

Elder's Meditation

Mississippi River Water Walk 2013

Pyramid Lake island sanctuary celebrates 100 years

Amazon Watch - Ecuador Delays 11th Oil Round Deadlin

Consuming Colonists

The Met Will Return a Pair of Statues to Cambodia

As Works Flood In, Nation's Library Treads Water

Nev. homebuilder convicted of looting Navajo funds; co-defendant acquitted

The odd origin of Cinco de Mayo

Spread of Hydrofracking Could Strain Water Resources in West, Study Find

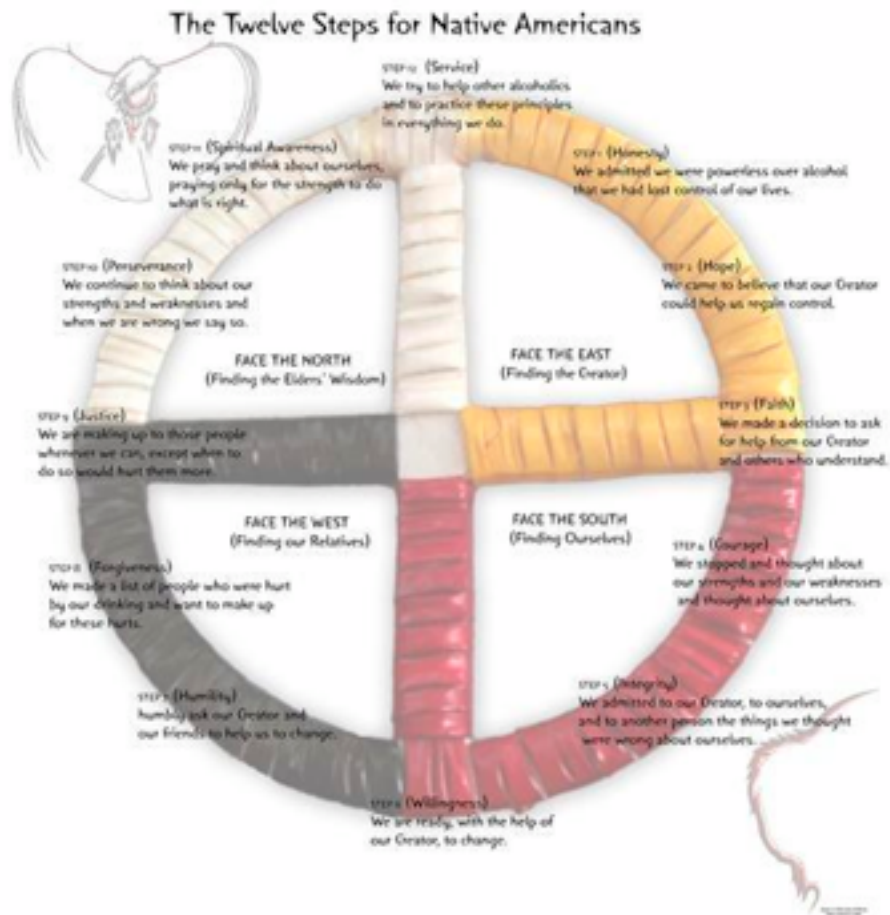
Elder's Meditation
of the Day May 5

"There are many things to be shared with the four colors of man in our common destiny as one family upon our Mother the Earth."

---- Traditional Circle of Elders,
NORTHERN CHEYENNE

The Elders tell us the time will come when the four colors of Man will unite into one family. According to prophecies, we were told this would happen

when the Sun was blocked in the Seventh Moon. There was an eclipse of the Sun in July, 1991. We are now in a new Springtime called the Coming Together Time. Each of the four colors of man has knowledge that the other colors need to heal their families. Let us all be willing to sit in a circle and respect our differences.



Creator, let me be willing to have an open mind.

www.whitebison.org

Have you seen this water walk –

<https://www.facebook.com/photo.php?v=10201093282642477>

[Marlene Helgemo](#) **Mississippi River Water Walk 2013**

The Walkers have arrived about 12:40 pm. **Walking over 1700 miles to give a drink to itself--- the Mississippi**

[Kathy Samson](#) Thank you so much for sharing this video, felt like I was there. Sounding of the eagle bone whistle was strong & powerful. Blessings to all of the walkers, their relatives and our great river. Love to all

[Randy Solomon](#) Such a proud day for our native elders and people. This is a great passionate show of the true native spirit in love for our Mother Earth. I send my prayers and honor for those who can rise and accomplish such a passionate display of humanity. Much respect, much love! Yakoki (Thank you) Randy Solomon-Mississippi band of Choctaws.

