

**Journal #5020 from sdc 9.6.21**

*Humans Are All One People*

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*Zacharias Kunuk explores Inuit shamanism in short animated film*

*Help Students Learn - Get paid for your course material*

*She's a strong daigwahni (leader) in resisting lithium mining on scared ground*

*Judge Du rejects requests for emergency halt on planned archeological digging for the Thacker Pass*

*Cultural Survival*

*Chocolate, the Washoe Tribe and Thanks*



**"Researchers have proven, scientifically, that humans are all one people. The color of our ancestors' skin and ultimately my skin and your skin is a consequence of ultraviolet light, of latitude and climate. Despite our recent sad conflicts here in the U.S., there really is no such thing as race. We are one species — each of us much, much more alike than different. We all come from Africa. We all are of the same stardust. We are all going to live and die on the same planet, a Pale Blue Dot in the vastness of space. We have to work together."**

## News from IMLS

### A Celebration of Connecting Communities: IMLS Honors 2021 National Medal

Recipients August 31, 2021

By Erica Jaros

The Institute of Museum and Library Services was honored to present six institutions with the National Medals for outstanding service of libraries and museums during a [virtual ceremony](#) (link is external) on August 24. This signature IMLS program is the nation's highest federal honor that a library or a museum can receive for service to their communities. The medalists honored this year join 170 previous medalists from the last 25 years, representing the best of community service, cultural engagement, and outreach to the multitude of audiences that these institutions serve every day.

**The High Desert Museum** in Bend, Oregon is connected to their community through education programs with local school districts and the development of Tribal history and an Indigenous curriculum in partnership with Tribal organizations and schools. The museum's summer program, "Raptors of the Desert Sky," is an immersive experience, staff and visitors hike to an undeveloped part of the museum property to release eagles, hawks, vultures, and more to better observe them in their natural habitat.



Adult and child in lodge: An adult and child wonder at the interior replica of a beaver lodge, part of the original exhibition Dam It! Beavers and Us. The High Desert Museum was open to serve the community during part of 2020 to provide joy, inspiration and connection for families. In addition, the Museum provided robust online programming for youth and adults alike throughout the duration of the year. (Photo credit: Dave Stalker, courtesy of the High Desert Museum)

## DEADLINES

### **Sept 15: Collections Assessment for Preservation Program**

The Collections Assessment for Conservation (CAP) program supports small and mid-sized museums better care for their collections.

### **Sept 24: Laura Bush 21st Century Librarian Program**

The Laura Bush 21st Century Librarian Program (LB21) supports the development of a diverse workforce of librarians and archivists in order to meet the information needs of their communities.

### **Sept 24: National Leadership Grants for Libraries**

The National Leadership Grants for Libraries Program (NLG-L) supports projects that address critical needs of the library and archives fields and have the potential to advance practice in these professions to strengthen library and archival services for the American public.

### **Nov 15: Native American/Native Hawaiian Museum Services Program**

The Native American/Native Hawaiian Museum Services (NANH) grant program supports Indian tribes and organizations that primarily serve and represent Native Hawaiians in sustaining heritage, culture, and knowledge through exhibitions, educational services and programming, workforce professional development, organizational capacity building, and collections stewardship.

### **Nov 15: Museums for America**

The Museums for America program supports museums of all sizes and disciplines to undertake projects that strengthen their ability to serve their public.

### **Nov 15: Museums Empowered: Professional Development Opportunities for Museum Staff**

The Museums Empowered: Professional Development Opportunities for Museum Staff is a special initiative of the Museums for America grant program that supports projects that use the transformative power of professional development and training to generate systemic change within museums of all types and sizes.

### **Nov 15: National Leadership Grants for Museums**

The National Leadership Grants for Museums support projects that address critical needs of the museum field and that have the potential to advance practice in the profession to strengthen museum services for the American public.

### **Nov 15: Inspire! Grants for Small Museums**

The Inspire! Grants for Small Museums is a special initiative of the Museums for America program that supports small museums of all disciplines in project-based efforts to serve the public through exhibitions, educational/interpretive programs, digital learning resources, professional development, community debate and dialogue, audience-focused studies, and/or collections management, curation, care, and conservation.

