

Journal #5124 from sdc 1.27.22

Bear River Massacre

American Indian Archives and Libraries

Dillon S. Myer and the Advent of Termination: 1950-1953

Growing Your Own Food is Like Printing Your Own Money

Mexico to Replace 16 Million Tons of GM Corn with Native Varieties/Ban Toxic Herbicide

Thanks to Moogoozo we have hands instead of paws.

Lawsuit Alleging Oil Companies Misled Public About Climate Change Moves Forward

Full Circle Scholarship

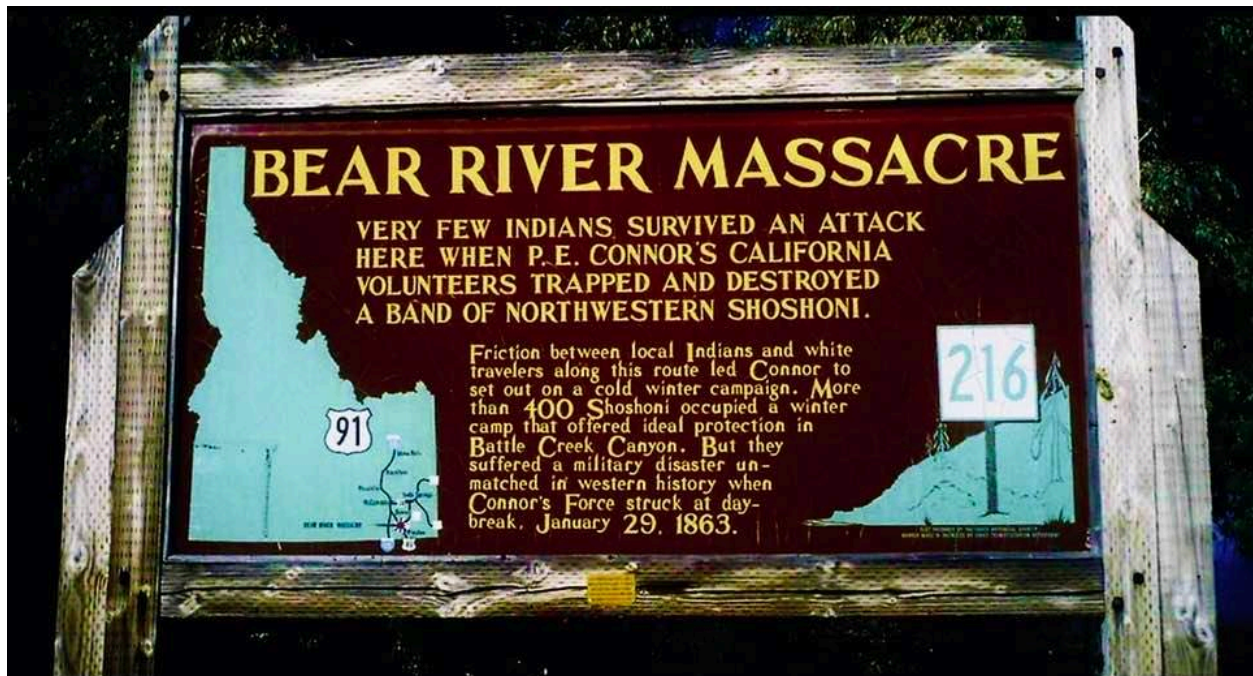
Tribal Futures: How Can Public Policy Help Native American Economic Development

Nevada Promise Scholarship

AISES - Partner Schools Wanted for the 2022-2023 School Year!



