

Journal #5532 from sdc 8.23.23

Officials say error led to routing planned transmission line through national monument
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10 Basic Principles for Rehabbing the Right Way

Moku'ula

Mary G. Ross, gggdhr of Cherokee Chief John Ross, considered 1st Native American female engineer
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History often excludes Native Americans. Minnesota Historical Society is trying to change that
From the Indian Agriculture Council
The "Lumberjack Boxcar Library" of Montana



High-tension power lines over Moccasin Road in Las Vegas on Monday, July 17, 2023. (Jeff Scheid/The Nevada Independent)

Indy Environment: Officials say error led to routing planned transmission line through national monument

Last week, the York Fire made headlines as it burned through California's Mojave National Preserve and into Nevada, eventually reaching Avi Kwa Ame, the state's newest national monument. As of Tuesday, the fire had burned more than 93,000 acres, scorching iconic Joshua trees and ripping through the fragile landscape.

Avi Kwa Ame isn't the only Southern Nevada national monument under threat.

A proposed energy transmission line could run through Tule Fossil Springs National Monument — all due to a potential mapping error, as I write about below.

Amy Alonzo

For the full article: <https://mailchi.mp/thenvindy/officials-error-led-to-routing-planned-transmission-line-through-national-monument?e=936a58527c>

Library of Congress Collection: Ethnic Heritage and Language Schools in America Project

- Audio Recording [Preschool language class, Hupa Indian Language Schools, Hoopa, California](#)
 - **Contributor:** Pratt, Alice - Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-16
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- Audio Recording [Interview with Leslie Campbell, Hupa Indian Language Schools, Hoopa, California](#)
 - **Contributor:** Campbell, Leslie - Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-17
-
- Audio Recording [Interview with Marge Colgrove, Hupa Indian Language Schools, Hoopa, California](#)
 - **Contributor:** Colgrove, Marge - Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-30
-
- Photo, Print, Drawing [Weitepec filming of Indian legend; Hoopa Day Care Center, Hoopa, California](#)
 - **Contributor:** Davis, Lee
 - **Date:** 1982-05-24
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- **View with Search Result:** [View 38 Images](#)
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- **Audio Recording [Interview with Adrian Colegrove Drake, Hupa Indian Language Schools, Hoopa, California](#)**
 - **Contributor:** Drake, Adrian Colegrove - Seipel, Sandy - Davis, Lee
 - **Date:** 1982-07-01
-
- Audio Recording [Interview with children in language class: Hupa Indian Language Schools, Hoopa, California](#)
 - **Contributor:** Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-30
-
- Audio Recording [Interview with Sally Biggin \(former vice-principal\), Hupa Indian Language Schools, Hoopa, California](#)
 - **Contributor:** Biggin, Sally - Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-27
-
- Audio Recording [Interview with Marsha Feinland \(director of daycare center\), Hupa Indian Language Schools, Hoopa, California](#)
 - **Contributor:** Feinland, Marsha - Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-17'

- [Audio Recording Interview with John Biggin \(head teacher of preschool\), Hupa Indian Language Schools, Hoopa, California](#)
- **Contributor:** Biggin, John - Seipel, Sandy - Davis, Lee
- **Date:** 1982-06-30
-
- Audio Recording [Interview with Laura Latham and Sherry Nixon, Hupa Indian Language Schools, Hoopa, California, part 2](#)
- **Contributor:** Nixon, Sherry - Latham, Laura - Seipel, Sandy - Davis, Lee
- **Date:** 1982-07-01
- Audio Recording [Interview with Laura Latham and Sherry Nixon, Hupa Indian Language Schools, Hoopa, California, part 1](#)
- **Contributor:** Nixon, Sherry - Latham, Laura - Seipel, Sandy - Davis, Lee
- **Date:** 1982-07-01
-
- Manuscript/Mixed Material [Contents: Hupa Indian Language Schools, Hoopa, California, Ethnic Heritage and Language Schools in America Project collection](#)
- **Contributor:** Seipel, Sandy - Davis, Lee
- **Date:** 1982-01-01
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- Manuscript/Mixed Material [Final reports: Hupa Indian Language Schools, Hoopa, California, Ethnic Heritage and Language Schools in America Project collection](#)
- **Contributor:** Seipel, Sandy - Davis, Lee
- **Date:** 1982-01-01
-
- Audio Recording [Interview with Dr. Ruth Bennett \(director of bi-cultural language program at Humboldt University\), Hupa Indian Language Schools, Hoopa, California](#)
- **Contributor:** Bennet, Ruth - Seipel, Sandy - Davis, Lee
- **Date:** 1982-06-03
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- Manuscript/Mixed Material [Photo logs and corresponding contact sheets: Hupa Indian Language Schools, Hoopa, California, Ethnic Heritage and Language Schools in America Project collection](#)
- **Contributor:** Seipel, Sandy - Davis, Lee
- **Date:** 1982-01-01
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- View with Search Result:** [View 11 Images](#)
- Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
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- Photo, Print, Drawing [Language class: community orientation shots, Hoopa Day Care Center, Hoopa, California](#)
- **Contributor:** Davis, Lee
- **Date:** 1982-07-01
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- Photo, Print, Drawing [Day care language class, Hoopa, California](#)

