

Journal #5329 from sdc 11.11.22

Warrior

Noowuh Knowledge Center

Native Cinema Showcase

Date of next White House Tribal Nations Summit Nov 30-Dec 1, 2022 announced

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More articles on Supreme Court ICWA Hearing

George Catlin, Painter of American Indians

Based in part on Minnesota case, Supreme Court hears challenge to Indian adoption law

Aboriginal Memory Code

Chief of the Below World came up from his home inside the earth and stood on the top of the mountain

A Long-Dereved Tribute to Native American Veterans

America's Most Decorated Native American Veteran Was Wounded In Three Wars

Canada: Tommy Prince - the most decorated Native American

Mishomis was An Anishnabe Code Talker Hand Held Signal Man



Warrior

NATIVE AMERICAN HERITAGE MONTH



November is a month to remember the contributions of Natives Americans and to honor the unique heritage of our continent, the America's, first inhabitants.



Mary Hall, Western Shoshone basketweaver, circa 1950's. All rights reserved, Noowuh Knowledge Center



The 2022 Native Cinema Showcase from November 18-25 will feature 35 films representing 30 Native nations across eight countries. Smithsonian's National Museum of the American Indian.

Annual Film Festival Highlights Indigenous Artists and Experiences

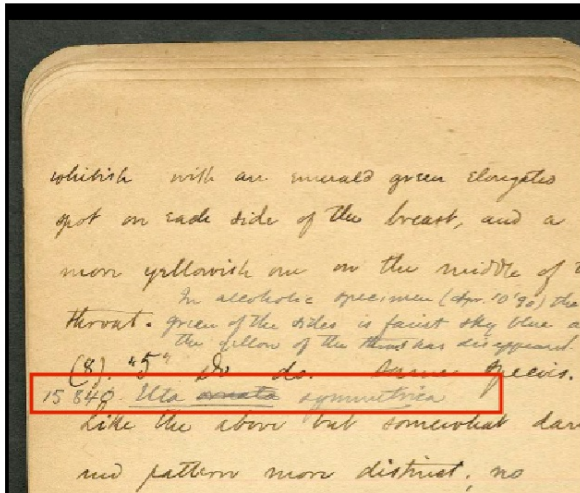
Celebrate a wide array of Indigenous stories and perspectives during Native American Heritage Month with a festival of films!

The 2022 Native Cinema Showcase from the Smithsonian's National Museum of the American Indian will feature 35 films representing 30 Native nations across eight countries. Join us online November 18-25 for documentaries, kid-friendly shorts, music videos, and more.

PRESS PLAY

Date of next White House Tribal Nations Summit Nov 30-Dec 1, 2022 announced

President Joe Biden will be hosting the White House Tribal Nations Summit on Nov. 30 and Dec. 1, 2022 at the Department of the Interior in Washington, D.C. The administration established the summit in an effort to strengthen nation-to-nation relationships, honoring trust and treaty obligations with federally-recognized tribes, and advancing tribal sovereignty and self-determination. Building on the 2021 White House Tribal Nations Summit, this year's summit will be an opportunity for tribal leaders to engage directly with senior administration officials on implementation of these key priorities, new policies and other matters of importance to tribal communities.



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[[start page]]
whitish with an emerald green elongated spot on each side of
the breast, and a more yellowish one on the middle of the
throat. ^[[In alcoholic specimen - (Apr. 10, '90) - the green
of the sides is faint sky blue and the yellow of the throat has
disappeared]]
(8) "45" Do. do. Same species
^[[15840 Uta symmetrica ornata
symmetrica]]
Like the above but somewhat darker and pattern more distinct;
no green on sides of breast, and with the spot on the throat
pinkish yellow. ^[[Disapp. in alcoholic]]
(9) "6" "Hyla" ^[[arenicolor]] Same loc. & collector. Sept.
13.
^[[16191]] Like the one coll. by Dr.
M. desor. above, but less metallic and more of a clayey color,
except tympanum which is coppery; discs more purplish pink.
(10) "7" Hyla ^[[arenicolor]] Do
do. Like above.
^[[16192]] Webs of hind feet in all bright gamboge yellow.
[[end page]]
[[start page]]
(11) "8" Hyla ^[[arenicolor]] Same
species, coll. & loc. ^[[16190]] Clayey
above with numerous slightly darker spots, and well marked
cross bars on limbs of same color;
throatmentum dark
purplish grey with whitish dots; labial margins whitish; breast
whish belly bluish gradually merging into yellowish behind;
inside of legs bright gamboge yellow thighs underneath more
    
