

Journal #4372 from sdc 3.13.19

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Today's selection -- from *The Rise and Fall of the Dinosaurs* by Steve Brusatte.
The battle for dinosaur bones:

"The first recorded [dinosaur] bones were collected by a surveying expedition in 1859. In March 1877 the real fun started. A railroad worker named William Reed was returning home from a successful hunt, rifle and pronghorn antelope carcass in tow, when he noticed some huge bones protruding out of a long ridge called Como Bluff, not too far from the railroad tracks in an anonymous expanse of southeastern Wyoming. He didn't know it, but at the same time a college student, Oramel Lucas, was



finding similar bones a few hundred miles to the south, in Garden Park, Colorado. That same month, a schoolteacher named Arthur Lakes had just found a cache of fossils near Denver. By the end of that March, the fever of discovery was spreading throughout the American West, to even the most remote villages and railway outposts.

"Like any prospecting rush, the dinosaur frenzy attracted a horde of questionable characters to the Wyoming and Colorado backcountry. Many of these men were grizzled opportunists on one mission: to convert dinosaur bones into cash. It didn't take long for them to realize who was paying top dollar: two dapper East Coast academics, Edward Drinker Cope of Philadelphia and Othniel Charles Marsh of Yale University, the same men we briefly met two chapters ago, who studied some of the first Trias-sic dinosaurs found in western North America. Once chummy, these two scientists had let ego and pride metastasize into a full-on feud, which was so radioactive that they would do anything to one-up each other in an insane battle to see who could name the most new dinosaurs. Cope and Marsh were opportunists, too, and with each letter from a ranch hand or railway porter reporting more new dinosaur bones from the Morrison badlands, they saw the opportunity they had been craving but had been unable to yet fulfill: a chance to beat the other guy once and for all. And they both went for it.

"Cope and Marsh treated the West like a battlefield, employing rival teams that often acted more like armies, scooping up fossils wherever they went and sabotaging the other side whenever they could. Loyalties were fluid. Lucas worked for Cope, and Lakes teamed up with Marsh. Reed worked for Marsh, but members of his team defected to Cope. Pillaging, poaching, and bribing were the rules of the game. The madness continued for over a decade, and when it was over, it was hard to separate the winners from the losers. On the plus side, the so-called Bone Wars led to the discovery of some of the most celebrated dinosaurs, the ones that roll off the tongue of every schoolchild: *Allosaurus*, *Apato-saurus*, *Brontosaurus*, *Ceratosaurus*, *Diplodocus*, *Stegosaurus*, just to name a few. On the other hand, the mentality of constant war-fare caused a lot of sloppiness: fossils haphazardly excavated and hastily studied, scraps of bone mistakenly christened as new spe-cies, different bits of the skeleton of the same dinosaur regarded as belonging to totally different animals."

The Rise and Fall of the Dinosaurs **Author: Steve Brusatte** **Pages: 129-134**
Publisher: William Morrow, an imprint of Harper Collins **Copyright 2018**

[Trump Budget Would Cut Spending for Nearly Every Agency Except Pentagon](#)

LINDSAY KOSHGARIAN, TRUTHOUT

Trump's proposed budget represents a conservative vision taken to the extreme and reveals how little Republicans care about deficits and balanced budgets. While quick to knock down progressive proposals like a Green New Deal or Medicare for All as irresponsible spending, the GOP budget raises Pentagon spending to unprecedented levels based on fantasies about tax revenues from sustained economic growth.

[Read the Article →](#)

Inc magazine is getting on board with music as your path for brain health. That's pretty cool.

[The Benefits of Playing Music Help Your Brain More Than Any Other Activity](#) inc.com

Elayne Silversmith checked in to [The Library of Congress](#): "Just completed my first meeting as the newest member to the FEDLINK advisory board. FEDLINK is the federal libraries department. this is a three-year appointment."

[Greta Thunberg](#)

March 15.

The school strike continues.
524 places in 59 countries and counting...

Everyone is needed.

Everyone is welcome.

Find your closest strike or register your own here:

<https://www.fridaysforfuture.org/events/list>



MARCH 15TH, 2019



[**Hundreds of Thousands of Students Prepare for Global #ClimateStrike**](#)

JESSICA CORBETT, COMMON DREAMS

In 92 countries and counting, hundreds of thousands of students are planning to skip school on March 15 as part of the "School Strike 4 Climate" -- a growing movement of young people demanding that policymakers worldwide take urgent and radical steps to battle the climate crisis. Here's how to get involved.

