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Desert Foods for Healthy Living

Video of Art Cavanaugh

Indigenous Mayans Win Stunning Repeal of Hated 'Monsanto Law'

Star Wars In The Style Of Northwest Coast Indian Art | Geekologie

Federal Water Tap

Wanted: Bison Herders for an Annual Roundup in Utah. Tenderfoots Welcome.

Why I Identify as Mammal

An Exclusive Look at the Greatest Haul of Native American Artifacts, Ever

EPA Funds California, Nevada Native Tribe Water Projects



Many native desert foods, such as chia, nopales, tepary beans, and mesquite are not only delicious, but have also been shown to directly impact the way metabolism and blood sugar levels are controlled. This is good news for anyone interested in healthy living, particularly for the 29.1 million people in the U.S. who have diabetes*.

We have compiled resources and recipes in the new [Desert Foods for Healthy Living](#) section on our website. From



amaranth pilaf to chile roasted chicken, we're certain you'll find one (or more!) to your liking.

Enjoy!

**from the Centers for Disease Control and Prevention's 2014 Statistics Report*

<http://www.nativeseeds.org>

[Heidi Barlese](#) and [Elveda Martinez](#) shared [Charles Hardin's video](#). [0:51/1:42](#)
[Charles Hardin](#)

[Art Cavanaugh](#) I got some videos from a Linda Duferrena, who filmed and took pictures on the Rez years ago.

Indigenous Mayans Win Stunning Repeal of Hated 'Monsanto Law'

The Congress of Guatemala repeals the previously-approved Monsanto Law after Mayan people and other activists protest for days to stop Monsanto. www.wakingtimes.com

Star Wars In The Style Of Northwest Coast Indian Art | Geekologie

Death Mask This is 'Alliance Is Rebellion', a series of characters and vehicles from Star Wars imagined as traditional Northwest Coast Indian art by Scott Erickson...
geekologie.com



- •[Cultural Appropriation: Scott Erickson's "Alliance Rebellion" Show](#)

[So this is what inspired me to write a blog post for the first time in a long time. \(Life has been busy.\) I ran across a post on Facebook regarding a show \(Rebellion Alliance\) that this artist rece...](#)

foxanthony.wordpress.com

- [Star Wars, two Native artists and a 'pioneer'](#)
[It's has been over a year since this subject was posted on the old version of the blog which had to give way for the new format but this post is important to me. It was about a year ago this time of year I spoke out about the poorly imitated works of my friends Jeffrey Verrege and Andy Everson whose works led a path for someone to come in and lay claims to for namesake. This makes me think of the many instances a non-Native has 'pioneered' a path guided by Indians and to overlook landscapes and territory unknown to them and say 'look at this place not seen by man before these eyes of mine', shoulders back and chest out. That very notion has become all too familiar to Native people that despite our presence and experiences we have and contribute. With the latest release of the Star Wars trailer it's no wonder to see postings all over about it and in relation to that I saw some Native individuals post links to Scott Erickson's interview on geekologie, I'm not linking to it but you can search if you like but it outlines him as someone 'pioneering' the meld of modern Sci-fi and Native art. I took the time last year to do a comparison of my two colleagues works along with approximate release dates of their work along side this pioneer to showcase what does not take a genius to understand. The work called](#)

[innovative takes a meld of something genuine and makes it into a stick figure version paraded as genius. The concern comes in when realizing how someone can cash in on this when I went to look at all the social linking that was done and the following this guy had on Pinterest alone. My point in this all is to simply say, support the artists who laid the path for someone to come in after and lay claims to something Native Inspired and I encourage you to visit the artists websites who have given way to much sacrifice to take a leap of faith and explore that new territory. And don't be afraid to go to geekologie and say something in that thread and be heard. <http://jeffreyveregge.com> <http://www.andyeverson.com> <http://qwalsius.com>](#)

- [Works 1](#)
[a glimpse into the cluttered mind of a Native American artist who loves Comics, Sci-Fi & Toys and expresses this through his art.](#)
jeffreyveregge.com

Federal Water Tap:

“The incident at Gold King Mine is somewhat emblematic of the current state of practice in abandoned mine remediation. The current state of practice appears to focus attention on the environmental issues. Abandoned mine guidelines and manuals provide detailed guidance on environmental sampling, waste characterization, and water treatment, with little appreciation for the engineering complexity of some abandoned mine projects that often require, but do not receive, a significant level of expertise.” — [Bureau of Reclamation review](#) of the Gold King mine spill that occurred August 5, 2015, in southwest Colorado.

