

# American Indian Library Association Newsletter



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**SPECIAL POINTS OF INTEREST:**

- Message From the President of AILA
- Interview with Joy Harjo
- NMSU-Doña Ana Community College
- Nā Hawai'i 'Imi Loa

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## Message from AILA President

Greetings AILA members,

I would like to introduce myself to you all as the 2012-2013 American Indian Library Association (AILA) President. My name is Janice Kowemy and I am from the Pueblo of Laguna in New Mexico. I am the librarian/director at the Laguna Public Library ([www.lagunalibrary.com](http://www.lagunalibrary.com)). I graduated with my Master of Science (MS) in Information Studies from the School of Information at the University of Texas at Austin in December 2007. I am also involved with the New Mexico Library Association (NMLA) and the Native American Libraries Special Interest Group (NALSIG).

I would like to share how I got my start in libraries. As a high school sen-

ior at Santa Fe Indian School, our librarian, Alana McGrattan, gave me the opportunity to work a summer job at my community library, for the Native American Access To Technology Program sponsored by the Bill and Melinda Gates Foundation. I worked with tribal librarian Elizabeth (Liz) Wacondo, who taught me a lot about libraries in general. My job was to catalog materials into ATHENA, our first ever automation system. I also taught the community how to use our new computers, printers, scanner, and digital camera. My favorite part was helping people find information resources and planning the summer reading program. I worked at the library during my school breaks from the University of New Mexico. I attended my first ALA conference

in 2002 in Atlanta, Georgia, where I met Dr. Lorie Roy who encouraged me to pursue my Master's degree in Library Science so I could return to my community as a librarian. Liz was already in her 80s and ready to retire, so she encouraged me to keep going so I could come back and take her place. Unfortunately, Liz passed away a few months before I finished library school. I am blessed to have had the opportunity to get an early start in libraries and be involved in tribal librarianship.

I highly encourage you to start grooming the next generation of  
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## President's Message, continued...

tribal librarians, archivists, or museum professionals in your communities.

Tribal librarianship has evolved into a multi-faceted organization. Libraries are no longer just for books; libraries are technology; libraries are social hubs; libraries are government resources; libraries are interactive; libraries are Native traditions and culture. We have grown to continue providing these services and accept changes as needed. I support the efforts of AILA in making sure library services are accessible and being improved in all types of libraries and that information disseminated about Native American people and cultures is accurately portrayed.

I would like to invite you to get involved with AILA

today by joining a committee. AILA is a continually growing organization. We have many new ideas and upcoming projects that will need your help to keep things progressing. To learn more about our committees and sign up visit [www.ailanet.org](http://www.ailanet.org) for more information. If you need to renew your membership too, the committee volunteer form is available on the membership page.

We have some upcoming events that AILA is involved with. The first is the 8<sup>th</sup> International Indigenous Librarians Forum at Northwest Community College in Bellingham, Washington, to be held May 10<sup>th</sup>-13<sup>th</sup>, 2013. The next event is the Association of Tribal Archives Libraries and Museum (ATALM) conference at

Santa Ana Pueblo, New Mexico, at the Tamaya Resort, June 10<sup>th</sup> – 13<sup>th</sup>, 2013. I hope you are able to attend.

I look forward to working with you all!

Thank you,

Janice Kowemy



### A I L A O F F I C E R S

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## Joint Librarians of Color Conference by Jody Gray

AILA was a proud co-sponsor of the Joint Conference for Librarians of Color (JCLC) 2012 in Kansas City, MO from September 19-23. JCLC was developed and funded by the five ethnic caucuses affiliated with the American Library Association (ALA): AILA, Asian Pacific American Librarians Association (APALA), Black Caucus of the American Library Association (BCALA), Chinese American Librarians Association (CALA), The National Association to Promote Library and Information Services to Latinos and the Spanish-Speaking (REFORMA).

This was the second JCLC; the first one happened in 2006 at Dallas, TX. Planning for the second conference began in 2007. Each of the five ethnic caucuses appointed two members to represent them on the steering committee. AILA representatives were Jody Gray (Cheyenne River Sioux), University of Minnesota, and Janice Rice (Ho Chunk), University of Wisconsin, Madison. Rice served as the co-chair of the JCLC steering committee along with Haipeng Li, University Librarian at the Hong Kong Baptist University and representative from CALA. The rest of the steering committee included:

Jacqueline Ayala, San Diego County Library - REFORMA  
Jennifer Baxmeyer, Princeton University - BCALA

Dora Ho, Los Angeles Public Library - CALA

Florante Peter Ibanez, Loyola Marymount University - APALA

Alanna Aiko Moore, University of California, San Diego - APALA

Alexandra Rivera, University of Michigan - REFORMA

Marcellus Turner, Seattle Public Library - Secretary

Ken Yamashita City Librarian (retired) at the Stockton-San Joaquin County (CA) Public Library - Treasurer.

Kansas City, MO hosted more than 800 librarians, library staff, vendors, exhibitors, and library school students from across the country and around the world. More than 100 programs and poster sessions ranging in topic from racial micro aggressions to leadership training opportunities took place over five days in September.

David Treuer (Leech Lake Band of Ojibwe) and author of *Rez Life*, was a featured speaker at the Adult Lunch event.

He was sponsored by the Ho-Chunk Nation and shared the stage with Da Chen, author of *Brothers* and winner of the APALA Adult Fiction Award. Both spoke of libraries being a rare place that brings all people together and promotes both knowledge and community.

The Caucus President's Plenary Session highlighted the current leaders of the five ethnic caucuses. Current AILA President Janice Kowemy (Laguna Pueblo) spoke on the themes of diversity, leadership, and community engagement within AILA. Maureen Sullivan, ALA President, moderated the session.

The Legacy Breakfast celebrated librarians who have left a legacy of contributions to the caucus associations, ALA, and the profession. AILA Executive Director Kelly Webster (Oneida) was presented with the Advocacy Award. Janice Rice (Ho-Chunk) was presented with the Distinguished Service Award. AILA also recognized Joseph Bruchac with the Author Award.

AILA hosted the "Navigating Indian Country" session on Thursday morning. This session was an opportunity to introduce the executive board, highlight some of the current projects, and give the audience an opportunity to contribute ideas to future programming. The idea for this session stemmed from the AILA planning retreat that took place at ALA Midwinter 2012 in Dallas, TX. The purpose of the retreat was to help set goals for the AILA leadership over the course of the next few years.

Many AILA members presented throughout the conference. For a full list of all programs go to <http://www.jclc-conference.org/program/session>. Conference proceedings will be going online over the course of the next few months.

