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More graves of Indigenous children found, fueling protests

Federal investigation seeks to uncover painful history of American Indian boarding schools

Patricia Marroquin Norby Is Bringing a Native Perspective to the Met

Gods of the Upper Air

Tommy Orange Hints About Upcoming Sequel to “There’s There”

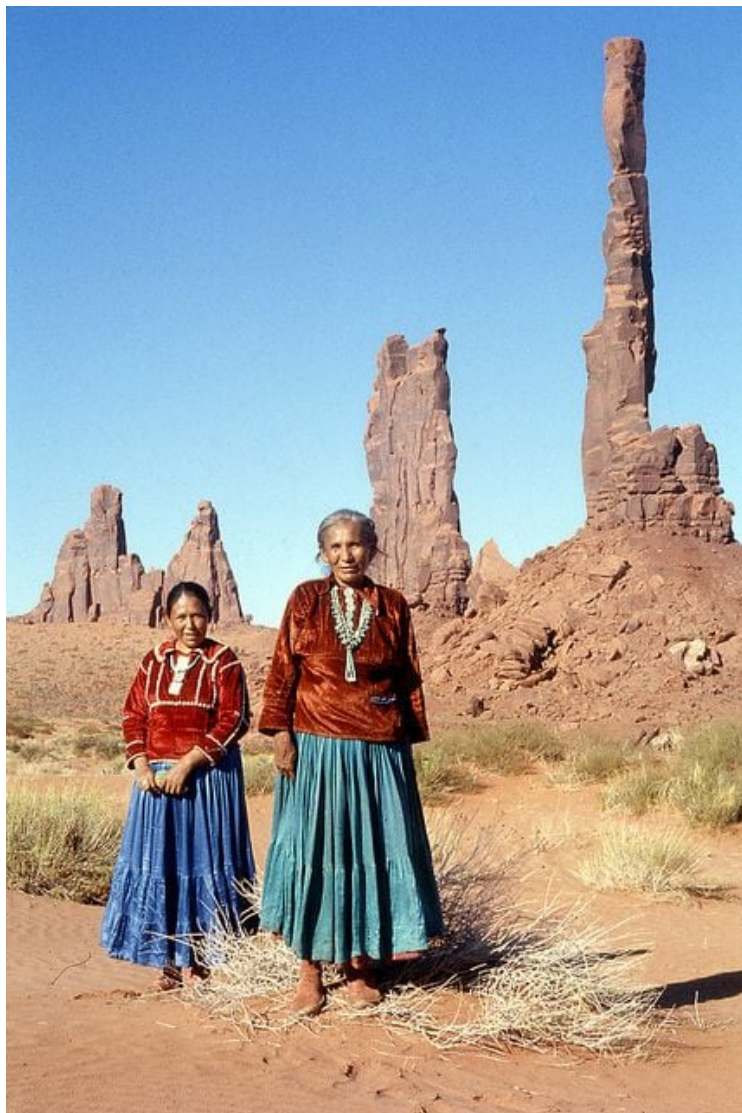
Avi Kwa Ame - Movement to establish new national monument in NV gains steam

The Resurrection of Bass Reeves (Was the Lone Ranger Black?)

John Muir Wilderness but it is actually Nüümü territory

An amazing hydrolic system always operational

I Am Legacy · Lakota Kinship Terms



Classic

More graves of Indigenous children found, fueling protests – The Militant

<https://themilitant.com/2021/07/10/more-graves-of-indigenous-children-found-fueling-protests/>

They put beautiful little babies like this in the ground, threw dirt on them, and then just walked away—My heart's irrevocably broken. It will never be the same.



