

Journal #3100

from sdc

4.28.14

Reject and Protect/Idle No More continues

Moccasins on the Ground Kicks Off!

Our Land, Our Life

The Lost City

URBAN ROOTS IS HIRING for it's Farm Corps program

This Fleeting World

We, the People of the Earth - U-WI-TA - Coming Together

With Farm Robotics, the Cows Decide When It's Milking Time

westernwaters.org

Ballad of Cliven Bundy

Native Sun News: Native Republican in race for Arizona governor

One person can make a difference's video: We are all ONE!

Participate in America's PrepareAthon

Great-spirit-made-a-powwow-dancer

Yurok Tribe to Release Condors in California

Council passes Indigenous People's Day resolution

The Arizona Geological Survey

Here we are at another "00" issue. For new readers, this is my quality control time wherein I seek feedback on the Journals.....so please take a minute and send some comments. Do you like addition of pics and posters? Do you like the little surprises included that are not in Table of Contents? Now that the Internet has made so much information instantly available, is this Journal still relevant to your efforts or can/do you access the information easily elsewhere? Type large enough? Your thoughts are valuable. sdc



We just shut down one of the busiest intersections in

W

ashington DC (Georgetown) with an Idle No More round dance s [#NoKXL](#) [#HonorSong](#) [#INM](#)

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## **Brought Together by Pipeline Fight, ‘Cowboys and Indians’ Heal Old Wounds**

**Kristin Moe, News Analysis:** Protests and demonstrations happen almost every day in Washington, D.C., but this one was unusual. On April 22, a circle of tipis went up between the Capitol building and the National Monument. Nebraska ranchers offered gifts of food, tobacco and cloth to elders from the Piscataway tribe, who welcomed the visitors to their traditional land. Then the group got on horseback—the indigenous contingent in traditional beads and feathers, the ranchers in cowboy hats and bandanas—and rode through downtown demanding that President Barack Obama reject the Keystone XL pipeline. [READ](#) | [DISCUSS](#) | [SHARE](#)

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http://www.nytimes.com/2014/04/24/us/politics/rancher-proudly-breaks-the-law-becoming-a-hero-in-the-west.html?_r=2

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Nice! [Clayton Thomas-Muller](#) and Tom Genung throw down on CTV about Reject and Protect: <http://www.ctvnews.ca/video?clipId=350951>

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[Robin LeBeau @ Reject and Protect](#)

Robin LeBeau speaks about Indigenous resistance to the Keystone XL at Reject and Protect and beyond, on the frontlines out on the land. From spiritual camps ... [youtube.com](#)

Moccasins on the Ground Kicks Off!

Thanks to your support we hit our fundraising goal and raised \$2,200 for this direct action training on the Lakota homelands!

The training participants have a message for you. -- Watch this quick 6 second video clip: <http://youtu.be/eDIG7OCysbw>

Click LIKE to say THANK YOU to everyone who donated and to all the dedicated Lakota water protectors organizing this critical event.

Read more from our allies at Owe Aku (Bring Back the Way) here: <http://www.oweakuinternational.org/moccasins-on-the-ground.html>

Moccasins on the Ground | Owe Aku Bring Back the Way & International Justice Project

The Moccasins on the ground training developed by Owe Aku's Sacred Water Protection Project focuses on skills, tactics, and techniques of nonviolent...

oweakuinternational.org

Stay tuned for
more updates
throughout the
weekend. It's
events season in
the

[#biggestlittlecity](#)

and our Parks and

Recreation Department now has part-time, temporary jobs available: [http://reno.gov/home/showdocument?](http://reno.gov/home/showdocument?id=4)

[id=](#)

[4](#)

[3454](#)

"Our Land, Our Life" presents the struggle of Carrie and Mary Dann, two Western Shoshone elders, to address the threat mining development poses to the sacred...

youtube.com/By Joanne Shenandoah

Numa (Paiute) group, near Cedar, Utah. 1872. Photo by Timothy O'Sullivan.