## A Brief History of Federal Support for Tribal Libraries

By Lotsee Patterson

Federal funds for tribal libraries have a history. Briefly, that history begins with research and demonstration projects funded by the then U.S. Department of Education's Title II B Higher Education Act monies in the 1970s. These grant funded projects demonstrated the interest and need for library services on Indian reservations. Notable among the first grants funded for library services on Indian reservations by this source were those directed by Lee Antell (Ojibway) and later by Charles Townley through the University of Minnesota on behalf of the National Indian Education Association (NIEA). This three-year project conducted on the Mohawk reservation in New York State; at Rough Rock Demonstration School on the Navajo Nation in Arizona, and on the Standing Rock Sioux Reservation in the Dakotas used different models--a tribal library, a school/ public library, and a tribal college/ public library--to assess the most desirable method of providing library services on a reservation. At about the same time, Lotsee Patterson (Smith) had four consecutive year-long grants funded by HEA Title II B to establish libraries and train library workers to manage them in New Mexico Pueblos. These two projects set the stage for successful pursuit of federal funding which was to come a few years later.

Not to be overlooked in the acquisition of federal funding for tribal libraries is the role played by the National Commission on Libraries and Information Science (NCLIS). This body is responsible for two crucial actions that laid the foundation for the legislation. Long interested in library services to American Indians, the Commissioners, who by virtue of their establishment in 1970, were mandated by law to, 1) "advise the President and Congress on implementation of national policy ...." and, 2) "conduct studies, surveys, and analyses of the library and informational needs of the Nation, including the special library and information needs of rural areas, of economically, socially, or culturally deprived persons...." In fulfilling this responsibility the Commission held a number of site hearings and site visits in Indian country to gather testimony and firsthand experience witnessing the information needs of reservation populations. When a White House Conference on Libraries and Information Services was planned, each state held a preconference and NCLIS, with continuing support from Mary Huffer, Director, Department of the Interior Libraries, obtained money for Indian Nations to also hold a preconference, thus enabling resolutions and a plan for action incorporated into a National Indian Omnibus Library Bill to be written. The NCLIS person most instrumental in conceiving and carrying out these two pivotal activities was Associate Director Mary Alice Hedge Reszetar.

A key element in obtaining federal funds was the National Indian Omnibus Library Bill, an outcome of the 1978 White House Conference on Libraries and Information Services. Virginia Mathews (Osage), architect of this bill, along with the Indian delegation who helped formulate it, succeeded in getting the bill accepted by the conference delegates as a resolution and recommendation for action. Even with that achievement, nothing would have happened without oversight, guidance, and continuing advocacy from the National Commission on Library and Information Science and, most importantly, the diligence and know-how of Mary Alice Hedge Reszetar, who called attention to the fact that no action had been taken on the Indian bill resolution to Congressman Paul Simon, chair of the House Postsecondary Education Subcommittee, which had oversight on library legislation. Lotsee Patterson (Smith) was then asked to draft preliminary legislation incorporating the Omnibus Bill's key components, as well as features extracted from NCLIS site visits and hearings.

## A Brief History of Federal Support for Tribal Libraries, continued. . .

With consultation from a state librarian and an ALA representative, Congressman Simon's legislative staff prepared the final piece of legislation. Following Congressman Simon's skillful legislative sagacity and support from Senator Daniel Inouye, who added Native Hawaiians to the Bill, the new legislation obtained congressional approval.

**Library Services for Indian Tribes** became Title IV of the Library Services and Construction Act, PL 98-480, and was signed into law by President Reagan on October 17, 1984. First administered by the U.S. Department of Education's Division of Library Programs, it is now part of the Museum and Library Services Act of 1996 and is administered by the Institute of Museums and Library Services (IMLS).



Lotsee Patterson. Photograph courtesy of Lotsee Patterson.

Lotsee Patterson, Ph.D., Professor Emeritus, University of Oklahoma, School of Library and Information Studies. American Indian Consultant to NCLIS; Project Director of a number of federal grants to train American Indian librarians and to establish and improve library services to American Indians; Project Director, TRAILS, a federal contract to provide training and assistance to tribal libraries 1985-87; Advisory Board member, Institute of Museum and Library Services, founding member of AILA, author of many published reports and articles on the subject of tribal libraries. Member of the Comanche Nation.

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## Thank You to Sandy Littletree!



Sandy Littletree. Photograph courtesy of Sandy Littletree.

AILA would like to thank Sandy for her service and commitment serving as President of AILA for 2011-2012. Her leadership has brought new direction and perspective to the organization. Thank you for all you have done for AILA! We would like to also extend congratulations on being accepted into the University of Washington Information School as a Ph.D. student in the Indigenous Information Research Group and as a Go-Map Fellow.

We wish you success with your future endeavors and thank you for being a role model for indigenous communities.

## Spotlight on Circle of Learning Students

By Sheila Gurtu, Circle of Learning Project Assistant

The Circle of Learning Program (COL) is a three year, IMLS-funded grant partnership between San Jose State University's fully-online School of Library and Information Science (SLIS) and the American Indian Library Association (AILA). The grant supports 19 graduate students living and working in communities across the United States while earning their MLIS degrees. COL supports student expenses such as tuition, technology, travel to yearly face-to-face COL meetings and local conferences, professional association dues and course materials. Additional resources provided by COL include online workshops on topics such as oral history, preservation, information services for American Indian patrons, and current issues facing tribal libraries; professional mentoring; student discussion forums; personalized career advice and internships. The goal of the partnership is to increase the number of American Indian and Alaska Native librarians who understand tribal culture and are committed to addressing the challenges faced by libraries serving Native patrons.

For San Jose State University student Debbie Reese, participation in the [Circle of Learning](#) (COL) program is enabling her to cultivate the relationships, resources, and skills necessary to meet her goal of founding an archive and library for her tribe, the Nambe Pueblo of New Mexico.

In June of 2011, Reese traveled to the American Library Association meeting in New Orleans to meet with COL students and leaders and participate in Spectrum Institute events. At the COL Professional Networking Luncheon, Reese and COL students from across the United States visited with COL Advisory Board Members, Mentors and SLIS faculty. For Reese, who is mentored by AILA past-president, and part-time SLIS faculty member, John Berry, professional mentors from the Indigenous community provide specialized experience with everything from course-planning to navigating funding sources and finding internships.