[A federal investigation seeks to uncover the painful history of Native American boarding schools](#)

Jul 09, 2021 12:56 pm

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Patricia Marroquin Norby Is Bringing a Native Perspective to the Met - The New York Times

<https://www.nytimes.com/2021/07/09/arts/design/patricia-norby-met-museum.html?>

**THE LIBRARY
IS THE TEMPLE
OF LEARNING
AND LEARNING
HAS LIBERATED
MORE PEOPLE
THAN ALL
THE WARS
IN HISTORY
—CARL T. ROWAN**

[action=click&module=Editors Picks&pgtype=Homepage](#)

delanceyplace.com **Today's selection -- from *Gods of the Upper Air* by Charles King.**
Margaret Mead arrives in Samoa:

"On the last day of August 1925, the triple-deck steamship Sonoma, midway through its regular run from San Francisco to Sydney, slipped into a harbor formed by an extinct volcano. The island of Tutuila had been scorched by drought, but the hillsides were still a tangle of avocado trees and blooming ginger. Black cliffs loomed over a white sandy beach. Behind a line of spindly palms lay a cluster of open-sided thatched houses, the local building style on the string of Pacific islands known as American Samoa.

"On board Sonoma was a twenty-three-year-old Pennsylvanian, slight but square-built, unable to swim, given to conjunctivitis, with a broken ankle and a chronic ailment that sometimes rendered her right arm useless. She had left behind a husband in New York and a boyfriend in Chicago, and had spent the transcontinental train ride in the arms of a woman. In her steamer trunk she carried reporters' notebooks, a typewriter, evening dresses, and a photograph of an aging, wild-haired man she called Papa Franz, his face sliced by saber cuts and melted from the nerve damage of a botched surgery. He was the reason for Margaret Mead's journey.

"Mead had recently written her doctoral dissertation under his direction. She had been one of the first women to complete the demanding course of study in Columbia University's department of anthropology. So far her writing had drawn more from the library stacks than from real life. But Papa Franz -- as Professor Franz Boas, the department chair, was known to his students -- had urged her to get out into the field, to find someplace where she could make her mark as an anthropologist. With the right planning and some luck, her research could become 'the first serious attempt to enter into the mental attitude of a group in a primitive society,' he would write to her a few months later. 'I believe that your success would mark a beginning of a new era of methodological investigation of native tribes.'

"Now, as she looked out over the guardrails, her heart sank. Gray cruisers, destroyers, and support vessels clogged the harbor. The surface of the water was an oily rainbow. American Samoa and its harbor on Tutuila -- Pago Pago -- had been controlled by the United States since the 1890s. Only three years before Mead arrived, the navy had shifted most of its seagoing vessels from the Atlantic to the Pacific, a strategic reorientation that took account of America's growing interests in Asia. The islands quickly became a coaling station and repair center for the reorganized fleet -- which, as it happened, was steaming into Pago Pago on exactly the same day as Mead. It was the largest naval deployment since Theodore Roosevelt had sent the Great White Fleet around the world as a display of American sea power.

"Airplanes screamed overhead. Below, a dozen Fords sputtered along a narrow concrete road. In the *malae*, the open-air common at the center of Pago Pago, Samoans had laid out an impromptu bazaar of wooden bowls, bead necklaces, woven baskets, grass skirts, and toy outrigger canoes. Families were spread around the green, enjoying an early lunch. 'The band of some ship is constantly playing ragtime,' Mead complained. This was no way to study primitive tribes. She vowed to get as far away from Pago Pago as possible.

"Her research topic had been suggested by Papa Franz. Was the transition from childhood to adulthood, with young women and men rebelling against their stultifying parents, the product of

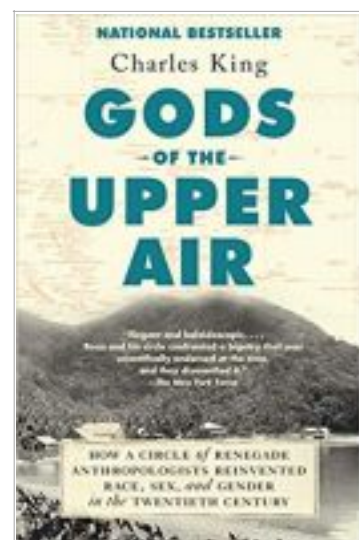
a purely biological change, the onset of puberty? Or was adolescence a *thing* simply because a particular society decided to treat it as such? To find out, Mead spent the next several months trekking across mountains, decamping to remote villages, drawing up life histories of local children and teenagers, and quizzing adults about their most intimate experiences of love and sex.

