

Journal #5272 from sdc 8.24.22

Four generations strong

Killers of the Flower Moon banned in Oklahoma

The Indigenous Data Sovereignty Agreement

Little Big Horn Memories

Nuclear waste ravaged their land. The Yakama Nation is on a quest to rescue it

Banned books in Florida

The Decolonized Kitchen with Maribel Garcia

Return of Royal Artifacts Attracts Huge Crowds in Benin

The Met Returns Two Stolen Artifacts to Nepal

Common Ideas about Neanderthals and Prehistoric Peoples That Aren't True

Western States Are Fighting Over How to Conserve Shrinking Water Supply

The Secret Lives of Mosquitoes, the World's Most Hated Insects

Federal officials announce \$310 million in funding to combat 'megadrought'

Forest Service to aid private owners on carbon markets, climate

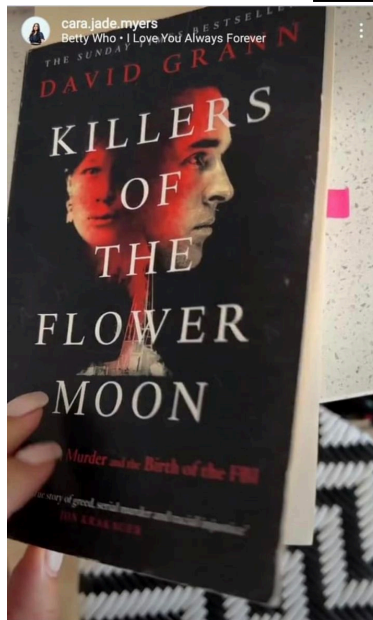


Ed Harry ·

Four generations strong, Hoobee Charlotte and Choppie, my youngest granddaughter.

So this book has been banned in Oklahoma

World Indigenous News (WIN)



Killers of the Flower Moon Unofficial Movie Board writes:

