

Journal #2953

FAScinating Map

Pahrump Area History

Meet the People Who Will Bear Some of the Worst Effects of the Keystone XL Pipeline Environmental Studies Senior Capstone

Alice Waters and California's top chefs join together to fight fracking

Solarbration

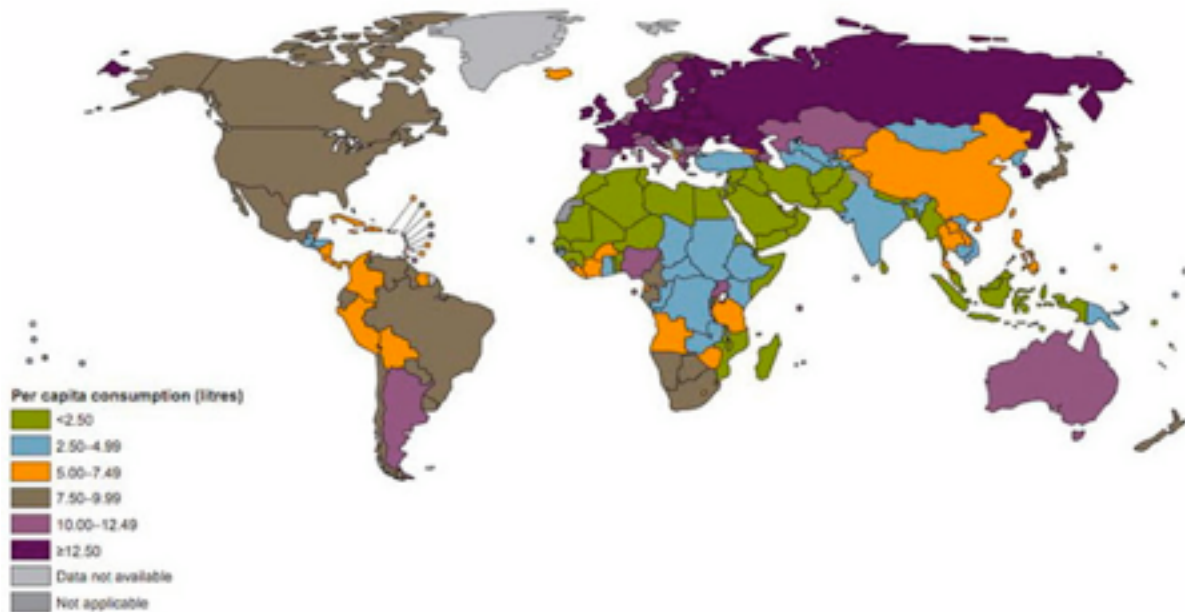
[Stop the Raise of Shasta Dam - Support the Winnemem Wintu](#)

[Native American Work Out Video](#)

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Figure 1. Total adult (15+) per capita consumption, in litres of pure alcohol, 2005*



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The First Human Occupants of the Pahrump Valley

The first phase of human occupation of the Las Vegas-Pahrump areas has been designated the Tule Springs phase, named for the archaeological site at Tule Springs, located just north of Las Vegas on the east side of the Spring Mountains. This phase, which lasted from about 13,000 to 10,000 years ago, is usually considered the Paleo-Indian, or Big Game Hunter, phase of Nevada prehistory. These early inhabitants produced the Clovis projectile point, some of which have been found on the west side of the Las Vegas Valley. The Clovis point producers are thought to have subsisted on the mammoths, camels, horses, and other big game that roamed the shores of the lake. Additionally, they probably gathered many plants and hunted small game (Rafferty and Blair, 1984:42-44). They are thought to have occupied large base camps in the lowlands, where band-sized groups lived. Kill sites probably were established in adjoining lowlands and the groups occupied camps at higher altitudes for hunting and gathering activities. They also might have occupied camps in the mid-altitudes where bands or families gathered prior to moving to the lowland camps or to camps at higher elevations (Rafferty and Blair, 1984:44).