[Lori Bean](#) No words can describe the emotions right now that I feel. I can not even begin to imagine how you all must feel. Feeling so blessed that we were able to walk with you, just for a short time. Much love, respect and admiration from all of us. Pil

[Raymond Owen](#) Aho! Nina Wopida Tonka! Like Ghandi when he walked to the ocean to gather salt it changed the whole thing, British Rule left without firing a shot because they couldn't rule in others land!!!!!!!!!!!!!!

[Shelly Diaz](#) That was SO beautiful, thank you for sharing. My prayers and thoughts have been with you throughout your journey, your dedication and faith will not go unnoticed! May this be the turning point we all pray for.....

[Heather Anne](#) Hopefully our tears will flow through our hearts and souls and never let us forget.

[John F. Sullivan](#) Thank you for bringing attention to the water quality of the Mississippi River and congratulations on your successful pilgrimage from Lake Itasca to the Gulf. Well done!

Pyramid Lake island sanctuary celebrates 100 years

ASSOCIATED PRESS

RENO — A small desert island in Pyramid Lake that serves as home to 10,000 American white pelicans is celebrating its 100th anniversary as a wildlife sanctuary about 30 miles north of Reno.

U.S. Fish & Wildlife officials were joining leaders of the Pyramid Lake Paiute Tribe on Saturday for the centennial celebration at one of the country's most important nesting spots for the birds just off the lake's east shore.

President Woodrow Wilson designated Anaho Island a wildlife sanctuary in 1913 in recognition of its importance to pelicans and other birds, including California gulls, double-crested cormorants and great blue herons.

Donna Withers, a refuge specialist with the wildlife service, said it's one of the largest nesting areas for the pelicans west of the Rocky Mountains. She's been studying the 600-acre island and its inhabitants for 14 years.

"It's just unique," Withers told the Reno Gazette-Journal. "I don't want to say mystical, but it's just an awesome place."

Every year beginning in April, the pelicans converge on Anaho, producing an average of 5,000 nests, with the height of nesting season coinciding with spawning runs of Pyramid Lake's cui-ui fish, a primary food source for the birds. The pelicans typically hang out until around August, when newly born chicks become capable of flight.

Elwood Lowery, chairman of the Pyramid Lake Paiute Tribe, said the arrival of the pelicans traditionally has signaled the cui-ui are about to spawn.

The island, a volcanic formation studded with odd-shaped tufa deposits, is premium habitat for nesting birds because it has no predators such as coyotes.

Humans are also prohibited from coming to the island, with boaters required to remain at least 1,000 feet from the island's shores.

Other than birds, the island's primary residents are a surprisingly sizable population of Great Basin rattlesnakes.

How they got to the island isn't really known, but they likely slithered there long ago when the lake was lower and the island connected by a land bridge to shore, Withers said.

Researchers are studying what the snakes eat. There are mice on Anaho, but probably not enough to support such a large rattlesnake population. They might eat lizards, Withers said.

"All we know is that they're on the island," Withers said. "The snakes are recognized as part of the island."

Pics: <http://www.rgj.com/apps/pbcs.dll/gallery?Avis=J7&Dato=20130503&Kategori=NEWS&Lopenr=305030802&Ref=PH>

Andrea Thorsen Turman Honoring drum to you all. Mining operations continue to commit cultural genocide throughout the world, and most specifically in the ancient homelands of and against our neighbors and friends of Newe Sogobia.....Mt. Tenabo. It wrenches and warms my heart to see it.

[Amazon Watch - Ecuador Delays 11th Oil Round Deadline](http://amazonwatch.org) amazonwatch.org

[In a bit of an Earth Day reprieve, Ecuador has extended the deadline for companies to offer bids for the 16 oil blocks up for sale in the country's southeastern Amazon rainforests.](#)

Consuming Colonists

By JAMES HORN NYT 5.3.12

WILLIAMSBURG, Va.

