

**Journal #5600 from sdc 11.27.23**

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*On Savage Shores: How Indigenous Americans Discovered Europe*

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*In ten years, when the technology has evolved, will the loss of Thacker Pass have been for naught?*



*The 'Beaver Moon' is also known as the 'Long Nights Moon' and the 'Frosty Moon'. (Image credit: Photo by Lorenzo Di Cola/NurPhoto via Getty Images)*

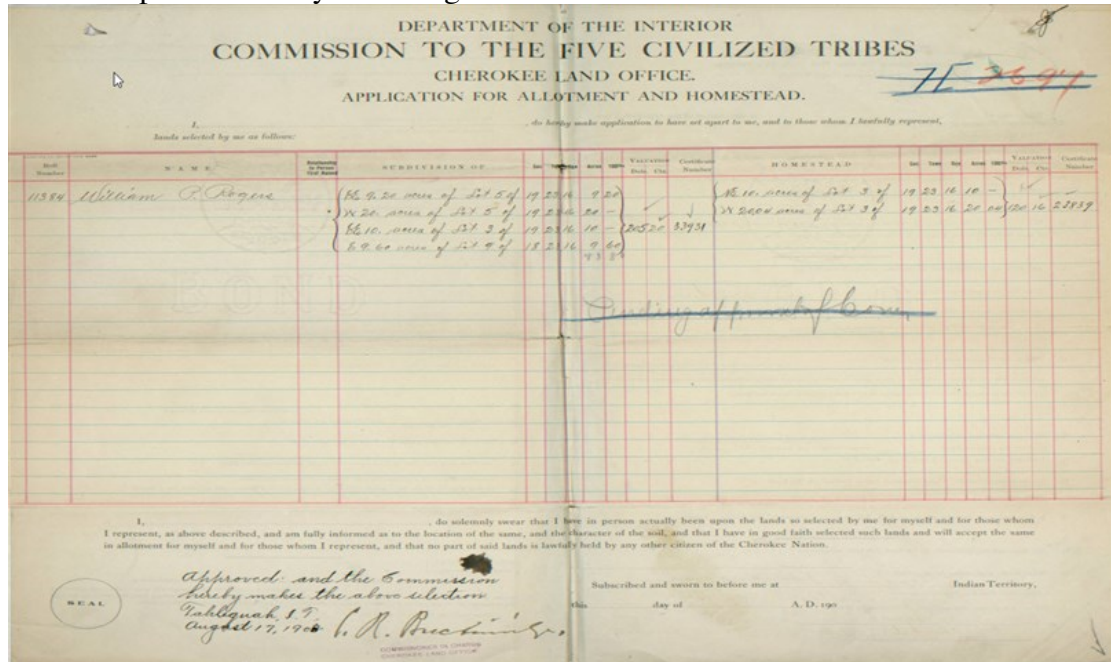
The full 'Beaver Moon' rises next to bright Jupiter this weekend. Here's how to watch. best viewed as it rises in the east at dusk on Monday, Nov. 27, though it will appear full on Sunday and Tuesday as well. <https://www.livescience.com/space/the-moon/the-full-beaver-moon-rises-next-to-bright-jupiter-this-weekend-heres-how-to-watch>

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Today is Issue #5600.....long time readers know that in every 00 issue I ask readers to comment on content - if the Journal has interesting/helpful material, if you want to stay on the mailing list and if you would like to provide the emails of others you think should be reading it. I'll step it up a notch and ask you which was your favorite issue out of the last 100.

It is also time to thank those that contribute article, pics, etc, especially MM in Minnesota and EN in Utah. And as always thanks to Ernie Salgado (Soboba) and IT wizard Gary Ballard from the American Indian Reporter who created and maintain a searchable archive of the Journals published since 1999.