Prior to joining COL, Reese was a member of AILA and had written for *The Horn Book Magazine* and *School Library Journal*. She is a former school teacher and professor of American Indian Studies. Her blog, [American Indians in Children's Literature](#) is a resource providing analysis and recommended readings for teachers, librarians, and parents on the subject of representations of American Indians in books, films, and curriculum.

Having the opportunity to attend ALA with COL support and to attend SLIS as a full-time student enable Reese to research more deeply into the professional literature of library and information science. She cites her participation in a COL workshop lead by COL mentor Kelly Webster with introducing her to issues in indigenous cataloging and classification, "Being in COL, I found articles that support what I was seeing, (double standards, bias, etc.). Learning about systems designed by Indigenous librarians, being used... it was outstanding. Being in COL, it makes my thinking more robust."

Since entering the SLIS program with the goal of starting a library and archives in Nambe, Reese is now learning, "The scope of what it means to really do it. I want to have an internship in an archive or library specific to American Indians. The hands-on learning will be invaluable." This type of hands-on learning and relationship-building with indigenous library and archival professionals was a central focus for the Circle of Learning Year 3 meeting, which coincided with the international conference of the Association of Tribal Archives, Libraries and Museums (ATALM) in June of 2012 in Tulsa, OK.

## Spotlight on Circle of Learning Students, continued . . .

Prior to attending the ATALM conference, Reese hoped to learn more about issues facing tribal libraries and archives, "From what I learned so far, funding is a major challenge. Finding space for it is also a big one. Where, in the tribal organizational structure, will it be placed? Another challenge is differing views on the items within the collection (once developed) and who has access to specific items, based on tribally-specific traditions on things that can only be shared with individuals in specific societies." In particular, Reese is interested in accessing tribal materials such as an original newsletter created by children from Nambe's day school in the 1930s. This item is currently held at an academic library.

At the ATALM conference, Reese shared her expertise at two sessions: "Top 100 Books Every Museum and Library Should Have on their Shelves" and "Communication and Collaboration in Tribal Communities" – a panel facilitated by COL Project Co-director (AILA) Liana Juliano. Reese found the connections she made at ATALM invaluable, "I made and renewed professional relationships that help me think about the field and the work that I want to do."

Deeply committed to founding a permanent home for her tribe's sometimes-displaced photos, tribal artifacts, recordings, and documents, Reese also hopes to provide a range of services to meet the diverse information needs of the 840 tribally enrolled Nambe Pueblo members. These include "Teaching tribal members how to research anything they are interested in, from Nambe's history, to recipes, to offering help with their school work from elementary to college and helping them find resources for their work."

Reese already sees the benefits of her COL community's engagement within SLIS and beyond. "So far, I think COL students are impacting the library profession by the ways in which we engage fellow students on discussion boards. Grounded in and committed to our tribal nations, we bring perspectives to conversations that---for the most part---have been missing. Because of who we are, the impact we make is based on a personal contact. This has far more potential than American Indians as an abstract idea or subject of an assigned reading in a course. Even though we're not having one-to-one contact in a physical space, the discussions we have in class get non-Native classmates (and professors) closer to "holding our babies." Let me explain that idea. A few years ago, African American illustrator James Ransome was asked why he had not illustrated any books about American Indians. He paused, and then said "I haven't held their babies." He was getting at the idea of a personal relationship characterized by a trust that affects the way one moves in their daily life. I think COL will effect change in the ways libraries serve American Indians. I mean, of course, libraries and institutions that SJSU SLIS students work in upon graduation."

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San Jose State University School of Library and Information Science (SLIS) graduate student Shannon Rosenbaum was selected as an American Library Association (ALA) Emerging Leader in 2012. The American Indian Library Association (AILA) sponsored her participation in this leadership program and provided her with a travel stipend to attend the ALA Midwinter and Annual conferences in 2012.

The 2012 Emerging Leaders program enables Rosenbaum and 76 other library and information workers to participate in planning an ALA service project, meeting ALA leaders, learning about the organization's structure, networking with other professionals new in their careers, and gaining long-term opportunities for service within ALA. Rosenbaum traveled to her first ALA Midwinter conference in Dallas this January where she was assigned to the [Library Instruction Round Table](#) (LIRT) 35-Year History Oral History project. This project aimed to collect and document, via audio and video recordings, the

## Spotlight on Circle of Learning Students, continued . . .

oral histories of some of the founding members of LIRT. The [project](#) and poster was shared at the LIRT celebration during the ALA Annual Conference in Anaheim, CA in June.

Rosenbaum's selection for the LIRT Oral History project linked her background in anthropology and history with her professional goals within the library and information sciences and preservation fields. "I was fortunate to be selected for this project because I plan on going into museum work – hopefully archives and preservation. Oral histories are needed within most tribes throughout the country, but many undertakings thus far have been poorly recorded and processed and don't quite follow the necessary guidelines (according to the Oral History Association's [Principles and Best Practices](#))."

Since spring of 2011, Rosenbaum, a member of the Confederated Tribes of the Colville Reservation, has been studying at SLIS with the support of the IMLS sponsored Circle of Learning (COL) Program. COL funds tuition, technology, course materials and a travel stipend to yearly COL meetings at professional conferences. It also provides students with local conference travel awards and professional association dues for organizations of their choice. COL helped support Rosenbaum's travel to ALA Midwinter and has provided her with equipment such as an MP3 digital recorder and microphone for interviewing assignments.

Rosenbaum states, "The primary reason I applied to the program was for the full funding. Although I've always wanted a higher degree, I wasn't planning on continuing to graduate school due to the rising expenses. As my undergraduate degree was coming to an end, this opportunity came to my attention and I knew I had to apply, or else wait until later in my life to pursue a master's if and when I could afford it."

Rosenbaum acknowledges the value of peer networking among COL scholars, which takes place through Blackboard Instant Messaging with video chat capability and through the Learning Management System's online discussion forums. "I can't imagine the loneliness and isolation I might feel had I not been acquainted with anyone else in my program with my background. Our cultures, though geographically varied, share a similar understanding and belief towards information as well as its dissemination. It's nice to be able to have our own discussions regarding our thoughts and views without feeling dissimilar or irrelevant to the rest of the class."

Rosenbaum credits SLIS professor Nancy MacKay's Seminar in Archives and Records Management with cementing her focus and skills in oral history by providing her guidance and support through the entire process of undertaking, processing and finally delivering an interview to document an oral history. "Oral histories are very important to tribal history and they are being forgotten or lost at an alarming rate. As an aspiring archivist, I would love to help collect these histories and to advocate their importance to the library, information, and research world."

