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Tribal Lands Day

Tribal lands in the United States encompass over 56 million acres. Across the nation, tribes are making significant contributions to the management of some of the country's most ecologically diverse and culturally significant land and natural resources. This year, the National Environmental Education Foundation (NEEF) invites tribes to highlight their achievements as part of **Tribal Lands Day**, held on **September 29th, 2012**. The goal of Tribal Lands Day is to recognize the work that tribal communities are doing on tribal land, while supporting and encouraging additional, local volunteer, healthy outdoor recreation and environmental education events.

Tell us how your tribe is making a difference!

Any community activity or land stewardship project that benefits a tribal land site can be registered as a Tribal Lands Day event. Events will be listed on the National Environmental Education Foundation website at www.triballandsday.org.

Successful events will also serve as leading examples for other tribes who wish to enhance local stewardship within their own communities. NEEF offers technical support to tribes wishing to host a local volunteer event by providing site manager manuals to assist in event planning, access to media planning kits to help promote events, and access to free educational webinars.

Tribal culture

Local volunteer events on tribal lands can be more than just an opportunity for community members to restore local lands and stay active, but can also be an opportunity to reconnect with tribal heritage through nature and the outdoors. Tribal Lands Day welcomes events organized by tribes that create opportunities for tribal youth to reconnect to their cultural heritage.

Healthy lands

Tribal Lands Day events provide opportunities for local volunteers to assist tribal land managers in restoration efforts and hands on beautification projects. Volunteer events are a powerful way to bring together community members who share a commitment to preserve tribal lands.

Healthy people

Tribes across the nation are focused on building healthy communities. Volunteering is a great way to be active outdoors. In this way, Tribal Lands Day events support the efforts of national health and wellness initiatives, including Let's Move! in Indian Country and Let's Move Outside.

Tribal Culture. Healthy Lands. Healthy People.

Tribal Lands Day September 29th, 2012 www.triballandsday.org

Frequently Asked Questions Regarding Tribal Lands Day

How is Tribal Lands Day different from National Public Lands Day?

Tribal Lands Day and National Public Lands Day will both be held on **September 29, 2012**. Both events share the values of celebrating environmental stewardship and healthy communities through community engagement, volunteerism, and outdoor recreation. However, tribal land is not public land: it is land that is owned and managed by sovereign tribal governments. Tribal natural resource managers work daily to restore habitat, protect wildlife, and sustainably manage their land and natural resources. As North America's first land managers, tribal communities possess valuable traditional ecological knowledge that frequently informs natural resource management at many levels. Tribal Lands Day was created to recognize the valuable contributions of tribes to natural resource management, land stewardship, and the restoration of tribal lands.

My tribe cannot host an event on September 29, 2012. Does Tribal Lands Day accept alternate dates for events?

Yes. Although we prefer for as many events as possible to happen on the official date of **September 29, 2012**, we recognize alternate dates as well. We understand that land managers may have complex schedules that prevent them from hosting events on the exact day of Tribal Lands Day. For these reasons, we accept alternate dates in the few weeks before or after September 29th, 2012.

What kind of events can be part of Tribal Lands Day?

Any project that benefits a tribal land site can be registered for Tribal Lands Day. Volunteer projects can focus on anything from habitat restoration, trash or invasive plant removal, trail maintenance, gardening or the collection of environmental data. Projects can also focus on the revitalization of cultural or historic sites. Tribal sites may also hold educational or recreational events. Examples might include hikes, educational talks or festivals that honor the land through the celebration of cultural heritage.

Potential Tribal Lands Day events: Volunteer events: trash or invasive species removal, restoration of cultural sites, gardening, habitat restoration and tree planting.

Educational/recreational events: instructional activities that emphasize outdoor learning and/or land stewardship values, interpretive hikes, canoeing, native plant and wildlife identification.

Cultural events: outdoor events that incorporate cultural connections to the land, storytelling by elders, cultural festivals and gathering plants for traditional uses.