- **Applications for Allotment (Land Allotment Jackets),** <https://catalog.archives.gov/id/559520>, currently unavailable in the Catalog, available for free from our partner Familysearch.org



Application for Allotment, William P. Rogers, Enrollment Number 11384, page 14, [National Archives Identifier 4662504](https://catalog.archives.gov/id/559520)

| Enrollment Cards<br>(Census Cards)<br>Available in the Catalog                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Applications for Enrollment<br>(Enrollment Jackets)<br>Available in the catalog                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Applications for Allotment<br>(Land Allotment Jackets)<br>Currently unavailable in the catalog.<br>Digitally available for free on<br>Familysearch.org                                                                                                                                                                                                                                                                                                      |
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| <ul style="list-style-type: none"> <li>• Name and variant spellings</li> <li>• Names of parents and extended families</li> <li>• Residence or nearby post office</li> <li>• Tribal enrollment</li> <li>• Age and gender</li> <li>• Census card and enrollment card numbers</li> <li>• Occasional annotations regarding birth, death, changes in marital status</li> <li>• Occasional cross references to other census cards or actions</li> <li>• For Freedmen: the applicant's previous owners and the owners of the applicant's parents</li> <li>• Consists of one to two pages</li> </ul> | <ul style="list-style-type: none"> <li>• Census card and enrollment numbers</li> <li>• Name and variant spellings</li> <li>• Names of parents and extended families</li> <li>• Residence or nearby post office</li> <li>• Tribal enrollment</li> <li>• Transcripts of testimonies and correspondence regarding the application</li> <li>• Occasionally information regarding birth, death, marriages, divorces</li> <li>• Occasionally affidavits from family members, friends, or neighbors</li> <li>• Consists of multiple pages</li> </ul> | <ul style="list-style-type: none"> <li>• Enrollment number</li> <li>• Name of applicant</li> <li>• Names of parents and extended families</li> <li>• Physical location of land</li> <li>• Legal definition of land</li> <li>• Description of improvements on land</li> <li>• Printed annotated plat maps</li> <li>• Correspondence regarding the land</li> <li>• Notices of contested allotment selections</li> <li>• Consists of multiple pages</li> </ul> |

### How to search for Dawes Commission records

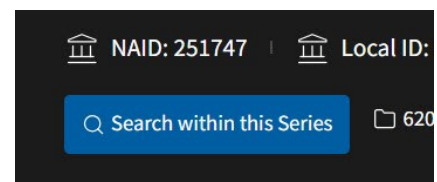
Before you can effectively use the catalog to find a person in the Dawes Final Rolls, you need to know:

- Your ancestor's name
- Ancestor's tribe - If you do not know the person's tribe: you can look for clues in the [1900 Census](#). For those American Indians living in tribal areas, there were special

schedules in the 1900 Census identifying one's tribe and parent's tribes. For those not living on tribal lands, only color or race was designated.

**Step 1:** Check the National Archives Catalog to see if the person's name is included in the Catalog description on the [Enrollment Card \(Census Card\)](#). While the person's name appears in the digitized record, only a portion of the cards are name searchable in the catalog. If you are unable to locate a card, you can find the fully digitized series [Index to the Final Rolls of Citizens and Freedmen of the Five Civilized Tribes in Indian Territory](#) helpful to locate the Census Card number.

*How do you search?* From the Series description in the Catalog - Click the blue button Search within this Series, then place the name in the search box.



The enrollment cards record "family group" information concerning the applicants and actions taken by the Commission and the Secretary of Interior. Data on the card includes: full name of each applicant, relationship to first person on the card, age, sex, blood quantum, previous tribal enrollments, and enrollments of parents. When researching the Enrollment Cards, note four pieces of information:

- Tribe
- Enrollment category - Citizens by blood (BB), Citizens by marriage (IM), Minors by blood (M), Newborns by blood (NB), Denied/doubtful (D), Rejected (R), Freedmen (African Americans formerly enslaved by tribal members) (F), Newborn Freedmen (FNB), Minor Freedmen (FM), Freedmen Rejected (FR), Freedmen Denied/doubtful (F)
- Census Card Number - Located in the upper right hand corner of the card.
- Enrollment Number - Located on the left side of the card, only found for approved applicants.

These pieces of information will lead you to the Enrollment Jackets and Land Allotment Jackets.

For example if this was your enrollment card you should search for the information taken from the title of the card:

Cherokee by Blood 2806 Enrollment for Cherokee Census Card by Blood 2806, [National Archives Identifier 218571440](#)

The Census Card and the Enrollment Jacket for your individual should now be in your search results.

