

Journal #5857 from sdc 11.20.24

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Valerie Jean Moose Morales



Phil Little Thunder, a great-great-grandchild of the Lakota chief whose village was attacked in 1855. An ancient cottonwood known as the Witness Tree, right, still stands.

A must read:

How Recovering the History of a Little-Known Lakota Massacre Could Heal Generational Pain

When the U.S. Army massacred a Lakota village at Blue Water, dozens of plundered artifacts ended up in the Smithsonian. The unraveling of this long-buried atrocity is forging a path toward reconciliation

<https://www.smithsonianmag.com/history/how-recovering-history-little-known-lakota-massacre-could-heal-generation-pain-180985226/>

The Alaskan Frontier

Note a deplorable lack of Alaska Native coverage

On **November 20**, 1942, U.S. Army engineers, working closely with partners in U.S. civilian agencies and Canada, [officially opened the Alaska Highway](#). This overland military supply route, originally known as the Alcan Highway, passed through the Yukon, running from the prairies of British Columbia to the Territory of Alaska. The roadway was over 1,500-miles long and connected Dawson Creek, British Columbia, to Fairbanks, Alaska. It provided Americans and Canadians on the Pacific coast new avenues for the transportation of goods, and an increased sense of security after the Japanese attack on Pearl Harbor, and escalating hostility in the Pacific. This first phase of construction was completed in less than eight months.



[Mt. McKinley and the Alaska Range, Mt. McKinley National Park, Alaska](#). E.O. Goldbeck, photographer; National Photo & News Service, c1958. [Panoramic Photographs](#). Prints & Photographs Division

In the 1780s, Russian fur traders became the first European settlers of the land across the Bering Strait from Siberia. Russian influence on native Alaskans is explored in the Library of Congress exhibition [In the Beginning Was the Word: The Russian Church and Native Alaskan Cultures](#). The Library's collaborative digital project with Russian libraries, [Meeting of Frontiers](#), explores the comparative history of the Russian expansion across Siberia to the Russian Far East and the Pacific, the American expansion westward, and the meeting of the Russian-America frontier in Alaska and the Pacific Northwest.

The Russian-American Company administered Alaska from 1799 until 1867, when Secretary of State William H. Seward negotiated the [purchase of Alaska](#) for the United States. Congress established the Territory of Alaska in 1912, prompted by the significant gold discoveries of the 1880s and 1890s.



[Assay Office in Foreground, Mill Behind...](#) Jet Lowe, photographer, May 1981. [Independence Mine, Palmer Vicinity, Matanuska-Susitna Borough, AK](#). [Historic American Buildings Survey/Historic American Engineering Record/Historic American Landscapes Survey](#). Prints & Photographs Division

Learn More

- Search on *Alcan* in [Farm Security Administration/Office of War Information Black-and-White Negatives](#) to find pictures of the construction of the road.
- [Search](#) on *Alaska* (both the bibliographic record and full text searches) in [Evolution of the Conservation Movement, 1850-1920](#) to find legislation, reports, and other information related to the history of the state. This search will retrieve another gem—[The Harriman Alaska Expedition: Chronicles and Souvenirs May to August 1899](#) with photographs by Edward S. Curtis, paintings by Louis Agassiz Fuertes, notes on the region’s indigenous trees from pioneering forester Bernhard E. Fernow, and essays by George B. Grinnell, John Burroughs, and John Muir.
- Search on *Alaska* in [“California as I Saw It”: First Person Narratives of California’s Early Years, 1849 to 1900](#) to find written accounts of travelers and miners in the region.
- Search on *Alaska* to retrieve historic legislation in the collection: [A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates, 1774-1875](#). View the web guide [Alaska Purchase Treaty: Primary Documents in American History](#) which compiles resources from across the Library’s website related to this topic.
- [Alaska Purchase: Topics in Chronicling America](#) provides access to selected newspaper articles that discuss the treaty as well as Alaska’s assets pulled from the database [Chronicling America: Historic American Newspapers](#).
- Explore [Alaska: State Resource Guide](#) to access digital materials related to the state of Alaska at the Library of Congress, as well as links to external websites and a selected print bibliography.
- View historic maps of the region by searching on *Alaska* in the Library’s [Maps Collections](#).
- Search the [pictorial collections](#) on *Alaska* to find, among other things, images of Alaskan landscapes, cultural groups and daily life from various time periods, as well as posters and extensive architectural and engineering documentation for structures throughout the state from the collection [Historic American Buildings Survey/Historic American Engineering Record/Historic American Landscapes Survey](#).
- View [panoramic photographs of Alaska](#) in the [Panoramic Photographs](#) collection.

