

Journal #3622

Keeyana Alawiikt Yellowman Running for Miss Indian World

Thunder Valley CDC Begins Grassroots Housing and Community Construction on Pine Ridge

Sacred Land Film Project

Celebrating Indigenous Resistance: An Earth Day Essay

25 Of The Most Beautiful Libraries In The World.

Bundy on Trial: Whose Land Is It, Anyway

17 facts about Tenochtitlan

Community Court Aims to Cut Petty Crime

Ridge House

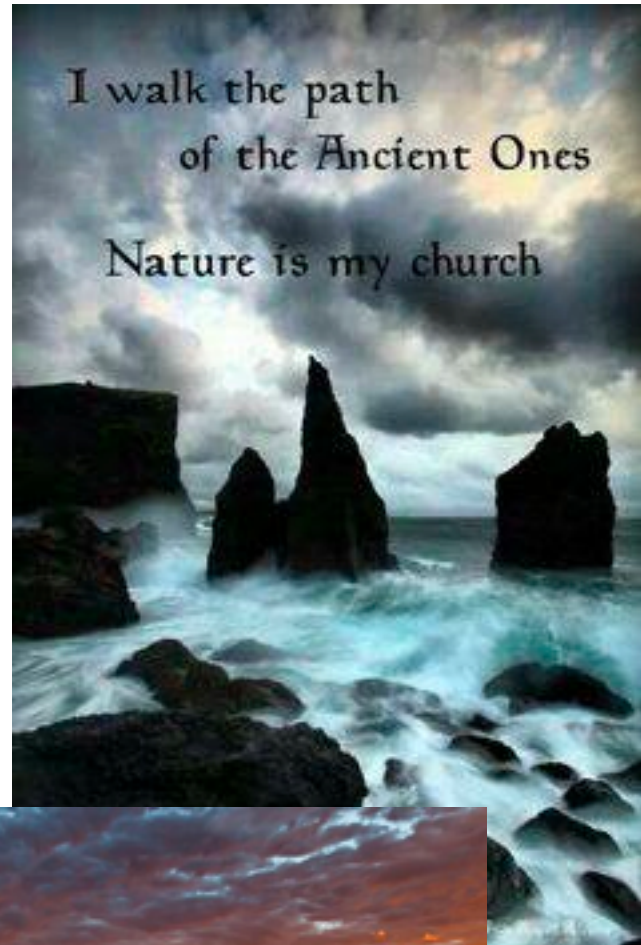
[U.S. Department of the Interior](#) at [Grand Canyon National Park](#).

·[Grand Canyon Village, AZ](#)·

Ending Earth Day with this brilliant sunset from Cape Royal at [Grand Canyon National Park](#)

Isn't it absolutely stunning? Photo by Randy Langstraat www.sharetheexperience.org

[#FindYourPark](#)





[Edmund and Lorena Bull](#)

Please forward
Supporting this amazing young lady
from Warm Springs Oregon running for
Miss Indian World!
You have our support, way to go,
[Keeyana Alawiikt Yellowman](#)
Please support this amazing young lady
by forwarding to everyone on your
friend list

[Thunder Valley CDC Begins Grassroots Housing and Community Construction on Pine Ridge](#)

This spring, Thunder Valley CDC will be
commencing construction of housing for

a masterplan community on the Pine Ridge Indian Reservation.

indiancountrytodaymedianetwork.com

[Sacred Land Film Project](#)

All over the planet, indigenous people are putting their bodies on the line in defense of their most
sacred places. These historic resistance struggles are chan... [See More](#)

[Celebrating Indigenous Resistance: An Earth Day Essay](#)

The conservation movement cannot succeed without recognizing and respecting sacred places,
traditional ecological knowledge and indigenous rights. truth-out.org By Christopher McLeod

[Meet the Indigenous Protectors of the World's Most Sacred Places](#)

By Christopher McLeod, YES! Magazine

**All around the world, sites sacred to indigenous people are besieged by mining, tourism,
and other threats. Meet the groups safeguarding and restoring them.**

Back in the 1990s, there was an intense debate among my Native American friends about
whether public education about sacred places would be a good idea. One activist argued
forcefully that: "Sacred places don't need a PR campaign. They need ceremony and prayer."
But many places, from the San Francisco Peaks and Black Mesa in the Southwest to Bear Butte
and Devils Tower in the Black Hills, were being desecrated. Ski resorts. Coal stripmines. New
Agers. Rock climbers. Dams. While some battles revealed outright racism, other sacred sites
were being destroyed out of ignorance. Though tradition long mandated that "sacred" meant
"secret," more people began to agree that limited information about sacred places should be

shared in order to nurture understanding, build respect, and inspire allies.

