

Journal #5537 from sdc 8.30.23

Joshua Trees at sunset

Tasha Miigis

British Museum missing 2,000 artifacts after police called in

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Chumash Tribes 'Reunite' Sacred Rock in Morro Bay Ceremony

Raising Shasta Dam Could put Sacred Indigenous Sites Underwater

Do you know a teacher making a difference in Reno?

With American Indian gaming, some, but not all, tribes come up big win

Designate Swamp Cedars Bahsahwahbee National Monument to protect spirit of massacred ancestors

Pope warns of social medial perils: relationships reduced to algorithms, parrtisan propoganda, hatred

Ronald McNair

Wanada Parker Page

How 19th-century pineapple plantations turned Maui into a tinderbox

Indigenous leader inspires an Amazon city to grant personhood to an endangered river

Why Vermont tribes, New Hampshire groups might claim to be Abenaki without ever proving ancestry

The unsung pawpaw is a delicious, low-maintenance, native N. American fruit tree Archaeologists Say

9,000 Y-O Engravings Found in Middle Eastern Deserts Are Earliest Known Architectural Drawings

Reminder of Why Libraries are SO Important

Frank Gallo Data on Suicide

From wildfires to workloads, Western farmers face more stress and mental health issues

Reflection



Joshua Tree National Park at sunset.

(Scnic Nevada contest/ edwliew3)

Tasha Miigis

Awe...

imagine being a young Indigenous person who has never had an Indigenous aunty or mama or kôhkom for what could be a number of colonial displacement reasons...

who attends a powwow and is inspired to make their own jingle dress and they put the zipper on the wrong way and/or finds a jingle dress in the pawn shop and doesn't know that the zipper is supposed to be in front...

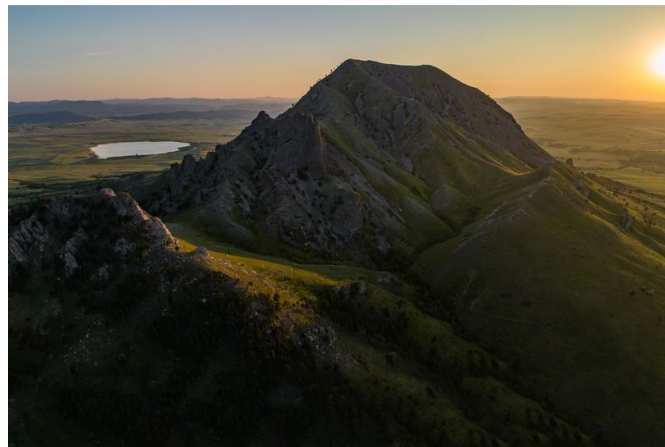
They go to a powwow for the first time with the zipper at the back and leggings with the opening at the back and they are so excited to finally be able to dance - maybe they are dealing with dysfunction, addictions, low self esteem or other colonial hang overs in their lives or their family - and dancing jingle is their own attempt at healing.

Then they sit down to scroll through social media and they see all the unkind remarks and laughter from seasoned jingle dress dancers and dress makers.

Awe...

It's okay - you didn't know - and not knowing doesn't mean you are less than or less worthy. Just dance like no one is watching except for your Ancestors because young one - they just want you to dance - it doesn't matter whether your dress is on backwards or sideways. The Spirit of that dance isn't going to judge you even if people are.

Love an aunty who doesn't dance but who sees you and loves that you had the courage to go into the circle and use your heart to heal the people, and from some of those unkind comments about wearing a jingle dress backwards, we really need more of that heart that you have.



[Aerial 605](#)

The north side of Mathó Pahá (Bear Butte) at the north eastern edge of the Black Hills near Sturgis. What a powerful mountain! When you are here at sunset you can feel a profound sense of calm come over you. It's easy to understand why this place holds such deep spiritual significance to my ancestors (Lakota) and other indigenous peoples.

In the distance you can see Bear Butte Lake.

[#mathopaha](#) [#BearButte](#) [#southdakotasunset](#) [#SouthDakota](#) [#blackhills](#)

[British Museum missing 2,000 artefacts after police called in](#)

The number of artefacts that have disappeared from the British Museum is estimated at 2,000, chairman of trustees George Osborne said on Saturday, admitting the collection did not have a complete catalogue. "I will give you an estimate of around 2,000.

