

Journal #4873 from sdc 2.11.20

The Man with the Owl Spirit

Grandmother's Stories

Native ironworkers tradition continues

Meet the Indigenous, all-women team bringing new art to Seattle's waterfront

To Protect the Environment, Buddhist Monks are Ordaining Trees

Amid COVID-19, a Minnesota organization develops a DIY will for Native Americans

Northwestern's Block Museum of Art to develop an Indigenous art exhibit to open in Jan. 2024

Scholarships (T) with March 1-15 Deadlines

Caves & tunnels - \ Shoshone creation story & escape from US Cavalry

Near Coasts, Rising Seas Could Also Push Up Long-Buried Toxic Contamination

Nevada Lawmakers see Elko as as cure to pandemics economic woes



Northern Red-Shafted Flicker.

Photographer: Roy Hancliff.

from Tony Katenay, The Man with the Owl Spirit

#5 - Yosemite and Bigfoot

I don't remember the exact year this story happened. I'm guessing 1996. Not positive. One thing that does stand out in my memories is that I was trying to get sober. My gram even asked if I would be a good role model for my cousins. They had a friend who just lived down the road.

Seems like us four were always causing mischief.

They used to have our tribe's pow wow here in the park at the end of the street. Lots of fun. And of course, we were causing trouble by putting little twigs in the door locks to the porta potties. Standing off at a distance we would watch people bust out. Practically falling over when they exit the little blue commode.

To me, it was good clean fun. My job that my gram asked me to do was to provide a detour to drinking and partying as the only avenue for fun.

At this time in my life I wasn't actively seeking ghosts or trying to communicate with them. If it happened, it happened. I didn't make a big deal of it nor did I advertise. I think I was hurt because I was kicked out of the Navy because I told the psychiatrist I see ghosts. That was a sting I did not want to relive in any situation. So it was a secret for a long time.

Our friend and her dad (and family) go to Yosemite National Park where a Bear Dance for the Native People in the area is held every year. Me and my cousins were invited to go.

I met one special ghost on this trip. A special ghost indeed.

The dance itself was held in the early evening. That left the day to enjoy the amenities of the park. One of them was tubing down the river. Where they bus you up the river, give you a tube and let you float down. Us four, full of energy decide to race. Picture us for being loud, splashing each other and probably being a nuisance to other tubers. But I tell you, it was a lot of fun. A nice cool activity on a hot day. Couldn't ask for more.

There was a moment during the calm part of the river where we just floated in silence. I saw this family on the side of the river. The man was kind of tall and I could see a lady with two kids. He was watching us and waved. I waved back smiling. Mainly because they were a Native family that was probably there for the dance as well. Most of the time Natives don't wave. they sort of just look at each other until someone gets brave and asks, where are you from?

Doing that race made us finish first. The others were nowhere in sight. That's when we realized maybe we could have taken our time as well. We turned in our tubes and decided to go get a snack.

The dance itself was held in the tourist area. Behind the visitor center and museum. I can't remember exactly. Only that we walked over there and got ice cream or something. We split up. And decided to meet back here. The two girls both took off in one direction. My other cousin in

another. And I went to the ice cream shack. I finished ordering first and went back to the museum to wait.

Walking through the building to the rear entrance I saw the dance area roped off. It was set up like a small village. With little signs depicting what exhibit was what. Showcasing the different types of shelters the Natives used was quite interesting. More so were the people working in the background. Setting up tables and other chores that were needed to make the dance flow evenly.

As I was watching a few glanced over and I waved. They just smiled and continued working. Eating my ice cream I hear a voice next to me.

"They've been doing this dance wrong for quite some time now" said it soft spoken gruff voice. I turned to see and it was the tall man I saw earlier.

"How are they getting it wrong?" I asked.

"Well, maybe not totally wrong but things just seem out of order. Not very many bears answer. You'll see tonight what I mean." His brief explanation starts to make me wonder why he is even telling me. I don't want to be rude and ask though. So I changed the subject.

"They do seem to be dressed for the part. The scarf handkerchief on the lady's head blends well with their button up dress, apron and button-up shoes really make them fit the part", I say.

He chuckled and said, "You're a great aunt, Rachel used to dress like that."

Ding! The bell goes off. Now I realize he is a ghost. And the people setting up for the dance are ghosts. Because my great aunt passed on when I was a little boy. And this tall fellow is insinuating he knows her. I simply ask.