Dee Numa



[LaNada War Jack](#) · [Bear River Massacre](#)

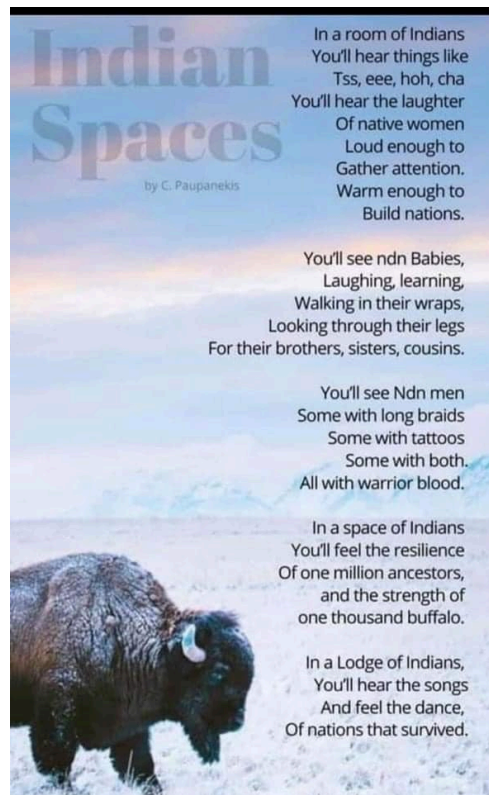
On 29 January 1863 Colonel Patrick Edward Connor and about 200 California Volunteers attacked a Northwestern Shoshoni winter village located at the confluence of Beaver Creek and Bear River, twelve miles west and north of the village of Franklin in Cache Valley and just a short distance north of the present Utah-Idaho boundary line. This band of 450 Shoshoni under war chief Bear Hunter had watched uneasily as Mormon farmers had moved into the Indian home of Cache Valley in the spring of 1860 and now, three years later, had appropriated all the land and water of the verdant mountain valley. The young men of the tribe had struck back at the white settlers; this prompted Utah territorial officials to call on Connor's troops to punish the Northwestern band. Before the colonel led his men from Camp Douglas at Salt Lake City north to Bear River, he had announced that he intended to take no prisoners.

As the troopers approached the Indian camp in the early morning darkness at 6:00 a.m., they found the Shoshoni warriors entrenched behind the ten-foot eastern embankment of Beaver Creek (afterwards called Battle Creek). The Volunteers suffered most of their twenty-three casualties in their first charge across the open plain in front of the Shoshoni village. Colonel Connor soon changed tactics, which resulted in a complete envelopment of the Shoshoni camp by the soldiers who began firing on the Indian men, women, and children indiscriminately. By 8:00 a.m., the Indian men were out of ammunition, and the last two hours of the battle became a massacre as the soldiers used their revolvers to shoot down all the Indians they could find in the dense willows of the camp.

Approximately 250 Shoshoni were slain, including 90 women and children. After the slaughter ended, some of the undisciplined soldiers went through the Indian village raping women and using axes to bash in the heads of women and children who were already dying of wounds. Chief Bear Hunter was killed along with sub-chief, Lehi. The troops burned the seventy-five Indian

lodges, recovered 1,000 bushels of wheat and flour, and appropriated 175 Shoshoni horses. While the troops cared for their wounded and took their dead back to Camp Douglas for burial, the Indians' bodies were left on the field for the wolves and crows.

Although the Mormon settlers in Cache Valley expressed their gratitude for "the movement of Col. Connor as an intervention of the Almighty" in their behalf, the Bear River Massacre has been overlooked in the history of the American West chiefly because it occurred during the Civil War when a more important struggle was taking place in the East. Of the six major Indian massacres in the Far West, from Bear River in 1863 to Wounded Knee in 1890, the Bear River affair resulted in the most victims, an event which today deserves greater attention than the mere sign presently at the site.