"It didn't take her long to conclude that Samoa seemed to have few rebellious adolescents. But that was largely because there was little for them to rebel against. Sexual norms were fluid. Virginity was celebrated in theory but underprized in practice. Strict fidelity in relationships was foreign. Samoan ways, Mead reported, were not so much primitive and backward as intensely modern. Samoans already seemed comfortable with many of the values of her own generation: the American youth of the 1920s who were going to petting parties, downing bootleg gin, and dancing the Charleston. Mead's goal became to work out how Samoans managed to avoid the slammed doors, the Boys Town delinquents, and the fear of civilizational collapse that obsessed commentators back home. How had they produced teenagers without the typically American angst?

"Or had they really? 'And oh how sick I am of talking sex, sex, sex,' she wrote to her closest friend, Ruth Benedict, a few months into her stay. She had filled entire notebooks, written out index cards, and typed up reams of field reports, sending them by canoe through the breakers and over the reef to the mail boat. She watched with her stomach in knots, afraid that the outrigger would capsize and destroy the only reason she had for being on the far side of the world -- or for that matter, the only evidence she had of something that could vaguely be called a career. 'I've got lots of nice significant facts,' she wrote, the sarcasm wafting off the page, but she doubted that they added up to much. 'I'm feeling perfectly pathological about my time, my thoughts I'm going to get a job giving change in the subway when I get home.'

"She could not have known it at the time, but there among the welcoming feasts and the reef fishing, on humid afternoons and in the lashing winds of a tropical storm, Mead was in the middle of a revolution. It had begun with a set of vexing questions at the heart of philosophy, religion, and the human sciences: What are the natural divisions of human society? Is morality universal? How should we treat people whose beliefs and habits are different from our own? It would end with a root-and-branch reconsideration of what it means to be social animals and the surrender of an easy confidence in the superiority of our own civilization. At stake were the consequences of an astonishing discovery: that our distant ancestors, at some point in their evolution, invented a thing we call culture.

Published by Anchor Books, a division of Random House, pp 1-4

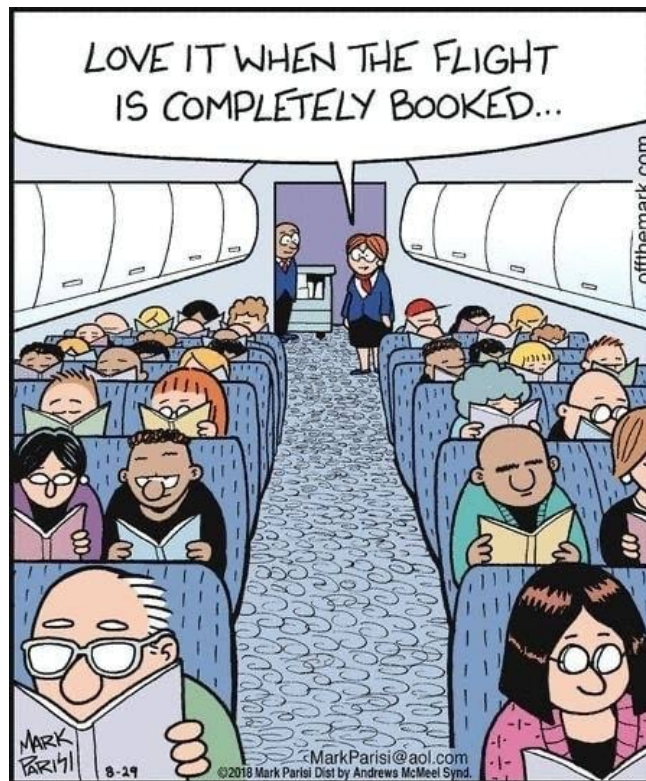




Tommy Orange hints about upcoming sequel to 'There There'

By Chris Kopacz

The much-anticipated sequel to author Tommy Orange's acclaimed first novel, "There There," will take readers to places they may not have gone before ... [continue readin](#)



US drilling approvals increase despite Biden climate pledge

Approvals for companies to drill for oil and gas on U.S. public lands are on pace this year to reach their highest level since George W. Bush was president.

