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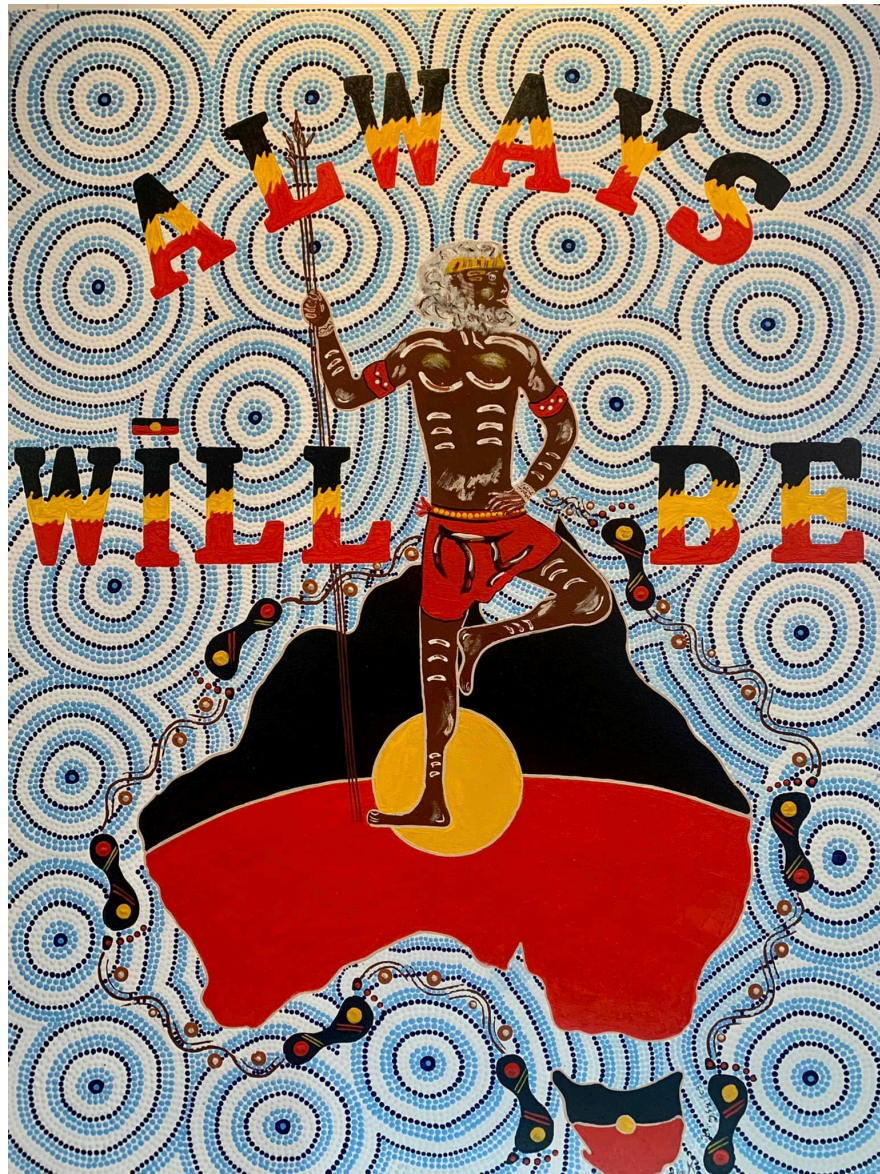
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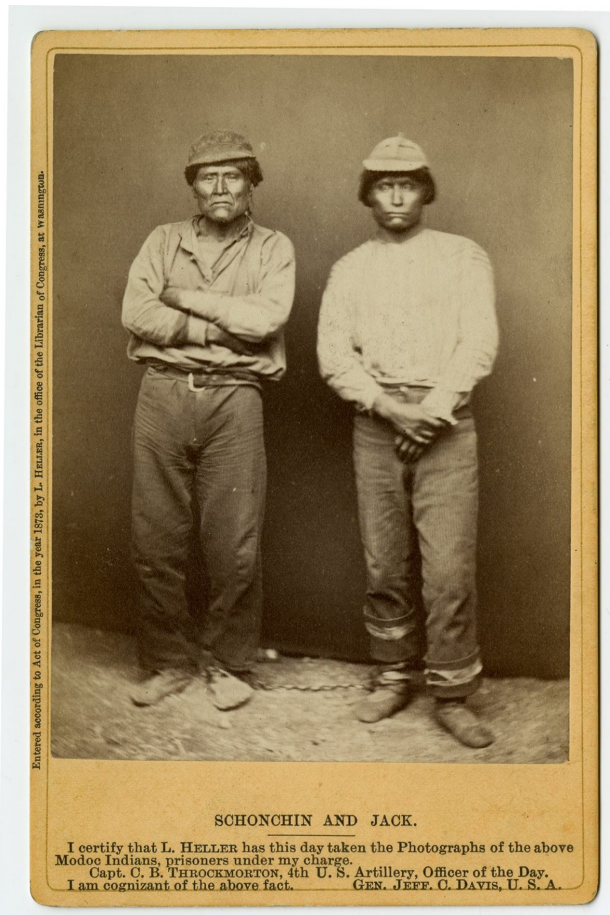


