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Da ow aga

Hemp may help solve Native housing shortage

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In the Lake Tahoe region, the Washoe people, or Wašišiw, have lived here for thousands of years. “Lake Tahoe” comes from their word “Da ow aga,” meaning “edge of lake.” To the Washoe, Cave Rock is sacred, as it’s home to the Lady of the Lake, a revered guardian spirit.

Honor & Celebrate The Indigenous People Of The Sierra <https://californiahighsierra.com/.../native-american.../>

Hemp May Help Solve Native Housing Shortages



Indian Time writes: "This perspective is championed by Winona LaDuke, an economist, environmental activist, and entrepreneur. LaDuke, who also serves as the founder and research director of the Anishinaabe Agriculture Institute in Osage, Minn., collaborated with the White Earth Nation in mid-August to construct a hempcrete extension at her hemp and

heritage farm. Remarkably, the walls were erected in just four hours, she shared with Tribal Business News. This marked the inaugural hempcrete project in Minnesota.

"This project could be an example of what the future looks like," LaDuke told Tribal Business News. "We put up walls in a single afternoon. Each of the panels weighs like 400 to 500 pounds – a few guys could lift them. I've never seen anything like it."

Hempcrete, derived from combining unused hemp plant stems or 'herd' with lime, is an energy-efficient building material gaining traction in parts of Indian Country.

According to LaDuke, this unique material offers the possibility of constructing swift, cost-effective housing that boasts reduced energy expenses due to its inherent energy efficiency. Additionally, hempcrete's lightness and ease of use mean that smaller construction teams can efficiently erect new buildings.

[Learn more about this innovative alternative building material](#)

The US' lost, ancient megacity

In the ancient Mississippian settlement of Cahokia, vast social events – not trade or the economy – were the founding principle.

Pity the event planners tasked with managing Cahokia's wildest parties. A thousand years ago, the [Mississippian settlement](#) – on a site near the modern US city of St Louis, Missouri – was renowned for bashes that went on for days.

A cosmopolitan whirl of language, art and spiritual ferment

Throngs jostled for space on massive plazas. Buzzy, caffeinated drinks passed from hand to hand. Crowds shouted bets as athletes hurled spears and stones. And Cahokians feasted with abandon: burrowing into their ancient waste pits, archaeologists have counted 2,000 deer carcasses from a single, blowout event. The logistics must have been staggering.

For more: <https://www.bbc.com/travel/article/20210412-the-us-lost-ancient-megacity>

Biodynamics: Farming in Service of Life

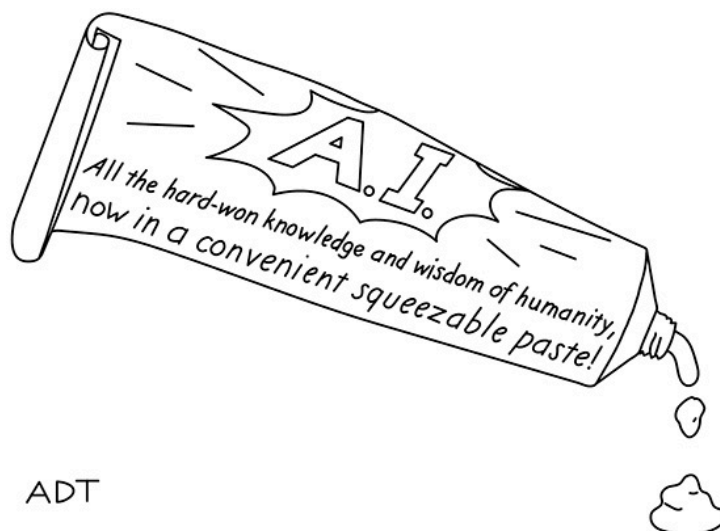
"The Biodynamic Association (BDA) awakens and enlivens co-creative relationships between humans and the earth, transforming the practice and culture of agriculture to renew the vitality of the earth, the integrity of our food, and the health and wholeness of our communities. The BDA is a participatory, membership-based nonprofit organization that works to nurture the North American biodynamic movement as a diverse, collaborative, and thriving ecosystem. We aim to incubate strong leadership in the biodynamic community; grow the community of biodynamic farmers, ranchers, gardeners, and land stewards; communicate the powerful vision of biodynamics and the potential it holds for the Earth; and nurture the deep spiritual roots and insights of biodynamics.

