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On the Trail of Bigfoot (Library of Congress special collections)

Congratulations to the 2024 Community Collections Grant Recipients

Heidi Barlese on Stories

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Computer History Museum



Inupiat whalers. Photo courtesy: NPS

Over the latter half of the 1800s, many New Bedford whaling vessels voyaged to the North Slope of Alaska, often wintering over to await the spring whaling season. Some New Bedford

whalemen may have settled in Arctic villages, and some North Slope residents trace their ancestry to the "Yankee whalers."

The Iñupiat people were actively recruited as whalemen and crews on the boats. The Iñupiat engaged in active and brisk trade with the whaling crews and helped supply the fleet with food. Today these people continue to practice subsistence whaling.

The Iñupiat Heritage Center in Utqiagvik, which opened in 1999, preserves the language and knowledge of these native people and promotes the collection, preservation, and exhibition of materials significant to their traditional culture and history. The center is legislatively affiliated with New Bedford Whaling National Historical Park. Visit www.nps.gov/inup for more information.

Barrow's beating heart: A library at the top of the world

<https://www.adn.com/61degnorth/article/barrows-beating-heart-library-top-world/2016/02/22/>

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<https://tuzzy.org/TundraTimes/sponsors>

Aktá Lakota Museum

Remembering Western Writer Mari Sandoz, the author of several histories that demonstrated sympathy for Indians that was unusual for the time, is born in Sheridan County, Nebraska on May 11, 1896.

Sandoz had a difficult childhood on a Nebraska homestead. Her father, Jules, was a bitter, tyrannical man, who took out the frustrations of homesteading on his wife and children. Unusually bright and studious, Sandoz eventually escaped to the University of Nebraska, which she attended irregularly from 1922 to 1930.

Sandoz authored a number of novels, and today she is remembered for her meticulously researched non-fiction history. Her 1935 biography of her father, Old Jules, is a bittersweet and moving history of homesteading on the Great Plains. Even more valuable, though, were Sandoz's histories of the Plains Indians. In 1949, she published Crazy Horse, a biography of the great Sioux warrior who participated in the 1876 defeat of George Custer at the Battle of the Little Big Horn. For decades after Little Big Horn, Crazy Horse was usually portrayed as a bloodthirsty savage who helped murder a great American hero. Sandoz's biography revealed a noble and admirable man dedicated to his people and to resisting white theft of their traditional lands. Strong willed, ambitious, and dedicated to providing an accurate history, Sandoz's work marked the beginning of a movement that greatly revised how Americans viewed the history of western settlement. The Indians were not the villains in this great historical drama, Sandoz suggested, but the victims. Mari Sandoz died in 1966, just as many Americans were starting to embrace her more compassionate view of the Native American.

Central Minnesota school board bars tribal drum group from graduation performance

<https://www.startribune.com/central-minnesota-school-board-bars-tribal-drum-group-from-graduation-performance/600366236/>

from the Council of State Archivists

Awards Program Seeks Nominations

With generous funding from FamilySearch, CoSA is able to recognize outstanding individuals and programs among our members and extended community of support. We need you to bring those people and programs to our attention, so start thinking who you'll nominate. Information for the 2024 call for nominations is now on the [awards page](#), including the nomination form.

Questions may be directed to awards@statearchivists.org.

Deadline for nominations now extended to June 5.



Must-See Exhibition

Cowboys & Indians touts *Sagebrush & Solitude: Maynard Dixon in Nevada* as a 'must-see exhibition'. Read why with this interview featuring Ann M. Wolfe.

In California, a native people fight to recover their stolen waters

“When Noah Williams was about a year old, his parents took him on a fateful drive through the endless desert sagebrush of the Owens Valley — which the Nüümü call Payahuunadü — in California’s Eastern Sierra. Noah was strapped into his car seat behind his mother, Teri Red Owl, and his father, Harry Williams, a Nüümü tribal elder with a sharp sense of humor who loved a teachable moment. “Hey, look — that’s our water!” he liked to tell Noah whenever they drove past the riffing cascades of the Los Angeles Aqueduct. ... Years later, Harry told Noah about that harrowing drive. “How do people live here?” he remembered asking himself. Then he answered his own question: *Oh, right. We live here.* “We are a people who have experienced a tremendous amount of grief,” said Noah, who now works as a water program coordinator for one of the Nüümü tribes. “You’ve got to learn the history — and if you really want to get down into the details, it’ll really make your bones sort of chill.” ... ” [Read the full story at KOED.](#)