The period between 9000 and 7500 years ago has been called the Lake Mojave phase (Rafferty and Blair, 1984:45). Archaeological sites from this phase are commonly found on extinct lake terraces in the Mojave Desert area and a variety of other locales. Lake Mojave and Silver Lake style points as well as scrapers, borers, small-flake knives, crescents, and other flaked tools have been found from this era (Rafferty and Blair, 1984:45). In its early years, this phase may have been associated with the exploitation of marshy environments and grass-lands, with a shift toward more nomadic settlement patterns as the great lakes dried and the large mammals disappeared. Previous to the mid-1980s, little evidence for the Lake Mojave phase had been found in southern Nevada; most evidence consisted of projectile points found in central and western Clark County on the surface of the ground (Rafferty and Blair, 1984:146). Since 1983, a number of archaeological sites of this age have been recorded in the Las Vegas Valley, greatly augmenting our understanding of this period (Rafferty, 1986).

The Archaic, or Desert Culture, phase of southern Nevada's prehistory is thought to have begun following the end of the Lake Mojave period about 7500 years ago. Occupants at this time were nomadic hunters and gatherers exploiting a variety of resource zones on a seasonal basis. They moved from the valley floor to mountaintops with the changing seasons. Climate during the Desert Culture phase was notably warmer and drier.

Around 5000 years ago, the climate in southern Nevada and the Great Basin began to cool, and there was somewhat greater precipitation—but not enough to provide for a return of the large lakes. However, this trend was not consistent, and there were wide fluctuations between wet and dry cycles. (The lower limits of the juniper-pinon pine forests, for example, have fluctuated more than 3200 feet in elevation during the past 5000 years [Rafferty and Blair, 1984:48].) Archaeological sites from this phase are found at a variety of elevations and physiographic features in southern Nevada, including valley springs, mountain foothills, desert zones, well-watered canyons, and higher elevation juniper-pinon pine zones (Rafferty and Blair, 1984:48-49). Many rock shelters in southern Nevada were occupied (Rafferty and Blair, 1984:51). The Mule Springs rock shelter, located on the west side of the Spring Mountains not far from State Highway 160, is an example of a cave that was put to use (T. Turner, 1978:86). Semipermanent camps may have existed on the valley floors during this period (Rafferty and Blair, 1984:49). Many researchers believe that the Native American occupants of the Pahrump Valley in this era, as well as their neighbors in the Las Vegas Valley and the Moapa area, were the ancestors of the Southern Paiute, who occupied much of southern Nevada at the time of the first white contact and whose descendants remain in the Pahrump Valley and Las Vegas area today (Rafferty and Blair, 1984:55).

The next era in the archaeological history of the Pahrump Valley, the Virgin Anasazi phase, began about 2000 years ago and lasted until about A.D. 1200. The Anasazi are the ancestors of the modern Pueblo Indians, including the Hopi Indians in northern Arizona and the Pueblo Indians who live along the

Rio Grande in northern New Mexico. The Anasazi moved into southern Nevada about the time of the birth of Christ and occupied areas along the Colorado River and in the regions of the Virgin and Muddy rivers. It has been suggested that the movement of the Anasazi into southern Nevada was associated with a population expansion. Their further expansion into the Las Vegas Valley and southern California about A.D. 900 coincides with the development of a large trading network engaged in by the Anasazi at that time, perhaps headquartered at Chaco Canyon in northern New Mexico and extending to the coast of California and as far as Mesoamerica (Rafferty and Blair, 1984:55-86; Rafferty, 1989).

The Anasazi entry into extreme southern Nevada and southern California is believed to have been associated with the extraction of turquoise from mines located not far from the present location of Hoover Dam near Crescent Pass and the Halloran Springs area. In addition, the mining of salt played a role in the trade as well. Some experts believe that the intrusion of the Anasazi did not threaten the peoples living in the region—presumably ancestors of modern Southern Paiute—and that, in fact, the Paiute and Anasazi developed a symbiotic relationship in which the Paiute may have worked for the Anasazi as laborers (Blair, 1988). The arrival of the Anasazi may well have been seen as an advantage by the Paiute because it represented a new source of mates and trade and possible exchange of information helpful to their survival (Rafferty and Blair, 1984:62-63).

Anasazi trading outposts such as those in southern Nevada may have been self-sufficient, and there is some evidence of a hierarchical ranking of residents and of authoritative figures such as chiefs (Rafferty and Blair, 1984:74). The local Paiute, in addition to possibly performing labor for the Anasazi, provided them with wild foods, game, and tanned skins in trade for maize, cotton, and pottery. Perhaps the local residents learned, or at least improved on, agricultural techniques while in association with the Anasazi (Rafferty and Blair, 1984:81).

