

Journal #5729 from sdc 5.23.24

We will be known forever

Who built Montezuma Castle?

Writing from Chief Dan George

Jonathan is 192 years old

Guest Opinion: Overregulation is compromising internet access for Native communities

All ready for Santa Fe Indian Market uncle said

UNR at Lake Tahoe

Pyramid Lake High School Students Craft Memorial Piece for Officer Anthony Francone

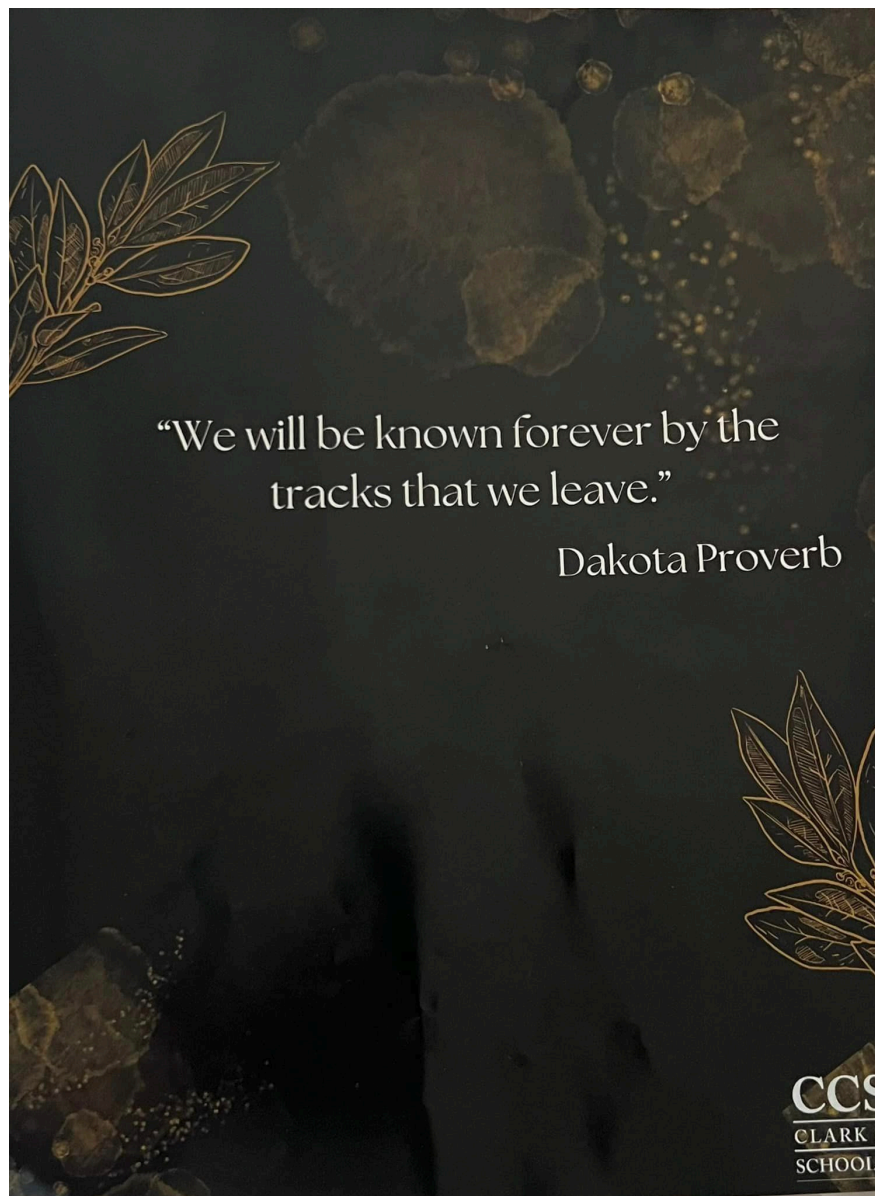
Help students get their STEM on this summer

Mark Amodei discusses Mining Regulatory Clarity Act

New Rule Charts Conservation Path for Public Lands

50,000-Year Old Neanderthal Bones Have Remains of Human Viruses

2024 Radiation Exposure Compensation Act - expires on June 8 if not extended



“We will be known forever by the
tracks that we leave.”

