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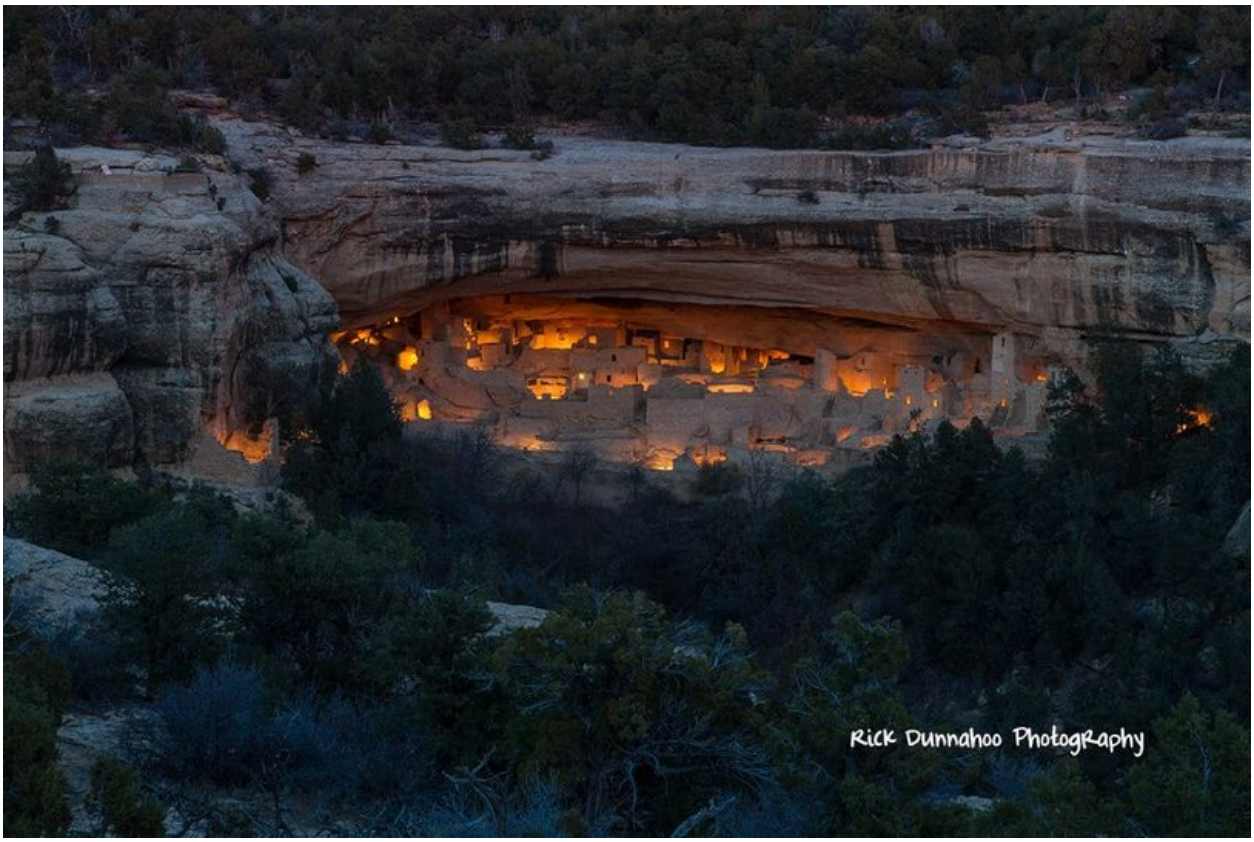
Scott Horton

· Photo: Rick Dunnahoo (2020). There was a rare event last Wed - Park Rangers setup 70 lanterns inside and around **Cliff Palace at Mesa Verde National Park** in Southwest CO. The look simulates what if might have looked like 800 - 900 years ago when it was inhabited by the Ancient Ones.



Reno Food Systems

We're happy to announce that we are sponsors of the @renogarlicfest. This year the festival has been turned into a year long online course about how to grow garlic.
The course is called 'A Year in Garlic' and is FREE to join.
In this course, there are video tutorials from local garlic growers (like us!), insight into Nevada's soil from @fullcirclecompost and everything from garlic history to garlic recipes. Each month we will tell you everything you'll  need to know about …

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Centre for Integrative Anti-Racism Studies

. · **Toronto, ON, Canada** · **Posted by @junnygirldecolonized**

This is what the commercial fishermen did with the live Lobster they seized from Mi'kmaq fishermen.