- **Contributor:** Seipel, Sandy - Davis, Lee
- **Date:** 1982-06-16
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- View with Search Result:** [View 29 Images](#)
- Resource:** [View All Images](#)
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- Photo, Print, Drawing Playground, Hoopa Day Care Center, Hoopa, California**
 - **Contributor:** Davis, Lee
 - **Date:** 1982-06-17
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- Photo, Print, Drawing [Day care language class, Hoopa, California](#)
 - **Contributor:** Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-01
-
- Photo, Print, Drawing [Language class: community orientation shots, Hoopa Day Care Center, Hoopa, California](#)
 - **Contributor:** Davis, Lee
 - **Date:** 1982-07-01
-
- View with Search Result:** [View 20 Images](#)
- Resource:** [View All Images](#)
-
- Photo, Print, Drawing Outdoor shots of day care center, Hoopa, California**
 - **Contributor:** Seipel, Sandy - Davis, Lee
 - **Date:** 1982-06-16

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**Handbook of North American Indians, Volume 1: Introduction now available**

The Introduction volume for the Handbook of North American Indians has been published and is available free download or for purchase as a hard copy. Earlier published volumes of the handbook are only available as hard copies. The link for the free download is:

<https://scholarlypress.si.edu/store/new-releases/handbook-north-american-indians-volume-1-introduct/>

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10 Basic Principles for Rehabbing the Right Way
National Trust for Historic Preservation

<https://savingplaces.org/stories/10-basic-principals-for-rehabbing-the-right-way>

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<https://apnews.com/article/brazil-amazon-wari-indigenous-nature-rights-deforestation-68af65663fb7bd1b9d2051ce10c17a46>

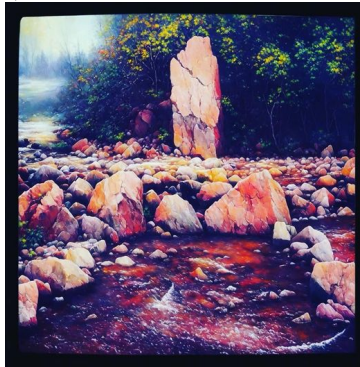
## [Kealoa Kahunaaina Iona is at Moku'ula](#)

In fire-desecrated Lahaina, the water bound island of Moku'ula was once the beating heart of the Hawaiian kingdom. Though now buried inconspicuously under a baseball field in Lahaina called Maluuluolele park, this single acre of land was considered the most sacred place on Maui.

According to legend, Moku'ula was home to the goddess Kihawahine's grotto. A prominent stone now stands in representation of her power and presence. Chiefs would come to seek Kihawahine's favor before battle. Kamehameha the Great invoked her during his conquering campaigns. Even after the kapu system fell, ali'i used Moku'ula as a royal refuge.

King Kamehameha III moved his court here in the 1830s, barricading himself on this Lahaina island against invading missionaries and traders. Moku'ula became his symbolic tie to tradition. Decades later, Moku'ula was nearly forgotten, as Lahaina itself was ravaged by colonialism. But now is the time for the town's rebirth. With Lahaina destroyed, there is opportunity to restore Moku'ula as the cultural heartbeat of the town, the island, the kingdom once again.

For those who understand its history, reviving Moku'ula is a pono path - the righteous restoration of an ancient center of Hawaiian spirit and sovereignty in Lahaina. Though just a buried acre now, Moku'ula still holds power. Its story reminds us that the course of nations can hinge on a single patch of earth. (👁️👁️ in Bio)



[The May Lee Show](#) ·

This is a post from local Lahaina resident Kathleen Bryan.

“In an interview with the arborist who is tending to the Banyan tree in Lahaina, he said all of her trunks have living tissue behind the bark. She is low on sap. She is in a tree coma. There is someone now giving her regular care with good long soaks and sprays into her upper branches. They are aerating her soil, giving her compost tea, fertilizer, and mulch. He said we will hope for new leaves in 3-6 months and we will know she is awake. She is our symbol of hope. Please hold this tree and the people of Maui in your hearts, sending them strength and courage through this time of collective trauma.” [#prayformai](#) [#mauistrong](#) [#banyantree](#)

## Message of Ray Bradbury, American writer

*"When I was 19 years old I couldn't go to college because I came from a poor family. We had no money, so I went to the library at least. Three days a week I read every possible book. At the age of 27 I have actually completed almost the entire library instead of university. So I got my education in the library and for free. When a person wants something, they will find a way to achieve it.*