Gold King Mine Report

The mine spill that turned the Animas River the color of Gatorade was the result of a series of mistakes going back decades, according to [a technical evaluation](#) by the Bureau of Reclamation.

The conditions that led to the Gold King blowout are “surprisingly prevalent,” the report states. There are guidelines for opening old mines but few requirements to ensure technical competence. In the case of Gold King, the mine portal was improperly closed in 2009 and groundwater conditions in the mine were not well understood when it was reopened for cleanup by the Environmental Protection Agency.

The report was reviewed by the U.S. Geological Survey and the U.S. Army Corps of Engineers.

Changing groundwater conditions spurred by mining activities were not taken into account by the U.S. Environmental Protection Agency before it began remediation efforts at Colorado’s Gold King Mine site. The project accidentally released toxic water from the mine into a nearby river in August. A government report about the incident, released October 22, [found that the spill was preventable](#). *Reuters*

Army Corps Water Data

Precipitation, storage, reservoir releases: The U.S. Army Corps of Engineers has collected major water data for its locks and dams and placed it in [an easy-to-use, graphics-heavy website](#).

[He had an epiphany while living in a dumpster. And it could help change the](#)

[future of housing.](#)

[http://www.nytimes.com/video/science/100000003978105/digitizing-natural-](http://www.nytimes.com/video/science/100000003978105/digitizing-natural-history.html?emc=edit_th_20151020&nl=todaysheadlines&nid=25905172)



[history.html?emc=edit th 20151020&nl=todaysheadlines&nid=25905172](http://www.nytimes.com/video/science/100000003978105/digitizing-natural-history.html?emc=edit_th_20151020&nl=todaysheadlines&nid=25905172)

Wanted: Bison Herders for an Annual Roundup in Utah. Tenderfoots Welcome.

By JULIE TURKEWITZ

The annual Antelope Island bison roundup brings together seasoned cowboys and wide-eyed neophytes for a weekend of Western romance. Photo Credit Jim Urquhart for The New York Times

ANTELOPE ISLAND, Utah — The morning sky had turned to pink and it was time to saddle up, so Benedikt Preisler, 59, strode across this grassy island to make use of the riding boots and cowboy hat he had bought the day before. “The outfit,” said Mr. Preisler, a German tourist standing in a sea of 10-gallon hats, “is necessary.”

It was the annual Antelope Island bison roundup, a Utah tradition that brings together seasoned cowboys and wide-eyed neophytes for a weekend of Western romance. Participants camp out on this island in the Great Salt Lake and spend a day on horseback chasing hundreds of bison toward corrals, where the animals are given vaccinations and about 200 are readied for sale. (The auctioned animals later become burgers, steaks and jerky.)

The event attracts local ranchers toting well-worn bullwhips as well as urban desk workers craving respite from the tyranny of the computer. For some, it is the only opportunity to interact with bison — those iconic, furry, fast-moving ungulates that are often called American buffalo and once numbered in the tens of millions before they were decimated by early settlers.

The annual roundup on Antelope Island has become a draw for seasoned cowboys as well as tourists. Credit Jim Urquhart for The New York Times

“I’m a surgeon — it’s very boring compared to this,” said Paul Olive, 57, who drove 1,300 miles from Springfield, Mo., for the event. “It is an adrenaline rush to be on a horse, chasing a wild buffalo. Because it can be very dangerous.”

Antelope Island is a rugged, salt-ringed expanse just an hour’s drive from Salt Lake City, and its eastern shore faces the city’s twinkling skyline. The island’s bison are the descendants of 12 animals transported by boat to the island in 1893 by frontiersmen who sought to protect a few of the endangered animals — and turn a profit — by creating a hunting reserve for the wealthy. By 1926, it cost \$300 to shoot one of the animals — the equivalent of about \$4,000 today.

Today, about 775 bison are on the island, making them one of the oldest and largest publicly owned bison herds in the nation. And the island is now a state park teeming with native creatures, including pronghorn antelope.

Park rangers began the roundup and auction in 1986 to ensure that the animals did not overrun the island. Pulling a move from Tom Sawyer, officials billed the task as entertainment, and began inviting the public to help.

The roundup was added to tourist booklets, and the 1991 movie “City Slickers” — starring Billy Crystal as a New Yorker out West — helped popularize the idea of a cowboy vacation.

