Journal #4993 from sdc 7.29.21

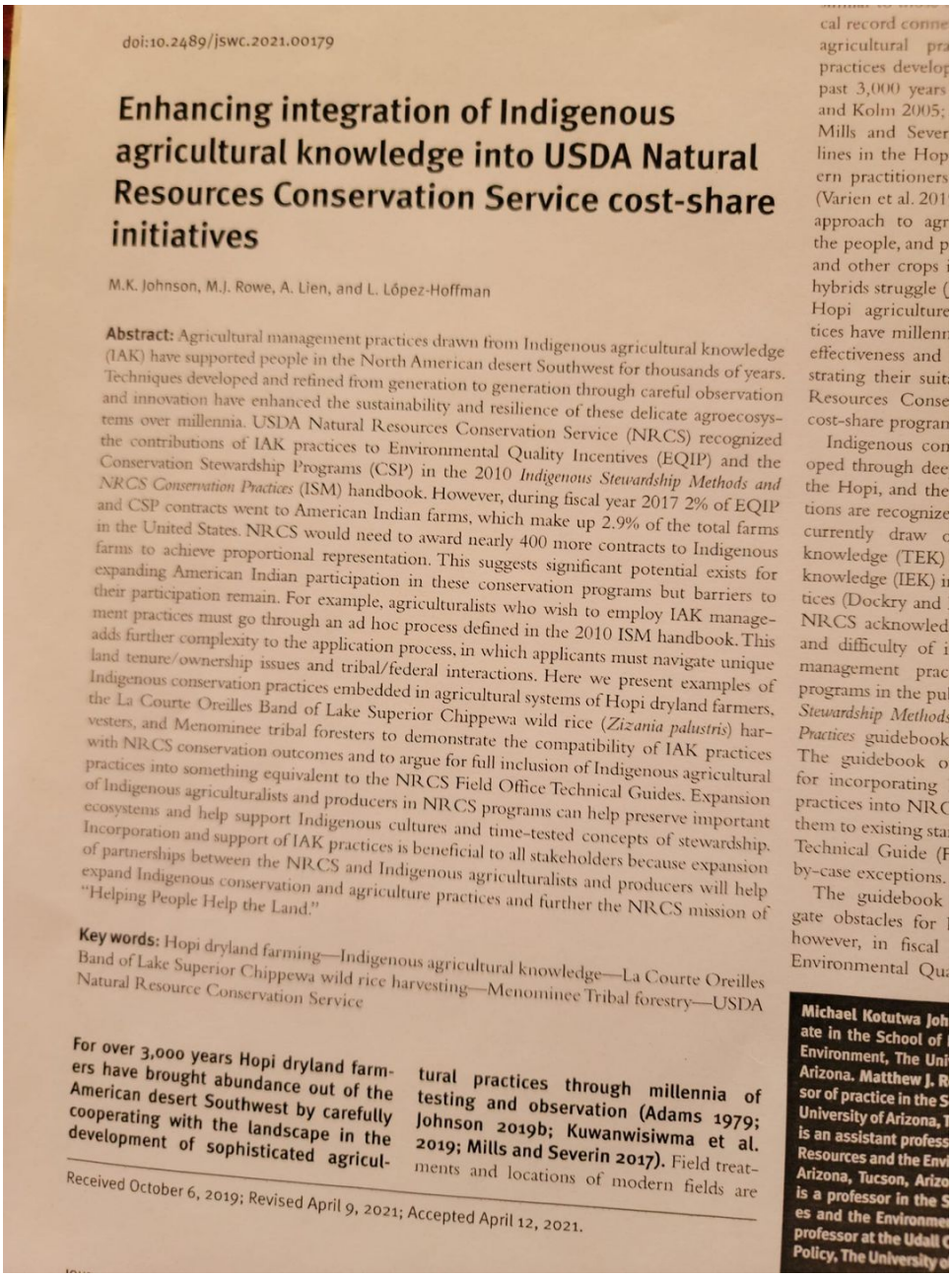
El Arbol del Tule
Indigenous author, Michael Kotutwa Johnson shares his work
River of Darkness
Lake Powell hits lowest level on record in climate change-fueled water crisis
Empty cradle boards means missing babies
A:shiwi A:wan Museum and Heritage Center
COSA -recent release
EPA to Hold Webinar Briefing on Release of New Environmental Justice Web Resource
Full history of American people of color has never been told - USA aims to fill the gap
Indian Sports Mascots Don't Just Mock Native Culture. The Erase It.
California May Curtail Pre-1914 Water Rights
Oregon Regulators Approve Transfer of Targeted Klamath Dams from PacifiCorp
Here's how Bay Area researchers are using plants to fight climate change
As drought slams California and Oregon, Klamath farmers grow fish to quell a water war
Native Hawaiian Wins Gold