*I would like to remind you one thing:*

*Humans should never forget that we have been assigned only a very small place on earth, that we live surrounded by nature that can easily take back everything that has ever given to man.*

*It costs absolutely nothing in her way to one day blow us all off the face of the earth or flood the waters of the ocean with her single breath, just to remind man once again that he is not as all-powerful as he still foolishly thinks. "*

## [Visit Cherokee Nation](#) ·

Mary Golda Ross, a great-great granddaughter of Cherokee Nation Principal Chief John Ross, is considered the first Native American female engineer. In 1942, Lockheed Aircraft Corporation hired her as a mathematician to work on fighter jets and other aircraft. She soon joined the company's secret Skunk Works, the advanced development division. Although much of her work in the program remains classified, it included concepts for manned space flight, ballistics and orbital satellites. Ross died in 2008. #CherokeeHistory #WomensHistory #Engineering



[Image courtesy of the Mary Golda Ross Family.](#)

**In a scathing dissent, Neil Gorsuch compared the Navajo Nation's plight to the experience of 'any American who has spent time at the Department of Motor Vehicles'**

<https://www.msn.com/en-us/news/politics/in-a-scathing-dissent-neil-gorsuch-compared-the-navajo-nation-s-plight-to-the-experience-of-any-american-who-has-spent-time-at-the-department-of-motor-vehicles/ar-AA1cTUEi?ocid=hpmsn&cvid=d85c53463eb041d9a83649c9b48a>

**History often excludes Native Americans. The Minnesota Historical Society is trying to change that.**

The Native American Undergraduate Museum Fellowship exposes students to careers in the museum field. By [Reid Forgrave](#) Star Tribune





Angelina Katsanis, Star Tribune

*Taylor Fairbanks, middle, one of the Native American Undergraduate Museum Fellows and August Mentch, right, the program support intern, at the Minnesota History Center in St. Paul. Save*

George Growingthunder looked at the ancient rock carvings and wept as the sun rose over Jeffers Petroglyphs, a historical site in southwestern Minnesota. He was thankful to visit the land of his ancestors, and he was gratified the Minnesota Historical Society was working to do a better job telling this site's history from Native Americans' point of view — a perspective absent in many museums and historical sites around the country.

Soon, Growingthunder hopes to bring that perspective to his career. A student at the Institute of American Indian Arts in Santa Fe, N.M., Growingthunder was one of six students from around the nation who joined a summer historical society program aimed at including more Native voices in the telling of history. He studied efforts to decolonize museums, learned about repatriation of objects in museum collections and helped build exhibits.

"I'm a changed person," he said. "(The Minnesota Historical Society) is a template. They're changing the narrative, treating us like people instead of a collection object. They've done something a lot of other museums don't do."

The Native American Undergraduate Museum Fellowship has been part of the Minnesota Historical Society for more than a decade and is nearing 100 alums. A 2019 grant from the Mellon Foundation helped expand it to a 10-week program. Many alums work in the museum field. Six have gone on to get their Ph.D.

The fellows traveled to historical sites around Mni Sota Makoce — Dakota for "the land where the waters reflect the clouds" and the inspiration for the name Minnesota — while interning in their chosen discipline. Some compiled digital databases of the museum's collection of documents and artifacts from their tribes. Others digitized tribal newspapers or worked in research. Growingthunder worked in exhibit design.

"A lot of times these students say they never saw museums as a place for them, never thought they belonged," said Amber Annis, director of Native American Initiatives at the Minnesota Historical Society and a citizen of the Cheyenne River Sioux tribe. "There's a responsibility that museums have, that the history field has — fields that have taken advantage of Native communities. And there's no one better to tell our own stories, understand our history, than Native people themselves."

The field is shifting slowly, Annis said, to center Native voices. But the Minnesota Historical Society remains the rare state historical museum with a department dedicated to Native nations and communities.

Gavin Zempel is from the Lower Sioux Indian Community in southwest Minnesota and is a senior at the University of Minnesota Morris. He's been studying the Pipestone Indian Training School — one of many boarding schools in the late 1800s and early 1900s that aimed to assimilate Indian youth into mainstream American culture — and its effects on Dakota people, including his own family.

"My family really didn't have much else in the way of choices," Zempel said. "Poverty on the reservation was terrible. There were multiple disease epidemics. Part of reason they went to boarding school was the conditions at home. That's often not talked about."

Zempel was inspired to go into the museum field after working as historic site manager at Lower Sioux Indian Community. After graduation, he hopes to get his Ph.D.

"History has had lots of problems with how it's portrayed Native people," Zempel said. "The history that was written was written by men who were prejudiced against Dakotas. So there's a great opportunity for Native people like myself to tell Dakota history, that history that's been ignored."