## **Events**

### **Sept 17-26: National Book Festival**

The Library of Congress has announced the 2021 National Book Festival, which promises an exciting experience throughout the extended 10-day virtual festival.

### **Sept 16: Oklahoma Museums Association Conference (virtual) - Museum Program**

Specialist Ashley Jones will present the session "Institute of Museum and Library Services 2022 Funding Opportunities for Oklahoma Museums."

**Sept 17: Gigabit Libraries Network Discussion (virtual)** - IMLS Director Crosby Kemper will participate in the discussion.

**Sept 22 - 25: American Association for State and Local History Annual Meeting** - IMLS Director Crosby Kemper

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- **More from [tandfonline.com](http://tandfonline.com) using “shoshone” as the search term**
- [Lynda Shoshone \(1948–2017\)](#)  
Susan Lindström, Shelly Davis-King & Penny Rucks  
[California Archaeology, Volume 10, 2018 - Issue 1](#) **Published Online:** 15 May 2018
- [California Archaeology, Volume 2, 2010 - Issue 1](#) **Published Online:** 18 Jul 2013  
  
[Attitudes of University of Botswana Faculty of Humanities students towards minority languages](#)  
Rose Letsholo & Keneilwe Matlhaku  
[Southern African Linguistics and Applied Language Studies, Volume 35, 2017 - Issue 3](#)  
**Published Online:** 15 Dec 2017
- [Journal of Energy & Natural Resources Law, Volume 32, 2014 - Issue 3](#)  
**Published Online:** 03 Jun 2015
- [Subsistence Exposure Scenarios for Tribal Applications](#)  
[Barbara Harper, Anna Harding, Stuart Harris & Patricia Berger](#)  
[Human and Ecological Risk Assessment: An International Journal, Volume 18, 2012 - Issue 4](#)  
**Published Online:** 12 Jul 2012
- [Synopsis and taxonomic revision of three genera in the snake tribe Sonorini](#)  
[Christian L. Cox, Alison R. Davis Rabosky, Iris A. Holmes, Jacobo Reyes-Velasco, Corey E. Roelke, Eric N. Smith, Oscar Flores-Villela, Jimmy A. McGuire & Jonathan A. Campbell](#)  
[Journal of Natural History, Volume 52, 2018 - Issue 13-16.](#)  
**Published Online:** 11 2018
- [Journal of Energy & Natural Resources Law, Volume 32, 2014 - Issue 4](#)  
**Published Online:** 03 Jun 2015
- [Indigenous Peoples’ Rights to Sacred Sites and Traditional Cultural Properties and the Role of Consultation and Free, Prior and Informed Consent](#)  
[Stuart R Butzier & Sarah M Stevenson](#)  
[Journal of Energy & Natural Resources Law, Volume 32, 2014 - Issue 3](#)  
**Published Online:** 03 Jun 2015
- [Results of an assessment to identify potential barriers to sustainable agriculture on American Indian reservations in the Western United States](#)  
[Loretta Singletary, Staci Emm, Fara Ann Brummer, George C. Hill, Steve Lewis & Vicki Hebb](#)  
[The Journal of Agricultural Education and Extension, Volume 22, 2016 - Issue 4](#)  
**Published Online:** 26 Aug 2015
- [Cultural and Practice Perspectives on the Classroom Assessment Scoring System: Voices From American Indian and Alaska Native Head Start Programs](#)  
[Jessica V. Barnes-Najor, Nicole L. Thompson, Ann F. Cameron, Teresa M. Smith, Mavany Calac Verdugo, Patricia Lee Brown & Michelle C. Sarche](#)  
[Journal of Research in Childhood Education, Volume 35, 2021 - Issue 1](#)  
**Published Online:** 31 Mar 2022

- **Fossil Fuel-Free 'Green' Steel Produced for the First Time**

A Swedish consortium delivered the first batch of the metal—made using 'green' hydrogen—to an automobile manufacturer for truck production.

