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Ring of Fire

Educate, Elevate and Empower: 1863 Ruby Valley Treaty Conversations

Welsh destroyer of 4,500 year-old rock gets 4 months; artifact is “lost forever”

Webinar: Proposed Amendments on Emission Standards for Coke Oven Facilities

For Paiute people there was once a time when our children knew everthing about their bodies

In 1984 a group of Aboriginal Australians came into contact with modern civilization for the first time

Donovan Paddy



space.com

[Get ready for the epic 'ring of fire' annular solar eclipse of October 2023 with this epic NASA trailer \(video\)](#)

[Skywatchers outside the path of the annular eclipse can watch this spectacular event thanks to NASA.](#)

Captain Buck's Shoshone Indians, Ruby Valley, NV, 1868



Educate, Elevate & Empower: 1863 Ruby Valley Treaty Conversations

October 1, 2022

10:00 AM to 4:00 PM

TeMoak Diabetes Center ~ 511 Sunset St ~ Elko NV 89801

Zoom Meeting ID: 842 7251 1288

Passcode: 266361

Lunch provided on-site

NKC Raffle & winner announcements

Discussion Topics & Speakers

- Recap of Voices & Visions Treaty Gathering 2021
- Newe History
- Treaties/Treaty History
- Indian Claims Commission
- CERD & IACHR
- J. Cavanaugh-Bill
- Mary Gibson
- Danielle Mayberry
- Steve Newcomb
- Fermina Stevens
- More speakers TBA

Join us for day of dialogue

On October 1, 1863, the United States and the Newe (Shoshone) of Nevada negotiated a treaty to establish borders and prescribe conditions of behavior between the parties.

The Treaty is an agreement giving permission to the United States for certain rights of use on UNCEDDED Newe territory. Understanding this is key to the recognition of tribal sovereignty, protection of land rights, and the survival of Newe Culture.

For More Information:
Mary Gibson: (207) 504-6765
Fermina Stevens: (775) 340-7733



www.noowuhkc.org
noowuhknowledgecenter@gmail.com

A Welsh man uploaded a Facebook video of himself destroying 4,500 year-old rock art. Now, he will get 4 months in prison as officials say the Bronze Age artifact is 'lost forever.'

<https://news.yahoo.com/welsh-man-uploaded-facebook-video-195810284.html>

Webinar: Proposed Amendments on Emission Standards for Coke Oven Facilities

On July 31, 2023, EPA proposed to update and strengthen emission standards for hazardous air pollutants such as benzene, mercury, lead and arsenic that are emitted by coke oven facilities. These proposed amendments would further reduce emissions of hazardous air pollutants, also known as HAP, and improve accountability and compliance assurance at coke oven facilities. EPA believes that this action is likely to reduce existing disproportionate and adverse effects on communities with environmental justice concerns.

EPA is hosting a free informational webinar on the National Emission Standards for Hazardous Air Pollutants (NESHAP) Risk and Technology Review (RTR) for Coke Ovens Pushing, Quenching, and Battery Stacks and the NESHAP for Coke Oven Batteries proposed rules. Registration is required.

Date: September 14, 2023

Time: 6:00-7:30pm (Eastern Time) | 5:00-6:30pm (Central Time) | 4:00-5:30pm (Mountain Time) | 3:00-4:30pm (Pacific Time)

Target Audience: EPA stakeholders, communities with environmental justice concerns, Tribal Nations, and Tribal environmental professionals

Registration: https://usepa.zoomgov.com/webinar/register/WN_bzhKlgS-TkmtuNA9p2PsHg

To request reasonable accommodations for a disability, interpretation, and/or translation services in a language other than English, please submit on the [Zoom registration](#) by **September 7, 2023**.

Additional information about the webinar and the proposed rulemakings: <https://www.epa.gov/stationary-sources-air-pollution/coke-ovens-pushing-quenching-and-battery-stacks-national-emission>

Background

Coke oven batteries are a major source of hazardous air pollutants (HAP) emissions and emit several of the HAP listed in section 112(b) of the Clean Air Act (CAA). Coke is used in blast furnaces in the conversion of iron ore to iron, which can be further refined to produce steel.