IN the bitterly cold winter of 1607, Capt. John Smith was captured by a large war party of Pamunkey Indians on the banks of the Chickahominy River, in what is now Virginia. Smith was led by his captors to a nearby hunting village, where he was taken to a long house and given enough venison and bread to feed 20 men. The food he did not eat was placed in baskets and tied on a pole over his head. About midnight they set the food before him once more and then in the morning brought as much food again, which made the fearful captain, later describing his capture in the third person, “think they would fat him to eat him.”

That Smith wondered whether the Indians were cannibals is unsurprising — it was part of the received wisdom among colonists that Indians they encountered might be ferocious wild men, marked above all by their predilection for human flesh. And while that received wisdom was utterly wrong, popular history has long portrayed the early colonial era as a meeting of civilized Europeans and savage, if noble, Indians.

The discovery, announced this week, of the cannibalized remains of a young settler at Jamestown greatly complicates that story. It reminds us that the first European settlements were no Eden, and that the initial contact of peoples in the New World — native people, Europeans and then, very soon, Africans — was fraught from the first.

English settlers at Jamestown came with precious little knowledge of the land they were to colonize, let alone the particular practices of native peoples of coastal Virginia, collectively named the Powhatans. But they were fully aware of the fearsome reputation of many Indian peoples encountered by Spanish, English and French adventurers in the previous century.

From the first voyages of Christopher Columbus onward, the image of New World Indians as terrifying man-eaters became engraved on the European mind, an elaboration of yet older beliefs in entire races of monstrous peoples — giants, Amazons and strange creatures with wolflike heads (or no heads), huge ears and great feet — that existed on the fringes of the known world or in marginal regions.

Encounters with American Indians had led Europeans to speculate about the reasons for what they saw as their savagery. They fully recognized that some Indians were peaceful, but nevertheless English fears about Indian cannibalism were remarkably persistent and a whole body of thought emerged over the causes of native cannibalism. Was cannibalism a marker of wanton depravity, malignancy and devil worship, or was it a consequence of environmental factors, the extreme heat or cold? Was it innate? Were cannibals degenerate humans or subhuman beasts with teeth like dogs who were beyond redemption?

The irony is that even while this debate rolled along on both sides of the Atlantic, the Jamestown settlers were confronting the conditions that would force them to partake in the same practices they so feared among the natives.

We know little about the identity of the young woman whose remains were recently discovered at Jamestown, though the investigative team — of which I am part — calls her Jane. We know

that she was one of 300 battered and hungry settlers who arrived in the colony in mid-August 1609, two years after it was founded, aboard one of half a dozen ships that had limped into Jamestown after being caught at sea in a hurricane. The fleet had been scattered, the colony's leaders shipwrecked on Bermuda, provisions brought from England ruined, and settlers injured.

To make matters worse, the colony was wholly unprepared to support them. From the very beginnings of the Virginia colony, the English had struggled to feed themselves, relying instead on trading for corn with local Indian peoples or taking food by force.

By the summer of 1609, the Indians were no longer willing to supply the increasing numbers of colonists with food, and by October a full-scale war erupted. Indian warriors sealed off Jamestown Island, trapping hundreds of men, women and children within the palisade of the fort on starvation rations with little hope of relief from outside.

As weeks turned to months and winter set in, the colonists became increasingly desperate. "Now all of us at James Towne," George Percy, their leader, wrote, were "beginning to feel that sharp prick of hunger" that no one can describe "but he which has tasted the bitterness thereof."

To satisfy their cruel hunger, some colonists went into the woods in search of snakes and wild roots, where they were killed by the waiting warriors. In desperation, those left behind devoured their horses, dogs, cats, rats and mice, and when these ran out even their boot leather. But worse was to come.

Percy describes what happened, detailing carefully how English society unraveled in the appalling conditions. Driven out of his mind by despair, a colonist named Hugh Price, "in a furious distracted mood did come openly into the marketplace Blaspheming exclaiming and crying out that there was no god. Alleging that if there were a god he would not suffer his creatures whom he had made and framed to endure those miseries." He, like others, met his end in the woods nearby, slain by Indians who killed as fast outside the fort "as famine and pestilence did within."

As hunger became etched "ghastly and pale in every face," Percy recalled, nothing "was spared to maintain Life." Starving settlers dug up corpses out of graves and ate them. Some colonists, who died in their beds or were killed seeking food beyond the palisade, were taken up and eaten by those who found their bodies. Sometime during the winter, 14-year-old Jane died, was eaten and then discarded in a trash pit.