Seasoned researchers and genealogists know that archival records are not always straightforward and the particular record you are looking for may require additional help to find it. We offer these resources if you need help:

- If you are seeking additional information or other information related to Native Americans, please visit our [Native American Heritage](#) records in the National Archives.
- This [flowchart](#) can help you determine if you should use the records of the Dawes Commission.
- Need help searching the Catalog? Visit our [Help page](#) linked at the top of every page in the [Catalog](#). In particular see our instructions for [Searching within a Record Group, Series or File Unit](#).
- Have your questions answered by other researchers in the [History Hub](#).
- Still have questions about these records? Send your question to the reference staff via the [Contact Us](#) form. Select *Research* and *Native American Records* to have your question directed to the appropriate reference team.

### [Dawes Roll](#)

Interested in researching or other records of Native Americans? See what questions other History Hub users have already in History Hubs

### [Native American Records Community](#)

- **The US' 2,000-year-old mystery mounds** By [Brandon Withrow](#) 5th December 2022

*Constructed by a mysterious civilisation that left no written records, the Hopewell Ceremonial Earthworks are a testament to indigenous sophistication.*

Autumn leaves crackled under our shoes as dozens of eager tourists and I followed a guide along a grassy mound. We stopped when we reached the opening of a turf-topped circle, which was formed by another wall of mounded earth. We were at The Octagon, part of the [Hopewell Ceremonial Earthworks](#), a large network of hand-constructed hills spread throughout central and southern Ohio that were built as many as 2,000 years ago. Indigenous people would come to The Octagon from hundreds of miles away, gathering regularly for shared rituals and worship.

"There was a sweat lodge or some kind of purification place there," said our guide Brad Lepper, the senior archaeologist for the [Ohio History Connection's World Heritage Program](#) (OHC), as he pointed to the circle. I looked inside to see a perfectly manicured lawn – a putting green. A tall flag marked a hole at its centre.

*The Octagon is currently being used as a golf course.*

*The Hopewell Culture created massive, mysterious earthworks across Ohio (Credit: Mary Salen/Getty Images)*

All of these all these prehistoric ceremonial earthworks in Ohio were created by what is now called the [Hopewell Culture](#), a network of Native American societies that gathered from as far away as Montana and the Gulf of Mexico between roughly 100 BCE and 500 CE and were connected by a series of trade routes. Their earthworks in Ohio consist of shapes – like circles, squares and octagons – that were often connected to each other. Archaeologists are only now beginning to understand the sophistication of these engineering marvels.

Built with astonishing mathematical precision, as well as a complex astronomical alignment, these are the largest geometrical earthworks in the world that were not built as fortifications or

defensive structures. And while most people have never heard about the sites or its builders, that may be about to change.

### **You could put four Roman Colosseums inside just The Octagon**

The US Department of the Interior [has nominated](#) eight of Hopewell's earthworks for consideration in 2023 as a [Unesco World Heritage site](#). These include [The Great Circle and The Octagon](#) in Newark, Ohio, as well Ohio's first state park, [Fort Ancient](#) (not an actual fort). The other five are part of the [Hopewell Culture National Historical Park](#): Mound City, Hopeton Earthworks, High Bank Works, Hopewell Mound Group and Seip Earthworks.

Lepper told me The Octagon and The Great Circle were once a larger, single Hopewell complex spanning 4.5 sq miles and connected by a series of roads lined by earthwork walls. Walking through both sites today, there is an immediate shock of scale. The Great Circle, where [the museum](#) for Hopewell Ceremonial Earthworks is found, is 1,200ft in diameter. Its walls rise up to [14ft high](#) and are outlined on the inside by a deep ditch. The Great Circle was once connected to a square and a burial ellipse, with only part of the square still visible today. The Octagon sprawls a massive 50 acres and is attached to the 20-acre Observatory Circle, a large earthwork circle for gathering and rituals connected to the observation of the night sky.

*The earthworks' sophistication has astonished historians (Credit: Ohio History Connection)*

"You could put four Roman Colosseums inside just The Octagon," Lepper told me. Stonehenge would fit within just that small circle now serving as a putting green. He added that 2,000 years ago, indigenous workers built these earthworks without modern tools, digging up soil with pointed sticks and hauling it in wicker baskets on their backs. One estimate, he noted, is that they moved seven million cubic feet of dirt.