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A visual of an original document and the transcribed content in the Smithsonian's Transcription Center. Image by Phalisa Thrower, Smithsonian Libraries and Archives.

Dive Into the Details of Document Digitization

Making centuries' old field notes, journals, research, and letters searchable can be a tedious endeavor: volunteers with the Smithsonian Transcription Center make sure to record every underline, strikethrough, and text insertion so no details are lost! Get a peek at the transcription process and see how tags and computer coding are being used to streamline digital records.

[READ BETWEEN THE LINES »](#)

Based in part on Minnesota case, Supreme Court hears challenge to Indian adoption law | MinnPost

<https://www.minnpost.com/national/2022/11/based-in-part-on-minnesota-case-supreme-court-hears-challenge-to-indian-adoption-law/>

The Supreme Court Case That Could Break Native American Sovereignty

https://www.theatlantic.com/ideas/archive/2022/11/scotus-native-american-sovereignty-brackeen-v-haaland/672038/?utm_source=feed

Minnesota tribal members ponder future of Native child welfare ahead of Supreme Court challenge

<https://www.startribune.com/minnesota-tribal-members-ponder-future-of-native-child-welfare-ahead-of-supreme-court-challenge/600223399/>

George Catlin, Painter of American Indians

Artist and Writer Documented Native American Life in the Early 1800s

<https://www.thoughtco.com/george-catlin-painted-american-indians-1773655>

Sovereign Union

ABORIGINAL MEMORY CODE

Long before the ancient Celts, Aboriginal people were recording vast scores of knowledge to memory and passing it to successive generations.

The people from the First Nations demonstrate that their oral traditions are not only highly detailed and complex, but they can survive – accurately – for thousands, even tens of thousands, of years.

Yet most of us struggle to remember what I did last Tuesday. So how did they do it?

Researcher Lynne Kelly was drawn to this question while investigating Aboriginal knowledge about animals for her PhD.

It was evident to Kelly that Aboriginal people catalogued huge scores of information about animals – including species types, physical features, behaviour, links to food and plants – and wondered how they do it.

A MEMORABLE THING

Aboriginal elders explained to her how they encode knowledge in song, dance, story and place. This led to a theory that may revolutionise archaeology.

It has long been known that the human brain has evolved to associate memory with place, referred to as the method of loci. This means that we associate memory with a location. How often do memories come flooding back to us when we visit our childhood haunt?

Loci (Latin for “place”), can refer to landscape features, ceremonial sites, abstract designs – anything with distinct features where information can be linked to memory.

Kelly developed this into a framework that may explain the purpose of famous sites such as Stonehenge, the Nasca lines and the Moai of Easter Island.

The meanings of these sites have been a topic of controversy for decades. What Kelly proposes in her new book *The Memory Code* is that sites such as Stonehenge and the Nasca lines are actually memory spaces.

KNOWLEDGE IS POWER

In oral cultures, knowledge is power. It is imperative that the most important knowledge be maintained and preserved by a few select custodians who have proven their worth.

In Aboriginal cultures, elders who have passed the highest levels of initiation hold the deepest levels of knowledge.

This is reflected in ceremonial sites where knowledge is passed down. Aboriginal initiation sites include a secret area where the most sacred knowledge is discussed.

We also see this at Stonehenge, where the perimeter of standing stones shields the centre of the ring, where the most important aspects knowledge are passed on through ceremony.