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Walking Box Ranch, a historic site within the boundaries of the proposed Avi Kwa Ame National Monument. Image: Sydney Martinez / Travel Nevada



Movement to establish new national monument in NV gains steam.

by [Nevada State News](#) July 12, 2021

By Suzanne Potter, Public News Service

This story was originally published by [Public News Service](#).

SEARCHLIGHT — The push for a new [national monument](#) about 60 miles south of Las Vegas has taken on added urgency, in the face of a new [wind-farm proposal](#) in the area.

The monument would be called Avi Kwa Ame, which is the Mojave Tribe’s term for Spirit Mountain. The 380,000-acre monument would connect the Mojave National Preserve on the California-Nevada border with the Colorado River plateau.

Neal Desai, senior program director for the National Parks Conservation Association, said the landscape is holy ground for many Native Americans.

“This area is sacred to a dozen tribes,” Desai explained. “It’s tied to the creation story. It is the area where the universe started for the Yuman tribes along the river.”

Opponents noted the area already has some federal protections. However, a national monument designation would preclude any future commercial development.

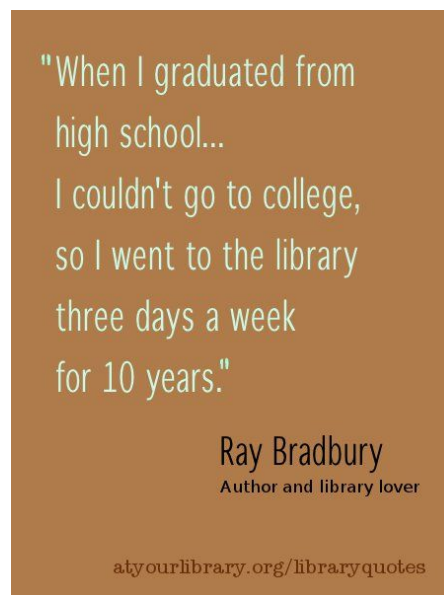
In recent weeks, town officials in [Searchlight](#) and [Boulder City](#) have endorsed the monument proposal.

In 2018, the Bureau of Land Management [rejected a bid](#) by a Swedish company to build the huge [Crescent Peak wind farm](#).

Desai added he hopes the agency will also put a stop to the company's latest plans.

"That company is now proposing a 9,000-acre project in the same area," Desai noted. "It's just a new threat, and it's another reason why we need to get this monument established right away."

Advocates for the monument believe their cause is gaining momentum now that a Native American leader, Deb Haaland, has become U.S. Interior Secretary. In addition, the monument would help President Joe Biden reach his stated goal of protecting 30% of the country's public lands by 2030.



The Resurrection of Bass Reeves (Was the Lone Ranger Black?)
By **Christian Wallace**.

https://www.texasmonthly.com/being-texan/the-resurrection-of-bass-reeves/?utm_source=pocket-newtab

"No place in America before or since was like the Indian Territory following the Civil War. At first the land was held predominantly by Native peoples, both those who were indigenous to the area—the Osage, Caddo, and others—and those who had been displaced there, such as the Five Tribes. After emancipation, the formerly enslaved residents of the Territory became known as freedmen, and many started their own communities. But the Territory was increasingly carved up by federal policy, including in 1887 by the Dawes Act, which allotted a certain amount of land to tribal members and opened the rest of the Territory to non-Indigenous settlers. ".....



[Indigenous Women Hike ·](#)

As I was walking past this sign a family asked me to take their picture with it. They stood happily posing with the sign and I told them I was gonna take their picture and give them a little history lesson. I said the sign may say **John Muir Wilderness but it is actually Nüümü territory**. Nüümü are also known as the Paiute people who still inhabit these lands. I'm one of them.

I honestly couldn't tell if they were surprised or annoyed but I kept on with my rant. John Muir actually followed our ancestral trade routes. My people have been traveling these lands for thousands of years. The John Muir Trail is actually the Nüümü Poyo meaning the People's Road/Trail. They decided to name it after JM in 1914. And you'll actually find that JM didn't have nice things to say about the Indigenous people and is partly responsible for our removal from places like Yosemite. The man said that he had been coming to the Sierra for close to 40 years and had no idea. I told the family to enjoy the land and their pictures.

