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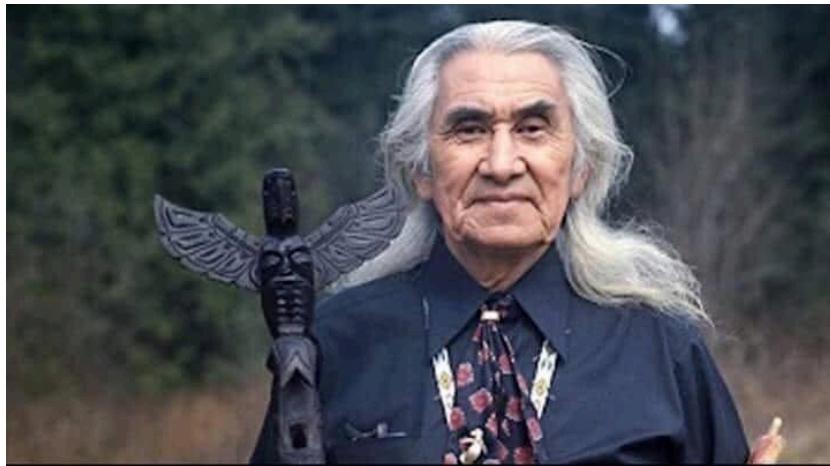
Exposed: The Most Polluted Place in the United States

Seven Scientific Discoveries From 2022 That May Lead to New Inventions

Another book recommendation

Ninety-Six Fascinating Finds Revealed in 2022

In Memorium - Wounded Knee 1890



“It is hard for me to understand a culture that not only hates and fights his brothers but even attacks Nature and abuses her. Man must love all creation or he will love none of it. Love is something you and I must have. We must have it because our spirit feeds upon it. Without love our self esteem weakens. Without it our courage fails. Without love we can no longer look out confidently at the world. Instead we turn inwardly and begin to feed upon our own personalities and little by little we destroy ourselves.”

- Chief Dan George -

As the Colorado River falls further into a state of collapse, the diplomacy between the seven states that share its water is becoming more personal. Some states now see California and Arizona reveling in profligate use, made possible by a 100-year-old compact that effectively promises them water when others have none. A water official described the mood in Colorado: "They are taking from us." [ProPublica](#)

What name shall we give Earthquake?

Andrew Alden
Dec 12

I think about earthquakes nearly every day, in one aspect or another. Every now and then I toy with the pre-scientific ideas about them. Before science, before literacy itself, every culture stored knowledge about the world in the form of images and especially in stories, told and sung, that were passed down the generations. Natural events were commonly assigned to the interactions of specific beings, with names and personalities, giving a relatable gloss to earthquakes, eruptions, meteorological phenomena and other doings that science reliably informs us are actually random.

Maybe you've heard of the oral traditions of the Pacific Northwest tribes, who remembered the [great Cascadia earthquake and tsunami of 26 January 1700](#) in stories for more than two centuries. Many versions recounted the event as a great clash between Thunderbird, ruler of the wind and sky, and a sea creature referred to by convention as Whale. The same two entities populate the tribes' art in a motif that informs their most deep-seated culture. And it all connects with the ordinary occurrence, seen every day along that coast, of eagles catching fish. Earthquakes and tsunamis come with the country and have seats around the evening fire.

In Japan there is the character of [Namazu](#), a great catfish who lives restrained deep underground. Every now and then it thrashes loose, upending society with destructive shaking and floods from the sea. According to [one authority](#), Namazu originated around the sixteenth century from "the Chinese *ao*, a hybrid fish/turtle/dragon."

Namazu got a big boost with the Ansei Edo earthquake of 11 November 1855, the third of three catastrophic quakes in central Japan in 1854-1855. In Edo (modern-day Tokyo), the worst damage was in the wealthy quarter, and after a few weeks of aftershocks and widespread fear the city's mood lightened as money flowed to pay for rebuilding. Widespread cartoon leaflets from the time record the changing attitudes in the form of catfish imagery.

That catfish, the Big One, is still around, ready to thrash and ready to hand when the Japanese need a symbol. A stylized Namazu is part of the [national earthquake warning system's](#) iconography.

In the mythology of ancient Greece, Poseidon the earth-shaker rules both the sea and earthquakes. So does his ancient Roman version, Neptune. Both personages embody the connection between earthquakes and tsunamis.

