

Journal #4223 from sdc 8.16.18

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Sample of Digital Resources - Boise State University

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Spotlight special for Men's Fancy Samson Cree Nation

High-End Furniture Made From River Garbage

Make Mine a PB&J! Peanut Has Indigenous Roots



[Kim Townsend](#)
shared a **[video](#)**.
[We Can Solve This](#)

Concentrated Solar Power
[The Years Project](#)
posted an episode of
[We Can Solve This](#).
This massive solar plant can generate power even when it's dark out. All thanks to a secret ingredient that could revolutionize renewable energy.
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[Water Protectors](#)

**Take Action to Keep Pipeline
Out of Black and Indigenous
Communities**

Jen Marlowe, YES! Magazine

Marlowe writes: "Chants of "St. James needs an evacuation route!" came from the dozen-plus activists gathered at Louisiana Radio Network on July 18. The activists were part of the L'Eau Est La Vie ("Water Is Life") camp, in Rayne, Louisiana."

[READ MORE](#)



The first European settlement in the New World

By Allan Lynch 3 July 2017

While driving north along the TransCanada Highway, I was stopped by a moose.

I sat stranded along the stretch of roadway in northern Newfoundland known as the Viking Trail, which leads to [L'Anse Aux Meadows National Historic Site](#), the only authenticated Norse settlement in North America.

As I waited for him to carry on his way, I noticed that the tree branches in the forest lining this section of road all pointed east, angled by the force of the wind blowing inland off the Strait of Belle Isle, the narrow strip of water separating Newfoundland from Labrador.

Twenty minutes later, I continued on my journey; it was another 80km to L'Anse Aux Meadows National Historic Site. Stepping out of the car, my nostrils filled with the crisp, briny sea air carried in by a breeze that rippled across the grassy landscape.

It is here that a significant moment in human migration and exploration took place

It is here, on the northern tip of Newfoundland, that a significant moment in human migration and exploration took place.

In the year 1000, nearly 500 years before Christopher Columbus set sail, a Viking longboat, skippered by Leif Erikson, brought 90 men and women from Iceland to establish a new settlement – the first European settlement in the New World.

Erikson's party arrived at low tide and found themselves stranded in the misty shallows of what historians believe was Epaves Bay. When the tide returned, they moved further inland, navigating up Black Duck Brook to the place where they would establish their stronghold in their new-found land.

By modern sensibilities, Newfoundland can seem a harsh place, with fierce coastal winds whipping across the remote landscape. But for people who just travelled across the unforgiving North Atlantic in open boats, it would have been perfect. The forests were rich in game; the rivers teemed with salmon larger than the Norse had ever seen; the grasslands provided a bounty of food for livestock; and, in some places, wild grapes grew, prompting the Vikings to name this land 'Vinland'.

The settlement didn't last long, however; the community abandoned the settlement after less than a decade after repeated clashes with the island's native tribes, known to the Vikings as 'Skraelings'.

For more than 100 years, archaeologists in Finland, Denmark and Norway used ancient Norse sagas to guide their search for Erikson's lost settlement, scouring the coast of North America from Rhode Island to Labrador.

We didn't know anything about the Vikings being here

In 1960, a husband-and-wife team of Norwegian archaeologists, Helge and Anne Stine Ingstad, heard from locals of L'Anse Aux Meadows – the town for which the site was named – speak of what they believed to be an old Indian camp. The initial excavation of the site's mysterious seaside mounds revealed a layout similar to longhouses found in confirmed Viking settlements in Iceland and Greenland. Then, the discovery of a 1,000-year-old nail indicated that ship building had taken place here, leading them to believe that they had discovered the long lost Vineland settlement.

“As kids we played on the curious mounds,” said Clayton Colbourne, a former Parks Canada guide at L'Anse Aux Meadows. “We didn't know anything about the Vikings being here.”