[https://www.smithsonianmag.com/smart-news/green-steel-produced-first-time-180978550/?utm\\_source=smithsoniandaily&utm\\_medium=email&utm\\_campaign=20210831-daily-responsive&spMailingID=45548025&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2080021364&spReportId=MjA4MDAyMTM2NAS2](https://www.smithsonianmag.com/smart-news/green-steel-produced-first-time-180978550/?utm_source=smithsoniandaily&utm_medium=email&utm_campaign=20210831-daily-responsive&spMailingID=45548025&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2080021364&spReportId=MjA4MDAyMTM2NAS2)

## **Yukon Subsistence Users Go to New Lengths for Food After Massive Salmon Decline**

*Olivia Ebertz, KYUK*

Ebertz writes: "This has been the worst salmon fishing season on record for the Yukon River."

[READ MORE](#)

## **US Boarding Schools for Indians Had a Hidden Agenda: Stealing Land**

**Brenda J. Child, The Washington Post**

**Child writes: "Indian education in the United States and Canada originated in the same colonial project - one that imposed private property rights and Christianity on Indigenous people at a time when their lands and resources were viewed as ripe for plunder."**

[READ MORE](#)

## **I'm a Native American proud to be working on Line 3**

<http://strib.mn/3jFoNtq>

## **Save the Date - September 16, 2021 - Introduction to the Native American Direct Loan Product for Native American Veterans**

ONAP is pleased to partner with our colleagues at Veterans Affairs to host an introduction to the Native American Direct Loan (NADL) product for Native Veterans. VA's NADL program allows eligible Native American Veterans to buy, build, or improve a home on federal trust land. NADL can also be used to refinance an existing loan to reduce your interest rate. Learn from NADL specialists and a recipient to see if you qualify and how to apply. Join us at 2:00 p.m. EDT on September 16, 2021.

**To join the conference, click: <https://ems8.intellor.com/login/840628>** Follow the prompts to connect audio by computer or telephone.

If you are unable to join the web conference or require a non-US phone number, [click here](#). **Access Code: 5693760#**

## **Census Numbers Released**

It is time to work together for fair districting in Indian Country.

[Learn More](#)

## Apply for a Nevada Humanities Major Project Grant by September 10, 2021

[Nevada Humanities Major Project Grants](#) fund projects and organizations **up to \$7,500** that have a public humanities project focus and range from one month to one year to implement.

Through this Major Project Grant program, Nevada Humanities offers these grants to 501(c)(3) nonprofit organizations, tribal entities, and governmental entities, which includes libraries, museums, and educational institutions, to fund public and educational programs in the humanities.

**The Nevada Humanities Major Project Grant application deadline is September 10, 2021**, for projects taking place beginning November 1, 2021, and running through October 31, 2022. Grantees will be notified of their grant awards in late October 2021. [Grant guidelines](#) and an [FAQ](#) are available on the Nevada Humanities website.

[GRANT GUIDELINES](#)

[FREQUENTLY ASKED QUESTIONS](#)

[BEGIN YOUR APPLICATION TODAY](#)

### Questions?

Contact Bobbie Ann Howell at [bahowell@nevadahumanities.org](mailto:bahowell@nevadahumanities.org) or at 702-800-4670.

### [Nevada libraries play an important role](#)

By Kate Marshall

### **NAVRA 2021**

The bipartisan Native American Voting Rights Act addresses distinct issues confronting Native voters.

[Learn More](#)

**We have our work cut out for us.** By we, I mean those of us who work for Indian Country Today, but also all of us as part of a larger society. We have a couple of hundred years worth of misinformation, misunderstanding and misconceptions about Native Americans to clear up.

Fortunately at ICT we care passionately about our mission. You've heard from those of us who dreamt from childhood of being able to tell the larger world about our love for our people, respect for the wisdom of elders, pride in our traditions and contributions to this nation, and our hopes for future generations. With ICT, we can do that.

I can't tell you how many times during an interview, a Native person said, with humility and gratitude, "We're still here."

It's a point of pride because it wasn't a given. We were decimated by disease, then had to fight to hold on to our language and traditions, and to pass them on to our children. The United States waged war on its Indigenous people, sending its military to kill and displace us.