Cara Jade Myers who plays Anna in the movie just posted this on Instagram. She is offering to try and send a copy of Killers of the Flower Moon to any student unable to get a copy of their own after the announcement of banning the book from Oklahoma schools yesterday. Go Cara! PS, she is also a member of our group too!

~~~~~  
**This Indigenous Data Sovereignty Agreement (the IDSA) is between the Local Contexts HUB (the HUB) and Users.**

**The purpose of the IDSA is to support Indigenous Data Sovereignty and enhance Indigenous control of Indigenous data.**

## 1. Interpretation

In this agreement, unless the context otherwise requires,-

**Agreement** means this document.

**Data** includes but is not limited to records, files or other evidence, irrespective of their content or form (e.g. in print, digital, recordings, physical or other forms) that comprise research observations, findings or outcomes, including primary materials and analysed data, transcriptions, translations, photographs, recordings collected or produced. Data can also take the form of characters such as letters, numbers, punctuation marks, mathematical operators, and control characters and includes factual information in a form that can be input to, created by, processed by, stored in, and output by a computer.

**HUB** (the **HUB**) is the Local Contexts Hub

**Indigenous Peoples** are distinct social and cultural groups that share collective ancestral ties to the lands and natural resources where they live, occupy or from which they have been displaced. The land and natural resources to which they relate are inextricably linked to Indigenous Peoples identities, cultures, livelihoods, as well as physical and spiritual well-being. Indigenous Peoples are inheritors and practitioners of unique cultures and have complex and embedded relationships with the environment. Indigenous Peoples have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Despite their cultural differences, Indigenous Peoples from around the world share common problems related to the protection of their rights and enactment of their responsibilities as distinct peoples.

**Indigenous Peoples Data** includes Indigenous or traditional knowledge, data of significance to Indigenous Peoples, as well as other forms of administrative, cultural, biological and/or scientific data that relates to Indigenous Peoples and their traditional and present day territories and waters. Indigenous Peoples data may or may not have been produced through consultation and engagement with Indigenous Peoples as the primary legal and cultural owners and custodians.

**Indigenous Knowledge/Traditional Knowledge** is knowledge, know-how, skills and practices that are developed, sustained and passed on from generation to generation within a community, often formed as part of its cultural or spiritual identity. In a general sense, traditional knowledge embraces the content of knowledge itself as well as traditional cultural practices including distinctive signs and symbols associated with traditional knowledge. Traditional knowledge can be found in a wide variety of contexts, including agricultural, scientific, technical, ecological and medicinal knowledge as well as biodiversity related knowledge. Traditional knowledge is cared for and transmitted by a community of knowledge holders who act as custodians of the knowledge.

**Indigenous Data Sovereignty (IDSov)** expresses a legitimate right of Indigenous Peoples to control the access, the collection, ownership, application and governance of their own data or knowledge and/or information that derives from unique cultural histories, expressions, practices, and contexts. IDSov promotes a paradigm where Indigenous Peoples can directly create, participate, govern and share benefits that arise from access and use of Indigenous Peoples data.

**Intellectual Property** includes all original materials produced in the course of a research project including but not limited to written materials, transcriptions, translations, photographs, recordings collected or produced by the researcher and/or funding institution pursuant to this Agreement. It further includes all copyright including future copyright, trademarks, designs, patents registered and unregistered, inventions, trade secrets and know-how, new plant varieties and registered plant breeders rights, semiconductor or circuit layouts and all other intellectual property as defined in the convention of 1967 establishing the World Intellectual Property Organisation

**Intellectual Property Rights** means any and all;

(a) copyrights and other rights associated with works of authorship throughout the world, including neighboring rights, moral rights, and mask works.