American Indian Archives and Libraries

[2 Online Records of American Indians](#)

[3 National Repositories](#)

- [3.1 Family History Library](#)
- [3.2 National Archives I](#)
- [3.3 National Archives at Fort Worth](#)
- [3.4 National Archives Regional Branches](#)
- [3.5 National Museum of the Amer Indian](#)

[4 Alaska](#)

- [4.1 Central Council Tlingit & Haida Tribes](#)
- [4.2 Hisagvik College](#)

5 Arizona

- [5.1 Diné College Tsaile Campus](#)
- [5.2 Labriola Nat'l Amer. Indian Data Center](#)
- [5.3 Tohono O'odham Comm. College Libr](#)

6 California

- [6.1 Bancroft Library](#)
- [6.2 California State Library](#)
- [6.3 Kuumeyaay Community College](#)
- [6.4 Southwest Museum Braun Res. Library](#)

7 Colorado

- [7.1 Ute Mountain Tribal Library](#)

8 Connecticut

- [8.1 Institute for Amer. Indian Studies Libr](#)
- [8.2 Mashantucket Pequot Mus & Res Ctr](#)

9 Florida

- [9.1 Billy Osceola Memorial Library](#)
- [9.2 Dorothy Scott Osceola Mem Library](#)
- [9.3 Willie Frank Library](#)
- [9.4 Immokalee Reservation Library](#)

10 Kansas

- [10.1 Haskell Indian Nations University](#)

11 Michigan

- [11.1 Bay Mills Community College Library](#)
- [11.2 Chippewa River District Library](#)
- [11.3 Drummond Island Historical Society](#)
- [11.4 Keweenaw Bay Ojibwa Comm Coll](#)
- [11.5 Library of Michigan](#)
- [11.6 Luce-Mackinac County Geneal. Soc](#)
- [11.7 Munising School Public Library](#)
- [11.8 Saginaw Chippewa Tribal College](#)

12 Minnesota

- [12.1 Fond du Lac Tribal & Comm Coll Libr](#)
- [12.2 Leech Lake Tribal College Library](#)
- [12.3 Red Lake Nation College](#)
- [12.4 White Earth Tribal & Comm College](#)

13 Montana

- [13.1 Blackfeet Community College](#)
- [13.2 Chief Dull Knife College](#)
- [13.3 Fort Belknap College Library](#)
- [13.4 Fort Peck Community College Library](#)
- [13.5 Little Big Horn College Library](#)
- [13.6 Salish Kootenai College](#)
- [13.7 Stone Child College](#)

14 Nebraska

- [14.1 Little Priest Tribal College Library](#)
- [14.2 Nebraska Indian Community College](#)

15 New Mexico

- [15.1 Institute of American Indian Arts](#)
- [15.2 Navajo Technical University Library](#)
- [15.3 Southwstrn Indian Polytech Inst Libr](#)

16 New York

- [16.1 Seneca Nations of Indians Library](#)
- [16.2 Cattaraugus Branch](#)
- [16.3 St. Regis Mohawk Akwesasne Libr](#)

17 North Dakota

- [17.1 Cankdeska Cikana Comm College](#)
- [17.2 Sitting Bull College Library](#)
- [17.3 Turtle Mtn Chippewa Heritage Ctr](#)
- [17.4 Turtle Mtn Comm College Library](#)
- [17.5 United Tribes Tech College Library](#)

18 Oklahoma

- [18.1 Oklahoma Historical Society](#)
- [18.2 Bristow Public Library](#)
- [18.3 Bristow Genealogical Society](#)
- [18.4 Cherokee Heritage Center](#)
- [18.5 Choctaw County Public Library](#)
- [18.6 Chickasaw Nation Tribal Library](#)
- [18.7 Comanche Nation College Library](#)
- [18.8 Konawa Genealogy Society](#)
- [18.9 Miami Tribal Library/Archives](#)
- [18.10 Osage Tribal Museum, Arch & Libr](#)
- [18.11 Sapulpa Public Library](#)
- [18.12 Sapulpa Historical Soc & Museum](#)
- [18.13 Seminole Historical Society](#)
- [18.14 Seminole Nation Historical Society](#)
- [18.15 Seminole Public Library](#)
- [18.16 Talbot Library and Museum](#)
- [18.17 Tulsa City-County Libr Gen. Center](#)

19 Oregon

- [19.1 Coquille Indian Tribe](#)
- [19.2 Tamástslíkt Cultural Institute](#)

20 Pennsylvania

- [20.1 American Philosophical Soc Library](#)

