

Journal #5030 from sdc 9.20.21

Landscape Astrophotography

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Pacific and Regional Archive for Digital Sources in Indigenous Cultures

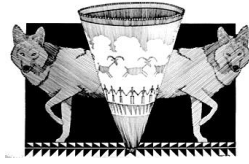
Gerald G. Garity



Landscape Astrophotography

Ancient Bristlecone totems hold court beneath the night sky.

Composite image. Trees taken at 7 in the evening. .5sec, f11, ISO 200. Stars at 9:30pm



Native Community Action Council
P.O. Box 46301
Las Vegas, NV 89114
www.nativecommunityactioncouncil.org

MEDIA ALERT

Friday, September 17, 2021

Contact: Ian Zabarte, Secretary (702) 203-8816 cell/text

This letter is to express concern about the lack of reporting on nuclear issues threatening Nevada. On Monday, September 13, 2021, the US Nuclear Regulatory Commission (NRC) issued a 40-year license to Interim Storage partners, a private company to store 5,000 metric tons of commercial high-level nuclear waste in Andrews County Texas. The Texas site license application was issued based upon the eventual licensing of the proposed Yucca Mountain site currently undergoing licensing at the NRC.

In 2018, Ian Zabarte, Secretary of the Native Community Action Council (NCAC) was appointed to the NRC Licensing Support Network Advisory Review Panel in advance of the continued licensing of the proposed Yucca Mountain site. According to Secretary Zabarte, *"We have a vulnerable tourism-based economy in Las Vegas and Nevada that needs public awareness to protect. We have the oldest life on earth in the Great Basin that needs protection from the most toxic material on earth. The "fourth estate" must act now to bring attention and focus all hands against transportation across Nevada to Texas and potentially back to Yucca Mountain"* Stated Zabarte

The NCAC is a "party with standing" in the NRC Atomic Safety Licensing Board Panel Docket 63-001, Yucca Mountain, presenting the only contentions of ownership of land and water required by 10 CFR Part 60.121. The Department of Energy has failed to meet the Ownership as documented by the NRC Safety Evaluation Report Related to Disposal of High-Level Radioactive Wastes in a Geologic Repository at Yucca Mountain, Nevada: Administrative and Programmatic Requirements (NUREG-1949, Volume 4):

The NRC staff finds that DOE has not met the requirements 10 CFR 63.121(a) and 10 CFR 63.121(d)(1) regarding ownership of land and water rights, respectively.

<https://www.nrc.gov/reading-rm/doc-collections/nuregs/staff/sr1949/v4/index.html>

###END###

Today for us, and yesterday in Japan (Holiday) was "Respect for the Elderly" day 🙏

Why is Clock Time so Important?

On Time explores the changing ways we have measured, used, and thought about time over the past three hundred years.

1700–1820 Marking Time

Americans were deeply mindful of time, but not of the clock.

1820–1880 Mechanizing Time

Increasingly, Americans let the clock tell the time and regulate their lives.

1880–1920 Synchronizing Time

The country struggled to adjust to clocks set to a national standard time.

1920–1960 Saving Time

Americans became obsessed with using time efficiently.

1960–Today Expanding Time

We try to get more time out of every day.

To view: double click on dates

<u>1700–1820 Marking Time</u>
<u>1820–1880 Mechanizing Time</u>
<u>1880–1920 Synchronizing Time</u>
<u>1920–1960 Saving Time</u>
<u>1960–Today Expanding Time</u>

<https://americanhistory.si.edu/ontime/>

Owyhee, Nevada *(Always important to check out that which is written about you!)*

From Wikipedia, the free encyclopedia

Owyhee is a [census-designated place](#) (CDP) in [Elko County](#), [Nevada](#), United States, along the banks of the [Owyhee River](#). The population was 953 at the [2010 census](#).^[1] It is part of the [Elko Micropolitan Statistical Area](#). It is the primary town of the federally recognized [Shoshone-Paiute](#) tribe's [Duck Valley Indian Reservation](#), which covers portions of northern Nevada and southern [Idaho](#), and the majority of its population are Native American.