A California tribe was twice robbed of its land. A 77-acre purchase brings hope

“When the Wilton Rancheria tribe restored its control over a 77-acre parcel outside Sacramento recently, tribal Chairman Jesus Tarango Jr. couldn’t stop smiling. “Days like this don’t come around very often,” Tarango said he thought to himself. “It’s a historic day for my people.” For years, Tarango’s elders had fought to remain on their ancestral territory in the Sacramento Valley,

only to have the U.S. government repeatedly renege on promises: Officials sold their land to private buyers and even canceled their status as a federally recognized tribe. Now a portion of his people's stolen land in the unincorporated community of Wilton — about a half-hour south of the state Capitol — feels like home again. ... ” [Read more from the LA Times.](#)

New academy preps students for firefighting careers

Extract:

Madison Ellison peered at a sausage patty in her MRE — the prepackaged, instant ration soldiers and firefighters consume while out in the field — before poking it cautiously with a plastic utensil.

The Academy of Arts, Careers and Technology (AACT) senior took the tiniest of nibbles — and immediately spit the sausage out.

“This is disgusting!” she exclaimed.

Ellison is one of 15 students in Washoe County's new Fire Science Academy. Offered in conjunction with UNR Extension's Living With Fire program, the first-of-its-kind program in the county introduces students to the basics of municipal and wildland firefighting and gives them the foundation to apply directly for jobs or study fire science in college.

It is also designed to garner interest in a career field that is struggling to attract a qualified workforce locally and nationally. Municipal and wildland firefighting agencies are finding it harder to fill positions, and the partnership with the academy could generate some homegrown job candidates, said Jeff Knox, captain with Truckee Meadows Fire Protection District.

“We want to get these kids interested,” he said.

The classes mix lectures and hands-on learning, including a recent trip to south Reno that let students battle a mock wildland fire with federal firefighters. The hands-on learning experience was something the students could really sink their teeth into — although the food was a bit less palatable.

Ellison was equally horrified by the chicken stew and nacho cheese with pretzels in the meal pouch, declaring she would starve before eating the MRE.

A seasoned Bureau of Land Management (BLM) firefighter who'd eaten his fair share of MREs shot a look at Ellison and the packet of nacho cheese, a bemused look on his face.

“That's gold right there,” he told her with a laugh.

<https://mailchi.mp/thenvindy/indy-environment-new-academy-preps-students-for-firefighting-careers?e=936a58527c>

Wild fires: Nevada Division of Forestry train future firefighters: The Nevada Division of Forestry is hosting fire academies in Reno to train future firefighters in combating wildfires. The training includes both classroom and field exercises, preparing participants to meet National Wildland Coordinating Group standards. (kolotv.com)

Just for fun:

<https://www.smithsonianmag.com/videos/the-rise-and-fall-of-the-aztec-civilization/?spMailingID=49739999&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2701098040&spReportId=MjcwMTA5ODA0MAS2>

The **Teach Climate Network**'s three-day climate change education conference is built by educators and climate change professionals from across the US, Canada, and the Pacific Islands! Date: Three days during the week of July 15-19, 2024. Registration is now live!

You are registering for the Summer Institute for Climate Change Education, coming to you virtually July 15-16, 2024, plus on a regional cohort day on July 17th, 18th, or 19th. (Cohort days are geographic specific)

We invite you to complete the registration in full. We use your responses to customize the sessions to your needs and backgrounds.

We are striving to make our events more welcoming to all, with specific goals about racial equity and inclusivity. Your answers will help us understand how we are doing and identify where we need to make adjustments. The information you provide will be used for this event only. For more information, see our [Privacy Statement](#). Please contact Seth Spencer, Teach Climate Network Coordinator, if you have questions or concerns: seth@climategen.org.



SUMMER INSTITUTE
FOR CLIMATE CHANGE EDUCATION

July 15 - 16, 2024
plus one regional cohort day from July 17 - 19

A VIRTUAL INSTITUTE

#SICCE24

Logos: Teach Climate Network (Generation Teach Talk Act Lead Climate), NOAA (National Oceanic and Atmospheric Administration, U.S. Department of Commerce), and icons for search, learning, and community.