The primary HAP emitted from cokemaking is listed as “coke oven emissions,” which includes many organic compounds. Coke oven emissions can be released when the oven is charged with coal, plus from pushing and quenching. HAP that would be controlled with this proposed rule are associated with a variety of adverse health effects like chronic health disorders and acute health disorders. EPA has classified coke oven emissions and benzene as known human carcinogens and seven PAH components as probable human carcinogens.

The impacts of these proposed rules are to limit allowable emissions from coke ovens sources in [40 CFR part 63, subparts CCCCC](#) and [L](#).

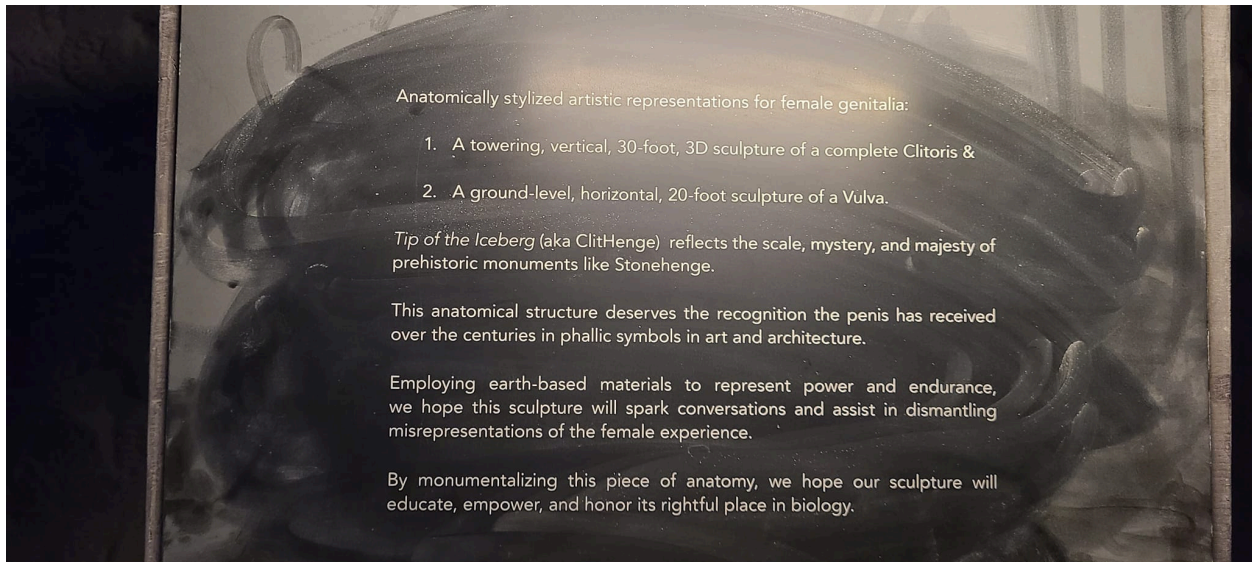


[Donna Cossette](#)

We made it to "The Tip of the Iceberg" the artful rendition of the female clitoris.

For Paiute people there was once a time when our children knew everything about their bodies specifically so they understood their selves and to know how sacred the body is. Since western contact these original teachings were rendered taboo and inappropriate to talk about. So I found it refreshing to see such an installation celebrated in all its magnificent glory.

It was an honor to have shared some of our original teachings with the artist and creator "Cin" she's a beautiful woman with a kind soul.



