

Journal #4744

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Tribe sues to block border wall

Indian Country Today Broadcasts from Phoenix Indian School Visitor's Center

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On World Indigenous Peoples Day the best thing we can do is take care of each other.

Our elders are our language keepers and leaders. Our youth are the key to our future. We must KEEP THEM SAFE.

Let's be mindful and remember to protect ourselves so we can protect our children and elders. Wash your hands, wear a mask, practice physical distancing.

"Keep Them Safe" is a watercolor on antique ledger paper by J NiCole Hatfield Curtis

[#WarriorUp](#) [#ProtectOurElders](#) [#SixFeetWarriors](#)

On Native American Land, Contact Tracing Is Saving Lives By Gina Kolata and Tomás Karmelo Amaya

As the coronavirus spread on the Fort Apache reservation in Arizona, medical teams sought out residents who might have been exposed. The effort paid off in unexpected ways.



Culture is an important element with all Yaqui communities and bonds both Christianity and Yaqui spirituality in the hope for a better view of the world and morality. An example of Yaqui spirituality is the iconic symbol of the deer and the deer dancer whom mimics the connection to which Yaqui people have the nature. There is such a rich cultural identity, spiritual values with the merging of two faiths and traditional practices both ceremonial and modern for the adaptation of preserving what make a Yaqui, Hiaki.

Yaqui Cultural Societies

Teopo Yoemia (Church & Altar Society): As Jesuit missionaries entered Yaqui territories in the early 1600's they establish Yaqui Lay Priests (Maehtom) to ensure the livelihood of the newly adopted Catholic religion. In addition, they also included roles such as singers, altar keepers, flag bearers and allowed the merging of both the Yaqui ancestral beliefs and Christianity.

Matachinim Society (Soldiers of the Virgin Mary): This group once was an elite warrior detachment of the Traditional Yaqui army. As Jesuit missionaries entered Yaqui Country the use of this group to aid in the process of conversion to Christianity was vital and the Matachinim Society became Soldiers of God and the Virgin Mary.

Kohtumbre Ya'ura (Lenten Society): A society comprised of men both young and old who devote themselves to carrying out the Yaqui rituals of the 40 days of Lent. A great example of both indigenous customs merged with Catholicism to create a unique portrayal of the "Passion of Christ".

Wo'i Wiko'o Ya'ura (Coyote Bow Authority): Traditionally the Yaqui Warrior Society were utilized as security for Ceremonies and is used still today in Rio Yaqui as protection for Tribal Leaders. This ritual dance is solely carried by men during Cultural Ceremonies. Women also serve as leaders and soldiers.

Oficio Achalim (Deer Dancer and Pascola): This society is responsible for helping Yaqui people staying connected to our Ancestral beliefs, this society re-enacts stories of the deer, animals and

events in nature. We as Yaqui people believe the Deer will guide us as we leave this earth and journey to our Heavens.

If you have a questions or comments on this page, Email: culture@pascuayaqui-nsn.gov
[Facebook link to language and Culture Texting Story](#)

On this day (8.11) in 1934, the first group of prisoners was brought to Alcatraz Island. The federal penitentiary, located 1.5 miles from San Francisco, was designed to be an "escape proof" prison. The facility known as "the Rock" held some of America's most notorious criminals, including mobster Al Capone and Robert "Birdman" Stroud. In 1962, three convicts escaped, but if they survived, they were never found. The prison was closed in 1963.

[Read more about Alcatraz's captivating hold on history](#)

[How America Became Obsessed With Horses](#)

Inspire Your Toddler's STEM Career With This 'Goodnight Moon' Parody
Astronomer Kimberly Arcand releases her new children's book 'Goodnight Exomoon'

https://www.smithsonianmag.com/smithsonian-institution/inspire-your-toddlers-stem-career-goodnight-moon-parody-180975520/?utm_source=smithsoniandaily&utm_medium=email&utm_campaign=20200811-daily-responsive-a&spMailingID=43175249&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1820889520&spReportId=MTgyMDg4OTUyMAS2

Innovation that excites: [Drawing eyes on the butts of cows is highly effective in scaring away lion predators, study finds](#) (Happy Mag)

[delanceyplace.com](#) **Today's selection -- from *The Reach of Rome* by Alberto Angela.**

The Roman Empire was built on a large standing army, and that army was only possible because of the mining of gold to pay the soldiers. That gold was in turn mined by conquered peasants and slaves, and in its early days, the source of gold for Rome was in Spain near the border of what is now Portugal, here described in present tense by following the imaginary travels of a Roman named Marcus:

"[The Roman traveler in the early days of empire] finally reaches his destination, in the far north, the region that in modern times is called Galicia, in the future province of Gallaecia, on the border between Spain and Portugal. This is where the gold mines are.