For this span of 1200 years, artifacts from the Anasazi and the original occupants of the Las Vegas-Pahrump Valley area are found in close association. There is evidence of a great kiva at Lost City, now under the waters of Lake Mead. There is also evidence that the Anasazi may have traded in cotton and textiles; cotton bolls and textiles have been recovered from pueblo sites in the area (Rafferty and Blair, 1984:68-77). About A.D. 500, the bow and arrow entered the area and characteristic arrowheads began to be produced in southern Nevada (Blair, 1988). Shell in very large quantities from the Pacific Coast was found at Lost City (Rafferty and Blair, 1984:77). Additionally, around A.D. 700 there was an increase in moisture and the introduction of a new variety of maize (Rafferty and Blair, 1984:72-73). The Pahrump-Las Vegas area was very likely a trading outpost for a pan-southwestern exchange in turquoise and other resources (Rafferty and Blair, 1984:70).

Approximately 800 years ago, the Anasazi abandoned the Pahrump-Las Vegas area. Researchers disagree about the reasons for this abandonment. There is evidence of a major drought about 800 years ago (A.D. 1150), which might have made agriculture more difficult by reducing the flow of water in the Muddy and Virgin river areas. There may have been overexploitation of wild resources such as agave and other foods (Rafferty and Blair, 1984:84). It has also been suggested that there was a collapse in the pan-southwestern trading system. In Mesoamerica the disruption and fall of the Toltec Empire occurred around A.D. 1168, and Chaco Canyon in New Mexico underwent severe depopulation and was abandoned by the early 1200s (Rafferty and Blair, 1984:86). With the collapse of the trading network, there was little reason for the Anasazi to maintain their southern Nevada outpost, especially in the face of reduced resources produced by drought, and thus they abandoned the area.

An alternative hypothesis that some scholars favor suggests that about the time of the abandonment of southern Nevada by the Anasazi, the ancestors of the modern Numic speakers, the linguistic group to which the Southern Paiute belong, entered the area and, in effect, drove out a group of

earlier inhabitants who spoke a language we are unable to identify today (perhaps an extinct language or perhaps a language spoken by some neighboring group). This explanation fits with linguistic evidence indicating that the Numic speaking peoples, including the Southern Paiute, Shoshone, and Utes, entered the Great Basin from southern California approximately 1000 or less years ago (Lamb, 1958; Bettinger and Baumhoff, 1982). However, for counter arguments see Aikens and Witherspoon (1986).

The Southern Paiute

The last stage in the archaeological history of the Native Americans of Pahrump Valley is known as the Paiute phase, which began about 800 years ago. Researchers believe that the present-day Southern Paiute are descended from people who have lived in the southern Nevada region for at least the past 800 years. Though the Paiute have often been characterized as "poor" and bearers of a "simple" culture, the fact is that they developed a way of life admirably suited to the land and its resources. The Southern Paiute occupied a portion of south-eastern California, southern Nevada, southwestern Utah, and northern Arizona (Kelly and Fowler, 1986:369). Their language belongs to the Southern Numic branch of the Uto-Aztecan linguistic family (Kelly and Fowler, 1986:368). Within historical times, sixteen identifiable Southern Paiute groups, or bands, existed, residing in the area bounded by Navajo Mountain in southern Utah to Sevier Lake in south-western Utah to the Amargosa Range, located west of Ash Meadows in California, and to Blythe, California, on the Arizona-California border (see map, Kelly and Fowler, 1986:369).

Among the Southern Paiute there was no overall tribal organization, and each of the sixteen bands had its own territory and was, for the most part, economically self-sufficient. The Southern Paiute were what anthropologists call hunters and gatherers; that is to say, they subsisted by foraging for wild plants and animals. In the case of some Southern Paiute, hunting and gathering may have been supplemented by agriculture, perhaps learned from close association with the Anasazi. Because the bands occupied a wide variety of environments, they differed somewhat in the foods they exploited (Kelly and Fowler, 1986: 368-370).

