

**Journal #5033 from sdc 9.23.12**

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*The Burlington & Missouri River Railroad pitches land in Iowa and Nebraska.*

*Before Gabby Petito, Hundreds of Indigenous Girls Went Missing in WY to Little Media Attention*



**Harvest Moon**

**Bob Tregilus**

**9.19.21**

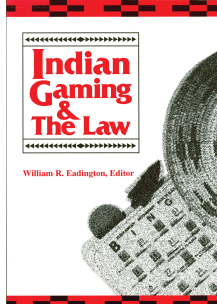
**More Books from UNR Press**



**Nature Way \$18.95**

Corbin Harney/Alex Purbrick

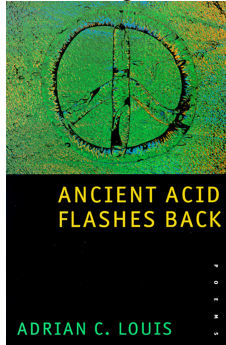
Format: Paper Pages: 136 ISBN: 9780874177886 Published Date: 2009



**Indian Gaming And The Law \$14.95**

William R. Eadlington

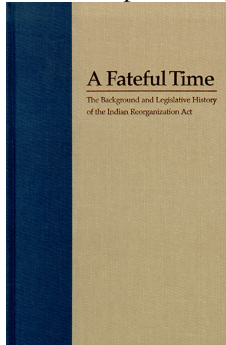
Format: Paper Pages: 298 ISBN: 9780942828429 Published Date: 2002



**Ancient Acid Flashes Back Poems \$11.00**

Adrian C. Louis

Format: Paper Pages: 88 ISBN: 9780874173529 Published Date: 2000



**Fateful Time**

**The Background And Legislative History Of The Indian Reorganization Act \$44.95**

**Elmer R. Rusco**

Format: Cloth Pages: 384 ISBN: 9780874173451 Published Date: 2000



**Reporter At Large Dateline: Pyramid Lake, Nevada \$21.95**

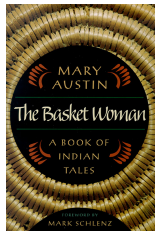
Aj Liebling/Elmer R. Rusco

Format: Paper Pages: 192 ISBN: 9780874173413 Published Date: 1999

**As Long As The River Shall Run An Ethnohistory Of Pyramid Lake Indian Reservation \$34.95**

**Martha C. Knack**

Format: Paper Pages: 488 ISBN: 9780874173345 Published Date: 1999



**Basket Woman A Book Of Indian Tales \$17.00**

Mary Austin

Format: Paper Pages: 136 ISBN: 9780874173369 Published Date: 1999



**Dancing Ghosts**

**Native American And Christian Syncretism In Mary Austin'S Work**

**\$34.95**

**Mark T. Hoyer**

Format: Cloth Pages: 240 ISBN: 9780874173123 Published Date: 1998

**Alaska Native Culture Beckons**

Kick off your cultural immersion in downtown Ketchikan. Learn more about the natural and cultural history of Tongass National Forest at the [Southeast Alaska Discovery Center](#) featuring exhibits and interactive displays, or delve into Ketchikan's fascinating past at [Ketchikan Museums](#), comprised of the nearby [Tongass Historical Museum](#) and outside of the downtown corridor, [Totem Heritage Center](#), just a 15-minute walk away.

Ketchikan is, in fact, a wonderland of totem poles, boasting some of the world's oldest specimens created by the Tlingit, Haida, and Tsimshian peoples. Founded in the 1970s, the Totem Heritage Center preserves 19th-century totem poles salvaged from the area's deserted

Tlingit and Haida village sites, and it's dedicated to keeping the flame of Native artistic and cultural traditions alive.

There's no shortage of places to see these carved treasures. Ten miles north of Ketchikan you'll find [Totem Bight State Historic Park](#), a former Alaska Native fish camp with preserved cedar totems. Or hop a downtown shuttle or city bus, or amble along the waterfront to reach [Saxman Village's Totem Park](#), two miles south of town. Traverse the open-air park at your leisure, or join a guided tour, and learn more about its trove of 25 totems, authentic replicas of original Native art. A bit of background: the mid-1700s to late 1800s was a peak totem pole period. A booming fur trade enabled the Tlingit, Haida, and Tsimshian peoples to hone their craft, using the colorful totems to share stories about their tribes and homeland.