"You knew her?"

"Yes. Her and I go way back. When she was even younger than you."

He adds, "Remember when your family went to her house.? And you asked if you could have that little coffee can with those old fountain pens?"

"I remember", I say.

"Your great aunt wanted you to write. She wanted you to have those pens. I know you were sad when they disappeared thinking her ghost might come back for them but it was actually your parents who took them. They thought her ghost would be angry for letting you take them. But the fact was she wanted you to have them because she wanted you to write."

My first thought was, now here's a ghost with the most. He knows something about me that even I forgot from my childhood. My great aunt lived in Lee Vining on the other side of the hill of Yosemite. Who is this guy?

Turning to him I put my hand out and introduced myself.

"By the way, my name is Tony."

I was expecting a hard and heavy handshake from such a tall guy but surprisingly enough his shake was gentle but confident.

"Abner", was his one word reply.

Mr No Nonsense goes on to peer directly in my soul and says,

"I know you're trying to stay away from the drink. How about I propose this. I will teach you the correct songs. So you can help get the dance back on track as it used to be."

My first thought was, that's just too much work. I can do music but I suck at words. I can't even remember people's names.

Seeing me think this through this he sweetens the deal.

"If you get and stay sober I will teach you THE song."

"The song?" I ask

"Yes. The song that many have come to seek but none have found. And only one has made it as far as you. No one else's offerings were heard, their days-long meditation and prayer has yielded them nothing but disappointment."

It doesn't take a rocket scientist to know he is choosing me. So I asked again,

"What does the song do?"

He simply answers, 'It calls to the spirit of the being your people have named Bigfoot'

I turned to him in total amazement as I finally figured this puzzle out. And why he is so tall. When Natives of his era and age are much shorter.

He IS Bigfoot.

I start to tremble and shake. Nearly jumping out of my shoes when I hear my trio ask, "Who are you talking to?"

As expected he has disappeared. The others that are getting ready for the dance also disappear.

I've come to realize that ghosts can be seen only when they want to be seen.

My little group says it's time to head back. That they're waiting for us. Got to get back to camp to get ready for tonight

A few hours pass. We're all showered. Had dinner. And are heading to the dance grounds where I was just at talking with Abner.

I don't see him but one of the ladies I seen earlier approaches and asks no, states, "So, you're the one"

Knowing exactly what she's talking about I answer, "I think so"

She goes on, "We know so. Abner hasn't talked to anyone in years. Just one other person but that was years ago. He chose you today. That makes you the one to all of us". As she spreads her arms to show me the dozens of ghosts that have arrived. Just to see who Abner has chosen.

It's a bit weird. Getting celebrity treatment from old time Natives. So it is such a relief when my great aunt, Rachel shows up.

"Did you get my message about writing? She asks.

"Yes. You letting me keep the pens were a dead giveaway. Pun intended"

She laughs.

"I'm so proud of you. We've seen this in you ever since you were little. You talking to us (ghosts) is so important to our culture. It's how we keep our ways alive. Storytellers like you are priceless.

You are our archivists. And others like you that have the ability to speak straight to the ancestors is really the only way to keep our culture alive. You're getting it straight from the source. Right everything down. Even if you seem it to be insignificant. Write it down"

"I will Auntie", I say with a smile. Just feeling good to see her.

I add, "What's with you and Abner? You guys ... well, you know"

She laughs, "Noooo, nothing like that. He picked me once upon a time. I'll save that story when we have more time. Because now it's your time."

She adds, "Here's what's going to happen next. Abner's going to show up. Make an announcement that he has chosen. You accept. And your journey begins.

The festive noise starts to calm down as all eyes look towards Abner making his way to the makeshift village. His tall frame heads above others.

Seems like there are two dances going on. The one with the ghosts and the one with the humans. Is this what I'm choosing? Which world to dance in? It's just presumed I'll say yes. But to be the one to call such an ancient spirit ... How can one refuse? And what if i do?

This is so overwhelming.