The famished looked hungrily on those alive who still had some meat on their bones. One settler murdered his pregnant wife "as she slept on his bosom," then "ripped the child out of her womb and threw it into the River and after chopped the Mother in pieces and salted her for his food," for which "barbarous" and unnatural act he was tortured to extract a confession and summarily executed.

By the end of the siege, in May 1610, the fort had taken on the appearance of a charnel house. Empty houses had been torn down for firewood, the church was ruined and abandoned, and the remains of bodies and trash lay everywhere. Only 60 of the original 300 settlers were alive, and they were so famished they resembled skeletons.

Jane's fate brings into vivid relief one of the darkest periods in Virginia's early history. But it also reveals the enormous challenges that Europeans faced and the sacrifices they made in establishing colonies in the New World. During the early phases of colonization, far more colonies failed than succeeded. Lost colonies, whether Spanish, French or English, rarely lasted more than a year.

Dire necessity had forced the English to the extreme measure of eating their dead, and could be justified on that basis. No punishment was subsequently meted out to survivors who had engaged in cannibalism, and the colony's sponsor, the Virginia Company of London, like Percy turned a blind eye.

Still, during that dreadful winter the colony had disintegrated and the vital markers of Englishness had been stripped away. Forsaken by their countrymen and some thought even by God, settlers had attempted to seek refuge with the Indians or succumbed to the very acts that Europeans stigmatized as characteristics of "savage" or monstrous peoples. As it turned out, the English, not the Indians, were cannibals.

James Horn is the vice president for research and historical interpretation at the Colonial Williamsburg Foundation and one of the scholars involved in the recent discovery of Jane's remains. He is the author of "A Land as God Made It: Jamestown and the Birth of America."

[The Met Will Return a Pair of Statues to Cambodia](#)

By TOM MASHBERG and RALPH BLUMENTHAL

The Metropolitan Museum of Art said new research backed up Cambodian claims that two 10th-century statues were improperly removed from the Koh Ker temple complex.

[As Works Flood In, Nation's Library Treads Water](#) By JENNIFER STEINHAUER

The budget cuts imposed by sequestration are likely to hamper the Library of Congress's efforts to copyright, digitize and store millions of books, photographs and other precious materials.

[Slide Show](#)

[Nev. homebuilder convicted of looting Navajo funds; co-defendant acquitted](#)

LAS VEGAS — A federal court jury in Las Vegas found a Nevada-based homebuilder guilty of siphoning off federal money that was supposed to be used to build Navajo Nation affordable homes for his own gambling and personal expenses.

U.S. Attorney Daniel Bogden says 69-year-old William Aubrey faces up to 10 years in federal prison and \$500,000 in fines following his conviction Thursday of two counts of conversion of money and funds from a tribal organization.

The jury acquitted a co-defendant, Chester Carl.

A federal public defender representing Aubrey didn't immediately respond Friday to messages.

Bogden says Aubrey, of Mesquite, owned a company called Lodgebuilder that contracted from 1996 to 2004 with the Navajo nonprofit Fort Defiance Housing Corp. to build homes on tribal land in Arizona, New Mexico and Utah.

In today's selection -- **the odd origin of Cinco de Mayo**. In 1861, México was an independent but highly fragile country unable to pay its creditor nations, with the largest of its debts owed to France. The French, encouraged by the Pope, seized upon the situation as an opportunity to expand their colonial empire and to install Maximilian as the emperor of México. The French first took the Mexican port of Veracruz as collateral, then began a march of conquest. It was a victorious invasion with only one defeat along the way when on May 5, 1862, soldiers of the elite French Foreign Legion succumbed to Mexican troops in the small town of Puebla. This Mexican victory, though futile, is still celebrated as Cinco de Mayo:

"[To collect its overdue loan from México], France proposed taking over [the Mexican port of] Veracruz and collecting customs receipts until the debt was repaid. This was the standard 19th-century way of dealing with debtor nations -- creditor nations would simply occupy the debtor country's ports and pay themselves out of tax receipts. The Mexican government offered to negotiate with its European creditors, but the Europeans expected some kind of security while payment terms were worked out. Reluctantly, Mexican forces were withdrawn from Veracruz. The port was basically turned over as collateral on the outstanding loans and a joint force of the creditor nations landed in December 1861. ...

