

Journal #5226 from sdc 6.21.22

The Milky Way Over Mount Rainier

Skidegate Village - commemorating last time they were allowed to wear ceremonial regalia

Moray is an Inca archaeological site in Peru

NNIC is urgently hiring

Get Reading: This is How Books Can Impact your Mental Health

The Nevada College Kick Start Program

Reno jobs

Traditional Elders

Researchers develop new adhesive material from mistletoe

Nanoparticle sensors can distinguish between viral and bacterial pneumonia

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Nevada tribe, conservationists urge 9th Circuit to halt geothermal plant construction

Tribute to Garrett Spoonhunter

Join the California Climate Action Corps

Chief Crowfoot: Blackfoot Confederacy

California delays Joshua Tree protections as experts say time is running out

California environmental groups' Yosemite free-clearing lawsuit increases wildfire dangers

There to remember what the old-growth temperate rainforest of Southeast Alaska is like

Alvin Moyle (no information as of yet)



The Milky Way Over Mount Rainier @ Austin Jackson

Native American No1 Store



Why is this photo so important? The people of Skidegate Village gathered for this photo (circa approx 1886-1890) by a missionary in order to commemorate the last time they would be allowed to wear their ceremonial regalia. After this, their cultural property was taken away. The Canadian government enacted a law which banned all Indigenous ceremonies--including the Potlatch--from 1885 to 1951.

This photo hits extra hard because my 3x-great grandmother Jeannie and 2x Great grandmother Elizabeth are shown here (front row left, 2nd photo close up)

The Haida are a Matrilineal society who pass names, titles, songs, dances and prerogatives through the mothers' line. These are the women whose lineage runs through my veins.

Remarkably, Jeannie had been living down south around Tacoma Washington--like many Haidas had been known to do during that time. (Haidas were known to have recurrent seasonal villages as far south as the Puget Sound area). Jeannie's brother George Young paddled by canoe to bring her and her children back to Haida Gwaii because they were the last remaining lineage holders of our Clan. Had he not returned them home, our Clan would have been essentially forgotten. They arrived in Skidegate to a rapidly changing landscape (as you saw from one of our previous posts of all the totem poles in our village being cut down and hauled away in just over a decade). Here in this photo, my ancestors sit--marking the last occasion the village was allowed to publically don their cultural property.

Because of Government imposed laws, Residential Schools, and Religion, the culture lay dormant within our clan from then... until now!

On June 24, my brother Jesse and my daughter Marlo will be opening their art exhibit at the Haida Gwaii Museum. To celebrate this occasion, as well as to conduct my traditional marriage ceremony, our Clan will be feasting for the first time in written record (well over 150 years) on the following day, June 25th.

For the Show Opening we are honored to share the evening with a cultural exchange between the Tluu Xaadaa Naay Cultural Group from Masset and the Kumugwe Dancers, a Kwakwa'kwakw cultural group from K'omoks

The Archaeologist



Moray is an Inca archaeological site in Peru that is composed of several terraced circular depressions, the largest of which is 30 m deep. These terraces created a series of microclimates, which allowed the Incas to study the effects of different temperatures and altitudes on crops.

NNIC is Urgently Hiring!

NNIC seeks a temporary case aide (20-30 hours per week) to assist with the in-take of Ukrainian refugees. The case aide will conduct in-take interviews, determine eligibility of federal benefits, and provide guidance to Ukrainian clients on how to access the services. Training will be provided. The position is through the University of Nevada, Reno, and pays \$15/hour. Contact **Carina Black** at **cblack@unr.edu** for additional information or to apply.

NNIC also seeks a donations coordinator to help all of NNIC's clients access donations from the public. The donations coordinator finds innovative solutions to pair donors with items refugees need and helps with arranging drop-off and delivery of items. Training will be provided. The position is through the University of Nevada, Reno and pays \$15/hour. Contact **Carina Black** at **cblack@unr.edu** for additional information or to apply.

stylist.co.uk · [Get Reading: This Is How Books Can Impact Your Mental Health](#)

[We've long known that we can find comfort, solace and help in the pages of a book, and now research has confirmed that reading can be good for our mental health.](#)

The Nevada College Kick Start Program awards every Nevada public school kindergartener with a free \$50 scholarship.

[Are you looking for a job in Reno? The city of Reno is still hiring for seasonal work this](#)

[summer. Click the link for more info. \(KOLO\)](#)



It has been my experience that many so called Traditional Elders don't know the first damn thing about traditional teachings. They just make things up or use what they read in books. I don't trust most of them. Traditional and spiritual people had to be mentored for a long time before they could claim that title.