“We use the word ‘sacred.’ That’s not an Indian word. That comes from Europe,” Onondaga elder Oren Lyons explained to me during an interview for the [Standing on Sacred Ground](#) film series. “It comes from your churches. We have our own way to say things. The way we use it, it’s a place to be respected, a place to be careful.”

[Try watching this video on www.youtube.com](#), or enable JavaScript if it is disabled in your browser.

Around the planet, indigenous communities still guard their sacred places—mountains, springs, rivers, caves, forests, medicinal plant gardens, burials of beloved ancestors. Everywhere it seems these places are under siege. Each attack is met with a spirited defense because sacred places anchor cultures. They provide meaning. They give life, give information, heal, and offer visions and instructions about how to live, how to adapt, how to be resilient.

There have been many inspiring victories. At Kakadu in Australia, Aboriginal leaders stopped uranium mining and protected a World Heritage Site. At Devils Tower in Wyoming, the National Park Service consulted with Lakota elders and developed a plan to discourage climbing. Native Hawaiians stopped U.S. Navy bombardment of sacred Kaho’olawe island and are now restoring it spiritually and ecologically as a cultural refuge. But battles rage on at Mauna Kea, on Oak Flat, in the Amazon.

On Earth Day, let us all celebrate the sacred lands and territories of our indigenous friends. And let’s pledge to work harder to respect these supremely important places.

The following photos were shot as we produced the Standing on Sacred Ground films and are shared out of respect—to help us all explore the mystery of what is sacred.

Winnemem Wintu Chief Caleen Sisk leads a sunrise prayer ceremony at Mt. Shasta in California. The Winnemem are [fighting a U.S. government plan to raise](#) the height of nearby Shasta Dam, which would flood ancestral village sites, burials, and dozens of sacred places on the McCloud River. The Winnemem wish to restore the Chinook salmon to the river that flows through their homeland.



In the Altai Republic of Russia, shaman Maria Amanchina has worked for years to protect the

Ukok Plateau, a sacred burial area and World Heritage Site that's home to endangered snow leopards. The government-owned energy giant, Gazprom, plans to build a natural gas pipeline to China through this remote mountain plateau. Already, Russian archaeologists have unearthed indigenous bodies here for museum display.



Military and consumer demand propels mining operations into the most remote regions of the planet. In Papua New Guinea, John Kepma and his family were forcibly relocated by Chinese-government-owned RamuNico because their village sat atop a rich nickel-cobalt deposit. Brothers John and Peter Kepma [resisted for years](#), but police came early one morning and destroyed their homes. Mine runoff and chemicals are now polluting the sacred Ramu River and refinery waste is dumped in the sea.



A moral outrage is unfolding in the tar sands region of Alberta, Canada—polluted water seeping through unlined waste ponds, deformed fish, lethal cancers in [First Nations communities](#), and inadequate science serving an industry that has long been in bed with the government. Few Americans realize they are burning tar sands oil in their cars, with 1.4 million barrels per day being imported into the United States, even without the Keystone XL pipeline.



In the Gamo Highlands of Ethiopia, village elders manage sacred meadows and forests according to age-old customary laws and consensus decision-making that starts and ends with prayer. Shortly after this photo was taken in sacred Dorbo Meadow, evangelical Christians disrupted a marriage and initiation ceremony by erecting poles for a church in the heart of the meadow. According to traditional custom, the vivid green grass carpet of Dorbo Meadow must never be pierced. A riot erupted, which [we captured in our documentary film](#).



Q'eros women embark on a pilgrimage to the Quyllur Rit'i festival in the heart of the Peruvian Andes. They pass before sacred Mt. Ausangate, whose glaciers are rapidly disappearing as the planet warms. Q'eros leaders make prayers and offerings to the apus, the powerful spirits of the mountains, and wonder if they have in some way failed to show proper respect, while carbon emissions in far away places are the more likely cause of their water's demise.



Gudangi women and children dance for the Rainbow Serpent along the McArthur River in Australia's Northern Territory. The river is held sacred by local Aboriginal clans whose

Dreamtime stories include the story of the Rainbow Serpent who created the river and lives forever nearby. One of the largest zinc deposits in the world lies directly beneath the riverbed and when mining giant Xstrata started relocating the river to strip-mine the zinc, Aboriginal leaders sued and stopped the bulldozers. But the Northern Territory Parliament rewrote the law and the river channel was moved.