This Ancient Letter From a Student to His Mom Proves Teenagers Literally Never Change

[https://www.msn.com/en-us/lifestyle/family/this-ancient-letter-from-a-student-to-his-mom-proves-teenagers-literally-never-change/ar-AA1gkLXM?](https://www.msn.com/en-us/lifestyle/family/this-ancient-letter-from-a-student-to-his-mom-proves-teenagers-literally-never-change/ar-AA1gkLXM?ocid=msedgdhp&pc=U531&cvid=bb705d7e8b8545ec961aff50c3d43a8d&ei=76)

[ocid=msedgdhp&pc=U531&cvid=bb705d7e8b8545ec961aff50c3d43a8d&ei=76](https://www.msn.com/en-us/lifestyle/family/this-ancient-letter-from-a-student-to-his-mom-proves-teenagers-literally-never-change/ar-AA1gkLXM?ocid=msedgdhp&pc=U531&cvid=bb705d7e8b8545ec961aff50c3d43a8d&ei=76)

In 1984 a group of Aboriginal Australians came into contact with modern civilization for the first time. What did they think of the new world that they found? 🤖



blogspot.com

The story captivated Australia. The Pintupi Nine rejected the phrase 'lost tribe', stating that they were never lost.

On October 13, 1984, a man named Pinta Pinta and his two sons were setting up an outstation in the remote location of Winparku, a waterhole between Australia's Kiwirrkurra and Kintore, when two naked strangers appeared.

As the men looked at each other with distrust, a sense of unease filled the air as the lead stranger became angry, believing these men to be sitting on the land of his ancestors. When Pinta Pinta's frightened son, Matthew, picked up his rifle and fired a shot into the air, the strangers fled into the desert in terror.

What Pinta Pinta didn't know was that the man who had just fled in terror was one of his relatives. Even more astounding was the fact the encounter had been the stranger's first ever interaction with modern civilization.



theaustralian.com.au

The Pintupi Nine after being discovered.

The story of the Pintupi Nine began in the 1950s, when the British military were testing missiles in the remote desert of Western Australia. As a safety precaution, they decided it was necessary to round up all the Aboriginal people living in the region – most of whom belonged to the Pintupi tribe – relocating them to settlements.

But the British efforts weren't quite thorough enough, with one family of ten being left behind.

The realization that they were suddenly, inexplicably very alone was a bewildering event for the family, but they knew they must continue living. Which is exactly what they would do for the next three decades.

The days of the Pintupi Nine were always centered around food, with the family traveling the long distances between watering holes and hunting in the way they always had, eating lizards, kangaroo, grubs, seeds and bush onions.

They didn't have wardrobes of clothes, or beds to sleep on, but this didn't matter. They were simply living in the same way their parents had done, and their parents before them. Aside from the sudden disappearance of their tribe, nothing else had changed.

The signs were there though. When demons flew overhead, they would swiftly climb into a tree to hide. The family had no concept of a plane.

Catastrophe struck the family when the patriarch died, leaving his two wives and their seven children alone. The eldest son, Warlimpirnga, took on the role of family patriarch and the nine continued their desert living, the children all reaching their teens.



unsplash.com

The family spent their days traveling vast distances between waterholes. When there was no water, they drank the blood of lizards, a survival skill of their ancestors.

It was Warlimpirnga who stumbled upon Pinta Pinta and his son Matthew that day in 1984 at the outstation. He would later [recall](#) their first meeting and the lead-up to the gunshot that sent him and his brother fleeing into the bush:

We had just speared a kangaroo. We could smell the faeces of other humans in the air and we saw smoke in the distance.

We moved closer and stood on a rock and could see people camping down below. So I began to move closer to their camp. I ran towards where they were standing. Then I snuck over closer. I coughed. The people heard me. It looked like they were scared. They became frantic, running back and forth.

"This is my grandfather's land," [He said as one of the men started filling a billycan with water for them]. When he did, we thought, we won't spear him. They were so scared. They were really scared of us, scared out of their wits.

When Warlimpirrnga and his brother finally stopped running, they discussed the scene they had just witnessed. Never before in their life had they seen running water, people in clothes or a motor car.



unsplash.com

The Australian bush is so vast that the family managed to live with no interruptions for three decades.

When Pinta Pinta and his sons returned to their community of Kiwirrkurra, they told others of the two men they had just encountered. Their initial fear that the men must be *kaditcha* or evil spirits was soon allayed when residents came to the conclusion that it was more likely that the men were long-lost relatives.