In 1960, two Norwegian archaeologists discovered that what was thought to be an old native village was the Viking settlement (Credit: Parks Canada)



From the entrance of the L'Anse Aux Meadows National Historic Site, a narrow path crosses a landscape that has changed very little over the centuries. Mossy partridgeberry and bakeapple vines cover a boggy shelf along the rocky shoreline. Cow parsnip stands as tall as centuries-old dwarf trees, its clusters of tiny, white flowers blooming at shoulder level. The only noticeable sounds are the cry of seabirds, the rustling of grass in the wind, and the slapping of waves on the pebble-strewn shore. In the shallows, rows of jagged rocks jut out of the calm, clear water like teeth waiting to bite a boat's bottom.

The path leads to the grassy outlines of the settlement's original three large lodges and five workshops. Parks Canada has recreated a sod lodge and two more workshops near the original mounds. There, guides and animators dressed as Vikings explain the Norse architecture and lifestyle and demonstrate ancient crafts. The recreated lodge is entered through a Hobbit-high doorway built into 6ft-thick walls. Thanks to the sturdiness of the construction, the winds may howl outside, but inside is silent. If L'Anse Aux Meadows is indeed where Erikson's party settled, it would have been in one of these huts that Erikson's nephew, Snorri, became the first European baby born in the New World.

Nearly 1,000 years later, this unassuming collection of mounds experienced another first. In 1978, Unesco announced the creation of the now lauded World Heritage List; L'Anse Aux Meadows was the first cultural site in the world to receive Unesco World Heritage status.

L'Anse Aux Meadows was the first cultural site in the world to receive Unesco World Heritage status

I spent two hours at L'Anse Aux Meadows, listening to the costumed reenactors and studying exhibits in the visitors centre. Before I left, I lingered on the shore washed in salty breezes that had travelled thousands of kilometres across the same seas that Erikson and his party did.

Leaving the Viking site was a type of instant, extreme time travel. I drove my rental car south along rocky coast, then inland towards the small St Anthony airport – all the while keeping my eyes out for wandering moose.

[Heatwave reveals lost prehistoric sites](#)

View the Uffizi's Ancient Treasures From Afar, in 3D

Smithsonian

A new website has digitized 300 objects from the Florence gallery's Greek and Roman collection

[Read the full story](#)

[Circa](#) This isn't the average swing ride! The Giant Canyon Swing will dangle you 1,300 feet above the Colorado River!

<https://bit.ly/2OBGvM5>

from Minnesota: Interesting: both the Republican and DFL (Democrats) **winner**s of the Gubernatorial primary last night have Native American women running mates.

Donna Bergstrom -Red Lake Nation (Rep)
Peggy Flanagan - White Earth nation of Ojibwe (Dem)
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Extract from [After victory over Pawlenty, Johnson set to face Walz in governor's race](#) MinnPost

One political fact was noted by Flanagan Tuesday night: that whichever ticket wins in November will produce the **state's first Native American lieutenant governor**. Flanagan is a member of the White Earth Nation of Ojibwe; Bergstrom is a member of the Red Lake Nation. "So, Donna Bergstrom?" Flanagan said. "Here we go, Sister."

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History strikes again: A Native woman will help lead MN
Story by Mark Trahant [Read more](#) newsmaven.io

[Toxic 'Red Tide' Algae Bloom Is Killing Florida Wildlife and Menacing Tourism](#)

Mallory Pickett, Guardian UK

Pickett writes: "With its long, white, sandy beaches, Sanibel Island off the coast of south-western Florida is usually a perfect place for families to enjoy these last days of summer." [READ MORE](#)

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[Nez Perce Len Jordan](#) [1966-06 Boise State University - Albertsons Library](#) [View Resource](#) [Details](#)

Wisdom:

[Jeanette Allen](#)

Had the best day with my Schurz sisters and our auntie. Working on our crafts and listening to stories! Everyone should take time like this with their elders.....really good medicine

[video.](#)



[APTN National News](#)
[August 13 at 6:14 PM](#) ·

The Samson Pow Wow was on August 9-12, 2018, at Bear Park in Maskwacis, Alberta. **Spotlight special for Men's Fancy Samson Cree Nation.** This video is courtesy of Heather Nouskai

High-End Furniture Made From River Garbage | Good Sh*t | OZY

<https://www.ozy.com/good-shit/high-end-furniture-made-from-river-garbage/88106>

Make Mine a PB&J! Peanut Has Indigenous Roots

by [ICT editorial team](#)

In modern American society, the peanut is ubiquitous.