21 South Dakota

- [21.1 Oglala Lakota College](#)
- [21.2 SiTanka Huron University](#)
- [21.3 Sinte Gleska University Library](#)
- [21.4 Sisseton-Wahpton Comm Coll Libr](#)

22 Tennessee

- [22.1 Tennessee State Library & Archives](#)

23 Texas

- [23.1 Institute of Texan Cultures Library](#)

- [23.2 North Texas State Univ Archives](#)
- [23.3 Sul Ross State University](#)
- [23.4 University of Texas at Austin](#)
- [23.5 University of Texas at El Paso](#)
- [23.6 University of Texas - Pan American](#)

24 Washington

- [24.1 Makah Tribal Council](#)
- [24.2 Makah Cultural and Research Center](#)
- [24.3 King County Library System](#)
- [24.4 Medicine Creek Tribal College](#)
- [24.5 Muckleshoot Tribal College](#)
- [24.6 Northwest Indian College](#)
- [24.7 Northwest Indian College](#)
- [24.8 Spokane Tribal College Library](#)
- [24.9 Suquamish Museum: Tribal Archives](#)

25 Wisconsin

- [25.1 Bad River Public Tribal Library](#)
- [25.2 College of the Menominee Nation](#)
- [25.3 Lac du Flambeau Public Library](#)
- [25.4 Lac Courte Oreilles Ojibwa Com Clg](#)
- [25.5 Marquette Univ Raynor Mem Libraries](#)

26 Wyoming

- [26.1 Wind River Tribal College](#)

For Further Reading

Other libraries and archives not found on the above list also have sources and information about American Indian ancestors. For a list significant genealogical repositories which may have additional American Indian sources see

- [**United States Archives and Libraries**](#)

Further, individual state or local repositories often have sources about nearby Indian tribes and bands. To identify such libraries or archives, search this Wiki for each *[state]* (where an ancestor lived) followed by the phrase *Archives and Libraries*, for example:

- [**Oklahoma Archives and Libraries**](#)
- [**Arizona Archives and Libraries**](#)

The following two directories show additional repositories with sources about individual American Indian tribes and ancestors:

- Alyce Sadongei, *Tribal Archive, Library, and Museum Directory* (Tucson, AZ : American Indian Program, Arizona State Museum, University of Arizona, (2005)). [WorldCat 60750388](#)
- [Tribal Museums in America](#)

Dillon S. Myer and the Advent of Termination: 1950-1953

Kenneth R. Philp. *Western Historical Quarterly*. Vol. 19, No. 1 (Jan., 1988), pp. 37-59 (23 pages)
Published By: Oxford University Press

Dillon S. Myer and the Advent of Termination: 1950-1953

KENNETH R. PHILP

On 22 March 1950, President Harry S. Truman told the press at his vacation headquarters in Key West, Florida, that Dillon S. Myer would be his new Indian commissioner. Truman's decision was made without consulting either Indians or the incumbent commissioner, John R. Nichols.¹ Truman made the appointment because he wanted a strong administrator at the Indian Bureau who would take major steps towards redirecting federal Indian policy. Truman had little interest in New Deal community programs such as the 1934 Indian Reorganization Act. Instead, he wanted to uphold the civil rights of Indians and other minorities and provide them with employment opportunities in an expanding, postwar capitalist economy.²

Truman had asked Myer to become commissioner as early as 1947 and again in 1948. Myer rejected these overtures because he wanted to complete his work at the Institute of Inter-American Affairs. He also believed that the Indian Bureau lacked the financial resources to carry out new policy initiatives. Myer changed his mind in 1950 when he sensed mounting interest in a new program, and after both President Truman and Secretary of the Interior Oscar L. Chapman promised the funds necessary to make administrative changes.³ Both Truman and Chapman had termination in mind; Myer was given a free hand to put the Indian Bureau "out of business as quickly as possible."⁴

Given the era's mood, the fifty-eight-year-old Myer seemed a promising choice. He was the product and epitome of the conservative, nationalistic,

Kenneth R. Philp is professor and chair of the history department at the University of Texas, Arlington.