Institutions are at fault for hiring people as Elders who don't deserve the title, but once you have the door with the title on it, your career as an Elder is set. I always need to know the answer to this question: "where did you get your teachings?", before I go into ceremony with anyone. You should too.

Murray Sinclair, Chair of the Canadian Truth and Reconciliation Commission

> **Researchers develop** new adhesive material from mistletoe for use in biomedical applications; a single berry from the invasive plant can produce up to 6 feet of a glue-like substance known as viscin ([More](#))

> **Nanoparticle sensors** can distinguish between viral and bacterial pneumonia, allowing doctors to avoid prescribing unnecessary antibiotics ([More](#))

A New Satellite Tool Shows You How the Planet's Landscape Changes Day by Day

From forests and wetlands to urban development, color-coded maps explore Earth's evolution in great detail

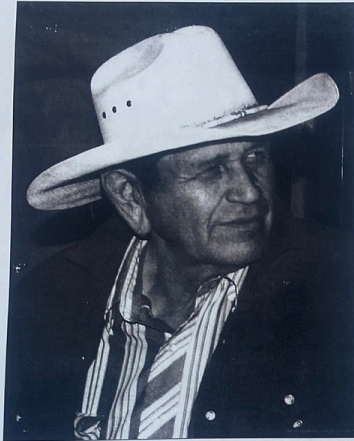
Sarah Kuta

Nevada tribe, conservationists urge 9th Circuit to halt geothermal plant construction

June 16, 2022

Ed Harry

You're missed ol' friend !! A great tribute to Garret Spoonhunter here at the Infr Tour Rodeo in Riverton, Wyoming!!



THE ART OF THE INDIAN COWBOY

Garrett Spoonhunter's many talents and takes

By Andrea Tetrick

GARRETT SPOONHUNTER

Garrett Spoonhunter knows more cowboy stories than there are horseshoes in the Owens Valley. But for every tale he tells, 10 more are told about him.

In fact, whenever anybody mentions Spoonhunter, a river of words invariably flows. Common terms include respected Indian elder; world-class cowboy arid artisan; hardworking rambler; beloved father, brother, favorite uncle, and friend. But the heart of the matter is, Garrett Spoonhunter lives and breathes Wild West frontier philosophy harmoniously integrated with a proud American Indian tradition.

Kitted out with a funny or outrageous tale, Spoonhunter is one of the most pleasant guys you'd ever hope to encounter, be it out on the range, in the backcountry during his cowboy days, perched atop a rodeo chute or, nowadays, spinning yarns between Marty Robbins and Bob Wills tunes down at Rusty's Saloon in Bishop.

But don't let his easy ways and gentlemanly manners fool you. He's one "tough hombre," a phrase he employs to describe the long-gone men who showed him how to cowboy. He's racked up a few tangles with the law in his day, and more than a few legendary brawls. Spoonhunter doesn't suffer fools lightly and is all seriousness when it comes to honoring family, friends, and his native legacy. If he gives you his word, you have it for life.

"I don't cheat anybody," says Spoonhunter. "Too many people have been good to me, so I want to be good to others."

Spoonhunter's celebrated sense of humor stems from a dry, sly,

self-effacing wit combined with an almost vaudevillian sense of comic timing. His listeners can't help but fall headlong into his stories, the punch lines always delivered with flair.

A few years back, during a Wyoming hunting trip, Spoonhunter stopped off to take a bit of refreshment at a bar called the One Shot, accompanied by his nephew Troy. Recognizing Spoonhunter, an old-timer walked over and started chatting him up.

Old-Timer: Aren't you Garrett Spoonhunter? You were a good all-around rodeo-er, you still ride bulls?

Spoonhunter: No. Ain't no competition in it.

Old-Timer: What do you mean?

Spoonhunter: Most guys ride bulls for eight seconds. (Dramatic pause.) I only ride 'em for four.

Spoonhunter, age 66 in 2010, often reminisces about his early years spent with his paternal grandparents in Wyoming on the Wind River Arapaho/Shoshone Reservation. Here, Garrett came by the name Red Wolf, a gift from his grandfather. He and his younger brother, Tom, camped in teepees, practiced their native language, and learned Arapaho and Sioux family traditions from their grandparents. "To us," says Tom, "It was the most special time in our lives. We'll never forget what they did for us"

Wyoming also sparked Spoonhunter's deep love of horses, which eventually led to a distinguished cowboy career. "We never had a car and did everything with horses. The first time I saw a tractor I was scared to death," recalls Spoonhunter. "I used to go up and smell the horses. I thought they were so pretty."