Owyhee, along with the rest of Nevada except for the city of [West Wendover](#), is legally in the [Pacific Time Zone](#).^[2] But, along with other Idaho border towns such as [Jackpot](#), [Mountain City](#) and [Jarvis](#), it unofficially observes the [Mountain Time Zone](#) as it has closer proximity to and greater connections with towns in [southern Idaho](#).^[3]

<p>This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. (February 2015) (Learn how and when to remove this template message)</p>
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The Tribes once freely occupied the land in the tri-state area of what is now Idaho, Nevada, and Oregon. This changed with the coming of migrants from the eastern United States and Europe, especially after the mid-19th century. Land and resources were wrestled away from the [Shoshone](#) and [Paiute](#). The tribes made treaties with the United States, of which some were ratified by the Senate and others not. The chiefs signed all the treaties in good faith and for the survival of their peoples.

Descendants of the Western Shoshone and the Northern Paiute occupy the Duck Valley Indian Reservation of Idaho and Nevada. Various bands of the two closely related tribes have jointly used the area for seasonal hunting and gathering from time immemorial.

On April 16, 1877, United States President [Rutherford B. Hayes](#) established the reservation for the Western Shoshone. In the early days of the Duck Valley reservation, the people built and lived in their traditional earthen, willow and sagebrush huts. Bands of Western Shoshone occupied and revolved on and off the reservation, depending on their survival needs and because of the unfulfilled promises of food and supplies from the federal government. Some bands adapted as best they could.

Others did not want to leave their homelands and campsites which were located off the reservation. The Northern Paiute bands became allied with their kin, the [Bannock](#), in the [Bannock War](#) of 1878. After their defeat by the United States, survivors were relocated as prisoners to an Indian reservation in [Yakima, Washington](#). Upon their release, the survivors were returned to their homelands, and the Western Shoshone reservation was expanded for their use in 1886.

In 1884, local settlers tried to get the Western Shoshone removed to the [Fort Hall Reservation](#) in Idaho, in order to open up Duck Valley lands for non-Indian homesteads, but the chiefs successfully resisted this effort. The tribal bands located at Duck Valley were supervised by the Indian Agent and later Indian Police. Farming and ranching became the mainstay for the people.

From 1884 through 1911 an [Indian boarding school](#) operated on the reservation. Thereafter three [day schools](#) were operated in three separate locations on the reservation. In Owyhee, the Swayne School was built.

In 1931, during the Great Depression, the day schools were closed, and all students were sent to the Swayne School. Students of the higher grades were sent off reservation to boarding schools until 1946, That year high school classes were finally added to the reservation school. In 1956 the reservation school system was consolidated into the Elko County School District of Nevada and today is known as the Owyhee Combined Schools (K-12). Recently, a community education center was placed in Owyhee for [GED](#) and higher education courses.

The first full-time [physician](#) was assigned to Duck Valley in 1882. By 1897 a small one-room infirmary hospital was built. It was replaced by 1920 with a structure which had two seven-bed wards.

The Shoshone and Paiute united at Duck Valley under the [Indian Reorganization Act](#) of 1934 and formed a tribal government through adopting a constitution and bylaws for elected government in 1936. In July 1937 the native stone hospital was completed with a 20-bed ward, X-ray and laboratory facilities. The native stone hospital was closed in 1976 when the modern Owyhee Community Health Facility was completed.

Government

The Shoshone-Paiute Tribes of Duck Valley are governed by the Business Council. The Business Council is composed of a chairman, vice-chairman and five council members, all of whom are elected to serve three-year terms. The Business Council directs the tribal government. The chairman manages the operations of tribal government. There are four divisions of tribal administration: Health & Human Services, Judicial Services, Tribal Programs and Support Services.

Farming and ranching are still mainstays for Duck Valley and is reflected in the 12,000 acres (4,900 ha) of lands. The Duck Valley Reservation is composed of 289,819 acres (117,286 ha) held in trust by the United States government for the use and occupancy of the Shoshone-Paiute tribes. Included in the total acreage of the reservation are 22,231 acres (8,997 ha) of wetlands. [Wild Horse Reservoir](#) was constructed in 1936 for the Duck Valley Irrigation Project.

