

Journal #5748 from sdc 6.20.24

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Yellow Eyes



Coming through Hungry Valley

Shasta Indian Nation to get homeland back in largest land return in California history

Gov. Gavin Newsom has set in motion the largest land return in California history, declaring his support for the return of ancestral lands to the Shasta Indian Nation that were seized a century ago and submerged.

The 2,800 acres in Siskiyou County are part of the [Klamath River dam removal project](#), which will rehabilitate more than 300 miles of salmon habitat.

"This is a down payment on the state's commitment to do better by the Native American communities who have called this land home since time immemorial," Newsom said [in a statement](#). The governor's announcement Tuesday marked the fifth anniversary of California's official apology to its Native American peoples for the state's historical wrongdoings.

Newsom said the move was part of "healing deep wounds and rebuilding trust."

The state has previously worked to return ancestral lands to the Fort Independence Indian Community, the Lone Pine Paiute-Shoshone Reservation, the Mechoopda Indian Tribe of Chico Rancheria and the Wiyot tribe. The Mechoopda tribe received more than 90 acres, and the rest of the returned lands were around 40 acres each, according to Lindsay Bribiescas, spokesperson for the Governor's Office of Tribal Affairs.

Returning the ancestral land to Shasta Indian Nation was also supported by Siskiyou County last year. [In November](#), the county Board of Supervisors unanimously voted to send a letter of support to the California Department of Fish and Wildlife.

Fish and Wildlife, along with the California Natural Resources Agency, will work with the Shasta Indian Nation on the legal return of the lands.

Shasta's ancestors inhabited the lands around Copco Lake near Bogus Mountain before there were formal records of the area, according to Siskiyou County Board of Supervisors meeting [documents](#). Traditionally, the land was known as Kíkacéki.

Following the Gold Rush, Shasta Indians worked to reclaim their historical community by purchasing or homesteading land parcels; some "squatted" on newly privatized lands they did not own. The document states that some Shasta women would strategically marry or cohabitate with non-Indian men who purchased parcels, with the women eventually gaining control of a significant portion of the land.

But in 1911, the land was taken from tribal members by eminent domain on behalf of the companies that would construct Copco No. 1 Dam, forcing members to relocate.

Now, more than 100 years later, with the removal of Copco and other dams, the land has reemerged, and tribal members remain eager for its return.

"Having access to our ceremonial sites, including the site of our First Salmon Ceremony, is

critical to the spiritual and emotional health of our people," said Janice Crowe chairperson for the Shasta Indian Nation.

Returning the land allows the Shasta Indian Nation to complete the Shasta Heritage Trail, an educational pathway whose design incorporates Native art along with informational placards that share the history of the Kíkacéki, Crowe said in a statement.

This announcement is part of a larger effort to amend California's historical offenses against Native American communities.

At the time of California's formal apology, Newsom also established the California Truth and Healing Council to clarify the historical record, he said, and provide an opportunity for collaboration between the tribes and the state.

Programs and initiatives that grew out of it include conservation of 30% of lands and coastal waters by 2030, a grant program to return lands to tribal ownership, and the establishment of agreements with tribes to ensure they have access to, or can co-manage, areas within state parks that have significance for them.

It's unclear when the ancestral lands will be officially returned to the Shasta Indian Nation.

This story originally appeared in [Los Angeles Times](#).

<https://www.msn.com/en-us/news/us/shasta-indian-nation-to-get-homeland-back-in-largest-land-return-in-california-history/ar-BB1oxDkO>

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### [After a century of displacement, Shasta Indian Nation sees hope in dam ...](#)

Oct 23, 2023 The Klamath dam removal is uncovering painful history for the **Shasta Indian Nation**. But the tribe's leaders also see a chance to recover some of their lost **lands**, restoring ceremony, language, and community in the process. ... By the turn of the century, this group of **Shasta** had stitched together a **land** base by obtaining allotments, marrying ...

<https://www.knkn.org > environment > 2023-10-23 > after-a-century-of-displacement-shasta-indian-nation-sees-hope-in-dam-removal>

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U.S. Surgeon General Vivek Murthy, a father of two, urged Congress [to mandate tobacco-style warning](#) labels on social media platforms to safeguard young people's mental health.

In a Monday op-ed, Murthy highlighted the urgent [youth mental health crisis](#), naming social media as a significant contributor to anxiety and depression.

He advised [delaying kids' social media access](#) until after middle school and recommended phone-free zones for classrooms, meals, and gatherings to safeguard sleep, real-life connections, and mental health.

Studies show teens average 3.5 hours of daily social media use, many exceeding 7 hours, with those ages 12-15 spending over 3 hours having double the rate of depression and anxiety.

Warning Labels Proposed for Social Media ~~~

Scrolling Takes A Toll

If you're the kind of person who's embarrassed to let anyone see the "screen time" report on your phone, then you know just how addictive social media can be. Would it make you feel better to know that you're not alone? In fact, it's such a big issue that the surgeon general is getting involved. In a Monday opinion piece in *The New York Times*, Dr. Vivek Murthy said that social media is a contributing factor in the mental health crisis among young people and [called on Congress to require warning labels on social media platforms to explain their effects](#).