They dropped it off at the DFO office.

They claim this is about "conservation" if they cared about conservation, they wouldn't be wasting thousands of pounds of live lobster. This is the most ruthless, disgusting, disgraceful act towards the great creation of life I've ever seen.

If we don't get them back for this, karma will definitely get them.
We're going to put pressure on the DFO to revoke the licences of all the commercial fishermen involved in this entire organization. They're basically a radical hate cult. I'll have more info soon, I'm working with an investigative journalist and we will have some more information!
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Schurz People: get a Walmart bag and go and get some tomatoes at the garden table. Right out of Johnny Begays's garden.

Star Village Coffee

Institute of American Indian Arts (IAIA)

Institute of American Indian Arts (IAIA) Continuing Education (CE) is now offering virtual courses for Fall 2020, including arts, business, tech, and cooking classes.
IAIA CE is committed to providing comprehensive training and adult education for the advancement and growth in workforce skills, lifelong learning, and empowerment through community-based learning opportunities. iaia.edu

Supporting other tribal owned businesses can generate Indian ownership within our own communities!! Congrats

Next Evolution Coffee Shop

Founder and owner of Next Evolution. Hello all my name is Andrea Martinez my mother is Roxie Pacheco and my father is George Martinez I am a member of the Walker River Paiute Tribe. I wanted to create a space for our community and travelers to come to find rest and healing. Foods that come from the earth has always been a staple for our culture as Native American people, it's time to connect with our ways of being one with the earth and use foods as a way to heal and thrive. I also wanted to create a place for our community to come and gather in a good way. We hope to be able to serve our community for generations to come.
We also believe in rezonomics Native businesses supporting Native businesses that's why we serve Starvillage Coffee, Native brewed kombucha, and use foods grown right here in Schurz NV.

Star Village Coffee is a Native American owned and family operated coffee roasting company located on the Reno Sparks Indian Colony. 420 Hwy 40 W Reno, NV 89439

Stone Mother Coffee Roasters (SMCR) is a Native American owned and family operated coffee roasting company located on tribal land, in Verdi, NV. We are proud to call ourselves wholesale purveyors of freshly roasted coffee. At SMCR, careful attention will be paid to all stages of the product's development, beginning with acquiring high quality green beans. To assure optimum peak flavor, we will seek out micro-lots that grow the best single-origin varietals the season has to offer.

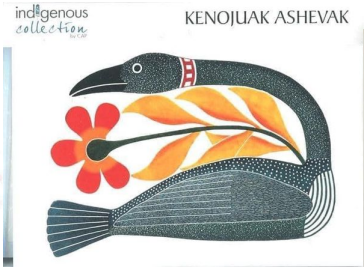
SMCR will position itself as an educational resource for individuals wishing to learn about all things coffee. We will build on the success of Reno's burgeoning coffee scene as the demand for micro-roasting, and specialty coffee making continues to increase.

Stone Mother Coffee Roasters continues to be amazed by all the wonderful social rituals coffee has to offer. We understand that at the heart of it, coffee is meant to be shared and experienced

with others. We hope to hear from you, please check out our website for more information and place an order!

Canadian Inuit artist, Kenojuak Ashevak



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A Treaty Right for Representation

https://www.npr.org/2020/10/06/920935570/a-treaty-right-for-cherokee-representation?cmpid=email-hist-inside-history-2020-1019-10192020&om_rid=9a01a9f6b5fe3e9c050c44f92ee87498dda5547dfdc058bd2b80d77133b21df5