The U.S. Geological Survey has a small collection of [earthquake legends](#) from these and other cultures.

These ancient personifications all share the same feature: they present Earth forces as animate, as beings. The geologist's Earth is also an active one, but we have always regarded it as, in

Hutton's 1785 phrase, "a machine of a peculiar construction." It doesn't have a soul. The geologist's Earth is an engineering conception -- the more science can understand this version of Earth, the better our engineering will be. It's wonderful for what it makes possible, but not the first and last word.

The beauty of the animal personification is that an animal is an integral being, connected within itself. These days it would pay off, I sometimes think, to bring the Earth and its attributes back into the family. I suggest that we could use personifications today -- not seriously, but ceremonially.

I suggest that we think of the half-forgotten [Makkeweks](#), a sea being like Poseidon and Namaku and Whale, as our local earthquake avatar. We have a single story, from the Rumsen Ohlones of the far South Bay, that refers to this being. Coyote came to the shore with his wife, having instructed her about the various sea creatures -- sea lions, sharks and so forth -- and told her not to fear them, as they are our uncles. But he didn't tell her about Makkeweks, and when Makkeweks showed up she was frightened to death, whereupon Coyote had to revive her.

It's reasonable that our local Ohlone tribes, of the Huichin community, shared a story much like this, perhaps with the same names. And so it's fitting that the city of Oakland has commissioned and placed a bronze statue of Makkeweks in Snow Park, down by the lake.



Maybe somehow we could recognize that Makkeweks, the Big One, is our uncle, part of the family, an actor in the world who belongs among us and for whom we must always make room in our lives.

Hennepin County Board acknowledges land and water taken from area Native Americans

<https://www.startribune.com/hennepin-county-board-acknowledges-land-and-water-taken-from-area-native-americans/600238985/>

This 12-Year-Old Designed a Water Bottle You Can Eat

After seeing plastic polluting her favorite beaches year after year, Madison Checketts decided it was time to do something about it

<https://www.smithsonianmag.com/innovation/this-12-year-old-designed-a-water-bottle-you-can-eat-180981250/?>

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Teenage creatives 16 and up are invited to audition for Teens Speak Out!

Held at the Reno Little Theater, this is a great way for kids to learn how to write, develop, and perform their own original work. ([Reno Little Theater via Facebook](#))

Community Collections Grants: An Interview with Mark “Boots” Lupenui

December 27, 2022 by [Michelle Stefano](#)

Below is an [excerpt from an interview](#) by Folklife Specialist Guha Shankar with Community Collections Grant recipient Mark “Boots” Lupenui entitled, [“Heirloom Songs” from Kohala, Hawai’i: Documenting a Fragile Musical Legacy](#), as part of a series on the Library’s Of the People blog [featuring the 2022 awardees of the AFC’s Community Collections Grants](#) program. The Community Collections Grants program is part of the Library’s [Of the People: Widening the Path](#) initiative, which seeks to create new opportunities for more Americans to engage with the Library of Congress and to add their perspectives to the Library’s collections, allowing the national library to share a more inclusive American story.

 Mark “Boots” Lupenui’s project, “Unearthing the Lost Songs of Kohala,” seeks to document old, unrecorded songs of the Kohala region in the northwest portion of the island of Hawai’i. Lupenui calls them, “heirloom songs,” and his project is an urgent one as the numbers of elders who carried on the tradition dwindle. He notes, “We are trying to preserve these heirloom songs, these snapshots of our history, culture and way of life before the last remaining memories of them disappear forever.” In our interview, he offers his view on progress to date on the team’s efforts at archiving the cultural heritage of the community.

Boots, you have noted previously that your approach to documentation involves artists/practitioners performing and/or telling their own stories in their own voices to the community as well as to wider audiences. How has this concept worked in actual practice?

It makes such an impact on me to hear these folks telling their own stories and singing the songs they wrote. They are the true voices of Kohala and those voices are fleeting, so preserving the recordings of them is important. Most of these people are not professional performers, and so it requires a bit of explanation and a ‘kid gloves’ approach to get them to give more complete information on camera. They can be a little shy about performing, as they are always surprised that anyone wants to record the songs they wrote years ago. Still, it makes me smile to hear these salt of the earth folks tell their stories. I get chills listening to their humble songs and imagining what they might sound like to people who listen to these recordings years or even generations from now.