We're so proud of our ancestors for surviving. We're proud of our leaders and fellow Native people all across the country who are dedicated to making a better world for their people.

At ICT, you hear from tribal leaders and citizens of tribes you've never heard of before; you learn about the unique histories and issues of Native people. You learn about people and stories that aren't covered by the mainstream media.

We've had stories about the tattoo artist reviving ancient Hawaiian designs, the Lakota tribe that refuses to accept hundreds of millions of dollars for the land that is rightfully theirs, and the Navajo NASA engineer whose work was part of multiple missions to Mars. Obituaries for beloved community leaders little known outside their tribe. Tribal leaders fighting for their people, TikTok stars, new movies and books featuring Indigenous people, as well as differing perspectives on thorny problems.

Intelligent, informative, humorous, vital — reporting that provides context behind the headlines — you find that breadth and depth of reporting at ICT.

You know the old adage to do what you love and call it work. Well, that's what ICT is all about. We all feel lucky that we can do what we love. And you make it possible. By reading and watching our content, and by contributing money.

Be one of the readers who shows their appreciation by investing in this Indigenous-led organization and newsroom.

Your contribution helps us bring more stories to you. It also shows major donors that we have a dedicated audience, people who appreciate our work enough to contribute.

ICT had a staff of four not even three years ago. Now it has more than two dozen employees. Those numbers reflect the size of our growing audience. Those numbers reflect the hunger people have had to learn more about Indian Country.

Even a small contribution helps. You get your money's worth with ICT. We stretch every dollar. You can be proud of your contribution. You're part of ICT as a reader and viewer. A donation strengthens those ties, makes you even more part of us. And we need you. Contribute today.

Joaqin Estus  
National Cooresponden



NUNATSIAQ.COM

**Zacharias Kunuk explores Inuit shamanism in short animated film | Nunatsiaq News**

In the 1980s, an Inuit elder told filmmaker Zacharias Kunuk a story about a young woman who was learning shamanism from her grandmother. Three years ago,

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**Protecting Peehee Mu'huh (Thacker Pass). She's a strong daigwahni (leader) in resisting lithium mining on sacred ground.**





## Yesterday at 5:46 PM

### **The Lust for Money**

Earlier today, Judge Miranda Du rejected requests from the Reno-Sparks Indian Tribe, Burns Paiute Tribe, and Atsa Koodakuh wyh Nuwu/People of Red Mountain to put an emergency halt on planned archeological digging for the Thacker Pass lithium mine.

As I watch Lithium Americas investors online celebrating Judge Miranda Du's decision to allow the removal of sacred artifacts from Thacker Pass, I feel sick to my stomach.

"Go LAC!!" writes one investor. "Dirt shall move!" writes another. "Argentina online next year.

Thacker Pass one less road block. Almost 500 million in bank. Sitting so damn pretty right now." says a third.

Another writes of how many stocks he owns, punctuating his boast with an emoji showing a human face, eyebrows raised, panting as if in a caricature of lust with dollar signs for eyes and on the extended tongue.

Is this how the world is saved? By lust for money?

Sometime soon, bulldozers and excavators will arrive at Thacker Pass to begin "archeological digging" — a whitewashed term for the legally sanctioned looting of cultural artifacts and sacred sites. And afterwards, unless they are stopped, this whole mountain will be shattered and carted off.

The flesh of Earth, turned into profit.

I am disgusted and angry, but not surprised. This is a pattern of our culture, and history repeats itself.

In the mid-1800's, colonization spilled over into Nevada territory. Miners, settlers, and soldiers gained footholds along rivers and where springs made life possible. With axes, the pine nut trees were felled, and like the mass-murder of the buffalo on the plains, the indigenous people's ability to fight was cracked. With bullets, disease, and starvation, Paiute, Goshute, and Shoshone people were pushed out, corralled, and marched to reservations and boarding schools. "Kill the Indian, save the man," they proclaimed. And now the mountains belonged to the conquerors, and they called it right. They called it manifest destiny.

