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Northern Cardinal Landing on Cactus

Native American Museum Studies Institute (NAMSI)

Looking at the Impact of the Critical Minerals, in Nevada and Beyond

Oregon Indigenous

Scientists Thought Only Two Animals Lived in the Great Salt Lake. They Were Wrong.

9/11 Healing Totem Poles

Take That, Mound-Builders Of Yore

Intersections -the Nevada creative conference May 30 — June 1

Berkeley will buy Ohlone shellmound site, return it to Indigenous land trust

Opinion: Libraries can save the planet through SHARE Berkeley

How Ridwell reinvented recycling for a new era

In dressing up for an occasion, fine clothes were valued by the Comanches

Despite college aspirations, Native American students find it hard to leave home

Wae Rebo

NEA Foundation Global Learning Fellowship

Pyramid Lake Jr/Sr High School seeks Human Resource Manager



Northern Cardinal Landing On Cactus © Tom Torget

Joseph A. Myers Center

Native American Museum Studies Institute (NAMSI)

Mon-Thurs, August 5-8, with an optional day on Friday, Aug. 9.

NAMSI takes place primarily at UC Berkeley

The Native American Museum Studies Institute helps to increase the capacity of tribal community members to repatriate, conserve, and revitalize tribal cultural heritage, foster tribal representations and partnerships, and educate tribal and non-tribal communities through museum development exhibits. NAMSI was held annually 2012-2019 and is resuming in 2024 after a hiatus due to COVID.

A Professional Development Opportunity for Tribal Museum Professionals

Sponsored by:

- [Joseph A. Myers Center for Research on Native American Issues, UC Berkeley](#)
- [California Indian Museum and Cultural Center\(link is external\)](#)

Co-sponsored by:

- [Phoebe A. Hearst Museum of Anthropology\(link is external\)](#)

This brief video was made by 2017 NAMSI participant Sabine Talaugon (Santa Ynez Band of Chumash Indians) Founder and Consultant, Iwex Consulting; Volunteer, Guadalupe Cultural Arts and Education Center.

Topics in the intensive four-day workshop vary each year, but generally include:

Collections Management and Cataloging

- Conservation/Collections Care
- Curation and Exhibit Design
- Educational Programming for Children and Youth
- Repatriation and NAGPRA
- Museum Development, Management and Fundraising
- Tribal Partnerships and Decolonizing Museums

Eligibility and Application

- Priority will be given to those already working or volunteering with a tribe's collection in a museum or in another tribal cultural preservation project
- Those planning a museum or other cultural preservation project may also apply and may be accepted depending upon availability
- [Apply here\(link is external\)](#) Applications will be reviewed on a rolling basis until the Institute is full, at which time the application form will be closed. Applicants will be notified within one month of applying.

Expense and Logistics

- The training is tuition free to the participants
- A non-refundable \$50 fee covers lunch and materials.
- Participants will be responsible for their other meals, lodging, and travel expenses, Participants will also be responsible for making their own travel and hotel arrangements, but since space is limited, please do not make any non-refundable reservations until you are notified that you are accepted into the program. We will provide participants with suggestions for lodging.
- Partial travel stipends may be available in case of financial need.

Thank you to the Henry Luce Foundation, Indigenous Knowledge Initiative for funding NAMSIS 2024.

Thank you to the San Manuel Band of Mission Indians for funding NAMSIS 2013-2019.

Thank you to our 2022 donors, including: Meg Conkey, Louise Fortmann, Sandra Karinen, Deborah Lustig, Frank Neuhauser, Martín Sánchez-Jankowski, Stephen Small, Christine Smith, Christine Trost

Please support NAMSIS with a [donation to the Myers Center\(link is external\)](#) (just email us that the donation is specifically for NAMSIS)

Testimonials

"I found this experience so enriching! Working with such great resources was amazing; I think NAGPRA training was so important. Learning about other collections and skills (CSPACE, TK labels, and Mukurtu) was all new information. I look forward to implementing that knowledge." - Past NAMSIS participant

"Networking with peers; making long-term connections. Agenda items presented by Native people. Good exposure to and problem-solving of museum issues." - Past NAMSIS participant's response to program evaluation question: What did you find to be the most valuable aspects of the institute?