From an Australian Musuem



By Clifford Trafzer, CHS Staff and Erin Garcia November 26, 2020
Celebrating Native American Heritage Month from the CHS Archives

November is Native American Heritage Month and CHS is honoring Indigenous stories from our collection, as gathered by CHS staff members in collaboration with Cliff Trafzer, Distinguished Professor of History, Rupert Costo Chair in American Indian Affairs at UC Riverside, and CHS Board of Trustees member.

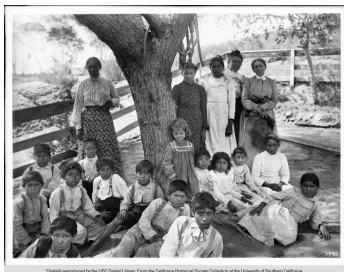


Louis Herman Heller, photographer; Schonchin John and Captain Jack, 1873, albumen cabinet card; California Historical Society

Beginning in November 1872, a small band of Modoc Indians led by a man known as Captain Jack (Kintpuash) held off a US Army attack for nearly six months. The protracted confrontation occurred in what is today Lava Beds National Monument, just below California's northern border. The land was, and continues to be, sacred to the Modoc people, a group of autonomous villages that share a culture and a language. Following an 1864 treaty, the Modocs had been living alongside the Klamath and other tribes on a reservation in southern Oregon. By 1870,

conditions at the reservation had deteriorated and the Modocs returned to their ancestral land. Federal troops from Fort Klamath attempted to push them back to the reservation after receiving complaints from some settlers. The Modocs refused to abandon their homeland again, and war erupted. A group of about sixty Modoc men and their families retreated to their traditional site of refuge in the lava beds, which became the scene of a series of battles, nearly all of which the Modocs won, despite being substantially outnumbered and outgunned, by using the landscape to their advantage.

As news of the Modoc War spread, Captain Jack and his band became folk heroes. The public was captivated by what must have seemed a colorful cast of characters and their uncanny ability to thwart government forces. When they were finally taken into custody, and some of them sentenced to death, a market emerged for mementos of the men. Yreka photographer Louis Herman Heller (American, 1839–1928), one of the first to document the battlefields, visited the imprisoned Modocs in their jail cells. His portraits were printed in mass quantities by Carleton Watkins's San Francisco gallery and sold for four dollars a dozen as cabinet cards (collectible photographs that often pictured celebrities or people of interest). Printed on each mount was a statement by the officer guarding the prisoners certifying the authenticity of the photograph.