"In fact, Marcus has been sent here, in his capacity as imperial functionary, to inspect the gold production in these open-pit mines. They are among the largest in the empire and they're located in a true natural Eden. Marcus got up early this morning, before dawn. The goal of the long march he set out on, escorted by a column of soldiers and some other functionaries, is the top of a steep slope at the edge of a plateau. When they reached the top, the sun came up over the horizon, unveiling the extraordinary landscape of these mines.

"All around us broad waves of undulating hills, rounded and smoothed by time, seem to vanish into the distance. Their flanks are adorned by the trembling green foliage of chestnut trees. Here and there natural towers, ravines, and canyons emerge like icebergs, sculpted by the erosion of the high plateau.

"Suddenly, this beautiful virgin landscape is interrupted by an apocalyptic vision: at the foot of the slope, where the column of soldiers and functionaries has stopped, an immense lunar landscape opens up for miles around, totally treeless and devoid of life. It looks like the bed of a dried-up lake, but in reality it's more than that. It is a deep wound inflicted on the earth, a gash tearing the flesh of this harmonious landscape.

"None of this is the work of the gods. It is the work of man. In this Dantean vision, thousands of microscopic human figures are moving around like so many agitated ants. They have been at work since the first light of dawn. The jumbled sound of shouts and clanking equipment arrives all the way up here. This is our first glimpse of the great gold mines of the empire.

"The tall cliff that Marcus is standing on will be made to collapse into the underlying lunar valley, bringing to light the layer of gold that it's covering. The collapse will be provoked by a devastating technique that Pliny the Elder defined as *ruina montium*, literally, 'destruction of the mountain.' The name says it all.

"Everything is just about ready for a new collapse. A few minutes ago the signal was given to evacuate the mines. At a number of points around Marcus, on the top of the cliff, you can see a lot of pits from which the first miners have started coming out in groups of two or three. They're dirty and exhausted; their faces are tense, their eyes wide with fear. It's not yet the moment of demolition, obviously, but they don't know that.

"Who are these men and what's beyond that dark opening that descends vertically into the terrain just a short distance away from the edge of the cliff?

"In just a few minutes a steady stream of human beings comes out of the mines. One of the miners trips and falls and is trampled by those behind him. They seem crazed. They push and shove each other to speed up the exit along an endless series of wooden stairs that lead them out of that subterranean inferno. Some of them are naked, others are

dressed in rags. Their bodies are emaciated, covered with mud, scratches, and cuts. Their cheeks are hollow, and their chins bearded. Their missing teeth accentuate the look of desperation on their faces



View of Las Médulas

"Our first thought is that they must be slaves. But that's not right. Those who work here do so voluntarily; they are free men, inhabitants of the area, often in desperate straits. They are paid minimal salaries, barely enough to survive on.

"It's a situation that recalls very much what can be seen today in certain areas of the third world where gold has been discovered, such as Africa and South America. The work is extremely wearing, the conditions shocking, but we're not talking about slaves, at least not officially. And all of them harbor in their hearts the hope of finding that great big nugget that's going to change their lives. Something similar is going on in these Roman mines.

"Under Trajan, the mines of Las Médulas are at the height of their production and it has been calculated that no fewer than eight thousand people work here. Their work is subdivided into specific roles and tasks: some dig, some carry material out of the tunnels, some sift. The shifts, needless to say, are brutal.

"The last miners are coming out now. They're holding on to some wounded coworkers. One body is carried out unconscious with a gaping head wound from which copious amounts of blood are gushing out. You can see the light color of the brain. Maybe he's already dead. The rumor spreads that there's been a collapse at the bottom of one of the secondary tunnels. There have probably been some fatalities. Such accidents happen frequently in these mines. But the Roman authorities have learned not to lose time over them."

author: *Alberto Angela* **title:** *The Reach of Rome*

publisher: Rizzoli International Publications, Inc.

date: Copyright 2013 Gregory Conti **page(s):** 271-273

An Indian chief visits his son's tank during military exercises, 1957 🐎



kickassfacts.com

The son, who had enlisted in the U.S. Army with the rank of captain was participating in a military exercise in Washington County when his father visited on horseback.

NOW ACCEPTING APPLICATIONS FOR FALL INTERNSHIPS! Just announced, the NWHM virtual internship openings for Fall 2020! If you are a current or recent upper undergraduate or graduate student in History, Museum Studies, Women's Studies, Communications/Marketing, or a related field, please **visit our Careers page** on our website to see the listing.