Media Coverage

[Read Berkeley News article about the 2012 institute here.\(link is external\)](#)

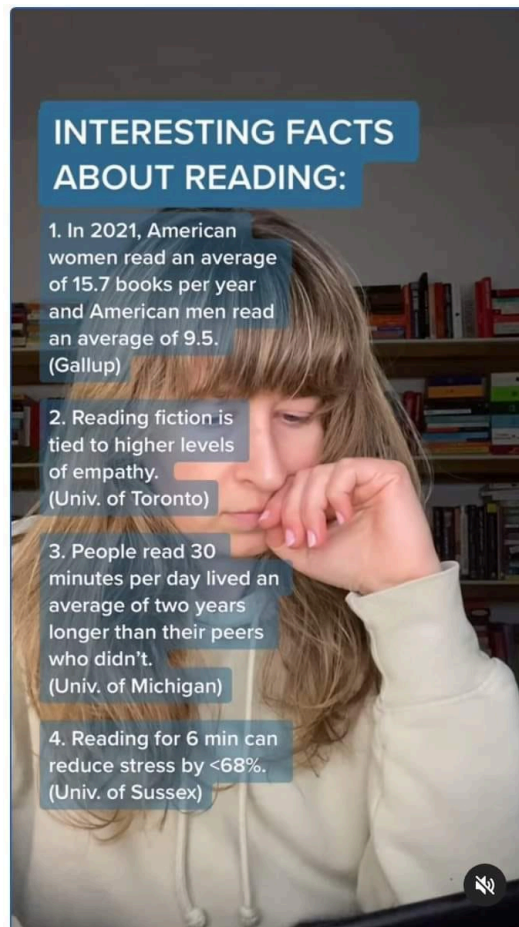
For more information about the workshop or application, please contact Paula Myers: paulamyers@cimcc.org(link sends e-mail)



- [About the Center](#)
- [Scholars](#)
- [CRNAI News](#)
- [CRNAI Publications](#)
- [CRNAI Research](#)
- [Contact the Myers Center](#)
- [Training](#)
 - [Development Economics for Indian Country](#)
 - [Native American Museum Studies Institute \(NAMSI\)](#)
- [Myers Center Events](#)

[Click here to apply.](#)

[Applications are reviewed on a rolling basis.](#)



Author Interview: Looking at the Impact of the Critical Minerals, in Nevada and Beyond

An interview with Ernest Scheyder, author of *The War Below: Lithium, Copper and the Global Battle to Power our Lives*

<https://sierranevadaally.org/2024/03/18/author-interview-looking-at-the-impact-of-the-critical-minerals-in-nevada-and-beyond/>



[Native American Tribes](#)

Oregon Indigenous. There are nine federally recognized tribes with reservation lands in Oregon. Those nine tribes have about 24,500 members, according to the latest figures. They range in size from the Burns Paiute Tribe, with 349 members, to the Confederated Tribes of the Grand Ronde, with 5,200 members. There are smaller tribes not on the that list, including the Takelma Tribe, whose members lived in the Rogue Valley until they were forcibly moved to the Siletz and Grand Ronde reservations in northern Oregon in the 1800s. Some members of that tribe have returned to Southern Oregon, notably tribal spokeswoman Agnes Baker Pilgrim, the granddaughter of a Takelma chief. The estimated population of all Native Americans in Oregon — including tribal members, members of tribes without federal recognition and those who self-identify as American Indian or Alaskan Native — was 109,223 in the 2010 Census. Here's the list of the nine tribes with reservation lands, with the number of members, per the Blue Book: Burns Paiute Tribe, 349 members. Confederated Tribes of Coos, Lower Umpqua and Siuslaw, 953 members.

Confederated Tribes of the Grand Ronde, 5,200 members. Confederated Tribes of Siletz, 4,677 members. Confederated Tribes of the Umatilla Indian Reservation, 2,893 members. Confederated Tribes of Warm Springs Reservation, 4,306 members. Coquille Indian Tribe, 963 members. Cow Creek Band of Umpqua Tribe, 1,536 members. Klamath Tribes, 3,700 members.

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Life has been hiding under the surface.

[sciencealert.com](http://sciencealert.com)

**[Scientists Thought Only Two Animals Lived in The Great Salt Lake. They Were Wrong. For decades, the Great Salt Lake in the United States was thought to officially house just two animals bigger than a cell: brine shrimp and brine flies.](#)**

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DID YOU KNOW?