The Lost City



10,000

years ago, perhaps even more, Native Americans began migrating to the area that was to become Lake Mead. The documented history of the area began in 1827 when Jedediah Smith found various artifacts while exploring Southern Nevada. Pueblo Grande de Nevada, a complex of villages, was first seen by whites in 1867. There was little interest in the area until 1924 when John and Fay Perkins, citizens of Overton, Nevada, stumbled across the ruins. The "Lost City" captured the imagination of Nevada and soon became a tourist spot.

Encouraged by the Nevada state government, archaeologist M.R. Harrington, of the Heye Foundation of New York, headed a study of the Pueblo Grande de Nevada. Prior to Harrington's expedition, it was believed that the Pueblo people had not migrated west of the Colorado River into Nevada. However, the existence of the ruins proved that the Pueblo had been a major presence in southern Nevada.

In studying the ruins, Harrington and his team learned that the Pueblo had only been one group in a string of Native American inhabitants living throughout the lower Moapa Valley, the location of Pueblo Grande de Nevada. Archaeological remains indicated that the first people to live in the area had been the Basketmakers, so-named for their intricate and prolific use of basketry. Eventually the Pueblo people moved into the area. The evidence suggests that the Pueblo and Basketmakers lived side by side, often combining their ways of life. Whether by peaceful means or through war, the cause for this melding of cultures is unknown.

Before the Pueblo, the Basketmakers had constructed their homes underground in the pit-house form. But the Pueblo introduced adobe above ground structures. More than just simple one-room houses, the structures of the Lost City were often very elaborate sometimes consisting of 20 rooms or more with one structure reaching over 100. An interesting mix of living styles existed in the Lost City with surface houses being used in conjunction with the earlier pit houses.

Even though the last inhabitants of the Lost City had left hundreds of years earlier (the Paiute), the city was a remarkable find for archaeologists and historians. Unearthing walls, tools, weapons, food, and even skeletal remains provided archaeologists the basis for studying and understanding an important part of Native American history. However as the Hoover Dam was nearing completion it became apparent that the reservoir that would be formed behind the dam, Lake Mead, would eventually cover the Lost City. The National Park Service, working with the state of Nevada, rushed to recover as much information as possible from the doomed sites. Archaeologists literally worked up until the last minute, recording information as water began to seep into the site.

Not all sites were drowned by the Lake, but the most representative, Pueblo Grande de Nevada (Lost City) was. Luckily, hundreds of sites remained above water and various artifacts were saved from the Lost City to be housed in the Lost City Museum of Archaeology in Overton, Nevada. But for every discovery saved, myriad others were lost. All future study of the area would be limited to the hastily assembled collections and notes of the pre-Lake Mead archaeologists. By the 1950s it was already obvious to historians, archaeologists, and anthropologists that the surviving artifacts of Lost City raised more questions than answers. Answers that would remain lost at the bottom of Lake Mead.

<http://digital.library.unlv.edu/collections/hover-dam/lost-city>

ANNOUNCEMENTS

URBAN ROOTS IS HIRING for it's Farm Corps program.

For more info get in touch with [MJ here!](#)

Today's selection -- from **This Fleeting World** by David Christian. Agriculture arose independently in multiple, unconnected areas of the world in roughly the same historic timeframe. One of the great mysteries of history is why it arose at all. Scientists believe that foragers (or hunter-gatherers) lived comparatively leisurely lives with good nutrition, working just a few hours each day, while those in agricultural communities toiled almost ceaselessly and had comparatively poor nutrition:

"At present we lack a fully satisfactory explanation for the origins of agriculture.