Up to 95% of youth ages 13 to 17 say that they use a social media platform, and more than a third say that they use social media "almost constantly," according to 2022 data from the Pew Research Center. "A surgeon general's warning label, which requires congressional action, would regularly remind parents and adolescents that social media has not been proved safe," Murthy said. The warning label would be similar to those found on cigarettes, as "Evidence from tobacco studies show that warning labels can increase awareness and change behavior," Murthy explained.

Warning: Social Media



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Conference from July 29-31, 2024, to ignite innovation in education!

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Click the link to learn more.

US Surgeon General Dr. Vivek Murthy called on Congress yesterday to [require warning labels](#) on social media platforms to highlight their potential harm to children's mental health.

In a [New York Times op-ed](#), Murthy identified social media as a major factor in the mental health crisis among adolescents, linking hours of daily social media use to a doubled risk of anxiety and depression—teens average 4.8 hours per day. He argued that warning labels can raise awareness and influence parental behavior. The op-ed follows his [May 2023 advisory](#) recommending limits on social media use for children and restricting access until after middle school.

A Surgeon General's warning requires legislation from Congress. More than a dozen states have [passed laws](#) limiting social media use, but many have been blocked in court. A trade group said the responsibility should fall on parents and not the government or tech companies.

"These harms are not a failure of willpower and parenting; they are the consequence of unleashing powerful technology without adequate safety measures, transparency or accountability."

— [Vivek Murthy](#), U.S. Surgeon General, on dangers of social media platforms for young people



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[Lesson for Grades 3-12](#)

[History Radar](#) ·

The mysterious Mayan Palenque Astronaut has captured the imagination of many scholars and enthusiasts alike. Depicted on the lid of Pakal the Great's sarcophagus in Palenque, this figure has sparked discussions of extraterrestrial connections to the Mayan civilization. Could this intricate carving truly represent an ancient astronaut navigating a spacecraft, suggesting a deeper connection to beings beyond our world?



August 16-18
2024

Wacipi

Shakopee Mdewakanton Sioux Community

Grand Entry

Friday 7pm
Saturday 1pm & 7pm
Sunday 1pm

Public Welcome
Free Admission
Fireworks: 10pm Saturday
Livestreaming



Head Staff

Master of Ceremonies

Redwing Thomas
Juaquin Hamilton
Whitney Rencountre

Arena Directors

Clifton Goodwill
John Richard

Head Women's Judge

Denise One Star

Head Men's Judge

Ron Goodeaagle, Jr.

Heading Singing Judge

Jerome LeBeau, Jr.

Moccasin Games

Coordinator

Will Crawford

Color Guard

Kit Fox Society
Lakota Women Warriors

Tabulation

iCreeAzn

Sound

Hokah Sound

Drum Information

Host

ShowTime, SD
Dakota Holain, MB

Invited

Bad River, WI
Bullhorn, AB
Little Bear, MN
The Descendants, ND
Red Leaf, SD
War Paint, NC
Wild Rose, WA
Cozad, OK
IronBow, OK
Sizzortail, OK

Drum Contests

(Invited Drums Only)

1ST: \$7,000
2ND: \$6,000
3RD: \$5,000
4TH: \$4,000
5TH: \$3,000
6TH: \$2,000
Consolation (4 places):
\$1,000

Moccasin Games

1ST: \$4,000 + Jackets + Hats
2ND: \$2,500 + Hoodies + Hats
3RD: \$2,000 + T-shirts + Hats
4TH: \$1,500 + T-shirts + Hats
5TH: \$1,000 + T-shirts + Hats
6TH: \$500 + T-shirts + Hats

Dance Information

Dancer Registration

Registration opens on Friday at 3pm, closes at 6:45pm, and reopens after 7pm Grand Entry. Registration closes on Saturday at 12:30pm. Point system will begin Friday during 7pm Grand Entry.

Jr. Categories, 6-12

Traditional, Grass, Jingle, Fancy
1ST: \$400 - 2ND: \$300 - 3RD: \$250 - 4TH: \$200 - 5TH: \$100

Teen Categories, 13-17

Traditional, Grass, Jingle, Fancy
1ST: \$600 - 2ND: \$500 - 3RD: \$400 - 4TH: \$300 - 5TH: \$200

Adult Categories

1ST: \$2,000 - 2ND: \$1,600 - 3RD: \$1,400 - 4TH: \$1,200 - 5TH: \$1,000

Bronze, 18-30 - Silver, 31-43 - Gold, 44-56

Men: Traditional, Fancy, Grass, Southern Straight, Chicken Dance
Women: Traditional, Fancy, Jingle, Southern Cloth/Buckskin (Combined)

Platinum, 57-69

Men: Traditional/Southern Straight (Combined), Fancy, Grass
Women: Traditional/Southern Cloth/Buckskin (Combined), Fancy, Jingle

Elders, 70+

1ST: \$2,000 - 2ND: \$1,600 - 3RD: \$1,400 - 4TH: \$1,200 - 5TH: \$1,000

Men: All Categories
Women: All Categories

3212 Dakotah Parkway, Shakopee, MN 55379

smscwacipi.org  

Virtual Roundtable: Indigenizing Coastal Conservation (June 28)

We're at a watershed moment in the history of conservation. The old "fences and fines" approach of the past century is giving way to a new era, where the importance of Indigenous knowledge and participation in land and water management is finally being recognized. With federal funding now flowing into infrastructure and conservation projects, we have an unprecedented opportunity to both redress colonial harms and Indigenize conservation.

