

Journal #5612 from sdc 12.13.23

***More from the Minneapolis Museum of Art: In Our Hands: Native Photography 1890-Now
America Connects***

Their stolen land in Orange County was given back. Now they're ready to heal.

Using Maps of Historical Locations to Understand Historic Events

Spirit Mountain area

More from the Minneapolis Museum of Art



October 22, 2023 - January 14, 2024

Target Gallery

General Admission \$20; Contributor Member+ Free (additional tickets \$16);

Youth 17 and under Free

Enter into the vivid worlds of Native photography, as framed by generations of First Nations, Métis, Inuit, and Native American photographers themselves. Presenting over 150 photographs of, by, and for Indigenous people, “In Our Hands” welcomes all to see through the lens held by Native photographers.

Organized by a council of primarily Native artists, scholars, and knowledge sharers, in partnership with Mia curators, this sweeping exhibition traces the intersecting histories of photography and diverse Indigenous cultures from the Rio Grande to the Arctic Circle. Beautiful,

complex, and surprising, these artworks celebrate the legacy of groundbreaking photographers and their influence on the medium today.



Audio Guide

Hear from artists, curators, and exhibition organizers as they guide you through the exhibition and discuss the context and themes surrounding the artworks. Bring your own device and headphones to listen along in the galleries. We will have a limited number of devices available to borrow.

Free Virtual Tours

Virtual tours take place on December 17 at 2 PM, and January 11 at 7 PM. An exhibition ticket is not necessary. Registration is required.



Teachers Guide

Use this guide to facilitate conversations in your classroom before a museum tour or between chaperones and students on self-guided visits.

For active links: https://new.artsmia.org/exhibition/in-our-hands-native-photography-1890-to-now?utm_medium=email&utm_source=newsletter&utm_campaign=postvisit

In Our Hands: Native Photography, 1890 to Now is organized by the Minneapolis Institute of Art.

Lead Sponsors:



This activity is made possible by the voters of Minnesota through a Minnesota State Arts Board Operating Support grant, thanks to a legislative appropriation from the arts and cultural heritage fund.

Major Sponsors:



Any views, findings, conclusions, or recommendations expressed in this exhibition do not necessarily represent those of the National Endowment for the Humanities.

Generous Sponsors:



Lorraine R Hart



Media Sponsor:



Special thanks to the Consulate General of Canada in Minneapolis.

America Connects Reconnecting the World

<https://register.muralmosaic.com/america/>

America Connects is the USA leg of Mural Mosaic's Global Roots International Arts Project to Reconnect the World, one tile at a time, through the Joy of Painting

National Mural Mosaic

Thousands of Artists both skilled and those who have never painted are welcome to participate to paint a tile in this incredible collective art installation.

Creating a Legacy Together

Your Painting is carefully placed by Mural Mosaic's Lewis Lavoie into the America Connects National Mural alongside participants from throughout the country!



STEP 1 Get Registered!

Registration Includes:

A secured placement in the America Connects National Mural

Membership in the Global Roots Project Group

Tile Painting Kit

Private Learning Portal Access and Painting Demos

World Class support from our Global Roots Team ❤️

STEP 2 Receive Your Tile Kit

Shipped to you from our studio:

Your participant kit includes all supplies to complete your tile including a hand mixed acrylic paint palette, paint brushes, canvas tile + mini easel, submission document, links and passwords to participate

Your tile's palette is chosen based on the mural color requirements. Every mural contains a variety of colored tiles.

Each artist will decide the design they'd like to paint using the color palette provided with their participant painting kit (see examples in photo above!)

STEP 3 Submit Your Artwork

Return your Painting by submission deadline September 30th, 2024:

Enjoy the Global Roots private online learning portal for complete how-to tile painting lessons

Our team is here to support your painting and tile submission process!

- Artists retain their original paintings and submit artwork digitally for reproduction in the final mural installation
- No need to return ship tiles to our studio
- Murals are produced on highly durable aluminum composite and remain in place for several years



Mural Mosaic Inventor, Lewis Lavoie, places each participant's painting into the mosaic **one at a time**.

Lewis carefully selects an area of the mural that your tile will fit for shape, color, contrast, depth and shadow.

Mural Mosaic's are created entirely by Lewis' eye, there is not a software program putting the artwork together, it is one artist's work.

Paintings are placed together first online then the final location is chosen and the mural is produced physically for installation.

Each Mural Mosaic is in production takes 9-18 months to complete - It truly is a magical process to behold!

Mural locations are announced after the September 30th, 2024 submission deadline.

America Connects Mural installation locations are highly sought after.

The Host Application process opens approximately 6 months prior to installation date.

Your America Connects Mural will be installed in Winter/Spring, 2025.

To date, murals have been installed in communities throughout the USA:

Bronx, New York Charlottesville, Virginia Dallas, Texas Escondido, California
Fort Myers, Florida Port Washington, Wisconsin

Are you interested in being a Host Community? Watch our social media channels in Autumn for the opportunity to submit an application!