At over 2000 years old, El Arbol del Tule, which is actually an Ahuehuete Cypress, is among the oldest living trees in the world. With a 10 meter (33 feet) diameter trunk it is also considered by many to be the broadest tree in the world. The circumference of the trunk is an amazing 54 meters (178 feet) It is over 40 meters (130 feet) high, boasts a foliage diameter of over 51 meters (170 feet), and weighs over 500 tons.
Location:

Santa Maria del Tule is a small town in the state of Oaxaca, Mexico. Located 8 miles (13km) from the city of Oaxaca (on the way to Mitla)
Indigenous author, Michael Kotutwa Johnson shares his work

Michael Kotutwa Johnson

My academic article has been published online in the Journal of Water and Soil Conservation. Its very rare that an Indigenous scholar have his/ her work published in a scientific journal. My team of collaborators on this piece I truly thank. The core of the work is that Indigenous approaches to conservation management and their techniques produce the same conservation outcomes as western science based methods.



doi:10.2489/jswc.2021.00179

Enhancing integration of Indigenous agricultural knowledge into USDA Natural Resources Conservation Service cost-share initiatives

M.K. Johnson, M.J. Rowe, A. Lien, and L. López-Hoffman

Abstract: Agricultural management practices drawn from Indigenous agricultural knowledge (IAK) have supported people in the North American desert Southwest for thousands of years. Techniques developed and refined from generation to generation through careful observation and innovation have enhanced the sustainability and resilience of these delicate agroecosystems over millennia. USDA Natural Resources Conservation Service (NRCS) recognized the contributions of IAK practices to Environmental Quality Incentives (EQIP) and the Conservation Stewardship Programs (CSP) in the 2010 *Indigenous Stewardship Methods and NRCS Conservation Practices* (ISM) handbook. However, during fiscal year 2017 2% of EQIP and CSP contracts went to American Indian farms, which make up 2.9% of the total farms in the United States. NRCS would need to award nearly 400 more contracts to Indigenous farms to achieve proportional representation. This suggests significant potential exists for expanding American Indian participation in these conservation programs but barriers to their participation remain. For example, agriculturalists who wish to employ IAK management practices must go through an ad hoc process defined in the 2010 ISM handbook. This adds further complexity to the application process, in which applicants must navigate unique land tenure/ownership issues and tribal/federal interactions. Here we present examples of Indigenous conservation practices embedded in agricultural systems of Hopi dryland farmers, the La Courte Oreilles Band of Lake Superior Chippewa wild rice (*Zizania palustris*) harvesters, and Menominee tribal foresters to demonstrate the compatibility of IAK practices with NRCS conservation outcomes and to argue for full inclusion of Indigenous agricultural practices into something equivalent to the NRCS Field Office Technical Guides. Expansion of Indigenous agriculturalists and producers in NRCS programs can help preserve important ecosystems and help support Indigenous cultures and time-tested concepts of stewardship. Incorporation and support of IAK practices is beneficial to all stakeholders because expansion of partnerships between the NRCS and Indigenous agriculturalists and producers will help expand Indigenous conservation and agriculture practices and further the NRCS mission of "Helping People Help the Land."