On the grounds you'll find Native artists in the carving shed, implementing the techniques and tools of their forefathers to create commissioned works that carry on time-honored traditions. Start planning your Alaska adventure at [Visit Ketchikan](#). (From Conde Nast publication)

For pics: <https://www.cntraveler.com/sponsored/story/alaskan-culture-history-and-the-great-outdoors-coalesce-in-ketchikan>

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### [Native American Student Development](#) at UCB

- [Berkeley sits on Ohlone land](#)
- [Covid-19 and Virtual Office Updates](#)
- [Native Heritage Month](#)
- [About NASD](#)
- [Student Programs](#)
- [Native Events](#)
- [Resources for Native students](#)
- [Indigenous and Native Coalition- Recruitment and Retention Center](#)
- [Student Highlights](#)
- [Indigenous United Podcast](#)
- [Engagement & Giving](#)
- [Visitors and Prospective Student Information](#)
- [Calendar](#)
- [Supporting our future](#)

Follow us!



Phenocia Bauerle, Director Phone: 510-725-7370 Email: [nasd@berkeley.edu](mailto:nasd@berkeley.edu)(link sends e-mail)  
Mailing Address: 241 Cesar Chavez #2440. Berkeley, CA 94720

UCB Tribal Partnerships:



[Advocates for Indigenous California Language Survival](#)



[American Cultures Engaged Scholars Bishop Paiute Partnership](#)



[Amah Mutson Tribal Band & Amah Mutson Land Trust](#)



[Karuk Collaborative](#)



[Berkeley Abiquiu Collaborative Archeology \(B.A.C.A.\) Project](#)

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From Elko Daily Press:

**August 17, 1921:** Among the other attractions in connection with the Elko county fair there will be an Indian fandango, held during the evenings at the rodeo grounds. The Indians have appointed Harry J. Dixon to take charge of affairs and he promises to make the dance the best ever held in this section of the county. The dances will consist of all the popular brands, such as the war dance, the walk-around dance, the round dance, and other Indian dances.

**Stories of Old Nevada: Stewart Indian School DENNIS CASSINELLI Sep 13, 2021**



American Indian students stand in front of the Stewart Indian School administration building in 1905.

**WIKIPEDIA**

**DENNIS CASSINELLI**

The Stewart Indian School (1890-1980) for Native American children was established southeast of Carson City, Nevada. It is noted for the masonry work of colorful native stone used by student labor to construct the buildings on the school campus.

The school, part of the Native American boarding schools project, was the only off-reservation boarding school in Nevada. Funding for the school was obtained by Nevada's first senator, William M. Stewart, and was named in his honor when it opened in 1890.

During the first 10 years, only Nevada-based Washoe, Paiute and Shoshone tribes attended the school. For two decades, the children could be punished for speaking their native language. Later on, children from over 60 tribal groups, including Hopi, Apache, Pima, Mojave and Ute were forced to attend the school from three dozen reservations and 335 hometowns across the West.

The campus had a gymnasium, dormitories for the students, laundry, carpentry shop, metal shop and other facilities. This was a boarding school and students were required to live there and earn their keep. Boys worked on the farm, learned wood and metal working, raised vegetables and did

other chores. Girl students learned sewing, worked in the kitchen and laundry, and learned other skills.

The V&T Railroad had a spur to Stewart to deliver supplies and transport students when needed. The Stewart students were very interested in sports, competing with other schools in sport events and playing in the band. They were proud to march in Nevada Day Parades.

The school had a museum where they displayed Indian artifacts. I donated my arrowhead collection to the museum. A few years later the museum closed so I took the collection to the Douglas County Museum in Gardnerville where it is today. This collection is the basis for my book, "Preserving Traces of the Great Basin Indians."

Native American children were forced to attend the Stewart Institute up to secondary school age. The initial intent of the school was to eliminate the Indian language and culture from the children, to provide them with trade skills and to make them assimilate to American culture. Students during the early years were harshly disciplined and acted as unpaid labor to maintain the institution.

The school struggled and some superintendents lasted less than a year. In 1919, Frederic Snyder was put in charge and he turned the floundering school into an architectural and horticultural showplace. The children were prohibited by assimilation policies until 1934 from using their native language and culture.

After the Indian Reorganization Act, Alida Cynthia Bowler became Director of the Stewart Indian School and Reservations. She defended the Indians' interests against the federal government's ongoing desire to prevent their ownership of land, and supported retention of Indian culture among the students.