More from the Library of Congress

Native American Patriots

A couple of weeks ago, we added a new mission for [Native American patriots](#) who applied for pensions from the federal government. These men were identified as Native Americans by the Daughters of the American Revolution. Many of the files name the tribal affiliation of the veteran. Here are some stories from this mission:

- When he returned home from war, [Charles Harman](#) left his discharge in his vest coat pocket. Shortly after it was destroyed when his sister "washed it up in said jacket." Harman is identified as a Native American in the DAR's publication *Forgotten Patriots*.
- [John Pinn](#) describes himself as "a descendant of the Aborigines of America that his father was a Mustee & his mother a Cherokee" who lived in a place called Indian Town in Lancaster County, Virginia. He served as a powder boy attached to Gun No. 3 at the Battle of Yorktown where he was injured by an enemy cannon ball and a musket shot through the leg.
- [John Harry](#) is a member of the Narraganset Tribe. In an affidavit in his pension file, a member of the tribal council explains that John Harry does not own any land and that an individual of the Narraganset Tribe cannot sell or convey any "land descended to him or her, nor mortgage it, nor charge it with Debts as white People do. But when a member of that Tribe dies, his or her Land descends to his or her Children or next of Kin generally without Distinction of male or Female."

Indigenous senator who yelled ‘You are not our king’ at Charles III is censured in Australia

[https://apnews.com/article/king-charles-canberra-australia-lidia-thorpe-2b8d6ce8bcaa14ee5fe10a719a7790d0?](https://apnews.com/article/king-charles-canberra-australia-lidia-thorpe-2b8d6ce8bcaa14ee5fe10a719a7790d0?user_email=e073fe83cf6e594f0fa68c85167471226da0e93d55247b60e6f1153aa19d8ac8)

[user_email=e073fe83cf6e594f0fa68c85167471226da0e93d55247b60e6f1153aa19d8ac8](https://apnews.com/article/king-charles-canberra-australia-lidia-thorpe-2b8d6ce8bcaa14ee5fe10a719a7790d0?user_email=e073fe83cf6e594f0fa68c85167471226da0e93d55247b60e6f1153aa19d8ac8)

> Why Only Some Rivers Carve Canyons

MinuteEarth | Cameron Duke. The deeply gorged Colorado River Valley and relatively flat Mississippi have roughly the same flow and age—but shifting tectonics give literal rise to the Colorado's dramatic canyons. ([Watch](#))

[Updated FADGI Resource: Significant Properties for Digital Video](#)

The Federal Agencies Digital Guidelines Initiative (FADGI) Audiovisual Working Group has released a revised version of its popular resource, Significant Properties for Digital Video. This updated resource dives deeper into the area of significant properties for digital video to provide definitions for common terms and how changes in these typical criteria would impact the digital video content, technical parameters and display.

Trump taps Dr. Oz to serve as Medicare, Medicaid administrator

President-elect Donald Trump on Tuesday announced his intent to nominate Mehmet Oz — better known by his television moniker “Dr. Oz” — to lead the Centers for Medicare and Medicaid Services. [Read more...](#)

Trump names Brendan Carr, senior GOP leader at FCC, to lead the agency

Trump pick for DOT head Duffy has empty transportation resume

President-elect Donald Trump announced Monday night that he will nominate former Wisconsin congressman and current Fox News contributor Sean Duffy to head the Transportation Department. [Read more...](#)

President-elect Donald Trump tapped billionaire professional wrestling mogul Linda McMahon to be secretary of the Education Department. McMahon led the Small Business Administration during Trump’s initial term from 2017 to 2019 and twice ran unsuccessfully as a Republican for the U.S. Senate in Connecticut. She’s seen as a relative unknown in education circles, though she has expressed support for charter schools and school choice. Trump has called for dismantling the Education Department. Here’s what that would mean: https://apnews.com/article/trump-education-department-secretary-linda-mcmahon-a49af0778fa7c50163619d1764f93c91?user_email=e073fe83cf6e594f0fa68c85167471226da0e93d55247b60e6f1153aa19d8ac8

You're Invited to the Event
Apprenticeship Opportunities for Individuals Reentering Their Communities Post-Incarceration

[Register Now](#)

This webinar provides the reentry community with a comprehensive overview of apprenticeship and pre-apprenticeship opportunities tailored for individuals reentering their communities post-incarceration. Experts will share insights into innovative programs and strategic partnerships that enhance skill development and career readiness, empowering participants to secure stable and sustainable employment.