Native Hawaiians arrive on the sacred island of Kahoʻolawe, where they are restoring the island after 50 years of target practice bombing by the U.S. Navy. A decades-long resistance movement based on *aloha aina*, love for the land, won the island back. Today, [Hawaiians are redefining “restoration”](#) as they incorporate spiritual ceremony and cultural revival into their ecological practices.

[25 Breathtaking Photos Of The Most Beautiful Libraries In The World.](#)

http://www.trendingly.com/libraries*

Bundy on Trial: Whose Land Is It, Anyway

Posted on [April 25, 2016](#) by [Andrew Davey](#)

Last Friday, I embarked on a pilgrimage. I had to see for myself the scene of the crime. I also wanted to speak with the local “stakeholders” who are often overlooked when we report on Cliven Bundy’s “Range War” and its aftermath.

On Saturday, that all changed for me when I experienced for myself the wonders of Gold Butte... And the people who call this place their spiritual home.

Not long after Friday’s epic courtroom battle, I left Las Vegas on what promised to be an epic road trip. Later that evening, our group arrived in Mesquite and stayed in town for the night. We had to prepare for an action-packed day ahead.

Early Saturday morning, we arrived at the very edge of Bunkerville. Just a short drive away from the #BundyRanch, the starving cattle, the armed showdown locations, the alleged “cattle mass graves”, and the “Range War” that dramatically altered America’s conversation about public lands, regional Paiute Tribes, allied Native American Tribes, and other local Gold Butte

supporters joined for prayer and quiet reflections before embarking on an eleven mile culture walk to the area known as the Whitney Pockets.

I must admit I had doubted my ability to do the entire 2016 Gold Butte Culture Walk. I'm glad I ultimately threw my doubt by the wayside, as I was able to meet some amazing people who have important stories to tell.

As we walked on, I ran into Southern Nevada Paiute Tribe members who spoke about their families' history with this land. The Paiutes are the descendants of the Tüdinu people whose history of living in the Colorado River region of Southern California, Northern Arizona, Southern Nevada, & Southern Utah can be traced back to at least 1100 CE. In 1874, the US Government seemed ready to formally recognize this by approving the zoning of this land in the Moapa Paiute Tribal Reservation.

Yet in 1876, the federal government backtracked and designated a smaller reserve of land for the Reservation. That meant Gold Butte was left in federal hands, and that it would eventually fall under the jurisdiction of the Bureau of Land Management (BLM) when President Harry Truman ordered the consolidation of two public lands related agencies into the BLM in 1946.

In 1877, the Leavitts were among the families who settled in what are now Riverside & Bunkerville. They were attempting to succeed in their "religious communal" experiment that had previously failed in Santa Clara, Utah. In 1948, David & Bodel Bundy purchased a 60 acre plot of land at the edge of Riverside/Bunkerville from Raoul & Ruth Leavitt. Their son, Cliven Bundy, would also claim maternal familial lineage to the Leavitt family years later.

Sometimes I wonder if the Bundys truly understand the can of worms they open whenever they discuss their "ancestral land & water rights". During Saturday's walk, I ran into an attorney who explained at great length the struggle sovereign tribal nations have endured just to secure what's always been rightfully theirs. I also spoke with a couple Paiute Tribal members who described the importance of this land to their tradition and their lives.

Ancestors are buried here. Petroglyphs telling the stories of Paiute generations from long ago are found here. Throughout the region, the landscape triggers memories of the Paiute experience that makes Southern Nevada's cultural tapestry so rich.

During the walk, a young man began playing his flute. He not only added a moving musical soundtrack to our walk, but he also made me think of the many layers of history found here. At least for a moment, I wasn't thinking about this most recent layer that involves the Bundys and their "Range War" against the rule of law.

[Try watching this video on www.youtube.com](http://www.youtube.com)

Eventually, I had to return to the present. And after several hours of walking through the Mojave Desert, we reached the wondrous terrain of the Whitney Pockets. Flag bearers who marched nearly the entire time while holding the tribal flags were warmly greeted. Children were playing among the red rocks. And everyone was eagerly awaiting some tasty frybread.

And an energizing song & dance program.

Once more, I thought about the rich history of this land and the people who call this land home as I witnessed some of these people share their musical heritage with all of us. occurred.