Local Tribes Sponsor Day of Action for Removal of Klamath Dams

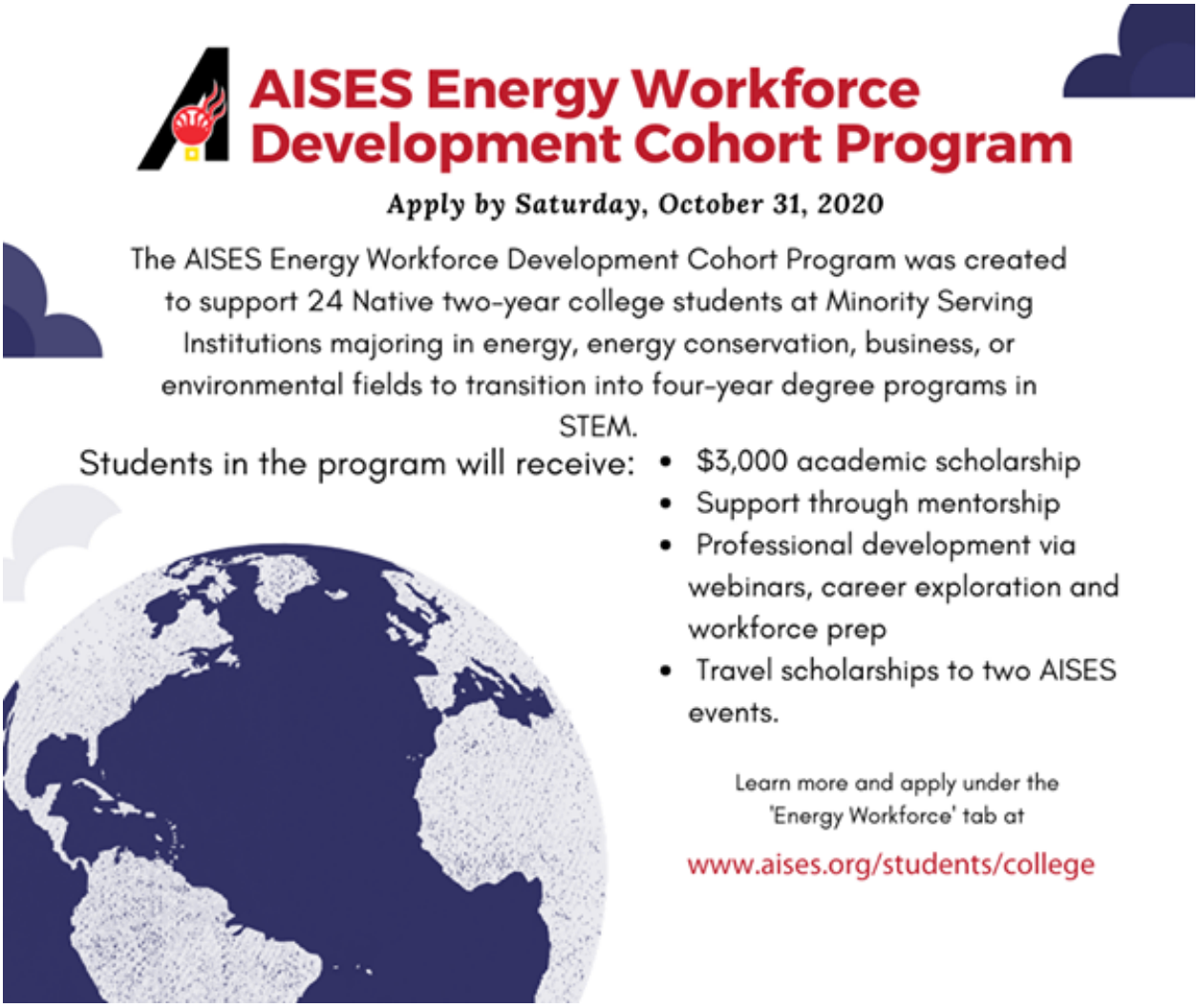
By NCJ, 10/23/20

Members of the Karuk, Yurok, Klamath and Hoopa Valley Tribes including different organizations throughout the U.S. are sponsoring a day of action for the removal of the Klamath dams on Friday, Oct. 23, demanding that Warren Buffet, owner of PacifiCorp and the Klamath River dams, keep his promise to remove the four dams.

Fire tore through the Karuk tribe's homeland. Many won't be able to rebuild

By The Guardian, 10/23/20

Disaster came for the small mountain community of Happy Camp, California, on an unseasonably warm morning in September. The Slater fire raged through the ancestral heart of the Karuk tribe in the Klamath Mountains near the Oregon border on 8 September. The tribe, known for its deep knowledge of cultural burning and forest management, saw almost 200 homes in the community of 1,000 go up in flames.



AISES

The AISES Energy Workforce Development Cohort Program was created to support 24 Native two-year college students at Minority Serving Institutions majoring in energy, energy conservation, business, or environmental fields to transition into 4-year degree programs in STEM.
Students in the program will receive
• $3,000 academic scholarship
• Support through mentorship
• Professional development via webinars, career exploration and workforce prep
• Travel scholarships to two in-person convenings at AISES events
Learn more and apply under the 'Energy Workforce' tab at https://www.aises.org/students/college

Working to Restore Bird Habitat, I Carry On Traditions That Were Meant to Be Erased

Indigenous Peoples' Day is a chance to celebrate the diversity and resilience of our country's original inhabitants, whose long-overlooked ecological knowledge can help guide conservation today.