The Library of Alexandria in ancient Egypt was one of the largest and most significant libraries of the ancient world. It's said that to grow its collection, the library would seize all books from ships that came into port, make copies of them, and then return the copies to the owners while keeping the originals for its collection. This aggressive acquisition strategy helped amass knowledge from across the known world.



9/11 Healing Totem Poles

Field Review by
the Team at
RoadsideAmerica.com

Jewel Praying Wolf James, master carver from the Lummi Nation in Washington State, created several totem poles in the belief that they would help people heal from the trauma of 9/11. These three -- named Liberty and Freedom, joined at the top by Sovereignty -- were erected outside the Pentagon in September, 2004.

The carving contains much symbolism, even in the choice of paint colors. On the poles' way to Washington, they made stops in nearly 40 American Indian Nations where they were prayed over and blessed.

The poles were eventually moved from the Pentagon to Congressional Cemetery. According to an accompanying plaque, this relocation was perfectly acceptable, because the poles "also represent those interred here from twelve different American Indian tribes -- most of whom died in Washington, DC, negotiating treaties or conducting business with the U.S. government."

Congressional Cemetery Address: 1801 E. St. SE, Washington, DC Walk into the cemetery at the intersection of Potomac Ave. SE and E St. SE. Walk straight in. Walk straight past the chapel, then turn right at the next path. You'll see the Totem Poles ahead.

Hours: Daylight daily; gated after hours. Office M-F 9-5. (Call to verify) *Local health policies may affect hours and access.* Phone: 202-543-0539

Take That, Mound-Builders Of Yore

August 28, 2008

For reasons currently unknown, the People Who Were Here Before Us built mounds all over the United States. Building a big mound is more complicated than it may seem, and only in recent years have the People Who Are Here Now been able to pile up mounds of similar grandeur — and turn them into tourist attractions — such as Virginia’s 60-foot-tall pile of trash and Missouri’s 70-foot tall pile of nuclear waste.

There’s a new monstrous mound poking up on the horizon, in Oklahoma City, according to The Oklahoman. Named the Central Promontory Mound, it is the centerpiece of the city’s still-under-construction American Indian Cultural Center and Museum. Dedicated on August 26, the ginormous pile is made of 1.7 billion pounds of red earth hauled in 42,000 dump truck loads, and stands 90 feet high.

(By way of comparison, the much ballyhooed [Great Serpent Mound](#) in Ohio is only three feet high.)

As the article points out, in earlier days a mound of this magnitude might have taken centuries to build. This one took only two years, which shows what amazing progress we’ve made in the building of mounds.

The American Indian Cultural Center and Museum web site reports that its visitors center will be completed next month. A walking ramp will lead from below ground to “Promontory Peak” at the mound summit, where visitors can ponder the meaning of mounds — or simply watch the traffic on the nearby I-35/I-40 interchange.

Address: [659 First Americans Blvd, Oklahoma City, OK](#)

I-35/40 exit 127, then south on First Americans Blvd across the river. On the right.

Hours: M, W-F 10-5, Sa-Su 11-5. (Call to verify) Phone: 405-594-2100 Admission: Adults \$15.

[More on First Americans Museum](#)

2 Responses to “Take That, Mound-Builders Of Yore”

1. *stuthehistoryguy* Says:

[August 28th, 2008 at 12:02 pm](#) It does bear mentioning that the Great Serpent Mound, though only three feet high, is 1,330 feet long. And it’s head is aligned with the Summer Solstice to boot!

2. *Denny Gibson* Says:

[August 28th, 2008 at 7:44 pm](#) ...and Monk’s Mound at Cahokia is 100 feet high and would have filled about 200,000 dump trucks but the builders, unable to line up even a single tipper, were forced to do the whole thing with baskets. I’ll be back with more impressive stats if I ever find the dump truck to wicker basket conversion factor.



Intersections -the Nevada creative conference **May 30 — June 1**
Renaissance Reno Downtown Hotel & Spa One South Lake St., Reno

Program Overview

Spend three days connecting with Nevada’s diverse arts and culture community of artists, educators, arts, business, and community leaders. Join us for a full schedule of workshops, art tours, networking, learning, and collaboration opportunities.

Register Now **Space is limited. Register today!**

[Registration](#)

Registration is \$75 per person. Registration includes conference sessions, tours, and luncheon on Friday. Attendee is responsible for meals, lodging, and transportation.