This informative session is designed to equip reentry service providers with strategies for integrating apprenticeships into their program offerings and will spotlight:

- **Correctional Facility-Based Registered Apprenticeships:** An exploration of apprenticeship programs offered within correctional facilities, including current implementations, successes, and challenges.
- **Pre-Apprenticeship Programs:** Examples of successful pre-apprenticeship programs that prepare returning citizens for full apprenticeships, highlighting the skills and competencies these programs develop.
- **Seamless Transition Strategies:** Best practices for ensuring a smooth transition from pre-apprenticeship to full apprenticeship programs, addressing common barriers and solutions.

Presenter(s):

Mark Mann, Program Analyst, Office of Apprenticeship, U.S. Department of Labor

Jeffrey W. Smith, Workforce Liaison, Office of Apprenticeship, U.S. Department of Labor

John Carroll, Apprentice Graduate and Ironworker, Ironworkers Local 5

Moderator(s):

Andrea Bizzell, Workforce Analyst, Division of Youth Services, Reentry Employment Opportunities

Jennifer Kemp, Division Chief, Youth Services, Employment and Training Administration, Office of Workforce Investment

Date: Thursday, November 21, 2024

Time: 1:00 PM-2:00 PM ET

Length: 1 hour

Registration for this event is limited and seating is on a first-come, first-served basis; please register today.

[Register Now](#)

On the Day of Your Event, Remember:

1. You can login to [the event](#) no earlier than 30 minutes before the start of your event.
2. The audio will be broadcast through your computer speakers.
3. Once you have joined the event, if you need additional support, please ask the event facilitator.
4. Attendees are registered on a first come, first served basis; there is no wait list. You may unregister from this event by clicking on your [MyEvents](#) page.
5. Virtual events are recorded and archived on WorkforceGPS five business days after the event concludes; you may manage your events from your [MyEvents Profile](#) page.
6. Virtual events are supported by all major browsers. Please make sure yours is up to date.

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American Sign Language (ASL)/Closed Captions

After registering for this webinar, you will receive information for how to request an ASL interpreter. Requests made less than **five business days** before the event cannot be guaranteed. Closed captions are provided for all webinars.

Thank You!

Sincerely,

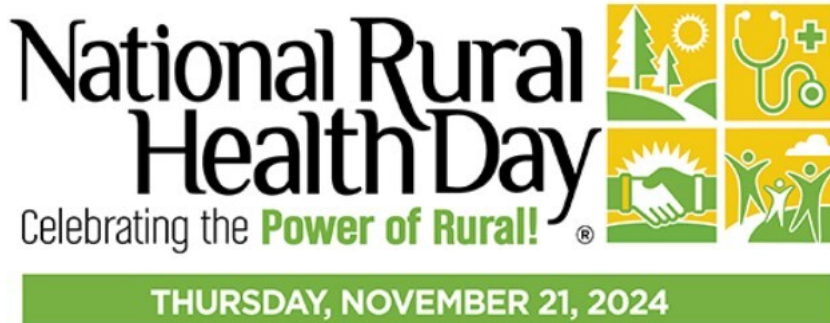
The WorkforceGPS Team
Helping You Navigate to Success Today

> **Researchers develop** algorithm to predict when lithium-ion batteries are about to catch fire by analyzing sounds from inside the devices; batteries can briefly emit flames almost as hot as a blowtorch during failure ([More](#)) | **Why Li-ion batteries combust** ([More](#))

National Rural Health Day is November 21st
For additional information, visit powerofrural.org.

[USDA Rural Development](#) offers many [programs](#) and [resources](#) for rural communities to create impactful solutions and foster improved health care!

Join Our Webinar to Learn More!
November 19, 2024 - [USDA Rural Health Webinar: Finding Your Way Through USDA Rural Health's New Resources](#)



Preserving Sitka's Clan Houses

<https://savingplaces.org/stories/preserving-sitkas-clan-houses>

A Conversation with Jerrick Hope-Lang on these Important Sites of Ritual, Community, Tradition and Memory

For the Lingít people in Alaska, Clan Houses serve as more than just physical gathering spaces. They are places of ritual, of community, of tradition, and places that hold memory even when the original space changes over time.