Tribal membership is more than 2,000, with approximately 1,700 living on the reservation. The Shoshone-Paiute Tribes of Duck Valley continue to live within the historic territories of their ancestors.

Demographics

There were 323 households, out of which 35.3% had children under the age of 18 living with them, 33.7% were [married couples](#) living together, 22.6% had a female householder with no husband present, and 33.4% were non-families. 30.3% of all households were made up of individuals, and 6.5% had someone living alone who was 65 years of age or older. The average household size was 2.65 and the average family size was 3.31.

In the CDP, the population was spread out, with 40.5% under the age of 18, 9.4% from 18 to 24, 22.8% from 25 to 44, 19.6% from 45 to 64, and 7.7% who were 65 years of age or older. The median age was 25 years. For every 100 females, there were 138.7 males. For every 100 females age 18 and over, there were 105.8 males.

The median income for a household in the CDP was \$23,214, and the median income for a family was \$28,846. Males had a median income of \$31,250 versus \$27,917 for females. The [per capita income](#) for the CDP was \$9,869. About 27.7% of families and 32.4% of the population were below the [poverty line](#), including 41.0% of those under age 18 and 34.5% of those age 65 or over.



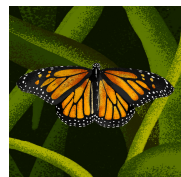
Historical moment when all indigenous crew from Reservation Dogs presents at the EMMYS!!! HOKA

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## 660-acre solar facility planned near Flanigan

An adjustment to the Truckee Meadows Regional Plan was approved by Washoe County commissioners on Tuesday to make way for a solar facility near a ghost town almost 50 miles northwest of Reno.  
[Read on...](#)

**Where the public treasures of the Smithsonian end, the Sidedoor podcast begins.** Subscribe for stories and exclusive bonus content that can't be found anywhere else.