Are there resources available to help tribes plan for their event on September 29th?

Yes. The Tribal Lands Day website is loaded with tips and resources for leading a volunteer event. Resources include examples of possible volunteer events, a Manual for Site Managers, tips to publicize and promote your event, and access to online webinar trainings.

www.triballandsday.org

Questions? Email: triballandsday@neefusa.org

UT archaeological program invites Cherokee students to dig into culture

KNOXVILLE, Tenn. —

Twelve Cherokee, N.C., high school students are digging up clues to their ancestral past at an archaeological field program now under way in the Great Smoky Mountains National Park in North Carolina.

The University of Tennessee, Knoxville, oversees the program in conjunction with the Great Smoky Mountains National Park and the Eastern Band of Cherokee Indians. It started Monday and runs through July 20 on US 441 near the Oconaluftee Visitors Center, two miles north of Cherokee.

The Eastern Band of Cherokee Indians, the only federally recognized tribe in North Carolina, has about 14,000 members.

This is one of few archaeology field programs that targets high school students. Started in 2007, the program's main goals are to educate students on their culture and to inspire them to pursue college degrees in anthropology and related fields.

The research conducted will add to the data already gathered about Cherokee history in the park.

Staff from the UT Archaeological Research Laboratory and the National Park Service train students through discussions, readings and on-site instruction. Artifacts found during the excavation are analyzed and catalogued.

<http://www.oakridger.com/newsnow/x558819282/UT-archaeological-program-invites-Cherokee-students-to-dig-into-culture>

Earliest Americans Arrived in Waves, DNA Study Finds

By **NICHOLAS WADE**

July 11, 2012

North and South America were first populated by three waves of migrants from Siberia rather than just a single migration, say researchers who have studied the whole genomes of Native Americans in South America and Canada.

Some scientists assert that the Americas were peopled in one large migration from Siberia that happened about 15,000 years ago, but the new genetic research shows that this central episode was followed by at least two smaller migrations from Siberia, one by people who became the ancestors of today's Eskimos and Aleutians and another by people speaking Na-Dene, whose descendants are confined to North America. [The research](#) was published online on Wednesday in the journal Nature.

The finding vindicates a proposal first made on linguistic grounds by [Joseph Greenberg](#), the great classifier of the world's languages. He asserted in 1987 that most languages spoken in North and South America were derived from the single mother tongue of the first settlers from Siberia, which he called Amerind. Two later waves, he surmised, brought speakers of Eskimo-Aleut and of Na-Dene, the language family spoken by the Apache and Navajo.

But many linguists who specialize in American languages derided Dr. Greenberg's proposal, saying they saw no evidence for any single ancestral language like Amerind. "American linguists made up their minds 25 years ago that they wouldn't support Greenberg, and they haven't

changed their mind one whit,” said Merritt Ruhlen, a colleague of Dr. Greenberg, [who died in 2001](#).

The new DNA study is based on gene chips that sample the entire genome and presents a fuller picture than earlier studies, which were based on small regions of the genome like the Y chromosome or mitochondrial DNA. Several of the mitochondrial DNA studies had pointed to a single migration.

A team led by David Reich of Harvard Medical School and Dr. Andres Ruiz-Linares of University College London reported that there was a main migration that populated the entire Americas. They cannot date the migration from their genomic data but accept the estimate by others that the migration occurred around 15,000 years ago. This was in the window of time that occurred after the melting of great glaciers that blocked passage from Siberia to Alaska, and before the rising waters at the end of the last ice age submerged Beringia, the land bridge between them.

They also find evidence for two further waves of migration, one among Na-Dene speakers and the other among Eskimo-Aleut, again as Dr. Greenberg predicted. But whereas Dr. Greenberg’s proposal suggested that three discrete groups of people were packed into the Americas, the new genome study finds that the second and third waves mixed in with the first. Eskimos inherit about half of their DNA from the people of the first migration and half from a second migration. The Chipewyans of Canada, who speak a Na-Dene language, have 90 percent of their genes from the first migration and some 10 percent from a third.