(b) For the avoidance of doubt, all content on the Local Contexts website is licensed generally under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. Local Contexts holds copyright in the Labels and Notice icons. Local Contexts grants a perpetual non-exclusive license for the use of the Labels by Indigenous communities. Indigenous community users of the Hub hold and retain copyright in their own Label text.

**Local Contexts** includes the Local Contexts website and the Local Contexts Hub at <https://localcontexts.org/>

**Projects and/or Activities** include, but are not limited to, research, publications, data collection, implementation, recording motion, visual sound whether oral, written, via multimedia or other mechanical devices discovered or yet to be discovered

**Research** includes, but is not exclusive to, information and/or data collected for a particular purpose, work conducted through social science, science and humanities strands, including, not limited to, ethnology, history, linguistic, biogenetic, medical, behavioral, ethnobotany, agronomy, ecology, anthropology, archaeology, and microbiology.

## **2. Purpose**

2.1 Indigenous Data Sovereignty promotes Indigenous control and governance of Indigenous data. This IDSA describes the rights and responsibilities of the Local Contexts Hub and user communities, researchers, and/or institutions. This pertains to the data collected, stored, and shared on the Local Contexts Hub.

2.2 Indigenous Peoples retain ownership, control and governance over their unique suite of customized Traditional Knowledge (TK) and Biocultural (BC) Labels developed on the Hub. This includes exclusive decision-making and control over how and with whom the unique community customized suite of Labels is shared with.

2.4 A community customized suite of Labels is shared with institutions and individual researchers under an exclusive license for use in institutional content management systems, information infrastructures, catalogue records, databases, data repositories and publications where appropriate. Other uses will need to be approved by each community as needed.

## **3. Responsibilities**

### **3.1. The role of the Local Contexts**

3.1.1. The primary objectives of Local Contexts is to enhance and legitimize locally based decision-making and Indigenous governance frameworks for determining ownership, access, and culturally appropriate conditions for sharing historical, contemporary and future collections of cultural and biological heritage and Indigenous data. Local Contexts is focused on increasing Indigenous involvement in data governance through the integration of Indigenous values into data systems. Local Contexts offers digital strategies for Indigenous communities, cultural institutions and researchers through the TK (Traditional Knowledge) & BC (Biocultural) Labels

and Notices. Together they function as a practical mechanism to advance aspirations for Indigenous data sovereignty and Indigenous innovation.

### **3.2. Responsibilities of the Local Contexts Hub**

3.2.1. The responsibility of the Hub is to act as a portal that allows communities to adapt the TK and BC Labels to contextual needs and to be shared and implemented nationally and internationally. The Local Context Hub also allows researchers and institutions to generate Notices that disclose Indigenous rights and interests, and that function as a precursor to the implementation of the community customized Labels when appropriate.

3.2.2. To facilitate connection between Indigenous communities, institutions and data repositories and researchers around the world.

3.2.3 To provide human and machine readable Labels and Notices that support the practice of disclosing proper provenance of research and data derived from Indigenous peoples, knowledge, places, lands and waters.