[Read the Article →](#)

Woman gets 3 years for sending meth to Red Cliff reservation

A judge has sentenced a California woman to three years in prison for shipping methamphetamine to the Red Cliff Band of Lake Superior Chippewa's reservation in northern Wisconsin. <http://strib.mn/2CfqqgW>

In Minneapolis, young American Indian woman's death inspired yearlong oath to stay sober <http://strib.mn/2u15BeJ>

[**Trump Administration to Lift Gray Wolf Endangered Species Protections**](#)

Rachel Frazin, The Hill

Frazin writes: "The Trump administration announced it will propose a rule to strip gray wolves of their endangered species protections, a U.S. Fish and Wildlife Service spokesperson confirmed in a statement to The Hill." [READ MORE](#)

[**Jeffrey Toobin | The Supreme Court Is Quietly Changing the Status of Religion in American Life**](#) *Jeffrey Toobin, The New Yorker*

Toobin writes: "Donald Trump may be imperilled by the ever-growing number of investigations into various avenues of his conduct, but his agenda continues apace at the Supreme Court."

[READ MORE](#)

[**Dried Out: Big Ag Threatens Clean Water in Rural California**](#)

Judith Lewis Mernit, Guardian UK

Mernit writes: "Allensworth is not unique among rural communities in California. Nor is it so different from thousands of other rural communities, from New Mexico to Missouri to Alabama, where attempts to treat water to state and federal drinking water standards have run up against a fundamental absence of infrastructure and community." [READ MORE](#)

ENVIRONMENTAL HEROES Hero of the forest Almir Suruí: the indigenous chief who's using technology to fight deforestation for a clean energy revolution
Eric Holthaus

Yeast produce low-cost, high-quality cannabinoids

UC Berkeley synthetic biologists have engineered brewer's yeast to produce marijuana's main ingredients—mind-altering THC and non-psychoactive CBD—as well as novel cannabinoids not found in the plant itself. [Read more](#)

From: "indigenous motherhood" <comment-reply@wordpress.com>

I never want to be seen as an equal to settler society.

Nor do I ever want to be seen as an equal in the eyes of the colonizer.

And I never want to be seen as "successful" within colonial systems.

It started when I was young.

It was lurking in the beginning stages of public speaking, of meeting with ministers, of being groomed in this space of false indigeniety to achieve colonial success.

It was intertwined in the statements of "you are going to be the next Prime Minister of Canada!" And the "you are so resilient. This is your line of work!"

I would sit there and melt into this feeling of success. These feelings of "Iâm gonna do something big with my life."

The feelings of "I am destined for greatness."

But the greatness I thought I was destined for was only colonial greatness.

These colonial systems hand-select indigenous young people and "mentor" them in a way where they perceive success as meaning being front and centre in colonial systems. "Achievement and success in colonial systems as an indigenous person is a strong step in the realm of equality."

What a crazy belief!

Because to be equal to the colonizer means to also accept the continued acts of genocide against indigenous peoples.

To be equal to the colonizer means to laugh at racism, and to allow and to comply to behaviours that are outright harmful to indigenous peoples and their homelands everyday.

It meant laughing uncomfortably at the jokes colonialism makes against your people in meeting rooms.

"Oh but not you, you're different than them." They will often state that after making a racist joke.

To be equal to the colonizer, in the eyes of the colonizer, as an Indigenous person, is an act of submission. It is submitting generations of resilience and battles completed by the ones who walked before us, all in the name of "fairness" and "acceptance."

It means the only way to be seen as an equal to them is agreeing with statements like "we didn't commit genocide, most of you are still here."

Being seen as an "equal" to the colonizer as an Indigenous women means not reporting the rapists to the police because you would rather not cause more trouble and do not want to be seen as the problem in colonial justice systems.

It means hanging up the phone after you report domestic violence, and the officer responds to you with "does he have a weapon?" You reply "his fists." They state "call us back when he has a weapon."

Being seen as an "equal" to the colonizer means not reporting the sexual harassment from the boss in colonial workplaces for fear of being reprimanded and furthermore losing one's place on the corporate ladder.

Because 'equality' beats self-worth at the time.

And that job is your "dream job." So stay quiet.

Being seen as an "equal" to the colonizer means staying silent in the face of racism, or even laughing to the jokes just so you can maintain the peace at your job and not be seen as a "troublemaker," because "hey, you're not like the other Indians we've met."

