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Apache Stronghold doing spiritual run and ceremony in front of capitol.

New! Photo series of Apache Stronghold march on US Capitol today!

<http://bsnorrell.blogspot.com/2015/07/photos-apache-stronghold-march-on.html>

Meet the Apache Activists Opening for Neil Young

On his Rebel Content Tour, Young's invited Native activists to speak out against a mining industry land grab

By [Joseph Huff-Hannon](#) July 21, 2015

Activists with the Apache Stronghold caravan, which are fighting to preserve a section of Native land called Oak Flat. Joseph Huff-Hannon

Nizhoni Pike and her friends had the best seats in the house for the Neil Young concert in Jersey last week – better than front row.

In fact, they've had an incredible vantage point at several of the shows on Young's Rebel Content Tour this summer.

"It's been pretty awesome to be up on stage and look out and see so many people supporting us, yelling for us," Pike tells *Rolling Stone*. "And we know some of his songs. We've been singing along!"

Pike is part of a cross-country caravan called the [Apache Stronghold](#), made up of dozens of activists and supporters of the Arizona San Carlos Apache tribe who are calling out a mining industry land grab rammed through Congress last December – and who have made an unconventional opener for Young.

Sidebar

[Behind the Scenes of Neil Young's 'The Monsanto Years' »](#)

Starting at Red Rocks earlier this month, and in venues across the country since, the Apache have been linking up with Young on the road, [sharing their stories and singing prayer songs](#) to thousands of audience members.

The activists are trying to preserve a stretch of canyon land in Tonto National Forest called Oak Flat, an hour east of Phoenix, where young Apache women like Pike have celebrated coming-of-age ceremonies for generations. "I became a woman at Oak Flat, I had my sunrise dance there, so it's like my heart is there," she says.



Business interests see treasure in those hills, too; a company called Resolution Copper, a subsidiary of the Australian-British mining giant Rio Tinto, has long wanted to get at the massive copper deposits buried under Oak Flat. Last December the company got a step closer to its goal, when the two senators from Arizona, John McCain and Jeff Flake, slipped a last-minute rider into the National Defense Authorization Act authorizing a land swap long favored by the company. A recent [New York Times op-ed](#) described how, "by doing this, Congress has handed over a sacred Native American site to a foreign-owned company for what may be the first time in our nation's history."

The Apache Stronghold caravan marches toward Times Square. Joseph Huff-Hannon What would induce Congress to do such a thing? The mining industry says thousands of jobs will be created by digging up Oak Flat, and Sen. McCain touted the deal's value to national security, saying in [a statement](#), "To maintain the strength of the most technologically-advanced military in the world, America's armed forces need stable supplies of copper for their equipment, ammunition, and electronics."

And then, of course, there's the money. Sen. Flake is a former lobbyist for the mining industry, who's [received almost \\$200,000 from mining interests](#), including Rio Tinto, since his election, and Sen. McCain is one of the top Congressional recipients of campaign contributions from Rio Tinto, according to OpenSecrets.org.

But the senators and their friends in the mining industry may have underestimated their opposition, which is low on funds but high on morale and tenacity. For months now, Apache activists have been occupying Oak Flat campground, and more and more people across the country and the world have gotten behind their cause. As of this writing, more than 600,000 people have signed a [petition at Avaaz](#) calling on Congress to repeal the rider, and to apologize to the Apache for putting their cultural heritage up for sale. Rock climbers and outdoor enthusiasts who don't want to see this corner of the West turned into a moonscape [have been raising a ruckus as well](#).

And then there's the very musical ruckus being raised by the Apache Stronghold caravan, of course. *Rolling Stone* caught up with Pike and about two dozen other members of the caravan last week at a drum circle in New York's Columbus Circle, the day after they opened for Young in nearby Camden, New Jersey. For many in the caravan, this marks their first visit to New York City. ("Not even a single statue to honor the Native people who used to live here, but a big old statue of Columbus," drummer and caravan member Rudy Red Dog says. "Go figure.")