Any explanation must account for the curious fact that, after 200,000 years or more during which all humans lived as foragers, agricultural lifeways appeared within just a few thousand years in parts of the world that had no significant contact with each other. The realization that agriculture arose quite independently in different parts of the world has undermined the once-fashionable view that agriculture was a brilliant invention that diffused from a single center as soon as people understood its benefits. That view was also undermined after researchers realized that foragers who know about agriculture have often preferred to remain foragers. Perhaps foragers resisted change because the health and nutritional levels of the first farmers were often lower than those of neighboring foragers, whereas their stress levels were often higher. If agriculture depressed living standards, then an explanation of the origins of agriculture must rely more on 'push' than on 'pull' factors. Rather than taking up agriculture willingly, we must assume that many early agriculturalists were forced to take it up. ...

Han Dynasty tomb mural depicting ploughing by Shennong, the legendary "Divine Husbandman".

"The first agricultural villages appeared after many centuries during which foragers intensified their exploitation of particular favored resources, adapting their tools and techniques with increasing precision and efficiency to local environments. This was the first step toward agriculture. ... The end of the last ice age was a crucial enabling feature, making agriculture possible for the first time in perhaps 100,000 years.

"The end of the last ice age also coincided with the final stages of the great global migrations of the era of foragers. As the anthropologist Mark Cohen has pointed out, by the end of the last ice age few parts of the world were unoccupied, and by the standards of foragers some parts of the world may have seemed overpopulated. Perhaps the coincidence of warmer, wetter, and more productive climates with increasing population pressure in some regions explains why, in several parts of the world, beginning ten thousand to eleven

thousand years ago, some communities of foragers began to settle down. ...

"Eventually some sedentary or semisedentary foragers became agriculturalists. The best explanation for this second stage in the emergence of agriculture may be demographic.

As mentioned earlier, modern studies of nomadic foragers suggest that they can systematically limit population growth through prolonged breast feeding (which inhibits ovulation) and other practices, including infanticide and senilicide (killing of the very young and the very old, respectively). However, in sedentary communities in regions of ecological abundance such restraints were no longer necessary and may have been relaxed. If so, then within just two or three generations sedentary foraging communities that had lived in regions of abundance for a generation or two may have found that quite quickly they began to outgrow the resources available in their environment.

"Overpopulation would have posed a clear choice: migrate or intensify (produce more food from the same area). Where land was scarce and neighboring communities were also feeling the pinch, there may have been no choice at all. Sedentary foragers had to intensify. However, even those foragers able to return to their traditional, nomadic lifeways may have found that in just a few generations they had lost access to the lands used by their foraging ancestors and had also lost their traditional skills as nomadic foragers. Those communities that chose to intensify had to apply already-existing skills to the task of increasing productivity. They already had much of the knowledge they needed. They knew how to weed, how to water plants, and how to tame prey species of animals. The stimulus to apply such knowledge more precisely and more systematically was provided by overpopulation. Global warming at the end of the last ice age was what made intensification possible by increasing the range and productivity of many edible crops such as wheat and wild rice.

"These arguments appear to explain the curious near-simultaneity of the transition to agriculture at the end of the last ice age. ... After agriculture had appeared in any one region, it spread, primarily because the populations of farming communities grew so fast that they had to find new land to farm. Although agriculture may have seemed an unattractive option to many foragers, farming communities usually had more resources and more people than foraging communities. When conflict occurred, more resources and more people usually meant that farming communities also had more power."

This Fleeting World: A Short History of Humanity Pages 27-31
Author: David Christian Copyright 2008 by Berkshire Publishing Group LLC



U-WI-TA - "COMING TOGETHER"

We, the Original Caretakers of Mother Earth, have no choice but to follow and uphold the Original Instructions, which sustains the continuity of Life. We recognize our umbilical connection to Mother Earth and understand that she is the source of Life, not a resource to be exploited. We speak on behalf of all Creation today, to communicate an urgent message that man has gone too far, placing us in the state of survival. The Keystone XL Pipeline and the dirty oil that it transports creates an urgent threat to our collective future and poses the greatest immediate risk of contaminating our sacred waters, land, air, our communities and our way of life as the People of the Earth. In time, we will reconcile our differences, but for now we must come together for Mother Earth.