Jerrick Hope-Lang (Lduteen) who is working to preserve [X'aaká Hít Point House](#) in Sitka, Alaska nominated the Sitka Clan Houses to the National Trust for Historic Preservation's list of [America's 11 Most Endangered Historic Places](#). For Hope-Lang this is about protecting not just a piece of his identity, but of a way of life. The site was included on the 11 Most Endangered list in 2024.

Lingit Clan Houses in Sitka, Alaska c. 1900. pics did not transfer

Hope-Lang said, "As we've been losing ancestors at an alarming rate, I think there's an opportunity here. I think all that space is sacred. I think everything that I see, even if it's not my clan or my clan house, is valuable to me. It's a visual representation of who I am and where my ancestors might've stood, where my families may have gone to mourn the loss of clan leaders or where we celebrated the birth of people or their names. When I look at them in the shape that they're in, it is disheartening, but I'm also aware of why they are where they are."

To hear more about the Sitka Clan Houses, their history, and the work to preserve them Amy Webb, senior director of preservation programs, spoke with Hope-Lang.

Why are the Sitka Clan houses, and the Point House specifically, important to you? How did you become an advocate for preservation?

Clan houses are an interesting concept because they're not just physical structures, they're a form of matrilineal, hereditary identity. My identity comes from my clan house. Prior to colonization, families lived in communal style homes, and those homes were central to learning your language, your crest, your songs, your stories. They were larger family structures for child rearing and bringing people up in their customs. These houses were our homes when we traveled to other places, this is where we stayed. This is where families met, this is where coffee was poured. This is where stories were shared.

Our clan house was torn down in 1997, and I can still remember it. What got me started was somebody [saying] 'this is your clan's land, what's going to be done with it?' I hadn't really thought about that before. There's this piece of land, it's still here. Why don't we have this sacred space anymore? That's what started me on this journey.

In some ways, I feel homeless. I'm a person who owns a conventional home, but [these clan houses are] central to my identity. Step one, is getting the space back. Step two is, how do we rebuild? This is a model that could be inclusive not just to Indigenous people, but to show non-Indigenous communities what resilience is and what that looks like.

Tell me about how the interest in your clan house expanded to thinking about broader preservation of these important spaces?

My initial response was, 'I need to get this land back. I need to rebuild my own house,' [but then] you start to uncover that you need your neighbors who are the clan houses to model ourselves after. If you remove your blinders and look to the left and the right of my property, you realize this situation isn't specific to our clan house. It isn't specific to the Sitka Indian Village or Southeast Alaska. Reciprocity is a big part of our culture. I figured, if we're going to lay the groundwork for what the Point House can be in the future, we shouldn't just do it for ourselves.

Initially I just wanted to rebuild a house. I didn't want to work in historic preservation. I didn't want to look at the National Register. I didn't want to be a grant writer. There are all these things that I didn't think I needed to be, but I think man plans and God laughs. In some ways it's opened this scope of work that I think I have the tenacity and follow through to work through. In learning other people's stories and other people's cultures and other houses histories, I become a better Lingít myself.

Can you talk a little bit about some of the challenges that you have come up against as you work to preserve the Clan houses?

The first thing I didn't realize was reconstruction was so frowned upon. Even looking within Southeast Alaska, there are clan houses that were built within the last hundred years. One of

them was by the Works Progress Administration [which] rebuilt a clan house in Wrangell and it was used during that time. The interesting dynamic is because that clan house was built in the forties, now it's eligible for historic preservation tax incentives and grants. It's frustrating because I look at this model working 60 years ago or 70 years ago and those things being eligible now and wondering why those don't apply to present day structures.

With historic preservation [of the clan houses] we are not just looking at preserving bricks and mortar, we are preserving culture and decolonizing the push that was made by the Presbyterian missionary [in Alaska that pushed for a nuclear family over a community living space]. There's a chance to preserve a neighborhood and the history that happens inside that neighborhood, and I think reconstruction needs to be looked at.

You've said to me that the Clan Houses are a vessel for all the traditions and cultural elements that happen with them, and that feels antithetical to the traditional preservation movement. How does the land back movement play into that?