Dakota Proverb

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Native American Tribal Family

WHO BUILT MONTEZUMA CASTLE? Neither part of the name is correct. When European-Americans first saw the ruins in the 1860s, by then long-abandoned, they named it for the famous Aztec emperor Montezuma in the mistaken belief that he had been connected to its construction.

Having no connections to the Aztecs, Montezuma Castle was given that name due to the fact that the public had this image of the Aztecs creating any archaeological site. In fact, the dwelling was abandoned more than 40 years before Montezuma was born, and was not a "castle" in the traditional sense, but instead functioned more like a "high rise apartment complex."

It was built by the Sinagua, a group of people who lived in the dwellings at Montezuma Castle and Tuzigoot in the Verde Valley, AZ.

Although people were living in the area much earlier, the Sinagua began building permanent living structures – the dwellings you see at the monument – around 1050 CE.

The name “Sinagua” comes from the Spanish “sin agua,” meaning “without water.” Despite the name, the Sinagua actually had plenty of water. The group was named by Harold S. Colton in 1939, after the San Francisco Peaks, where Colton first identified the culture. (The peaks were called “sierra sin agua” by early Spanish explorers because they lacked rivers and streams.) Archeologists divide the Sinagua into two groups: The Northern Sinagua, who lived in the modern-day Flagstaff area, and the Southern Sinagua, who lived in the modern-day Verde Valley. They share much in common, but there are a few cultural differences. Montezuma Castle and Tuzigoot National Monument protect Southern Sinagua dwellings. You can find Northern Sinagua dwellings at Wupatki and Walnut Canyon.

The Sinagua were living in the Verde Valley as early as 650 CE, or maybe even earlier. The earliest houses they built were called pithouses, made by digging partially into the ground, inserting log posts, and covering the structure with plant material. The remains of one pithouse can be seen at Montezuma Well.

Beginning around 1050 CE, the Sinagua began building pueblos and cliff dwellings. They built homes in naturally occurring caves in the cliffs using local materials like wood, stone, and mud mortar. Cliff dwellings often had multiple levels, and were accessed using wooden ladders. There are many possible reasons the Sinagua chose to build their homes in the cliffs. At Montezuma Castle, the cliff faces south, so the dwellings are warm in the winter and cool in the summer. The high location also protected them from damage caused by the annual flooding of Beaver Creek. The dwellings may also have been built high up for protection or to help the Sinagua view approaching travelers.

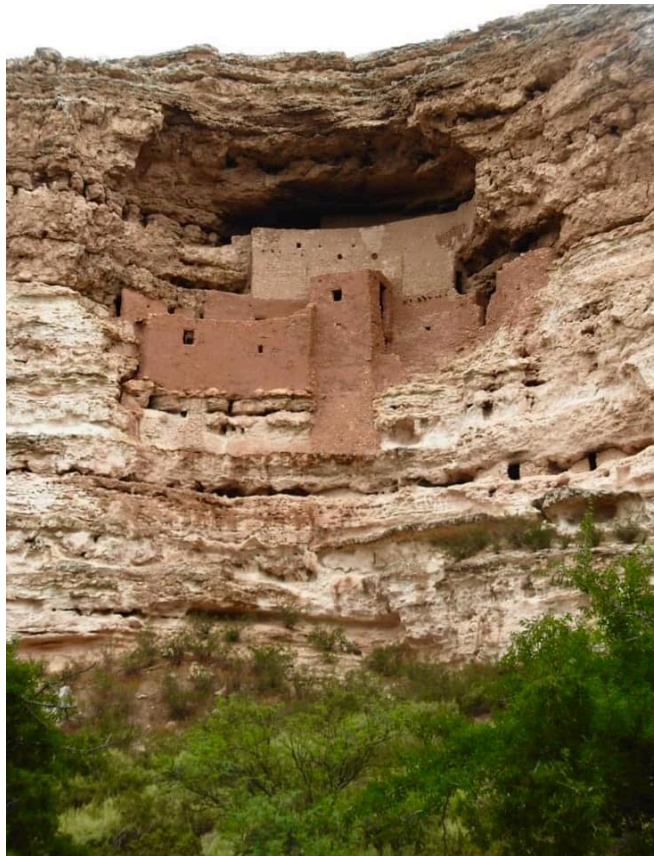
Despite being called a castle, the dwelling at Montezuma Castle is actually a collection of 20 rooms originally belonging to multiple families, similar to a modern-day apartment building. Other apartment-style buildings called pueblos, like those found at Montezuma Well and Tuzigoot also had multiple rooms and were built with local materials. But unlike Montezuma Castle, these pueblos are free-standing and have large common areas for gatherings. The Sinagua lived in pueblos and cliff dwellings until around 1400 CE.