Key words: Hopi dryland farming—Indigenous agricultural knowledge—La Courte Oreilles Band of Lake Superior Chippewa wild rice harvesting—Menominee Tribal forestry—USDA Natural Resource Conservation Service

For over 3,000 years Hopi dryland farmers have brought abundance out of the American desert Southwest by carefully cooperating with the landscape in the development of sophisticated agricultural practices through millennia of testing and observation (Adams 1979; Johnson 2019b; Kuwanwisiwma et al. 2019; Mills and Severin 2017). Field treatments and locations of modern fields are

Received October 6, 2019; Revised April 9, 2021; Accepted April 12, 2021.

cal record conne
agricultural pra
practices develop
past 3,000 years
and Kolm 2005;
Mills and Sever
lines in the Hop
ern practitioners
(Varien et al. 201
approach to agr
the people, and p
and other crops
hybrids struggle
Hopi agriculture
tices have millenn
effectiveness and
strating their suit
Resources Conse
cost-share progran
Indigenous con
oped through dee
the Hopi, and the
tions are recognize
currently draw
knowledge (TEK)
knowledge (IEK) i
tices (Dockry and
NRCS acknowled
and difficulty of i
management prac
programs in the pu
Stewardship Methods
Practices guidebook
The guidebook o
for incorporating
practices into NRC
them to existing sta
Technical Guide (F
by-case exceptions.
The guidebook
gate obstacles for
however, in fiscal
Environmental Qu

**Michael Kotutwa Joh
ate in the School of
Environment, The Uni
Arizona. Matthew J. R
sor of practice in the S
University of Arizona, T
is an assistant profess
Resources and the Envi
Arizona, Tucson, Arizo
is a professor in the S
es and the Environme
professor at the Udall C
Policy, The University o

delanceyolace.com - T**oday's selection -- from *River of Darkness* by Buddy Levy.** The South American ruler Machiparo was overlord of a territory that spanned hundreds of miles, which was rich with turtle farms, crops of manioc, maize, beans, yams, peppers, pineapples, avocados, sweet potatoes, and peanuts, as well as the hides and meat of the manatee. 16th-century Spanish explorer Francisco de Orellana encountered his army along the banks of the Amazon:

"Before we had come within two leagues of this village, we saw the villages glimmering white, and we had not proceeded far when we saw coming up the river a great many canoes, all equipped for fighting, gaily colored, and the men with their shields on, which are made out of the shell-like skins of lizards and the hides of manatees and of tapirs, as tall as a man, because they cover them entirely.

"Orellana had cause for great concern, for Machiparo was rumored to be a tremendously powerful overlord with numerous tribes under him. Within his chiefdom, which extended some 200 to 300 miles downriver and was heavily populated, there was scarcely a space between settlements, with the largest group of villages, according to the reports, possessing a full twenty consecutive miles of houses. Most daunting of all, Machiparo, who ruled from headquarters on an elevated bluff just off the river, had the capacity to organize huge armies quickly -- many thousands of warriors young and old.

And now, large numbers of these warriors came straight at the Spaniards, paddling furiously in well-organized squadrons, screaming battle cries and accompanied by the menacing pounding of war drums and the high-pitched wail of wooden trumpets, 'threatening as if they were going to devour' Orellana's entire party.

"Orellana had only moments to organize his defensive tactics. He called for the *San Pedro* and the *Victoria* to join together, rowing abreast to present effectively one large, wide craft, so that each vessel might support and defend the other.

"The attackers closed on the Spanish boats, holding their tight and orderly formations and surrounding the brigs in a pincer movement. Orellana bellowed for the crossbowmen and harquebusiers to make ready, but he soon discovered devastating news: the gunpowder in the harquebuses had gotten damp, rendering the guns temporarily useless. It would be up to the crossbowmen to repel the attack, and they immediately rallied to fire away on the Indians, who were right upon them.

"These men wore thin, dark mustaches, different from any the Spaniards had seen previously. The crossbowmen sent their bolts whirring at these warriors, killing some and wounding others, and reloading with their customary celerity. Although the damage they inflicted momentarily stunned and halted the first waves of canoes, countless reinforcements were right behind in support, attacking the Spaniards so violently and at such close range that 'it seemed as if they wanted to seize hold of the brigantines with their hands.'

"This floating fight raged on, Orellana and his men leaning over the gunwales to deliver blows with their swords and lances while the crossbowmen reloaded, the Indians swinging hack with wooden clubs and slinging spears from deadly handheld throwers.