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The act would direct the president to review federal agencies' compliance with the act's requirements and make recommendations to improve interagency coordination in support of Native languages. It would also authorize a federal survey of Native language use and the unmet needs of language-revitalization programs every five years. The surveys would allow Native communities and Congress to improve targeting of federal resources for Native languages. On the same day, the committee also approved the Native American Language Resource Center Act of 2021."

~~~~~

*And on another note.....from Shelley Davis-King:*

### **Lobbying on Capitol Hill**

Last week cultural resource managers, affiliated with the American Cultural Resources Association (ACRA) met with their representatives (senators and congressmen) regarding a few main items related to the documentation and preservation of cultural resources. Specifically ACRA asked Congress to legislation to invest in improving our nation's infrastructure while balancing the need to protect and preserve our historic properties and assets through the Section 106 process. Importantly, as part of this bill, there is an amendment to authorize the Historic Preservation Fund (HPF) permanently and double its authorization to help states, communities and tribes protect the places that tell our nation's story.

## **A little background.**

### **CRM Day on the Hill.**

Each year ACRA members come to Washington, D.C. to meet with Members of Congress and federal agency officials to advance the CRM industry's policy agenda as a part of CRM Day on the Hill. This has been occurring for a long time, this year occurring on September 8<sup>th</sup>, where more than 120 legislators were lobbied.

### **ACRA**

ACRA is the national trade association supporting and promoting the common interests of cultural resource management (CRM) firms of all sizes, types and specialties. Member firms undertake much of the legally mandated CRM studies and investigations in the United States, working for agencies, tribes, and developers.

### **HPF**

Since its establishment in the 1970s, the Historic Preservation Fund (HPF) has supported the rescue and rehabilitation of historic sites, revitalized communities, and created opportunities for economic growth. The Fund helps the National Park Service administer heritage programs such as the National Register of Historic Places and the Historic Tax Credit Program. It also partially supports State and Tribal Historic Preservation Offices (S/THPOs), which are tasked with the inventory of America's historic resources and facilitating Section 106 reviews of federally supported projects. Over the last four decades, the HPF has made possible the survey of millions of acres and identification of numerous cultural resources, resulting in over 95,000 listings on the National Register of Historic Places, provided millions of dollars for the rehabilitation of historic buildings, and leveraged more than \$162 billion in private investment through the Historic Tax Credit. Not a single dollar of HPF funding comes from federal taxpayers. Funding for the HPF comes from offshore oil leases.

Demand for HPF funds is constantly on the rise as SHPO responsibilities have increased, new THPO offices are established, and competitive grant programs are created and expanded. Yet the Fund's annual authorization of \$150 million has remained the same since the 1970s. Further, the HPF sunsets in 2023, denying certainty to state and tribal preservation offices about the long-term availability of funding. As Congress considers significant investments in infrastructure, a lack of adequate funding for the HPF will make it difficult for preservation offices to carry out programs that support management of our cultural resources, heritage preservation, and community development. Permanently authorizing the HPF and doubling its authorized amount will provide certainty for the planning efforts of states, Tribes and local communities, and would ensure they have the capacity to preserve our historic resources. That is why the House included an amendment to the INVEST in America Act to permanently authorize the Historic Preservation Fund and increase its annual appropriations authorization to \$300 million.

## **George Funmaker**

### **Top Catholic leaders in California are rising to the defense of Junípero Serra.**

A bill now on Gov. Gavin Newsom's desk would replace a statue of the Spaniard who helped colonize California on the state Capitol grounds with a monument to native peoples. The Serra statue has been in storage since being [toppled](#) by protesters in 2020. The Wall Street Journal published [a column](#) by the archbishops of Los Angeles and San Francisco with the headline, "Don't slander St. Junípero Serra." [Catholic News Agency](#) | [S.F. Chronicle](#)

Every year at the [Alaska State Fair](#) one of the main attractions is the giant prized vegetables with record-breaking pumpkins, giant cabbage, and impressive squash. But after the fair is over, what happens to all the vegetables? The veggies head south to attract a different crowd. The Alaska State Fair generously donates vegetables to the bears of AWCC! Here's a little clip

of our brown bears getting after these enormous veggies. Keep in mind, the cabbages alone weigh around 8... **See More**