They walk down Broadway toward the theater district and Times Square for a noon flash mob to raise awareness for their campaign. There, in the middle of a scrum of curious tourists, flanked by billboards for Coca-Cola and Broadway shows, teenage caravan member Naelyn Pike dances around a circle of drummers, her fist full of arrows. "If the government can do this to us, they can do it to everybody else," she says. "This isn't just an Apache fight, or a Native American fight, it's an American fight. This affects all of us."

The girl's grandfather, Wendsler Nosie Sr., a former tribal chairman and one of the chief organizers of the caravan, explains how the canyons of Oak Flat fit into the historical and spiritual life of the Apache. "For the Apache, it's a sacred site, a holy site, the identity of our people," he says. "What would Congress say if they wanted to mine on Mount Sinai? For us it's the same."

Apache Stronghold activists. Joseph Huff-Hannon

This week the Apache Stronghold caravan makes its last stop, in Washington, D.C. They're planning a [midday rally outside the Capitol](#) on July 22, and are meeting with members of the House and the Senate, looking to recruit more Congressional allies to overturn the rider that gave away their land. A drum circle outside Sen. McCain's office isn't out of the question. They've also

found an ally in Rep. Raúl Grijalva of Arizona, a progressive champion in the House who's introduced the [Save Oak Flat Act](#), for which he is rustling up co-sponsors.

"We've broken faith with Native American communities time and time again. Giving away a sacred site of the First Americans to a foreign-owned corporation strikes me as especially cruel," Rep. Grijalva says in an email. "Oak Flat should be preserved on its own merits – President Eisenhower was right to prohibit mining on these lands – and also to show the respect we have always owed Indian Country and too often failed to demonstrate."

It's a David and Goliath fight, but after weeks on the road, meeting with other tribes, talking at churches and community centers, and sharing the stage with one of the world's most iconic rebel rockers, Wendsler Nosie Sr. is optimistic. "People are finally waking up to this dirty deal," he says. "We believe there's conscience in America, and we decided to take our fight on the road to reach out to the power of this country. And the power's not Congress. It's the people."

As for Neil Young, he tells *Rolling Stone* in an email that he was motivated to get involved in the Apache fight because he hopes that "by watching our Native American brothers and sisters" – who have taken care of their own land "since time immemorial" – "we can learn how to take better care of our precious gift."

Note: The author of this piece is employed by Avaaz.

IN [Solidarity with the Apache Stronghold: Save Oak Flat](#)

July 19, 2015

Greetings my friends and relatives,

Most history classes will teach that the United States' policy of Indian Termination was officially abandoned in the late 1960's. Native peoples know all too well that many of the policies and goals of "termination" persist to this day. The beliefs that Indigenous people should abandon our traditional lives and culture, surrender even more of our ancestral homelands, and become "civilized," assimilated people are enacted through the continued desecration of our sacred sites, the use of our image as mascots, and in the environmental racism that has devastating effects on Native lives.

One of the few things I am able to do in this prison is follow the news from the outside. It is good to see the Apache Stronghold Caravan to stop the desecration of Oak Flat, and supporters, organized and successful at getting the attention of the American media and the US government. Your spirit and strength helps lift my own spirit and gives me hope. The Apache people should know they are not alone in this struggle for survival, and the organization that works on my behalf offers you our support and solidarity.

Native people see all around us the continued disregard of our sovereignty, and of our human rights and treaty rights — at Oak Flat; the desecration of the sacred San Francisco peaks; for sport; in the continued occupation of the Black Hills; in the taking and poisoning of Mother Earth by extractive mining for uranium, coal and other minerals; and in the

practices of fracking and drilling for oil and natural gas – all of which leave long legacies of poisoned water and air that sickens and kills our people.

If all nations would begin to respect and follow the principles and guidelines defined in the United Nations Declaration of the Rights of Indigenous Peoples, the tide could be turned from the direction of termination of tribes towards the survival and flourishing of all our relatives, our languages, our spirituality and also towards the healing of Mother Earth.

Mitakuye Oyasin.

In the Spirit of Crazy Horse, Leonard Peltier

John Trudell Explains How Today's Customs Can Turn Us Into The Walking Dead.