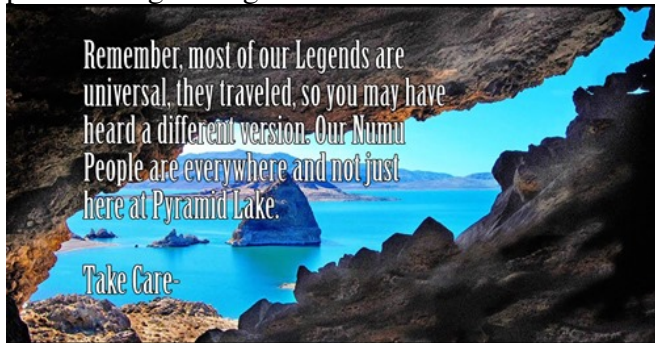
Please join me my dear readers. I just hate my indecision. Give me your strength and courage to help me along with the rest of the story. I'm asking for your love and care. Your support. Walk with me in your heart as you read what happens next ...



[Bumble Bee Owl](#)

[Heidi Barlese](#) · [YouTube](#) ·

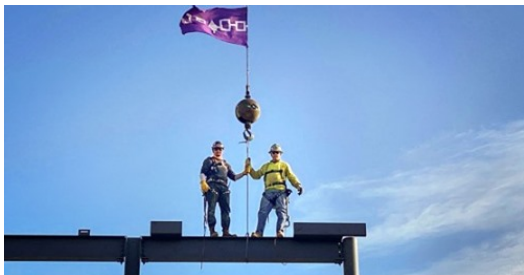
Sharing a story that my Grandmother told. She was a storyteller. I am lucky to have been able to record her. I believe this is where I started my archival work (ayes). I love our legends/stories since I was little. She always told me stories. Time to pass them on. Hoping an artist can draw pictures to go along with it so we can share with the next generation.



news.cornell.edu

[Native ironworkers' tradition continues on North Campus | Cornell Chronicle](#)

[This month, a crew of mostly Native ironworkers on the North Campus Expansion Project presented Native students with the cloth image of the Hiawatha wampum belt they'd flown from their crane.](#)





seattletimes.com

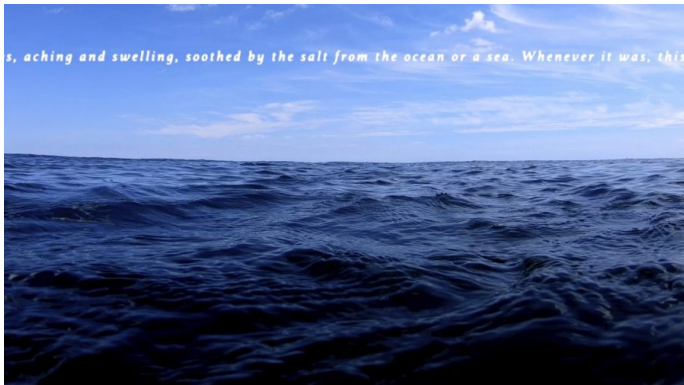
Meet the Indigenous, all-women team bringing new art to Seattle’s waterfront

In a key welcoming space on the Seattle waterfront’s planned Overlook Walk, a new artwork from a trio of Native women artists will draw on Indigenous tradition and design.

sojo.net

[To Protect the Environment, Buddhist Monks Are Ordaining Trees](#)

[Where efforts at civic organization meet rebuke, Cambodia has seen the rise of one act of conservation — the holy ordination of trees.](#)



[Courtesy of Sky Hopinka.](#)

Still from Sky Hopinka, “Cloudless Blue Egress of Summer”, 2019. Thursday, March 12, 2020 – Sunday, July 12, 2020. G369 and G370, Modern and Contemporary Galleries, Minneapolis Institute of Art. Organized by Minneapolis Institute of Art.

[Jack Austin](#), Reporter February 4, 2021

Chicago art museums have often failed to reflect the diverse Indigenous community still living in the city, but a new grant hopes to change that.

Northwestern’s Block Museum of Art announced it will receive a \$105,000 grant from the Terra Foundation for American Art to fund an Indigenous art exhibit slated to open in Jan. 2024. The

museum outlined in a grant proposal a process for robust engagement with the Chicago Native American community.

Kathleen Bickford Berzock, the associate director of curatorial affairs at the Block Museum, said the exhibit is the culmination of the museum's efforts to integrate American Indian programming. The grant will fund the salary of both a curatorial research fellow and an American Indian guest curator who will work alongside Berzock and the Block's contemporary curator, Janet Dees.

Funding will also pay for the travel and hotel expenses of Indigenous artists and scholars that convene in advisory roles on the project. Berzock and Lindsay Bosch, senior manager of marketing and communication at the Block, said partnership with American Indian was a high priority, particularly because many projects in the past ignored the Indigenous community almost completely.

