

**Journal #4512 from sdc 9.25.19**

*A Nakoda father taps First Nations traditions to parent in the modern city  
Drake's Brass Plate*

*Field Matron's Cottage, Reno-Sparks Indian Colony*

*Challenge for a reckless age: Be better ancestors*

*Indigenous women traveled 3,000 miles to save an Alaskan forest from Trump*

*Chaw'se Big Time Celebration*

*Meet the other Greta Thunbergs at the first-ever U.N. Youth Climate Summit*

*Zapatista Invitation to the Second International Gathering of Women Who Struggle*

*How Lasers Are Utterly Transforming Our Understanding of the Ancient Maya, Bringing  
Their Whole Civilization Back to Light*

*A Trove of Ancient Artifacts Found in Mexico May Rewrite the Story of Maya Civilization  
and Change the Field of Archaeology*

*Alaska's*

*Sea Ice Completely Melted for First Time in Recorded History*



**Ian Zabarte LVClimateStrike 9-20-19**

**A Nakoda father taps First Nations traditions to parent in the modern city**  
**Warrior Fathers documentary highlights the importance of language, customs and community**  
[Jennifer Dorozio](#) · CBC News ·



*A boxer, a father, a Nakoda man: Thomas Snow faces all these realities in Warrior Fathers documentary. (Chris Hsiung/Warrior Fathers)*

Thomas Snow repeatedly punches a suspended leather heavy-bag that his trainer holds steady, while counting down.

Clad in a blue tank and long athletic shorts, Snow's braid occasionally whips across his face, following the momentum of his right hook.

Sweaty, smiling and triumphant, he finishes the set and celebrates by crossing gloves with his trainer.

These are scenes from *Warrior Fathers*, a documentary that follows the story of Thomas Snow as he gleans wisdom from his upbringing in the Stoney Nakoda First Nation community of *Minî Thnî*, also known as Morley, west of Calgary, in order to translate that knowledge into parenting his children in the nearby city.

The premiere of *Warrior Fathers* — which is part of the CBC series [Absolutely Canadian](#) — takes place on Sept. 21, at 7 p.m. on CBC TV in Alberta and B.C. and a day earlier on CBC Gem.

"I think boxing and parenting are more similar than people would expect," says Snow in the film.

'When you get in the ring and the round starts you don't get to say stop. You can't say I'm tired, I'm sick, I don't want to. That's just like parenting,' said Snow. (Chris Hsiung/Warrior Fathers)

"When you get in the ring and the round starts, you don't get to say stop. You can't say, 'I'm tired, I'm sick, I don't want to.' That's just like parenting ... you don't get to see immediately the results of what it is that you're working on."

"Sometimes you just kind of have to make it to nap time ... that's all you can do."



### **More than a language**

Snow and his partner, Shalome Hope, who is Cree and Métis from the Thunderchild First Nations north of North Battleford, Sask., share the duties of raising their two young sons together.

"In Nakoda, we don't say 'fatherhood' and 'motherhood': it's just 'parenthood,'" said Snow.



*Snow's partner, Shalome Hope, carries their youngest. 'Ultimately we hope to raise [our children] as Nakoda children, Nakoda speakers, Nakoda thinkers,' she says. (Chris Hsiung/Warrior Fathers)*

Snow spends the most time at home during the day with the children, speaking to them largely in the Nakoda Sioux language.

Sharing the Nakoda Sioux language is about more than linguistics. The couple say it's a vital part of imparting their core values and beliefs.

"Ultimately we hope to raise them as Nakoda children, Nakoda speakers, Nakoda thinkers," said Hope.

I want my children to be able to speak to other members of the community in our Nakoda language. I want them to grow up with a strong hold on identity.- *Thomas Snow*

"The challenge of living in the city is the language isn't used the same. What Thomas is trying to do because of his fluency is to teach not only the children but me."

They also hope knowing the language will empower the two children to be active members of their family and extended community.

"I want my children to be able to speak to other members of the community in our Nakoda language," said Snow.

"I want them to grow up with a strong hold on identity. If I want to raise Îyethka children, I need an Îyethka community."