3.2.4. The Hub seeks to promote the highest standards in the management of Indigenous data as fundamental to Indigenous sovereignty and to support both high quality research and academic integrity.

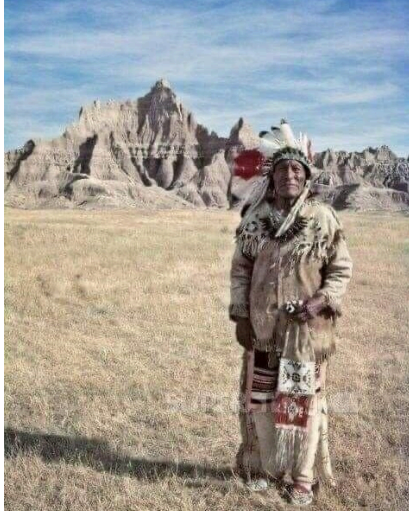
3.2.5. The Hub recognises the inherent sovereignty of Indigenous peoples over data about them or collected from them, and which pertain to indigenous peoples' knowledge systems, customs and territories.

3.2.6. The Hub is designed to provide practical mechanisms that support the expression of Indigenous rights, interests and responsibilities in Indigenous knowledge, Indigenous data, and intellectual and cultural property.

3.2.7. The Hub is not an authorizing or policing entity, and it is not the responsibility of the Hub to act in this manner.

**Contact Us**                      **[support@localcontexts.org](mailto:support@localcontexts.org)**

[About Us](#) | [Indigenous Data Sovereignty](#) | [Terms and Conditions](#) | [Privacy Policy](#) | [Cookie Notice](#)  
Traditional Knowledge (TK) and Biocultural (BC) Labels, Notices and Template Text © 2015 -  
2022 Local Contexts. All Rights Reserved [support@localcontexts.org](mailto:support@localcontexts.org)



### Native Blood

I REMEMBER well. None of us who were there could forget. I was almost eighteen that summer. Never before or since that time did my people gather in such great numbers. Our camp on the Greasy Grass [Little Bighorn] stretched four miles along the river -- six great camp circles, each a half mile across, with thousands of Lakota fighting men and their families.

In that long-ago time none of my people knew more than a thousand numbers. We believed no honest man needed to know more than that many. There was my own tribe, the Miniconjou.

There were our cousins, the Hunkpapa, the Sans Arc, the Two Kettles, the Sihasapa [Blackfoot Sioux], the Brulé, and the Oglala -- all our Seven Council Fires. There were many of our eastern relatives, too -- the Yankton and the Santee. And our kinsmen from the north were there -- the Yanktonai and the Assiniboin. Our friends and allies the Cheyenne were there in force, and with them were smaller bands of Arapaho and Gros Ventre. It was a great village and we had great leaders.

Hump, Fast Bull, and High Backbone led my tribe. Crazy Horse headed the Oglala. Inkpaduta [Scarlet Tip] led the Santee. Lame White Man and Ice Bear led the Cheyenne. But the greatest leader of all was the chief of the Hunkpapa -- Sitting Bull. As long as we were all camped together, we looked on him as head chief. We all rallied around him because he stood for our old way of life and the freedom we had always known. We were not there to make war, but, if need be, we were ready to fight for our sacred rights. Since the white man's government had promised our leaders that we could wander and hunt in our old territory as long as the grass should grow, we did not believe the white soldiers had any business in our hunting grounds. Yet they came to attack us anyway.

I slept late the morning of the fight. The day before, I had been hunting buffalo and I had to ride far to find the herds because there were so many people in the valley. I came back with meat, but I was very tired. So when I got up, the camp women were already starting out to dig for wild turnips. Two of my uncles had left early for another buffalo hunt. Only my grandmother and a third uncle were in the tepee, and the sun was high overhead and hot. I walked to the river to take a cool swim, then got hungry and returned to the tepee at dinner time [noon].

"When you finish eating," my uncle said, "go to our horses. Something might happen today. I feel it in the air."

I hurried to Muskrat Creek and joined my younger brother, who was herding the family horses. By the time I reached the herd, I heard shouting in the village. People were yelling that white soldiers were riding toward the camp. Iron Hail climbed Black Butte for a look around the country. I saw a long column of soldiers coming and a large party of Hunkpapa warriors, led by Sitting Bull's nephew, One Bull, riding out to meet them. I could see One Bull's hand raised in the peace sign to show the soldiers that our leaders only wanted to talk them into going away and leaving us alone. But all at once the soldiers spread out for attack and began to fire, and the fight was on. I caught my favorite war pony, a small buckskin mustang I called Sung Zi Ciscila [Little Yellow Horse] and raced him back to camp to get ready for battle.