Their stolen land in Orange County was given back. Now they're ready to heal



Dustin Murphey, who is Acjachemen, and Tina Calderon, who is Tongva, visit a 6.2-acre site at Bolsa Chica Mesa that their tribes recently reclaimed and where their ancestors lived as far back as 9,000 years ago. (Luis Sinco / Los Angeles Times)

By [Tyrone Beason](#) Staff Writer Dec. 10, 2023 3 AM PT

As far back as 9,000 years ago, the Acjachemen and Tongva people hunted, fished and foraged for nuts and berries at Bolsa Chica Mesa. This is where they gathered herbs for medicines and held prayer ceremonies. Here, on a raised landmass that overlooks the Pacific Ocean, is where they buried their dead.

Today, descendants of those original inhabitants can call a piece of the mesa their own once again.

With the recent transfer of 6.2 acres to the two tribes for conservation and cultural use, Indigenous Californians for the first time have land in Orange County that is back in their hands, a dedicated space where they can practice traditions that were in place millennia before the construction of Stonehenge, the pyramids of Egypt or the temples of Greece.

It's a major achievement for the [LandBack movement in Southern California](#), a branch of the nationwide campaign by tribes to reclaim and protect ancestral territories that were encroached upon and seized by the United States — California included.

The acquisition announcement came as Native American leaders prepared to gather for the two-day White House Tribal Nations Summit, which kicked off on Wednesday with President Biden promising to usher in a new era of cooperation with Native Americans by giving them greater authority over their homelands. A delegation from California pressed administration officials [to grant federal monument status to hundreds of thousands of acres](#), including areas that are important to Indigenous people in the San Gabriel Mountains, adjacent to Joshua Tree National Park and in the Medicine Lake Highlands near Mt. Shasta.

The Orange County parcel, which lies at the border of Huntington Beach, is minuscule by comparison but is deeply personal to two of the tribal leaders who will help lead the restoration of the oceanfront site: Dustin Murphey, who is Acjachemen, and Tina Calderon, who is of Tongva as well as Chumash, Mexican and Yoeme descent. They are the president and treasurer respectively of the nonprofit [Acjachemen Tongva Land Conservancy](#), a coalition dedicated to acquiring, preserving and protecting the tribes' shared homelands in Southern California.

A fierce ocean breeze rustles the trees and hawks circle low overhead as Calderon and Murphey make their way down a dirt path at the site. They wind through an expanse of crackling stands of arid brush, shaggy palms and tall yellowing grass that's surrounded by beach homes, apartments and a wetland reserve.

They say that to understand what it means for tribes to reclaim a piece of California, you have to understand that "land" means something different to their communities.

"We hold title — that's a huge thing," Calderon says.

Dustin Murphey, who is Acjachemen, and Tina Calderon, who is Tongva, stand on their tribes' ancestral land at Bolsa Chica Mesa. (Luis Sinco / Los Angeles Times)

But tribal members didn't just get land back. Given many attempts over centuries to displace Indigenous Californians and erase their culture, gaining territory is tantamount to reclaiming a part of yourself, Calderon and Murphey say.

To be Tongva or Acjachemen means to live as one with an ecosystem that your creator placed you on Earth to safeguard. Land isn't merely property to be delineated, appraised, bought and sold for personal gain.

Private property "is a foreign concept for our people," says Calderon, whose Tongva tribe has roughly 3,000 members. "We didn't *own* land."

The ground beneath your feet has a soul. It's your kin. It doesn't belong to you as an individual, but you belong to it.

That ancient belief system is embedded in the name of Calderon's tribe: Tongva translates loosely as "people of the Earth."

"For most Native Americans in Southern California, we've always thought of ourselves as stewards, even though we didn't hold title to the land," Murphey says. "It's even more important now that we do."

Calderon recalls awkward encounters with those who come to the adjacent nature reserve, with its 200 bird species, where some walk along trails built over the saltwater and freshwater wetlands and others lose themselves in the roar of the surf.

She relays one experience last year during an annual procession in which tribal members stopped at several sacred sites in the area.

When the group reached Bolsa Chica Mesa, they were greeted with stares from non-Native people who had set up picnic chairs at the edge of the property to watch planes performing maneuvers at a nearby air show.

"We couldn't even have our songs and our prayers without them looking at us like we're bothering them," says Calderon, 62, who lives in the San Fernando Valley.

The cultural significance of this place isn't evident to many, even though the mesa, which is about 12 acres, has long been mired in land-use battles. Prehistoric skull and bone fragments [were unearthed by a residential construction crew](#) in 1992, prompting calls from Indigenous groups and environmentalists to halt bulldozing at the site. One anthropologist assessed the archaeological find, which was dated to about 8,000 years ago, as "one of the very few we have from that time period."

Controversy also arose in 1999 after a work crew [discovered cranial bone fragments and a tooth](#). The excavated remains of an estimated 160 Acjachemen and Tongva ancestors were reburied as efforts to prevent further damage to the site continued.

In 2016, the [Bolsa Chica Land Trust](#), an environmental conservation group, reached an agreement with Huntington Beach and state officials and private property owners to donate most of the mesa so that it could be kept as open space. That was a key step toward transferring the 6.2-acre parcel, once owned by the Goodell Family Trust, to the tribes.