We, the People of the Earth, were instructed that the original wisdom must be shared again when imbalance and disharmony are upon Mother Earth. In 1994, the birth of a white buffalo calf revealed Pte San Win's (White Buffalo Calf Woman's) prophecy: "when a white buffalo calf stands upon the Earth it will be the sign of great changes to come". This prophecy was given to the Pte Oyate, the Buffalo People (Lakota, Dakota, Nakota dialects) to bring forth the sacred message that the winds of change are here. On behalf of our future generations, we urge all Nations and human beings around the world to come together with good minds and prayer as a global community of all faiths to unite spiritually to heal the minds of those that are bringing danger with their decisions.

We are inviting all Nations to the home of the Sacred White Buffalo Calf Pipe Bundle to pray with the sacred fire and one another. This gathering will take place here in Green Grass, SD, lighting the sacred fire on April 23rd, 2014 and ending on the 26th of April. There will be a Sacred Horse Ride on the 25th: with the help of the Horse Nation we will carry our prayers to the sacred fire. We are asking all Nations to pray at their sacred sites as well, if you cannot attend.

In the Sacred Hoop of Life, where there is no ending and no beginning...
Ana-h'opta po
Hear my words!

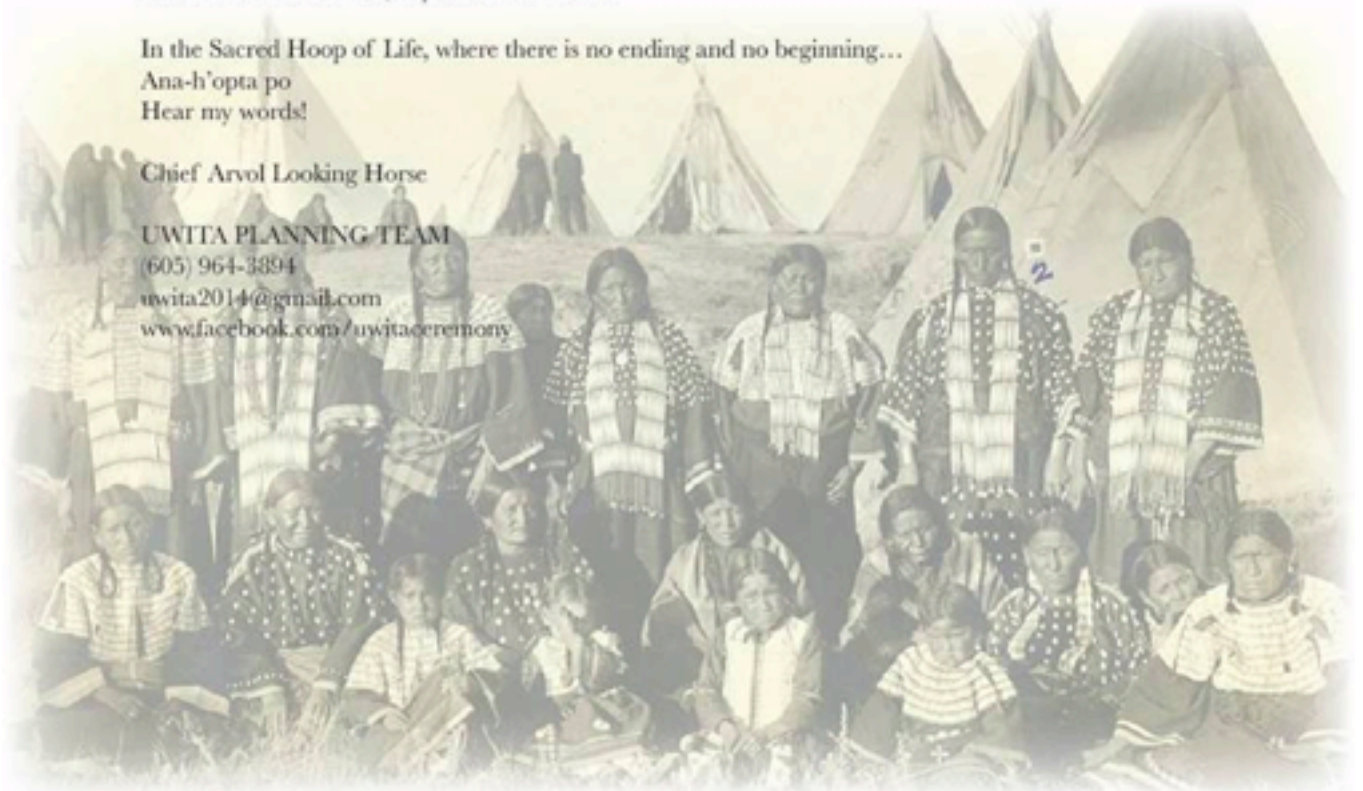
Chief Arvol Looking Horse

UWITA PLANNING TEAM

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www.facebook.com/uwitacceremony



With Farm Robotics, the Cows Decide When It's Milking Time

By JESSE McKINLEY

Farms in upstate New York and elsewhere are using automatic milkers that scan and map the underbellies of cows, extract the milk, and monitor its quality, without the use of human hands.

Native Sun News: Native Republican in race for Arizona governor

John Molina, a Native American who grew up in the tiny village of Guadalupe, has thrown his hat in to the Arizona gubernatorial race. www.indianz.com

<http://westernwaters.org/>

A Defiant Rancher Savors the Audience That Rallied to His Side

The standoff over cattle grazing on public land in Nevada has highlighted divisions over Washington and its sprawling ownership of Western land.

The New York Times | By Adam Nagourney

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[http://www.huffingtonpost.com/2014/04/25/colbert-ballad-of-cliven-bundy\\_n\\_5213456.html?&ncid=tweetlnkushpmsg00000067](http://www.huffingtonpost.com/2014/04/25/colbert-ballad-of-cliven-bundy_n_5213456.html?&ncid=tweetlnkushpmsg00000067)

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## **One person can make a difference's video: We are all ONE!**