Berkeley will buy Ohlone shellmound site, return it to Indigenous land trust



Ally Markovich The city will purchase the contested parking lot in West Berkeley, the site of an Ohlone shellmound, and transfer the property to Sogorea Te' Land Trust.

[https://www.berkeleyside.org/2024/03/12/berkeley-shellmound-spengers-lot-sogorea-te-settlement?
goal=0_aad4b5ee64-54d311eae5-333380833&mc_cid=54d311eae5&mc_eid=9a443e4f7b](https://www.berkeleyside.org/2024/03/12/berkeley-shellmound-spengers-lot-sogorea-te-settlement?goal=0_aad4b5ee64-54d311eae5-333380833&mc_cid=54d311eae5&mc_eid=9a443e4f7b)

Opinion: Libraries can save the planet through SHARE Berkeley

[https://www.berkeleyside.org/2024/03/11/opinion-libraries-can-save-the-planet-through-share-berkeley?
goal=0_aad4b5ee64-54d311eae5-333380833&mc_cid=54d311eae5&mc_eid=9a443e4f7b](https://www.berkeleyside.org/2024/03/11/opinion-libraries-can-save-the-planet-through-share-berkeley?goal=0_aad4b5ee64-54d311eae5-333380833&mc_cid=54d311eae5&mc_eid=9a443e4f7b)

How Ridwell reinvented recycling for a new era

<https://www.pccmarkets.com/sound-consumer/2024-01/how-ridwell-reinvented-recycling-for-a-new-era/>

[Native American Tribes](#)

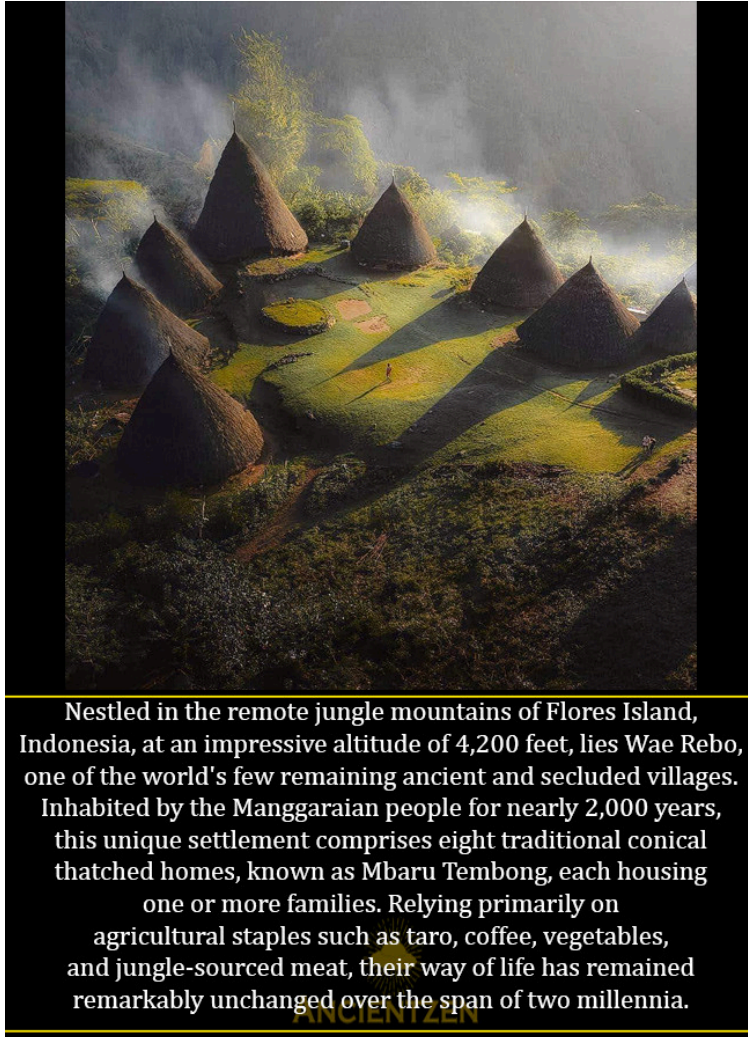
In dressing up for an occasion, fine clothes were valued by the Comanches. A case for their attire was made from rawhide. The shape of the case was similar to an envelope and it had a tie-down flap. In this wardrobe container, a young man's blanket, leggings, moccasins, and wrappers for his braids were stored. Feathers or his war bonnet would be separately kept in a tube shaped bag. The man's bag also held his war paint and brushes. The tubular bag was worn slung along the waistline while traveling on horseback. If the need came for the young man to look at his very best, he was indeed ready.