The Sinagua did not disappear, but rather migrated away over time. Montezuma Castle was abandoned around 1400 CE, as were the dwellings at Montezuma Well. Although we do not know the exact reason, possible explanations include environmental change, overpopulation, social conflict, or religious reasons. Unfortunately the Sinagua had no written language, leaving us to piece together why they left.

Although the Sinagua left about 600 years ago, the Verde Valley has been continually occupied by other groups of people. Some Hopi clans believe that the Sinagua were their ancestors. Some Yavapai-Apache say that not all Sinagua left, but instead integrated with the Yavapai and Apache. Today, the monument is affiliated with many tribes, including the Four Southern Tribes of Arizona, Yavapai, Apache, Hopi, and Zuni.

The MIP's mission "to instill understanding and respect for the indigenous cultures of the southwest."

You can see a model of Montezuma's Castle at the Museum of Indigenous People and learn more about the Sinagua People here: <https://www.history.com/topics/landmarks/montezuma-castle>



Native American Culture Regions

This is written by Chief Dan George.

In the course of my lifetime I have lived in two distinct cultures. I was born into a culture that lived in communal houses. My grandfather's house was eighty feet long. It was called a smoke house, and it stood down by the beach along the inlet. All my grandfather's sons and their families lived in this dwelling. Their sleeping apartments were separated by blankets made of bull rush weeds, but one open fire in the middle served the cooking needs of all. In houses like these, throughout the tribe, people learned to live with one another; learned to respect the rights of one another. And children shared the thoughts of the adult world and found themselves surrounded by aunts and uncles and cousins who loved them and did not threaten them. My father was born in such a house and learned from infancy how to love people and be at home with them.

And beyond this acceptance of one another there was a deep respect for everything in nature that surrounded them. My father loved the earth and all its creatures. The earth was his second mother. The earth and everything it contained was a gift from See-see-am...and the way to thank this great spirit was to use his gifts with respect.

I remember, as a little boy, fishing with him up Indian River and I can still see him as the sun rose above the mountain top in the early morning...I can see him standing by the water's edge with his arms raised above his head while he softly moaned..."Thank you, thank you." It left a deep impression on my young mind.

And I shall never forget his disappointment when once he caught me gaffing for fish "just for the fun of it." "My son" he said, "The Great Spirit gave you those fish to be your brothers, to feed you when you are hungry. You must respect them. You must not kill them just for the fun of it." This then was the culture I was born into and for some years the only one I really knew or tasted. This is why I find it hard to accept many of the things I see around me.

I see people living in smoke houses hundreds of times bigger than the one I knew. But the people in one apartment do not even know the people in the next and care less about them.

It is also difficult for me to understand the deep hate that exists among people. It is hard to understand a culture that justifies the killing of millions in past wars, and it at this very moment preparing bombs to kill even greater numbers. It is hard for me to understand a culture that spends more on wars and weapons to kill, than it does on education and welfare to help and develop.

It is hard for me to understand a culture that not only hates and fights his brothers but even attacks nature and abuses her.

I see my white brothers going about blotting out nature from his cities. I see him strip the hills bare, leaving ugly wounds on the face of mountains. I see him tearing things from the bosom of mother earth as though she were a monster, who refused to share her treasures with him. I see him throw poison in the waters, indifferent to the life he kills there; and he chokes the air with deadly fumes.