For the close relatives of the Pintupi Nine, those who had been relocated decades before, their lost family had never been forgotten. Aware that they must have been left "in the bush", they had often wondered what had become of them.

With the recent establishment of Kiwirrkurra, they were back in the area, leading them to believe the two naked men must be members from their lost family.

And so a decision was made to track down the family and 'give them trousers'.



[ALAna Mahony](#)

Warlimpirrnga, years later, with Joseph, the man who recognized his friend's footprints.

For the next three days, the search party toiled through the desert. It would be Joseph Tjapaltjarri who identified the trail of footprints, correctly claiming the shape of the foot could belong to

none other than his "skin-brother", Warlimpirnga, who he had last seen as a boy, before the relocation.

It was Yukultji who was found first. A young teenager, she was with her mother and her sister, Yalti. As the men pushed them into the car, they first removed their own shirts and gave them to the females, before setting off for Kiwirrkurra.

Yalti would later [recall](#) her first experience of traveling in a car:

“We were frightened and we covered our faces. As the car kept moving, we looked up and the trees and Spinifex were moving around us and we kept hiding. When the car stopped I jumped off all frightened and dizzy, my head moving. It was the first time I had been in a car. I didn't know what was happening.”

With his mother and sisters captured, a furious Warlimpirnga tracked the car. When he finally found the group, he raised his spear, prepared to attack the men. It would be his [mother](#) who stopped him.

Stop that, that's your brother, your mate, leave him, that's your brother!
And sure enough, as he looked more closely, he slowly began to recognize the men standing in front of him.



theaustralian.com.au

The family had never worn clothes before.

After telling the rest of his family that they would all be safe with the strangers, Warlimpirnga, his aunt and siblings spent the day learning about what had happened in the previous three decades. Their first introduction to the modern world was a gentle one, unlike that experienced by the Pintupi people all those years before.

It would be the next day that the family saw a white person for the first time in their lives. With no concept that white people even existed, the sight came as [a shock](#) for the family leader.

We were sitting down, I saw a whitefella, he was so white. 'This bloke is white, this one,' I thought. 'He is white, this bloke.'

As the community discussed the best way to persuade their long-lost relatives to leave the bush and join their community, they began to describe the ease of living.

Sugar would be one of the offerings. A delight to the tastebuds of Warlimpirnga and his family, it effortlessly proved to be one of the [deciding factors](#).

“I tasted the sugar, we didn't know what it was, but it was so sweet. I tasted the sugar and it tasted so sweet - like the Kulun Kulun flower. My mother tasted it and it was so sweet. It was good.”

Warlimpirnga knew that the decision was monumental for his family. Taking them to live in the Kiwirrkurra Community would change their way of life entirely, but he knew they had been on their own for so long and being the [head of a family](#) was a lonely business.

My brother Joseph, Freddy West and I were talking. 'We're taking you with us,' they said. 'We're going to take you home where there is more food and water.' I was listening. I thought about it for a while and I said, 'Yes, take us, we've been sitting out a long time with no-one else around.'



[News ltd/newspix/rex](#)

With no house to pack up or mass of belongings to collect, the Pintupi Nine journeyed into the unknown. Their arrival at Kiwirrkurra was [proof](#) that they had made the right decision:

As we came into Kiwirrkurra, I saw my nephew and niece and all the people in the community started crying when they saw us, because they knew we were family. They looked after us, they kept us, and they taught us. I got used to them. Over time I felt that I was with family together in Kiwirrkurra community and we were the same. I was happy to be with them now.

Learning the modern way of living would prove a bewildering experience for the newcomers, with Yalti [describing](#) how her family had no concept of money:

“We would go to the store and take flour, tin-meat and sugar. We walked out and didn't pay. We didn't know - we were bush-people. Our families would give us money and we would dig a hole and bury it. We didn't know what to do with it.”

Adjusting to community life proved too much for one of the brothers, Payirti, who chose to return to the solitude of the bush soon after the family's arrival.



[Safia Desai](#)

Sisters Yukultji, Takariya and Yalti.