[The British Museum says it has recovered some of the stolen 2,000 items](#)

The head of trustees at the British Museum said Saturday that the museum has recovered some of the 2,000 items believed to have been stolen by an insider, but admitted that the 264-year-old institution does not have records of everything in its vast collection. Chairman of trustees George Osborne acknowledged that the museum's reputation has been damaged by its mishandling of the thefts, which has sparked the resignation of its director and raised questions about security and leadership. Osborne told the BBC Saturday that 2,000 stolen items was a "very provisional figure" and staff were working to identify everything missing.

[Smithsonian Magazine](#)

[In the Amazon, Indigenous Peoples Have Practiced Forest Conservation for Millennia](#)

[Smithsonian researcher Dolores Piperno says native people have always played an important role in sustainability.](#)

<https://www.kqed.org/news/11959169/indigenous-californians-flex-their-power-in-big-and-small-ways>

[Indigenous Californians Flex Their Power in Big and Small Ways](#)

Listen to this and more in-depth storytelling by subscribing to The **California Report Magazine** podcast. Oakland's Wahpepah's Kitchen Reclaims Native Dishes Crystal Wahpepah wanted to be a chef since she was 7 years old. Like her grandfather and mother, Wahpepah is a registered member of the Kickapoo tribe of Oklahoma. She remembers learning to make

Prior Articles:

Chumash Tribes 'Reunite' Sacred Rock in Morro Bay Ceremony

The nearly 600-ft. volcanic rock poking out of Morro Bay is a Central Coast landmark, known to most as Morro Rock. But two Native American tribes indigenous to this area call it something else: Le'samo by the Salinan, and Lisamu' by the Chumash. For 80 years, starting in 1889, the Army Corps of Engineers quarried the rock and used it to build infrastructure throughout San Luis Obispo County. The desecration of their sacred site has long been a wound for the Salinan and Chumash peoples. After more than a hundred years, the Corps is returning pieces of the sacred rock to the tribes. KCBX's Benjamin Purper takes us to a 'Reunite the Rock' ceremony, where Chumash members returned stones to their source, one step towards healing.

Raising Shasta Dam Could Put Sacred Indigenous Sites Underwater

[2/24/2023](#)


As California looks for ways to alleviate drought, the federal government is considering raising Shasta Dam by 18-and-a-half feet in order to store more water in wet years. Behind it, three rivers backup creating Shasta Lake, the largest reservoir in the state. If the dam enlargement proceeds, areas up river from the dam that aren't currently underwater will flood. The Winnemem Wintu people have opposed the dam enlargement project. Much of their ancestral land has already been taken from them and the proposal would flood many of the group's remaining sacred sites. This week, host and reporter Judy Silber takes us on a journey "around the world," a Winnemem Wintu phrase for visiting the sacred sites, to understand what these places mean to their original inhabitants. This episode is part of a series from KALW's The Spiritual Edge podcast called A Prayer For Salmon.

'Bad Indians' Author Deborah Miranda Continues Fight for Native Californians

[12/2/2022](#)

Deborah Miranda is an award-winning poet, writer, professor, and an enrolled member of the Ohlone/Costanoan-Esselen Nation of the Greater Monterey Bay Area, with Santa Ynez Chumash ancestry. Miranda researched wax cylinder recordings made almost a century ago of some of the last speakers of indigenous languages in California, along with other primary source materials about the history of California Indians, for her award winning book, "Bad Indians: A Tribal Memoir." It features drawings, poems, newspaper clippings, photos, and prose. Miranda talks with host Sasha Khokha about the book, which has just been released with new material for an updated 10th anniversary edition.

For more: <https://tunein.com/podcasts/>

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**August 26, 1955** – The world's best-selling copyrighted book is published. Can you guess what it is? 

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Do you know a teacher making a difference in Reno?

[Nominate them here](#) for a Teacher Spotlight on Patch.

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**With American Indian gaming, some, but not all, tribes come up big win**

<https://www.minnpost.com/economy/2023/08/when-there-comes-to-american-indian-gaming-some-but-not-all-tribes-come-up-big-winners/>



For decades, the Southern Nevada Water Authority has tried to take the water in Spring Valley for a 250-mile pipeline to Las Vegas, where it would fuel commercial development. In late 2020, a powerful coalition that included members of the Ely and Duckwater Shoshone tribes, cattle ranchers, and Mormon landowners were successful in stopping the project when the Authority announced their intention to "indefinitely defer" the pipeline.