Spoonhunter's mother hailed from the Bishop Paiute tribe and moved her six children to Bishop in 1952, when Garrett was 8 years old. He soon befriended the Campbells, a well-known ranching family originally from Oklahoma. "They're good hombres and they are nuts!" he says. Garrett began roping and riding bulls, ultimately partnering with Gerald Campbell, with whom he won many team-roping honors.

"When I came to California, I wanted to be a cowboy, but I really didn't have a choice," Spoonhunter explains. Cowboy living was in his blood, along with his budding artistic skills. By the time Spoonhunter hit high school, he yearned for the freedom of the open range and backcountry. He left school and began working for various Owens Valley ranchers while also wrangling for Rock Creek Pack Station.

Spoonhunter speaks with great deference of the eminent cowboys he met, telling countless anecdotes starring the likes of Lester Cline, Walt Sproul, Spray Kinney, and George Brown. "the old-timers were cranky," jokes Spoon hunter, "Lester would try to teach us stuff, but the other guys just looked at us mean."

"Lee Summers was the best packer around," he continues. "He was a nut but knew the backcountry."

"Garrett and Lee are the best packers to ever live in the Owens Valley," avows Robbie Janes, Spoonhunter's sidekick. "He knows how to buck uphill and he knows, like Paul Harvey says, 'the rest of the story.'"

Eastern Sierra rancher Jim Cashbaugh, a friend of Spoonhunter for 40 years, says, "You really don't know somebody until you can shoulder up to a bar and drink with him." Cashbaugh also rode with Spoonhunter and admires him for his mind as much as his mettle. "Garrett's the only smart one," says Cashbaugh. "And he's always prepared."

Spoonhunter's high school art teacher, California watercolorist Joseph Emil "Aim" Morhardt, harbored other plans for Spoonhunter beyond cow punching. Morhardt saw great promise in the young artist and encouraged him to seek a scholarship to the Institute of American Indian Arts in Santa Fe, N.M. Spoonhunter took Morhardt's advice, landing a spot at the school in the early 1960s. "Aim thought I was going to be a great artist," recalls Spoonhunter.

Apache artist Allan Houser, considered one of the 20th century's greatest sculptors, taught Spoonhunter at the Institute, becoming the second major influence on his art. "Allan was a gentleman," says Spoonhunter. "He wanted to make me famous, but I didn't want to be famous. I wanted to be a cowboy."

Dreaming of roping and riding, Spoonhunter was jangled even by art-specific classrooms. "I got kicked out," he explains, "because I was hanging out with the cowboys. I was too wild back then." Spoonhunter understood, however, how important it was to his mother that he graduate from high school, so he set to studying and earned his diploma in 1963.

Spoonhunter then embarked on a life of melding artistic

expression with a cowboy routine. Between packing, tracking, ranching and rodeo gigs, he created in many artistic forms, primarily producing masterful drawings depicting American Indian and Western life. Then began Spoonhunter's work in silver.

"I ordered a [horse] bit one time out of Western Horseman magazine," explains Spoonhunter. "The guy sent it and I said, 'This is a piece of shit! I can do better than that.'" And he did. Folks now treasure Spoonhunter's Westers, style engraved money clips, key chains, and beautiful custom silver bits, ordered by horsemen far and wide.

In silversmithing, as in every other medium in which Garrett works, the man is largely self-taught and rarely asks in payment what his art could command on the open market. "I don't want to be a millionaire," says Spoonhunter. "I just want to survive."

"No one can tell him what to do, how to do it or when to do it," says his brother, Tom. "But he's done everything: charcoal, oil, watercolor, silver, carpentry. He did it all and he did it well." Tom relayed how one day, Garrett sat down and drew a perfect likeness of his friend Campbell without even a photograph for reference. "That guy amazes me," Tom says, shaking his head. "He doesn't have any clue how talented he is."

"Garrett is remarkable," exclaims cowboy poet and Big Pine resident Duane Rossi, who tracked, guided, and sipped whiskey with Spoonhunter for decades. "In my opinion Garrett is as good as Remington, Russell or any of them," he says, referring to the giants of the Western art tradition.

Spoonhunter's talent extended to another Western tradition: rodeo. Over the years and miles, he's amassed numerous accolades, various broken bones and even more stories. "I didn't even take it seriously," he laughs. No matter how he approached it, however, the rodeo world certainly took Garrett Spoonhunter seriously—especially when he earned the prestigious title of World Champion Indian Cowboy in 1979. "Rodeo is a big part of my life," says Spoonhunter. "I've made some good friends and went through two or three generations of good horses. And then there's all those hairy-legged women," he grins.