The story of the Pintupi Nine offers a fascinating glimpse into the real Australia, with the family perfectly demonstrating the incredible survival skills that were passed from one generation to the next for tens of thousands of years. They have also offered an insight into the extreme contrast between their nomadic existence and adaption to community life.

In the Aboriginal communities of Western Australia, diabetes and obesity are rife, as are alcoholism and substance abuse. When the Pintupi Nine first came out of the desert, a doctor's examination found them all to be fit and healthy without an "ounce of fat". Today, they have all been affected in some way.

Despite the drawbacks of leaving their nomadic life, the siblings have made sure to continue using their skills.

As the last group of Australian Aboriginal people to live with no knowledge of the modern world, they have made sure to pass their knowledge to the new generations, as well as working with researchers to keep the memory of Australia's long history alive.



aboriginalancientart.com

Warlimpirrnga is an artist.

Today, Warlimpirrnga, Takariya, Yalti and Yukultji continue to live in the Kiwirrkurra area, with Walala and Thomas living in Alice Springs. Both mothers have passed away, but not before they were able to return to the community life they had missed so much.

Apart from Payirti, all the siblings have become artists, with Warlimpirrnga, Walala and Thomas gaining international recognition.

[**https://www.didyouknowdaily.com/story/pintupi-nine**](https://www.didyouknowdaily.com/story/pintupi-nine)

[https://www.britannica.com > topic > Australian-Aboriginal](https://www.britannica.com/topic/Australian-Aboriginal)
[Australian Aboriginal peoples | History, Facts, & Culture](#)

3 days ago Aug. 29, 2023, 10:26 PM ET (AP) fish-trapping fence Australian Aboriginal peoples, one of the two distinct groups of Indigenous peoples of Australia, the other being the Torres Strait Islander peoples. Know about the efforts to bury the remains of indigenous Australians that were taken away for study or exhibition in the 21st century

[https://en.wikipedia.org > wiki > 2023 Australian Indigenous Voice referendum](https://en.wikipedia.org/wiki/2023_Australian_Indigenous_Voice_referendum)
[2023 Australian Indigenous Voice referendum - Wikipedia](#)

The Bill which will trigger a referendum is the Constitution Alteration (Aboriginal and Torres Strait Islander Voice) 2023 and was tabled in federal parliament on 30 March 2023 by Attorney-General Mark Dreyfus. [4] On 31 May 2023 the Bill passed the House of Representatives, [5] and it passed the Senate on 19 June 2023. [6]

[https://www.smh.com.au > national > nsw > ancient-indigenous-heritage-that-makes-greeks-and-romans-look-like-johnnies-come-lately-20230829-p5e0e2.html](https://www.smh.com.au/national/nsw/ancient-indigenous-heritage-that-makes-greeks-and-romans-look-like-johnnies-come-lately-20230829-p5e0e2.html)
[Ancient Indigenous heritage that makes Greeks and Romans look like ...](#)

In western Victoria's Budj Bim, the Gunditjmara Aboriginal people have lived and caught kooyang (eels) using fish traps for 6600 years. It received the first world heritage listing in Australia ...



[The Mystery of Population Y - jonnesgenealogy.com](#)

<https://www.jonnesgenealogy.com/the-mystery-of-population-y/>

[We've been tuning this Voice for 50 years. Don't silence it now](#)

<https://www.smh.com.au/national/we-ve-been-tuning-this-voice-for-50-years-don-t-silence-it-now-20230830-p5e0mq.html>

Donovan Paddy

2/10/1938-8/22/23



**Viewing Wednesday,
September 13, 2023**

**Location: Waltons Ross
Burke & Noble 2155
Kietzke Ln.**

Time: 10:00 a.m.

**Burial Thursday,
September 14, 2023**

**Location: VA Cemetary, 14
Veterans Way. Fernley, NV**

Time: 11:00 a.m.



**Dinner/ Brunch to follow at
Wadsworth Community Center**

**Food donations greatly appreciated. For food
donations please email:
Lynnavery001@gmail.com**