"E.P.A. to Lift Obama-era Controls on Methane, a Potent Greenhouse Gas" (The New York Times)

"Quoting 'To Kill a Mockingbird,' Judge Strikes Down Trump Administration Rollback of Historic Law Protecting Birds" (The Washington Post)

Indigenous forest defenders turn to high-tech tools to protect Amazon and its iconic jaguar

<https://www.independent.co.uk/environment/illegal-wildlife-trade-jaguars-amazon-indigenous-tribes-a9648996.html>

Bringing Classified Nuclear Test Footage to the Public



Winona James Oral History

http://www.onlinenevada.org/sites/default/files/Winona_James_Complete_Document.pdf



WINONA JAMES
1984

[click to enlarge](#)

Today's selection -- from *The Year 1000: When Explorers Connected the World—and Globalization Began* by Valerie Hansen. With the invention of crop rotation came the proliferation of villages:

"The population of Western Europe also rose as the residents adopted far-reaching changes in agriculture, which the British historian R. I. Moore has called 'cerealization.' They planted more and more land with wheat and barley. In northern France and England, cultivators first recognized that raising the same crop in a given field year after year lowered its fertility, so they allowed one third to one half of their land to lie fallow.

"After 1000, farmers began alternating their crops. One popular rotation was turnips, clover, and grain, which helped retain nutrients and soil quality. This practice, so important for raising agricultural yield, spread only slowly (it was already well known in China). At the same time, other innovations also increased output: horse-drawn plows, water mills, windmills, and iron tools that could dig deeper into the soil than wooden tools. Before cerealization, most of the land in Western Europe was not under regular cultivation; afterward much of it was.

"In addition to raising population, these changes contributed to the rise of settled communities in Europe. Before the growing of grain became widespread, many farmers in Western Europe had been itinerant, moving from place to place to work the land and raise livestock. This continued to be true of farmers in Scandinavia and Eastern Europe, who followed their herds of pigs, goats, sheep, cattle, and horses. But first in France, England, and Germany, and later in Eastern and Northern Europe, farmers began to build houses and settle down in villages, thanks to crop rotation and other agricultural advances.

"Europe's population nearly doubled, from less than 40 million in 1000 to 75 million in 1340 (before the Black Death struck in 1347). This increase in population coincided with the Medieval Warm Period, which began in 1000, peaked around 1100, and had ended by 1400. Because climate historians do not yet know whether the warming trend occurred all over the world, they now refer to this period as the Medieval Climate Anomaly. Ongoing research suggests that while some regions, such as Europe, experienced an increase in temperature, others became colder.

"The distribution of people across Europe changed, too. The population of Southern and Eastern Europe -- Italy, Spain, and the Balkans -- increased by 50 percent. But because of improved agricultural techniques, the growth in Western and Northern Europe -- the region of modern France and Germany -- was far greater: there the population skyrocketed by a factor of three, so that nearly half of Europe's people lived in Northern and Western Europe by 1340.

author: Valerie Hansen **title:** The Year 1000: When Explorers Connected the World—and Globalization Began **publisher:** Scribner **date:** Copyright 2020 by Valerie Hansen **page(s):** 19 - 20

Dakota question artwork process

Tribal members say they were left out of government installation.

By SHANNON PRATHER shannon.prather@startribune.com

Days before Ramsey County and the city of St. Paul are set to unveil new, more inclusive artwork in historic meeting chambers, some members of the Dakota tribe say they felt left out of the process.

On Tuesday, two Minnesota lawmakers contacted the Ramsey County Board on behalf of members of the Dakota community who said they felt “invisible” and unheard.

“Members of the Dakota community felt they had been left out. They would have liked to have been part of the conversation,” said Rep. Mary Kunesh-Podein, DFL-New Brighton. “There are a number of elders and Dakota artists that would have liked to participate in the decisionmaking. We have a very active Dakota artist community.”

Rep. Jamie Becker-Finn, DFL-Roseville, said she’s heard similar criticisms of the project.

Lawmakers said it’s important for Dakota people to be part of the process because St. Paul and Ramsey County occupy what was once Dakota land.

Crystal Norcross, board chair of Oyate Hotanin, a St. Paul-based Indigenous arts and

social justice nonprofit organization, said the process was not welcoming to Dakota artists. She said Dakota artists' initial concerns that their work would be used as a "Band-aid" to be displayed next to racist historic depictions were dismissed early on, resulting in many Dakota artists choosing not to participate.

"It wasn't inclusive. They didn't want to tell our stories," said Norcross, who lives in St. Paul and is a member of the Sisseton Wapeton Oyate, which is part of the Dakota tribe.

On Tuesday, Ramsey County commissioners said they take the criticism seriously but they ultimately voted unanimously to move ahead with the installation of the four new pieces of art completed by a diverse group of artists, including one northern Minnesota artist with Anishinaabe heritage.