Photographer unknown, Mission School on the Pala Indian Reservation, ca. 1905, glass plate negative; Title Insurance and Trust, and C.C. Pierce Photograph Collection, 1860–1960; California Historical Society Collection at the University of Southern California. Digitally reproduced by the USC Digital Library, CHS-3983

This photograph depicts American Indian students, teacher, and assistants in the shade of a tree at the Mission School on the Pala Indian Reservation, of Northern San Diego County. In 1816, priests of San Luis Rey Mission established the San Antonio de Pala Asistencia along the upper reaches of the San Luis Rey River, and selected Father Antonio Peyrí to oversee the Asistencia and a school for Native American children. In January 1852, leaders from the Pala village met American Treaty Commissioner Oliver Wozencraft near present-day Temecula, California, to sign a treaty with the United States. The Senate never ratified the Treaty of Temecula or any of the other seventeen California treaties negotiated in 1851 and 1852. In 1875, the United States recognized the Pala Indian Reservation through Executive Order. During the Spanish, Mexican, and American period of California's past, the Catholic Church operated the Pala Mission School where Luiseño, Cupeño, and Kumeyaay Indian children attended classes. During the nineteenth and twentieth centuries, nuns and other teachers at the Pala School emphasized a curriculum intended to “civilize” and Christianize Native American children. Notice that in this picture, the teacher separated the boys from the girls. Like the Indian schools operated by the United States, the Catholic Church offered a gendered curriculum with greater emphasis on boys, preparing them for future work in the trades or on ranches. The curriculum for girls concentrated on

domestic science and homemaking. For this school photograph, the children dressed in their finest clothing.

Delivering food, American Indian occupation of Alcatraz Island, 1969 November, by Vincent Maggiora, San Francisco Chronicle, San Francisco Photograph Collection, California Historical Society, CHS2016_2238

On November 20, 1969, a group of American Indians successfully breached a Coast Guard blockade and made landfall on Alcatraz Island, shut down by the government six years earlier. The group, which called itself Indians of All Tribes (IOAT) claimed the land by “right of discovery,” and, some said, earlier treaties between Indians and the federal government. At times during the occupation of Alcatraz, there were reportedly hundreds of members of more than 20 tribes on the island. The occupation focused worldwide attention on the ongoing grievances of American Indians and gained support from national celebrities, local residents, labor unions, and other organizations that helped supply the occupiers with food and medical supplies. By 1971 conditions on the island, which had been challenging from the start, deteriorated to the point where, on June 10, armed federal agents stepped in and removed the dozen or so people who remained. In 1972 the island became a national historic site as part of the Golden Gate National Recreation Area.

Ed Drew, photographer; Plummie (Plummie Wright Sr.), 2014–15, tintype; California Historical Society

It was during an eighty-mile-long race through Lava Beds National Monument that photographer Ed Drew first met many of the people he photographed in his series *The People of Klamath Falls*, including Plummie Wright, Sr. who is pictured here. The annual Modoc Ancestral Run was designed to connect a native community living in and around Klamath Falls, Oregon to the struggles of generations past. In the desolate Lava Beds at the far northern border of California, a small band of Modoc Indians held off the United States Army for nearly eight months in 1872–73, and the land continues to be a powerful symbol of the tribe’s resilience. Drew planned to photograph relay participants at the Lava Beds, but instead he found himself running long stretches of the race in sandals and engaging in discussions about a larger collaboration.

For six months spanning 2014 and 2015, Drew attended a series of intensive “talking circle” weekends sponsored by Klamath Tribal Health & Family Services for descendants of the Klamath and Pit River Paiute tribes of southern Oregon and the Modoc Indians of Northern California. Drew listened to participants recount personal experiences with addiction, tragedy, abuse, crime and racism. In their stories, he found connections to his own struggles with his identity as a person of African American and Puerto Rican descent. He was also drawn to the larger history of conflict between Native Americans and the U.S. Government. Using the tintype process, a popular portrait medium in the late-nineteenth century, Drew relates the past to the present and re-contextualizes contemporary Native Americans as the protagonists of their own stories

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**November 30 in 1877** Chief Winnemucca and this son, Natchez, passed through Reno on their way to Virginia City after returning from San Francisco where they interviewed federal officials.