My white brother does many things well for he is more clever than my people but I wonder if he has ever really learned to love at all. Perhaps he only loves the things that are outside and beyond him. And this is, of course, not love at all, for man must love all creation or he will love none of it. Man must love fully or he will become the lowest of the animals. It is the power to love that makes him the greatest of them all...for he alone of all animals is capable of love.

Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. 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.

You and I need the strength and joy that comes from knowing that we are loved. With it we are creative. With it we march tirelessly. With it, and with it alone, we are able to sacrifice for others. There have been times when we all wanted so desperately to feel a reassuring hand upon us... there have been lonely times when we so wanted a strong arm around us...I cannot tell you how deeply I miss my wife's presence when I return from a trip. Her love was my greatest joy, my strength, my greatest blessing.

I am afraid my culture has little to offer yours. But my culture did prize friendship and companionship. It did not look on privacy as a thing to be clung to, for privacy builds walls and walls promote distrust. My culture lived in a big family community, and from infancy people learned to live with others.

My culture did not prize the hoarding of private possessions, in fact, to hoard was a shameful thing to do among my people. The Indian looked on all things in nature as belonging to him and he expected to share them with others and to take only what he needed.

Everyone likes to give as well as receive. No one wishes only to receive all the time. We have taken something from your culture...I wish you had taken something from our culture...for there were some beautiful and good things in it.

Soon it will be too late to know my culture, for integration is upon us and soon we will have no values but yours. Already many of our young people have forgotten the old ways. And many have been shamed of their Indian ways by scorn and ridicule. My culture is like a wounded deer that has crawled away into the forest to bleed and die alone.

The only thing that can truly help us is genuine love. You must truly love, be patient with us and share with us. And we must love you—with a genuine love that forgives and forgets...a love that gives the terrible sufferings your culture brought ours when it swept over us like a wave crashing along a beach...with a love that forgets and lifts up its head and sees in your eyes an answering love of trust and acceptance.

This is brotherhood...anything less is not worthy of the name.
I have spoken.





Native American Heritage

These ancient petroglyphs, crafted by the hands of Ancestral Shoshone Natives, date back approximately 1000 to 200 years. Carved into the fluvial, quartzose sandstone cliff face of the Wasatch Formation, which dates to the Paleocene to lowermost Eocene epochs in Wyoming, these handprints offer a profound glimpse into the past. They were meticulously created through the tactile act of finger rubbing on the slightly friable sandstone surface, preserving a remarkable connection ...

**Jonathan the tortoise turns
188 today. He's the oldest
living land animal alive.**



Actually, he is 192!

<https://www.guinnessworldrecords.com/news/2022/1/190-year-old-jonathan-becomes-worlds-oldest-tortoise-ever-688683>

Guest opinion: Overregulation is compromising internet access for Native communities



The digital divide is alive and well in our state, where both rural communities and tribal nation citizens of Nevada continue to be denied quality, affordable broadband internet. Our elected representatives—from Senators Rosen and Cortez Masto to President Biden—are doing their part. Congress passed over \$60 billion in funding to improve broadband access across the country, over \$400 million of which is set to come here to Nevada. Unfortunately, Washington regulators are imposing strict new rules that could put that expansion at risk, leaving Native communities waiting once again.

Access to broadband connectivity is not just about convenience but equity and justice. As part of the 2021 Infrastructure Investment and Jobs Act, Democrats in Congress and the White House have made broadband expansion a top priority. For Indigenous communities, reliable internet access is essential for preserving our cultures, accessing education, healthcare, and economic opportunities, and participating in the digital age. Yet, despite the pressing need for broadband access and expansion in our communities, we continue to be left behind, solidifying a two-tiered society: the internet haves and have-nots.

To expand internet access, it is critical to strike a careful balance between encouraging innovation and ensuring equitable access across all communities. Over the last few years, we've seen bureaucrats at the Department of Commerce, the National Telecommunications and Information Administration, and the Federal Communications Commission take an aggressive approach to broadband regulation. Well-intentioned though they may be, these heavy-handed restrictions risk exacerbating existing imbalances rather than encouraging diversity and progress in closing the digital divide.

Recent guidelines from the FCC, NTIA, and the Department of Commerce calling for more rules and price caps threaten to exacerbate already significant disparities in internet accessibility. These proposed regulations may stifle the expansion of broadband infrastructure in rural areas by imposing unnecessary constraints on internet providers and discouraging investment, exacerbating our communities' digital isolation and impeding our ability to thrive in today's landscape.