The combined flotilla drifted into close proximity of the village, where the ferocious attack continued. More Indian warriors poured into the water from the shore, their canoes surging toward the Spanish boats from all quarters. Orellana noted later, with some understatement: 'There were a great number of men stationed on the high banks to defend their homes; here we engaged in a perilous battle.'

"Despite the dangers involved, Orellana determined to change tactics: they must try to land. The crossbowmen fired, furiously reloaded, and fired again, and Orellana charged the oarsmen to dig with everything they had. As the two boats powered into the shallows, half of the Spaniards leaped overboard, landing waist-deep in the river and charging violently with their swords flying, scattering many of the Indians into the trees and behind the houses of the village. Meanwhile, the rest of the Spaniards remained on hoard the beached brigantines, defending the boats from Indians still attacking from their canoes.

"The uppermost portion of the village now momentarily under control, Orellana dispatched Lieutenant Alonso de Robles and twenty-five men to race through the settlement, driving out any lingering Indians and searching for food -- for if they might hold here for at least a few days, he hoped to reprovision and rest. Robles drove his small force into the village, fighting all the way, for though the Indians appeared to be retreating, they still defended their homes.

"Robles could see that the village went on and on -- it was enormous, impressively organized, and well stocked with food. He thus decided, rather than pressing forward, to return to Orellana at the landing site and explain 'the great extent of the settlement and its population ... and tell the Captain what the situation was.'

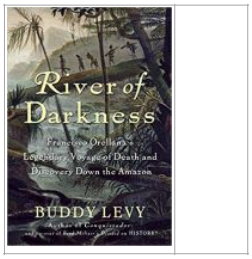
"Robles returned to the landing area and found Captain Orellana and some of the other men temporarily ensconced in a few of the houses, though the attacks from the Indians on the water persisted. Other than tending to various wounds, there was no rest. Robles took Orellana aside and told him what he had seen as he had raced through the village:

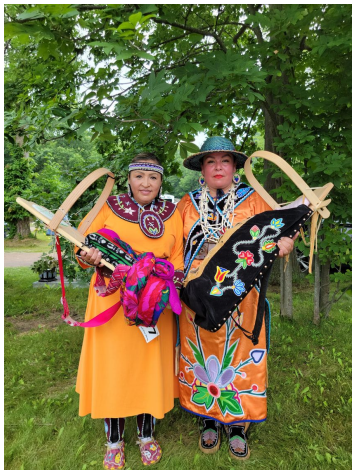
'There was a great quantity of food, such as turtles in pens and pools of water, and a great deal of fish and biscuit, and all this in such great abundance that there was enough to feed an expeditionary force of one thousand men for one year.'

"Robles's account of Machiparo's land of plenty appears not to have been an exaggeration, for these people were highly sophisticated and industrious, raising a variety of crops including manioc, maize, beans, yams, peppers, pineapples, avocados, sweet potatoes, and peanuts. They kept 'large quantities of honey from bees' and fished successfully for manatees, using the hides for shield covers and drying the meat on racks for storing. The manatee was not only a delicious delicacy, but highly nutritious. Noted

one Spanish chronicler, 'with a small amount [of manatee] a person is more satisfied and more energetic than if he had eaten twice the amount of mutton.'

"Their turtle farms were extensive and elaborate: controlled corrals or tanks surrounded by wooden fences, the nutrient-rich waters holding thousands of turtles, whose high-protein meat was delicious and much prized by the natives. The turtle farming technique was highly developed and well orchestrated. During breeding season, the Machiparo people released females into the sandbanks along the river, where they would lay their eggs. When the baby turtles hatched and began moving along on foot, the Machiparo tossed them on their backs, drilled small holes in their shells, strung them through with long lianas, then towed the strings of young live turtles behind their canoes, taking them back to their holding ponds at the village. Here they would be fed and fattened with leaves and other forest vegetation for later consumption. Each turtle was said to be 'larger than a good sized wheel,' and one turtle could feed an entire family."
Publisher: Bantam (2011) pgs 115-119





Melissa Isaac is with Angie Ess. 1,500 and counting....

Miigwetch to my sister Angie Ess for standing with me in honoring our yet to be recovered ancestors from the Canadian Residential Schools and United States Indian Boarding Schools.