Southern Paiute occupying the Pahrump Valley were part of the Las Vegas band. Their name for themselves is Nipakanticimi, which means "people of Charleston Peak" (Kelly and Fowler, 1986:395). The homeland of the Las Vegas Paiute encompassed an area bound by Cottonwood Island and El-dorado Canyon on the east, Ash Meadows and Indian Springs on the north, the Black Mountains and Avawatz Mountains on the west, and Old Dad Mountains and Clipper Mountains on the south. Their neighbors included the Moapa Paiute on the northeast; the Walapai on the east across the Colorado River; the Mojave, the Chemehuevi (another band of Southern Paiute), and the Serrano on the south; the Vanyumi on the west; and the Shoshone to the north (see map in Alley, 1977: opposite page 1).

In 1871, First Lieutenant George M. Wheeler of the U.S. Army Corps of Engineers was assigned to explore portions of the U.S. territory lying south of the Central Pacific Railroad, embracing parts of eastern Nevada and Arizona. The object of the exploration was to improve topographical knowledge of the country, prepare accurate maps, and discuss the numbers, habits, and dispositions of Indians who lived in the territory (Wheeler, 1872).

In that same year, Lieutenant Daniel W. Lockwood, operating under orders from Lieutenant George M. Wheeler, traveled from Camp Independence near Owens Lake in California to Tucson. He encountered Paiute at Cottonwood Springs and Las Vegas and estimated that their combined numbers at the two sites was about 200 (Euler, 1966:77-78). In that same expedition, on July 3, 1871, Second Lieutenant D. A. Lyle was placed in charge of a detachment with orders to travel from Belmont, located in central Nevada, to Camp Independence, and to make several reconnaissance missions east of Camp

Independence. Lyle's report of the journey appears as an appendix in Wheeler's report. Interestingly, at one point the detachment seems to have been very close to the outcroppings in the San Antonio Mountains which, almost thirty years later, would be discovered by Jim Butler and would lead to the development of Tonopah. In southern Nye County, Lyle wrote:

Two days' hard marching brought our worn-out train to Ash Meadows, where we found plenty of excellent grass and water, the latter from warm springs. Very little wood here. To reach this point we had to cross the Funeral Mountains, a range quite high and steep, and the Amargosa Desert, through which, for miles, the dry bed of the river of the name, meanders southward. At this point we lay for a few days while you pushed forward to a rendezvous camp and sent forage, of which we stood in great need. I then moved southward and crossed a low range into another sandy and gravelly desert, (Pah-rimp Desert,) which extends south for miles, and skirts the Spring Mountain Range. This desert contains several beautiful little oases, the principal one being at Pah-rimp Springs, at which point are located quite a number of Pah-Ute Indians, very friendly and quite intelligent. These Indians raise corn, melons, and squashes. Great quantities of wild grapes were found around these springs. From here, another day's march brought us to Stump Spring, on the old California emigrant-road. This road we followed to the rendezvous camp at Cottonwood Springs, Nevada, crossing the Spring Mountain Range, through an excellent pass near Mountain Spring, where we found plenty of wood, grass, and water (Wheeler, 1872:84).

At another point, he noted: The Pah-Utes in Pah-rimp Valley, and around Cottonwoods and Las Vegas, raise, in addition, corn, melons, squashes, and gather large quantities of wild grapes which grow abundantly near the springs. They are quite intelligent, and were very friendly. Virtue is almost unknown among them and syphillitic diseases very common (Wheeler, 1872:89).

Like all Southern Paiute, members of the Las Vegas band lived a seminomadic way of life and moved about in their territory as food resources became available. They lived and traveled in small, flexible groups with the family as the basic unit of social organization. Sometimes a single family lived alone in an isolated spot. At other times, several families congregated at a large water source. Camps occupied for any length of time were always associated with springs and sources of flowing water. Plants gathered by the Las Vegas band of Paiute included pine nuts, mesquite beans, screw beans, Indian spinach, agave, berries of many varieties, and grass seeds of many kinds. They hunted animals such as rabbits, small rodents, desert tortoises, big horn sheep, deer, and many varieties of birds, including quail (Alley, 1977:3). The Las Vegas Paiute used poison arrows. The poison was produced by having a rattlesnake bite a piece of deer's liver, which was buried in the ground until it became putrid. It was then removed from the ground and allowed to dry and, when steeped in water, was rubbed on arrows (Euler, 1966:67).