Native American, John Trudell, explains how people today are going along with society, cut off from a spiritual, tribal past in a unified realm of Being. "Protect your...

whitewolfpack.comlBy White Wolf

Article 1, Section 8, Clause 3 (Indians)

US Constitution

To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;

1. [James Monroe to James Madison](#), 15 Nov. 1784
2. [James Madison to James Monroe](#), 27 Nov. 1784
3. [Records of the Federal Convention](#)
4. [James Madison, Federalist, no. 42, 284--85](#), 22 Jan. 1788
5. [Senate, Message from the President](#), 17--22 Sept. 1789
6. [George Washington, Third Annual Address](#), 25 Oct. 1791
7. [George Washington, Seventh Annual Address](#), 8 Dec. 1795
8. [George Washington, Eighth Annual Address](#), 7 Dec. 1796
9. [Johnson & Graham v. M'Intosh](#)
10. [Cherokee Nation v. Georgia](#)
11. [Joseph Story, Commentaries on the Constitution 2:§§ 1092--96](#), 1833
12. [United States v. Bailey](#)
13. [United States v. Cisna](#)

SEE ALSO:

http://www.theguardian.com/environment/2015/jul/20/swamp-power-how-the-worlds-wetlands-can-help-stop-climate-change?CMP=twl_environment^gdneco

California and Arizona Miscount Water Supplies, Avoiding Realities of Scarcity

Abraham Lustgarten, ProPublica: Despite decades of accepted science, California and Arizona - the two states water experts say are facing the most severe water crises - continue to count and regulate groundwater and surface water as if they were entirely separate, but neither are independent supplies. [Read the Article](#)

A Letter to White People Using the Term “Two Spirit” I

A Letter to White People Using the Term “Two Spirit” Posted on May 18, 2015 by Beja Thank you for taking the time to read this. This letter was written by white allies in support of certain Native members of our community who have already put a lot of time and energy into trying to explain why it’s... conspireforchange.org

Shoshoni Word of the Day: hua’aiti – bow & arrow

The Shoshoni word of the day is hua’aiti, a noun meaning ‘bow & arrow’ Click to play the word sound file. Drusilla Gould (Fort Hall) http://shoshoniproject.utah.edu/wp-content/uploads/2015/03/huuaiti_G2_1... goo.gl

Congress: Bilingualism Is Not a Handicap

An all-English approach to English-language learning is a "setback for all of us," writes Stanford professor Claude Goldenberg. edweek.org

France Announces All New Buildings Must Have Gardens or Solar Panels on the Roof

How would you like to look out the window of your office or home and see a city of roof covered with bright green foliage and landscaping? In France, something to... ewao.com

Tutorial: How to Bead a Tobacco Bag, Lakota Style!

Benjamin Sitting Bull created a couple of tutorial videos for folks wanting to learn some Lakota beadwork. Watch as he adds beads to a small tobacco bag using a lazy stitch. powwows.com

SPIRIT MEDICINE HEALING SONG - LAKOTA - (HQ HD) youtube.com



World renowned basket maker and cultural ambassador, Julia Parker has retired. We'll be celebrating Dr. Parker's 68 year legacy in Yosemite National Park
scenicwonders.com

From Delanceyplace.com: Today's selection -- from *Sapiens: A Brief History of Humankind* by Yuval Noah Harari. The lives of our hunter-gatherer ancestors tens of thousands of years ago was in many ways far better than the lives of people the the agricultural communities that followed them. And their brains may have been larger:

"Most Sapiens bands lived on the road, roaming from place to place in search of food. Their movements were influenced by the changing seasons, the annual migrations of animals and the growth cycles of plants. They usually travelled back and forth across the same home territory, an area of between several dozen and many hundred of square miles. ...

Drinking water from the bi bulb -- hunter-gatherer San people Kalahari dessert

"In most habitats, Sapiens bands fed themselves in an elastic and opportunistic fashion. They scrounged for termites, picked berries, dug for roots, stalked rabbits and hunted bison and mammoth. Notwithstanding the popular image of 'man the hunter', gathering was Sapiens' main activity, and it provided most of their calories, as well as raw materials such as flint, wood and bamboo.