## Spotlight on Circle of Learning Students, continued . . .

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Learn about other SJSU SLIS [Circle of Learning](#) students who are making exciting contributions with their LIS skills where they live, work and volunteer:

**Jonna Paden** interns with the [Institute for Pueblo Indian Studies Library & Archives](#) in Albuquerque, New Mexico. She is currently working with the library manager on a grant-funded plan to open the collection for accessibility to the public. This includes organizing, cataloging, and buying materials, database development, and outreach to the community. This summer she will be preparing her Information and Society research paper, "The Effect of LCC and LCSH on Information Representation for American Indian and Indigenous Cultures," for publication. This paper was submitted for consideration to the [International Federation of Library Associations and Institutions](#)' (IFLA) Special Interest Group on Indigenous Matters.

**Amy Moore**, COL Student Assistant designed and launched the COL program's [Facebook page](#). In January, she presented a series of virtual COL celebrations, bringing COL staff and students together on the school's web conferencing platform to share student success stories. Since joining Circle of Learning, Moore has begun a contract position in health information outreach with the [National Network of Libraries of Medicine - New England Region](#). Most recently, she was awarded the 2011-2012 SJSU SLIS Kaiser Permanente Medical Librarianship Scholarship.

**Gena Peone** was promoted to Preservation Specialist III at [Northwest Museum of Arts and Culture](#) in Spokane, WA. She has been contracted to consult on an educational resource project about books relating to, about, and by regional tribes. She has recently presented at a local consortium on diversity issues in the workplace. Peone recently left the museum after ten years of work to begin a position with her tribe as the Assistant Collections Manager of material culture, archives, and archaeological materials belonging to the Spokane Tribe of Indians.

**Lisa Dirks**, a Research Manager with the [Pacific Institute for Research and Evaluation](#) (PIRE), received the 2011 Student of the Year Award from her regional Alaska Native Corporation--The Aleut Corporation. She was one of several co-authors on the paper, "[A Community Prevention Model to Prevent Children from Inhaling and Ingesting Harmful Legal Products](#)," which was published in 2012 by the peer-reviewed journal *Evaluation and Program Planning*.

Debbie Reese's Blog: <http://americanindiansinchildrensliterature.blogspot.com/>

Rosenbaum project: <https://sites.google.com/site/lirtoralhistories/home>

ALA Emerging Leaders: <http://www.ala.org/educationcareers/leadership/emergingleaders>

Association for Tribal Archives Libraries and Museums: <http://www.atalm.org/>

Library Instruction Round Table: <http://www.ala.org/lirt/front>

Circle of Learning: <http://slisweb.sjsu.edu/research/center-information-research-and-innovation-ciri/projects/featured-projects/circle-learning>

## **AILA Partners with the School of Information at UT Austin on “Indigenous Ways’: Assessing the Awareness of and Potential Need for Identifying Content on Indigenous Worldview in Educating Libraries/Archives/Museum (LAM) Entry-Level Professionals”**

by Lorie Roy (White Earth Anishinabe), and Ciaran Trace

Several important protocol documents have been drafted over the past five years. These include the “Protocols for Native American Archival Materials” (2007) and a report from the American Library Association’s Presidential Traditional Cultural Expressions Task Force (2011). Rather than resolving issues between traditional knowledge and the cultural heritage centers that house their expression, these papers were received with comments expressing a range of emotions, from lack of interest to strong support and virulent antipathy. Clearly, more information is needed to assist information professionals in understanding the intersection between cultural protocols and professional values as they impact collecting, holding, providing access, and using indigenous intellectual content.

In June we received the good news that the Institute of Museum and Library Services (IMLS) had funded our Collaborative Planning Grant Proposal for “Indigenous Ways.” This one-year grant will help us:

- Assess the awareness of indigenous ways among faculty. By "indigenous ways," we mean traditional lifeways of the original peoples, often referred to as Native people or by specific tribal names. By "lifeways" we refer to what is also called "worldview," or an approach to conducting everyday life, interaction with others, and philosophical or religious perspectives.
- Develop and test an instrument to measure current attitudes about indigenous ways held by LAM educators and their recent graduates as a benchmark for tracking changes in attitudes over time.
- Identify professional LAM partners interested in exploring the place of indigenous ways in educational programs.
- Gather recommendations from individuals involved in creating professional protocol documents.
- Outline potential curricular support on indigenous ways that might be incorporated into LAM programs.

This assessment will be a starting point in considering the future development of sharable curricular content for educators and the development of a strategy for incorporating this information into the education of future cultural heritage professionals. The aim of “indigenous ways” is to help prepare a new generation of information professionals who are better prepared to bring their new knowledge into the workplace, and to better understand the intersection between indigenous rights, their cultural expressions, and the service and philosophical missions of libraries, archives, and museums.

## **AILA Partners with the School of Information at UT Austin, continued . . .**

The end result may not be to propose the offering of one course on this complex topic. That would provide a small, often self-selected group of students with an opportunity to explore indigenous ways topics in depth while leaving a larger body of students and faculty out of the discussion. Instead, we will consider the potential development of a range of curricular supplemental elements and experiences such as reading lists, live and recorded guest lectures, written assignments, cross-institutional discussion platforms, use of social media, collaborative writing, and one-book/one-read events, to name a few possibilities. The American Indian Library Association will be an essential partner in developing and interpreting the assessment tools and in brainstorming creative, meaningful, and effective responses to the results.

Watch for further information, including a project website, a literature review/bibliography of relevant background readings, draft survey instruments, and ways for AILA members to get involved and provide input.

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## **ALA-APA Recognizes NMSU-Doña Ana Community College Graduates**

The American Library Association-Allied Professional Association (ALA-APA) has completed an agreement with New Mexico State University-Doña Ana Community College (DACC) that will allow graduates who meet the established criteria from their online Library Science Program to receive the Library Support Staff Certification (LSSC) designation.

ALA-APA and DACC believe that the graduates' degrees or certificates coupled with the LSSC will benefit graduates, the libraries in which they work, and library users. Lorelle Swader, Director of ALA-APA, said, "DACC's graduates in the Library Science Program will be recognized for their acquired skills and knowledge with this national certification, which is quickly becoming a standard for the profession. The LSSC will show employers of these graduates that they have made a commitment to furthering their own continuing professional development and future."

ALA-APA proposed this agreement after reviewing DACC curriculum and finding that its graduates have completed coursework that meets the majority of LSSC's competency requirements. To receive the LSSC, candidates from DACC must have the required one year of recent library experience or meet that requirement within four years.