*The following underscores the need for Native writing to at least give “the other side of the story”. At the risk of violating my non-editorial policy, just remember that collections like these become the basis of AI searches.....and ultimately “the word”. Do your thing! sdc*

## **American Life Histories: Manuscripts from the Federal Writers' Project, 1936 to 1940**      <https://www.loc.gov/collections/federal-writers-project/about-this-collection/>

### **About this Collection**

This collection of life histories consists of approximately 2,900 documents, compiled and transcribed by more than 300 writers from 24 states, working on the Folklore Project of the Federal Writers' Project, a New Deal jobs program that was part of the U.S. Works Progress (later Work Projects) Administration (WPA) from 1936 to 1940. Typically 2,000-15,000 words in length, the documents vary in form from narratives to dialogues to reports to case histories. They chronicle vivid life stories of Americans who lived at the turn of the century and include tales of meeting Billy the Kid, surviving the 1871 Chicago fire, pioneer journeys out West, grueling factory work, and the immigrant experience. Writers hired by this Depression-era work project included Ralph Ellison, Nelson Algren, May Swenson, and many others. The documents often describe the informant's physical appearance, family, education, income, occupation, political views, religion and mores. Pseudonyms are often substituted for individuals and places named in the narrative texts. The life histories comprise a small part of the larger Manuscript Division collection titled *United States Work Projects Administration Records*.

### **About the Federal Writers' Project**

The Federal Writers' Project materials in the Library of Congress Manuscript Division are part of a larger collection titled *The U.S. Work Projects Administration Federal Writers' Project and Historical Records Survey*. The holdings from Federal Writers' Project span the years 1889-1942 and cover a wide range of topics and subprojects. Altogether, the Federal Writers' holdings number approximately 300,000 items and consist of correspondence, memoranda, field reports, notes, graphs, charts, preliminary and corrected drafts of essays, oral testimony, folklore, miscellaneous administrative and miscellaneous other material.

Well over one-half of the materials in this record group pertain to the *American Guide*, the sobriquet for the critically acclaimed state guides. The remainder of the material reflects other areas of interest that developed as the project grew in maturity. They include a rich collection of rural and urban folklore; first-person narratives (called life histories) describing the feelings of men and women coping with life and the Depression; studies of social customs of various ethnic groups; authentic narratives of ex-slaves about life during the period of Slavery; and Negro source material gathered by project workers. In addition, drafts of publications and intended publications are included. These publications express concern with the direction America was taking and with the preservation and communication of local culture. Titles include *Hands That Build America*, *From These Strains*, *Lexicon of Trade Jargon*, and *Pockets in America*.

The arrangement of the larger collection generally reflects the division of work within the Writers' Project such as material relating to *The American Guide*, the Folklore Project, Social-ethnic Studies, and Slave Narratives. Other series are compilations for archival purposes such as

administrative papers or Negro studies material. Still others are groups of similar material such as printed matter and the like.

The plight of the unemployed writer, and indeed anyone who could qualify as a writer such as a lawyer, a teacher, or a librarian, during the early years of the Depression, was of concern not only to the Roosevelt Administration, but also to writers' organizations and persons of liberal and academic persuasions. It was felt, generally, that the New Deal could come up with more appropriate work situations for this group other than blue collar jobs on construction projects. To the Administration's liking were plans generated from a series of meetings held in 1934 between Jacob Baker, Harry Hopkins' chief Civil Works Administration assistant in charge of special and professional programs, Henry Alsberg, Baker's assistant, Katherine Kellock, a writer familiar with international and social organizations, and others. The outcome of these sessions was a project for all the "arts," (labeled Federal One), divided administratively by each specialty and headed by professionals in the field. The Writers' Project, later characterized by some as the federal government's attempt to "democratize American culture," was approved for federal monies in June, 1935. Baker chose his assistant, Alsberg, as director. As the Project continued into the late thirties, the director was powerless to stop increasing criticism by reactionary Congressmen who were intent on shutting down the enterprise. In October 1939, the Project's federal monies ceased, due to the Administration's need for a larger defense budget. After 1939, emasculated, the Project sputtered along on monies funded to the states, closing completely one year or so after America's entry into World War II.