In this situation, the land is sacred. The house is just a vessel to perform the duties and tasks of what a clan house is. In 1926, when people didn't even have citizenship yet, there was a push by the Lingít community to create this Native Town Site Act, but that forced title and our people to collectively own these spaces.

They weren't owned by the nuclear family, so the inheritance of those houses has become a convoluted process through the Bureau of Indian Affairs and it's complex as a recently colonized people. We've had to really jump into the framework of Western law very quickly, and part of the problem that I see with these properties is that our Indigenous values don't align with Western legal law.

We're caught up in this framework of 'how do we leave these properties in perpetuity?' Who do they end up going to and how do we leave them in a shape that clans collectively can work on having their spaces and having their land and managing them in the long term.

I think that's one of the biggest struggles with this. I thought when we used [the popular phrase, land back] in this nomination that people would say, oh, okay, well I hear about land back, but here's a tangible place-based model of how land back can support not only the people whose land is but the community that surrounds them.

You have to recognize that Alaska isn't all just Indigenous people anymore. I think there's still this new understanding or belief that there's a stigma attached that for non-Indigenous community to recognize their responsibility in colonization and what that might look like and how they can support it. There's some fear surrounding it, [which] I tried to remove, but I think some people get it and some people don't.

There have been shifts in the preservation movement to make it more inclusive. What are some things that you would like to see changed?

I think preservation models can be centered in the present day. So much of historic preservation is looking to the past, and although we look to honor the past and recognize the past, these

houses will outlive us. At some point, even the Point House that I build at some time will come down. So, the idea that houses can come up and come down is part of Lingít cultural identity. I don't see [a space] in historic preservation to focus on the people inside of the home. It's more of the physical structure, but we're rebuilding our culture, and this is a form of restorative practices. I've tried to wrap my head around how historic preservation as a model could meet us where we are. Maybe one of those would be exemptions from the Secretary of [the] Interior['s] standards, as controversial as that might sound.

I don't know how historic preservation could meet the criteria for every Indigenous person's needs. A Tlingit person's needs may not reflect the needs of a person in New Mexico or Oklahoma. Our standards may be different. So as opposed to having everybody coming to the Secretary of [the] Interior and saying, well, this is what Northern Shoshone need versus what Lingít need, they're so separate.

I think tribal governments are creating their own historic preservation models within tribal governments to appease the Secretary of [the] Interior['s] standards. I don't know what the future of that looks like.

What are the ways that others could support the work that you're doing to preserve these sites?

That this is the hardest part to talk about, but it involves money. Until we see real shifts in the narrative of historic preservation, money is the way that we need help. We did find some smaller base donors that we're appreciative of, but we are incorporating our own 501(c)3. We are in the process of writing our bylaws, so we're moving in that direction. [However], it's another colonial construct, having to work with attorneys and develop land trusts. We are at the forefront of everything, and we're asking for advice.

In kind donations are other ways that are tangible to support our work. We're very lucky, as we had an attorney who saw our story and is representing us for free in this. We are fiscally sponsored through a native-led 501(c)3. So that's another mechanism that we're looking at to work with this long-term.

Since the 11 Most announcement what has happened with the project?

It's a place-based model that's evolving and changing. If people looked at this project and said, I can support this now, the level of work isn't stopping at the Stika Indian Village. I've been meeting with clan leaders and talking about what the future of clan houses looks like. More broadly this has sparked a general interest in a lot of people coming forward. We just started a film through a grant that we received from Vision Maker, where we're documenting this experience by recording our elders and have them tell us why these things are important now, and to leave things better for the next generation.

This is for all Lingít people, and the idea is to be inclusive and to share information, share knowledge. The possibility here is the ripple effect. This is where the pebble has landed, and we don't know what the outcome can be for other communities, and we're already networking ourselves in to see what that looks like.

In loving Memory



Valerie Jean Moose Morales

February 14, 1953 - November 10, 2024

Viewing

Thursday, November 21, 2024
4:00 p.m.-7:00 p.m.

Funeral Services

Friday, November 22, 2024
11:00 a.m.

Viewing & Service Location:
Walton's Funerals & Cremations
Walton's Ross, Burke & Noble
2155 Kietzke Lane | Reno, NV 89502

Burial

Hungry Valley Cemetary

Dinner

To immediately follow burial
Hungry Valley Gymnasium
9075 Eagle Canyon Drive
Sparks, NV 89441

Food donations are welcomed & appericated