The new artwork will cover all four of the original 1930s murals painted by Chicago artist John Norton depicting larger-than-life images of white men standing over much smaller images of laborers and Native Americans. The original murals underneath will not be damaged or altered.

The new art will be unveiled at a ceremony next week if the St. Paul City Council also gives its approval at Wednesday's meetings.

Ramsey County commissioners said the new artwork is temporary and will eventually be moved to make room for more pieces from an even broader pool of artists.

"I do agree there needs to be continued conversation and the recognition ... that we are on Dakota land," said Ramsey County Board Chair Toni Carter.

In December 2018, leaders in Ramsey County and St. Paul, which share ownership of the historic City Hall and courthouse in downtown St. Paul, agreed to commission new, more diverse artwork to cover some of the four original murals.

After nearly a two-year process run by the Ramsey County Historical Society that included community meetings, a call for artists and extensive interviewing, a citizen task force selected four artists: the Latinx Mural Apprenticeship Project organized by Latino nonprofit CLUES; Emily Donovan of St. Paul; Leah Yellowbird of Grand Rapids, and Adam Swanson, who lives in Cloquet on the Fond du Lac Reservation.

Norcross said members of Oyate Hotanin are upset the new artwork doesn't reflect their Dakota heritage.

“Oyate Dakota people feel once again not heard in the process and further made invisible in this important retelling of the story of St. Paul,” according to an e-mail the group sent to Kunesh-Podein and obtained by the Star Tribune.

Norcross said her organization does support other Native American artists but feel strongly that the Dakota need to have artistic representation on the ancestral homeland.

“It feels like we are always fighting for representation all the time on all platforms,” Norcross said.

Commissioner Jim McDonough said he attended a forum where Dakota community members did object to early plans to cover up two of the original murals and leave two of the originals on display. The decision to leave some uncovered appeased “historical purists” but upset and offended others, McDonough said. Many decided not to participate further, he said.

“I respected their reasoning,” he said.

After the killing of George Floyd by Minneapolis police in May, city and county leaders agreed to cover all four of the original murals with new art.

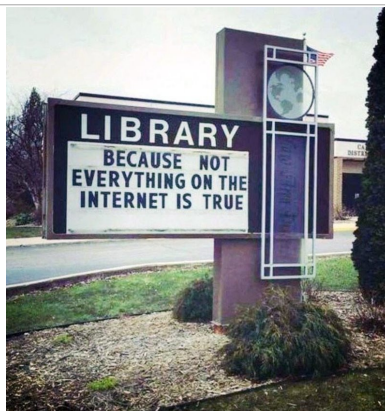
“Our community has really changed since the murder of George Floyd,” McDonough said. “They were proven right. It’s time now for our community to move on.”

McDonough said the unveiling of the new murals next week should be a celebration.

“This is not easy stuff. We learn every time,” he said. “But I don’t want to stop or slow down this work.”

Shannon Prather • 651-925-5037

Please see: [St. Paul OKs new art, despite objections](#)



[William Wildcat](#) August, 2013:

PRIEST KILLER Kachina doll, carved from cotton wood root, with severed head of catholic priest and bloody knife. These were a real Hopi Kachina and a real catholic priest who really was raping young women in Hopi Nation land. This really went down in what we now call Arizona while the pueblo revolts were happening in what we now call New Mexico. The artist, Lomavanaya Honyumtewa, holding sculpture.



'No Slavery in Australia'? These Pacific Islanders Tell a Different Story

By Isabella Kwai

The Black Lives Matter movement has offered a rare moment for the descendants of plantation laborers brought aboard ships in the 19th century to make their family histories known.

Tribe sues to block border wall

A California tribe whose ancestral lands span across the U.S.-Mexico border is suing the Trump administration to block construction of a section of border wall that the Kumeyaay people say is desecrating sacred burial sites. The La Posta Band of Diegueno Mission Indians filed the lawsuit in federal court asking for an injunction to temporarily halt the installation of a towering metal wall until the tribe can protect its religious and cultural heritage. WASHINGTON, D.C.

[Mark Trahant](#)

Since we cannot use ASU studios right now, we are broadcasting our news show from Phoenix Indian School Visitor Center. <https://indiancountrytoday.com/newscasts/>



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Norman Oliver Harry

(October 20, 1954 - August 11, 2020)

Friday, August 14

5-7pm: Drive by to pay final respects at Norm Harry residence
725 Sutcliffe Hwy, Nixon, NV.

7pm: Private Traditional Ceremony
Immediate Family Members only.

Saturday, August 15

Private burial service at 10am in Nixon Cemetery

Virtual Celebration of Life

4-5pm(Pacific)

All are welcome to attend.

Zoom link ID: <https://planevada.zoom.us/j/93943000406>

Passcode: 785421