In what ways is this project important/meaningful for you as a documentary field worker who is also a community member and performer?

As an artist and musician myself I hope to move people with my work. When I think about the songs I am documenting, I am reminded that each of these pieces is the work of someone who was trying to move people as well, trying to share some idea or emotion during a moment or time that is past. Also, these songs provide a window into a simpler world, a glimpse of a magical Kohala that is quickly changing ...and I am grateful for that glimpse. My hope is that others will hear these works and will recognize in them the call to care for the amazing place we call home.

[Read the rest of the interview here!](#)

Plan Ahead Calendar:



**EAST COAST
CHAMPIONS
POWOW**
**\$2,000,000.00
IN PRIZE MONEY**
**MADISON SQUARE GARDEN NY
MAY 5TH , 6TH & 7TH 2023**

NEW YORK STATE OF OPPORTUNITY | Council on the Arts | N7 | Red Bull



Save The Date

**18TH ANNUAL VINE DELORIA, JR.
INDIGENOUS STUDIES SYMPOSIUM**

May 18th & 19th, 2023

NORTHWEST INDIAN COLLEGE
Xwilemi Eik>Tul>Neeu Xgal

Join us in-person at the NWIC Campus
More details forthcoming, Questions: vds@nwic.edu
www.nwic.edu/faculty-staff/vine-deloria-jr-symposium/

[Vine Deloria, Jr. Indigenous Studies Symposium](#)

Mark your calendars for the 18th Annual Vine Deloria, Jr. Indigenous Studies Symposium on May 18th & 19th, 2023, at the NWIC Campus. Stay tuned for further details!

Architectural Engineering Discoveries

Lining canals with solar panels. It provides clean energy and stops water evaporation at the same time



newatlas.com

[Rapid-deployment solar arrays cut energy cost up to 20%, says 5B](#)

[Australian company 5B has developed a hinged, folding solar array for ridiculously quick and easy installation at industrial scale. In May, 5B showed just how quick: a team of 10 covered the area of a soccer field with a 1.1-MW array in a single day.](#)



Pomu

"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.”
Chief Crowfoot : Blackfoot Confederacy



Highland

© Taylor Turner

(ns)

Exposed: The Most Polluted Place in the United States

Tara Lohan, The Revelator

Lohan writes: "The most polluted place in the United States — perhaps the world — is one most people don't even know. Hanford Nuclear Site sits in the flat lands of eastern Washington."

[READ MORE](#)

Seven Scientific Discoveries From 2022 That May Lead to New Inventions

Nature is a breeding ground for innovative solutions to everything from aging to plastic pollution <https://www.smithsonianmag.com/innovation/seven-scientific-discoveries-from-2022-that-may-lead-to-new-inventions-180981358/>

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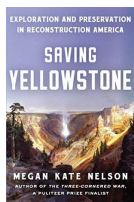
Another book recommendation:

Saving Yellowstone: Exploration and Preservation in Reconstruction America by **Megan Kate Nelson**

2022 was a momentous year for [Yellowstone](#), the United States' first national park. Established 150 years ago, on March 1, 1872, [Yellowstone](#) marked this milestone with a slate of anniversary [programming](#) and [fundraising campaigns](#). Then, in June, [extreme flooding](#) devastated the park, closing it to the public for the first time in [34 years](#).

Against this backdrop, [Saving Yellowstone](#), the latest work from historian [Megan Kate Nelson](#), a Pulitzer Prize finalist, offered readers the historical context necessary to understand the park's significance, as well as the challenges it currently faces.

Told from the perspectives of three central figures—geologist [Ferdinand Vandever Hayden](#), Lakota leader [Sitting Bull](#) and Northern Pacific Railroad financier [Jay Cooke](#)—Nelson's book expertly weaves together explorations of [Native sovereignty](#), environmental preservation and racial tensions in Reconstruction America. Underlying each of these threads is a sense of wonder regarding Yellowstone, whose "exploding mud volcanoes and cliffs made of glass and huge thundering waterfalls" rendered it a "place that was unique in the world," Nelson tells the [Colorado Sun](#).



[Saving Yellowstone: Exploration and Preservation in Reconstruction America](#)

The captivating story of how Yellowstone became the world's first national park in the years after the Civil War.