The achievement of the Hopewell Culture, however, is not simply in creating large, precise shapes, which they did without the vantage point of hills for an aerial view. They also embedded a sort of hidden geometry within these structures. Until the mounds were measured and compared, it was thought that the builders didn't have any mathematical and geometrical sophistication, as there are no written records to testify to their level of knowledge. It was eventually discovered, however, that they made precise measurements across their earthworks and connected them in unsuspecting ways.

Lepper explained that the circumference of The Great Circle "is equal to the perimeter of the perfect square that it was connected to", and that "the area of that perfect square is equal to the area of the [Observatory Circle] that's connected to The Octagon".

He added: "If you draw a square inside The Octagon by drawing a line from alternate corners of The Octagon, the sides of that square [1,054ft] are equal to the diameter of the circle that it's attached to [1,054ft]."

*Examples of the Hopewell Culture's monumental earthworks have been found all over Ohio, including at the Miamisburg Mound (Credit: Gary Whitton/Alamy)*

Examples of this interplay between earthworks have been found repeatedly by archaeologists. According to Lepper, that measure of 1054ft, whether halved or doubled, is found in other indigenous earthworks across the country, and served as a common unit of measure.

While the Hopewell Culture's geometrical and mathematical knowledge astonished scholars, another level of sophistication appears when the layers are peeled back further: astronomical alignment.

In the 1980s, two professors at Earlham College in Indiana, Ray Hively (a physicist and astronomer) and Robert Horn (a philosopher), decided to pay a visit to The Octagon and its attached Observatory Circle. As astronomical monuments like Stonehenge had received great attention, they wondered if these earthworks were also aligned to a solar calendar.

Hively and Horn found no solar connections, but they then considered an alternative purpose: the lunar cycle.

In the 1800s, white settlers began building their homes around the areas where the earthworks were built (Credit: Quagga Media/Alamy)

"We thought deliberate lunar alignments unlikely at Newark," [they wrote](#), because while the Sun can be tracked over a year, a complete lunar cycle takes 18.6 years. Even so, the lunar cycle proved to correspond to the position of the Observatory Mound at The Observatory Circle. There, one can watch the Moon rise over the exact centre of The Octagon in the distance every 18.6 years.

"Astronomical alignments are only relevant and useful if they somehow tie the celestial orbs to belief systems and understandings of life," said Timothy Darvill, professor of archaeology at Bournemouth University who has researched both Stonehenge and the Hopewell Ceremonial Earthworks. "The ceremonies around the observation of the skyscape could well have a secondary function in terms of fostering community."

That ancient community and culture is part of the case being made to Unesco.

A Unesco site needs to show that it has "outstanding universal value", said Jennifer Aultman, director of historic sites and museums at [Ohio History Connection](#) and the Ohio lead for Unesco consideration. One criterion for this, she said, "is that these are masterpieces of human creative genius", which is where these mathematical, geometrical and astronomical features are important. The other, "is that they bear really exceptional testimony to the cultural tradition that produced them".

*In recent years, the area near the Octagon has been used as a golf course (Credit: Brandon Withrow)*

Aultman explained: "You really can understand something about the lives of the people and what mattered to them by looking at, and learning about, the earthworks."

Consider the Moon, for example, which was clearly important for the Hopewell Culture. Darvill told me that, for some cultures, the "Sun, Moon... are considered to have power over what

happens on a day-to-day basis. As such, the heavenly bodies are often deified, which is how their power is justified and rationalised." It is therefore likely that the Moon was a deity shared by those who gathered at the mounds.

"The land we know as Ohio is home to a number of extraordinary earthworks built by indigenous residents of this region thousands of years ago," said Megan Wood, executive director and CEO of the Ohio History Connection. While not all earthworks in Ohio are specifically Hopewell Mounds – such as the solar-aligned [Serpent Mound Historical Site](#) in Peebles, Ohio, for example – Wood sees them all as "icons" of indigenous "cultural achievements".