According to the Comanche elder Frank Chekovi, the case storing the best clothes was decoratively painted by women using walnut dye and was scented with perfume.

Remarkable picture of the Comanche man named Wockneahtooah. Also known as Judd Komah, he was a son of the Mexican captive Old Man Komah or Chasuway. He wears a shoulder fringed buckskin shirt with custom fitted cuffs and sleeves. A bead bandolier is on the left shoulder and his braids are handsomely wrapped. Comanche moccasins and leggings with decorated brass tacks are shown. He also wears a plume on his shoulder and a feather in his hair. Judd's hand grasps one fan and another fan rests near his moccasins. Photograph courtesy of Alice Snearly and Lon Kelley. Additional information from the publication *Comanches in the New West 1895-1908*.



[Despite college aspirations, Native American students find it hard to leave home](#)
by [Carolyn Jones, CalMatters](#) [March 10, 2024](#)



Through the **NEA Foundation Global Learning Fellowship**, public school educators develop the knowledge and skills to integrate global competency into their daily classroom instruction. Over the course of a year, NEA Foundation Global Learning Fellows immerse themselves in online coursework, webinars, reading, reflection, a two-day professional workshop, and an international field study to Costa Rica.

Applications are due soon on April 1st. Apply Today!

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<https://www.neafoundation.org/.../global-learning.../>



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PYRAMID LAKE JR./SR. HIGH SCHOOL

P.O. Box 267 - 711 State Street Nixon, Nevada 89424-0267

Phone: (775) 574-1016 ✦ Fax: (775) 335-1047

JOB ANNOUNCEMENT

Open Date: March 18, 2024 Closing Date: April 17, 2024

Position: Human Resources Manager

Where: Pyramid Lake Jr./Sr. High School, 711 State St., Nixon, NV 89424

Salary: \$29.63 - \$31.44 per hr; Full-time 40 hrs. per week; Exempt; Step 1-3 Depending on Experience

Supervisor: Principal

Scope of Position:

Provide personnel management for the day-to-day operations of the School's Human Resources Department to ensure the efficient delivery of the recruitment, hiring, staff retention, salary process and the accuracy of employee data records including benefit packages and oversight of the background investigation program. Assist management by reviewing and maintaining Policies and Procedures for Human Resources in compliance with applicable laws and regulations. Coordinate with the Administration and others to provide customer focused and effective service to achieve the organization goals and objectives.

Duties & Responsibilities: see <https://pyramidlakenv.sites.thrillshare.com/page/careers-at-plhs>

Required Skills & Knowledges:

Knowledge of Federal, state and local laws pertaining to personnel administration and various compensations and benefit plans; compliance and implementation of benefits under the Affordable Care Act; practices and procedures specific to Human Resources; relevant computer hardware and software applications; employee practices and related laws, rules and standards, including equal employment opportunity, policies and procedures, Indian Civil Rights Act Preference in hiring, Fair Labor Standards Act, Privacy Act, Drug-Free Workplace Act, Worker's Compensation, COBRA and other related laws, practices and general knowledge of a Tribally Controlled School within a Tribal Organization.

Ability to communicate effectively verbally and in writing; speak effectively before groups of employees and respond to questions; effectively and efficiently provide customer service; handle stressful situations in a professional manner; establish and maintain effective working relationships with co-workers, supervisors, other department/offices and other agencies; analyze and appraise facts and precedents in making management decisions; develop procedures and methods; interpret and apply laws, rules and regulations and organize, evaluate, and present information effectively, both verbally and in writing.

Must possess a valid Nevada State Driver's License and be insurable under the Schools vehicle insurance policy. Must favorably pass a background investigation.

Educational & Special Requirements (Degree/Licenses):

This position requires: High School diploma or equivalent with an Associate degree, from an accredited university or equivalent in Human Resource Management and/or Business Administration; at least five (5) years' experience in personnel management in a Tribal organization or governmental entity or any combination of training, experience or other preparation which would indicate possession of the required knowledge, abilities and skills required for this position. At least three (3) years of supervisory experience and knowledge and experience with Tribal Backgrounds and managing a Tribal Background Program.