Taylor Fairbanks, a sophomore at the University of Minnesota majoring in sociology and American Indian studies, has family from White Earth Nation in Minnesota and Ho-Chunk Nation in Wisconsin. When her grandfather was sent to Indian boarding school, she said, her family's ties with their culture, tradition, and language were severed.

She joined the fellowship to reconnect those ties and bring that history back to her family in St. Paul.

"The Minnesota Historical Society believes American history is Native history," she said. "We're slowly decolonizing these spaces, but it doesn't happen overnight. There's a responsibility within us to be the next generation of knowledge-keepers."

Fellows spoke of the program as both an academic pursuit and as something far more personal. Like when Growingthunder stood on the same outcropping of Sioux quartzite in Southwest Minnesota where his ancestor, the Sisseton Dakota chief Standing Buffalo, stood 161 years ago — before his people were exiled.

As a child in Montana, Growingthunder knew his ancestor's story: In the mid-1800s, Standing Buffalo had advocated for peaceful relations with white people who were pushing further onto Native lands in the Upper Midwest. He had just returned from a buffalo hunt in August 1862 when he heard some disturbing news: Four young Native men had killed five white settlers in Acton, east of Willmar.

Thus began the [U.S.-Dakota War of 1862](#), also known as the Dakota Uprising: Indian attacks to drive settlers from the Mississippi River Valley, counterattacks by U.S. militias, hundreds killed



on both sides, the executions of 38 Dakota men — the largest one-day execution in U.S. history — Dakota noncombatants (mostly women, children and the elderly) put in a concentration camp at Fort Snelling and the exile of Dakota people from Minnesota.

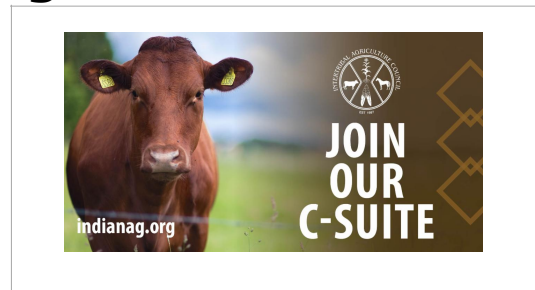
When he heard of the initial attack, Standing Buffalo knew war was afoot. He prayed at Jeffers Petroglyphs that his descendants would return and pray at this same spot.

And when Growingthunder visited the same spot at sunrise earlier this summer, that's exactly what he did.

"It was like déjà vu. I'd never been there physically, but my spirit had been there," Growingthunder said. "Everything's being revived: our culture, our language, our ceremonies. We're people in exile. This is our homeland, but we fled. I want to come back to Minnesota and bring my family."

**Reid Forgrave** covers Minnesota and the Upper Midwest for the Star Tribune. He started at the paper in September 2019, returning to his newspaper storytelling roots after eight years as a national sportswriter for [FOXSports.com](http://FOXSports.com) and [CBSSports.com](http://CBSSports.com). [reid.forgrave@startribune.com](mailto:reid.forgrave@startribune.com) 612-673-4647 [reidforgrave](http://reidforgrave)

## From the Intertribal Agricultural Council



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One of the more unique solutions to the isolation and tedium of logging camps was the library boxcar that came out of Missoula, Montana. (Of which I am very proud to call home!) The seed was planted by librarian Ruth Worden, who approached Kenneth Ross, General Manager of the A.C.M. Lumber Department in Bonner, Montana. (A.C.M. stood for Anaconda Copper Mining Co., one of the most powerful mining operations in the country that also did a hefty bit of logging.) Ross agreed to let her bring books for the workers, since Missoula County Free Library would provide the titles at no cost. Initially, the collection was housed in a store and later a hotel. While not enthusiastic about the project at first, Ross was stunned to learn that workers read over 4,000 books at the end of the library's first year.

So impressed was Ross that he arranged for a special "library car" to be built so it could be sent to the numerous lumber camps in the area. The gray car measured roughly 12 by 40 feet and had a collection of 1,400 books, along with newspapers, magazines, and even a Victrola record player. The books were either donations or purchased by Worden from a fund of \$400, the money "subscribed by the men themselves." The car was switched from one camp to another every two weeks.

The library car continued to serve A.C.M. camps until the late 50s, when it was moved to the Lubrecht Forest just north of Missoula and became "cabin 15". Numerous forestry students from The University of Montana used the car, now stocked with reference books, the students reading at the long table once enjoyed by lumberjacks. It continued to serve the University until it was purchased by the Historical Museum at Fort Missoula, in Missoula, Montana. For more information and photos of the restored Boxcar Library visit: <http://exilebibliophile.blogspot.com/.../lumberjacks...>