The families harvested foods as they ripened. They had detailed and intimate knowledge of their resources and knew where foods would be available at a given time of year. They stored foods, particularly pine nuts, for the winter. Men usually were responsible for hunting, and women tended to focus their activities on the collection of plant foods. The Charleston Mountains were said to be one of two sites producing the best pine nuts in the vast territory occupied by the Southern Paiute. Pine nuts from other areas were said to be "greasy" but nevertheless were extensively utilized (Kelly and Fowler, 1986:370).

In addition to hunting and gathering, the Southern Paiute practiced agriculture around springs and streams. A small garden might cover an acre, with larger plots jointly maintained by relatives. Sometimes ditch irrigation systems were built. Red and white corn were commonly grown by the Southern Paiute but yellow maize was not reported among the Las Vegas group (Kelly and Fowler, 1986:371).

The Southern Paiute occupied closely grouped dwellings made from brush and tree limbs and "lived under the trees" in hot weather (Kelly and Fowler, 1986:371). The Southern Paiute's basic dress was a double apron made of skin or vegetable fiber. Skin clothing, other than poncholike shirts or capes for both sexes, was not aboriginal (Kelly and Fowler, 1986:373). The chief craft was the manufacture of baskets, which were used for winnowing, parching, and beating of seeds, and as water jugs when coated with pinon pitch (Kelly and Fowler, 1986:375). Men tanned hides using the brains and marrow from the spinal cord of the animal as tanning agents. The Las Vegas Paiute produced pottery (Kelly and Fowler, 1986:375).

There was no central political control or organization among the Southern Paiute, who were a notably passive and peaceful people. Most large economic clusters had a head man who acted more as an adviser than an authority (Kelly and Fowler, 1986:380-381). Little is known of the Paiute world-view. In their coyote tales, the coyote and even Wood, Water, and Salt possessed human attributes (Kelly and Fowler, 1986:385). Illness was attributed to the intrusion of foreign objects into the body caused by a malevolent shaman or ghost (Kelly and Fowler, 1986:383). The dead were mourned by their relatives with a Mourning, or Cry, Ceremony held three months to a year after the death. Many foods were consumed and goods distributed during such infrequent ceremonies (Kelly and Fowler, 1986:383).

Young people married early and it was immaterial if marriage took place prior to the girl's first menses. Most marriages were monogamous; however, men sometimes took multiple wives, often sisters (Kelly and Fowler, 1986:377, 380). There were no rules regarding in which village the newlyweds would reside (Steward, 1970:185).

The Las Vegas-area Paiute loved to travel, and they made journeys of great distances. Men from the Las Vegas and Chemehuevi groups traveled to the Pacific Coast "just to look around" and to obtain shell. On rare occasions they would journey to the Hopi villages in northern Arizona, several hundred miles away, with a round-trip taking about two months. The Southern Paiute always traveled on foot (Kelly and Fowler, 1986:377). They rejected the horse when it was introduced to the area, believing that the animal was too much trouble to feed and was, furthermore, damaging to the environment.

Pahrump Indians gathered pine nuts in the Spring Mountains and families traveled alone or in small groups to pine-nut tracts, which were owned by men and passed on to their sons. Women gathered nuts on their husbands' lands (Steward, 1970:182-183). They remained at these tracts until snow made collection impossible, and they then returned to the winter village in the valley, with perhaps some members remaining in the mountains (Steward, 1970:182). At Manse and Pahrump, cultivated plots were small and scattered. Apparently there was not sufficient land for all, and those without land traded wild food for cultivated food (Steward, 1970:183). Mesquite and screw beans were gathered in considerable quantities and stored for future use (Steward, 1970:183). Mountain sheep were hunted in the mountains between the Amargosa River and the Pahrump Valley, and in the Funeral Mountains; these animals were formerly numerous. A hunter was obliged to share large game with his neighbors (Steward, 1970:184).

