while the	bug is close.
3.	It's always darkest before	Daylight Saving Time.
4.	Never underestimate the power of	termites.
5.	You can lead a horse to water but	how?
6.	Don't bite the hand that	looks dirty.
7.	No news is	impossible.
8.	A miss is as good as a	Mr.
9.	You can't teach an old dog new	math.
10.	If you lie down with dogs, you'll	stink in the morning.
11.	Love all, trust	me.
12.	The pen is mightier than the	pigs.
13.	An idle mind is	the best way to relax.
14.	Where there's smoke there's	pollution.
15.	Happy the bride who	gets all the presents.
16.	A penny saved is	not much.
17.	Two's company, three's	the Musketeers.
18.	Don't put off till tomorrow what	you put on to go to bed.
19.	Laugh and the whole world laughs with you, cry and	you have to blow your nose.
20.	There are none so blind as	Stevie Wonder.
21.	Children should be seen and not	spanked or grounded.
22.	If at first you don't succeed	get new batteries.
23.	You get out of something only what you	see in the picture on the box.
24.	When the blind lead the blind	get out of the way.
25.	A bird in the hand	is going to poop on you.
And the WINNER and last one!		
26.	Better late than	pregnant.

We're pleased to announce a full schedule of programs for Electronic Records Day and we hope we'll see you at one of these webinars and on social media!

October 9 - Electronic Records Day (Observed)

October 10 - Electronic Records Day



CoSA-NARA Webinar

Preserving Audiovisual Materials at NARA and the Pennsylvania Archives

Thursday, October 8, 2020 | 3:00 pm Eastern | [Register Now](#)

Presenters: **Dan Rooney**, Director of the Special Media Records Division at the National Archives, will provide an overview of NARA's Moving Image and Sound Branch activities. The discussion will focus on preservation and public access of NARA's motion picture, recorded sound, and video holdings. **Wes Decker** and **Marie Valigorsky** will share their work at the Pennsylvania State Archives. Wes will discuss the digitization process for Betacam, VHS, and ¾ inch U-matic tapes. He will also discuss the post-conversion handling of the digital files, including their storage and applying descriptive metadata. Marie will discuss her work digitizing analog audio media, including vinyl records, audiotape reels, and audio cassette tapes. The presentation will discuss digitization equipment and software, and ingesting and processing digitized assets with metadata in a digital asset management system. Marie will also discuss troubleshooting with equipment and tape repair with analog tape reels and cassette tapes.

SERI Electronic Records Day webinar

Home is Where the Records Are: Managing Records in a Teleworking World

Tuesday, October 13, 2020 | 2:00 pm Eastern | [Register Now](#)

Presenter: **Christian Skipper**, Regulations and Records Manager, Maryland Department of Transportation

In response to the pandemic, governments are making unprecedented use of tools and services that support online collaboration and remote work. These tools help to ensure that essential work continues to be done, but they pose novel records management and digital preservation challenges. This interactive webinar will briefly highlight the risks and opportunities associated with different ways of managing records while working from home. It will also enable attendees to share their strategies for managing such records and to outline their needs and concerns.

Electronic Records Day Educational Materials

Electronic Records Day is designed to raise awareness among state government agencies, the general public, related professional organizations, and other stakeholders about the crucial role electronic records play in their world.

To assist you in programming and promoting #ERecsDay, the CoSA State Electronic Records Initiative's Advocacy and Outreach Subcommittee has developed several informational resources – all are available at [our website](#). You are also encouraged to share your own resources and information with the public or other archival stakeholders in your community.

- Spread the word through social media channels.
- Do a special post on your blog.
- Engage the public in a presentation on risks to digital content.
- Start a dialog with other entities in your area that work with e-records on a daily basis.
- Host a workshop on good digital preservation practices.

The purpose is to raise community awareness of our digital records, and of the need to manage and preserve them. After the day we would love to hear about what you did to promote e-records awareness. With your help we can make this year the most successful E-Records Day yet!

If you have questions or want to offer feedback please email seri@statearchivists.org



[United Tribes Technical College](#)

The Star in the Cottonwood Tree

A long time ago, when everything was still new, up in the sky, were many stars. Amongst them was this little star, who was very interested and curious about everything. This little star traveled across the sky, and would stop and examine so many things. One day this little star came down to earth. It traveled all around the earth looking at all the animals, all the birds, all the plants, and everything that was alive.

One day it came near this village. There was a sound coming from this village that was so beautiful and so wonderful, that the little star could not believe it. It stayed close to this village. It had never heard anything so beautiful in all the heavens and all the places it had visited around

the earth. So, it stayed close to this village. It listened, and listened, and couldn't get enough of hearing that beautiful sound. One day it got to thinking, "I am a star, and I am supposed to be up in the sky with the other stars. I had better go back." So it went back up into the sky with the other stars.