"We received feedback from Native American colleagues who expressed frustration in the way museums develop a project in-house and then only at the point of presenting the project do they reach out to stakeholder communities to ask them for their participation," Berzock said. "Our commitment is to partner from inception."

In an emailed statement, Sharon Corwin, president and CEO of the Terra Foundation for American Art, said the organization feels a strong responsibility to expand the narratives of American art to embrace more diverse and collective histories.

Supporting the exhibit at the Block museum is part of the foundation's commitment to foregrounding American Indian art.

"To advance a more robust understanding of American art history, we see it as critical to illuminate the work of Native artists and center Native voices in curatorial decision-making and community engagement," Corwin said.

Pamala Silas, associate director of community outreach at the Center for Native American and Indigenous Research, said the center is acting as a bridge between Indigenous communities at Northwestern and Chicago and the museum. Since the Center for Native American and Indigenous Research opened in 2016, the museum has included more films, artist talks and works for the permanent collection related to Indigenous art.

Silas said Chicago was an ancestral homeland of Menominee people. Silas, who is of Menominee and Oneida descent, said she feels a strong connection to art.

"For Native Americans, art is so central to our culture — it's not a luxury that is done on the side if we have time," Silas said. "It informs everything... we don't have a culture without our arts."

The Terra foundation plans for the exhibit to be part of their larger city-wide art campaign, Art Design Chicago, an event they first launched in 2018.

The Block Museum aims to collect art that reflects the diverse population at Northwestern and the increasingly globalized world, Bosch said. She added that, in Chicago, there is still a community of Native Americans making art and thriving.

“I think the museum can be a part of a conversation around visibility — who belongs, who should be seen, who gets a voice in the conversation,” Bosch said. “We want to have as rich a conversation as possible.”

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- [Artist Ernest M. Whiteman III talks about Native American art, contemporary identity](#)
- [“This is Native land”: Indigenous graduate students’ Rock painting covered, repainted](#)
- [Artist-in-residence and professor “memorialize” Toni Morrison and Audre Lorde in dialogue](#)

<https://dailynorthwestern.com/2021/02/04/ae/block-museum-receives-large-grant-to-plan-exhibit-made-by-indigenous-artists/?fbclid=IwAR1rKvMKfLSKEmqPd8AnXXf94l416FzmsBOqb7uPGitAykE2GiBmYEzTSUE>

Amid COVID-19, a Minnesota organization develops a DIY will for Native Americans

The issue of estate planning, especially for Native land owners, has become especially important due to the disproportionate impact of COVID-19. The CDC says Native Americans die from COVID-19 at nearly twice the rate of white people.

By [Solomon Gustavo](#) | MinnPost Staff Writer

Ensuring land stays in the hands of Native people has become especially important due to the coronavirus pandemic and the disproportionate impact COVID-19 has had on Native people. REUTERS/Lauren Justice

As statistics show Native Americans dying from COVID-19 at nearly twice the rate of white people, a Little Canada-based nonprofit has developed a way for those who own tribal lands to write a do-it-yourself will, free of charge.

Created by the Minnesota-based [Indian Land Tenure Foundation](#) along with other Indian legal services groups, the organization’s “[Will-in-a-Box](#)” offers an easy way for Native American landowners in three states — Minnesota, Montana and Oklahoma — to ensure their lands stays in the hands of Native people.

The issue has become especially important due to the coronavirus pandemic and the disproportionate impact COVID-19 has had on Native people. The CDC says Native Americans die from COVID-19 at 1.8 times [the rate](#) of white people.

But the tool also speaks to the intensely complicated nature of probate for those who own tribal land. When an Indian territory landowner dies without a will, the question of who should inherit their property isn't sent to a state probate court where the person died, but a federal probate judge, who presides over a Byzantine and often lengthy process of settling the estate.

"A case in federal probate court can take years," said Cris Stainbrook, president of the Indian Land Tenure Foundation.

The process is a legacy of the Dawes Act, also known as the General Allotment Act, passed in 1887, which put reservation land in a trust that the federal government owns, with individual tribes and landowners holding title to the land. The Allotment Act also put the federal government in charge of final decisions regarding land use and inheritance. "It was a blanket declaration painting individuals and tribes as being incompetent to handle their own affairs," said Stainbrook.