¹ *Washington Star*, 23 March 1950.

² Clayton R. Koppes, "From New Deal to Termination: Liberalism and Indian Policy, 1933-1953," *Pacific Historical Review*, 46 (November 1977), 544, 558, 564-65.

³ Richard Drinnon, *Keeper of Concentration Camps: Dillon S. Myer and American Racism* (Berkeley, 1987), 166. Between 1947 and 1953 the bureau's budget increased from \$37 million to \$87 million. Larry Haase, "Termination and Assimilation: Federal Indian Policy, 1943-1961" (doctoral dissertation, Washington State University, 1974), 139.

⁴ Dillon S. Myer to the Secretary of the Interior, 20 March 1953, Box 2, Government Agencies File, Harry S. Truman Presidential Library (hereafter referred to as Truman Library).

<https://doi.org/10.2307/969792>

<https://www.jstor.org/stable/969792>

"Growing Your Own Food is Like Printing Your Own Money" ❤️

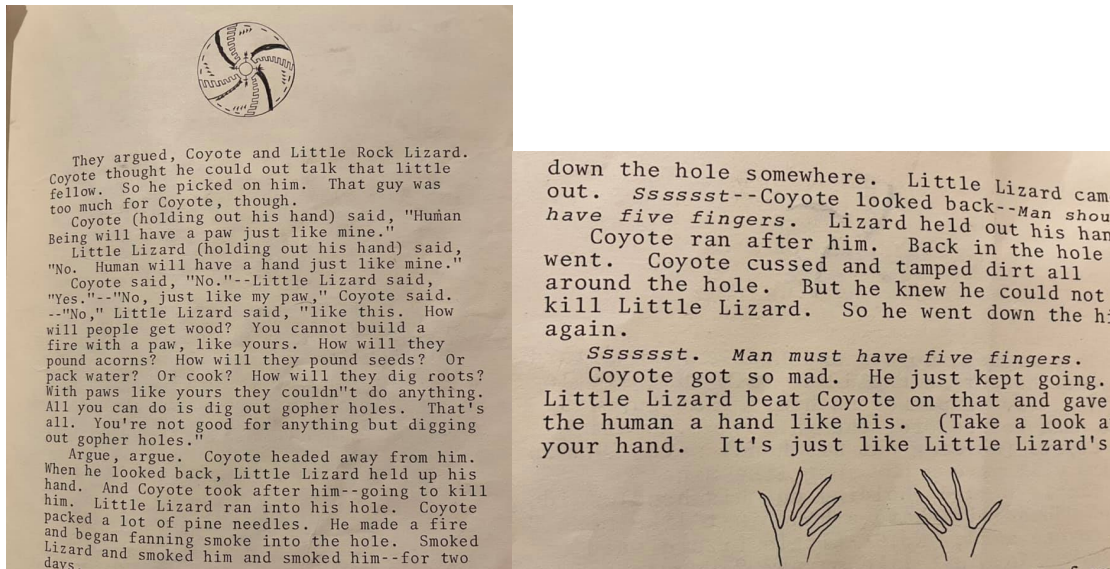


Mexico to Replace 16 Million Tonnes of GM Corn With Native Varieties & Ban the Toxic Herbicide Glyphosate

www.hardyorganics.com



Heidi Barlese - Thanks to Moogoozo we have hands instead of paws.



Lawsuit Alleging Oil Companies Misled Public About Climate Change Moves Forward

Rebecca Hersher, NPR

Hersher writes: "A federal appeals court in Virginia heard a landmark case Tuesday that seeks to hold major fossil fuel companies accountable for their role in climate change. The court's decision in the case will have implications for a raft of similar cases brought by cities, counties and states across the country."