This year’s roundup took place on Friday. Standing in a dew-kissed field, Mr. Preisler explained that he had flown from Germany just for the ride after learning about the event during a business trip to Utah last year. His horse, Joe, was a rental.

Nearby, an experienced horseman named Dean Holliday, 83, said he had worked the event since its inception and lived just a few miles away.

“Touch of the old West,” said Mr. Holliday, who had brought two grandsons along. One, a professional photographer, circled the scene with an elaborate camera rig, treating his grandfather — in a neckerchief and a cowboy hat — as if he were the star of a Western epic.

Participants of the roundup spend a day on horseback chasing hundreds of bison toward corrals. Credit Jim Urquhart for The New York Times

Advertisement

“One of these days I’m going to hang up my spurs,” Mr. Holliday added. “And these guys are going to continue on.”

During a brief orientation, roundup leaders explained that the group would flank nearby clusters of bison and chase them north for several miles. Shouts and skyward whip cracks were appropriate means of coercion. Off limits were guns, iPods and attempts to touch the animals.

Weighing up to 2,000 pounds, bison look like bears but run more like gazelles, reaching speeds of 30 or even 40 miles an hour, and they will occasionally charge at agitators. Horses are occasionally gored.

“These animals are wild, and they don’t do exactly what you want them to,” said Chad Bywater, 40, a longtime participant, explaining that cattle roundups tend to be far tamer.

Twelve bison, also known as American buffalo, were first brought to Antelope Island in 1893 as part of a plan to create a hunting refuge for the wealthy. A local news team readied a drone to capture video, and the 250 or so riders set off, traveling up steep hills and across plains of yellow grass, galloping behind the bison.

At one point, the animals turned on the riders, forcing a brief retreat. At another, a bison broke from the herd and went careering toward tourists watching from the roadside. Onlookers raced to their minivans, pulling binoculars behind them.

By 1 p.m., the riders had the bison in the corrals, clicking fence doors shut. It was the fastest roundup anyone could remember.

Tyra Canary, 46, a fraud detection analyst from a nearby suburb, called the ride “therapy.” “I watch your credit card for fraud eight hours a day, five days a week,” she said. “It’s really good to just get out in the sun.”

Horses lapped from a trough. Men with chaps and handlebar mustaches recounted the morning’s exploits and planned for the evening campout.

Mr. Preisler, the German visitor, dismounted and declared the ride a success. “You should do it once in a lifetime,” he said.

A night in a tent, however, was not on the itinerary. “No — oh, God, no,” he said, explaining that he had opted for the comfort of a nearby hotel.

The Stone: Why I Identify as Mammal By [Randy Laist 10.24.15](#)

[The Stone](#) is a forum for contemporary philosophers and other thinkers on issues both timely and timeless.

How do you identify? In other words, what trait or aspect of your being is central to your idea of yourself, and your relationship to the world?

The act of “identifying as” has become a very common part of public life. You may identify by race (like the former N.A.A.C.P. official Rachel Dolezal), by gender (like Caitlyn Jenner) or any number of less sensational but equally significant ways (by religion, political party, sexual

orientation, even species). The issue has taken such a central place in our culture that an article in The New York Times Magazine recently called 2015 “the year we obsessed over identity.”

In a world of conscious beings, identity matters. Self-perception plays a vital role in behavior, so the question of how human beings think about themselves in relation to the world is more than simply one of semantics; ways of seeing lead, directly and indirectly, to ways of acting.

Given all that, I choose to identify as mammal.

And this is my reason: Our relationship to the natural world, which is changing in such dramatic ways, is in desperate need of revision. Human exceptionalism — expressed in our treatment, use and abuse of other animals, and in the damage we do to the natural environment — has paved the way for enormous harm. It seems clear, then, that identifying exclusively as human has its pitfalls.

We are in need of new perceptions of self, ones that acknowledge our close relationship to the rest of life on Earth. Thinking of ourselves not as human, but as mammals, provides an accessible path to a greater awareness of what we have in common with other species.

In general we are accustomed to thinking of ourselves in a phylogenetic sense, as primates, and it is also common to categorize human beings in more inclusive terms, as animals, organisms and even as fluxes of vibrant matter.

Human beings are all of these things and more, of course, but I would argue that it is important to remember our status as members of the mammal clade, a membership we share with a family of fellow creatures whose resemblance to ourselves is perennially surprising, seductive and suggestive.