## ***Fabulous Opportunity***

### **Library's Junior Fellows: Online Interns Get the Job Done**

July 22, 2021 by [Neely Tucker](#)

<https://blogs.loc.gov/loc/category/junior-fellows-program/>

Be sure to look at the Table of Contents on left of article to see other areas of inter.


- Okay Peeps we have **location change for the StillWater Pow Wow**, it's going to be here at the Rancheria same dates. I have 38 craft vendors should have room for a few more, hit me up if interested and I'm good at 8 food vendors. Save the date and we'll see here.

## PACIFIC AND REGIONAL ARCHIVE FOR DIGITAL SOURCES IN ENDANGERED CULTURES (PARADISEC)

- 1,284 languages represented
- 639 collections
- 34,173 items
- 341,221 files
- 14,300 hours audio
- 1,660 hours video
- 132 terabytes
- 66 TB of video files in archive
- 22 TB of audio files in archive
- 1.8 TB of image files in archive
- 1.7 GB of text files in archive

July 2021

ARC CENTRE OF EXCELLENCE FOR  
THE DYNAMICS OF LANGUAGE



## **SCIP UniMelb**

What would our research processes look like if we wanted to be able to use our own research materials in 20 years' time? And what if we want to make them available for others to use, ideally our students and postdocs who can address questions in the research materials that we didn't consider? The records we create may also be of relevance to the general public, like songs and oral histories, accounts in otherwise unrecorded languages, historical paper manuscripts and so on.

There is little choice but to use digital technology in research. At its bare minimum this means using a word processor, but it can mean so much more. In my work with what I'll call small languages – those that have few speakers, have very little recorded, and whose speakers are often Indigenous in Australia or in the Pacific – the possibilities offered by digital recording, transcription, and longterm curation have changed the way that research is being done. The earlier analog research model was based around a researcher with records that may have been returned once to the source community and were since lost or destroyed there. Today,





**Host Drum: THA CREE**  
**Guest Drum: Indian Hill**  
**October 1-3, 2021**  
**FREE ADMISSION**

**Location Change:**  
**Win River Resort & Casino**  
**Lower Parking Lot**  
**2100 Redding Rancheria Rd,**  
**Redding, CA 96001**

**HEAD STAFF:**  
**Master of Ceremonies: Carlos Calica**  
**Arena Director: Gary Villa**  
**Head Man: Daniel Scholfield**  
**Head Woman: Kimmie McNair**  
**Head Teen Boy: Tatanka Inyan Horse**  
**Head Teen Girl: Malu Lani Wright**

|                     |                         |                           |                     |                     |
|---------------------|-------------------------|---------------------------|---------------------|---------------------|
| <b>Friday</b>       | <b>7pm Grand Entry</b>  | <b>Rob Krikorian</b>      | <b>Louise Davis</b> | <b>Pat Lilya</b>    |
| <b>Saturday</b>     | <b>12pm Grand Entry</b> | <b>Vendor Information</b> | <b>Information</b>  | <b>Information</b>  |
| <b>Dinner Break</b> | <b>5pm - 6pm</b>        | <b>530-227-1059</b>       | <b>530-440-9137</b> | <b>530-242-4558</b> |
| <b>Sunday</b>       | <b>7pm Grand Entry</b>  |                           |                     |                     |
|                     | <b>12pm Grand Entry</b> |                           |                     |                     |

Open to the public. No drugs or alcohol allowed.  
 Limited RV spaces available.  
 Limited rooms at Win-River Resort & Casino.

**[www.stillwaterpowwow.com](http://www.stillwaterpowwow.com)**

collaboration with speakers of these languages is common, and the ability to leave copies of all recordings in situ is a major advance from the earlier more extractive method.

In this talk I will outline methods I have found useful and discuss several projects arising from this work, including:

Daisy Bates Online <https://bates.org.au>

Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC)  
<https://paradisec.org.au>

Nyingarn, a platform for primary sources in Australian Indigenous languages (<https://nyingarn.net>)

Various services to support this research <https://language-archives.services>

**Julie Machado**

A poem I found in a 1927 “Book of Nevada Poems” by Nevada Federation of Women’s Clubs.  
Enjoy.

MORNIN' ON THE DESERT

*Found written on the door of an old cabin in southern Nevada*

Mornin' on the desert, and the wind is blowin' free,  
And it's ours, jest for the breathin', so let's fill up, you and me.  
No more stuffy citites, where you have to pay to breathe,  
Where the helpless human creatures move and throng the strive and  
seethe.

Mornin' on the desert, and the air is like a wine,  
And it seems like all creation has been made for me and mine.  
No house to stop my vision, save a neighbor's miles away,  
And the little dobe shanty that belong to me and May.

Lonesome? Not a minute! Why I've got these mountains here,  
That was put here just to please me, with their blush and frown and  
cheer.

They're wating when the summer sun gets too sizzlin' hot,  
An' we jest go campin' in 'em with a pan and coffee pot.

Mornin' on the desert—I can smell the sagebrush smoke,  
I hate to see it burnin', but the land must sure be broke.  