Researchers should note that the American Memory collection presented here is a coherent portion of the Library's larger Federal Writers' series and the WPA collection. It includes the life histories and corollary documents assembled by the [Folklore Project](#) within the Federal Writers' effort.

### **About the Folklore Project and the Life Histories**

Within the Federal Writers' Project, material relating to folklore and social-ethnic studies was collected and shaped through the efforts of John A. Lomax, Benjamin A. Botkin, and Morton Royce. The activity documented in writing traditional statements, expressions, songs, essays, stories, and the like, with tilt toward accounts of frontier and pioneer life. The Folklore Project filed its material under the general headings "traditional" and "life histories."

The Writers' Project staff variously described the life histories as *life sketches*, *living lore*, *industrial lore*, and *occupational lore*. The narratives were meant to reflect the ordinary person's struggle with the vicissitudes of daily living.

This American Memory presentation is limited to the Folklore Project life histories. Similar accounts may be found in the Social-Ethnic portion of the WPA collection; these may be digitized in the future.

At the time, Botkin said, the collected lore and narratives were to be used as the basis for anthologies which would form a composite and comprehensive portrait of various groups of people in America. The entire body of material provides the raw content for a broad documentary of both rural and urban life, interspersed with accounts and traditions of ethnic group traditions,

customs regarding planting, cooking, marriage, death, celebrations, recreation, and a wide variety of narratives. The quality of collecting and writing lore varies from state to state, reflecting the skills of the interviewer-writers and the supervision they received.

Sample of holdings (693 items)

- Manuscript/Mixed Material [[Slavery \(Indian\)](#)]
  - **Contributor:** Raines, Lester - Fulgenzi, Mary A.     **Date:** 1936-06-01  
**View with Search Result:** [View 2 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
  
  - Manuscript/Mixed Material [[Indian Village](#)]
    - **Contributor:** Totty, Frances E. - Hamlett, Bill     **Date:** 1939-05-05
  - **View with Search Result:** [View 2 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
  
  - Manuscript/Mixed Material [[Indian Story](#)]
    - **Contributor:** Burleson, Mrs. Mary E. - Crawford, Edith L.     **Date:** 1933-03-07
  
- Manuscript/Mixed Material [[Escape From the Indians](#)]
  - **Contributor:** Raines, Lester - Romero, [?]     **Date:** 1936-03-21 **View with Search Result:** [View 2 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
  
  - Manuscript/Mixed Material [[Escape from the Indians](#)]
    - **Contributor:** Tafoye, Mrs. [?]
  - **View with Search Result:** [View 3 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
  
  - Manuscript/Mixed Material [[Indian Atrocities](#)]
    - Indian Atrocities and Wild Frontier of 1861-1865 Recalled by Wichitan
    - **Contributor:** Major, Lettie - Quisenberry, Mrs. M. E. **Date:** 1938-09-18
  - **View with Search Result:** [View 3 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
  
  - Manuscript/Mixed Material [[A Picture of Northwest Indians](#)]
    - **Contributor:** George, Anton - Stillman, R. G.     **Date:** 1938-12-19
  - **View with Search Result:** [View 13 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)
  
  - Manuscript/Mixed Material [[Martin's Ranch and Indian Attack](#)]
    - **Contributor:** Martin, George - Everhart, Mrs. Jennie
  - **View with Search Result:** [View 4 Images](#)  
**Resource:** [View All Images](#) | [Images with Text](#) | [PDF](#)

Xochitl Salinas, a Clinical Social Work Intern (CSWI) and a Licensed Master Social Worker (LMSW), recently graduated from the [UNR School of Social Work](#). She is a member of the Yurok Tribe and a descendant of the Pit River Tribe and has always been very connected to her Native American heritage with her community as the driving force throughout her life. Read more in her [#FacesOfThePack](#) profile on Nevada Today at



unr.edu

[Faces of the Pack: Xochitl Salinas | University of Nevada, Reno](#)  
[Native American alumna uses her master’s degree in social work to help her community and guide people through the healing process](#)

### **Minnesota tribe using hemp to help build homes | MinnPost**

<https://www.minnpost.com/other-nonprofit-media/2023/11/the-lower-sioux-in-minnesota-need-homes-so-they-are-building-them-from-hemp/>



[Alyssa Songoi](#) is at [Pyramid Lake Jr/Sr High School](#).