**The problem: "indefinitely" is not enough.**

The decision to defer the building of the pipeline can be reversed at any time. This sacred place needs permanent protection from development now.

So we've joined a critical coalition of Native leaders and tribes, including the Duckwater Shoshone, Goshute, and Ely Shoshone Tribes, to **call on President Biden to designate the land as the Swamp Cedars Bahsahwahbee National Monument and permanently protect the spirits of our Tribal Ancestors massacred in this sacred space.**

For generations, Bahsahwahbee, the "Sacred Water Valley," was a ceremonial site where the Indigenous Newe Peoples gathered every year for spiritual practices and ceremonies.

**In the 1800s, it was marred by genocide.** Hundreds were killed in eleven massacres carried out by the military and vigilantes during ceremonial gatherings.

The Newe hold that the sacred grove of Swamp Cedars which grow on the land embody the spirits of the children, women, and men killed there. Indigenous Peoples from across the Great Basin make the pilgrimage to Bahsahwahbee to visit their ancestors, pray, and hold healing ceremonies.

This is not a place that should be stolen for Las Vegas development. The land; the trees; the water are sacred. It is not owned by developers who think they can take whatever they want in the interest of economic growth. That's why we must permanently protect it.

**[Join with the Tribal Nations of the Great Basin! Send a letter to President Biden to seek the designation of the Swamp Cedars Bahsahwahbee National Monument now](#)**

Hawwih (thank you in Caddo), Judith LeBlanc (Caddo), Executive Director



**Cathedral Gorge Nevada** *(from Scenic Nevada Contest)*

Associated Press **Pope warns of social media perils: relationships reduced to algorithms, partisan propaganda, hatred**

Pope Francis on Saturday warned against the danger of reducing human relationships to “mere algorithms” and urged lawmakers to be vigilant against “partisan” propaganda and divisiveness on social media. In a speech to participants of the International Catholic Legislators Network, who were holding their annual conference in the Rome area, Francis noted that social media networks can be a way to help people realize they are part of something larger than themselves. “Indeed, that is the stated aim of many social media platforms, and certainly much good takes place through these means of communication,” Francis said.

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CBS News AI has a giant carbon footprint. Can the technology also fight climate change?

Some experts have concerns about how resource-intensive artificial intelligence is impacting the environment. They also say AI has the potential to be a powerful tool to fight climate change, if used correctly.



Ronald McNair was 9 years old when a South Carolina librarian told him he could not check out books from a segregated library in 1959. Refusing to leave, a determined McNair sat on the counter while the librarian called the police, as well as McNair's mother. The police arrived, told the librarian to let the young boy have his books, and McNair walked out alongside his mother and brother.

McNair went on to earn his Ph.D. in physics at MIT and became one of the first Black Americans selected as astronauts by NASA, alongside Guion S. Bluford, Jr. and Frederick Gregory. McNair's first spaceflight was the STS-41B mission, aboard the "Challenger" shuttle. He successfully maneuvered the robotic arm, which allowed astronaut Bruce McCandless to perform the first space walk without being tethered to the spacecraft.

The second space flight for McNair would be his last. He, along with six other NASA astronauts, were aboard the Space Shuttle Challenger when it exploded 73 seconds after takeoff in 1986. Everyone on board the shuttle was killed.

Today, the library in South Carolina where McNair was refused books is named after the heroic boy determined to make a difference.

Wanada Parker Page (1882-1970)

She was born in 1882 in Indian Territory. Her Indian name was Woon-ardy Parker. "Woon-ardy" in Comanche means "Stand Up and Be Strong," because she was weak in the limbs and had to walk on crutches for a long time. Mrs. Page had also been given her mother's name, Weckeah.

She attended Chilocco Indian School, then in 1894 was sent to Carlisle Indian School, Pa. where she remained several years with her half-brother Harold (oldest of Quanah's sons) and her half-sister Neda.

At Carlisle, her name was spelled at first "Juanada" until it was objected that she was not Mexican or Spanish. She was baptized under the name of "Annie" in 1895 at St. John's Episcopal Church in Carlisle, but nobody called her that.

Wanada attended the Fort Sill Indian School for about a year, about 1903, living in a girl's frame dormitory.

In 1908 she married Walter Komah, a Comanche. They went to Mescalero, N.M., where he died of tuberculosis in 1912. Wanada returned to Lawton shortly after that. She worked at Fort Sill Indian School as assistant matron while her sister Alice was a student.