Consider some other options: Thinking of ourselves as primates strikes a little too close to home. It’s like being told you look like your brother; nobody wants to hear it. On the other hand, defining human beings as animals spreads the net too wide. I accept on principle that I have a lot in common with a tuna or a mosquito, but the acknowledgment doesn’t compel me on a visceral level. When I consider what I have in common with a bear, however, or a squirrel, or a whale, I recognize an inherent sympathy that is at the center of my being.

I get a warm and fuzzy feeling.

There are deep-seated joys associated with our mammalian nature. The satisfaction of working up a good sweat. The infantile pleasure taken in soft, furry things. A tasty swig of milk. The warm and fuzzy feeling itself — one of the most basic descriptors of human contentment — is essentially mammalian, referring to the body heat of the ancestral burrow that we all still remember in our bones and seek to recapture in various ways throughout our lives.

The warmth emanates from our capacity for endothermy, a quality we share with birds. The fuzziness comes also from hair — a feature unique to mammals.

Humans love hair. We're actually kind of obsessed by it. And why shouldn't we be? We're mammals, and a mammal's hair is its glory. The human case is particularly poignant, since we have so little of it, finding ourselves among a handful of other mammals such as pigs, whales and naked mole rats that have lost almost all of theirs, too.

Wearing clothes and sleeping under blankets are human behaviors that return us to a more immersive relationship to hair, and stroking the fur of dogs and cats is soothing to us because it recalls primordial mammalian sense memories. We fetishize the decorative patches of fur that remain to us, clinging to the mammalian identity that hair evokes.

The other elemental substance that makes us mammals is mother's milk.

Birds, reptiles, amphibians and fish can all be loving parents, but the mother-child bond among mammals is particularly striking on a purely physiological level. Not only does the mammalian talent for live birth involve a skin-to-skin intimacy between mother and child, but mammal mothers actually become sources of nourishment in themselves, oozing life-giving sustenance from their very bodies.

The importance of reproductive biology to mammalian identity makes it a rather gynocentric way of seeing, which may be one of the reasons the mammalian perspective is generally unvoiced and devalued in our historically patriarchal society. But the original attachment to our mothers lays the groundwork for a complex and intense network of familial relationships that most mammals are fated to be involved in throughout their lives.-

Of course, many non-mammalian animals also have close social bonds. But it is worthwhile to pinpoint a particular variety of social interaction that is unique to mammals.

Many of the basic coordinates of being an animal are similar whether you have fur, scales or feathers, but the evolution in mammals of a neocortex distinguishes mammalian behavior from that of our close relatives, since behavior in mammals tends to be inflected in various ways by the operations of this singular meta-organ.

As it relates to our perception of the natural world, "us" had historically been people in my immediate tribe. Recently, the circle of tribal identification has expanded to include all human beings; then, more recently still, deep ecologists have imagined ways of inviting the nonhuman world into the fold as well.

But there is a danger in pushing the borders of affiliation so far out that they no longer have any resonance. Placing an emphasis on our mammalian identity is a reasonable compromise between a restrictive anthropocentrism and a vapid all-inclusiveness.

Mammalian awareness embraces our affinity with our hairy and milky fellow mammals, but it also embraces the uncanny mystery of what we see when we look across the gap — at, for example, the unreadable gaze of a robin or the unfathomable worldview of a bee.

Drawing the line of sympathy at the base of the mammal branch on the tree of life provides a stable (if admittedly somewhat artificial) frame of reference for considering the senses of both similitude and otherness through which we experience the nonhuman world.

Crucially, moreover, the inter-mammalian sympathy is a bodily feeling, rather than an intellectual or sentimental one. The things that make me a mammal are at the very center of my being, lying far below the ephemeral effects of my individuality or even of my humanity. This mammalian sensibility is a powerful spur to the ethical imagination. Not only do I put down the hamburger, seized with the impression that eating a cow is tantamount to cannibalism, but my feeling of solidarity for mammals strengthens my feelings of pity and pride regarding that particular branch of the mammal family known as homo.

When we acknowledge the inner mammal that we are, we tap into a powerful source of possibility, relatedness and, most importantly, joy. Learning how to relish the singular joys of being a mammal may play a critical role in opening the human mind to more ecologically embedded ways of understanding itself.

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This guy needs to go to a powwow/have some additional edumacation. Make sure to write him.