"Sapiens did not forage only for food and materials. They foraged for knowledge as well. To survive, they needed a detailed mental map of their territory. To maximise the efficiency of their daily search for food, they required information about the growth patterns of each plant and the habits of each animal. They needed to know which foods were nourishing, which made you sick, and how to use others as cures. They needed to know the progress of the seasons and what warning signs preceded a thunderstorm or a dry spell. They studied every stream, every walnut tree, every bear cave, and every flint-stone deposit in their vicinity. Each individual had to understand how to make a stone knife, how to mend a torn cloak, how to lay a rabbit trap, and how to face avalanches, snakebites or hungry lions. Mastery of each of these many skills required years of apprenticeship and practice.

"The average forager had wider, deeper and more varied knowledge of her immediate surroundings than most of her modern descendants. Today, most people in industrial societies don't need to know much about the natural world in order to survive. What do you really need to know in order to get by as a computer engineer, an insurance agent, a history teacher or a factory worker? You need to know a lot about your own tiny field of expertise, but for the vast majority of life's necessities you rely blindly on the help of other experts, whose own knowledge is also limited to a tiny field of expertise. The human collective knows far more today than did the ancient bands. But at the individual level, ancient foragers were the most knowledgeable and skillful people in history.

"There is some evidence that the size of the average Sapiens brain has actually *decreased* since the age of foraging. Survival in that era required superb mental abilities from everyone. When agriculture and industry came along people could increasingly rely on the skills of others for survival, and new 'niches for imbeciles' were opened up. You could survive and pass your unremarkable genes to the next generation by working as a water carrier or an assembly-line worker.

"Foragers mastered not only the surrounding world of animals, plants and objects, but also the internal world of their own bodies and senses. They listened to the slightest movement in the grass to learn whether a snake might be lurking there. They carefully observed the foliage of trees in order to discover fruits, beehives and bird nests. They moved with a minimum of effort and noise, and knew how to sit, walk and run in the most agile and efficient manner. Varied and constant use of their bodies made them as fit as marathon runners. They had physical dexterity that people today are unable to achieve even after years of practising yoga or t'ai chi. ...

"On the whole foragers seem to have enjoyed a more comfortable and rewarding lifestyle than most of the peasants, shepherds, labourers and office clerks who followed in their footsteps.

"While people in today's affluent societies work an average of forty to forty-five hours a week, and people in the developing world work sixty and even eighty hours a week, hunter-gatherers living today in the most inhospitable of habitats -- such as the Kalahari Desert -- work on average for just thirty-five to forty-five hours a week. They hunt only one day out of three, and gathering takes up just three to six hours daily. In normal times, this is enough to feed the band. It may well be that ancient hunter-gatherers living in zones more fertile than the Kalahari spent even less time obtaining food and raw materials. On top of that, foragers enjoyed a lighter load of household chores. They had no dishes to wash, no carpets to vacuum, no floors to polish, no nappies to change and no bills to pay.

"The forager economy provided most people with more interesting lives than agriculture or industry do. Today, a Chinese factory hand leaves home around seven in the morning, makes her way through polluted streets to a sweatshop, and there operates the same machine, in the same way, day in, day out, for ten long and mind-numbing hours, returning home around seven in the evening in order to wash dishes and do the laundry. Thirty thousand years ago, a Chinese forager might leave camp with her companions at, say, eight in the morning. They'd roam the nearby forests and meadows, gathering mushrooms, digging up edible roots, catching frogs and occasionally running away from tigers. By early afternoon, they were back at the camp to make

lunch. That left them plenty of time to gossip, tell stories, play with the children and just hang out. Of course the tigers sometimes caught them, or a snake bit them, but on the other hand they didn't have to deal with automobile accidents and industrial pollution.

"In most places and at most times, foraging provided ideal nutrition. That is hardly surprising -- this had been the human diet for hundreds of thousands of years, and the human body was well adapted to it. Evidence from fossilised skeletons indicates that ancient foragers were less likely to suffer from starvation or malnutrition, and were generally taller and healthier than their peasant descendants. Average life expectancy was apparently just thirty to forty years, but this was due largely to the high incidence of child mortality. Children who made it through the perilous first years had a good chance of reaching the age of sixty, and some even made it to their eighties. Among modern foragers, forty-five-year-old women can expect to live another twenty years, and about 5-8 per cent of the population is over sixty."