Biodynamics is rooted in the work of philosopher and scientist Dr. Rudolf Steiner, whose 1924 lectures to farmers opened a new way to integrate scientific understanding with a recognition of spirit in nature. Biodynamics has continued to develop and evolve since the 1920s through the collaboration of many farmers and researchers. Around the world, biodynamics is alive in thousands of thriving gardens, farms, vineyards, ranches, and orchards. The principles and practices of biodynamics can be applied anywhere food is grown, with thoughtful adaptation to scale, landscape, climate, and culture.

Our distance-learning courses and webinars give farmers and gardeners across North America and beyond the opportunity to learn from leading biodynamic educators, delve deep into the principles and philosophy of biodynamics, and build communities of support among peers."

[Learn about the beautiful, heart-full and life sustaining way of consciously stewarding the land](#)

Strong Hearts Native Helpline - StrongHearts Native Helpline is a safe, anonymous and confidential domestic, dating and sexual violence helpline that offers culturally-appropriate support and advocacy for American Indians and Alaska Natives. For one-on-one advocacy, click on the Chat Now icon <https://www.strongheartshelpline.org/> or call 1-844-7NATIVE (762-8483)





Jeffers Petroglyphs, a Native American sacred site

Situated in Dakota homeland, it is sacred to multiple Native American nations, including the Cheyenne, Arapaho, Iowa, and Ojibwe.

By Thomas L. Sanders

Digitally enhanced petroglyphs at the Jeffers site, ca. 2018.

The Jeffers site is where Minnesota's recorded history began.

It is embedded in a rich natural and cultural landscape made up of petroforms (boulder outlines), pictographs (rock paintings), campsites, quarries, sacred springs, and water falls. The 160-acre site is best known, however, for the estimated 8,000 Native American petroglyphs (rock carvings) pecked into its horizontally exposed Sioux quartzite outcrops. There, the sloping terrain and shifting depth of bedrock provide an unequal distribution of soil depth and water retention that creates diverse micro environments with many distinct plant, insect, and animal species.

Jeffers Petroglyphs is part of the Red Rock Ridge, which rises some 100 to 300 feet above the landscape in northeast Cottonwood County and dominates the surrounding terrain. Twenty-three miles long and 800 feet wide, it contains 209 exposed outcrops — protrusions of bedrock that were ground smooth and flat by glaciers 14,000 years ago. Of these 209, 24 have petroglyphs carved into them, giving the ridge the largest concentration of such carvings in the Upper Midwest. One irregularly shaped, 300-yard-long by 50-yard-wide outcrop at Jeffers contains most of the 5,000 total carvings found on the ridge.

The petroglyphs illustrate animals and tools that were important to the people who carved them: bison, salamanders, turtles, elk, human stick figures, birds, leather bags and various weapons (atlatls, spear points, arrowheads, and lances). They were made over an estimated 11,000 years, with the earliest dating to 9,000 B.C. and the most recent to the 1600s or 1700s A.D.

Certain glyphs prevailed during specific time periods. At first, carvers etched the shapes of elk and buffalo; a baby moose was carved around 8,000 B.C. Animals remained the most popular symbol until about 3,000 B.C., when they were joined by human figures representing ceremonies. (A combination of carbon dating and comparisons of subject and style with other sites has allowed archaeologists to arrive at these estimates.)

Native American elders believe that the glyphs were made directly by spirits and/or by inspired humans using a rock hammerstone, such as a chert cobble, that was as hard as or harder than the quartzite base. The multiple carvings styles are found at other sites across the North American continent, including the Peterborough Petroglyphs in Ontario.

Jeffers is unique in the age and scope of the Indigenous cultural relationships it preserves. Elders (Dakota, Cheyenne, Arapaho, Ojibwe, and Iowa) state that it is a place where people retreated to fast, seek guidance, commune with spirits, and conduct ceremonies. More than art or mimicry of the natural environment, the carvings are eloquent cultural symbols of rich and complex Native societies.