"France had less business in México [than England and Spain], but claimed much larger debts. ... Napoleon III, like his uncle [Napoleon Bonaparte], wanted to expand France, and Europe was out of the question. France had conquered a large part of North Africa and was establishing colonies in Indochina and Africa. México was a tempting target for several reasons. ... Mexican silver mines and farms appeared to be a good investment; the United States, in the middle of its own civil war, was in no position to interfere and the French government listened to the exiles who still believed in a king. ...

"There was Napoleon III's wife, the Empress Eugenia. ... Eugenia -- with her less than royal background -- was a strange woman for a Bonaparte. She was ultra-aristocratic[sic] and Catholic. For her, monarchy was the only proper form of government and the older the Catholic aristocratic family, the better. She knew there was a member of the oldest, most aristocratic and Catholic family in Europe who needed a job. Who better for Emperor of México than Maximilian von Hapsburg? ...

"His older brother, Franz Josef, was Emperor of Austria, but no one had found a suitable job for Max. ... Maximilian was viceroy of the Austrian territories in northern Italy, but it wasn't working out. ...

[Maximilian's wife] Charlotte, for her part, was a king's daughter. The daughter of the king of Belgium, granddaughter of the queen of France and Queen Victoria of England's first cousin, was not happy being only the sister-in-law of the Emperor of Austria. She believed she should be at least a queen. An empress would be even better.

Photo of young Archduke Maximilian and Archduchess Charlotte

"There was one more European player: Pope Pius IX. The Pope was fighting his own war against Italian guerrillas, and the once important Papal States were protected only by French soldiers. His entire kingdom would be reduced to a few acres in Rome within a few years. Pius saw monarchy as the Church's best defense against republics [which he viewed as a threat to the Church]. The French revolution had nearly destroyed the Church, and only the first Emperor Napoleon had saved it. France, and another Napoleon had to come to the Pope's rescue when the short-lived Roman Republic ran Pius out of his own kingdom. The Mexican Republic [was yet another threat to the power of the Church]. A republic was bad enough, but these reformers had attacked the Church and even separated it from the State.

"The Mexican conservatives [whose power had been diminished by the rise of the Mexican Republic] wanted a strong central government that would restore them to power. The Pope and Eugenia wanted to strengthen the Church. Charlotte wanted a crown. Franz Josef wanted his younger brother eased out of Italy and out of a possible future as ruler of Austria. Napoleon III wanted to make money out of his occupation of México. Maximilian wanted an election!

"The French occupation was much more expensive than Napoleon expected. Winfield Scott had invaded with ten thousand men, and the United States Army of the 1840s was considered one of the world's worst by the standards of the time. The French Army in the 1860s was the world's best, and four thousand soldiers should have been more than enough. The army bogged down attempting to capture Puebla, which Archbishop Labastida had assured Napoleon was overwhelmingly conservative and would welcome the French without a fight. On 5 May 1862, Mexican troops, led by Ignacio Zaragoza surprised themselves and beat the best army in the world. [Mexican President Benito] Juarez declared 5 May a national holiday -- Cinco de Mayo, although he knew ...

that this was only a temporary victory. The French replaced their commander and sent thirty thousand reinforcements. ...

"With still more troops, the French were finally able to claim control. ... Once more, President Juarez had to ask for emergency power, and once more, Congress had fled the Capital. With the foreigners in control of most of the major cities, the French organized

Maximilian's election, and not surprisingly, Maximilian was elected Emperor of México."

Gods, Gachupines and Gringos: A People's History of México
by Richard Grabman by Editorial Mazatlan

Publisher: Editorial Mazatlan Date: Copyright 2008 Pages: 177-182

<http://www.flixy.com/the-paperless-future-emma.htm#.UYZ4pIUqky7>

Spread of Hydrofracking Could Strain Water Resources in West, Study Find

By [FELICITY BARRINGER](#) Published: May 2, 2013

The rapid expansion of hydraulic fracturing to retrieve once-inaccessible reservoirs of [oil](#) and gas could put pressure on already-stressed water resources from the suburbs of Fort Worth to western Colorado, according to a new report from a nonprofit group that advises investors about companies' environmental risks.