In 1915 she became a nurse's aide at the Fort Sill Indian Hospital and it was during her work there that she met her future husband, Harrison Page. He was a white soldier in the Medical Corps assigned to the Station Hospital at Fort Sill. They commuted by street car during their courtship and were married on Dec. 18, 1916.

In her later years, Mrs. Page attended the first Parker Family Reunion at Fort Parker, Tex., in 1953, when the Indian Parkers of Oklahoma and the white Parkers of Texas held their first annual get-together.



How 19th-century pineapple plantations turned Maui into a tinderbox | Hawaii fires | The Guardian

<https://www.theguardian.com/environment/2023/aug/27/maui-wildfire-water-plantations-ecology?>

[PENFED-2023_08_29=&sponsored=0&position=2&category=fascinating_stories&scheduled_corpus_item_id=6decda14-3165-413d-ae3e-30f8dc4e25ce&url=https://www.theguardian.com/environment/2023/aug/27/maui-wildfire-water-plantations-ecology](https://www.theguardian.com/environment/2023/aug/27/maui-wildfire-water-plantations-ecology?PENFED-2023_08_29=&sponsored=0&position=2&category=fascinating_stories&scheduled_corpus_item_id=6decda14-3165-413d-ae3e-30f8dc4e25ce&url=https://www.theguardian.com/environment/2023/aug/27/maui-wildfire-water-plantations-ecology)

Indigenous leader inspires an Amazon city to grant personhood to an endangered river

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

Why Vermont tribes, New Hampshire groups might claim to be Abenaki without ever proving ancestry

<https://www.nhpr.org/2023-08-08/why-vermont-tribes-new-hampshire-groups-might-claim-to-be-abenaki-without-ever-proving-ancestry>

The unsung pawpaw is a delicious, low-maintenance, native N. American fruit tree

<https://apnews.com/article/pawpaw-tree-gardening-c2c056dd704e4ce2ecd8a050747ce891>

Archaeologists Say These 9,000-Year-Old Engravings, Found in Middle Eastern Deserts, Are the Earliest Known Architectural Drawings

No other artifacts from this time show such mental mastery of spatial perception, archaeologists say.

Read in artnet News: <https://apple.news/ATbx1DJ0NOkWGQs5j8cpPgQ>

Turtle Shells Keep a Record of Humans' Nuclear History

Scientists can measure uranium isotopes in tortoise and turtle shells to understand the environmental impact of past nuclear events, a new study reports

<https://www.smithsonianmag.com/smart-news/turtle-shells-keep-a-record-of-humans-nuclear-history-180982805/?>

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Reminder:

Libraries have long been the cornerstone of American society, providing access to knowledge and information, promoting literacy, and serving as community hubs. Yet, across the country, there is now a disturbing trend emerging in states like Florida, Missouri, Texas, and Idaho, where **Republican lawmakers are targeting libraries with budget cuts, funding restrictions, and censorship laws.**

In Missouri, the Republican-controlled state house even passed a budget that completely defunds all libraries in the state, making false claims, of course, that librarians are "grooming" children.

This move not only threatens access to books and resources but also jeopardizes the educational programming and internet access that so many people rely on, especially those in rural communities.

In Florida, strict censorship laws have forced teachers to deny kids access to books that could potentially violate the law which has effectively shut down libraries and restricted the flow of knowledge to students no matter what age.

County officials **in Texas** drew up a list of books to remove from the library, and a librarian who refused to comply was fired. **While in Idaho**, the state's smallest agency, the Idaho Commission for Libraries, suffered a devastating \$3.8 million budget cut, which will inevitably hurt rural libraries and hinder their ability to provide telehealth access points and e-books.

Libraries are essential institutions that benefit everyone. We're standing up to Republicans to stop them from successfully defunding libraries. **Our nationwide networks have sent 7,836 letters directly to governors in all 50 states demanding they fight for more library funding, undercut book bans by expanding online access to libraries for out-of-state users, and veto any bill that bans books or defunds libraries.**

Libraries are more than just buildings filled with books. They're community centers that offer a range of services, including access to computers, job search resources, and programming for all ages. They provide a safe and welcoming space for people to gather, learn, and grow.

Obviously, libraries also play a vital role in promoting literacy and education. They offer free access to books, magazines, and other reading materials, making it easier for people to improve their reading skills and expand their knowledge. This is especially important for children in poor communities and households, who benefit greatly from free access to computers and books.