Being seen as an "equal" to the colonizer means dating the white men, even if their existence makes you cringe, because you believe that all Indian men are bad news, and the only way to gain more success in life is to be with a partner who is "good news."

It comes with the belief that Indigenous people can't work on their traumas so ultimately, white people are the ones who will give you the life you crave.

It is these beliefs, values, and norms that are fuelling the colonial fire of success, where indigenous truth and authenticity burns and dissolves into nothing, all in the name of being seen as as "equal" to the colonial dictators that make up one's ego.

Colonial systems attempt to rob the ideas around indigenous livelihoods being fundamental in a person's life and rather reformulates them into ideas of colonial success being the only route in early childhood.

When Indigenous young people are in school, they rarely hear "learn to love the land, to be successful." Rather it's "leave the Rez, get a colonial education, and get a colonial job, to be successful!"

Colonial systems also leave out the truth of what it takes for an Indigenous person to be "successful" in colonial systems.

They leave out the fact that one must accommodate and advocate for colonialism, even if it means building a pipeline through one's homelands without consent from one's nation, if they want to be successful in colonial systems.

They leave out the fact that if you are an indigenous women, you will be tokenized and violently sexualized on the daily in your colonially successful job, and you cannot say a word of it or else you will be let go. They leave out the fact that you must turn a blind eye to every suicide crisis, housing crisis, drinking water crisis, and health cruces related to indigenous peoples, caused by that same colonial system.

Because if you want to climb the ladders of colonial success, the very same ladders of colonial success that are built from the bones of our ancestors, then silence is your best friend.

But hey, at least you're successful! You will have a great job, with great pay, pension, and benefits. You will be having fancy dinners in fancy hotels. And every day, you will be reminded just how racist colonial systems, and the people who run them, are.

And this is where it comes down to making a decision, that life changing decision.

This decision-making process can be taught to our children at young ages. The younger we teach children not to comply and cater to colonial versions of success and equality, the younger our children will untangle themselves from the traps of colonial success and equality.

They won't be undoing knots at the age of 25, like I was doing.

Because, as soon as a child enters the doors of a school, it is there they are taught that the only way they will be successful in life is if they get an education and get a career.

It is the only way they will make a living and support themselves.

"Colonial success is your only route to making a living." "If you get an education and move off the reserve, you will be set!"

Colonial education systems strive to feed and maintain this narrative.

The belief that living on the land and on the Rez won't get you anywhere exists so deeply in these systems that Land-based practices are seen as "field trips" and once a year activities.

A week long culture camp for students is great, however, it teaches children that there has to be a special time slot put aside for Land-based practices and that learning how to be successful within Indigenous systems is a "special" activity, rather than an every-day norm.

So how do we dissolve these ideas? How do we teach children, and ourselves as adults, to strive to be successful within indigenous systems?

How do we teach children, and ourselves as adults, that the only equality we need to strive for is an equality amongst our own people, so we can realign with a non-hierarchical form of indigenous kinship systems?

Practice.

It's a practice. It means relearning, and untangling, ideas and practices that our people have done for generations.

It means remembering our roles as indigenous peoples amongst the land.



It means that rather than being "successful" in the city, we need to strive to remember how to be successful amongst the land.

It means raising our children to understand the colonial processes that can take place in their lives that are often disguised as opportunities of "success" and "equality."

It means always, always, always being inclusive of the voices and minds of the child, no matter how young.

It means that our relationship with our children, and the children around us, shouldn't be one based on superiority and inferiority, but one of equality and kinship.

It means knowing that change can't happen within colonial systems, but rather within Indigenous families, within Indigenous kinship systems.

It means knowing that Indigenous success and equality within ourselves and our systems strives for truth, authenticity, and an existence of resistance and love.

It means never once uttering the words "we need an Indigenous Prime Minister."

Because once we have an Indigenous Prime Minister, then we will have an Indigenous person in charge of the continued colonization and assimilation processes of our people.

It means whoever is in that position is one who is striving for that equality with colonialism, and ultimately working towards the continued domestication process of our nations as Indigenous peoples.

An Indigenous Prime Minister is someone who is compliant in our struggle. It is a position, I for one, would never celebrate.

I, for one, never want to be seen as an equal in the eyes of the colonizer.

Instead, I strive to hold the same values, morals, and beliefs, of those who have existed before me, and those who will exist after me.

Standing strong in my Indigenous self-power.