Miigwetch to all of the kwewok that guided me in doing this in an honorable way. ❤️

Empty cradle boards means missing babies. 🧡

A:shiwi A:wan Museum and Heritage Center http://www.ashiwi-museum.org/

Mission and Vision
Established by a small group of Zuni tribal members in 1992, the A:shiwi A:wan Museum and Heritage Center is a Pueblo of Zuni Tribal Program dedicated to serving the Zuni community with programs and exhibitions that help us reflect on our past and are relevant to our current and future interests. As a tribal museum and heritage center for the Zuni people and by the Zuni people, we work to provide learning experiences that emphasize A:shiwi ways of knowing, as well as exploring modern concepts of knowledge and the transfer of knowledge. We define our institution as an ecomuseum: in harmony with Zuni's environmental values and dedicated to honoring, cultivating, and nurturing dynamic Zuni culture.

*As a tribal museum and heritage center – **for the Zuni people and by the Zuni people** – we work to provide learning experiences that emphasize A:shiwi ways of knowing as well as exploring modern concepts of knowledge and the transfer of knowledge.*

As part of its vision, the AAMHC promotes, facilitates and conducts collaborative initiatives with several museums and collecting institutions located both in the United States and abroad. One of the main purposes of these collaborations is to "set the record straight": to correct inadequate, inaccurate and/or wrong representations of our collections housed at satellite museums and archives. Museum collaborations enable us to negotiate access to our own cultural patrimony and work towards regaining control over the circulation of our objects and knowledge associated with those objects, thereby reconciling historical asymmetries of power between source communities and holding institutions.

Similarly, art is an elemental part of our culture. Whether through performance, two-dimensional or three-dimensional works, the AAMHC strives to broaden the potential of artistic expression in our community. From our collection of ancient Zuni art, exhibitions of Zuni school art, to our A:shiwi Map Art collection, the AAMHC provides a venue and forum for local artists to study and reflect on the possibilities of art in our community.

History
The AAMHC developed from the idea that we can do it ourselves. In the 1970s and 80s, a Zuni museum had been proposed but fell short after architectural drawings were prepared but no funds were available to move forward with construction of a building. Also, it occurred to some that the plan to construct a building and later think about putting things in it and call it a "museum" was really like putting a cart in front of the horse. It also did not adequately consider the rationale and purpose for a Zuni museum. Consequently, a group of interested community members met several times over the course of a year to study the concept of a museum, what a museum means, the baggage and history of museums in general, and how might the group redefine what a museum could mean to Zuni. Ultimately, the group decided what Zuni really needs is a place for A:shiwi people to understand why we are the way we are. Soon afterwards, the group incorporated as a non-profit organization, and the A:shiwi A:wan Museum and Heritage Center was born. As of 2016, AAMHC is now a Pueblo of Zuni tribal museum.

Building

The historic Hebadin'a building was a trading post on and off for many years. It was last used as a store in 1981 and later was used for storage until December of 2002, when it became the **A:shiwi A:wan Museum and Heritage Center**. Records are unclear, but it is thought the building was built around 1911. The original building included a full size storage basement with a hand-operated elevator. Between 1932 and 1935, office space was added to the south side of the building and the front was expanded about 1940 or 1941. The front addition was not perfectly constructed, and a difference in elevations between the original storefront and the addition is obvious as you walk in and see the sag in the floor marking the carpenter's obvious error. About 1940, Zuni artist Teddy Weahkee painted two sun faces on the outside upper face of the building entrance.

A:shiwi A:wan Museum and Heritage Center 2019

Kelsey Trading Co. photograph


AAMHC outside of building

- Curtis Quam
  Museum Technician and Cultural Educator
- Carvanna Westika
  Administrative Assistant II

COSA -recent release
This 2021 statistical overview of the state and territorial archives and records management community was drawn from a biennial archives and records management (ARM) survey fielded in 2020. This report confirms the collective commitment of these agencies to the important work of preserving the records of state government, ensuring that they are always available when needed by government and the people.

