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“Felled by Beauty: Guam and the End of American Empire”

Internet Archives

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Grow a child's generosity and kindness with this free guide

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Red-haired Giant Cannibals at Lovelock Cave? Really?



The Forty-First Annual E. F. Schumacher Lecture, “**Felled by Beauty: Guam and the End of American Empire**” by Julian Aguon is now online in [video](#) and [podcast](#) format.



A group of islanders from Lamotrek in the Federated States of Micronesia, who are known for their ancient tradition of canoe building and lineage of wayfinding navigators (Photograph by Douglas Varchol)

To Hell With Drowning: for people living in Oceania, climate change is the fight of our lives, and we need more than science to win. We need stories.

To those grateful for the picture Julian Aguon paints in his lecture about Guam, its culture, its beauty, and what the Chamorro people are facing with US military occupation of this island, his recent article in The Atlantic, “[To Hell with Drowning](#),” will give you a broader picture of the impact of climate change on the communities of Oceania together with a glimpse of their unique and beautiful island cultures.

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And more from the Schumacher Center:

DREAMING OF SALMON ECONOMICS AND OTHER SPLENDORS

<https://centerforneweconomics.org/publications/salmon-economics-and-other-lessons/>

And from the Internet Archive: (for those blizzard days)

<https://archive.org/search.php?query=native+american>. (30,923 results)

American Alliance of Museums

Waves Ahead

By Elizabeth Merritt

As much as we'd all like to leave COVID in 2021, recent news suggests it will still very much be with us in the new year. But instead of fretting, it's a good time to plan how you might respond as things continue to unfold. Here's a scenario-planning exercise that will get you started.

[Read more »](#)

The Conversation

“Throughout his career Wilson flatly rejected the notion held by many scholars that natural history – the study of the natural world through observation rather than experimentation – was unimportant. He proudly [labeled himself a naturalist](#), and communicated the urgent need to study and preserve the natural world. Decades before it was in vogue, he recognized that our refusal to acknowledge the Earth’s limits, coupled with the unsustainability of perpetual economic growth, had set humans well on their way to ecological oblivion.”

For the whole article: <https://news.yahoo.com/lifelong-passion-ants-e-o-135723613.html>

AAM's 2022-2025 Strategic Framework

We're excited to share our 2022-2025 Strategic Framework. Learn more about our goals, how you can become a part of our Alliance, and our four priorities: Social & Community Impact; DEAI & Anti-racism; The Museum Community; and The Way We Work.

[Read more »](#)

Julia Rock | Fossil Fuel Company Enbridge: Climate Change Means We Need to Make Money Now, Not Later

Julia Rock, Jacobin

Rock writes: "The pipeline giant Enbridge is making a novel argument in defense of jacking up consumer prices: the climate crisis is heating up, so Enbridge needs to make higher profits now."

[READ MORE](#)



Protecting the Pribilof Islands Marine Ecosystem

The Aleut Community of St. Paul Island works to protect the marine life on which the Unanga depend.

[Learn More](#)



INDIAN FIELD DAYS - YOSEMITE VALLEY, 1920's
TINA CHARLIE (IN SCARF), CARRIE BETHEL,
SALLY LUNDY (STANDING BEHIND, WITH BARRETT),
ALICE JAMES WILSON (IN DRESS COSTUME), LEANNA
TOM (WITH BASKET), MAGGIE HOWARD.

Charles King on Zora Neale Hurston:

"She wrote from the perspective of someone eager to hold up the entire tapestry of local culture, with its stories and dialects, its insults and wisecracks, as a work of communal genius that could be understood as well as appreciated.

"Folklore wasn't about exposing some hidden essence of a society, Hurston realized, but about the way real people interact with one another, over time, repeatedly, in a long arc of conversations, fights, and reconciliations. Stories get told by people, and those people are in places, together. 'Many a man thinks he is making something when he's only changing things around,' she wrote. The basic logic of legends, tales, and folkways was not to suspend them in time but rather to try to communicate to a reader an appreciation for storytelling as a communal act: the slipper logic, the quiet genius of taking a sliver of someone else's account of the world and conjuring it into your own, a jazz ethic before anyone thought to call it that.