Because Indigenous, land-based success is exactly what we need in our communities.

And this is exactly what we need to restore what we had as Indigenous families, communities, and nations.

And it will never be found in an Indigenous Prime Minister.

Add a comment to this post:

<https://indigenoumotherhood.wordpress.com/2019/03/06/i-never-want-to-be-seen-as-an-equal-to-settler-society/#respond>

Demonstration of some of the technologies being applied in the museum world.

Virtual Tour of Florence’s Famed Uffizi Gallery Lets You Explore the Museum Online By [Kelly Richman-Abdou](#) on January 12, 2018

Today, an increasing number of cultural institutions across the globe are finding new ways to digitally attract and educate audiences. From [3D scans of sculptures](#) to [free art books](#), many arts organizations now provide [free online resources](#) to the public. In addition to research tools, however, some museums have taken this digitization trend to the next level by offering exclusive virtual tours of their premises and permanent collections through their websites, with Florence’s famed [Uffizi Gallery](#) as a recent recruit.

Available on the Uffizi’s [website](#), this [virtual tour](#) allows anyone to “visit” the museum from the comfort of his or her home. As it is presented by Google, the tour is rendered in the user-friendly, drag-and-drop style of [Google Maps](#). Therefore, rather than simple still images, the tour offers a 360-degree look (complete with clickable descriptions of most works of art) at the site. This enables onlookers to observe their surroundings from more angles and, consequently, culminates in a more lifelike experience.

Situated in the heart of Florence, Italy, the Uffizi Gallery proudly houses the world’s most comprehensive collection of [Italian Renaissance Art](#). With iconic masterpieces like Botticelli’s [The Birth of Venus](#), Caravaggio’s [Bacchus](#), and Michelangelo’s [The Holy Family](#), art lovers from all over the world have flocked to the Florentine museum for centuries. Now, however, you can view the museum’s art—and even stroll through its equally beautiful arcades and [corridors](#)—with just the curated click of a mouse. wrbl.com

A bar of iron costs \$5, made into horseshoes its worth is \$12, made into needles its worth is \$3500, made into balance springs for watches, its worth is \$300,000. Your own value is determined also by what you are able to make of yourself

PART 9: Plotting how many people Southern Nevada's water can sustain

It seems like a simple question: How many people can Southern Nevada support with the water it has now? But the answer is far from easy.

Nevada lawmakers seek study of other uses for Yucca Mountain

Nevada lawmakers tried to create a new roadblock to transforming Yucca Mountain into a nuclear waste repository on Thursday by introducing bills in the House and Senate that would require the government to study alternative uses of the site.

Yucca Mountain budget request includes funds to hire 77 lawyers By Gary Martin / RJ

Bill aims to deter removal of artifacts from Nevada land, parks

Commercial fossil hunters and others who remove historic or culturally significant artifacts from state lands could see tougher penalties under a measure that seeks to conform state law with its federal counterpart.

Douglas County Historical Society March 3, 2018 ·

Women in History: Two Dresslerville sisters, Theresa Smokey Jackson and JoAnn Smokey Martinez, were honored for their work as master basket weavers who have preserved and shared Washoe traditions. In 1995, they received the Governor's Arts Award for Excellence in Folk Arts.

Theresa, honored in 2000, participated in the 1989 Smithsonian Folklife Festival, worked with the Forest Service to build traditional homes at Lake Tahoe and served as Grand Marshal in the 1992 Carson City July 4th parade.



JoAnn (shown holding basket), honored in 2007, taught young Tribal members how to collect, process and weave traditional baby baskets and winnowing trays. For 17 years, she educated Douglas County public school children about Washoe baskets through the Wa-Pai-Shone cultural program.

[Douglas County Historical Society](#)



smithsonianmag.com
There Are Whales Alive Today Who Were Born Before Moby Dick Was Written



5 Indian Ballerinas. Maria Tallchief (Osage), Marjorie Tallchief (Osage), Rosella Hightower (Choctaw), Moscelyne Larkin (Shawnee-Peoria) and Yvonne Chouteau (Shawnee-Cherokee) 1997
[#WomensHistoryMonth](#)
[#5Moons](#)

<http://ndepth.newsok.com/five-indian-ballerinas>

Fantastic news! This afternoon (3.12) **President Trump signed into law S. 47, the John D. Dingell Jr. Conservation, Management, and Recreation Act, which includes permanent reauthorization of the Land and Water Conservation Fund (LWCF).**

The signing of this bill is a huge victory for supporters of public lands, including Scenic America and our allies in the [LWCF Coalition](#). The LWCF is our most important national conservation program, having preserved open spaces and created outdoor recreation opportunities in every state and nearly every county in the United States.