These sites include features that are unique in shape and form. At Uluru, the Anangu elders associate every crevice, bump, and notch around the perimeter of the mountain with knowledge that is stored to memory.

STAR MAPS AND MEMORY

But loci is not only linked to places you can touch or visit. Aboriginal people also use the stars as memory spaces.

For example, groups of stars can represent features on the landscape. Aboriginal Law Man Ghillar Michael Anderson explains how the Euahlayi people were able to travel long distances for trade and ceremony.

The Euahlayi would memorise star maps at night and learn the songs that talk about their relationship to the land. Each star was associated with a landscape feature, such as a waterhole. Later in the year, they would sing the song as they travelled across country by day. These songline routes became the foundation of some of our highway networks that criss-cross the country.



Rather than navigating by the stars, the stars themselves serve as a memory space. In *The Memory Code*, Kelly provides new insights into how oral societies are able to store vast quantities of knowledge to memory without it degrading over time.

It may explain how Aboriginal memories of land that existed before it was flooded by rising sea levels during the last Ice Age survived in oral tradition for more than 7,000 years.

To test it herself, Kelly used the technique to memorise all of the world's countries in order of population by linking them with features around her neighbourhood, including buildings and gardens – making up her own stories for each one. And she can now recite them flawlessly. You might be surprised how easy it is to do yourself.

LISTEN TO LYNNE KELLY INTERVIEW

ABC RN 'Conversations' with Michelle Ransom-Hughes

(Sovereign Union Audio online) <https://bit.ly/3JG149M> MP3 podcast link: <https://bit.ly/3HGtvjz>



[USGS Volcanoes](#)

November is [#NativeAmericanHeritageMonth](#).

Indigenous Knowledge includes insights based on evidence acquired through direct contact with the environment and long-term experiences, as well as extensive observations, lessons, and skills passed from generation to generation. In volcanic landscapes, these insights into geologic processes and impacts have important lessons for people today.

This oral history is retold among Klamath Tribes' members about a catastrophic eruption of Mount Mazama (now called Crater Lake), some 7,700 years ago. It is summarized here. In that time, long ago, before the stars fell, the spirits of the earth and the sky, the spirits of the sea and the mountains often came and talked with people.

Sometimes the **Chief of the Below World came up from his home inside the earth and stood on the top of the mountain** - the high mountain that used to be. At that time there was no lake up there. Instead, there was an opening which led to the lower world. When he came up from his lodge below, his tall form towered above the snow-capped peaks. His head touched the stars around the lodge of the Chief of the Above World.

The Chief of the Below World fell in love with the daughter of a chief but she refused to go with him to his lodge inside the mountain (a decision supported by her family). This made the Chief of the Below World angry, so he swore revenge upon them with a Curse of Fire.

Raging and thundering, he rushed up through the opening and stood upon the top of his mountain. Red-hot rocks as large as the hills hurtled through the skies. Burning ashes fell like rain. Like an ocean of flame, it devoured the forests on the mountains and in the valleys until it reached the homes of the people. Fleeing quickly, the people found refuge in the waters of Klamath Lake.

Two medicine men lighted their pine torches and started toward the mountain of the Chief of the Below World. On the rim, the medicine men paused for a moment, watching the flames and smoke come up through the opening, lifted their burning torches high above their heads, and jumped into the fiery pit.

Once more the mountains shook. The Chief of the Below World was driven into his home, and the top of the mountain fell upon him. The high mountain was gone.

For many years, rain fell in torrents and filled the great hole that was made when the mountain fell upon the Chief of the Below World. The Curse of Fire was lifted and never again did the Chief of the Below World come up from his home.

The story describes the cataclysmic eruption of Mount Mazama, a volcano that at one time rose to over 12,000 ft. From geologic studies, scientists know the eruption started from a single vent on the northeast side of the volcano with a towering column of pumice and ash 30 miles high. Winds carried the ash across much of the Pacific Northwest and into parts of southern Canada. So much magma erupted that the volcano began to collapse in on itself. As the summit collapsed, circular cracks opened up around the peak. More magma erupted through these cracks to race down the slopes as pyroclastic flows. Deposits from these flows partially filled the valleys around Mount Mazama with up to 300 feet of pumice and ash. As more magma was erupted, the collapse progressed until the dust settled to reveal a volcanic depression, called a caldera, 5 miles in diameter and one mile deep. With time, this caldera has filled with water to form what we now know as Crater Lake.