It is not clear why the Chipewyans and others speak a Na-Dene language if most of their DNA is from Amerind speakers. Dr. Ruiz-Linares said a minority language could often dominate others in the case of conquest; an example of this is the ubiquity of Spanish in Latin America.

If the genetics of the early migrations to the Americas can be defined well enough, it should in principle be possible to match them with their source populations in Asia. Dr. Greenberg had argued on linguistic grounds that the Na-Dene language family was derived from Ket, spoken by the Ket people in the Yenisei valley of Siberia. But Dr. Reich said there was not yet enough genomic data from Asia or the Americas to make these links. His samples of Na-Dene and Ket DNA did not match, but the few Ket samples he had may have become mixed with DNA from people of other ethnicities, so the test, in his view, was inconclusive.

The team’s samples of Native American genomes were drawn mostly from South America, with a handful from Canada. Samples from tribes in the United States could not be used because the existing ones had been collected for medical reasons and the donors had not given consent for population genetics studies, Dr. Ruiz-Linares said. Native Americans in the United States have been reluctant to participate in inquiries into their origins. The Genographic Project of the National Geographic Society wrote recently to all federally recognized tribes in the United States asking for samples, but only two agreed to give them, said Spencer Wells, the project director.

Interracial marriage — or admixture, as geneticists call it — may have distorted earlier efforts to trace ancestry because subjects assumed to be American may have had European or other DNA admixed in their genomes. Dr. Reich and his colleagues have developed a method to define the

racial origin of each segment of DNA and have found that on average 8.5 percent of Native American DNA belongs to other races. They then screened these admixed sections out of their analysis.

Archaeologists who study Native American history are glad to have the genetic data but also have reservations, given that several of the geneticists' conclusions have changed over time. "This is a really important step forward but not the last word," said David Meltzer of Southern Methodist University, noting that many migrations may not yet have shown up in the genetic samples. Michael H. Crawford, an anthropologist at the University of Kansas, said the paucity of samples from North America and from coastal regions made it hard to claim a complete picture of early migrations has been attained.

"Sometimes the statisticians make wonderful interpretations, but you have to be very guarded," he said.

The geneticists' finding of a single main migration of people who presumably spoke a single language at the time confirms Dr. Greenberg's central idea that most American languages are descended from a single root, even though the genetic data cannot confirm the specific language relationships he described.

"Many linguists put down Greenberg as rubbish and don't believe his publications," Dr. Ruiz-Linares said. But he considers his study a substantial vindication of Dr. Greenberg. "It's striking that we have this correspondence between the genetics and the linguistics," he said.

<http://www.nytimes.com/2012/07/12/science/earliest-americans-arrived-in-3-waves-not-1-dna-study-finds.html>

Time for different direction on Klamath Dam removal

Donald McCovey, Eureka Times-Standardtimes-standard.com/

The Resighini Rancheria is a small federally recognized tribe with a reservation at the top of the Klamath River estuary. We are of Yurok ancestry. Our people have fished the Klamath River since time immemorial and we remain dependent on the bounty of the river, both for our sustenance and our spiritual well being. The Resighini Rancheria favors removal of four Klamath Hydroelectric Project (KHP) dams but strongly opposes the implementation of the Klamath Basin Restoration Agreement (KBRA) that is part of the government dam removal process.

Pipestone MN Start with Traditional cook off contest Fri night 4-6 pm pow wow jul 28-29

grand entry sat 1pm and 5 pm FREE to all, we ask for a donation for the food bank like canned goods.