This incredible short film shares an Indigenous Native American Prophecy that links all of life and the future of our planet. Please watch and share!

We want to encourage all the people to make a difference!

Spread the understanding that everyone has an individual power to make a difference invite your friends to join us!

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## **Participate in America's PrepareAthon**

In an effort to encourage communities and individuals to take actionable steps towards preparedness, FEMA, in conjunction with Presidential Policy Directive, have created "[America's PrepareAthon](#)".

The program is an opportunity for individuals, organizations, and communities to prepare for specific hazards through drills, group discussions, and exercises.

The first [National Day of Action](#) is scheduled for April 30, 2014 and will revolve around taking the actions to prepare for these four specific hazards:

- Tornadoes
- Hurricanes
- Wildfires
- Floods

You can register to participate in this year's PrepareAthon by [clicking here](#).

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<http://www.powwows.com/2014/02/08/the-great-spirit-made-a-powwow-dancer/>

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## Yurok Tribe to Release Condors in California

Yurok tribal tradition holds the California condor as sacred, with ancient stories saying the giant birds fly closest to the sun and are the best messengers to carry prayers. Now, after five years of research, the far northern California-based tribe...

By ABC News

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Why it is important to teach those about the world around them (see right)

Most states have comparable units.

**The Arizona Geological Survey (AZGS)**'s chief objective is to inform, advise, and educate the public about Arizona's geologic setting, and to encourage prudent development of Arizona's land, water, mineral, and energy resources.



The AZGS accomplishes its mission through fundamental geologic research -- geologic mapping, mineral assessment, and geohazard evaluation -- and by broadly disseminating the results of that work. History. The Arizona Geological Survey is the latest in a line of academic departments and state agencies serving the people of the Arizona Territory and now the State of Arizona. In 1883, then Territorial of Arizona Governor Tritle, requested federal assistance in establishing a geologic survey for the Territory. The U.S. Congress responded in 1888 by creating the post of Territorial Geologist of Arizona. The unpaid position went first to John F. Blandy, who served until the mid-1890s. When Arizona gained statehood in 1912, the position of Territorial Geologist was abolished.