Affectionately known as the goober or groundnut, the peanut is famous for its roles in trail mix, airline cuisine and the illustrious peanut butter and jelly sandwich. It also enjoys perpetual popularity in the South where it is soaked in Coca-Cola for a sweet and salty concoction that dates to the 1920s.

But the peanut has a much longer history. Researchers at the University of Georgia, working with the [International Peanut Genome Initiative](#), have traced it to the indigenous people of Bolivia. In a [study recently published](#) in the journal *Nature Genetics*, researchers reveal that a wild plant from Bolivia is a “living relic” of the prehistoric origins of the cultivated peanut species.

Scientists compared the DNA sequences of the wild plant and the cultivated peanut and found they were 99.96 percent identical. Put simply, that means the peanut grown by today’s farmers can be traced to inhabitants of the Andes who, 10,000 years ago, created a hybrid of two wild species. That hybrid was transformed into today’s crop.

“It’s almost as if we had traveled back in time and sampled the same plant that gave rise to cultivated peanuts from the gardens of these ancient people,” David Bertioli, a plant geneticist at the Universidade de Brasília and lead author of the study, [said in a statement](#).

The \$6 million genome-sequencing study, funded by a consortium of peanut growers, shellers, brokers and food manufacturers, took several years to complete, said Peggy Ozias-Akins, a senior author on the paper and director of the Institute of Plant Breeding, Genetics and Genomics at the University of Georgia. Cultivated peanuts have 2.8 billion base pairs of genomes.

“The DNA of cultivated peanuts is very complex,” Ozias-Akins said. “It’s not the sequencing that’s problematic, but putting the pieces back together is like a jigsaw puzzle.”

The [findings revealed](#) that the wild peanut — thought to be an ancient cousin of the modern crop — is not extinct. They also have helped researchers understand where the cultivated peanut originated, identify drought- and disease-resistant genes and produce more resilient peanut varieties.

“We know now that the entire genus originated from South America, in the Amazon River basin, at the intersection of Argentina, Bolivia and Paraguay,” Ozias-Akins said. “We know humans transported it to Peru and utilized it, and that a hybridization event (probably from bees) took place between 9,000 and 10,000 years ago.”

In the United States, peanuts are tied to the slave trade, said Adrian Miller, a writer, member of the Southern Foodways Alliance and “soul food” scholar. Part of the Columbian Exchange of the 15th and 16th centuries, peanuts crossed the Atlantic Ocean both ways, Miller said. The Portuguese introduced peanuts to West Africa, and slaves brought the crop with them to America.

“It was an animal food crop, and also used to feed slaves,” Miller said. “It flourished in the South and was very popular to feed pigs. With so many slaves and animals, there was demand for it.”

Later, peanuts gained popularity as a snack food at baseball games and the circus. And in the early 1900s, George Washington Carver, a renowned botanist and son of a slave, began researching peanuts—ultimately introducing them as an alternative cash crop that revolutionized America’s relationship with the goober.

The peanut also found its way into Native American cuisine, said Sean Sherman, an Oglala Lakota cook who goes by his pseudonym, the Sioux Chef. Although peanuts were not used prior to European colonization, some tribes later incorporated them into their diets.

“Peanuts haven’t been in our pantries,” Sherman said. “But like the utilization of many other seeds and nuts, they do show up in indigenous cooking.”

Sherman boils, mashes and powders nuts, he said. He also toasts them, grinds them and uses them to thicken sauces, soups, broths and drinks. Peanut oil can be used for a variety of medicinal and seasoning purposes, he said.

Although the cultivated peanut is not native to North America, Sherman believes it’s important to understand its ties to the slave trade and its link to the indigenous people of South America.

“There are many important foods to all of our extremely diverse indigenous regions throughout the Americas, and every piece is extremely important in its own ecosystem,” he said. “Peanuts have been in Mexico and North America for nearly 500 years now and have become a very important staple for many groups, but along with many monoculture crops, it also carries a dark history.”