POWWOW Schedule

- [26th Annual AIA Orlando Powwow](#)
[November 02-04](#)
[Orlando, FL](#)
- [136th Annual Ponca Powwow](#)
[August 23-26](#)
[White Eagle, OK](#)
- [White Eagle Multicultural Pow Wow](#)
[August 24-26](#)
[Waukee, IA](#)
- [46th Annual Mille Lacs Band Traditional](#)
[August 17-19](#)
[Onamia, MN](#)
- [Annual Echota Cherokee Indian Festival](#)
[September 29-30](#)
[Danville, AL](#)
- [grand rapids 7th annual traditional pw](#)
[July 31-August 02](#)
[Grand Rapids, Manitoba](#)
- [COTRAIC POW WOW](#)
[September 29-30](#)
[Pittsburgh, PA](#)
- [Crowheart Butte Battle Historical Days](#)
[August 17-19](#)
[Crowheart, WY](#)
- [Autumn Harvest PowWow](#)
[September 15-16](#)
[Ft. Edward, NY](#)
- [Heritage of Healing Summer Encampment](#)
[August 17-19](#)
[Ypsilanti, MI](#)
- [32nd Cherokee of Georgia Fall Powwow](#)
[October 04-06](#)
[St.George, GA](#)
- [Meskwaki Powwow](#)
[August 09-12](#)
[Tama, IA](#)
- [Rama Pow Wow 2012](#)
[August 25-26](#)
[Rama, Ontario](#)

- [13th Annual Shawnee Summer Powwow](#)
August 04-05
Bellefontaine, OH
- [47th Annual Ethete celebration](#)
July 20-22
Ethete, WY
- [Native American Inter-Tribal Holiday](#)
September 28-30
Bushnell, FL
- [33rd Annual Standing Arrow Powwow](#)
July 20-22
Elmo, MT
- [Roy Track Memorial Mesa Powwow](#)
October 26-28
Mesa, AZ
- [Shawanaga Annual Traditional Pow Wow](#)
August 18-19
Shawanaga First Nation, Ontario
- [337th Annual August Meeting](#)
August 11-12
Charlestown, RI
- [47th Annual Sipayik Indian Day](#)
August 10-12
Perry, ME
- [Gesgapegiag Mawiomi Pow Wow](#)
August 11-13
Gesgapegiag, Quebec
- [Northern Narragansett 3rd Ann Pow Wow](#)
August 04-05
Foster, RI
- [Benefit Pow-wow, "The Wounded Warriors"](#)
August 04-05
Barre, MA
- [Ojibways of the Pic Rover Annual Pow Wow](#)
July 13-15
Heron Bay, Ontario
- [Kainai Pow Wow & Celebration](#)
July 20-22
Standoff, Alberta
- [Tsuu T'ina Nation Annual Pow Wow Classic](#)
July 27-29
Tsuu T'ina Nation, Alberta
- [131st Annual Otoe-Missouria Encampment](#)
July 19-22
Red Rock, OK

- [Celebrate Bandera, Circle of Life Powwow](#)
August 31-September 02
Bandera, TX
- [38th Annual Honolulu Intertribal Powwow](#)
October 06-07
Honolulu, HI
- [59th Annual Chicago Powwow](#)
September 15-16
Elk Grove Village, IL
- [Bishop Tribe's Pabanamanina Pow Wow](#)
September 28-30
Bishop, CA
- [4th Lima Honoring Our Native Heritage](#)
February 16
Lima, OH
- [Community Research Forums & Pow-wow](#)
August 11-
Lawrence, KS
- [Noxens 8th Annual Fall Pow Wow](#)
September 29-30
Noxen, PA

[Keepers of the Sacred Tradition of Pipemakers pipekeepers.org](#)

We hope you enjoy our site! We hope it gives our readers a better understanding of our American Indian culture, the use of pipes; and the history of the pipes by our American Indian Tribes. We do not pretend to know all or to...

Dear Friend of Wildlife,

We already have the bald eagle as our national emblem, and just seeing one reminds us of our pride in our beautiful country. **But which of America's animals deserves the coveted position of National Mammal?**

This election year, **we have the perfect nominee** – one that's impeccably qualified to join the bald eagle as a symbol of America.