I've seen so many people on the trail taking pictures with this sign and each time I cringe. But

this time I got to tell them the truth behind the sign. Small price to pay for a family photo 🧑🏻. Edit** I would like to acknowledge that the Pamidu Toiyabe(Eastern Sierra)are ancestral trade routes and homelands for hundreds of tribes! Tribes like the Yokut, Miwuk, Kudzidika, Mono, and many more. Each tribe will have their own names(in their language) for the trail and specific areas. I would love to know Indigenous place names from other Nations. The names that I share will be Nüümü names.



The Pamidu Toiyabe, Nüümü Territory.

[World Economic Forum](#)

From muddy to magical. Meet the winners of the 27th Annual Crystal Award: [0:32 / 3:0](#)



[David Batcheller Huntley Meadows Park Photography](#)

Huntley Meadows' World Famous Roseate Spoonbill, early morning Monday, July 5th, 2021. The weather was beautiful and so was the bird.



[Babette Ciosi.](#) [An amazing hydrolic system always operational](#) 🇵🇪 Puquios or "water springs" in patois, ancient underground water systems of pre-Columbian era located in Nazca, Peru. These spiral wells collect local winds to bring water up groundwater as they swallow under the ground.

The water trapped by the wind by the spiral causes a current. Of the 36 puquios discovered, most are still functional. Underground channels built between 400 AP-600 to capture groundwater and transport them to the surface for irrigation of fields. Nazcas a people of farmers with colossal knowledge of geology and engineering force admiration.



How to stack firewood!



[I Am Legacy](#) ·

Lakota Kinship Terms:

Male and Female both say:

Ina - mother

Ate' - father

Tunwin- aunt

Leksi - uncle

Unci - grandmother

Kaka- grandfather

Misun - younger brother

Mitankala - younger sister

Cunksi - daughter

Cinksi - son

Tojan - niece

Toska- nephew

Takoja - grandchild

Mahasani - My other half (husband/wife)

Omahetun- In-laws (For instance, a mother-in-law referring to the other mother-in-law, etc.)

Uncisi- mother-in-law (out of respect and to set healthy boundaries men are not to speak directly to their mother-in-law, or look them in the eye, or call them by name. All communication is to be relayed through someone else even if you are sitting in the same room. The same for women and their father-in-law)

Tunkasi - father-in-law

Takos- son-in-law/daughter-in-law (I was taught you use this term as a general term for both if you're not close to either son-in-law or daughter-in-law)

Winwoha - daughter-in-law (I was taught you use this term for your daughter-in-law if you favor them and have the utmost respect for them)

Wicaha - son-in-law (I was taught you use this term for your son-in-law if you favor them and have the utmost respect for them)

Females say:

Tiblo - older brother

Cuwe - older sister

Scepansi - female cousin

Sicesi - male cousin

Mihigna - Husband

Scepan- sister-in-law

Sice - brother-in-law

Maske' - close female friend/best friend/sister-friend (Female to female call each other this) My unci taught me that women don't have male friends, if you are not hunka relative, blood relative or married to a man you will agree on appropriate kinship term to call him, such as brother Misun/Tiblo, or cousin Sicesi, etc. After a girl reaches a certain age it is inappropriate to intermingle or hangout with our male relatives. I don't know about what my male relatives were taught, but this is what was passed on to me.

Males say:

Ciye - older brother

Tanke - older sister

Hunkasi - female cousin

Tanhansi - male cousin

Mitawicu - Wife

Hunka - sister-in-law

Tanhan - brother-in-law

Kola - Friend (Male to male call each other this)

Some of these terms may differ from tiospaye to tiospaye (extended family), community to community. For instance, my Dakota/Nakota relatives may use Kungsi for grandmother and other terms to identify and acknowledge each other in a sacred and respectful way. In each term we call one another is in a loving and prayerful way. I am in no way fluent or proficient in the Lakota language yet, or proclaim to be a language instructor, but this is where I started, and my learning is ongoing.

-Monique Apple