I had no time to paint Zi Ciscila properly for making war, just a minute or so to braid his tail and to dab a few white hail spots of paint on my own forehead for protection before I galloped out on the little buckskin to help defend the camp. I met four other Lakotas riding fast. Three were veteran fighters, armed with rifles; the other was young like me and carried a bow and arrows as I did. One of the veterans went down. I saw my chance to act bravely and filled the gap. We all turned when we heard shooting at the far side of the village nearest the Miniconjou camp circle and rode fast to meet this new danger. I could see swirls of dust and hear shooting on the hills and bluffs across the river. Hundreds of other warriors joined us as we splashed across the ford near our camp and raced up the hills to charge into the thickest of the fighting.

This new battle was a turmoil of dust and warriors and soldiers, with bullets whining and arrows hissing all around. Sometimes a bugle would sound and the shooting would get louder. Some of the soldiers were firing pistols at close range. Our knives and war clubs flashed in the sun. I could hear bullets whiz past my ears. But I kept going and shouting, "It's a good day to die!" so that everyone who heard would know I was not afraid of being killed in battle.

Then a Lakota named Spotted Rabbit rode unarmed among us, calling out a challenge to all the warriors to join him. He shouted, "Let's take their leader alive!" I had no thought of what we would do with this leader once we caught him; it was a daring feat that required more courage and much more skill than killing him. I dug my heels into my pony's flanks to urge him on faster to take part in the capture.

A tall white man in buckskins kept shouting; at the soldiers and looked to be their leader.

Following Spotted Rabbit, I charged toward this leader in buckskins. We were almost on top of him when Spotted Rabbit's pony was shot from under him. Zi Ciscila shied to one side, and it was too late.

Miniconjou named Charging Hawk rushed in and shot the leader at close range. In a little while all the soldiers were dead. The battle was over.

The soldier chief we had tried to capture lay on the ground with the reins of his horse's bridle tied to his wrist. It was a fine animal, a blaze-faced sorrel with four white stockings. A Santee named

Walks-Under-the-Ground took that [Custer's] horse. Then he told everyone that the leader lying there dead was Long Hair; so that was the first I knew who we had been fighting. I thought it was a strange name for a soldier chief who had his hair cut short. [Note: Lazy White Bull said the Santee who got Custer's horse was named Sound the Ground as He Walks which is also sometimes translated as Noisy Walking.]

Our attempt to save Long Hair's life had failed. But we all felt good about our victory over the soldiers and celebrated with a big scalp dance. But our triumph was hollow. A winter or so later more soldiers came to round us up on reservations. There were too many of them to fight now. We were split up into bands and no longer felt strong. At last we were ready for peace and believed we would have no more trouble.

Putinhin aka WasuMaza. Dewey Beard.



[animmallsarebestfriendss.vercel.app](https://animmallsarebestfriendss.vercel.app)

[Baby Tortoises Born On Galapagos Island For The First Time In A Hundred Years](#)

...

**Meet The Pink Fairy Armadillo – The Cutest And Tiniest Armadillo In The World**



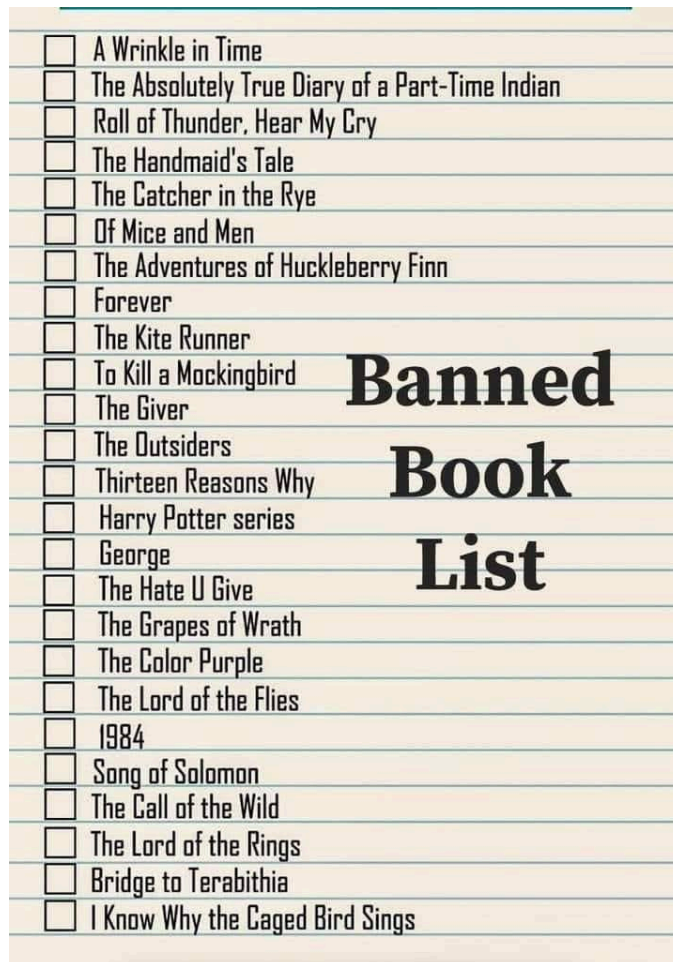
<https://kingdomstv.com/meet-the-pink-fairy-armadillo-the-cutest-and-tiniest-armadillo-in-the-world-8-pics%ef%bf%bc/>

**Nuclear waste ravaged their land. The Yakama Nation is on a quest to rescue it.**

A generation after it was decommissioned, tribal members are still working to clean up the Hanford nuclear site, one of the most contaminated spots in the US

Read in The Guardian: [https://apple.news/AA\\_r7E\\_V6SV2h5sWtCL7-3Q](https://apple.news/AA_r7E_V6SV2h5sWtCL7-3Q)





Neevah Willpepper: Florida's Anti-Woke banned book list. A couple of them make sense considering republicans should be terrified their constituents might read "1984."