*The Bolsa Chica wetlands serve as a backdrop to coastal land that has been reclaimed by the Acjachemen and Tongva people for conservation and ceremonial use.
(Luis Sinco / Los Angeles Times)*

Calderon and Murphey are dismayed by dirt bike tracks and moguls made of mud flecked with seashells that mar the mesa. Riding is no longer allowed.

The two can't say whether the desecration was done purposely or because of ignorance. What's important for them is that their people have more of an ability to restrict activities that threaten the grounds.

In addition to the ancestral graves, researchers have also excavated house foundations, hearths, beads, charmstones and rare, hand-carved cog stones. Theories abound about what the villagers who lived here did with the disks, but Calderon embraces the belief that they were used to read the stars.

Calderon's yellow-and-gray striped shawl billows in the wind as she gazes toward the ocean. The land reclamation is still sinking in, but she is excited about the possibilities.

In addition to holding ceremonial gatherings here, the tribes have plans to clear out the dirt-biking structures, remove invasive plants and restore the land as a habitat for native flora and wildlife that can be sustained even as climate change and sea-level rise imperil vulnerable ecosystems such as these coastal lowlands.

"Imagine being able to harvest our medicines here and know that they're safe and nobody's spraying them," she says.

For Murphey, 45, a resident of Costa Mesa, receiving the 6 acres represents a steppingstone in the long campaign waged by Southern California tribes to achieve justice for all that was taken from them, starting with the Spanish colonization.

His Acjachemen tribe has about 1,900 members and its ancestral territory extends for about 65 miles from southern Los Angeles County and Riverside County south to what is now Camp Pendleton in San Diego County. With the transfer of title from the family that had owned Bolsa Chica Mesa to his tribe and the Tongva, in combination with other recent land returns, Indigenous activists have another reason to believe that perseverance can yield results, he says.

"It's just an amazing thing to have happen," Murphey says.

More than anything, Murphey says, he feels thankful for the hard work that successive generations of Acjachemen and Tongva people have done to raise awareness of the need for land returns.

“This happened because of them,” he says of earlier advocates. “We are standing on their shoulders.”

Dark sunglasses protect Murphey’s eyes from the sunlight glinting off the ocean. He avoids displays of emotion, but his words convey the sorrow that stirs inside of him.

Though Murphey grew up in Lake County in Northern California, his family would come to visit Acjachemen relatives and take part in tribal events in and around San Juan Capistrano in Orange County.

Elders didn’t talk much about the pain of losing control over a territory that their people were the first to inhabit. The general attitude seemed to focus on the future rather than dwell on the past. Some of the family members he visited on those childhood trips have died — taking their memories with them.

A hiker walks along a trail that runs next to coastal land that has been returned to Indigenous tribes whose people have lived and acted as land and water stewards for thousands of years. (Luis Sinco / Los Angeles Times)

Calderon says that long-term plans for a land rehabilitation project — led by the tribes and guided by input from their members — can help descendants old and young process and move on from their shared trauma.

“Healing of the land means that we can heal the people,” she says.

The Tongva and Acjachemen may have been deprived of their stewardship of the mesa, but Calderon and Murphey say the souls of the ancestors, plants and animals — and even the spirit flowing through the soil itself — never stopped watching over this place.

Calderon came prepared to give thanks to them all.

She unzips a cloth pouch of ground tobacco leaf mixed with sage and cedar.

“Tobacco is sacred to us — something we pray with,” she says.

“When I started visiting here several years ago, it always felt like it belonged to us but it didn’t belong to us, so when I would go through the gate, I always offered tobacco and I asked for permission to come onto the land,” Calderon says.

Her offering on this day held a different meaning, she says.

“I feel like at this point, I can stand here and if anyone said I can’t be here, I could say, ‘Yes, I can. ... It belongs to *us*, the people of the land.’”

5th ANNUAL Christmas Craft Fair 2023

December 15th & 16th, 2023

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(Off 395/580 So. Freeway)

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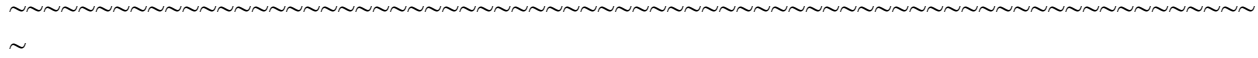
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Teaching with the Library Blog from the Library of Congress.

[Using Maps of Historical Locations to Understand Historic Events](#)

Explore how a map can help explain why a certain historical event took place in a certain location.



[Battle Born Recreation](#) ·

Big shoutout to our friend and follower of the page Colin Robertson for sharing this knowledge with us to wrap up [#InternationalMountainDay](#)!

At the end of [#InternationalMountainDay](#), I just want to remind everyone here and everywhere else that [#Nevada](#) is the most mountainous state in the lower 48, with 2,101 named [#peaks](#)—42 of which are north of 11,000 feet high—and more than 300 named mountain ranges (geologists will tell you there are 360+ geologically distinct ranges). [#homemeansnevada](#) [#outside](#)



: Spirit Mountain area