"I've done a lot of shit, but winning World Champion was a highlight. I had the best horse in the country," Spoonhunter says of Jubilee, his favorite horse of all time and a legendary mount in rodeo circles. "He was a good pony. Everybody wanted to ride that potlicker."

All told, Spoonhunter won 280 rodeo buckles and 35 saddles. "But," as he explained to a crowd at Rusty's one recent Saturday, "I gave everything away." The group around Spoonhunter grew to include his daughter Tania, one of three he fathered with the love of his life, Anita Sepsey Spoonhunter. "I've got about seven saddles left," he said, nodding toward his daughter. "They'll be yours." Tania, who shares her father's dry humor, cracked a half-smile, and replied, "I'm gonna have to buy seven horses, then."



story disappeared!

Ancient Origins ·

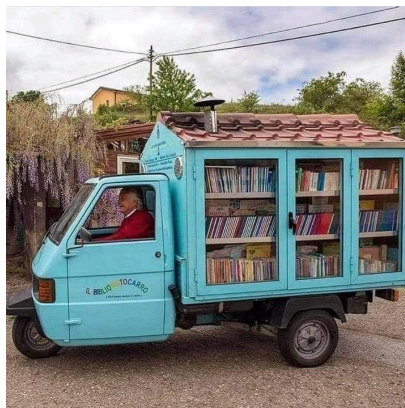
One of the legends tells the tale of a brutal skirmish between tribes whose leaders declared a truce in order to allow the wounded to bathe in the waters of Lake Kliluk, which is said to have both healing and therapeutic properties.



ancient-origins.net

Canada's Spotted Lake: The Most Alien-Looking Lake on Earth

The natural world has many wonders. One of the most remarkable is that of the so-called Spotted Lake in British Columbia, Canada. It is a polka-dotted body-of-water that looks so bizarre you could be forgiven for thinking you were on an alien planet.



Beautiful Italy - This is a Small lovely Car Library in Italy

Become a Fellow in the California Climate Action Corps

California Volunteers' California Climate Action Corps Fellowship leverages the power of AmeriCorps to advance climate actions that engage community members, cultivate change, and leave a lasting impact.

The fellowship connects organizations and agencies with talented, motivated emerging leaders to move the needle on climate change in the community. If you want to make a difference, build a career in the climate field, and join a network of leaders, we want to hear from you!

About the Fellowship

California Climate Action Corps Fellows are AmeriCorps Members who serve full-time (for either a two-month summer term or 11-month term) while gaining valuable experience, mentorship, and training. For more information about AmeriCorps, visit www.americorps.gov.

Selected Fellows will be placed with Host Partner Organizations where they will:

- Learn real-world volunteer engagement and climate action skills through organizing community climate action projects.
- Serve with a public agency, tribe, nonprofit, or school committed to engaging their community in climate action focused on urban greening, organic waste and edible food recovery, and wildfire resiliency.
- Be part of a community and statewide force of emerging leaders.

Fellows receive a monthly living allowance and education award(s) upon completion of the service term, which can be used to repay qualified student loans or pay current educational expenses at eligible institutions of higher education and training programs. Living allowance and education award amounts vary by service term and length. Additional benefits, such as health insurance, are also available.

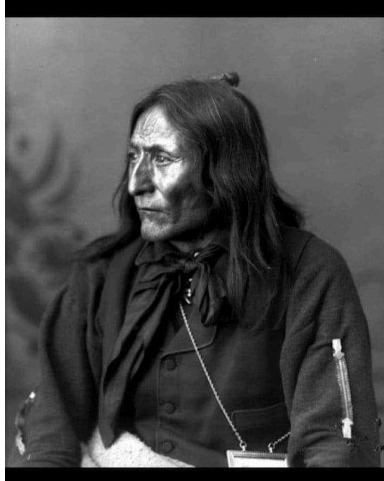
California Volunteers partners with a grantee organization to implement the California Climate Action Corps Fellowship. As implementing partner, the grantee manages the recruitment and placement process, supports Fellows and Host Partners throughout the term, and coordinates professional development activities for Fellows. California Volunteers is proud to partner with [Bay Area Community Resources](#) as implementing grantee, as well as their intermediary partners, Strategic Energy Innovations, The Energy Coalition, and CalSERVES.

[Apply Now 2022-23 Term](#)

The Fellow application is currently OPEN until slots are filled.

In September 2022, an 11-month program will place approximately 115 full-time Fellows with Host Partners throughout the state, principally in the target regions of Butte and surrounding north state counties, Oakland, San Jose, Central Valley, Los Angeles, Inland Empire, San Diego, and tribal communities. Fellows will mobilize communities through volunteer engagement and support for climate action, education, and assessment service projects focused on urban greening, organic waste and edible food recovery, and wildfire resiliency.