In the federal probate courts, a common ruling is one Stainbrook calls "splits." Half of the estate goes to the spouse and the children get the other half. "If you have nine kids, they would get one-eighteenth of the interest," Stainbrook said, and the process gets repeated with each successive generation, so that "by the time you get through seven, eight, 10 generations, that land has been divided into very small pieces.

"The smallest I've seen is one over 32 million," said Stainbrook.

A will can avoid some of those situations, which is where Stainbrook and the Indian Land Tenure Foundation come in. The free "Will-in-a-Box," allows a tribal landowner to fill out a series of forms on the ILTF's website, which are then reviewed by the organization's legal team.

The documents still have to go to a federal probate judge, who validates the will, but it speeds up the process. Currently, the service is available for American Indians who own trust land in Minnesota, Montana, and Oklahoma, though the ILTF is working on adding to that list.

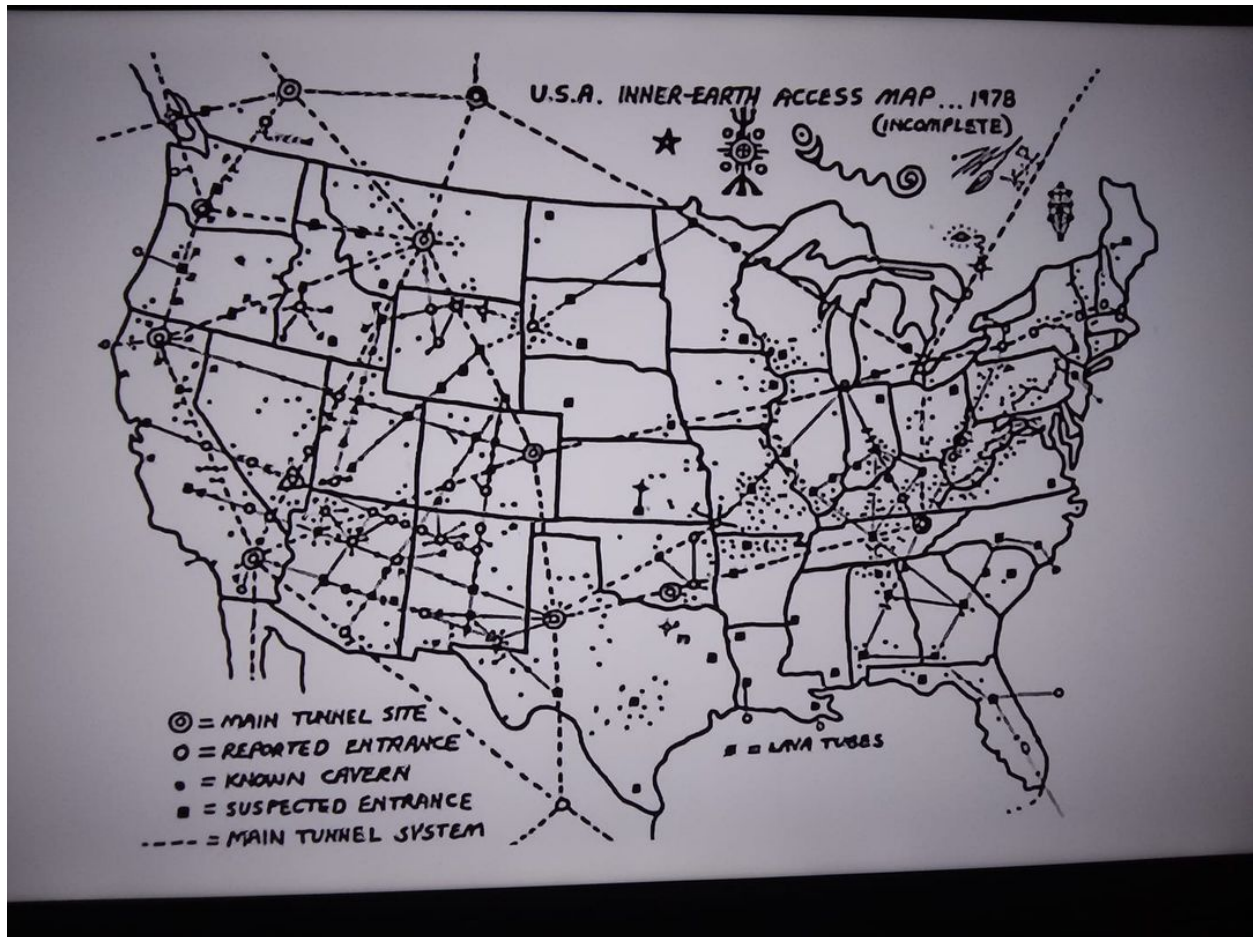
ILTF, which offers other services around Indian land recovery and management, began in 2001 with a \$20 million endowment from the Northwest Area Foundation. ILTF is able to fund the free Will-in-a-Box program, which launched last year, through similar contributions from businesses, individuals, Indian nations, and other foundations.