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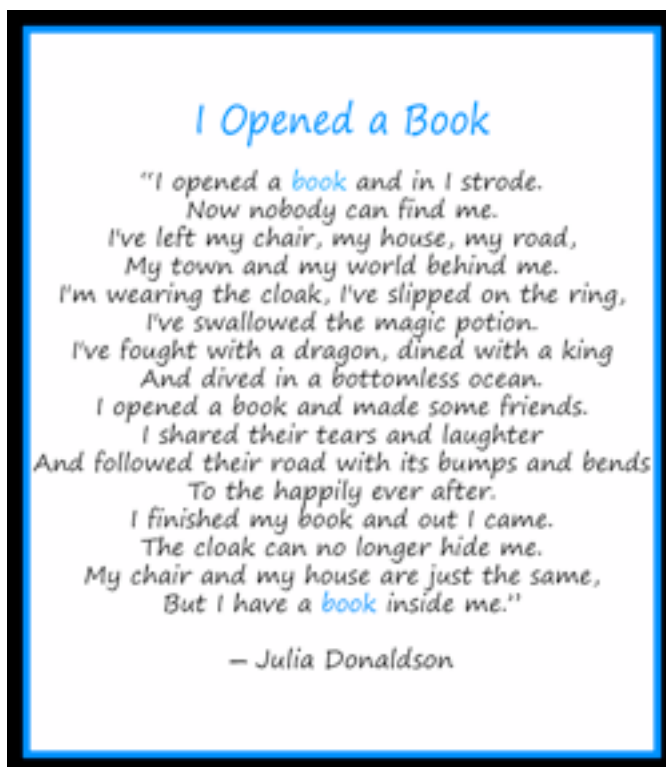
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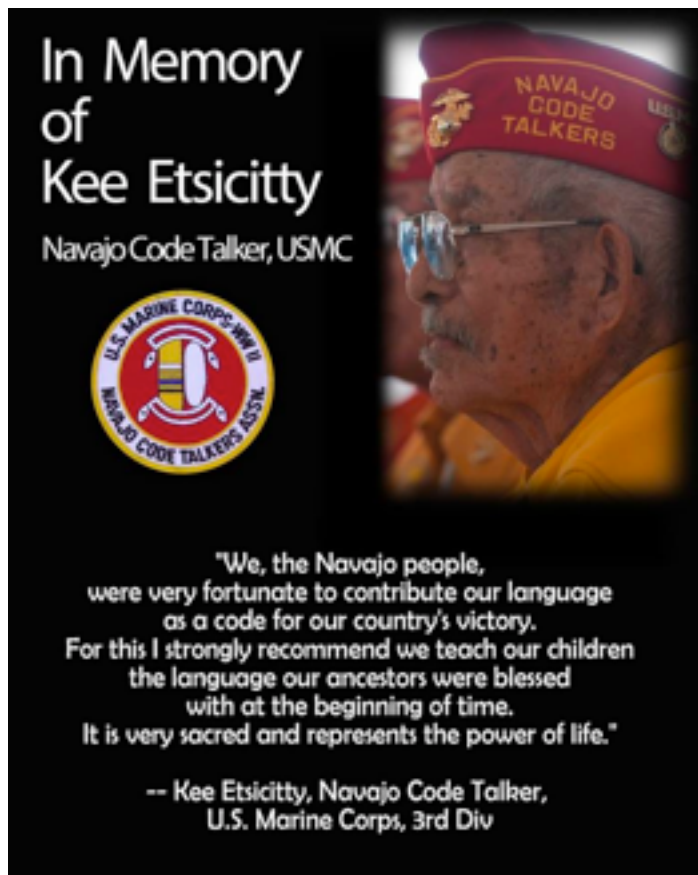
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**Sapiens: A Brief History of
Humankind** Author:
Yuval Noah Harari

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Noah Harari Pages 42-51

[Marty Thompson](#)

Our Navajo Code Talker **Kee
Etsicitty** passed away this morning.
Please keep his family in your
prayers.