We sincerely thank all of you who have taken action in support of LWCF in recent months. Your contributions and advocacy helped make today's victory happen!

Thank you for your continued support, Mark Falzone, President
P.S. Scenic America is the only national nonprofit association dedicated to preserving and enhancing the visual character of our country.

DeVos Illegally Delayed Special Education Rule, Judge Says nytimes.com

A federal judge ruled that the Education Department illegally delayed an...

Nevada Humanities Salon: Writing About Place

How do we make meaning out of the places we inhabit? Join Nevada Humanities for **The Salon: Writing About Place** where we will explore the history of writing about the West through the work of two authors, Nevada native Frank Bergon and novelist David Means. Moderated by Sarah Keyes, assistant professor in History at the University of Nevada, Reno,

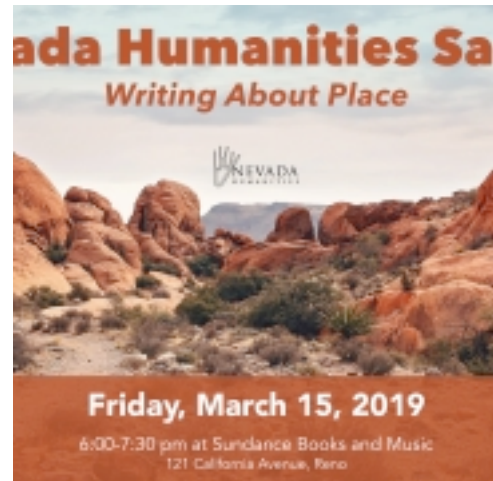
these writers will discuss the history and environment of the West and Midwest, as well as how regional stories have been told and retold over time.

How do we make meaning out of the places we inhabit?

Join Nevada Humanities for *The Salon: Writing About Place* where we will explore the history of writing about the West through the work of two authors, Nevada native Frank Bergon, and novelist David Means. Moderated by Sarah Keyes, assistant professor in History at the University of Nevada, Reno, these writers will discuss the history and environment of the West and Midwest, and how regional stories have been told and retold over time.

Friday, March 15, 6:00 - 7:30 pm, Sundance Books and Music, 121 California Avenue, Reno

The bi-monthly *Salon* series features a panel discussion with topics relevant to the humanities in Nevada and includes audience discussion and light refreshments.



Guest panelists will include:

Frank Bergon was born in Ely, Nevada, and grew up on a ranch in California's San Joaquin Valley. His writings focus on the history and environment of the American West, including Basques of his own heritage. His Nevada trilogy consists of three novels spanning a century from the Shoshone massacre of 1911 to the ongoing battle over nuclear waste in the Nevada desert. His edited nonfiction includes *Looking Far West: The Search for the American West in History, Myth, and Literature* and the Penguin Classics edition of *The Journals of Lewis and Clark*. He is a member of the Nevada Writers Hall of Fame. His eleventh book *Two-Buck Chuck & The Marlboro Man: The New Old West*, published March 2019, presents intimate portraits of California's San Joaquin Valley, including his friends the legendary vintner Fred Franzia, creator of the best-selling wine in history, and Darrell Winfield, the real-life Marlboro Man for over thirty years.

Sarah Keyes is an Assistant Professor of History at the University of Nevada, Reno. She is a historian of the US West who is interested in how people make meaning out of their interactions with new places and new cultures. She has published work on the experience of sound and cholera on the Overland Trail. Her first book, *Death's Purchase: The Legacy of the Overland Trail*, (currently being revised) analyzes how the dead became the most important emigrants who traveled the trail.

David Means is a writer based in Nyack, New York. His stories are frequently set in the Midwest or the Rust Belt, or along the Hudson River in New York. Means' second collection of stories, *Assorted Fire Events*, earned the *Los Angeles Times* Book Prize for fiction, and his third, *The Secret Goldfish*, was shortlisted for the Frank O'Connor International Short Story Prize. His fourth, *The Spot*, was selected as a 2010 Notable Book by the *New York Times*. His first novel, *Hystopia*, was longlisted for the Man Booker Prize. Means's fiction has appeared in *The New Yorker*, *Harper's*, and *Esquire*, among other publications.