I had the amazing opportunity to bead the new royalty crowns for Pyramid Lake High School. The Cui-ui made its appearance on the sides of the crowns which is only found in Pyramid Lake, Nevada. This sucker fish is on the U.S. federal endangered species list and is essential to the culture of Pyramid Lake.

I want to give a special thank you to Teresa Wright for asking me to bead the crowns. I appreciate all the hard work she does for the community and as a teacher.

Blessings to the new royalty



## Matilda Joslyn Gage: The suffragist who defied the US government

<https://www.bbc.com/travel/article/20230703-matilda-joslyn-gage-the-suffragist-who-defied-the-us-government?ocid=ww.social.link.email>

### Extract:

Though she's best known for her role in the women's suffrage movement, Gage's work was broad. In an era when many white settlers feared Indigenous people, Gage admired the [Haudenosaunee](#), who lived in New York state. In their matriarchal society, when couples separated, women gained custody of their children and could retain all the property they had brought to the marriage – rights non-Indigenous women in the US didn't have. "Never was justice more perfect; never was civilisation higher," Gage wrote of the Nation. In the 1890s, the Wolf Clan of the Mohawk (a Haudenosaunee member Nation) honorarily adopted her and gave her the name *Ka-ron-ien-ha-wi* (She Who Holds the Sky).

And in one of her more surprising contributions to posterity, Gage urged her son-in-law, L Frank Baum, to record the stories he told his children. He would go on to write *The Wonderful World of Oz*. Many Oz enthusiasts believe Gage's feminist views strongly influenced that childhood classic, noting that both Dorothy and Princess Ozma (the ruler of Oz in later books in Baum's 14-volume series) are strong female characters. "There is definitely a huge connection between Oz and Matilda," said Allison Lehr, manager of the [All Things Oz Museum](#) in Chittenango, New York.



Bob Tregilus

Yes, I've posted this before. But this is a new photo. I was out there last Friday. I am fascinated by this rock. On maps it's called Indian rock. It's on the northern edge of the Smoke Creek Desert at the base of an escarpment that marks the eastern edge of the volcanic tablelands known as the Modoc Plateau. This tongue of basalt squeezed up through a fissure around 10 million years ago in the mid-Miocene. It was later submerged, multiple times, in the massive endorheic pluvial Pleistocene Lake Lahontan, where it was encrusted in tufa from mineral springs bubbling up around its base. Today, much of the tufa has sluffed off exposing the black basalt to erosion. At its base is rubble of tufa and oxidized (brown-red colored) basalt.

I have quite a few shots of this rock over the last decade or so, both close up and in context. I like this angle best because it looks like an arrowhead or a tongue. It gives the sense of being squeezed out and up, like someone sticking their tongue out.

## The NEJAC and WHEJAC December Virtual Public Meetings

The [National Environmental Justice Advisory Council \(NEJAC\)](#) and [White House Environmental Justice Advisory Council \(WHEJAC\)](#) will host a meeting, each, in early December. *The meetings are free and open to all members of the public. Individual registration for the events is REQUIRED.* The meetings require registration for participants to submit comments orally or written.

### National Environmental Justice Advisory Council (NEJAC) – [REGISTER HERE!](#)

NEJAC will convene a virtual public meeting on **Tuesday, December 5, 2023, 10:00 AM to 7:30 PM ET**. The meeting discussions will focus on several topics including, but not limited to, updates on NEJAC recommendations related to air quality and community monitoring, PFAS, finance and investments and responses to community concerns brought forward in Puerto Rico. **Public Comment Period:** *Those who wish to participate during the public comment period must register by 11:59 p.m. ET, November 28, 2023. Written comments can be submitted up to two weeks after the meeting closes on December 19, 2023.*

Individuals or groups making remarks during the oral public comment period will be limited to three (3) minutes. Please be prepared to briefly share your comments; including your recommendations on what you want the NEJAC to advise EPA to do. Submitting written comments for the record are strongly encouraged.