Gods of the Upper Air. Penguin Random House 2019. Pages 211-214

This village was a book capital. What happens when people stop buying so many books?

Redu, Belgium, was for decades a destination for book lovers. But now more than half of its bookstores have closed.

Read in The Washington Post: <https://apple.news/AtL3ml46pRzCpwT1719bDHQ>

Grow a child's generosity and kindness with this free guide

Every child deserves the chance to change the world for the better

Compassionate kids build a better world. We've been inspired by the incredible things kids are doing to fight the water crisis. Any child can make a difference, so we created this free guide to help you empower the next generation of world-changers.

In this handbook, you'll get:

- An overview of the water crisis
- Inspiring stories from kids around the world
- Action steps that develop kindness and generosity
- Short quizzes to test their water knowledge

[https://www.charitywater.org/world-changers?](https://www.charitywater.org/world-changers?utm_medium=paid_social&utm_source=facebook_ads&utm_campaign=conversions_fb_us_kids_ebook&utm_content=image2_lal&fbclid=IwAR3D549eLnLR7sJ-ztDpAfmWOYalQiXkP0us-Mj4PTg6u5IFt2BWJcQnm24)

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Habitat for Humanity Produces First 3D home

[https://www.cnn.com/2021/12/26/us/habitat-for-humanity-first-3d-home-trnd/index.html?](https://www.cnn.com/2021/12/26/us/habitat-for-humanity-first-3d-home-trnd/index.html?fbclid=IwAR2WjnnCQegifOVEoRXZhMrb7qQH7Jbms7ftdpJiR30rCxy2cPSaaM7Lyw)
[fbclid=IwAR2WjnnCQegifOVEoRXZhMrb7qQH7Jbms7ftdpJiR30rCxy2cPSaaM7Lyw](https://www.cnn.com/2021/12/26/us/habitat-for-humanity-first-3d-home-trnd/index.html?fbclid=IwAR2WjnnCQegifOVEoRXZhMrb7qQH7Jbms7ftdpJiR30rCxy2cPSaaM7Lyw)



indiancountrytoday.com

[Miss Louisiana takes Choctaw roots to Miss USA](#)

[Tanya Crowe competed for the title just miles from where her family was relocated in the 1800s](#)

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**JOB OPENINGS: ONAP is Hiring!** Check out [www.hud.gov/codetalk](http://www.hud.gov/codetalk) for position descriptions or click on the hyperlink to visit USAJOBS.gov.

### **Supervisory Grants Management Specialist, GS 14 - HUD's Southwest Office of Native American Programs**

Location: Albuquerque, NM

Application Open & Closing Dates: 1/3/2022 to 1/17/2022

More information on the following link: <https://www.usajobs.gov/GetJob/ViewDetails/628700600>.

### **Grants Evaluation Specialist – HUD's Office of Native American Programs**

Location: Oklahoma City, OK

Application Deadline: January 4, 2022

*Merit Protected/Internal Candidates Apply here:* 22-HUD-408(Merit Protected– Internal) – GS-9/11/12

<https://www.usajobs.gov/GetJob/ViewDetails/627546600>

*External/Public Candidates Apply here:* 22-HUD-409-P(DEU-Public) – GS-11/12

<https://www.usajobs.gov/GetJob/ViewDetails/627546800>

## **Paper records and steel vaults: Can California water rights enter the digital age?**

By Los Angeles Times, 12/27/2021

From an unremarkable office in Sacramento, Matthew Jay can pinpoint any moment in California history when somebody was granted the right to transfer water from any particular lake, river, stream or creek. An analyst with the California State Water Resources Control Board, he is a custodian of millions of pieces of paper. Some are over a hundred years old and are crammed into towering filing cabinets and vaults. The room is so heavy that its floor needed to be reinforced..

### **Still time to submit initial feedback for County master plan**

Information hubs in the community were installed by Washoe County officials earlier this month to provide project details on the master plan development process, dubbed EnvisionWashoe2040.