The 223-page report examines

- resources and administration (staffing, budgeting, authority)
- extent of collections/holdings
- public access and engagement
- digital preservation
- emergency preparedness
- state historical records advisory board activity
- agency initiatives and planning

An example:

Reminder:
EPA to Hold Webinar Briefing on Release of New Environmental Justice Web Resource

On Thursday, July 29, the U.S. Environmental Protection Agency (EPA) is hosting a webinar to demonstrate the "Power Plants and Neighboring Communities" web resource. This webpage includes interactive maps and supporting materials that combine information on air pollution emitted by fossil fuel-fired power plants with key demographical data on nearby communities. The Power Plants and Neighboring Communities web resource advances the Biden-Harris Administration's commitment to environmental justice by empowering the public and policymakers with information and tools to better understand the disproportionate impacts of air pollution in overburdened communities.

EPA officials and Office of Air and Radiation staff will announce this new web resource and provide a detailed visual briefing via webinar.

WHO: EPA officials and technical staff
WHAT: Briefing webinar on Power Plants and Neighboring Communities web resource
Note: Following the briefing, EPA technical staff will be available to answer questions.
WHEN: Thursday, July 29, 11 a.m. ET
WHERE:
https://usepa.zoomgov.com/s/1608428546
Or One tap mobile:
+16692545252,,1608428546# US (San Jose)
+16468287666,,1608428546# US (New York)
Or Telephone:
Dial:
US: +1 669 254 5252 or +1 646 828 7666 or +1 551 285 1373 or +1 669 216 1590
Webinar ID: 160 842 8546

Please email deluca.isabel@epa.gov to request reasonable accommodation for a disability or interpreter services in a language other than English, so that you can participate in the webinar and/or to request a translation of any of the event documents into a language other than English.
****

USA TODAY
The full history of American people of color has never been told. A new USA TODAY project aims to fill in the gaps

Indian Sports Mascots Don't Just Mock Native Culture. They Erase It.
Carol Spindel, The Washington Post
Spindel writes: "Inventions like Cleveland's Chief Wahoo prevent Americans from seeing real human beings who are part of contemporary tribes."
READ MORE

California May Curtail Pre-1914 Water Rights
By Tim Heardon, Western Farm Press, 7/28/21
California's State Water Resources Control Board has signaled it may soon approve a drought emergency regulation curtailing diversions within the Sacramento-San Joaquin River Delta region for landowners with pre-1914 water rights -- the most senior of rights in the state.

Oregon Regulators Approve Transfer of Targeted Klamath Dams from PacifiCorp
By Pete Danko, Portland Business Journal, 7/27/21
The plan to remove four Klamath River dams checked another box on Tuesday as Oregon utility regulators signed off on transferring ownership of the dams from Portland-based PacifiCorp to the nonprofit that will carry out the project. Billed as the largest dam removal in U.S. history, the project is expected to cost $450 million, with Oregon and California Pacific Power ratepayers responsible for $200 million and California taxpayers, through a bond measure, footing $250 million of the bill.

Here's how Bay Area researchers are using plants to fight climate change
By ABC 7 News, 7/26/2021
As greenhouse gasses continue to pour into our atmosphere, researchers have struggled for solutions to harness dangerous pollutants like CO2. However, in a nursery at the University of California, Dr. Jennifer Pett-Ridge, Ph.D., and her colleagues are gathering evidence for a solution that could be right under our feet.

Judge Orders End to Blockade of Property Used by Line 3 Pipeline Protesters
Forum News Service
Excerpt: "A judge has ordered a northern Minnesota sheriff to stop blockading property used as a camp by Winona LaDuke and other environmental activists opposed to a controversial oil pipeline project."
READ MORE

As drought slams California and Oregon, Klamath farmers grow fish to quell a water war
By the Los Angeles Times, 7/22/21
It's a strange place to find fish, deep in the high desert, where drought-baked earth butts against scrubby mountains. But water spews from the hot springs on Ron Barnes' land near the California-Oregon border, pure and perfect for rearing c'waam and koptu, two kinds of endangered suckerfish sacred to Native American tribes.

huffpost.com
A Native Hawaiian Won The First Olympic Gold For Surfing
Hawaii's Carissa Moore was one of two surfers to win the first-ever Olympic gold medals for surfing. Brazil's Italo Ferreira won the gold for the men's d...