The Native people in Minnesota who often seek their estate planning services are those on Minnesota's various reservation land, and adults living in the Twin Cities making arrangements for their parents. "I think, especially for some of those reservations harder hit (by the pandemic), we really need to rack these up," said Stainbrook. "The only real way we have to do that right now is with the Will-in-a-Box."

He also urges those who own trust land outside where the Will-in-a-Box is currently valid to fill out the free form, since people can have an attorney in their state make adjustments, usually at much lower costs than starting a will from scratch.

Scholarships (T) with March 1-15 Deadlines

TACTYC Scholarships	\$1,000	03/01/2021
TAIA Dick Laursen Memorial Scholarship	\$4,000	03/01/2021
Tailhook Educational Foundation (TEF) Scholarships	\$15,000	03/02/2021
Tall Clubs International Student Scholarships	\$1,000	03/01/2021
Tau Beta Pi/SAE Engineering Scholarship	\$1,000	03/15/2021
The 911 Promise Scholarship	\$15,000	03/15/2021
The Bernie Scholarship Awards Program	Varies	03/01/2021
The Brooke Elaina Thomas Memorial Scholarship	Varies	03/15/2021
The Cargill Global Scholars Program	\$5,000	03/04/2021
The Classic Center Cultural Foundation Performing Arts Scholarship - Athens Area	Varies	03/02/2021
The Community Foundation of the Verdugos Scholarships	Varies	03/02/2021
The Dan Van Dyke Scholarship	\$1,000	03/15/2021
The David And Dovetta Wilson Scholarship Fund	\$1,000	03/01/2021
The Elevating Futures Scholarship Fund	Varies	03/01/2021
The Foundation for Seminole County Public Schools Scholarship	Varies	03/05/2021
The Gold Coast Jazz Society's Jeanette M. Russell Scholarship Fund	\$5,000	03/03/2021
The Graydon & Myrth Fox Scholarship	\$5,000	03/06/2021
The Illinois Sheriffs Association Scholarship	Varies	03/15/2021
The Kim and Harold Louie Family Foundation Scholarship Program	\$25,000	03/15/2021
The Mary Lou Marks Smith Scholarship	\$1,000	03/01/2021
The Melanie Foundation Scholarship	\$2,500	03/05/2021
The Rubber Division, ACS Undergraduate Scholarship	\$5,000	03/01/2021
The UCT Heaston Scholarship	\$24,000	03/15/2021
The Whelan Foundation	\$10,000	03/15/2021
Thomas C. Woods, Jr. Scholarship	\$1,250	03/15/2021
Truman D. Picard Scholarship	\$2,500	03/12/2021
Ty Cobb Educational Fund Undergraduate Scholarships	Varies	03/01/2021
Tzu Chi Foundation Annual Scholarship	\$1,000	03/05/2021



[Ian Zabarte](#)

Caves & tunnels Shoshone creation story & escape from US Cavalry from my great-grandmother that I met as a child on the Duckwater Indian Reservation. 5,000 generations strong.

[Near Coasts, Rising Seas Could Also Push Up Long-Buried Toxic Contamination](#)

By NPR, 2/8/21

If there were any doubts that the climate is changing in the Colorado River Basin, 2020 went a long way toward dispelling them, thanks to yet another year of extreme weather. Unprecedented wildfires, deadly heat waves and withering drought ravaged the landscape, claiming dozens of lives and causing billions of dollars in damage. They're among the many markers of the climate mayhem that scientists have been warning about for years.

Why Nevada Lawmakers see Elko

In northern Nevada, the gold mining industry has dominated for decades. Now Nevada lawmakers want to tap into that vein of wealth to ease the pandemic-induced budget crunch.

By [Sofia Jeremias](#) Updated Feb 8, 2021, 9:59pm MST

<https://www.deseret.com/indepth/2021/2/8/22249143/why-nevada-lawmakers-see-elko-nevada-as-cure-to-pandemics-economic-woes-tax-increase-mining>