For several years, I was a volunteer tour guide at the Nevada State Museum in Carson City. The museum had a separate section called "Under One Sky," meaning all people and all races have in common that we all live under one sky. This section of the museum is devoted to the Stewart Indian Museum history.

I told visitors to the museum I had a special interest in the Stewart Indian School. When I was a teenager on the farm/ranch where I lived in Sparks, every year in the fall, our family and other farms in the area hired the Stewart Indian School students to help harvest their potatoes. Bus loads of the students came from Stewart to work picking potatoes and lifting bags of spuds into trucks. We did not pay the students individually but our family paid the school. We were told the school considered the work part of their education in agriculture and their compensation went for room and board at the school.

Over the years I worked on the farm, I got to know many of the Indian students who worked with us on the farm bailing hay, picking and loading potatoes and other work. I was always impressed with their ambition and their sense of humor.

In 1980, the federal government cut the funding for Indian boarding schools and closed the campus. During its 90 years, about 30,000 students are believed to have attended the school. The facility is now used for other purposes and is on the National Register of Historic Places.

Dayton author and historian Dennis Cassinelli's books can be ordered at a discount on his blog at [denniscassinelli.com](http://denniscassinelli.com).

*Please let Dennis know that the closing paragraph is totally inadequate and there needs to be better truth telling. sdc*

## TMCC, the college for the new Nevada, is here for you! (sponsored)

TMCC offers 70 programs of study that lead to 160 degree, certificate and completion options. Whether you're looking to complete a traditional academic pathway or technical training, now is the time.  
[Read on »](#)



FOX9.COM

### **Mankato powwow becomes healing event after 4-year-old girl killed by falling tree branch**

Members of the indigenous community came together for a healing event on Saturday following the death of Nytalía Ashes, the 4-year-old girl killed when a tree branch fell onto her tent during storms early Friday morning in Mankato.

### **Starting in 2022, tribal members will get free permits to Minnesota state parks.**

<https://www.minnpost.com/greater-minnesota/2021/09/starting-in-2022-tribal-members-will-get-free-permits-to-minnesota-state-parks/>





**Darnell Benally**

**July 28**

This car will be driven by Dexter Stacey this weekend in the Pinty's Nascar race! Dexter's great grandmother was a residential school survivor.

[#everychildmatters](#)

[#notforgotten](#)

[#indigenouststrong](#)

**The Burlington & Missouri River Railroad pitches land in Iowa and Nebraska**

**NEBRASKA ILLUSTRATED.**

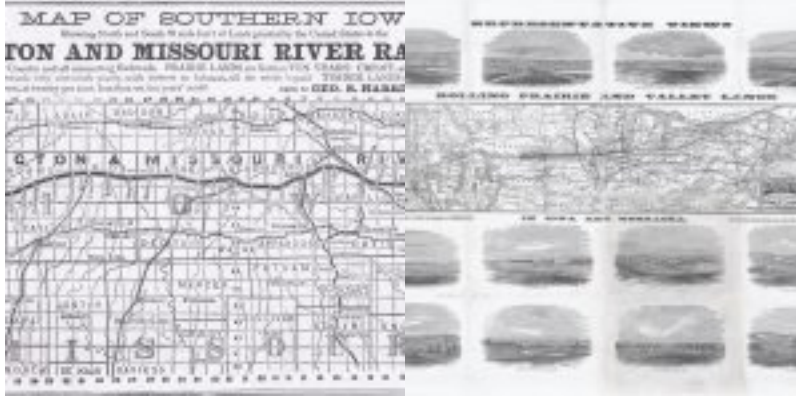
**MILLIONS OF ACRES,**  
—COMPRISING MANY OF THE—  
**BEST PRAIRIE LANDS IN IOWA & NEBRASKA**  
FOR SALE BY THE  
**BURLINGTON & MISSOURI RIVER RAILROAD COMPANY,**  
ON TEN YEARS CREDIT, AT 6 PER CENT. INTEREST.

**MAP OF SOUTHEAST NEBRASKA**  
BURLINGTON & MISSOURI RIVER RAILROAD CO.

**MAP OF SOUTHERN IOWA**  
BURLINGTON & MISSOURI RIVER RAILROAD CO.

**NEBRASKA ILLUSTRATED.**

**NEEDS TO BE SEEN TO BELIEVED.**



**SIGN UP**

**MILLIONS OF ACRES, COMPRISING MANY OF THE BEST PRAIRIE LANDS IN IOWA & NEBRASKA FOR SALE BY THE BURLINGTON & MISSOURI RIVER RAILROAD COMPANY, ON TEN YEARS CREDIT, AT 6 PER CENT. INTEREST. [Chicago]: Burlington & Missouri River R.R. Company, [1872].**

Illustrated broadsheet with inset maps, 21 ½”h x 31 ¼”w (printed area); 24 3/8”h x 33 1/8”w (sheet size); 2 maps and 20 wood engraved views. Toning to two panels, with mends, restoration and reinforcement to separations and minor losses along folds.