### **Ways when away**

Notoriously cold Alberta winters often prevent the couple from making the hour-long trip west to Morley with the children.

At the time the documentary was filmed, Snow and Hope lived in the city because of jobs and to be closer to Snow's older children from a previous relationship.

"There are a number of challenges that came up and, you know, I think the hardest was isolation," said Snow on [The Homestretch](#).

"In our cultures, banishment was the ultimate tool of discipline.... Banishment was the same as death."

In Nakoda culture, babies are not named until they are a couple of years old. Here, Snow and Hope hold a naming ceremony for their youngest. (Chris Hsiung/Warrior Fathers)

They travel into the reserve when they can, especially for important events like powwows.

But they've also gotten creative with ways to celebrate their identity at home.



For example, Snow and Hope held a baby-naming ceremony for their youngest at their home in the northwest.

In Nakoda culture, babies are not named until they are a couple of years old, and the name is chosen by the Great Spirit through an elder, says Snow.

"It's re-imagining parenting, but at the same time, you know, re-shaping it ... we get to make it as we go in a lot of ways," said Snow.

### **Songs at home**

In another scene, Snow beats on a leather hand drum in his Calgary living room while singing in the Nakoda Sioux language, as his mother, toddler and Hope sing and play along.

"[My older son] will hit in perfect time and then we'll finish the song and he'll start the song again and then I'll have to think of another song right away," said Snow.

Snow says residential schools, colonialism and intergenerational trauma have all affected Indigenous identity and language.

"Residential schools took away our parents' ability to speak but also to teach and to teach in a nurturing and loving way," said Snow.

- [Connecting to culture, leaning on kinship key to how these Indigenous fathers are breaking traumatic cycles](#)

Bringing music into the home in his mother tongue is one way to reverse this, he says.

"It's something that we don't want to carry on, and so we're modelling ... in our home," says Hope.

### **Teach a child to fish**

Often, Snow teaches his cultural heritage while he and his sons leave the house to explore nature — which can be tough given the urban landscape in Calgary, so different from the wild landscape that he hiked and hunted in as a child.



*Here, Snow fishes with his older son in Morley, saying the boy 'doesn't get too much exposure to the river like this.... In the city it's all blocked off.' (Chris Hsiung/Warrior Fathers)*

When he can and the weather's good, he heads out of the city.

In one part of the documentary, he takes his older son fishing for the first time, sitting beside the jack pines under blue skies along a curve of the Bow River in Morley.

"I want him to get to know the water, get comfortable with the sound of it, the feel of it — how the line is different along the bank of the river as opposed to along the hill," says Snow.

"He doesn't get too much exposure to the river like this ... in the city, it's all blocked off, and here this one just flows naturally."

Other days, he tries to find nature in the city — even if it's just taking a walk through Bowness Park and showing his sons where the bush grows wilder.

"Open spaces where they can kind of run around are really important. I had them growing up," said Snow.

### **Perceptions of fatherhood**

Chris Hsiung, the producer and director of *Warrior Fathers*, says he wanted his documentary to add another lens to the way dads are often portrayed in films.

"When I did a look at what kinds of stories there were about fathers, they were either about absent fathers or about, usually it's a comedic kind of character, the father doesn't seem to know what they're doing," said Hsiung.

"And here's my friend Thomas, who I found a lot of inspiration in the care and nurture that he took with his kids."

A new father himself, Hsiung says the process of shooting the film taught him lessons about fatherhood.

"Thomas has inspired me to really teach my son Mandarin, which is something that I speak.... I saw a lot of similarities and connections," said Hsiung.

Snow said this film is "dedicated to all the fathers out there, to all the warriors out there that never got the chance to be the father they wanted to be or that are doing the best that they can and those that know they can do better."

His hope for viewers is that they "see the complexity and the challenges that ... come from being an Indigenous person. First of all, the amount of forethought, the amount of discipline ... and amount of strength and courage it takes to raise your children in a colonial society but also the similarities in parenting.

"I mean, parenting is really a universal experience. We all want the best for our children."