One example of these stringent new regulations can be seen at the FCC. While our elected representatives fight to expand access to the open internet, the FCC is working to consolidate their power over the internet via "Title II reclassification." Sometimes called "net neutrality," Title II reclassification would give the federal government vast power to regulate the internet—effectively letting the FCC set the rules for how the internet is used, by whom, for what, and at what price.

This federal government overreach could have a lasting impact that goes beyond potential invasions of privacy. Concentrating power over broadband services in the hands of Washington regulators could lead to dramatic reductions in broadband quality, innovation, and access. Internet Service Providers (ISPs) will be disincentivized from investing in broadband, freezing innovation across the technology sector and jeopardizing American digital and technology leadership. These challenges will trickle down to the local level, giving our communities fewer choices and less access to innovative new technologies.

Equally troublingly, government takeover of the internet risks preventing broadband expansion to areas that still lack access—solidifying the current two-tiered society of internet haves and have-nots. With government controlling the prices ISPs can set for their services and the technologies that they can choose to deploy, ISPs may struggle with expensive buildouts in less populated, remote or economically disadvantaged areas. Native communities will continue to wait for access. And the longer it takes us to get access to quality broadband, the more we will feel the impact of related disparities in healthcare, education, and economic opportunity.

As the Executive Director of the Native Voter Alliance, I urge our regulators to prioritize a regulatory approach that takes into account the unique needs of our Native communities. We cannot afford to let overregulation stand in the way of ensuring equitable access to broadband for all Americans, including Indigenous communities. It's time for decision makers to support policies that promote collaboration, innovation, and community-led solutions to bridge the digital divide.

Taylor Patterson is a Bishop Paiute Tribe Member and Executive Director of the Native Voter Alliance. She lives in Las Vegas.



All ready for Santa Fe Indian Market uncle said.

Early Access Night Market – Friday, May 24, 5 p.m. to 8 p.m.

- Art Market – Saturday, May 25, 9 a.m. to 4 p.m.
- Art Market – Sunday, May 26, 9 a.m. to 4 p.m.

Tickets are \$5 per day and \$100 for the Night Market. The Night Market will include food, live music, early shopping, and more. Over 200 artists will be on-site at each of the market's events. To find out more about the event or to purchase tickets, [click here](#). Tickets can also be purchased on the day of the event at the door.

[UNR at Lake Tahoe](#)

Join us in the Prim Library as author and Director of the Low-Residency MFA program June Sylvester Saraceno presents on the art, craft, and personal impact of storytelling. It's happening Thursday, June 6 at 5:30pm.

[Lake Tahoe: A Rephotographic History with Peter Goin](#)

[Lake Tahoe: A Rephotographic History with Peter Goin](#)

Wed, Jul 10, 5:30 PM Free

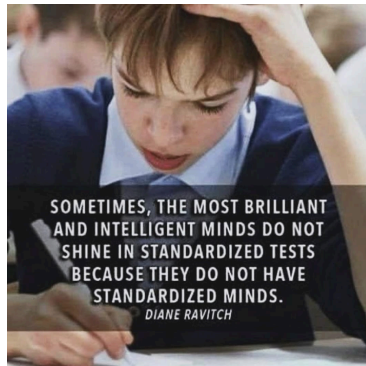
Prim Library at the University of Nevada, Reno at Lake Tahoe • Incline Village, NV

[The World Doesn't Stop at the Skin with Chris Lanier](#)

[The World Doesn't Stop at the Skin with Chris Lanier](#)

Thu, Aug 15, 5:30 PM Free

Prim Library at the University of Nevada, Reno at Lake Tahoe • Incline Village, NV



Pyramid Lake High School Students Craft Memorial Piece for Officer Anthony Francone

Students from Pyramid Lake High School paid tribute to Officer Anthony Francone with a new memorial.

On August 25th of last year, Pyramid Lake Police Officer Anthony Francone was hit and killed by a suspect's car.

This morning at mile marker 12 of State Route 446, a new memorial was placed for him.