For more, read "In the Footprints of Gmukamps, A Traditional Use Study of Crater Lake National Park and Lava Beds National Monument" by Douglas Deur, <http://npshistory.com/publications/crla/gmukamps.pdf>.

The image is a painting by Paul Rockwood of the cataclysmic eruption of Mount Mazama 7,700 years ago, courtesy of National Park Service, Crater Lake National Park Museum and Archive Collections.

The single biggest predictor of high academic achievement is reading to children.
Not flash cards, not workbooks, not fancy preschools, not blinking toys or computers, but mom or dad taking the time every day or night (or both!) to sit and read them wonderful books.



A Long-Deserved Tribute to Native American Veterans

America's Most Decorated Native American Veteran Was Wounded In Three Wars

Pascal Poolaw retired in 1962 after 20 years in the Army and four years in combat. He would reenlist to serve in Vietnam. (U.S. Army) Military.com | By [Blake Stilwell](#)

Despite the troubled history between native tribes and the U.S. government, American Indians have served in every major American conflict in the country's history. They also enlist in the U.S. military at [five times the national average](#) of other demographics. It's a good thing, too, because without native warriors like Pascal Poolaw, American [military history](#) might look entirely different.

Poolaw would become the U.S. military's most decorated veteran, serving in World War II, the Korean War and the Vietnam War. During his service, he earned [42 medals and citations](#), including four Silver Stars, five Bronze Stars and three [Purple Hearts](#), one for each war in which he fought.

Poolaw was born into the [Kiowa](#) Nation in 1922, at a time when American Indians weren't even considered natural-born citizens of the United States. Indigenous people wouldn't have the right to natural-born citizenship until Congress passed the Indian Citizenship Act in 1924. Poolaw's military story isn't just about his country, however; it's also about his dedication to family

He first joined the [Army](#) in 1942, following his father and two brothers who were already fighting in World War II. By 1944, he was fighting with the 4th Infantry Division in Europe. While assaulting the Siegfried Line in Belgium, then-Staff Sgt. Poolaw noticed a strong German counterattack threatening his machine gun squad.

Pushing his men forward, he began tossing grenades at the advancing enemy while under heavy returning fire. The effort dispersed the Germans and saved his unit. After repelling the German assault, his company continued its attack on the Siegfried Line. He was awarded his first Silver Star for making a stand against a concentrated enemy formation. Poolaw was also wounded in the effort, receiving his first Purple Heart.

When the Korean War broke out in 1950, Poolaw was still in the Army and was sent to Korea with Army's 25th Infantry Division. The 25th Infantry Division was one of the units that cut off

the approaches to the port city of Pusan early in the war, preventing the communists from pushing United Nations forces into the sea and capturing Korea.

After the Incheon Landing put 40,000 U.S. and allied troops behind the communist lines in September 1950, the 25th broke out of what was then known as the Pusan Perimeter. Poolaw was there. Although the bulk of the enemy forces fell apart in disarray from the UN's one-two punch, there were elements of stiff resistance. Poolaw was with a company of men against that kind of resistance.

On Sept. 19, 1950, Sgt. 1st Class Poolaw of Company C, 1st Battalion, 27th Infantry Regiment volunteered to lead a squad against a numerically superior force dug in at the top of a hill. His squad surprised the enemy's perimeter, fighting a brutal hand-to-hand engagement while the rest of C Company followed and captured the position. Poolaw was awarded another Silver Star, but he was far from finished in Korea.

By April 1951, fighting was centered on or near the 38th Parallel, where the war had ground into a bloody stalemate. At Chongong-ni, then-Master Sgt. Poolaw's platoon was pinned down by automatic weapons fire, mortars and whatever else the communists could throw at them.