\*\*\*\*\*

### **Just for fun:**

In 1936 a plaque appeared in [Northern California](#) purporting to have been made by [Sir Francis Drake](#) during his voyage of discovery in which it was stated that he had claimed all of California for [England](#), and that he had the authority of the claim by having been ceded the land by the local [Miwok](#) Indians. The man who was chief of the Miwoks in 1937, William Fuller, was a member of E Clampus Vitus. During an ECV meeting, he revoked the cession of land to England, and ceded it all to the United States government. The so-called [Drake's Plate of Brass](#) was accepted as authentic for forty years, yet was in actuality a [hoax](#) initiated by Dane that got out of control. It is now thought that the Fuller ceremony was part of an effort for the perpetrators to tip off the plate's finders as to its true origins.

\*\*\*\*\*

[https://en.wikipedia.org/wiki/Drake%27s\\_Plate\\_of\\_Brass](https://en.wikipedia.org/wiki/Drake%27s_Plate_of_Brass)

\*\*\*\*\*

### **Field Matron's Cottage, Reno-Sparks Indian Colony     By [Mella Harmon](#)**

The Field Matron's Cottage was built on the grounds of the Reno-Sparks Indian Colony in 1927 to house the activities of the field matron, who served under a program of the Bureau of Indian Affairs that provided instruction in sanitation and hygiene as well as emergency nursing services. The field matron also taught Indian girls housekeeping and other household duties aimed at cultural assimilation, a prominent government policy at the time. The field matron program was ultimately eliminated and health care was placed under the purview of the Indian Health Service.

The population of the Reno-Sparks Indian Colony in 1927 was around 160 people. Roughly one-third were Washoe and two-thirds were Northern Paiute. The Reno-Sparks Indian Colony was established in 1916 by an Act of Congress. The term "colony" for a type of Indian territory is unique to Nevada. Indian colonies were intended to provide adequate living conditions to Indian families, although sufficient aid was slow to arrive. The Washoes and Northern Paiutes were forced to build the best homes they could with limited resources--typically, one-room shacks without electricity or modern conveniences. It took nearly ten years of pleading by the agency superintendent to get the funds to build the Field Matron's Cottage, which served the field

matron and later the public health nurse. For many years, the cottage housed the Tribal Police Department, and since 2013 it has been home to the offices of the RSIC Cultural Resources Program.

The Field Matron's Cottage is modest in size and stylistically reflects the principles of the Arts-and-Crafts movement. More specifically, it might be called Stewart Vernacular, a localized style developed by Frederick Snyder, who served as the superintendent of the Stewart Indian School (est. 1877), in Carson City, Nevada from 1919 to 1934. Snyder's program provided hands-on experience in the building trades, integrating an architectural style that was sensitive to the school's western environment, the principles of the Arts-and-Crafts movement, and the students' cultures. Snyder made a conscious—and successful—effort to establish an architectural identity for the school. Snyder's apprentices constructed a number of buildings off-campus, particularly at Lake Tahoe.

The Field Matron's Cottage was listed in the National Register of Historic Places in May 2003, the first Bureau of Indian Affairs property in Nevada to be so recognized.

### Cite this Page

Mella Harmon, "Field Matron's Cottage, Reno-Sparks Indian Colony," *Reno Historical*, accessed September 24, 2019, <http://renohistorical.org/items/show/98>.

\*\*\*\*\*

### [Challenge for a reckless age: Be better ancestors](#)

BINA VENKATARAMAN

### [Brazil's Indigenous Leader Attacked by Bolsonaro Over Efforts to Preserve](#)

[Amazon](#) **AMY GOODMAN AND NERMEEN SHAIKH, DEMOCRACY NOW!**

A number of Indigenous leaders from Brazil traveled to New York to protest Brazilian President Jair Bolsonaro's push to open the Amazon rainforest for agribusiness, logging and mining. Chief Raoni Metuktire of the Kayapó tribe spoke on Monday outside the UN Climate Action Summit about the situation in the Amazon and was later barred from entering the summit.