But it began to think about the beautiful sound it had heard coming from that village, and thought "I would like to go back and hear it some more." Then the little star began to feel very lonesome and sad. So, when the other stars were talking about different things, the little star asked them if it could go back and live near that village so it could hear that beautiful sound. The stars said "No. You are a star and you belong up here in the sky."

So, the little star said nothing. It tried to be involved in all the things that stars do, such as shining up in the sky, and moving here and there. But it got so lonely it went back to the other stars again and said, "I am so lonesome and I feel so bad. I want go and stay near that village forever to hear that sound."

The other stars said, "You cannot do that because those are people. They have things that they must do to stay alive. They have work to do. They have to gather food. They have to build their houses. They have to look after their children. They have to make their clothes. And they have to live. And if you move close to them, shining around, they will all be looking at you. You will disturb their lives. And they will not get along, so you can't do that."

So, the little star thought and thought. And finally, it asked the other stars, "If I can find a way to be close to that village without them seeing me, can I stay there?" And the other stars said "Yes. If you can find a way to stay there without disturbing the people, then you can go."

So, the little star went close to that village and looked around and saw a cottonwood tree growing close to the village. The star said, "I will stay inside that tree, where I can hear that beautiful sound that comes from that village."

That sound was the sound of the people. The women, the men, the children, laughing, and saying good words to each other. Today the star is still in that cottonwood tree, hoping to hear those beautiful sounds.

(Traditional storytelling is reserved for winter months for most Tribes but its acceptable to read these stories at other times of the year.)

***Transcribed from the audio story, "The Star in the Cottonwood Tree," as presented in the CD, "My Relatives Say" featuring Mary Louise Defender Wilson. Louise Defender Wilson, also known as Gourd Woman, is a Dakota elder and traditionalist born into a family of storytellers at Standing Rock in North Dakota. (Shared from the Lower Phalen Creek Project) Standing Rock i

MacArthur awards: among the 21 recipients of this year's [MacArthur Foundation 'genius grants.'](#)

Larissa FastHorse, 49, playwright, Santa Monica, California. Creating space for Indigenous artists, stories, and experiences in mainstream theater and countering misrepresentation of Native American perspectives in broader society.

Key Trends for Native Americans *(great list for planners)*

Below is a summary of how Native Americans in the Nine-County Bay Area are doing on critical equity indicators.

People

- **Race/ethnicity:** Native Americans lost one-quarter of their [population](#) (a loss of 6,238 people) between 2000 (when the population was 24,733) and 2015 (when the population was 18,495).
- **Disconnected youth:** One-quarter of Native American youth between the ages of 16 and 24 are [neither working nor enrolled in school](#). This is the highest share among major racial/ethnic groups. [Challenges](#) such as lack of cultural competency in school administration and [culturally inappropriate curriculum](#) remain barriers for Indigenous youth in academic achievement.
- **College readiness:** Although a smaller share of Native American Bay Area students are considered [college ready](#) compared to other groups, college readiness rates among Native American students increased from 29 to 34 percent between 2010 and 2017.
- **Educational attainment:** A little over one in five Native American adults are not [high school graduates](#), while the majority have at least a high school diploma, some college, or an associate's degree (six in 10), and nearly one in five hold a bachelor's degree or higher.
- **Median earnings:** Similar to other groups in the Bay Area, [median annual earnings](#) for Native American workers declined between 2000 and 2015 (from \$49,887 to \$43,835).

Place

- **Extreme commuting:** After Black commuters, Native American workers were most likely to be [extreme commuters](#) (3.9 percent), meaning they commute 90 minutes or more to work.
- **Housing burden:** Native American (and Black) renter households are most likely to be [rent burdened](#) (6 in 10), meaning these households pay more than they can afford in housing costs.
- **Gentrification risk:** Displacement is a concern, particularly for vulnerable households paying more than they can afford in housing costs. Half of all low-income Native American households live in [neighborhoods that are gentrifying](#) or at risk of gentrifying.
- **Neighborhood opportunity:** Looking at [neighborhood opportunity](#), half of Native American residents either live in moderate or high resource neighborhoods, while the other half live in low resource or high poverty/segregation areas.


- **Business ownership and revenue:** Looking at data available for the Five-County Bay Area in 2012, although Native Americans had the highest [business ownership rates](#) among sole proprietorships, they were also on the lower end of [average annual revenues](#) per firm (\$30,000).

Power

- **Economic gains: Eliminate rent burden.** If there was no rent burden, Native American rent-burdened households would gain an additional \$8,000 per year on average in [disposable income](#), doubling the amount these households currently have to invest, save, or spend.
- **Economic gains: Racial equity in income.** With [racial equity in income](#), Native American workers would earn \$81,595 per year on average, more than double their current income (\$36,764)

Funeral Services for

Delores R. Abel



8/11/67 - 9/30/20

Services will be held on October 10, 2020 at 2pm at:

*Victory Outreach Church
155 Glendale Avenue
Sparks, Nevada 89431*

*Please observe social distancing with 6 feet apart.
Light refreshments will be served after the service.*