NMSU-DACC offers an Associate's Degree in Library Science, four different certificates, or courses toward a school library endorsement. Information on the NMSU-DACC online Library Science Program and upcoming courses can be found at <http://dacc.nmsu.edu/lsc>.

Submitted by Susan Pinkerton, Ph.D., Professor, Library Science Program, New Mexico State University, Doña Ana Community College, P.O. Box 30001, MSC 3DA, Las Cruces, NM, 88003-8001, 575-527-7567, 800-903-7503, ext. 7567, Fax 575-527-7686, [spinkert@nmsu.edu](mailto:spinkert@nmsu.edu), <http://dacc.nmsu.edu/lsc>.

## Welcome New Members

The American Indian Library Association (AILA) membership is continuing to grow and we are pleased to announce that the following individuals, institutions, and students have joined AILA as of press time. Our newest members in the following categories are as follows:

### Individual

Martha Arroyo-Neves, Assistant Chief of Branches  
San Francisco Public Library, CA

Sheldon Beach, Librarian,  
Metropolitan Library Association, OK

Joy Lynn Bridwell, Library Assistant,  
Stone Child College, MT

Joe Buenker, English Subject Librarian,  
Arizona State University, Hayden Library, AZ

Gretchen DeBree, Site Manager,  
Seminole Tribe of Florida-Willie Frank Library, FL

Lisa Hernandez, Library Technician,  
Blackfeet Community College, MT

Aaron LaFromboise, Library Technician,  
Blackfeet Community College, MT

Shelly Lee, Library Media Specialist,  
Moore Public Schools, OK

Scott Marsalis, Liaison Librarian,  
University of Minnesota--Twin Cities Libraries, MN

Annelise Jane Maurer, Children's Librarian,  
District of Columbia Public Library, DC

Antoinett Mendieta, Branch Supervisor,  
Yolo County Library, Winters Community Library, CA

Valerie Nye, Library Director,  
Institute of American Indian Arts, Library, NM

Judith Rieke, National Library of Medicine, MN

Tyson Rinio, Off Campus Services Librarian,  
University of Alaska, Fairbanks, AK

David Stevick, Library Director,  
Houghton College, NY

Virginia Weeks, Library Director,  
Blackfeet Community College, MT

John Williams, Head of Cataloging,  
Fordham University, NY

Helen Windy Boy, Librarian,  
Stone Child College, MT

### Institutional

Blackfeet Community College, MT  
(Virginia Weeks, Library Director)

Blue Lake Rancheria, CA  
(Kim Norton, Controller/Finance Manager)

Gaylord Bros., Inc. , NY  
(Maryellen Dodge)

Montana State University, Billings Library, MT

Oklahoma Dept. of Libraries, OK

Pedro Bay Village Council Library, AK  
(Vernajeane Kolyaha, Program Specialist)

Utah State Library Division, UT  
(Donna Jones Morris, Division Director/State Librarian)

Woodfords Indian Education Center, NV  
(Julie Allen, Library Project Coordinator)

Zuni Public Library, NM

## Welcome New Members, continued . .

### Students

Scott Boyd, Alberta Canada

AILA members are crucial to our ability to advance our mission and goals!

Kelly Campana, FL

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Chris Curley, AZ

To view the AILA Membership brochure, please go to [http://ailanet.org/docs/AILA\\_brochure\\_6-2011.pdf](http://ailanet.org/docs/AILA_brochure_6-2011.pdf)

Bridgette Hendrix, MD

Rebecca Hodson, IL

Cher Lyons, OK

Rose Medlock, CA

Courtney Nims, AL

Marisa Soltz, CA

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### AILA members helping out at fundraiser for JCLC!



Janice Kowemy, Paulita Aguilar, Naomi Bishop, and Heather Devine.

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Joy Harjo. Photograph courtesy of Joy Harjo.

*Interview conducted at the Library of Congress' National Book Festival (September 2012)*

**JM:** Did you frequent your local library as a child? If yes, what was it like?

**JH:** Yes, I did. I grew up in Tulsa, Oklahoma. I frequented the library in school, but in late elementary school and junior high we lived a mile or so from a small strip mall. In it was a Woolworth's store, and next to that a public library branch. I was there every week. I always checked out the limit of books. I read everything from fat, complex novels from the Bronte sisters, Dickinson to more contemporary writers. I read anything metaphysical I could uncover there, poetry, maps, and medical books. It was a small library but room enough to browse, sit down, and hang out. I liked the privacy of books, the immediacy, and intimacy of stories, and the accessibility of places far away. I was the unofficial researcher of information among my friends. I would look up what they wanted to know.

## Multi-talented poet/musician/novelist Joy Harjo (Mvskoke/Cherokee)

Interview conducted by AILA member and Congressional Librarian Jennifer Manning (Cherokee)

**JM:** Who or what made you decide to become a writer?

**JH:** I did not grow up with a notion of wanting to be a writer, though I loved books. The moment I learned to read in first grade, I read all of the books in the classroom, and then was sent to the second grade classroom to get books to read. There were no models in my home or community of writers. And women had only a few noticeable options: to be a bride or a teacher. I noticed there were women poets, and a few women writers, but they were from England or New England, and were from wealthy families.

It was when I went to the University of New Mexico as an art student that I learned of indigenous writers, and the possibilities. Then was when I began to embrace the idea.

**JM:** Where is your favorite place to read?

**JH:** Reading is such a luxury these days. The Internet is a time thief. I do read books I download onto my iPad. I also buy books. I like the feel of real books. I have consciously been limiting my time on the computer to give myself more time to read and ponder. I love to read in bed, or next to the ocean.

**JM:** You've written a children's book and a young adult book. Do you see any more writing for children in your future?

**JH:** Yes, I do. I have a young adult series in mind that I am about to get to work on. It will be several books. I don't want to say much more about it, but ghosts are involved.

**JM:** What are your feelings about poetry on E-book readers (or in audio form?) Do you think the reader's experience is different?

**JH:** I've wondered about this. I still travel and experience story in either form. And it's a different experience when books or stories are live, spoken, and experienced in the presence of the storyteller. I think humans will wander back or return to the ability of experiencing stories, without words.

**JM:** Are you ever invited to perform or speak at tribal libraries?

**JH:** Not often. I have performed and spoken at a few tribal colleges, like Diné College in Tsaile, Arizona.

**JM:** Do Native audiences respond to your poetry in different ways than non-Native audiences?

**JH:** Generally, especially in my earlier years, our Native cultures were still close to the oral traditions, so oral expression, in any form was appreciated. Word magic is still appreciated among those who retain cultural traditions. Love of language is carried through the love of music and spoken. There are many references that would only be understood by an indigenous audience, though what I write is generally accessible. What I do generally is a

## Joy Harjo Interview, continued. . .

blend of storytelling, poetry, and music. This kind of presentation really goes back to a more traditional kind of performance. There is no separation between music, poetry, and dance.