<https://climategen.org/summer-institute/summer-institute-for-climate-change-education-registration/>

José Ortega y Gasset on the True Meaning and Measure of Intelligence
<https://www.themarginalian.org/2021/07/29/jose-ortega-y-gasset-love-intelligence/>

Exploring the four-day work week: Reno explores the four-day work week, with insights from Fran Mckee Ryan, a University of Nevada Reno professor. The shift aims to address work-life balance and has shown promising results. (kolotv.com)

The Rights of the Reader

by Daniel Pennac

illustrated by Quentin Blake



1 The right not to read.



2 The right to skip.



3 The right not to finish a book.



4 The right to read it again.



5 The right to read anything.



6 The right to mistake a book for real life.



7 The right to read anywhere.



8 The right to dip in.



9 The right to read out loud.



10 The right to be quiet.

10 rights — 1 warning
Don't make fun of people
who don't read —
or they never will.



Meet the Nation's First Zero Energy Outpatient Healthcare Facility

Pueblo Community Health Center's total site energy use is offset by total site energy production
https://www.facilitiesnet.com/energyefficiency/article/Meet-the-Nations-First-Zero-Energy-Outpatient-Healthcare-Facility--20203?mc_cid=88ed72d34c&mc_eid=71fe202e88

Celebrating the Online Launch of the Fiftieth Occupational Folklife Project – And How It Got There!

<https://blogs.loc.gov/folklife/2024/05/celebrating-the-online-launch-of-the-fiftieth-occupational-folklife-project-and-how-it-got-there/?loclr=eafb>

[On the trail of Bigfoot in the Library of Congress](#)

Bigfoot, a legendary creature known for its shyness and ability to blend in with its surroundings, can be found in the American Folklife Center and several other special collections throughout the Library of Congress.

[Using “Indians” as a search term, there are 178 entries available. Here’s a little sample:](#)

[Agnes Vanderburg’s Salish Indian School on the Folklife Today Podcast](#) [June 10, 2019](#)

Episode eight of the Folklife Today Podcast is ready for listening! Find it at this page on the Library’s website, or on iTunes, or with your usual podcatcher. Get your podcast here! In this episode, John Fenn and I discuss the work of Agnes Vanderburg, a Salish elder from Montana who began an outdoor school ...

[James Mooney Recordings of American Indian Ghost Dance Songs, 1894](#) [\(November 17, 2017\)](#)

In the summer of 1894 James Mooney, a scholar of American Indian culture and language, made recordings of songs of the Ghost Dance in several languages. The James Money Recordings of American Indian Ghost Dance Songs have recently been updated and are part of the presentation, Emile Berliner and the Birth of the Recording Industry. ...

[Agnes Vanderburg’s Outdoor School for Traditional Indian Ways](#) [November 22, 2016](#)

“A lot of things come out of my chest,” Agnes Vanderburg explained in 1979 when folklorist Kay Young asked about her reasons for starting a school to pass on her knowledge of Salish Indian traditions (recording at the link, go to 1:50 minutes). She had felt frustrated at carrying knowledge that was disappearing as Indians ...

[American Indian and Alaskan Native Veterans Served Proudly Too](#) [November 24, 2014](#)

When talking about United States military veterans, there is a group that often gets overlooked—that of American Indian and Alaskan Natives. In fact, growing up, I don’t recall learning too much at all in school about their rich history and culture. Their story would only be a small part of the chapters on Christopher Columbus, ...

[Homegrown Plus: Charly Lowry](#)

[March 18, 2024](#)

We're continuing the Homegrown Plus series with a thrilling concert by Charly Lowry, a dynamic singer-songwriter from Pembroke, North Carolina. An Indigenous woman belonging to the Lumbee and Tuscarora Tribes, she considers her work a platform for raising awareness around issues that plague underdeveloped and underserved Native communities. As usual for this series, you'll find a concert video, an interview video, and a set of links to explore.