[Try watching this video on www.youtube.com](http://www.youtube.com)

Now, these people want to share their land with us. After a complicated history of “ownership”, this land now belongs to the entire American people. And now, local Paiute Tribes are fighting to ensure this public land stays in public hands.

Tribal leaders are hoping that once Gold Butte is declared a National Monument, a cultural center that tells the story of the Paiute People and their relationship with this land can be built. They’re also hoping a Gold Butte National Monument means more funding for preservation of petroglyphs & burial sites that have been repeatedly violated, especially since Cliven Bundy’s “Range War” drove BLM activity far away from this region. And of course, Paiute Tribal leaders share the hope other Southern Nevada business leaders have that Gold Butte protection will encourage more of the ecotourism that’s already contributing \$172 million annually to Nevada’s economy.

After the scheduled walk, a couple of friends & I ventured just a little further into Gold Butte. As ATV’s (or motorized all-terrain vehicles) were racing past the gathering area, people at the fold-up picnic tables were speculating over the fallen Joshua Tree that Carol Bundy allegedly chopped down herself, and a Jeep Cherokee sped its way onto a pedestrian trail, we walked to the next red rock formation on the trail. Even as we were being as careful as possible in staying on the designated trail, there were abundant signs of human-induced “wear & tear”.

Despite those signs of “wear & tear”, I could feel the energy emanating from the red rock formation at our trail. And as I looked onward to the site of the Falling Man Petroglyph that’s most commonly associated with Gold Butte, I pondered the big picture here. Beyond the court filings, the political jostling, and the media circus that anyone even remotely tied to the #BundyRanch affair has become accustomed to, here lies the root of what it’s all about.

As we left the sandstone formation for the picnic area, a friend & walking colleague was explaining how he wanted to be here to reconnect with his heritage. I got it. After taking the time to walk the trail, take in the mesmerizing natural beauty, and listen to the voices of those who call this special place home, I finally got it. I understood whose land this is, and I left Gold Butte with a much stronger appreciation for those who are graciously willing to share this land with all the rest of us.

Links:

[Moapa Band of Paiutes’ Official Website](#)

[Friends of Nevada Wilderness Gold Butte Page](#)

[Friends of Gold Butte Official Website](#)

[Pew Charitable Trusts’ Study of the Economic Value of Federal Public Lands](#)

[National Wildlife Federation's "Our Public Lands" Project](#)

[Las Vegas Sun; July 20, 2015](#)

[NPR News, January 27](#)

[ThinkProgress, February 23](#)

["Cliven Bundy's Moronic Claims"; LTN; May 10, 2014](#)

["Bundy on Trial: The Opening Shot"; LTN, March 11](#)

["Local, National Politicians Differ on Gold Butte Designation"; LTN, April 22](#)

["Bundy on Trial: Complicated, But Not 'Complex'"; LTN, April 22](#)

To see the spectacular photos: <http://letstalknevada.com/bundy-trial-whose-land-anyway/>

17 facts about Tenochtitlan that will make you even prouder to be a Mexican



The city, which now lies under the foundations of Mexico City, was the biggest civilization of its time and one of the most majestic mankind has built. matadornetwork.com

- [Why We Shouldn't Call Mexico's Ancient Civilization the Aztec Empire](#)
[The name Aztec is a simply the incorrect term to define the ancient inhabitants of the city](#)

[of Tenochtitlan or the inhabitants of the Valley of Mexico.](#)

About.com

COMMUNITY COURT PROGRAM AIMS TO CUT PETTY CRIME AROUND LAS VEGAS STRIP

An upcoming Clark County court program aims to reduce nonviolent crime on and around the Las Vegas Strip by steering repeat offenders away from overcrowded jails and toward social services and community service work.

<http://erj.reviewjournal.com/ct/uz3688753Biz28724736>

Ridge House is a statewide organization that provides comprehensive re-entry services for former offenders in Nevada. Ridge House has facilities for both women and men re-entering the community. Specialized services provide homeless veterans coming out of prison with the tools they need to get their freedom back. [Read full story](#)

Nonprofit Connections Encourages You to Connect

Local nonprofit organizations are welcome to be listed on and link to the Community Foundation website, nevadafund.org. Check out [Nonprofit Connections](#) and you will quickly see the benefit of listing your organization in up to three categories of services. To be included, please contact Program Associate, Lauren Renda at 775-333-5499 to get the template for your page.

**