Today, miners come for the land. They come for the water, 4.6 million gallons of it per day. They come for the sacred sites. The springs. The antelope. The ancestors in the soil. "We have complied with the National Historic Preservation Act, the National Environmental Policy Act, and our duty to consult with tribes," they say. They claim the mountains belong to them, and while manifest destiny is officially out of favor, economic development is not. Besides, this is a green project, right? It is our destiny.

How is this different?

Three hundred and thirty-nine days ago, a few days before I visited Thacker Pass for the first time, I walked into a forest near the Columbia River. Finding a quiet spot in the dappled shade, I lay on my back on the dirt, and closed my eyes. My mind traveled to Thacker Pass. First, I imagined the silence of this land, where wind and the hum of insects is often the loudest noise. I imagined ants, jackrabbits, antelope, and yes, human beings crisscrossing Thacker Pass on their ancient paths. From harmony, my vision shifted to the threat now facing the land.

"[G]reed comes," I wrote in February, "wearing the flesh of human beings and armored in corporate law. Greed eyes the mountain and sees not the pronghorn or the burrowing owl or the ants venturing out from their colony, but only what he can take by breaking it all — by violating stone and wind and water, by transgressing of 16 million years of sacred silence. Greed sees that this mountain is full of lithium — the new white oil. Greed is a good storyteller, and he speaks of jobs and opportunities and investments, of stock options and shareholder returns, and electric cars. He speaks of saving the world."

Now, for the first time since I have arrived here at Thacker Pass, destruction is imminent. The corporate laws that I wrote of back in February are playing their part. Bureaucracy, that indispensable tool in the arsenal of a democratic empire, has spoken. In court, administrative rules allowed the state to argue that "you had a chance to participate in the process, and you missed it." And what is morally right, what is good for the land, what is wanted by the local indigenous people, ranchers, and farmers, becomes subordinate to what is written in administrative codes and lawbooks.

I wrote, in February, that "Right now, greed gathers his men and his machines, his drillers and borers and furnaces, his explosives and his chemicals and his politicians and his bankers. And he schemes, and he plans, and he wheels and he deals. He waits for his moment to press the plunger down, to close the circuit, to shatter the mountainside."

That vision is close to becoming real.

And so we move deeper into the sixth mass extinction event, wallets grow fat as nature grows small.

In her recent artwork, the brilliant political cartoonist Stephanie McMillan, whose work I truly admire, asks this question: what do you do when your heart is breaking?

I pondered that question this morning. In Stephanie's artwork, the human suffering from heartbreak curls into a ball, and answers the question by saying, "Nail it shut and wrap barbed wire around it." But the bird beside the poor human has another answer: "Or you could let it open."

The decision from Judge Du didn't tell us anything new today. We all know that the courts don't protect our living planet. We all know that the courts don't protect indigenous peoples and lands. The courts enforce the law, and the law favors the wealthy over the people and the planet. And so Judge Du writes that while she "finds the Tribes' arguments regarding the spiritual distress that the [looting of native artifacts and sacred sites] will cause persuasive," she "must nonetheless reluctantly" allow the archeological dig as "the Court must operate within the framework of the applicable laws and regulations."

The billions of dollars corporations spend on "lobbying" and "campaign contributions" — what most people call bribery and corruption — is money well spent.

Nothing has changed at Thacker Pass. For months now, the headsman's axe has been raised. Now, it teeters on the brink of descending. We knew this time would come. The question for us is this: will we wrap our hearts in barbed wire and nail them shut by ignoring injustice, walking away from reality, and lusting for money? Or will we let our hearts open, and commit to protecting the land?

## **Cultural Survival**

**September 5 is(was) the International Day of #IndigenousWomen** commemorated in honor of Aymara warrior Bartolina Sisa who in 1780, along with her husband Túpac Katari, led an important part of the Aymara-Quechua rebellion against the exploitation and abuse of Spanish colonizers in Peru.

While too many women all over the world are still affected by violence and rights abuses, it is important to recognize the amazing work Indigenous women are doing to make change happen. They are movement builders, system shakers, stewards of ecosystems, community caretakers, and working towards a transformative, equitable, and just future for all of our relations.