MNOPEDIAThey also point out that there were many reasons for carving the glyphs. Elders taught philosophy to younger generations through parables pictured on the rock, and travelers used them to write directions for those who were to follow them. Some depict spirits; many record the visions of holy people. Others are healing altars or prayers to the Great Spirit, or to one of the helping spirits. Above all, it is a spiritual place where grandmother earth speaks of the past, present, and future.

The descendants of those who carved the images consider the site a place of worship. In the twenty-first century, some still pray and conduct ceremonies there. Dakota elders Joe Williams, Jerry Flute, Tom Ross, and Robert Larsen state that the carvings at Jeffers, like those found elsewhere on the Red Rock Ridge, are an encyclopedia of Native American history that records historic and cultural knowledge. They believe that the petroglyphs are the only remaining evidence of the existence and lifeways of some of North America's Native peoples. Because of this geographic and spiritual link to the past, Jeffers allows Native people living today to build and deepen their connections to their traditional culture.

Editor's note: Chronologies provided here are approximate and dependent on multiple methods of date determination. For more information on this topic, check out [the original entry](#) on MNopedia.

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Could these stars photographed at Joshua Tree National Park be the same stars that the Native Americans and European colonizers gazed upon during that fall harvest feast in 1621 that would come to be known as Thanksgiving? It's possible. Michael Hallman, California, 2015
<https://www.smithsonianmag.com/united-states/give-thanks-for-these-15-photos-celebrating-thanksgiving-180983300/?spMailingID=49108538&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2582102154&spReportId=MjU4MjEwMjE1NAS2>

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## Intern with NNIC!

Are you or someone you know looking for a spring semester internship? Look no further!

**NNIC is currently accepting applications for our Spring 2024 Internship program.** We are seeking young professionals in the Reno area for an in-person, approximately 4-month long opportunity to join the NNIC team. Interns are primarily university students, but we welcome applications from high students as well.

Interns will have the opportunity to work closely with our **Administrative, Refugee Resettlement, Language Bank, and International Exchange Programs** teams to gain real-world experience in both the nonprofit sector and world affairs. NNIC internships are a unique opportunity for interns to learn about and meet individuals from other countries and cultures, make positive contributions in the Northern Nevada community, and develop transferable skills that assist in furthering their careers.

*\*Please note that the internship program at NNIC is an unpaid opportunity. Selected interns have the option to complete an internship with NNIC for academic credit, but approval through their academic counselors/advisors is strongly encouraged prior to applying for an internship position.*

**The deadline to submit an application for a Spring 2024 Internship position with NNIC is Friday, January 5th.** More information and the application can be found under the opportunities page on our website at:

<https://www.unr.edu/nnic/opportunities/internships>

Please reach out to the Internship Coordinator, Jennae Frederick with any questions: [jfrederick@nnic.org](mailto:jfrederick@nnic.org)





Native Americans performing ritual Ghost Dance, 1890. Photo by James Mooney, an ethnologist with US Dept. of Interior. Alam

## The Lakota Ghost Dance and the Massacre at Wounded Kne

*When white settlers arrived in Aberdeen, South Dakota in the 1880s, they were entering land that had been part of the homeland of the Western Sioux or Lakota. On the Standing Rock and Pine Ridge reservations west of Aberdeen, conditions were dire for the over 10,000 Lakota living there.*

[\*In this excerpt\*](#)

*from "God's Red Son: The Ghost Dance Religion and the Making of Modern America," historian Louis S. Warren recounts the Lakota struggle to resist assimilation and survive in the face of violent suppression from the administration of President Benjamin Harrison*

In the west, drought had baked the earth bare. Indian reservations occupied poor land that had little game and few wild plants of any use. In the withering heat, what grass was left by cattle and sheep (most of them owned by white ranchers) quickly shriveled. Scarce game vanished. By 1885, many Indians had turned their hand to farming, but in 1890 their crops wilted. Starvation, that old monster, circled the camps.

It was thus not surprising that some Indians had turned to a new faith. In doing so, Indian believers unwittingly launched upon a collision course with the anxious American public. What swept the West that summer was an evangelical revival that synthesized ancient Indian beliefs with new millenarian teaching. Strange stories made their way from neighbor to neighbor, from one people to the next, stories of distant laughter on the breeze, dead loved ones brought back to life, and an earth again made green and bountiful.