Since the Hopewell Culture left no written records, only the earthworks and the few objects retrieved from them serve as their last cultural testimony. While archaeological excavations continue on some sites, objects like ritual smoking pipes and a small stone statue of a shaman wearing a bear skin and holding a human skull called "[the Shaman of Newark](#)" have been found. As these earthworks were gathering places and not villages, artefacts representing the locations from where these indigenous peoples travelled have also been discovered, like [effigy pipes](#), [a copper head plate](#) and an [obsidian knife](#).

*Because they left no written records, the Hopewell remain something of a mystery to anthropologists (Credit: Caleb Hughes/Alamy)*

However, after the Hopewell Culture gradually began to disappear starting around 500 CE, other indigenous peoples stepped in to become caretakers of the land. One of those groups was the [Shawnee Tribe](#), which called Ohio home before they were [forcibly removed](#) west of the Mississippi River in the 1830s.

"We may not have been responsible for building or creating them, but I know that my ancestors lived there, and that my ancestors protected them and respected them," said Chief Glenna Wallace of the [Eastern Shawnee Tribe of Oklahoma](#), who believes that other tribes should have a role in the future of protecting the Hopewell Earthworks and communicating their cultural importance.

However, receiving Unesco status is a difficult, bureaucratic process. While sitting on land owned by the OHC, The Octagon is under the control of the [Moundbuilders Country Club](#). The club negotiated an unprecedented lease that extends until 2078 and only allows visitors to walk the mounds four times a year. The rest of the time, visitors can access a platform in the car park to view a very small section of the property. OHC is currently suing to evict the country club (with compensation) through eminent domain. The lower courts ruled in favour of the historical society, but the Ohio Supreme Court is hearing an appeal. If OHC can't guarantee public access, this may impact Unesco's decision.

*A small public viewing platform allows visitors to see the mounds across the golf course (Credit: Brandon Withrow)*

While a Unesco designation wouldn't entail the return of land or reparations, it does mean greater local representation and education about Ohio's Native American history. It also means more



indigenous stakeholders, like the Shawnee, telling that story from an indigenous perspective for future generations.

"I just want people to know about it," said Chief Wallace, "I want people to be able to see it. I want people to be able to visit it and want people to realise that it is a cultural phenomenon. That it's priceless."

*[Rediscovering America](#) is a BBC Travel series that tells the inspiring stories of forgotten, overlooked or misunderstood aspects of the US, flipping the script on familiar history, cultures and communities*

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### **Portland Press Herald: Nearly 31,000 acres of ancestral land could be returned to Penobscot Nation**

The Penobscot Nation and Trust for Public Land (TPL) announced a comprehensive plan that would ultimately see the return of nearly 30,000 acres of ancestral lands to the Penobscot Nation. The proposal would increase Tribal trust holdings by a third and secure public access to Katahdin Woods and Waters National Monument in Maine. The TPL bought the land last December and, once the trust raises the money to pay off the loans it took to make the acquisition, will turn the land over to the Tribe for placement into its trust holdings. More than 4,000 acres of the property are wetlands, including tributaries that feed into the east and west branches of the Penobscot River. It is part of a 1.2-million-acre wildlife corridor and is used by moose, bear, Canada lynx, and wood turtles.

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### **HIRING: Join the Environmental Justice Team at EPA as a Supervisor!**

EPA launched a hiring effort for two supervisory positions to support the equity, justice, and Inflation Reduction Act activities in OEJECR! Supervisors selected to serve in this position will be dedicated to leading and coordinating work to help advance equity and justice through grant funding and policy decision making! Apply by December 1, 2023

EPA is looking to fill a vacancy as a:

Supervisory Environmental Protection Specialist in the Office of Community Support (OCS)  
Supervisory Environmental Protection Specialist – Office Director in the Office Of Policy, Partnerships and Program Development (OPPPD).

In the supervisory positions you will:

- Direct, plan, and organize the activities of the Office aligned with organization and program objectives;
- Direct, coordinate, and oversee work of the Office through subordinate supervisors;
- Coordinate environmental justice grants programs in collaboration with other relevant offices;
- Guide and advise on policy direction and program partnerships with other relevant offices.