Origin of the Word "Pahrump"

In 1872, George M. Wheeler described the "Pah-rimp Desert and the Pah-rimp Springs," at which resided "quite a number of Pah-Ute Indians" (Carlson, 1974:185). A number of meanings for the word Pahrump have been suggested, including "water-stone" from the Southern Paiute pah, meaning "water," and timpi, meaning "stone," modified phonetically to rimpi or rumpi; Parumpaiats, a Southern Paiute Indian band from in or near the Moapa Valley; or "Great Spring," "water mouth," "big flow of water," "big orifice," or "cave from which water flows," from Southern Paiute (Carlson, 1974:185). Native American residents in the Pahrump Valley have suggested that the word has no meaning—that it is a name whose

only reference for the local Paiute Indians was the Pahrump Spring (Lynch, 1988). Anthropologists and historians have found that names of physiographic features that are easily identifiable as being named for people, historic events, or for their resemblance to familiar objects are most often found where occupants of an area are relative newcomers. Names that appear independent of objects they might resemble or to historic events are most often found where occupants have resided in the area for very long periods of time.

Chief Tecopa

The most famous Southern Paiute "chief" was Tecopa, who was probably born about 1815 in the Las Vegas area and died in Pahrump in 1904. He was a leader for the Ash Meadows and Pahrump region (Steward, 1970:185; "Indian Pow-wow...", 1905). Tecopa's life spanned a period of tumultuous change for the Paiute. He is reported to have first seen whites at Indian Springs when some men who called themselves "mountain men" stopped to rest their horses and secure food for their journey to the west. One is said to have been a mean-looking individual with one leg carved out of a stump of a tree whom the others called "Pegleg Smith," a notorious trapper and horse thief (C. Lowe, 1971:3). Tecopa's residence was at the Pahrump Spring, and he was the pakwinavi of Southern Paiute villages at Pahrump, Tecopa, Horse Thief Springs in the Kingston Range, and Potosi Spring (Lingenfelter, 1986:22). A pakwinavi, or "big talker," was a kind of regional chief whose official function was to organize rabbit drives and the fall festival—the large communal gathering among surrounding communities following the pine-nut harvest. These ceremonies lasted for several days and included a circle dance, feasting, gambling, and a Mourning Ceremony (Lingenfelter, 1986:18). Though Tecopa means "wildcat," Chief Tecopa had a reputation as a peacemaker; for many years, he tried to convince tribal members that killing and stealing were not productive, especially when white men, who had guns and far outnumbered the Indians, were affected. The present community of Tecopa is named after this Paiute leader (C. Lowe, 1971:4).

A story that may be apocryphal but that is widely told among old-timers in the Pahrump and Amargosa area, concerns George Montgomery and the information he obtained from Chief Tecopa. George Montgomery was the oldest of three brothers from Canada who were active in the Pahrump-Amargosa area. George was searching for the lost Breyfogle Mine. In the course of his prospecting, he approached Tecopa. "Do you know anything about that country?" Montgomery asked. Tecopa held out his hands. "The same as I know these," he answered.

Tecopa is said to have known where the deposit that Montgomery sought was located, but he spent several days talking to Montgomery before he would admit it. Tecopa extracted a strange price from Montgomery for guiding him to the site: he asked that Montgomery agree to bring him a new suit of clothes every year. The first payment was to be delivered at Pahrump, at which time Tecopa would take Montgomery to the mine. Montgomery is said to have left for Los Angeles, agreeing to meet Tecopa at the Manse Ranch in a month or so. A month later Tecopa is said to have been delighted with the bandmaster's uniform Montgomery chose for him. History does not record whether Tecopa ever got a second suit of clothes from Montgomery, but he is said to have taken him to the mountains and shown him the location of a gold deposit ("Chief Tecopa...", n.d.). Although the veracity of this story is doubtful, we do know that George Montgomery staked out the Chispa Mine in 1890. Shortly thereafter Tecopa's son John found the rich Johnnie ledge, and the sons of Joseph Yount, a local rancher, found a rich outcropping that became known as the North Belle Mine (Lingenfelter, 1986:189- 190). Tecopa is buried in Pahrump clothed in his plug hat and bandmaster's suit trimmed with red braid ("Indian Powwow...", 1905).

The Traditional Southern Paiute Way of Life Comes to an End

1988). For the most part, middle-aged Native Americans who speak Southern Paiute are those who did not go to Indian school where their native language was forbidden. Many older Pahrump Indians were educated in Indian schools at Stewart, Nevada, and Riverside, California. They view with great sadness the authoritarianism and the schools' systematic attempts to wipe out their Indian culture, including the forbidding of Indian children to speak in their native languages. Younger Indians are merging more easily into the economic mainstream of American life (Brown and Arnold, 1988).