Stories like these spread among friends and acquaintances, raising unanswerable questions and inspiring new faith. And all that fall, Indians danced. They danced from the deep Southwest to the Canadian border and into Alberta. They danced from the Sierra Nevada to eastern Oklahoma. They danced in southern Utah, and in Idaho. They danced in Arizona.

To white observers, the dance was a physical manifestation of irrationality, a refusal to be governed in body or in spirit by the codes of Victorian decorum handed down from missionaries

Learn how the American drive to force Indian assimilation turned violent on the plains of South Dakota

## The NEJAC and WHEJAC December Virtual Public Meetings

The [National Environmental Justice Advisory Council \(NEJAC\)](#) and [White House Environmental Justice Advisory Council \(WHEJAC\)](#) will host a meeting, each, in early December. ***The meetings are free and open to all members of the public. Individual registration for the events is REQUIRED.*** The meetings require registration for participants to submit comments orally or written.

### National Environmental Justice Advisory Council (NEJAC) – [REGISTER HERE!](#)

NEJAC will convene a virtual public meeting on **Tuesday, December 5, 2023, 10:00 AM to 7:30 PM ET**. The meeting discussions will focus on several topics including, but not limited to, updates on NEJAC recommendations related to air quality and community monitoring, PFAS, finance and investments and responses to community concerns brought forward in Puerto Rico. **Public Comment Period:** *Those who wish to participate during the public comment period must register by 11:59 p.m. ET, November 28, 2023. Written comments can be submitted up to two weeks after the meeting closes on December 19, 2023.*

Individuals or groups making remarks during the oral public comment period will be limited to three (3) minutes. Please be prepared to briefly share your comments; including your recommendations on what you want the NEJAC to advise EPA to do. Submitting written comments for the record are strongly encouraged.

The NEJAC is interested in receiving public comments relevant to the following charges:

1. Cumulative Impacts Framework Charge
2. Farmworker and Pesticides Charge

### The public can submit written comments in three (3) different ways:

1. by using the webform: <https://www.epa.gov/environmentaljustice/forms/national-environmental-justice-advisory-council-nejac-public-comment>
2. by sending comments via email to [nejac@epa.gov](mailto:nejac@epa.gov).
3. by creating comments in the Docket ID No. [EPA-HQ-OEJECR-2023-0101](#) at <http://www.regulations.gov>, when it opens.

**Questions:** Please contact Paula Flores-Gregg at [nejac@epa.gov](mailto:nejac@epa.gov) or by phone 214-665-8123.

**Learn more about NEJAC:** <https://www.epa.gov/environmentaljustice/national-environmental-justice-advisory-council>

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### White House Environmental Justice Advisory Council (WHEJAC) – [REGISTER HERE!](#)

WHEJAC will convene a virtual public meeting **Wednesday, December 6, 2023 2:00 - 7:45 PM ET**.

**Public Comment Period:** Those who wish to participate during the public comment period must register by 11:59 PM ET, November 29, 2023. Written comments can be submitted through December 20, 2023.

The WHEJAC is interested in receiving public comments relevant to current charges, topics, and questions currently under consideration:

- The Climate and Economic Justice Screening Tool
- The Environmental Justice Scorecard



- Carbon Management
- Ways that the WHEJAC could recommend advancing environmental justice through a whole-government approach.
- Examples of environmental hazards of particular concern for Indigenous Peoples and Tribal Nations related to Federal activities that may affect sacred sites and areas of cultural significance, cultural or other traditions or practices, subsistence, and ways of life.
- Ways in which the Federal government can address community impacts, and concerns of Indigenous Peoples and Tribal Nations.
- Ways in which the incorporation of Indigenous knowledge into Federal decision-making could help address environmental hazards and environmental justice concerns.

More information on each charge: <https://www.epa.gov/environmentaljustice/white-house-environmental-justice-advisory-council> under WHEJAC Membership and Workgroups.

**The public can submit written comments in 3 different ways:**

1. [By entering comments in the Docket ID No. EPA-HQ-OEJECR-2023-0099 at https://www.regulations.gov/](https://www.regulations.gov/)
2. By using the webform at <https://www.epa.gov/environmentaljustice/forms/white-house-environmental-justice-advisory-council-whejac-public-comment>
3. By sending comments via email to [whejac@epa.gov](mailto:whejac@epa.gov), for comments with additional materials.