Billy Mills



ONAP TRAINING Construction

Administration

NOVEMBER 4-5, 2015 | SACRAMENTO, CA

Learn how to manage construction in Native communities from the drafting table to the grand opening! This 2-day course will offer Indian Housing Block Grant (IHBG) Grantees the skills to understand the process of construction administration. Training topics include basic skills, reading schematics and drawings, understanding the project manual, contracting, construction, and closeout. Topics of special interest include contracting for rehabilitation work and also special procurement and construction issues such as design build, force account, small purchase, and non- competitive. Attendees will

have the opportunity to participate in hands-on group exercises that are designed to turn theoretical knowledge into daily practice.

- For additional information, and to register, please visit

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- Government rate is available at the hotel until the designated cut-off date.
- Registration for this workshop is FREE!

TRAINING LOCATION /HOTEL

The DoubleTree by Hilton Sacramento 2001 Point West Way Sacramento, CA 95815
(916)-929-8855 Hotel Cut-off Date: October 20, 2015 Group Code: HUD

[An Exclusive Look at the Greatest Haul of Native American Artifacts, Ever](#)

In a warehouse in Utah, federal agents are storing tens of thousands of looted objects recovered in a massive sting smithsonianmag.com By Kathleen Sharp

A cradleboard was found with an umbilical pillow. Such pillows, which are extremely rare, disappeared from use around A.D. 400. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/30/13/3013073b-682d-48e5-b0d5-fe2fd247bcd6/nov2015_c10_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg



A carved bird originated with the Hohokam people, who may have traded for the shell with coastal tribes. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/c5/1a/c51a41bc-f4c1-4db6-98f1-f556a759f3c3/nov2015_c09_nativeartifacts.jpg_1072x0_q85_upscale.jpg

An undated vessel was given the shape of a duck's body. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/71/e5/71e5bd7e-fb69-453a-9c37-bea5e3cd35f4/nov2015_c07_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg



Sandals made of fiber are well-preserved. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/39/2e/392e9b89-0a3f-43e6-98d7-93d494798edd/nov2015_c06_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg

The fact that the sandals are well-preserved may suggest they were taken from funerary sites, which Native Americans in the Four Corners find particularly disturbing. (Mark Laita)image:

http://thumbs.media.smithsonianmag.com/filer/6a/cf/6acf463f-bf77-4d1e-a340-07fc52a59631/nov2015_c03_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg

A group of arrows includes one with a metal bullet-like tip, suggesting it was made or altered in modern times. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/6d/9b/6d9b7569-a48a-4359-a553-cc6948da48aa/nov2015_c04_nativeartifacts.jpg_1072x0_q85_upscale.jpg

Many of the Cerberus objects lack documentation of when and where they were collected. A dealer labeled a pair of effigies as fertility figures from 200 B.C. to A.D. 400. One expert thought they were fake—until she took a second look. Now she says they may be the earliest such figures ever found in the Four Corners. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/93/1a/931a21b0-17ff-426b-84c6-6dd53f80894e/nov2015_c15_nativeartifacts.jpg_1072x0_q85_upscale.jpg



This fine olla was made by Ancestral Puebloans and possibly dates to the 11th century. It would sell for thousands of dollars on the black market. (Mark Laita)



image: http://thumbs.media.smithsonianmag.com/filer/ad/00/ad000507-676c-4399-94c7-52da62fe844b/nov2015_c14_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg

This human head effigy was made by, and is unique to, the Casas Grandes civilization of the Mexican state of Chihuahua. Its use is unknown. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/8c/92/8c929f42-c0f9-4acd-9cf4-29b3cd71cd69/nov2015_c13_nativeartifacts.jpg_1072x0_q85_upscale.jpg

Found together in a cave, these chalcedony spear points, each about 4 inches long and 1/8-inch thick, may have belonged to a great hunter. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/50/82/50820bb1-f001-4c29-a0e6-165ccd99706f/nov2015_c11_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg



Ancient Indians used pot shards as game tokens and markers. (Mark Laita)

image: http://thumbs.media.smithsonianmag.com/filer/4c/5a/4c5a4b1b-0bb6-42cc-8705-77ad6984a8db/nov2015_c12_nativeartifacts-web-resize.jpg_1072x0_q85_upscale.jpg

Frog vessels, such as this one made by the Anasazi, are extremely rare finds. (Mark Laita)

[EPA Funds California, Nevada Native Tribe Water Projects](#)

[Ed Joyce, Capital Public Radio News](#)

The U.S. Environmental Protection Agency announced more than \$30 million in funding to native tribes in California and Nevada

<http://www.onlyinyourstate.com/nevada/unique-desserts-nv/>