Defunding libraries will only limit access to these resources, making it more difficult for people to gain the critical thinking skills that are necessary for an informed citizenry and active participation in a democratic society.

LeeAnn Hall
Director, National Campaign for Justice

I conducted more research on suicide among Native Americans, and found an excellent book on the subject (albeit a bit dated): David Lester, *Suicide in American Indians*, 2001, 214 pp.

Of course, given its publication date, it preceded the enormous rise in Native American suicides since the turn of the century, but I haven't been able to locate any other books that focus specifically on the Native American experience. I think it's a very good book, and includes the Canadian experience as well as that of the U.S., and a great deal of tribe-specific information. I obtained my electronic version of the book from the Library Genesis site (LibGen), where it can be downloaded for free.

I have also obtained AIAN suicide data from 1921 forward, from the U.S. Census Bureau's *Historical Standards of the United States, Earliest Times to the Present, Millennial Edition*, Volume 5, 2006, pp. 5:242-243, and used those estimates to calculate the suicide estimates shown below. I also used the data from the book above (and the underlying sources) to track age-adjusted suicide rates. The *not*-adjusted (i.e., crude) suicide rates can be quite misleading for Native Americans, given their radically briefer life expectancies during the first half of the 20th century (the total population versus Native American gap declined to 4.3 years in 1990, but unfortunately has subsequently risen).

Therefore, I think the most reasonable interpretation of the trends is that Native American age-adjusted suicide rates were likely significantly higher than the overall U.S. rates through sometime in the 1970s. Thereafter Native American age-adjusted suicide rates were at or below the overall U.S. rates until the early 200s, when the dismal trends shown below began. The fact that progress occurred, only to be later undone, makes the recent trends all the more tragic, in my opinion. The additional data I assembled are attached above, with the table below shown in the last tab on the right (these tabs can be seen at the bottom of the spreadsheet), and the expanded data that I originally drew upon in the previous email shown in the first tab on the left.

Frank Gallo

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Ed note: Mr. Gallow's report had some stunning charts which I could not transfer to these pages. Strongly suggest those interested in the topic or data presentation call Mr. Gallo directly.

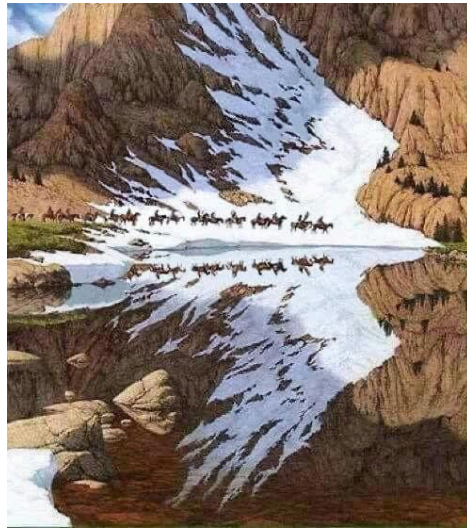
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**Terri Henry <[terrhenr@nc-choke.com](mailto:terrhenr@nc-choke.com)>**

RE: The tragic pattern of Native American suicide rates, as a reflection of severe mental health problems in the 21st century

Hello Mr. Gallo. Thank you for this information. I am attaching a link to some factors in the suicide data realm. This is from the NIJ [Violence Against American Indian and Alaska Native Women and Men | National Institute of Justice \(ojp.gov\)](#)

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From wildfires to workloads, Western farmers face more stress and mental health issues:
A University of Nevada, Reno study reveals that Western farmers, including those in Reno, are facing increasing mental health issues due to stressors such as wildfires, extreme weather, and financial pressures. (aspenpublicradio.org)



Reflection

We are so close to the earth that we often forget it is alive.
And the language of its aliveness is what we call nature.
When we listen to nature we are listening to the earth.
Of course, such a conversation takes time because we are too small to readily grasp what the earth has to say.
The vast earth has carried us our whole lives. Can we thank it?
It has held up and endured everything for thousands of years.
Can we ask it how?
It speaks with a thousand tongues none of which uses words.
Yet, to build up a relationship with that which holds us up seems essential.

Mark Neppo, Seven Thousand Ways To Listen

" I've been to Europe and they have old things there that people come to see and we have old things so people will want to come here to see them too."

—Terry Enos, Ak-Chin Indian Community