Ninety-Six Fascinating Finds Revealed in 2022

<https://www.smithsonianmag.com/history/ninety-six-fascinating-finds-revealed-in-2022-180981360/?>

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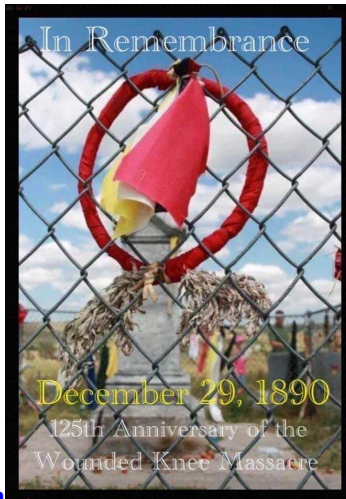
Extract: Indigenous North American history



The depiction of a young Maya maize god is consistent with other portrayals of beheaded Maya deities. National Institute of Anthropology and History

Mexico's [National Institute of Anthropology and History](#) (known by the Spanish abbreviation INAH), the government agency responsible for preserving the country's rich cultural heritage, shared an array of impressive finds this year. In Mexico City, an [800-year-old dwelling](#) spanning more than 4,300 square feet, a [trove of starfish deposited as an offering](#) to the war god [Huītzilōpōchtli](#) and the [graves of four children](#) buried in accordance with pre-Columbian practices following the [Spanish Conquest](#) shed light on the region's Aztec history. The ruins of [Tenochtitlán](#), the former Aztec capital, lie beneath Mexico City; in recent years, INAH researchers excavating in the city have unearthed a [14th-century steam bath](#), a [tower constructed out of human skulls](#) and a [600-year-old golden eagle sculpture](#).

Further afield in Mexico, finds ran the gamut from a [1,300-year-old stucco statue of the Maya maize god Hun Hunahpu](#) to the [locations of sacred Maya cacao groves](#) to the [skeleton of a sacrificial monkey](#) given to the Aztec from the Maya some 1,700 years ago. Elsewhere in North America, archaeologists revealed [hundreds of gigantic mud glyphs](#) created by Native American artists between 660 and 949 C.E., a [3,000-year-old dugout canoe](#) dredged from the bottom of Lake Mendota in Wisconsin, and an [almost mile-long canal](#) built in Alabama some 1,400 years ago. "One of the things that [this discovery] underscores is the incredibly engineered landscape that exists among the Native peoples of the Gulf Coast," said archaeologist [Victor Thompson](#). "They were able to engineer these landscapes that allowed them to flourish for millennia."



[Akta Lakota Museum](#)

Wounded Knee – 1890

In the late 1880s, the Paiute shaman Wovoka gave the American Indians of the Great Plains some much-needed hope. He taught that the traditional ways of the Native Americans could return. The spirits of the dead would return, the buffalo would come back and a tidal wave of soil would bury the whites and restore the prairie. In order to bring these events to pass, dancers needed to dance the Ghost Dance. The dancers would wear brightly colored shirts decorated with eagles and buffalos. The ghost shirts would protect the wearer from the bullets of the soldiers. Sitting Bull encouraged the Ghost Dance religion.

By 1890, white settlers and the Indian agents in charge of overseeing the reservation were fearful of the encouraged Native Americans. General Nelson A. Miles assembled an army of over 5,000 to contain the bands in the area. The government ordered that chiefs were to be arrested. While attempting to arrest Sitting Bull, troops killed the famous Lakota chief.

Upon hearing about the death of Sitting Bull, Chief Spotted Elk and approximately 300 of his band headed south, seeking the protection of the Pine Ridge Reservation. Col. James W. Forsyth and his troops intercepted the group at Wounded Knee Creek. **On the morning of December 29, 1890** Chief Spotted Elk and his warriors were meeting with the Army officers. A shot rang out. The soldiers turned their rifles on the Native Americans. From the heights above, rapid-firing Hotchkiss guns were fired at the encampment. As the men, women and children fled, some into the ravine next to the camp, they were cut down in a crossfire. Those not suffering that fate were chased by the soldiers and butchered. In all over 153 men, women and children were massacred, 44 were wounded. Chief Spotted Elk was among the dead.

The massacre effectively ended the Ghost Dance movement and was the last large encounter of the Indian Wars.