By Bradford Kasberg Wetland Restoration Manager, Audubon Great Lakes


Bradford Kasberg in Eggers Grove, Chicago. Photo: Frankie Pedersen

The 1893 World's Fair, held in Chicago, celebrated the 400th anniversary of Christopher Columbus' arrival in the Americas. To support the Columbian theme, city leaders raised statues of the explorer to honor what was widely regarded as his discovery and the subsequent conquest of a wild and empty continent—a feat also embodied in this booming city built on drained wetlands and cut-up prairie.

Simon Pokagon, a Potawatomi scholar from the southern Great Lakes, didn't buy into this narrative. At the fair, which lasted for six months and attracted more than 27 million visitors, Pokagon handed out an essay printed on birch bark. "In behalf of my people, the American Indians," it opened, "I hereby declare to you, the pale-faced race that has usurped our lands and homes, that we have no spirit to celebrate with you the great Columbian Fair now being held in this Chicago city, the wonder of the world." He saw that the "fowls of the air withered like grass before the flame" of colonial powers. Birds and other animals were "shot for love of power to kill" and left to rot. "Thus our inheritance was cut off," Pokagon wrote, "and we were driven and scattered as sheep before the wolves."

In Pokagon's eyes, to make Columbus a central figure in Chicago's story was a further betrayal of the Indigenous people who lived there for millennia, and the birds and wildlife who shared the region's extensive wetlands. Instead, there is a deeper story to be told about this region's past and its original inhabitants—one that can help us live here responsibly today and create a more sustainable future. As a citizen of the Miami Tribe of Oklahoma, a people who call Chicago and much of what is now Illinois and Indiana our homelands, I strive to tell this story. And as the wetland restoration manager for Audubon Great Lakes, this story is, for me, one with birds at its heart.

"Chicago" is derived from Indigenous names for this area of immense wetlands and slow-moving rivers. To the Miami it was šikaakonki, a place to gather wild leeks. Other Algonquian-speaking peoples had similar names for this place. My ancestors helped to steward these wetlands and the birds that lived in them. They harvested vegetation, such as cattails and lilies,

for food and materials for furnishings and shelter. They burned wet prairies to thin vegetation and improve their hunting of waterfowl and other marsh birds. Coupled with our cultural values that prevented overharvesting, these activities helped to maintain wetland diversity vital to the marsh bird populations.

In today's industrialized Chicago, I carry on the tradition. Like my ancestors, I use fire and other tools to restore biodiversity in the same wetlands they managed, which today are threatened by invasive species, pollution, habitat loss, and climate change. As the birds that I work to protect reveal themselves through my binoculars, I hear the stories my community still tells of these creatures. I see our artwork, which demonstrates our awe and admiration for our bird relatives. I'm reminded of the way my tribe's land-use practices kept habitats healthy and sustainable, practices informed by careful observations of phenological connections—the way that seasonal changes in weather and the life cycles of living beings become synchronous.

Eggers Grove nature preserve in Chicago. Photo: Frankie Pedersen

This traditional ecological knowledge, gathered over centuries, describes plants and animals not as lesser beings to be manipulated, but as relatives from whom we learn and grow, and who we help in return. Living in a good way means maintaining that balance of relationships, keeping an eye on the well-being of plants and animals as a reflection of our own. As a result, our languages, our stories, our agricultural practices, and our calendars are all interrelated, born of lessons learned through generations of careful and consistent ecological observations of our homelands.

Birds' responses to subtle changes in weather and habitat conditions were as apparent to my ancestors as they are to today's climate or migration scientists.

Birds play a significant role in Indigenous knowledge because they are compelling and familiar figures on the landscape. Their responses to subtle changes in weather and habitat conditions were as apparent to my ancestors as they are to today's climate or migration scientists. The second month of my tribe's lunar calendar—aanteekwa kiilhswa, or crow moon—occurs when American Crows begin to mate, signaling one of the earliest transitions of winter into spring. At this time, we know maple sugaring should be at its peak, as slightly warmer weather encourages trees to burst with life. The following month is cecaahkwa kiilhswa, or Sandhill Crane moon, which denotes further spring transitions as the cranes, our community symbol, reappear. Then comes wiihkoowia kiilhswa, the whip-poor-will moon, when these strange birds return to our homelands. It marks the final spring transition and the time to plant our first crop of corn. We even say that the Eastern Whip-poor-will's call sounds, in our language, like "plant it!"