[Read on »](#)



[vox.com](https://www.vox.com)

[5 Ways the World Improved This Year](#)

### **A Call to Save Salmon**

The Bering Sea Elders Group joined a coalition asking the federal government to reduce salmon bycatch.

[Learn More](#)



*Revisiting an old story.....*

## **Red-haired Giant Cannibals at Lovelock Cave? Really?**

Bendan Riley in the Nevada Traveler, June 2, 2016

Colorful tales of the American West don't fade away easily, even when they seem to have been discounted. Take, for example, the story of legendary red-haired cannibal giants whose alleged existence in the Lovelock area centuries ago has been debated for more than 100 years.



Scientists have said there's no proof the "giants," first described in old Indian tales, were cannibals. Chemical staining by earth after burial was advanced as a likely reason why mummified remains have red hair instead of black like most Indians in the area.

A University of Nevada study in the mid-1970s indicated the "giants" were about six feet tall, and not up to 10 feet tall as had been claimed. What was left after that was evidence of a tribe separate from principal tribes whose Paiute descendants live here — perhaps a wandering, more aggressive but outnumbered band finally hunted down and killed or chased off.

Anthropologists say the story, while somewhat tamer, is still fascinating. But they concede the old myth has more appeal and, no matter what they say, will probably persist.

The mid-1970s study was conducted after a bundle of bones, marked "giant bones," were found in a long-overlooked cabinet at the Nevada Historical Society building in Reno.

The late Sheilagh Brooks, who chaired the anthropology department at UN-Las Vegas, analyzed the bones which apparently came from the Lovelock Cave, a treasure trove for scientists trying to reconstruct Nevada's early history.



Dr. Brooks said her investigation showed that some of the bones were from cows, not giants. The human bones appeared to be remains of Indians “maybe six feet tall — big, but not that big,” she said.



*Sarah Winnemucca Hopkins, ca 1885*

The myth was written down in 1883 by Sarah Winnemucca Hopkins, daughter of a Paiute Indian chief. She told of a strange, red-haired tribe of cannibals her ancestors drove into a cave and suffocated by lighting a fire at its entrance. She said the “people eaters” were so fierce they would leap into the air, snatch arrows whizzing over their heads, and shoot them back at their enemies. The Paiutes named the giants Si-Te-Cah, which translates to tule-eaters. The giants wove tules, a fibrous water plant, into rafts to navigate across what remained of Lake Lahontan, so the story goes.

The Paiutes, a Native-American tribe indigenous to parts of Nevada, Utah and Arizona, described the Si-Te-Cah as a vicious, unapproachable people that killed and ate their captives, and told early settlers that after years of warfare all the tribes in the area joined together to rid themselves of the giants.

The fleeing giants took refuge in Lovelock Cave and refused to leave despite demands that they come out and fight. So their pursuers filled the entrance to the cave with brush that was set on fire in a bid to force the giants to come out. The few that did emerge were promptly killed. The giants that remained inside the cavern were asphyxiated.

John T. Reid, a Lovelock mining engineer, said Indians took him to the cave in 1886 and told him the tale of the red-haired cannibal giants. But when he entered the cave he found nothing but tons of bat guano.



*At the entrance to Lovelock Cave, Pershing County*

Reid was unsuccessful in getting an archaeological dig started immediately. But miners, realizing the value of guano as fertilizer, started hauling it out in 1911. They promptly turned up bones, baskets, weapons, tools, duck decoys, various other artifacts and what they described as a 6-foot-6 mummy. James H. Hart, one of the miners, wrote that the mummy, found in the north-central part of the cave about four feet down, had hair that was "distinctly red."

The discovery spurred an archaeological dig in 1912, followed by a second dig in 1924. Thousands of artifacts and about 60 average-height mummies were recovered. Not all the mummies were preserved. One of the best specimens reportedly was boiled and destroyed by a local fraternal lodge that wanted a skeleton for initiation purposes. More studies followed, including radio-carbon dating that showed the cave was occupied from about 2,000 BC to about 900 AD.



*The view of Humboldt Lake from Lovelock Cave*

Adrienne Mayor wrote about the Si-Te-Cah in her book, "Legends of the First Americans." She suggested that the 'giant' interpretation of the skeletons from Lovelock Cave and other caves in Nevada was started by entrepreneurs setting up tourist displays. She also noted that hair pigment is not stable after death and that various factors such as temperature and soil conditions can turn very dark hair rusty red or orange.