[Meet the People Who Will Bear Some of the Worst Effects of the Keystone XL Pipeline](http://www.alternet.org) www.alternet.org

[What do the communities living with the worst impacts at both ends of this pipeline have in common? They are both communities of color.](#)

Environmental Studies Senior Capstone

Theses, Projects, and Internships by Year

Nissa Weisser, Yucca Mountain and the Duckwater Shoshone Tribe: Native Americans Fight Environmental Racism (2003)

<http://www.uvm.edu/~envprog/academics/theses.htm>

Other thesis projects at University of Vermont (802) 656-3131):

Indigenous Cultures Related Theses

- **1983**
Andrea Horan, The Outstation of the Australian Aborigines

- **Peter D. Stevenson, Catalog of Ethnobotanical Information on Four Wisconsin Tribes**
1988
- **Nancy E. Owens, Meanings in Hopi Architecture**
- **Karen Sclafani, Native North American Spirituality Concerning the Natural World**
- **Kathryn R. Stam, The Tibetan Bonpos Mountains as Life, Mystery, and Power**
- **1991**
- **Mary Brust, Perceptions of the Natural Environment in Kwakiutl Mythology**
- **Kara Donnelly, Cree Folklore as Related to Cree Environmental Perspectives**
- **Dana C. Frye, Healing Symbolism in the Sand Paintings of the Navajo Indians**
- **Philip Gregory Scott, The Importance of Preserving Species Diversity -- The Muriqui: A Case Study**
- **1993**
- **Beth Levis, Indigenous Peoples and Protected Areas: A Case Study of the Abenaki Nation and Missisquoi National Wildlife Refuge**
- **1995**
- **Kristen Hathaway, Hydroelectric Projects and Native Communities**
- **1996**

- **Jethro Hayman**, Making Mexico A model for a Global Agrarian Revolution
- **Jennifer Laura Kish**, The Impact of Cultural Survival Enterprises' Business Practices on the Indigenous Population and Environment of Acre, Brazil
- **1997**
- * **Amy Elizabeth Thomas**, Fostering a Sense of Place: Native American Perspectives/ Teaching Techniques as a Framework for Environmental Educators
- **1998**
- **Daniel Zucker**, Exploring Mohawk Adolescent Perspectives of Type 2 Diabetes and Health Related Behaviors
- **1999**
- **Kathryn Hammond**, The Struggle for Recognition: A Case Study of Abenaki Claims Within the State of Vermont
- **2001**
- **Jenny Lyons**, The Zapatista Movement in Chiapas, Mexico
- **2002**
- **Jennifer Kochmer**, Bama: A Study of Aboriginal Culture and Connection to Place
- **2004**
- **Shannon Martin**, Abenaki Heritage vs. Private Land Ownership Rights: A Case Study of the Monument Road Burial Site and Environmental Justice
- **Edwin Phillip McKnight**, Native American Storytelling: Can the Stories be Told Today?
- **Mackenzie Rand**, Ethnobotany of Burlington: Past and Present: A Comparative Look at How Plants are Used Throughout History
- **2008**
- **Emily Cherkin**, Tumul K'in – “A New Light”: Indigenous Education and the Re-Appropriation of Cultural Identity in Belize
- **2009**
- **Jessica Goldberg**, Traditional Ecological Knowledge and the Menominee Tribe: Sustained Yield Forestry in Action
- **2010**
- * **Pamela Coggins** – Wild Food Gathering and Traditional Ecological Knowledge Way Down East: An Oral History of Lubec, Maine
- **Amber Imm** – A Town’s Dream, A Country’s Livelihood: A Personalized Account of La Palma, Costa Rica’s Desire and Efforts to Incorporate Tourism into Their Financial Future Using the Concepts of Ecotourism as a Guide
- **2012**
- * **Emily Bird** – The Socioeconomic Impact of Hydroelectric Dams on Developing Communities: A Case Study of the Chalillo Dam and the Communities of the Macal River Valley, Cayo District, Belize, Central America

[Alice Waters and California’s top chefs join together to fight fracking](#)

Naomi Starkman, San Francisco Chronicle

Chez Panisse chefs **Alice Waters** and **Jerome Waag** today launched a [chefs’ petition](#) urging their colleagues to take a stand against fracking in California. Working in collaboration with [Food & Water Watch](#), founding member of [Californians Against Fracking](#), the chefs are concerned about the threat fracking poses to the world-renowned food and wine that is grown, served and sold in California. The petition includes a letter calling on Governor Brown to place a moratorium

on fracking.