**Questions:** Please contact Audrie Washington at [whejac@epa.gov](mailto:whejac@epa.gov) or by phone (202) 441-7295.

**Learn more about WHEJAC:** <https://www.epa.gov/environmentaljustice/white-house-environmental-justice-advisory-council>

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 11.24.1874 President Grant revoked previous orders establishing Indians lands in the Tulerosa Valley of New Mexico.

In 1895 Corps of Discovery voted to winter along the Columbia, a poll in which all members of the party participated, causing some to claim that this was the first election by US citizens in the west.

In 1922 Colorado River Compact, allocating river's water, signed by representatives of AZ, CA, CO, NV, NM, UT and WY (approved later by their legislatures).

November 1940 the Goshute people of Nevada and Utah incorporated as the Confederated Tribes of the Goshute Reservation.

[“Alcatraz Sunrise Ceremony” for Indigenous People’s Day \(2023\)](#)



[Alison Taggart-Barone via NPS](#)

The Indigenous Peoples Sunrise Ceremonies are annual events held on Alcatraz Island to honor the Indigenous Peoples of America and to promote their rights.

Held annually since 1975, the Alcatraz ceremonies commemorate the protest event of 1969 where the Alcatraz-Red Power Movement (ARPM) occupied the Island.

The [Indigenous Peoples’ Day Sunrise Gathering on October 9, 2023](#), and the [Indigenous Peoples’ Thanksgiving Sunrise Gathering on November 23, 2023](#), are organized by the International Indian Treaty Council commemorating the 1969-71 occupation of Alcatraz by the Indians of All Tribes.

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**Unthanksgiving Day: A celebration of Indigenous resistance to colonialism**, held

yearly at Alcatraz                      Published: November 17, 2023 8.28am EST                      by  
[Shannon Toll](#) Associate Professor of Indigenous Literatures, University of Dayton

Each year on the fourth Thursday of November, when many people start to take stock of the marathon day of cooking ahead, Indigenous people from diverse tribes and nations gather at sunrise in [San Francisco Bay](#).

Their gathering is meant to mark a different occasion – the Indigenous People’s Thanksgiving Sunrise Ceremony, an annual celebration that spotlights 500 years of Native resistance to colonialism in what was dubbed the “New World.” Held on the traditional lands of the [Ohlone people](#), the gathering is a call for remembrance and for future action for Indigenous people and their allies.

As a [scholar of Indigenous literary and cultural studies](#), I introduce my students to the long and enduring history of Indigenous peoples’ pushback against settler violence. The origins of this sunrise event are a particularly compelling example that stem from a pivotal moment of Indigenous activism: the [Native American occupation of Alcatraz Island](#), a 19-month-long takeover that began in 1969.



*The Teo Kali, an Aztec cultural group, participates in a sunrise “Unthanksgiving Day” ceremony with Native Americans on Nov. 24, 2005, on Alcatraz Island.*

### **Reclaiming of Alcatraz Island**

On Nov. 20, 1969, led by Indigenous organizers Richard Oakes (Mohawk) and LaNada War Jack (Shoshone Bannock), roughly 100 activists who called themselves “[Indians of All Tribes,](#)” or [IAT](#), traveled by charter boat across San Francisco Bay to reclaim the island for Native peoples. Multiple groups had done smaller demonstrations on Alcatraz in previous years, but this group planned to stay, and it maintained its presence there until June 1971.

Before this occupation, Alcatraz Island had served as a military prison and then a federal penitentiary. [U.S. Prison Alcatraz was decommissioned in 1963](#) because of the high cost of its upkeep, and it was essentially left abandoned. In November 1969, after a fire destroyed the American Indian Center in San Francisco, local Indigenous activists were looking for a new place where urban Natives could [gather and access resources, such as legal assistance and educational opportunities](#), and Alcatraz Island fit the bill.

Citing a federal law that stated that “[unused or retired federal lands will be returned to Native American tribes](#),” Oakes’ group settled in to live on “The Rock.” They elected a council and established a school, a medical center and [other necessary infrastructure](#). They even had a pirate radio show called “[Radio Free Alcatraz](#),” hosted by Santee Dakota poet John Trudell.