**JM:** As a Native author, do you have any advice for Native American libraries and librarians?

**JH:** I'm happy there are Native libraries and librarians in the world. The library is one place we keep and care for knowledge. It's important to carry the work of indigenous writers. If funds are a problem for buying, contact the authors or their presses for donations. We'd be happy to support our Native libraries. I've been to so many schools with indigenous populations where the students are not being taught literature from their own people or from other indigenous nations, nationally and worldwide.

**JM:** Do you ever feel "pigeonholed" as a Native performer/author/artist?

**JH:** Yes, I have. And add "female" to the list and to make it through the door is quite a feat. Not only do we have to be good at what we do, we have to have fortitude, belief, and stamina to keep going no matter how many doors are slammed. I have learned how to make doors out of disappointment. One of the arguments I've heard from publishers, producers in Hollywood, and promoters is that the demographics of Native populations is the smallest, so

why should we support, publish or promote Native artists and their creations? When my children's book, *The Good Luck Cat*, was released from a major press I emailed to get a copy of the press release so I could assist with promotion. I was told there was no press release. The demographics were too small to bother. But, I argued, the story is about a girl and her cat! The story is universal. The book won some awards and still sells steadily, despite the lack of promotion. With *For a Girl Becoming*, an agent who heard me read the blessing poem approached me. She said she would represent it only if I would delete all Native references. Then, it would be sellable. Of course, I didn't go that way. I don't think African American writers would be asked to remove African American content from their writing. We found a wonderful artist, Mercedes McDonald, of Cherokee descent, to illustrate the book.

**JM:** You've been touring the country promoting your new memoir, *Crazy Brave*. Was the experience of writing a memoir different than your other works?

**JH:** Yes, it was. It's another whole kind of writing, and a memoir is emotionally demanding in a way that other kinds of writing are not—and it's tricky. You have to pick your way carefully through memory. There is some rough stuff in the book around abuse. I was relieved when my stepsister read it and

remarked that what happened was much worse than how I portrayed it in the memoir. She complimented my restrained hand. I did not want to judge, rather the point was to understand and put experiences in a larger context. Just as in my other writings, including song writing, I revised extensively. The book was much larger at some revisions, but I kept refining it. What was also noticeable was the attention. When I publish poetry, even though I am a known poet with a world reputation, the books get no noticeable attention. I have trouble getting reviews. With *Crazy Brave* I was immediately reviewed and in high places. And there are larger audiences. It's a very different experience.

**JM:** What is your next project?

**JH:** I was just given a commission from the Public Theater for a play with music that would restore indigenous people to the story of the origin of the American music of blues and jazz. I am also working on a yearlong study of the state of the arts in my tribe, which will culminate in a plan to start an arts council. I am working on a new CD of music, a young adult series, and I continue to travel and perform: speaking and music.

Joy Harjo's latest work is *Crazy Brave: A Memoir*. Visit Joy's website at [www.joyharjo.com](http://www.joyharjo.com)

## Book Reviews



**Boughman, Arvis (Illustrations by DeLora Cummings) (2011).**  
***Chicora and the Little People: The Legend of Indian Corn.***  
**Tamarac, Florida: Llumina Press.**  
**32 pages.**  
**ISBN-13: 978-1605946771**  
**\$11.00 pbk.**

The Lumbee Tribe of North Carolina is the largest tribe east of the Mississippi River.

Many of the tribes from the southeastern region of the United States have stories about ‘the little people’ who are mighty tricksters. This is a story about them, from the Lumbees.

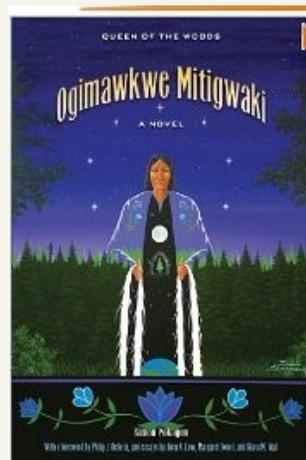
The young Lumbee girl, Chicora, is startled awake from her sleep by laughter and little hands reaching into her home. The little people, or Yeha'suri, have played a trick, and painted the traditional red corn differently. She tries to tell the villagers of the appearance of these little people and that this new and colorful corn can still be eaten.

This is the first children’s book written and illustrated about the little people from the Lumbees. It is based on a Lumbee folktale by Clarence Low-

rey, a Lumbee historian, from his juvenile book, *The Lumbee Indians of North Carolina* (1960), which you will probably have a hard time finding, so get this one instead!

A delightful little book suitable for all children’s collections in public and tribal libraries, it should be on your buy list.

Reviewed by John D. Berry, (Choctaw and Cherokee), Native American Studies Librarian, University of California, Berkeley.



**Pokagon, Simon. (2011).**  
***Ogimawkwe Mitigwaki: Queen of the Woods.***  
**Lansing, Michigan: Michigan State University Press.**  
**215 pages.**  
**ISBN-13: 978-0870139871.**  
**\$22.95.**

**For high school and adult readers.**

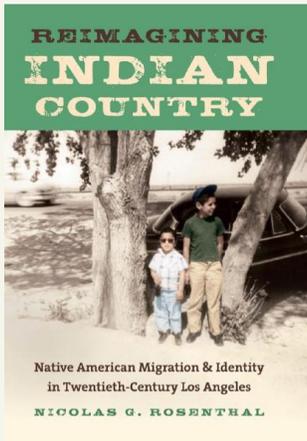
For all that is new and noteworthy about Native Ameri-

can fiction in the twenty-first century, the republication of Simon Pokagon’s 1899 novel *Ogimawkwe Mitigwaki: Queen of the Woods* offers a timely reminder that early indigenous texts can be just as intriguing. Pokagon was a Potawatomi leader best known for his 1893 address at the World’s Columbian Exposition in Chicago, a speech printed on birch bark first as “The Red Man’s Rebuke” and later as “The Red Man’s Greeting.” Pokagon’s literary legacy is complicated: he defends indigenous cultural traditions but also invokes the popular discourse of the vanishing Indian.