Ain't it jest a pity that wherever man may live,  
He tears up much that's beautiful that the good God has to give?

"Sagebrush ain't so pretty?" Well, all eyes don't see the same.  
Have you ever saw the moonlight turn it to a silvery flame?  
An' that greasewood thicket yonder—Well, it smells jest awful sweet  
When the night wind has been shakin' it—for its smell is hard to  
beat.

Lonesome? Well, I guess not! I've been lonesome in a town,  
But I sure do love the desert with its stretches wide and brown.  
All day through the sagebrush here the wind is blowin' free,  
An' it's ours jest for the breathin', so let's fill up, you and me.







## **Anne Willie Susan**

**September 18 at 4:29 AM**

The annual Pinenut Festival on the Walker River Paiute Indian Reservation is this week-end in Schurz, Nevada. The pow-wow, the noon feast, the pinenut ceremony songs sung by Paiute and Shoshone elders with all-night hand-game tournaments. This picture is of my Uncle Clyde Sam and my Auntie Frances (Willie) Sam years ago playing hand-game back in the day. I miss the wise ones who have passed, but I radiate with happiness that the culture is alive and strong...



Gerald G. Garity

June 26, 1971 – September 14, 2021

Born on June 26, 1971 and passed away on Tuesday, September 14, 2021 at his home in Elko, Nevada due to complications of COVID with his daughter and wife by his side.

Gerald was born to Janice Jimmy Garity and Marvin V. Garity in Owyhee, Nevada, but lost both his parents due to a car crash when he was 7 years old. He then helped take care of his younger brother Garet. Gerald and Garet were raised by their Grandmother, Buetha Garity until he graduated from Owyhee High School in 1989.

Gerald was fluent in the Shoshone language and could quote the Bible, and although not a religious man, his belief in the Lord was instilled in him by his grandmother teaching him the Bible. After graduation Gerald attended Boise State University and majored in Business and in the summer he was employed as a Firefighter with the Owyhee crews. Gerald transferred to Idaho State University in Pocatello, Idaho to be closer to his high school sweetheart and first love, Leslie Manning. They married on September 10, 1993 and just celebrated 28 years

together. Because he wasn't feeling well they shared a "Bigger" McDonalds meal to celebrate and he promised they would go out for dinner when he was better.

Gerald and Leslie were blessed with 2 children, Chase Black Eagle Garity and Shaylen Red Tail Women Garity. He was so proud of them and there was nothing he wouldn't do for them. Regardless of what it was the kids wanted to do, taking them Pow-wows, friend's homes, or practice for sports, Gerald was there and would just do it. He enjoyed spending time with his family and especially the trips to Twin Falls every other Saturday to eat at Applebee's.

Gerald was passionate about basketball and coached for the PAL and Co-Ed teams and took the kids to various tournaments around the state. He also played for the Elko City League and his team won 3 Championships while in the A League. He was especially proud that he and his son played on a team together. Gerald played the guitar and was pretty excited to play with his friends at an open concert at "Rock the Mountain" in Boise, Idaho. He had one room in his house called the "Beat Laboratory" where he would play his guitar in the evening. No one was allowed to move anything in his lab.

At the time of his death, Gerald was employed at Normet in Elko. He had also worked at Cashman's, Brake Supply and Titan Wheel. Gerald was computer savvy and got to know many people in the mining field.

Gerald is survived by his wife, Leslie and daughter, Shaylen of Elko and son, Chase who lives in Chicago, Illinois; brother, Garet (Wendy) Garity, Twin Falls, Idaho; uncles, Robert Garitz, Owyhee and Reggie Garrity, Mountain Home, Idaho; great uncle, Ron Harney; great aunts, Rose Shaw and Janie Shaw, Owyhee and Julie Colby, Pocatello, Idaho; along with numerous cousins. He is preceded in death by his parents, Marvin and Janice Garity, his beloved grandmother, Buetha Garity, grandfather, Gus Garity, uncles, Russel Garity, Gerald Garity, Roderick Garity and aunt, Kathy Garity.

Gerald will be greatly missed by those who knew him.

A memorial service to be (was) held Saturday, September 18 at the 4th of July Grounds in Owyhee, Nevada at 11:00a.m., followed by internment at the Old Cemetery across from the Assembly of God Church. Sack lunches will be provided after the service. Mask are required.

~~~~~All  
Natives United

Diiyon MorningStar

"In the Lakota/Sioux tradition, a person who is grieving is considered most waken, most holy. There's a sense that when someone is struck by the sudden lightning of loss, he or she stands on the threshold of the spirit world. The prayers of those who grieve are considered especially strong, and it is proper to ask them for their help.

You might recall what it's like to be with someone who has grieved deeply. The person has no layer of protection, nothing left to defend. The mystery is looking out through that person's eyes. For the time being, he or she has accepted the reality of loss and has stopped clinging to the past or grasping at the future. In the groundless openness of sorrow, there is a wholeness of presence and a deep natural wisdom." — Tara Brach