The NEJAC is interested in receiving public comments relevant to the following charges:

1. Cumulative Impacts Framework Charge
2. Farmworker and Pesticides Charge

### The public can submit written comments in three (3) different ways:

1. by using the webform: <https://www.epa.gov/environmentaljustice/forms/national-environmental-justice-advisory-council-nejac-public-comment>
2. by sending comments via email to [nejac@epa.gov](mailto:nejac@epa.gov).
3. by creating comments in the Docket ID No. [EPA-HQ-OEJECR-2023-0101](#) at <http://www.regulations.gov>, when it opens.

**Questions:** Please contact Paula Flores-Gregg at [nejac@epa.gov](mailto:nejac@epa.gov) or by phone 214-665-8123.

**Learn more about NEJAC:** <https://www.epa.gov/environmentaljustice/national-environmental-justice-advisory-council>

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### White House Environmental Justice Advisory Council (WHEJAC) – [REGISTER HERE!](#)

[WHEJAC](#) will convene a virtual public meeting **Wednesday, December 6, 2023 2:00 - 7:45 PM ET**.

**Public Comment Period:** *Those who wish to participate during the public comment period must register by 11:59 PM ET, November 29, 2023. Written comments can be submitted through December 20, 2023.*

The WHEJAC is interested in receiving public comments relevant to current charges, topics, and questions currently under consideration:

- The Climate and Economic Justice Screening Tool
- The Environmental Justice Scorecard
- Carbon Management
- Ways that the WHEJAC could recommend advancing environmental justice through a whole-government approach.

- Examples of environmental hazards of particular concern for Indigenous Peoples and Tribal Nations related to Federal activities that may affect sacred sites and areas of cultural significance, cultural or other traditions or practices, subsistence, and ways of life.
- Ways in which the Federal government can address community impacts, and concerns of Indigenous Peoples and Tribal Nations.
- Ways in which the incorporation of Indigenous knowledge into Federal decision-making could help address environmental hazards and environmental justice concerns.

More information on each charge: <https://www.epa.gov/environmentaljustice/white-house-environmental-justice-advisory-council> under WHEJAC Membership and Workgroups.

**The public can submit written comments in 3 different ways:**

1. [By entering comments in the Docket ID No. EPA-HQ-OEJECR-2023-0099 at https://www.regulations.gov/](https://www.regulations.gov/)
2. By using the webform at <https://www.epa.gov/environmentaljustice/forms/white-house-environmental-justice-advisory-council-whejac-public-comment>
3. By sending comments via email to [whejac@epa.gov](mailto:whejac@epa.gov), for comments with additional materials.

**Questions:** Please contact Audrie Washington at [whejac@epa.gov](mailto:whejac@epa.gov) or by phone (202) 441-7295.

**Learn more about WHEJAC:** <https://www.epa.gov/environmentaljustice/white-house-environmental-justice-advisory-council> [Our Generation BlackHills- He Sapa Wicouncage Okolakiciye](#)

"Pray for others who can't pray for themselves, because others prayed for you when you couldn't."

These are quokkas.  
They are marsupials native to Western Australia, and wear a perpetual "Hey there! Good to see ya! Oh, you brought pie!" smile on their faces.

I just felt your newsfeed needed more quokkas in it.



*In Loving Memory of  
Delbert Roy John*



January 3, 1985-November 22, 2023

Join Us December 2, 2023

Viewing: 2:00p.m.

Services: 3:00p.m.

Dinner: 5:00p.m.

Traditional Sing: Sunset-Sunrise

Burial: Following Traditional Sing

Location: Moapa Tribal Big Hall

1 Lincoln St. Moapa, NV 89025