Published posthumously, *Ogimawkwe Mitigwaki* presents a first-person narrative that is part sentimental fiction, part allegory, and part temperance tract. The extensive use of “the Algonquin language” is particularly interesting for a text that emphasizes how culture and language are in flux in the often-violent contact zone. Along with the original introduction and editorial preface, this volume includes useful secondary materials about the Potawatomi language, historical context, and critical frameworks for reading Pokagon’s work. The collection is a valuable contribution to Native and American literary history.

Reviewed by Kathleen Washburn, Ph.D., University of California (Los Angeles), Assistant Professor, Department of English, University of New Mexico.

## More Book Reviews

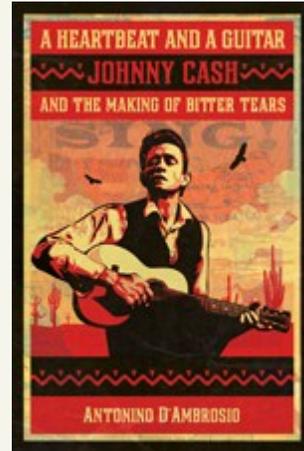


**Rosenthal, Nicolas G.**  
(2012). *Reimagining Indian Country: Native American Migration & Identity in Twentieth-Century Los Angeles*.  
Chapel Hill: University of North Carolina Press.  
256 pages.  
ISBN: 978-0-8078-3555-5.  
\$32.15.  
Adult readers.

Despite the growing academic interest in urban Indians, most people still associate Native Americans with small, rural, and isolated reservations. Nicolas G. Rosenthal's 2012 book *Reimagining Indian Country: Native American Migration & Identity in Twentieth-Century Los Angeles* charts a broad history of Native individuals, families, and communities in urban contexts, from powwow circuits and intertribal organizations to the relationship between Indian boarding schools and shifting labor markets in southern California. Drawing on Los Angeles as an extensive case study, Rosenthal provides an important corrective to the standard

story of the rise of American Indians in cities as a postwar phenomenon. Although federal relocation programs dramatically increased mobility between reservations and cities such as Minneapolis, Chicago, and even Portland, *Reimagining Indian Country* offers a richer history of indigenous people living, working, and interacting with diverse metropolitan populations throughout the twentieth century. Rosenthal's focus on Los Angeles may not transfer neatly to other urban contexts, but the book offers fascinating information about Native participation in early Hollywood film, the aviation industry, and even Disneyland as a site of cultural performance. Rosenthal's detailed and accessible study usefully redraws the boundaries of Indian Country.

Reviewed by Kathleen Washburn, Ph.D., University of California (Los Angeles), Assistant Professor, Department of English, University of New Mexico.



**D'Ambrosio, Antonino.**  
(2009). *A Heartbeat and a Guitar: Johnny Cash and the Making of Bitter Tears*.  
New York: Nation Books.  
296 pages.  
ISBN: 978-1-56858-407-2.  
\$16.99 pbk.

For those of you old enough to remember the folk movement of the early 1960s, you will love this book. This story is part of our culture history as Native people.

In 1964, Johnny Cash, "the man in black," was a music star – then he made an almost fatal mistake by recording an album called *Bitter Tears: Ballads of the American Indian*. The first song on the album was "The Ballad of Ira Hayes," immortalized as one of the marines who raised the flag on Iwo Jima. The song's refrain goes:

*Call him drunken Ira  
Hayes  
He won't answer any-  
more*

## Book Reviews, continued...

*Not the whiskey-drinkin' Indian  
Or the marine that went to war.*

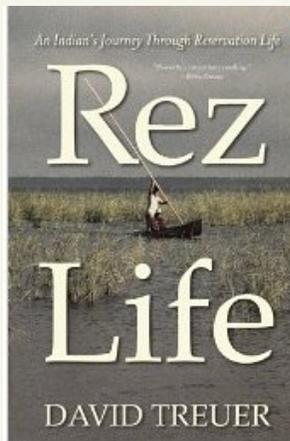
As mentioned, this “is a graphic, poetic account of a Pima named Ira Hayes who goes off to war, becomes a war hero, and then returns home to eventually die an ignoble death...” With this first track, Cash firmly established his credentials as a folk singer with political messages in the tradition of Woody Guthrie. Unfortunately, the radio would not play his songs from this album and in some ways he was blacklisted.

Thus, the story begins with the first chapter, taking us to Pine Ridge and Wounded Knee in 1968. Reading on, one will find interwoven stories, comments, and mentions from and about people such as Pete Seeger, Bob Dylan, Peter La Farge, Buffy Saint Marie, Woody Guthrie, and many others. This music scene moves and unfolds around the politics of a decade that saw the untimely deaths of the Kennedys and Martin Luther King during this period of the Civil Rights and anti-war struggles. John Trudell, Dennis Banks, and Gary Farmer, among many others, comment on Johnny Cash. I think when all is said and done, “the man in black” was more Native than cowboy.

This book would make a fine introduction to the period of

1960s activism and is a fine addition for all research, university, tribal college, and junior college libraries. The adult section for tribal libraries should probably have it too. Read this one, you will be glad you did.

Reviewed by John D. Berry (Choctaw/Cherokee), Native American Studies Librarian, University of California, Berkeley.



**Treuer, David. (2012). *Rez Life: An Indian's Journey Through Reservation Life*.**

**New York: Atlantic Monthly Press.**

**368 pages.**

**ISBN-13: 978-0-8021-1971-1.**

**\$26.00.**

**High school and adult readers.**

Candid and wide-ranging, David Treuer's 2012 *Rez Life: An Indian's Journey Through Reservation Life* appeals to specialists and general readers alike in portraying the beauty and challenges of contemporary reservation life.

Grounded in stories of Treuer's

home community of Leech Lake, *Rez Life* shifts deftly between personal experience and the complicated legal history of Native sovereignty in the United States, including ongoing debates about fishing rights, gaming, and tribal jurisdiction.

Treuer also presents compelling portraits of individuals such as tribal judge Margaret Seelye Treuer (the author's mother) and Dan and Dennis Jones, survivors of the Canadian residential school system.

A novelist, literary critic, and essayist, Treuer often plays the role of provocateur. For his first extended work of nonfiction, he offers a kind of homage to the reservation as a place “crowded with story and personality and life” (318). Treuer is a fine and fearless writer, here opting for a lively journalistic style. *Rez Life* documents legacies of poverty, racism, and violence, but also tracks humor and resilience for “a place that doesn't feel like the rest of America, even though it is, only more so” (254).

Reviewed by Kathleen Washburn, Ph.D., University of California (Los Angeles), Assistant Professor, Department of English, University of New Mexico.