On this International Indigenous Women's Day stand in solidarity with women as they fight to assert their rights. Join us in this action to honor, uplift, and resource Indigenous women's leadership, so that next year we will have even more to celebrate! [www.cs.org](http://www.cs.org)  
[#Indigenouswomenrising](#) [#IndigenousWomensDay](#)

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## **Chocolate, the Washoe Tribe and Thanks**

Arriving home last week, I was surprised and honored to find a package from the Washoe Tribe via Rob Beltramo, in recognition and celebration of the 5000th issue of the Journal.

There was a collection of books published by the tribe created to use natural language learning techniques to immerse children ages three to five years old while supporting a play-based curriculum that enhances a child's physical, social/emotional, cognitive and creative development.

Done through an ANA Esther Martinez Initiative Grant that created their Pat'alnji Me?k'i (Eagles Nest, a Wasiw language immersion nest, this amazing six story collection is told, translated and illustrated by members of the community.

With apologies that my keyboard does not accommodate Wsiw linguistic orthography:

### **?Unja ?Eygelu Hes T'anu ?Adu ?Et'i Luli\*i**

#### **The Wsiw Legend of How the people Got Their Hands**

Translators: Adele James, Bernadine Frank James, Steven James, Eleanore Smojey, Lisa Enos (Project Coordinator), Melba Rakow

Illustrated by Rhiana Jones, Kevin Jones

### **Ony - The Wasiw Legend of the Man-Eating Bird that Lived at Lake Tahoe**

Retold and translated by Lisa Enos and Melba Rakow

Illustrated by Kevin Jones

### **Hunja.?Eyi\*gelu.P'awalu Di\*yu ?I\*?eti Luli\*gi**

#### **The Wasiw Legend of How People of the Valley Got Fire**

Retold and translated by Lis Enos and Melba Rakow

Illustrated by BillyHawk Enos

### **Pewet'sali ?I\*da Damalali C'ik'i-Ha?ka**

#### **The Wasiw Legend of Pewet'sali and Damalali and Their Adventue with Black Widow**

Retold and translated by Lisa Enos and Melba Kakow

Illustrated by Charles Monroe

**Si\*su T'i\*yeli T'a\*gim Mongil Haya?**

**The Wasiw Legend of the Large Bed that Grew Pine Nuts**

Retold and translated by Lisa Enos and Melba Rakow

Illustrated by Mauricio Sandoval

**C'osuni**

**The Wasiw Seasons as Told by Cosuni**

Retold and translated by Lisa Enos and Melba Rakow

Illustrated by BillHawk Enos

***“The language, culture, and the people cannot be separated. The language is the identity of the Washoe People.”***

**Steven James, Tribal Elder**

***“The health of the land and the health of the people are tied together, and what happens to the land also happens to the people***

***When the land suffers so too are the people.”***

**A. Brian Wallace, Former Chairman of the Washoe Tribe**

There was also a volume of **“The Small Shall be Strong”** by **Matthew S. Makley**.

**Back Jacket:** For thousands of years the Washoe people have lived in the shadows of the Sierra Nevada Mountains. At the center of their lands sits Lake Tahoe, a pristine alpine lake named after the Washoe word *Daow a ga*.

*The Small Shall be Strong* tells this history and raises a broad question: How might greater scholarly attention to the numerous lesser-studied tribes in the United States compel a rethinking of larger historical narratives?

“Matthew S. Makley situates Washoe survival in the cultural worldview and actions of Washoe individuals themselves. A complex and sensitive history of an Indian community that has gethew S. Markley is professor of history at Metropolitan State University of Denver and coauthor of *Cave Rock: Climbers, Courts, and a Washoe Indian Sacred Place*. nerally been overlooked by scholars, this book makes key contributions to the fields of Indian history and Western history as well as to environmental history.”

—Jeffrey P.

Shepherd, author of *We Are an Indian Nation: A History of the Hualapai People*

Matthew S. Makley is professor of history at Metropolitan State University of Denver and coauthor of *Cave Rock: Climbers, Courts, and a Washoe Indian Sacred Place*.

Also included were three packages of chocolate.....you know how that goes over!! Thanks, all!