While I consider myself a birder, I recognize that the history of birding mirrors this country's colonial past. As white settlers undermined and devalued Indigenous knowledge systems, people like John James Audubon came to the United States to "discover" and claim to document for the first time North American birds that my ancestors already knew well. Today's birders likewise tend to seek out the new and unusual. Like any other birder, I revel in learning how to identify new birds by observing their behavior and delicate features. But I don't maintain a life list—I see those running tallies of birds one has witnessed and identified as an expression of a colonial concept of acquisition.

Indigenous communities, in contrast, tend to carefully observe the regular and familiar birds of their landscape as symbols of their unique, multilayered cultural connections. Seeing šinkiphsa, or American Coot, year after year may not be so exciting to some birders. But whenever I encounter one, I think of the role they play in one of my favorite stories of my tribe, and the resilience it took for my ancestors to pass these stories on to future generations. A relationship with familiar birds is important to Indigenous communities. It's proof of our connection to the land.

This vast cultural knowledge is the "inheritance" that Pokagon warned Indigenous peoples were losing. Even within his lifetime, such observations and relations with birds had become more difficult to maintain. By that point Indigenous communities had already experienced hundreds of years of aggression against our traditional ways of life and self-sufficiency. We were forcibly driven from our lands; in 1846 my ancestors were removed from the southern Great Lakes to Kansas, and later to Oklahoma. This forced relocation and the destruction of our natural resources denied us of our traditional harvesting, trading, and migration routes. Cultural and spiritual practices were outlawed, and languages—hundreds of them—for all intents were banned. The threads of our knowledge systems frayed.

But that knowledge wasn't lost. Today it's being rewoven into communities across the continent. Cultural and linguistic revitalization has become a priority across Indian Country. My tribe had no fluent speakers in the middle of the 20th century, but today a generation of youth are using their language. In some instances, their first words are in Miami rather than English. Tribal communities are exercising sovereignty rights for cultural harvesting and stewardship—rights not granted by state or federal governments but maintained since time immemorial—and playing key roles in conservation and climate adaptation efforts.

At the same time, broader social changes are making American culture more inclusive of Indigenous voices. There's a growing push across the country to recognize the second Monday in October not as Columbus Day—a holiday concocted to honor a man who never even set foot on North America—but as Indigenous Peoples' Day, a celebration of the continent's deeper history and diverse tribal cultures.

Chicago's leaders haven't yet agreed to recognize this holiday, but change is coming. Here, as across the country, Black and Indigenous activists this summer led demonstrations for racial justice. Soon after the protests, the city removed its three statues of Columbus, two of which dated back to that World's Fair 127 years ago. Their views no longer obscured by these monuments to a false past, perhaps more people will begin to see the true history of the land.

Remnants of Woodland Iroquois Village Discovered in Ontario

Excavations have unearthed 35,000 artifacts, including carbonized corn, ceramics and stone tools

https://www.smithsonianmag.com/smart-news/remnants-iroquois-woodland-village-discovered-ontario-180976099/?utm_source=smithsoniandaily&utm_medium=email&utm_campaign=20201021-daily-responsive&spMailingID=43734940&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1861775378&spReportId=MTg2MTc3NTM3OAS2

What Was Like to Ride the Transcontinental Railroad? Erin Blakemore

https://www.history.com/news/transcontinental-railroad-experience?cmpid=email-hist-inside-history-2020-1019-10192020&om_rid=9a01a9f6b5fe3e9c050c44f92ee87498dda5547dfdc058bd2b80d77133b21df5

The Curse of Tippecanoe (or Tecumseh's Curse)