## **Nā Hawai‘i ‘Imi Loa: Bridging the Gap Between LIS and Hawaiian Communities** by Nā Hawai‘i ‘Imi Loa

In 2012, there was a record number of Kanaka ‘Ōiwi (Native Hawaiian) students in the Library and Information Science (LIS) Program at the University of Hawai‘i at Mānoa. In our studies, we quickly began to recognize critical issues facing our Hawaiian communities, especially regarding access. Realizing these issues stem from western institutions not running parallel with Hawaiian knowledge systems, we felt it was our responsibility to bridge this gap between the LIS profession and our communities. To do this, we formed a Hawaiian LIS hui (organization).

As Nā Hawai‘i ‘Imi Loa (NHIL), our mission is to service Hawaiian communities. We are doing this by strengthening the Native Hawaiian presence in LIS, and by building the capacity of the Hawaiian community in library and information sciences practices. NHIL’s membership is open to all students and alumni of the LIS program, regardless of track, emphasis, race, or ethnicity. We replaced membership dues with participation requirements to ensure collectivity and to give each member a sense of ownership.

Our organizational structure demonstrates our belief in collective and collaborative leadership and decision-making. Unlike most organizations, which have a traditional, hierarchical body, NHIL is governed by an elected Board of Directors. The Board helps with event planning, but is principally responsible for administrative and fiscal duties. It is the individual NHIL committees that organize and then participate in programs and events; in this way, all members are invited to actively fulfill NHIL’s mission.

Inspired by multiple discussions and experiences with students, faculty, LIS professionals, and community stakeholders, both on- and off-campus, NHIL is currently engaged in several initiatives. These initiatives are:

- 1) Community Outreach, connecting community organizations, Hawaiian and Pacific students and scholars with LIS,
- 2) Professional Development, building networks and learning opportunities,
- 3) Curriculum Development, strengthening Hawai‘i, Pacific, and Indigenous content in our LIS courses,
- 4) Research, generating scholarship on LIS topics and projects related to Hawaiian knowledge.

By working on these initiatives, NHIL is attempting to expand the capacities of the Hawaiian community so that we can better understand LIS practices, and improve current knowledge systems to meet our information needs as Kanaka ‘Ōiwi.

## Nā Hawai'i 'Imi Loa, continued . . .

As we continue to work toward bridging the gap between LIS and our Hawaiian communities, we are reminded of our sacred beginnings - our connections, responsibilities, and commitment to our kūpuna (elders), our people, and the 'āina (land), who have paved the way for us to stand strong today. With this foundation, Nā Hawai'i 'Imi Loa will answer the challenge to re-imagine the library and information science profession so that it meets the needs of our Hawaiian communities. As we sail and land upon new shores, we hope to find new ways to connect, transform, serve, and build the capacities of our people and the LIS profession.

Nā Hawai'i 'Imi Loa is a registered independent organization composed of graduate students in the Library & Information Science program at the University of Hawai'i at Mānoa. Our hui is committed to serving the Hawaiian community, by strengthening the Native Hawaiian presence in the library and information science profession, and by building the capacity of the Hawaiian community in library and information science practices. For further information, please contact [nhil@hawaii.edu](mailto:nhil@hawaii.edu) or [nhil.weebly.com](http://nhil.weebly.com).

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### CORRECTION

An error in the May 2012 issue of the American Indian Library Association (AILA) Newsletter listed Sandy Littletree as the "Co-Chair, IFLA SIG on Indigenous Matters." It should have read, "Co-Chair, IFLA SIG on Indigenous Matters 2012 Session Planning Committee." We regret the error.

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Janice Rice. Photograph courtesy of REFORMA.

Thank you Janice Rice  
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EXHIBITING ARTIFACTS GONE FROM OKLAHOMA  
FOR 100 YEARS**

*Wyandotte, OK, July 18, 2012* --- In 1911 and 1912, Dr. Charles Marius Barbeau, a young anthropologist from the National Museum of Canada, came to Oklahoma to do research about the Wyandotte people and to work with Seneca-Cayuga citizens. He came to record Native languages, songs, stories, and traditions and to take photographs. He also purchased personal items belonging to Wyandotte and Seneca-Cayuga citizens to take back to the National Museum of Canada.

On September 6, 2012, at 1 p.m., the Sam Noble Oklahoma Museum of Natural History will open an exhibit featuring over 50 of the items and 29 photographs that Dr. Barbeau collected in a presentation entitled "The Gathering of Traditions – A Centennial Celebration of Dr. Charles Marius Barbeau in Oklahoma." The exhibit will be open to the public from September 6 to November 25, 2012. This partnership between an Oklahoma tribe and a museum outside the United States is a first for the Sam Noble Museum and may be a prototype for future partnerships and exhibits featuring other American Indian nations.

Through recordings made on wax cylinders and field notes made by Dr. Barbeau in 1911-12, the Wyandotte Nation is reclaiming its language. New recordings in the Wyandotte language will enhance the exhibit at the Sam Noble Museum and will include a welcome, the names of the artifacts, the Wyandotte creation story, and more. Wyandotte words will be spoken by tribal citizen Katie Chinn through the assistance of Dr. Craig Kopris, a linguist from the Washington, DC, area.

Stories about the people who created or owned the artifacts being displayed are being gathered by the Wyandotte Nation to bring the exhibit to life. "This exhibit looks back 100 years into our history, and it looks forward into the future. Through this partnership we are learning more of our history and gaining a deeper and more personal understanding of how our people lived. We are honored to have this opportunity to work with the finest museum professionals in the world to showcase the work Dr. Barbeau did with us 100 years ago," says Billy Friend, Chief of the Wyandotte Nation.

For more information about "The Gathering of Traditions – A Centennial Celebration of Dr. Charles Marius Barbeau in Oklahoma" or the partnership, please contact the Wyandotte Nation, at [culture@wyandotte-nation.org](mailto:culture@wyandotte-nation.org) or visit [www.wyandotte-nation.org](http://www.wyandotte-nation.org). The Sam Noble Oklahoma Museum of Natural History is located on The University of Oklahoma Norman campus at Timberdell Road and Chautauqua Avenue. For more information, call 405-325-0598 or visit [www.snomnh.ou.edu](http://www.snomnh.ou.edu)

**EXHIBITING ARTIFACTS GONE FROM OKLAHOMA  
FOR 100 YEARS**



Margaret "Maggie" Johnson Peacock Coon. Photograph courtesy of the family of Margaret "Maggie" Johnson Peacock Coon.

<http://ailanet.org/>

For more information contact AILA  
at: [ailawebsite@gmail.com](mailto:ailawebsite@gmail.com)

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