Note: Interested communities may apply to be hosts next year; all filled up this year.



[Welcome Native Store](#)

Chief Crowfoot : Blackfoot Confederacy [#natives](#) [#history](#) [#nativeamerican](#)

"Crowfoot stood and watched as the white man spread many one dollar bills on the ground.

"This is what the white man trades with; this is his buffalo robe. Just as you trade skins, we trade with these pieces of paper."

When the white chief had laid all his money on the ground and shown how much he would give if the Indians would sign a treaty, Crowfoot took a handful of clay, made a ball out of it and put it on the fire.

It did not crack.

Then he said to the white man, Now put your money on the fire and see if it will last as long as the clay.

The white man said, No...my money will burn because it is made of paper.

With an amused gleam in his eyes the old chief said, Oh, your money is not as good as our land, is it?

The wind will blow it away; the fire will burn it; water will rot it. But nothing will destroy our land.

You don't make a very good trade.

Then with a smile, Crowfoot picked up a handful of sand from the river bank, handed it to the white man and said, You count the grains of sand in that while I count the money you give for the land.

The white man said, I would not live long enough to count this, but you can count the money in a few minutes.

Very well, said the wise Crowfoot, our land is more valuable than your money. It will last forever.

It will not perish as long as the sun shines and the water flows, and through all the years it will give life to men and animals, and therefore we cannot sell the land.

It was put there by the Great Spirit and we cannot sell it because it does not really belong to us.

You can count your money and burn it with a nod of a buffalo's head, but only the Great Spirit can count the grains of sand and the blades of grass on these plains.

As a present we will give you anything you can take with you, but we cannot give you the land.”

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This year's WRRC agricultural-themed conference will be delivered in a hybrid format, kicking off with an in-person event on July 12 that includes non-interactive livestreaming, followed by two days of virtual programming. The conference will be broadly focused to reflect the state's agricultural diversity, highlighting the various conditions, both physical and social, that shape agricultural operations throughout Arizona, including Tribal farms and ranches.

Standard registration closes on June 30.
Registration from July 1-12 (including on-site registration) is \$85.

[Register](#)

[Conference Information](#)

[California delays Joshua Tree protections as experts say time is running out](#)

By The Guardian, 6/16/22

Scientists predict that the spiny trees are unlikely to survive through the end of the century due to climate crisis. California officials have deferred a decision on whether to list the western Joshua tree as a threatened species after hours of public comment and debate this week ended in a deadlocked vote.

[California environmental group's Yosemite tree-clearing lawsuit increases wildfire dangers](#)

By the Fresno Bee, 6/16/22

Yosemite National Park officials want to clear standing and dead trees from alongside 40 miles of roads and trails and across 2,000 acres to reduce the chance of wildfires. But an environmental group has sued to stop the Park Service from conducting such work. Among the claims are that the federal government did not follow its own rules for sizing up impacts to plants and animals in the targeted areas.

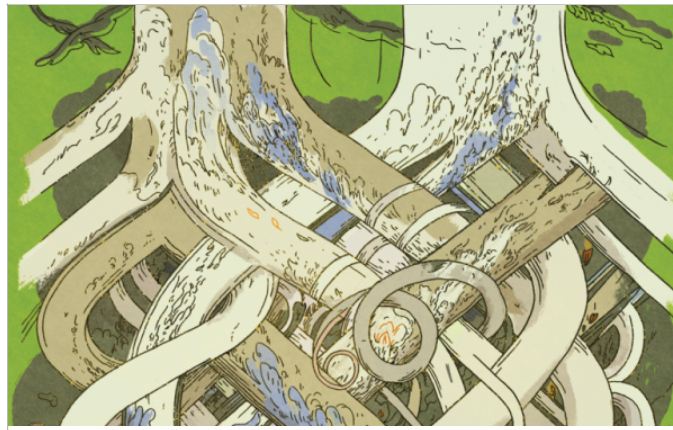


Illustration by Alix Pentecost-Farren

One morning last September, I kayaked to an island in a lake on an island in the sea in Southeast Alaska. On this island-on-an-island—managed by the US Forest Service but part of the homelands of the Tlingit people—I rested against the trunk of a cedar that I guessed was a few hundred years old. It didn't seem as ancient as some cedars I had seen around there, since its trunk spanned three or four feet instead of six or seven. But it was in a forest that had never been cut, and that was what mattered. I was there to remember what the old-growth temperate rainforest of Southeast Alaska is like.

[Read more](#)