[Watch the Video and Read the Transcript →](#)

### [Indigenous women traveled 3,000 miles to save an Alaskan forest from Trump](#) NICOLE JAVORSKY



### [Zapatista Invitation to the Second International Gathering of Women Who Struggle](#)

***Chiapas Support Committee***

**Excerpt: "Given that at the First Gathering we made an agreement to live, now we have to evaluate what we have done or not done to honor this agreement. Thus we are calling for a Second International Encounter of Women Who Struggle, focused on one theme only: violence against women."**

[READ MORE](#)

2019  
IONE BAND OF MIWOK INDIANS



PRESENTS:

CHAW'SE BIG TIME CELEBRATION  
SEPTEMBER 28-29, 2019

Come and celebrate the Acorn Harvest season at  
Chaw'se Indian Grinding Rock State Historic Park  
14881 Pine Grove-Volcano Road, Pine Grove, CA 95665.

Authentic Native American art, crafts and jewelry.

Indian Tacos, Fry Bread, BBQ.

Native American Dancers. Handgames. Raffles.

And much more!

A \$5 State Parks Day Use Fee will be charged for entry.

**All dogs must be on leash.**

**No Drugs or Alcohol will be permitted at any time.**

Tribal Office Phone #: (209) 245-5800





## Meet the other Greta Thunbergs at the first-ever U.N. Youth Climate Summit By [Rachel Ramirez](#) and [Paola Rosa-Aquino](#) on Sep 23, 2019

Less than 24 hours after young people took to the streets for [what was probably the largest climate protest in history](#), hundreds of youth organizers and young environmental leaders from around the world were up bright and early Saturday morning at the U.N. headquarters in New York City for the first-ever Youth Climate Summit.

A few notable names such as Greta Thunberg, Jamie Margolin, Alexandria Villaseñor, and Isra Hirsi held court in busy U.N. halls and chambers, giving media interviews and demanding that world leaders take climate action. But in quieter corners of the U.N. complex, where people weren't flocking, Grist spoke to a handful of unknown Gretas who are fighting no less vigorously than Thunberg for climate action.

Sixteen-year-old Manal Bidar, a climate activist from Morocco, said she's been fighting for the climate since she was little. In 2016, she organized her first ever climate strike, but neither the media nor Moroccan leaders paid attention to her. Now, she works with other Moroccan youth, organizing climate strikes and leading recycling workshops.

"I like to call myself a climate activist, a climate fighter, because I believe that it is our duty as youth to fight for the climate," Bidar said. "If we don't fight for the climate, then who will?"

Not all the kids at the Youth Climate Summit were activists — some of them were entrepreneurs. Melati Wijsen, an 18-year-old from the island of Bali in Indonesia, is working with her sister to reduce plastic use on their home island.

"We realized that we didn't have to wait until we were older to start making a difference," said Wijsen. The sisters came up with the idea for their business when they were little: They gather old bed sheets from hotels such as the Hilton and turn them into tote bags to reduce the use of plastic bags.

"One thing I would say to our politicians is that we need to invest in our people," she said. "Coming from the younger generation, I've seen so many bright, young entrepreneurs who are just waiting to be plugged in, and we need the attention of the government in a more serious level to invest in us."

After a day of speeches and workshops, the summit culminated in the Intergenerational Town Hall, a jam-packed event meant to be a platform for young people from more than 140 countries to ask high-level officials unfiltered questions. And boy, did they have questions.

A young activist from Chad asked U.N. leaders about the country's vanishing lake, Lake Chad, a source of food, water, and income for neighboring communities. Once one of Africa's largest lakes, Lake Chad has shrunk by around 90 percent since the 1960s. Amina J. Mohammed, the U.N.'s deputy secretary-general, said that solutions exist — such as a multi-million dollar [fund](#) to curtail militant groups like Boko Haram, which [exacerbate](#) climate change's effects on the river — but progress has been slow. "Thank you for putting Lake Chad back on the map — it was crying for it," she added.

Some of the summit's attendees were not in the mood for those kinds of pats on the back. Swetha Saseedhar, a teen activist from the New York City-based advocacy group SustainUS, asked U.N. officials whether the youth summit amounted to greenwashing. "What is the purpose of this Youth Summit if two days from now you are letting fossil fuel corporations take the stage along with member nations and allowing them to influence climate policy when they are the ones who created this crisis?" (Fossil fuel executives [dined with government officials](#) at the Gramercy Park Hotel in New York Sunday night.) Saseedhar added that the day's events seemed like a "photo op."