The largest land mammal in the country, this iconic animal's grazing patterns shaped the Great Plains and the lifestyle of the Native Americans who lived there. Our nominee has been important for centuries to our history and culture. Today, it lives in all 50 states – including yours!

That's why **we think the mighty bison would be the ideal choice for our National Mammal.** But to claim victory, it needs *grassroots support from people like you!*

[Click here to vote bison! Ask your senators to co-sponsor the National Bison Legacy Act.](#)

Sen. Enzi (R-WY) and Sen. Johnson (D-SD) recently introduced a bill to recognize the bison as our National Mammal. They need other senators to co-sponsor the National Bison Legacy Act if the bison is going to get official recognition. Current co-sponsors include Sen. Bennet (D-CO), Sen. Blumenthal (D-CT), Sen. Conrad (D-ND), Sen. Gillibrand (D-NY), Sen. Hoeven (R-ND), Sen. Johanns (R-NE), Sen. Lieberman (I-CT), Sen. Moran (R-KS), Sen. Portman (R-OH), Sen. Thune (R-SD), Sen. Udall (D-CO), Sen. Udall (D-NM), and Sen. Whitehouse (D-RI).

The bison is already the state mammal of Wyoming, Oklahoma, and Kansas. They can be found on coins; the logos of sports teams, businesses, and academic institutions; and even on the National Park Service's seal.

But the bison is ready for the big leagues. It's an animal we can stand behind as the National Mammal – but we need your senators to make it happen. Will you take a few seconds to ask your senators to sign onto the National Bison Legacy Act?

[Sign a quick letter to your senators – ask them to vote bison by co-sponsoring the National Bison Legacy Act!](#)

Thanks so much for your help. You and other people from your state are crucial in this historic grassroots campaign.

Sincerely, Keith Aune, Senior Conservationist and Bison Coordinator
Wildlife Conservation Society

The Wildlife Conservation Society saves wildlife and wild places worldwide. We do so through science, global conservation, education and the management of the world's largest system of urban wildlife parks, led by the flagship Bronx Zoo. Together these activities change attitudes towards nature and help people imagine wildlife and humans living in harmony. WCS is committed to this mission because it is essential to the integrity of life on Earth.

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[naepnewslettermarapr2012.pdf](#)

This is an opinion piece on the role cultural resources (and others) folks play in environmental analysis. In the article is a link to a petition asking President Obama to implement honesty in reporting environmental impacts. Please see if you feel you can sign.

Shelly Davis-King

<http://www.outreach.usda.gov/education/1994/index.htm>

The **USDA has some fantastic opportunities for students.** The above link is direct to the Tribal Scholars section – from there you can find other student internships and opportunities.

About the 1994 Tribal Scholars Program

The Office of USDA/1994 Programs was established to develop policy guidelines and procedures; coordinate and oversee further participation in the Department's programs and activities; and monitor, evaluate, and report on agency compliance with policy and Executive Orders to increase participation of 1994 Land-Grant Institutions (Tribal Colleges and Universities).

USDA coordinates its partnership with the 1994 Land-Grant Institutions through the USDA Office of Advocacy and Outreach (OAO). OAO supports the USDA/American Indian Higher Education Consortium (AIHEC) Leadership Group, a national advisory body comprised of USDA Mission Area representatives and 1994 Land-Grant Institution presidents that provides the strategic direction for the USDA and 1994s partnership. As such, the USDA/1994 Programs is a mutual effort between the U.S. Department of Agriculture (USDA) and the American Indian Higher Education Consortium (AIHEC). Together, we work to accomplish the USDA/1994 Programs' Mission.

Mission

Enhancing the capability of American Indian/Alaska Natives to attain educational excellence and to contribute positively to the fulfillment of the USDA's mission.

There are four programs within the Office of the USDA/1994 Programs.