[Congratulations to the 2024 Community Collections Grants Recipients!](#)

PROJECT: Returning to Our Roots – Documenting Traditional Nuwä Harvests

LOCATION: California

DESCRIPTION: Between December 2023 and November 2024, nuwä-led (Kawaiisu) community collaborators, led by Elder Lucille Hicks, will document ourselves, and other three older people, teaching at least 20 younger nuwüm (Kawaiisu people) the traditional gathering and preparation of at least 10 plants used for our Indigenous foods and medicines. We will document gather practices and the reflections of the participants. Our team will share video-based and photographic documentation techniques with the young as well so that they may partner in creating some project outcomes for archiving – contemporary documentation of nuwä gathering and preparation practices of at least 10 plants and the recorded impressions of the experiences of the elders and younger learners in carrying these practices forward.

PROJECT: Indian Town

LOCATION: Michigan

DESCRIPTION: The overarching goal of this project is to capture, preserve, and archive first-hand accounts of Indian Town, Michigan while the sources who lived these experiences are available to share this important culture and history. Without knowing and understanding the history of Nottawaseppi Huron Band of the Potawatomi (NHBP) as a sovereign nation and a people it is impossible to fully appreciate how transformative and significant this change has been and how it contributes to the community's culture today. Given the history of the boarding school movement which sought to erase the culture and languages of First Nations, efforts to revitalize, preserve, and share cultural and historical information with Tribal membership hold an even greater value in indigenous communities.

PROJECT: Sustaining and Reclaiming Cultural Danzas: Los Matechines Y Los Comanchitos

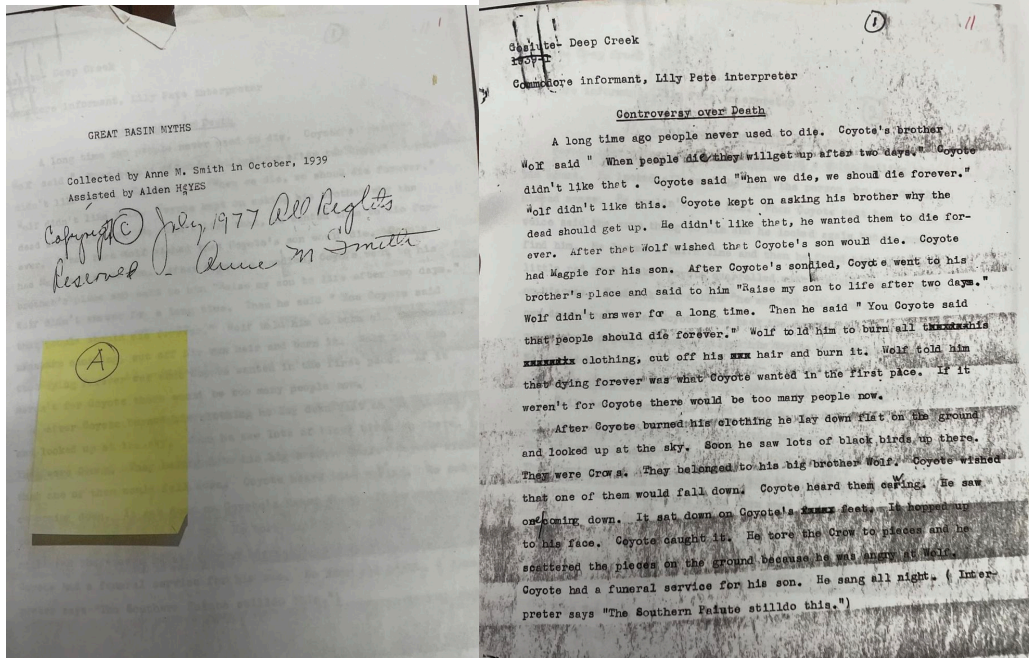
LOCATION: New Mexico

DESCRIPTION: Throughout New Mexico, there are Hispanic villages that struggle to carry-on the long-held tradition of the danzas de Los Matechines and Los Comanchitos. Los Matechines danza is performed on dates during fiestas honoring the Patron Saints of their affiliated Mission Churches. Los Comanchitos is a revived danza in remembrance of the assimilation of Indian captives into families and villages and acknowledging Genizaro identity (Spanish with Native American). The leaders of these groups persevere to educate and involve current generations to remember a deeply held bond within these communities. With education and exposure, there has been a slight uptick in interest. The goal is continued education and encouraging interest and pride in our shared history.