All that may be so. But try convincing readers who love a good tall tale.



ANCIENTLY.NET

### **Evidence of a Forgotten Race of Ancient Giants Discovered in Nevada**

Many Native American tribes speak of big and powerful giants that lived in the Nevada region thousands of years ago. According to the myth, those giants were vicious, cannibalistic, and highly savage. The Paiute are the Native American tribe that is discussing this race. The giants have been dubbed....

Archaeologists exploring prehistoric Indian ruins sometimes make strange discoveries. In the accompanying story, M. R. Harrington, curator of Southwest museum in Los Angeles, takes the readers of *Desert Magazine* down into a dusty Nevada cave where he made one of the most unexpected finds in his long experience in archaeology.

By M. R. HARRINGTON

## Ancient Hunters of the Nevada Desert

MY adventure in Lovelock cave began in 1924 when I was sent to northern Nevada by the museum of the American Indian, Heye Foundation, in New York, to continue an archaeological dig that had been started, with notable success, by L. L. Loud of the Museum of Anthropology of the University of California.

Loud met me in Lovelock. It did not take us long to scrape together an outfit and set up our headquarters in an abandoned cabin near the cave, 20 miles south of town.

As we toiled up the talus slope that first morning toward the limestone ledge where the cave lay, I noticed traces of a dump, rotting timber and the washed-out remains of a wagon road.

"Looks like a miner's road," I remarked, out of breath from the steep climb. "What were miners doing in an Indian cave?"

"They were digging bat guano," explained Loud. "A mining company took a number of carloads out before they had to quit. You'll never guess why they stopped work."

"I haven't the slightest idea," I admitted.

"Well, they say the miners reached a level where the deposit was more Indian relics than guano, and it simply did not



Here is the author with the basket of decoys just after they were brought from the pit in Lovelock cave.

pay to sift them out." Loud chuckled. "It sounds impossible, but when you figure that by 'Indian relics' is meant not only whole specimens, but broken pieces of mats and baskets, and tule rushes and grass brought in by the Indians for bedding, the yarn may really be true."

By this time we had reached the ledge. We walked into the cave through a short tunnel the miners had cut near the north end to admit the little cars in which the guano was transported from the interior of the caverns to the waiting wagons.

I noticed that the cave was long and narrow, its long axis parallel to the face of the cliff. Down toward the other end I could see daylight streaming in through a low natural opening. As my eyes grew accustomed to the semi-darkness I discerned a rocky ridge running down the center of the chamber, nearly to the southern end. The air was fairly fresh, but smelled strongly of bats.

Loud stepped up on the ridge and pointed.

"The Indian deposits," he said, "lie between this central ridge and the walls of the cave, also down in the south end. I have gone through most of them at the north end, but from the center southward they are untouched, except that the guano miners skimmed off the top. I

think the deposits run deeper at this end."

He showed me where he had established reference points for survey purposes, most of them plumb lines suspended from nails driven into the limestone roof.

"The deposits I worked," he went on, "were so irregular and so scattered among the rocks that I could not run regular archaeologist's trenches. However I recorded each discovery with reference to its depth from the original surface and its distance from the two nearest reference points, so I was able to locate everything on my map of the cave afterward."

I picked out a promising spot, adjusted my dust mask and the miner's light on my cap, and started to dig. As usual, I dug with a five-inch mason's pointing trowel. I threw the discarded "back-dirt" on a square of canvas, to be carried away and dumped.

Lovelock cave was dark and dusty, but it proved to be the most fascinating place to work I had ever seen. Almost every trowelful yielded some bit of Indian handiwork, even such perishable materials as skin and feathers, perfectly preserved by the dryness. Every article was strictly aboriginal. If there had been anything of white man's manufacture in the cave, it had been removed with the guano.

As the work went on we learned that the deposits were composed of layers of rubbish laid down through centuries of habitation of the cave by primitive tribes.

THE DESERT MAGAZINE