~~~~~  
The Decolonized Kitchen with Maribel Garcia

The Decolonized Kitchen is a gathering for anyone looking to learn in community about indigenous foodways, ethnobotany, and cooking! Join Maribel Garcia for a morning of connection and reclamation while we learn about our native plant relatives one recipe at a time. This will be a two-hour session involving discussion, a presentation, and a cook along.

Maribel is a descendent of the Purépecha people from the state of Michoacán, Mexico. As an educator, Maribel is deeply focused on centering indigenous knowledge and creating collective learning spaces in which participants feel empowered in leading their education as knowledge keepers and lifelong learners.

The program will be presented in English and Spanish. To register please call (510) 482-7844. Saturday, September 17th 11:00 AM-1:00 PM Dimond Park (meet at the library and walk to the park together)

Rebekah Eppley, Librarian reppley@oaklandlibrary.org

Just under 200,000 Béninois visited the exhibit as soon as it opened.

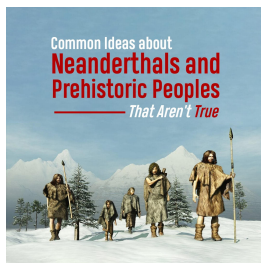


[nytimes.com](https://www.nytimes.com)

['Artistic Awakening' in Benin as Return of Royal Artifacts Attracts Huge Crowds](#)

[As more looted art comes back to Africa, countries have wrestled with the right way to display it. That 200,000 people have lined up for a show suggests Benin has found an answer.](#)

The Met Returns Two Stolen Artifacts to Nepal



Common Ideas about Neanderthals and Prehistoric Peoples That Aren't True

<https://sciencesensei.com/common-ideas-about-neanderthals-and-prehistoric-peoples-that-arent-true/>

Western States Are Fighting Over How to Conserve Shrinking Water Supply

The Secret Lives of Mosquitoes, the World's Most Hated Insects

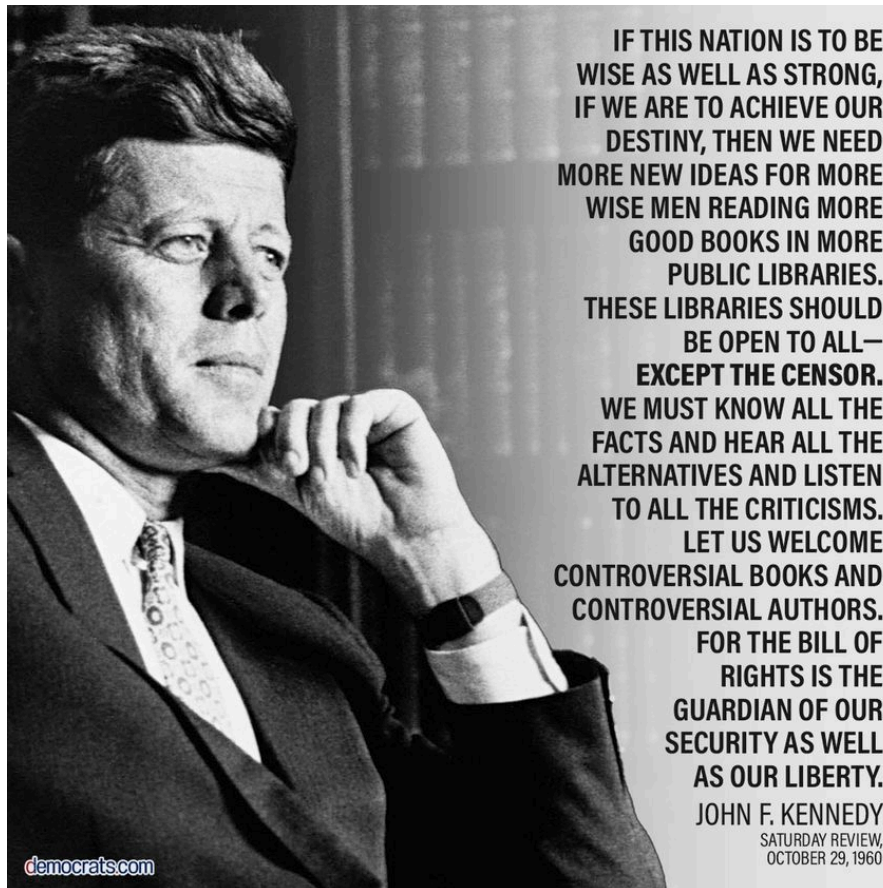
Federal officials announce \$310 million in funding to combat ‘megadrought’

By the Los Angeles Times, 8/18/22

During a two-day swing through California, U.S. Interior Secretary Deb Haaland toured the Syphon Reservoir Improvement Project in Irvine on Thursday morning before touting federal funding that will help the drought-stricken state. Joined by Rep. Katie Porter (D-Irvine) and U.S. Bureau of Reclamation Commissioner Camille Calimlim Touton, Haaland said she felt “overjoyed” when she announced the Department of the Interior’s plan to allocate more than \$310 million to combat a “megadrought” throughout the West that is being compounded by climate change.

Forest Service to aid private owners on carbon markets, climate

The recently signed budget reconciliation law provides the Forest Service with \$450 million to decrease greenhouse gas emissions by aiding private landowners with the costs of addressing climate change. [Read more...](#)



“If we cannot end now our differences, at least we can help make the world safe for diversity. For, in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal. [Commencement Address at American University, June 10 1963]”

— John F. Kennedy