[READ MORE](#)

THINK INDIAN

Join Us on Tuesday
FEB 1st
@3pm MST

**Full Circle
Scholarship
KICK-OFF**

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Giveaways - Advice - Scholarships

- [Two Northern Nevadans are playing in the NFC Championship Game](#) this Sunday, but only one will advance to the Super Bowl
- Nevada groups [file suit to halt wild horse roundups](#)

Nevada Promise Scholarship

Mentors Make a Difference



TMCC is an EEO/AA institution.
For more information, visit eeo.tmcc.edu.
Approved for Posting

The **Nevada Promise Scholarship** is a once in a lifetime opportunity for eligible students. Students who complete requirements may qualify for the scholarship to help pay for registration and mandatory fees for up to three years!

An important requirement to earn the scholarship is to meet with a mentor once per semester beginning in Spring of their high school year until graduation from TMCC. TMCC is seeking caring adults who want to make a difference by helping young people in our community.



Steps to Become a Mentor

- Apply online at nvpromise.tmcc.edu.
- Agree to participate in a criminal history report conducted by TMCC Human Resources (results are kept confidential within HR).
- Complete mandatory online mentor training as soon as possible.

Mentor Commitment

- ✓ Be a mentor to at least **one** student (maximum 10).
- ✓ Reach out to mentee(s) on a monthly basis by phone/email/text
- ✓ Meet with mentee(s) **once per semester**, starting in the spring semester of the student's high school senior year.
- ✓ Commit **three to five hours** per semester to your mentee(s).

We are in need of **280 mentors** for the class of 2022!

"As professionals, we have so much to offer students entering college. We may never know how a small amount of time and encouragement can change the world... even for just one person."
– **Carrie H. 2018 Nevada Promise Mentor**

"The first mentor I was assigned to was great! She helped me transfer my application to TMCC and the mentor I was assigned to once I got to TMCC was also great. I was able to network with her and she helped me find a great job at TMCC. I'm so thankful to be a part of the great mentoring program Nevada Promise has to offer!"
– **Kenzie R. 2019 Nevada Promise Scholar**

Eligibility & Considerations

- ✓ Mentors must be 21 years of age or older.
- ✓ Mentors cannot be the employers of their mentees.
- ✓ Mentors cannot be related to their mentees.
- ✓ Mentors cannot be compensated to mentor. TMCC employees are eligible to be mentors, but must not receive additional compensation for serving as mentors.
- ✓ Individuals are not eligible to become mentors if convicted/found guilty/entered a plea of either guilty or 'no contest,' to a **felony** in any jurisdiction.

Recruitment and Access Center

nvpromise.tmcc.edu | nvpromise@tmcc.edu | 775-673-8236

AISES Partner Schools Wanted for the 2022-2023 School Year!

Are you a High School that currently serves Indigenous students? Do you have an interest in starting or expanding computer science courses at your school? This might be the program for you!

AISES and the Kapor Center are working together to provide support for a sequence of culturally revitalizing computer science curriculum to partner schools across the county. We work collaboratively with our school sites to create an engaging computer science curriculum, while also working with teachers and when possible, community members to integrate cultural traditions, language, stories, art and more. It is a tribe-specific computer science curriculum that is built with and for the partner communities.

Deadline to apply is Friday, February 18th, 2022.

For more information about this program please visit our website, or contact Marie Casao, AISES Program Officer at programs@aises.org or Frieda McAlear, Kapor Senior Research Associate at friedam@kaporcenter.org
<https://www.aises.org/.../expanding-computer-science...>



**Partner Schools Wanted for the
2022-2023 School Year!**

**Develop culturally revitalizing computer science curriculum
with the help of AISES and the Kapor Center!**

Deadline to apply is Friday, February 18th, 2022!

 AMERICAN INDIAN SCIENCE
AND ENGINEERING SOCIETY

 KAPOR CENTER
LEVELING THE PLAYING FIELD IN TECH

Barbara Tuchman in her 1980 address at the Library of Congress, “Books are the carriers of civilization. Without books, history is silent, literature dumb, science crippled, thought and speculation at a standstill. Without books, the development of civilization would have been impossible.”