Chez Panisse owner Alice Waters rallies foodies against fracking Doug Oakley, Oakland Tribune

Worried that the state's fresh food supply is in danger, Berkeley chef Alice Waters and at least 100 others have signed a petition urging Gov. Jerry Brown to put a moratorium on hydraulic fracking for oil and gas extraction.

The Stream

[Climate change could mean changes to the sovereignty of island nations](#) that cease to exist when sea levels rise, *USA Today* reported. These islands, many of them in the Pacific, will likely become uninhabitable due to a lack of fresh drinking water before they are completely swallowed by the ocean.

[One small stream could lead to better water quality statewide](#) [nwifc.org](#)

[A little creek in eastern Washington was at the center of an important water quality ruling recently by the Washington State Supreme Court, reaffirming the state's](#)

Solarbration

In conjunction with the national and local Solar Home Tour

The Annual Las Vegas Solar Festival blends art, technology, and outreach to promote renewable energy, inspire conservation, and support sustainable communities. The festival will showcase the power and possibilities of Solar Energy.

The purpose of the Solar Festival is to produce Southern Nevada's premier renewable energy and arts festival. This one-day, family friendly festival combines world-class entertainment with incredible educational opportunities in renewable energy, sustainability and community engagement. Follow the Solar Festival on [Facebook](#) to get updated information about the festival.

Date: *Saturday, Oct. 5th* **Time:** *2:00 P.M. - 7:00 P.M.*

Location: *8050 Paradise Road, Las Vegas, NV 89123*

Join us for a panel discussion around residential sustainability. Each panelist has expertise in various areas of residential design, construction and operations and the topics will include things you can do to your home, the LEED for Homes Program and why it's important to home builders today, and residential renewable systems.

Bring your questions and get answers for greening our home!

EVENT DETAILS **Date:** *Tuesday, Oct. 8th* **Time:** *7:00 A.M. - 9:00 A.M.*

Location: *Springs Preserve* *333 S. Valley View Blvd.* *Las Vegas, NV 89107*

REGISTRATION FEES **Member:** *\$15.00* **Non-Member:** *\$30.00*

[Stop the Raise of Shasta Dam - Support the Winnemem Wintu \(Sign Petition\)](http://www.credomobilize.com)
www.credomobilize.com

[Next week, the Bureau of Reclamation is closing the public comment period on a disastrous, \\$1.07 billion plan to raise the Shasta Dam that will flood 5,000 acres of land, including land sacred to the Winnemem Wintu tribe. We have to speak out now to stop it. The Bureau of Reclamation released a draf...](#)

[Native American Work Out Video](http://www.youtube.com) www.youtube.com

[Authentic Native American Work out Video...guaranteed to get ur ass sweaty...lol](#)

“We may not be able to prepare the future for our children, but we can at least prepare our children for the future.” - President Franklin D. Roosevelt



LA KA LEI BE POW WOW
OCTOBER 25-27, 2013

Carson Colony Gym- 2900 S. Curry St. Carson City, NV
Host Drum- Tac Town (Tacoma WA)
MC- Tyson Shay (Ft Hall ID)
AD- Carlos Calica (Warm Springs OR)
Head Man- Anthony Quenelle
Head Woman- Ramona Quenelle
(Montgomery Creek, GA)

Contest Pow Wow- Fri-Sun
Horse Shoe Tournament- Sat. 12pm
Hand Game Tournament-Sat at 2pm (Jackpot)
Open Hand Games on Friday beginning at 7pm

For pow wow information or vendor applications please call Martin Montgomery (775) 450-9655 or Brandi Sargent (775)671-4949. For Princess Pageant applications or information contact Brandi Sargent. Horse shoe toumney information please call Darcy James (775)721-4272. Hand game information please contact Art Williams(775) 450-8153. Host Hotel is the newly renovated Carson City Center Hotel. For Pow Wow rate and reservations call (775) 882-5535 or conugget.com and use promo code "Laka Lei Be Pow wow". This is a drug and alcohol free event!