- USDA and American Indian Higher Education Consortium Leadership Group [<http://www.outreach.usda.gov/education/1994/aihec.htm>](http://www.outreach.usda.gov/education/1994/aihec.htm)
- 1994 Tribal Land-Grant Liaison Program [<http://www.outreach.usda.gov/education/1994/liaisons.htm>](http://www.outreach.usda.gov/education/1994/liaisons.htm)
- Tribal Scholars Program [<http://www.outreach.usda.gov/education/1994/tribalscholars.htm>](http://www.outreach.usda.gov/education/1994/tribalscholars.htm)
- Terra Preta Fellows Program [<http://www.outreach.usda.gov/education/1994/terrapreta.htm>](http://www.outreach.usda.gov/education/1994/terrapreta.htm)

USDA and American Indian Higher Education Consortium Leadership Group [<http://www.outreach.usda.gov/education/1994/aihec.htm>](http://www.outreach.usda.gov/education/1994/aihec.htm)

The USDA/AIHEC Leadership Group is comprised of nine USDA Mission Area decision-makers and nine Tribal College and University president members of the American Indian Higher Education Consortium. This leadership group meets face-to-face two times yearly to ensure that USDA programs and services are accessible to the 1994 Land-Grant Institutions. Further, this group meets to ensure that USDA Mission Area representatives understand the uniqueness of and issues affecting the Nation's thirty-two Land-Grant Institutions, most of which are tribally-controlled. The USDA/AIHEC Leadership Group meets face-to-face twice yearly.

1994 Tribal Land-Grant Liaison Program [<http://www.outreach.usda.gov/education/1994/liaisons.htm>](http://www.outreach.usda.gov/education/1994/liaisons.htm)

This program has a staff of two that serve the thirty-two currently operating 1994 Land-Grant Institutions. One is at Little Big Horn College, Montana and one at Sitting Bull College, North Dakota.

The 1994 Land-Grant Liaisons establish and maintain effective working relationships with agency program staff, Headquarters staff, state and local officials, and/or private industry individuals. In addition, the 1994 Land-Grant Liaisons:

- Follow guidelines and procedures to develop communications plans in support of an organizational program, and review them for impact and effectiveness;
- Plan, schedule and conduct evaluations of project operations, procedures, and organizational structures;

- Identify problems or deficiencies and recommend ways to improve the effectiveness and efficiency of operations in the 1994 program or support setting, and
- Provide recommendations to senior management for improvements.

USDA/1994 Tribal Scholars Program <<http://www.outreach.usda.gov/education/1994/tribalscholars.htm>>

This partnership effort is a joint human capital initiative between the United States Department of Agriculture (USDA) and the Nation's thirty-four 1994 Land-Grant Institutions. The purpose of the USDA/1994 Tribal Scholars Program is to strengthen the long-term partnership between USDA and the 1994 Land-Grant tribal colleges and universities to increase the number of students studying and graduating in the food, agriculture, and natural resources and other related fields of study; and offer career opportunities to increase the pool of scientists and professionals to annually fill 50,000 jobs in the food, agricultural, and natural resources system.

This employment program offers a combination of work experience and academic study leading to career positions within USDA through a Student Career Experience Program designed to integrate classroom study with paid work experience. The program is conducted in accordance with a planned schedule and a working agreement between USDA agencies, student, and the Land Grant Institution.

Terra Pretar Do Indio Fellows Program <<http://www.outreach.usda.gov/education/1994/terrapreta.htm>>

The United States Department of Agriculture's Terra Preta do Indio Fellows Program offers faculty and staff from 1994 Tribal Land-Grants the opportunity to work collaboratively with USDA to gain insight and understanding of the federal government. This uniquely tailored experience brings together 1994 Tribal Land-Grant faculty and federal executives to address the spectrum of challenges faced in the development of a well prepared American Indian and Alaska Native workforce. Fellows spend two to four weeks in Washington, D.C. to increase their understanding of USDA and other federal agencies, particularly at the national level, and be able to identify mutual collaborative interests.

Here's the first look at Aaron Huey's upcoming National Geographic story on Pine Ridge:

<http://ngm.nationalgeographic.com/field-test/first-look/2012-06-11/pine...>