Students in the welding class at Pyramid Lake High School made a bright blue cross, with Francone's name and End of Watch Day.

"We were honored to do the cross for the family and the community," said Junie Estrada, industrial arts teacher at the high school.

After Francone's passing, Estrada wanted to see what they could do to pay their respects.

He then met with one of Francone's friends and coworkers, Melissa Reed, to see if it was okay if he and class did something.

"When she said yes we went to the kids. They were excited to make the cross and then we started planning and designing the cross," Estrada said.

The cross took about three months to complete.

Estrada wanted to make sure the students got it just right.

"We wanted to make sure that it was quality work," he said. "So, a few times I was like nope that's not right. We need to make sure that we do it correctly because it's going to be presented in the community. So, it took us a couple of times to learn the layout process," he said.

The teacher says that he is beyond proud of the students' work.

"More than anything the pride that they took into completing the project," Estrada said. "You know, I've been doing this now for 37 years as a schoolteacher and this year, working with these students, has been a huge pleasure for me."

For the Francone family, fellow officers, and the community, his death has greatly impacted them.

Many were wiping away tears at the unveiling Wednesday morning.

"Having something like this is a big part of a healing process and to just never be forgotten and continue to heal," said Steven Wadsworth, Tribal Chairman, Pyramid Lake Paiute Tribe.

Francone's sister Ashlee wants every person to see this cross and remember the kind of man her brother was.

"As a sister I would want everyone to know what a wonderful family man he was and a wonderful father he was to his kids and what a wonderful brother he was to me," she said holding back tears. "He was my best friend. He was the other half to me. As an officer, I would want him to be remembered as someone who was fair."

The moment she saw the cross today was one she will never forget.

"It took my breath away," Ashlee Francone said. "The kids did such a great job with it and to see his name up there and you know you're never gone if they speak your name and they made sure my brother's name will be spoken for a long time."

Ashlee says she and the family are still taking the loss day by day.

They constantly keep in touch with one another, and the community's support has helped go through this process.

"Literally from the night it happened until this moment right now today," she said. "The outpouring of love, community and support, is amazing. Just amazing."

Video @ https://www.2news.com/news/pyramid-lake-high-school-students-craft-memorial-piece-for-officer-anthony-francone/article_0529efc6-1894-11ef-bbd9-bb4f9f9be323e.html



[The News Literacy Project](#)

Help students get their STEM on this summer! Use Camp Fact-Check to teach how to evaluate evidence, science-based claims & more.

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[https://www.2news.com/townnews/politics/congressman-mark-amodei-discusses-mining-regulatory-clarity-act/article\\_d9c1b22e-18ac-11ef-b2ca-af44e6768522.html](https://www.2news.com/townnews/politics/congressman-mark-amodei-discusses-mining-regulatory-clarity-act/article_d9c1b22e-18ac-11ef-b2ca-af44e6768522.html)  
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New Rule Charts Conservation Path for Public Lands

The Bureau of Land Management has modernized the agency's strategies for conserving water, wildlife, and other natural resources.

<https://www.nrdc.org/bio/amy-mcnamara/new-rule-charts-conservation-path-public-lands>
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### **50,000-Year-Old Neanderthal Bones Have Remains of Human Viruses, Scientists Find**

The preliminary analysis is a first step in testing the theory that infectious diseases played a role in Neanderthals' extinction

<https://www.smithsonianmag.com/smart-news/50000-year-old-neanderthal-bones-have-remains-of-human-viruses-scientists-find-180984404/?spMailingID=49785315&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=2702571925&spReportId=MjcwMjU3MTkyNQs2>  
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Ian Zabarte: I drafted and delivered a letter to Speaker Johnson's office to bring the **2024 Radiation Exposure Compensation Act to a floor vote in the House of Representatives and ask you to do the same TODAY!.** RECA expires on June 8 if not extended. [Email, fax or snail mail: Speaker Mike Johnson 568 Cannon HOB Washington, DC 20515](#)
[Email: Legislative Director .Jules.Hurst@mail.house.gov](mailto:Legislative Director .Jules.Hurst@mail.house.gov) Fax: (202) 225-8039

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