Then other attendees from the SustainUS delegation broke out in song: "The emergency is now; time to kick polluters out!" Washington governor and former presidential candidate Jay Inslee, who participated in the Intergenerational Town Hall as the self-described "oldest kid climate striker in America," agreed with the activists. The 68-year-old told the audience that we need to "cut off the fossil fuel industry and their ability to influence our democracy."

All in all, the summit made it clear that the youth climate movement is not just about marches and strikes. The Youth Climate Summit attendees are interested in taking action on climate change by any and every means possible — as Thunberg and 15 other youth activists made clear on Monday morning when they [filed a landmark lawsuit against five countries](#) in the name of children's rights. Today's youth activists aren't just asking for power; they're demanding it.

"I'm here to tell you government leaders to trust us," said Bidar. "We as young leaders have the power to make a change, the power to make decisions, and the power to decide for our future, so please give us a chance and please trust in our potential."

More in [this series](#)

[‘We’re not alone:’ Thousands of NYC students join Greta’s climate strike](#)

[‘The trees say F you’: Why teens are cursing about climate change](#)

[These kids are striking for their school to cut its carbon footprint](#)

---

## **Archeologists Have Discovered a Mysterious Maya Megalopolis Hidden Beneath the Guatemalan Jungle**

[Sarah Cascone](#), September 28, 2018

Laser scanning technology has revealed more than 61,000 ancient structures.

A topographical map of ancient Maya cities in northern Guatemala created with LiDAR scanning of the jungle. Image courtesy of the American Association for the Advancement of Science. Researchers have discovered an ancient Maya megalopolis deep within the tropical forest of northern Guatemala after scanning the site with an advanced form of light detection and ranging technology known as LiDAR. The scans are the work of the Pacunam Lidar Initiative, which has been mapping an 810-square-mile area of the Maya Biosphere Reserve in Petén for the past two years.

The findings reveal the outlines of more than 61,000 ancient structures, including pyramids and palaces, in an interconnected network of dozens of cities. The results were first announced in February but the journal [Science](#) has now published laser-based imaging maps and analysis.

Flying 2,000 feet above the treetops, aircraft from the National Center for Airborne Laser Mapping equipped with LiDAR scanners make topographical readings using laser pulses linked to a GPS system, and produce three-dimensional maps of the surface below. The aerial scans are then combined to create a highly detailed digital landscape. “It identified features that I had walked over—a hundred times!” one of the paper’s authors, Francisco Estrada-Belli, told [TechCrunch](#). “We’ve never been able to see an ancient landscape at this scale all at once.”

The scans show an extensive network of Maya roads linking towns and defensive fortifications that suggest a society frequently at war. There were also sophisticated irrigation and canal systems. LiDAR even discovered a massive pyramid so covered with vegetation it is invisible to the naked eye.

“LiDAR is revolutionizing archaeology the way the Hubble Space Telescope revolutionized astronomy,” Estrada-Belli told [National Geographic](#). “With this new data it’s no longer unreasonable to think that there were 10 to 15 million people there—including many living in low-lying, swampy areas that many of us had thought uninhabitable.” Previously, most scholars had placed the population at a level closer to five million.

“Seen as a whole, terraces and irrigation channels, reservoirs, fortifications and causeways reveal an astonishing amount of land modification done by the Maya over their entire landscape on a scale previously unimaginable,” he added, speaking to [Phys.org](#). At its peak some 1,500 years ago, the Maya civilization, masters of mathematics and engineering, might have been more advanced than that of the ancient Greeks and Chinese.

## **[How Lasers Are Utterly Transforming Our Understanding of the Ancient Maya, Bringing Their Whole Civilization Back to Light](#)**

**[A Trove of Ancient Artifacts Found in Mexico May Rewrite the Story of Maya Civilization—and Change the Field of Archaeology](#)**



**[Alaska’s Sea Ice Completely Melted for First Time in Recorded History](#)**

[truthout.org](#)