"Given projected sharp increases" in the production of oil and gas by the technique commonly known as fracking, the report from the group [Ceres](#) said, "and the intense nature of local water demands, competition and conflicts over water should be a growing concern for companies, policy makers and investors."

The overall amount of water used for fracking, even in states like Colorado and Texas that have been through severe droughts in recent years, is still small: in many cases 1 percent or even as little as a tenth of 1 percent of overall consumption, far less than agricultural or municipal uses.

But those figures mask more significant local effects, the report's author, [Monika Freyman](#), said in an interview. "You have to look at a county-by-county scale to capture the intense and short-term impact on water supplies," she said.

"The whole drilling and fracking process is a well-orchestrated, moment-by-moment process" requiring that one million to five million gallons of water are available for a brief period, she added. "They need an intense amount of water for a few days, and that's it."

One of the options that oil and gas drillers have is recycling the water that comes back out of wells, which is called "produced water." But the water injected into wells is laced with a proprietary mixture of chemicals and sand, and the water returning from thousands of feet below the surface can also contain natural pollutants or even radioactivity. Recycled water must therefore be treated, which can be expensive.

An earlier [report](#) done by engineers at the University of Texas, Austin, showed that 8,800 acre-feet — nearly 2.9 billion gallons — were used for fracking in 2011 in [Tarrant County](#) in North Texas, where Fort Worth is located and which has gone to the Supreme Court to get access to Oklahoma's water.

And in the Eagle Ford [shale formation](#) in South Texas, particularly in Webb County, some researchers estimate that the amount of water used for fracking represents as much as one-third

of the area's annual groundwater recharge, the amount of surface water that percolates back to the underground aquifer supplying the region.

But the Ceres report notes that drillers in the Eagle Ford formation are also expanding their use of brackish, undrinkable water in place of fresh water.

While the local effects in Texas have been sufficient to spur the state's [Railroad Commission](#), which regulates the oil and gas industry there, to encourage recycling by loosening rules governing that process, it is Colorado that faces the most widespread potential conflicts between fracking and other water uses, according to Ceres's new report.

Kenneth H. Carlson, an engineering professor at Colorado State University, saw little difference between drillers buying needed water and cities buying water from farmers. "It's a private commodity that people can do with what they want," he said. "We're not going to go thirsty. We're just going to have to pay more."

The Bureau of Land Management is supposed to protect our land and water, but [90 percent of wells on public land are sold or leased to oil companies that spray toxic chemicals into the ground.](#)

Fracking releases the potent greenhouse gas methane. Worse still, nearly a quarter of fracking's chemicals may cause cancer, all while endangering precious wildlife.

[When it comes to public land, shouldn't the public have a say?](#)

Fracking causes drinking water contamination, health impacts to nearby families, and environmental devastation.

The Bureau of Land Management recently proposed the first regulations for fracking on public lands. While the proposal increases oversight somewhat, it also allows this dangerous activity to continue and expand. [Tell the agency to protect our environment by prohibiting fracking on public lands.](#)

Thank you for taking action, Kara F.
Care2 and ThePetitionSite Team, 275 Shoreline Drive, Suite 300, Redwood City, CA 94065
<http://www.care2.com>

http://www.readysetreecyclecontest.org/?gclid=CMHmtNmW_bYCFYqk4AodazcAAA

".....Many years later, I traveled to the remote jungles in Chiapas, Mexico, to the village of La Realidad where I saw Tzeltal, Tojolabal and Tzotzil Indian people struggling in a low intensity war. I was reminded of my own childhood on Pine Ridge. While in La Realidad, I watched armored tanks and more than one hundred soldiers pass through the small community of less than fifty families. During my stay I met with several

indigenous women I had met in Beijing, China, a couple of years earlier.....Comandant Benia asked, "I ask that you look inside yourself, look around you and the conditions in which you live and make a decision to stand up for what is rightfully yours."

"...activist women....all over the world.....speak of common purpose. They know what believe and they know what is real for them. Tribal teachings tell these women how their people came to be. It is those set of teachings, followed by subsequent cultural and spiritual guidance, that provides them with clear direction in life. These women recognize the relations among all living things and the responsibility to live in accordance with the natural laws given to us by the Creator. As women we understand this responsibility to care for our Mother Earth, because in caring for her we are caring for future generations and ourselves. Lori Lea Pourier

[Natives](#)
[Natives's](#)



[Meeting](#)
[Page](#)