The IAT did offer – albeit satirically – to purchase the island back, proposing in the 1969 proclamation “[twenty-four dollars \(US\\$24\) in glass beads](#) and red cloth, a precedent set by the white man’s purchase of a similar island about 300 years ago,” referring to the purchase of Manhattan Island by the Dutch in 1626.

On behalf of IAT, Oakes sent the [following message](#) to the regional office San Francisco office of the Department of the Interior shortly after they arrived:

“The choice now lies with the leaders of the American government – to use violence upon us as before to remove us from our Great Spirit’s land, or to institute a real change in its dealing with

the American Indian ... We and all other oppressed peoples would welcome spectacle of proof before the world of your title by genocide. Nevertheless, we seek peace.”

After 19 months, the occupation ultimately succumbed to internal and external pressures. Oakes left the island after a family tragedy, and many members of the original group returned to school, leaving a gap in leadership. Moreover, the government cut off water and electricity to the island, and a mysterious fire destroyed several buildings, with the Indigenous occupiers and government officials [pointing the blame at one another](#).

By June 1971, President Richard Nixon was ready to intervene and ordered federal agents to [remove the few remaining occupiers](#). The occupation was over, but it helped spark an Indigenous political revitalization that continues today. It also pushed Nixon to put an official end to the “[termination era](#),” a legislative effort geared toward ending the federal government’s responsibility to Native nations, as articulated in treaties and formal agreements.

### **Solidarity at sunrise**

In 1975, “Unthanksgiving Day” was established to both mark the occupation and advocate for Indigenous self-determination. For many participants, Unthanksgiving Day was also a reiteration of the original declaration released by IAT, which called on the U.S. to [acknowledge the impacts of 500 years](#) of genocide against Indigenous people.

These days, the event is conducted by the International Indian Treaty Council and is largely referred to as the Indigenous Peoples Thanksgiving Sunrise Gathering.

Sunrise ceremony on Alcatraz celebrating Indigenous Peoples Day.

Participants meet on Pier 33 in San Francisco before dawn and board boats to Alcatraz Island, bringing Native peoples and allies together in the place that symbolizes a key moment in the [long history of Indigenous resistance](#).

At dawn, in the courtyard of what was once a federal penitentiary, sunrise ceremonies are conducted to “[give thanks for our lives, for the beatings of our heart](#),” said Andrea Carmen, a member of Yaqui Nation and executive director of the International Indian Treaty Council, at the 2018 gathering.

Songs and dances from various tribal nations are performed in prayer and as acts of collective solidarity. At the same gathering, Lakota Harden, who is a Minnecoujou/ Yankton Lakota and HoChunk community leader and organizer, [emphasized that](#) “those voices and the medicine in those songs are centuries old and our ancestors come and they appreciate being acknowledged when the sun comes up.” Through the sharing of song and dance, they enact culturally resonant resistance against the erasure of Native peoples from these lands.

The Indigenous Peoples Thanksgiving Sunrise Gathering also gives people the chance to bring greater community awareness to current struggles facing Indigenous people across the globe. These include the intensifying impacts of climate change, the widespread violence against Native women, children and [two-spirit](#) individuals, and ongoing threats to the integrity of their [ancestral homelands](#).

## **Resistance beyond The Rock**

Indigenous Peoples Thanksgiving Sunrise Gathering lands near the end of Native American Heritage Month, which is dedicated to celebrating the vast and diverse Indigenous nations and tribes that exist in the United States. Professor Jamie Folsom, who is Choctaw, [describes this month](#) as a chance to “present who we are today ... (and) to present our issues in our own voices and to tell our own stories.”

The people who will meet on Pier 33 on the fourth Thursday of November continue this story of Indigenous political action on the Rock and, by extension, in North America. The more than 50-year history of this gathering is a testament to the endurance of the original message from Oakes and Indians of All Tribes. It is also part of a larger network of resistance movements being led by Native peoples, particularly young people.

[As Harden says](#), the next generation is asking for change. “They’re standing up and saying we’ve had enough. And our future generations will make sure that things change.”