To relieve the pressure on his men, Poolaw advanced under this onslaught, firing his rifle in the open terrain. Poolaw distracted the enemy, drawing all their fire on himself. As he moved, his platoon maneuvered to a better vantage point and returned fire on the enemy position, and he was awarded a third Silver Star.

His courage under fire in Korea earned him a battlefield promotion to second lieutenant and later a promotion to first lieutenant. He returned to the United States shortly after, where his four sons, all of whom would serve in the military, were growing up fast. In 1962, Poolaw retired from the Army after 20 years of service and four years in combat.

But Poolaw wasn't away from the Army for long. The United States was soon involved in another war, this time in Vietnam. His sons were old enough to serve and three of them would fight in Vietnam. In 1967, Pascal Poolaw Jr. lost his right leg to a land mine there. Shortly after, his son Lindy received a draft notice and would soon be on his way to Vietnam. The elder Poolaw decided to reenlist and serve one more time.

To ensure he would see action in Vietnam, Poolaw resigned his commission, became a non-commissioned officer once more and volunteered to serve in combat, all in an effort to keep Lindy out of the war zones. He missed deploying with his son [by one day](#).

Deploying to Vietnam with the 26th Infantry Regiment in May 1967, he was named first sergeant of his company. A few months later, he was on a search and destroy mission as part of Operation Shenandoah II in Loc Ninh. It was an attempt to secure South Vietnam's Highway 13 as it was being repaired for use by American and South Vietnamese forces.

The company was moving through a rubber plantation as it was ambushed by the Viet Cong. The ambush began with accurate sniper fire, but the unit was soon engulfed by claymore mines,

rockets, small arms and automatic weapons. Outnumbered and outgunned, Poolaw tried to organize the lead squad to establish a base of fire and move wounded troops.

Already wounded in the initial ambush, Poolaw was hit by incoming Viet Cong fire as he attempted to pull one of his wounded soldiers to safety. He succumbed to the wound that day, Nov. 7, 1967, at the age of 45. He posthumously received his fourth Silver Star and third Purple Heart.

1st Sgt. Pascal Poolaw was 45 years old while serving in the Vietnam War. (U.S. Army) Irene Poolaw, his wife of 37 years, said in his eulogy: "He has followed the trail of the great chiefs. His people hold him in honor and highest esteem. He has given his life for the people and the country he loved so much."

-- Blake Stilwell can be reached at blake.stilwell@military.com. He can also be found on Twitter [@blakestilwell](https://twitter.com/blakestilwell) or [on Facebook](#).

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**Canada: Tommy Prince - the most decorated Native American**

Sep 26, 2016 · Tommy Prince – the **most decorated Native American** Sep 26, 2016 Goran Blazeski Tommy Prince was born on October 25, 1915, in Petersfield, Manitoba. He was one of the eleven children, and a descendant of Peguis, the Salteaux Chief. When he was five years old, his family moved from Manitoba to Brokenhead Indian Reserve in Scantebury.

*“Because of his pair of moccasins, he was so quiet and at night that he would go toward the enemy lines and listen to the Germans, before reporting to his battalion commander undetected.”*  
*“ <https://www.thevintagenews.com/2016/09/26/tommy-prince-the-most-decorated-native-american/?firefox=1>”*

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My Grandfather/**Mishomis was An Anishnabe Code Talker Hand Held Signal Man** with The Artillery.. Beyond The Front Lines Life Expectancy of 40mins.. He Would Radio In Targets for The Big Guns.. In Boot Camp his Shot was So Accurate They asked him to Become a Sniper he said it was bad enough and that he'd soldier beyond the front lines... He Survived Yrs and Returned to Raise 12 Children from Nawashinagaming Along with His Brothers They Volunteered The Highest Enlisted Men of Cape Croker.. 98% of The Men from Nawashinagaming Cape Croker Volunteered in WWII And Most of them returned.

Gitchi Miigwetch Mishomisug/Grandfathers