The Ninety-Six Ranch Celebrates Its 150th

<https://blogs.loc.gov/folklife/2014/10/the-ninety-six-ranch-celebrates-its-150th/>

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**Heidi Barlese** Lots of stories. A million. Ayes. I love them. This lady made a book of some. We have a copy of her whole collection. That's what's up! Our little library making moves.



**Heidi Barlese**

Sep 30, 2017 · Sparks · 👤

A million stories...I love em. ❤️

The animals were playing hand game. Coyote was losing. All were in the house playing except little lizard, who was on top of the house. He had sinew in his belt for sewing. He was singing. This annoyed coyote, for he was losing. Coyote would throw hot coals on lizard as to say, "shut up, you are making me lose." Lizard didn't care much for his skin, but took good care of his thread. He would straighten out his thread and would sing again. One of the players told coyote that they should go and see, maybe lizard knew something...



[Stewart Indian School](#)

We are excited to announce the new Education Curator at the Stewart Indian School Cultural Center & Museum. Melanie Smokey is an enrolled tribal member of the Yomba Shoshone tribe, born for the Washoe Tribe. As Education Curator, she will develop educational activities, lesson plans, and cultural programming based on the museum’s collections. She will organize and deliver presentations for adults, children, and school groups, as well as interested organizations.

Melanie has a degree in the Indian Teacher Preparation Program at Humboldt State University, earned a BA degree in Liberal Studies/Multiple Subjects, and completed the teaching credential program. She also holds a certificate as a cultural-based Naturalist through UC Berkley and California Tribal College. She has 20 years of experience as a cultural-based teacher for youth and adults in public schools and the Washoe Native TANF Program, and a community educator. She is also an amazing basket weaver, and she is installing our medicinal garden at Stewart. Melanie starts at the museum Monday May 20th. Welcome to our team, Melanie!

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Join us on Tuesday, May 21 at 1PM ET for a virtual field trip to the Computer History Museum! Curatorial Director Marc Weber will walk us through the museum's permanent exhibit, “Revolution: The First 2000 Years of Computing,” taking us on a journey through time, from ancient clay tablets to the World Wide Web and the “big data” that powers modern AI.

[#SecretsInYourData](#)

Register here: <https://bit.ly/3URkayV>



wgbh.zoom.us

wgbh.zoom.us



The picture is of me and David Hurst Thomas, Ph. D., D. Sci. Curator of the Department of Anthropology, at the American Museum of Natural History at the Great Basin Anthropological Conference I think in 2020 in Salt Lake City.

A few months ago he contacted me about a paper he was working on and I was helping with some research on the subject. Because I was out of the office for about a month and a half, I didn't get a chance to forward my research to him.

I finally called David back yesterday and he said he was working on another paper and said he would like to officially consult with me and two other individuals from the Great Basin.

I kinda have to laugh at myself because, because I shamelessly have no filters when talking about our Paiute history and culture. It's not easy to say and I'm sure it's not easy to hear. Specifically when talking to people in the know. That's why I'm surprised when people come back for more. But seriously, David is the only Anthropologist I know who is taking the results from the Spirit Cave remains academically serious, challenging his profession to take a second look and digest the results. Even if their life's work may change. So many of them have dug in deeper and discount the results.

The religion of science is supposed to be fluid and forever changing but I guess not for some. But they also need to remember some of their work reeks of intellectual Plagiarism from our Numu ancestors.

I am by no means a scholar, or an authority, on our Numu culture because each one of us has been gifted with knowledge handed down for generations it's not one's to covet or claim as our own. Our teachings also strongly teach us to be humble.

I guess it's time to find my passion and fight back my ghost sickness. I will move forward with all my relatives and loved ones words in my thoughts and heart, and pray I do good by them and I don't disgrace them.

FUNERAL SERVICES

Amelia Scott

June 29, 1939—May 12, 2024



VIEWING:

Date: May 20, 2024
Time: 3:00-7:00 pm
Place: Ross, Burke &
Knobel Mortuary
2155 Kietzke Ln
Reno, NV

GRAVESIDE SERVICES:

Date: May 21, 2024
Time: 11:00 am
Place: Nixon Cemetery
Nixon, NV

**CELEBRATION OF LIFE &
TRADITIONAL DINNER**

To follow services at the
Nixon Gym, Nixon, NV
Food Donations will be
appreciated.