The positions are office-centered. You must physically report to the duty station stated in this announcement on a regular basis. These positions are available in Washington, D.C. Apply by **December 1, 2023**.

**Apply for Supervisory Environmental Protection Specialist in OCS:** <https://www.usajobs.gov/job/761758100>

**Apply for Supervisory Environmental Protection Specialist in OPPPD:** <https://www.usajobs.gov/job/761781700>

At EPA, we know our mission is stronger when our workforce looks like America. We welcome, value, and depend on a diversity of people, lived experiences, and perspectives. [Learn more about diversity at EPA.](#)

[Learn more about Environmental Justice at EPA](#)

[Learn more about careers at EPA](#)

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## **[On Savage Shores: How Indigenous Americans Discovered Europe by Caroline Dodds Pennock](#)**

Books about the [Age of Exploration](#) tend to focus on the Europeans who journeyed to the Americas in the 15th and 16th centuries. Historian [Caroline Dodds Pennock](#) opted for a different approach, reversing focus to discuss the tens of thousands of Indigenous Americans who traveled to Europe between 1492, when [Christopher Columbus](#) supposedly “discovered” the New World, and 1607, when the colony of [Jamestown](#) was founded.

“These overlooked multitudes of Indigenous travelers—nobles, diplomats, servants, translators, families, entertainers, enslaved people—overturn our understandings of early modern exploration and empire,” writes Pennock in [On Savage Shores](#). “And the vast network of global connections they inhabited ... sowed the seeds of our cosmopolitan modern world more than a century before” the *Mayflower* landed in Massachusetts in 1620.

Pennock’s book draws on archival records to tell the stories of a diverse group of Indigenous people, including [Martín Cortés](#), the mixed-race son of conquistador Hernán Cortés, who “lived the life of a young Spanish nobleman, essentially,” as Pennock told [Smithsonian](#) earlier this year; Guaibimpará (Catherine du Brasil), a Brazilian woman who settled in France with her husband, a shipwrecked Portuguese sailor, in 1528; and Diego de Torres y Moyachoque, a *cacique*, or tribal chief, who traveled to Spain on a diplomatic mission in 1575.

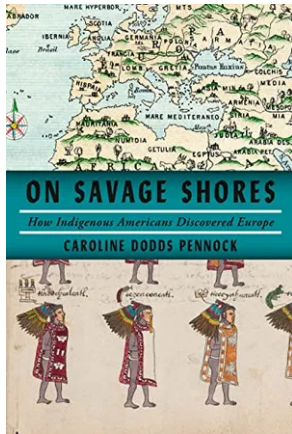
Many of Pennock’s subjects are anonymous, their names unrecorded in European sources that offer limited glimpses of their lives. But the historian deftly navigates these gaps in the archives, interrogating the colonialist bias of the records available to present a fuller portrait of cultural exchange at a pivotal moment in world history. As historian [David Olusoga](#) puts it in a review for the [Guardian](#), *On Savage Shores* is a “work of historical recovery.”

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### **[Start decolonizing your diet with this Native acorn bread recipe](#)**

Karuk cookbook author Sara Calvosa Olson offers a step-by-step guide to gathering acorns, making flour and baking the bread.

[Continue reading...](#)



## [On Savage Shores: How Indigenous Americans Discovered Europe](#)

A landmark work of narrative history that shatters our previous Eurocentric understanding of the Age of Discovery by telling the story of the Indigenous Americans who journeyed across the Atlantic to Europe after 1492.

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## **The Violence Against Indigenous Women in Killers of the Flower Moon Isn't Just Historical. It's an Ongoing Crisis.**

<https://www.rsn.org/001/the-violence-against-indigenous-women-in-killers-of-the-flower-moon-isnt-just-historical-its-an-ongoing-crisis.html>

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*In ten years, when the technology has evolved, will the loss of Thacker Pass have been for naut?*

**Solid-State Batteries | What You Need to Know about This EV Tech**

<https://www.autoweek.com/news/technology/a36189339/solid-state-batteries/>

### **Dear Nation Builder**

You worked hard for the sauce, giving folks behind you the recipe won't take anything away from you.

Making room for all of us to eat is top tier Native leadership.

@TRIBALRECLAMATION