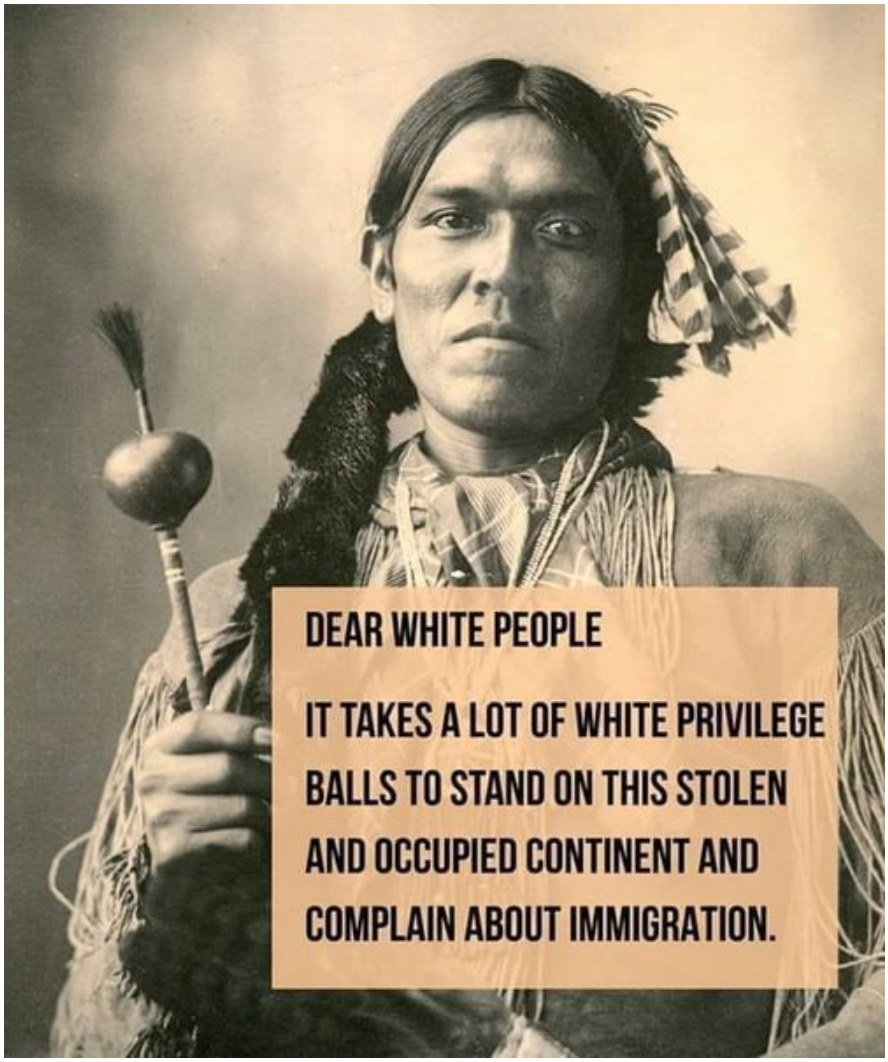
The Battle of Tippecanoe, where General Harrison fought Tecumseh on Nov 7, 1811.

https://www.history.com/news/curses-king-tut-tippecanoe-origins?cmpid=email-hist-inside-history-2020-1019-10192020&om_rid=9a01a9f6b5fe3e9c050c44f92ee87498dda5547dfdc058bd2b80d77133b21df5

In the mid-20th century, U.S. media began to note a pattern in presidential deaths. Starting with William Henry Harrison and ending with John F. Kennedy, every 20 years the country elected a president who would die in office.

Harrison, the first president to die in office, was elected in 1840. The other presidents who died in office include Abraham Lincoln, elected 1860 (and 1864); James A. Garfield, elected 1880; William McKinley, elected 1900; Warren G. Harding, elected 1920; Franklin D. Roosevelt, elected 1940 (as well as 1932, 1936 and 1944); and JFK, elected 1960. The only president between Harrison and JFK to fall outside of this pattern is Zachary Taylor, who was elected in 1848 and died in 1850.

In the 1930s, *Ripley's Believe It or Not* claimed the "pattern" was due to a curse Shawnee Chief Tecumseh placed on Harrison and future presidents after Harrison's troops defeated Tecumseh's at the Battle of Tippecanoe in 1811. (Tecumseh died two years later in another battle against Harrison's troops.) This story likely originated with non-Native Americans, and bears a similarity to other "curses" in U.S. books and movies about disturbing Native burial grounds.



'The tribe has taken over': the Native Americans running Las ...

www.theguardian.com › us-news › nov › nevada-canna...

Nov 11, 2019 — 'The *tribe* has taken over': the Native Americans running Las Vegas's only ... space inside its 112,000-sq-ft marijuana superstore near the Las Vegas *Strip*. ... Paiutes never saw the *casino* business as a viable economic driver.

Mohegan Tribe, operator of Virgin Hotels Las Vegas, set for ...

Oct 7, 2020 — The first hotel-*casino* operated by an Indian *tribe* in Las Vegas' resort corridor won a recommendation of approval from the Nevada Gaming ...