The Arizona Geological Survey (AZGS) was established as an independent state agency on July 1, 1988. In 1991, the Survey became the institutional home of Arizona's Oil and Gas Conservation Committee, a five-member commission charged with supporting and monitoring oil and gas exploration in the state. With the support of the U.S. Geological Survey, AZGS opened the Tucson Earth Science Information Center in August 1992. AZGS moved to its present location, 416 W. Congress St., Tucson, in July.

AZGS collaborates with a host of geosciences agencies and societies in joint support of our collective mission to illuminate the role of the Earth sciences in meeting the needs of human society. Network friends include: U.S. Geological Survey, Association of American State Geologists, Arizona Geological Society, Arizona State Park, Arizona Department of Water Resources, Arizona Department of Mines and Mineral Resources, COPUS, OneGeology, and Year of Science 2009, among others.

The organization's partnership with the U.S. Geological Survey provides partial funding for participation in the nationwide State Maps program. AZGS collaborates with the Arizona Geological Society on developing and disseminating publications of both local and international significance. The AZGS Library, open Monday through Friday from 8:00 a.m. till 5:00 p.m., is located at 401 W. Congress St., Tucson, Arizona. Library holdings total more than 15,000 volumes. The collection of Arizona publications, reports, and geologic maps is particularly rich and makes up the foundation of the library. AZGS Library holds all reports, circulars, bulletins, and geologic maps and cross-sections published by the Arizona Geological Survey and its predecessor agencies.

The organization also hosts a myriad collection of geologic guidebooks, fieldtrips, reports, and circulars for California -- this is our most robust out-of-state collection -- Colorado, Nevada, New Mexico, and to a much lesser extent, Oklahoma. Our other chief holdings include:

- Arizona Water Resources Bulletins
- Arizona Department of Mines and Minerals Resources publications
- Arizona County Soil Maps
- Select theses and dissertations pertaining to Arizona geology
- University of Arizona Geodase Papers
- USGS Bulletins
- USGS Miscellaneous Investigations Series
- USGS Circulars
- USGS Miscellaneous Map Series
- USGS Water Resource Papers
- US Dept of Interior: Bureau of Mines – Report of Investigations
- Numerous general and specialized geology and geophysics texts
- Arizona Geological Society Indexes and Field Trips
- Rock Core Library
- Oil and Gas Conservation Commission Rock Cuttings
- Oil and Gas Conservation Commission Well Logs

## **Arizona Geological Survey**

- See more at: <http://www.mwdl.org/partners/226.php#sthash.et3Onbv2.dpuf>

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## **Council passes Indigenous People's Day resolution**

The second Monday in October will now be referred to as "Indigenous People's Day," rather than Columbus Day, on all official city communications in Minneapolis... Star Tribune

# MEMORIAL STICKGAME TOURNAMENT

## SATURDAY, JUNE 7, 2014



## NESPELEM CELEBRATION GROUNDS

JUNE 6, 2014 - FRI OPEN STICKGAMES

JUNE 7, 2014 - SAT 10AM HEADSTONE BLESSING

DINNER TO FOLLOW AT THE GROUNDS

MEMORIAL STICK GAME TOURNAMENT:

TOURNAMENT WILL BE 5 PERSON TEAM

REGISTRATION OPEN 6/6/14 FRIDAY NIGHT AND

CLOSE 6/7/14 SATURDAY AT 1PM

TOURNAMENT STARTS AT 4PM - SAT - 6/7/14

CONTACT: JOSSIE DICK 509.634.1151



**1ST PLACE \$4000**  
**2ND PLACE \$3000**  
**3RD PLACE \$2000**  
**4TH PLACE \$1000**