**\$2,250**

**PURCHASE**

**INQUIRY**

**BY E-MAIL**

**HAVE A**

**SIMILAR ITEM**

**TO SELL?**

An 1872 broadsheet *promoting* prairie and timber lands in *Iowa* and *Nebraska* offered by the *Burlington & Missouri River Railroad* issued shortly after it was joined with the *Union Pacific*. The Burlington & Missouri River Rail Road was founded in Burlington, Iowa in 1852 to construct a railroad across the state. In November of 1859 the Iowa section of the railroad was completed when it reached the Missouri River. A branch of the railroad was incorporated in Nebraska in 1869, and construction from Plattsmouth to Lincoln began in July of 1870. Congress granted the Railroad alternating sections (mile-square parcels) extending twenty miles north and south of the route, which the Railroad was then responsible for selling to settlers and investors (This was in keeping with the Federal strategy of providing western railroads with massive land grants: The sale thereof would fund construction and operations while engaging the railroads as the government’s *de facto* agents in encouraging western settlement.) The railroad connected with the Union Pacific at Kearney, Nebraska in 1872 and a vigorous advertising campaign was begun the same year, of which the present broadsheet was a part.

The broadsheet features extensive text and no fewer than twenty illustrated vignettes of Nebraska lands. It was issued to advertise a whopping 1,500,000 acres of railroad land for sale in southeast Nebraska and southern Iowa, all within a twenty-mile limit of the Burlington & Missouri’s route. The [map](#) on the recto shows the transcontinental railroad network, thus emphasizing that the lands for sale offered excellent access to coastal markets. The verso map shows the route of the Burlington & Missouri in southern Iowa and southeast Nebraska. Also shown are spur lines serving the lands on offer. The twenty-mile limit is delineated along both sections of railroad. Counties, towns, and rivers are shown as well.

The twenty inset Nebraska views “present the interior of the State, not the more wild, rough and New England-like features which mark the bluffs along the Missouri River.” They depict rolling prairies and valley lands, farmers at work, grazing cattle, trains passing through, factories, corn fields, individuals on horseback, wagons, and so on. Much of the accompanying text is given over to describing each vignette at considerable length. The text on the verso also addresses practical matters such as how to reach Burlington, Iowa; where to go in Burlington and Lincoln, Nebraska for assistance in securing lands; railroad fares, etc. Interested parties are instructed to apply to Geo. S. Harris, Land Commissioner in Burlington for circulars containing all the particulars of the lands on offer—which are provided free of charge. Those venturing west are urged to bring their friends to form colonies.

The terms of sale stipulate payment of only “six per cent per annum... for the first two years, and afterwards only one-ninth yearly, with interest on balances, till the whole is paid.” Prices of prairie land in Nebraska range from \$4 to \$12 and in Iowa from \$5 to \$16, with prices varying according to land quality, water, timber, and proximity to railroads, towns, and markets. Cheaper lands are located further from the railroad, mostly within ten miles but some located twenty miles out. The more distant lands are described as superior for stock raising and wool growing, with a wider range for grazing purposes. In contrast to prairie lands, timber lands were available for cash or on two years’ credit, with ten per cent interest, “at twenty per cent less than on ten years’ credit.”

WorldCat records five copies, at the Newberry Library, University of Utah, Wisconsin Historical Society, Yale, and SMU.

*In all, a rare and visually engaging promotional issued at an important moment for the settlement of southeastern Nebraska.*

#### **References**

Not in Modelski, Railroad Maps of the United States. [“Burlington and Missouri River Railroad. Railroad Structures”](#) and [“The Burlington and Missouri River Railroad”](#), both on the History Nebraska web site, accessed Sept. 2021.



NEWSONE.COM

#### **Before Gabby Petito, Hundreds Of Indigenous Girls Went Missing In Wyoming To Little Media Attention**

According to a report published by the state, 710 indigenous people, mostly young girls, went missing in Wyoming from 2011 to 2020. They also found 85% of the miss were kids and 57% were females