The question is: how do we do it right?

Join us on Friday, June 28 for "[Indigenizing Coastal Conservation](#)," a free virtual roundtable that brings together Native and non-Native scholars, organizers, and conservation professionals. Organized by Dina Gilio-Whitaker (Colville Confederated Tribes), Red Natural History Fellow and author of *As Long As Grass Grows: The Indigenous Fight for Environmental Justice from Colonization to Standing Rock*, this event will highlight case studies and lessons learned from decades of collaborative efforts to protect California's coastal ecosystems.

Learn more below and [RSVP!](#)
For the future,

The Natural History Museum

P.S. In case you missed it, check out [video and highlights](#) from our last event, "The Colorado River and the Colonial Blindspot".

With the infusion of billions of dollars of federal and state funding into climate and environmental resiliency research, conservation, and community-based projects in the United States, including more than \$6 billion for ocean conservation alone, we're on the cusp of a new conservation era, greater in scale to the movement spurred by Theodore Roosevelt in the late 19th century. As politicians and Big Greens tout the importance of Indigenous leadership and knowledge in these kinds of projects, there remains no practical roadmap for Native and non-Native laboration. A lot can and does go wrong.

What would Indigenous-led conservation look like at such an enormous scale, and how would decisions be made? Focusing on ongoing work to fight coastal erosion on the Pacific coast, this Zoom Webinar engages a frank conversation with Native and non-Native ocean conservation practitioners grappling with the complexities of decolonizing the conservation movement and incorporating Indigenous worldviews actively and appropriately with mainstream approaches.

Speakers

Dina Gilio-Whitaker (Colville Confederated Tribes) is a lecturer of American Indian studies at California State University San Marcos and an independent educator in American Indian environmental policy and other issues. She is the author of two books, including the award-winning *As Long As Grass Grows: The*

We're at a watershed moment in the history of conservation. The old "fences and fines" approach of the past century is giving way to a new era, where the importance of Indigenous knowledge and participation in land and water management is finally being recognized. With federal funding now flowing into infrastructure and conservation projects, we have an unprecedented opportunity to both redress harms and Indigenize conservation.

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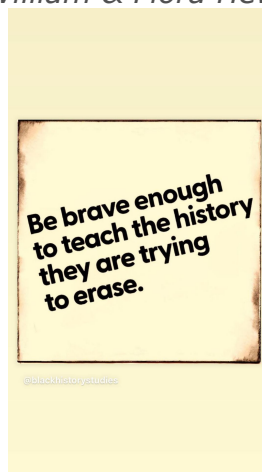
Indigenous Fight for Environmental Justice from Colonization to Standing Rock (2019).

Leah Mata-Fragua (yak tit'vu tit'vu yak tiłhini Chumash) is an artist, educator, and council member of the Yak Tityu Tityu Yak Tiłhini (Northern Chumash) Tribe located on the Central California Coast. As a place-based artist, Leah's kincentric approach seamlessly blends shared iconography with personal imagery, highlighting the reciprocal impact each has on the other.

Calla Allison is the Founder and Executive Director of the Marine Protected Area Collaborative Network, a network seeking to empower diverse communities to engage in marine protected area stewardship for a healthy ocean.

Gus Gates is the West Coast Regional Director of the Surfrider Foundation, an organization that is dedicated to the protection and enjoyment of the world's ocean, waves, and beaches for all people, through a powerful activist network.

This event is curated by Dina Gilio-Whitaker as part of [Natural History for a World in Crisis](#), a programming series organized by the 2024–2025 cohort of [Red Natural History Fellows](#) with The Natural History Museum. Made possible with support from the Henry Luce Foundation, William & Flora Hewlett Foundation, and 4Culture





Time Is Running Out for the Hudson Bay Polar Bears

The Bloc Breaks The Deadlock

- Speaking of the E.U., [they also passed the Nature Restoration Plan yesterday](#) after months of stalemate and protests. Under the new law, E.U. countries will be required to restore at least 30% of habitats such as forests, rivers, grasslands, wetlands, lakes, and coral beds deemed in poor condition by 2030.
- The E.U. Parliament's main political group, EPP, and other conservatives and the far right have insisted the plans would undermine food security, fuel inflation, and hurt farmers. The law was finally adopted at a meeting of environment ministers in Luxembourg with support from 15 of the 27 member states and 65% of the E.U. population. Austria's vote in favor of the plan helped to break the months-long deadlock.



Previously reported but thought you'd like a pic!

Rare White Bison Calf Born at Yellowstone National Park

A photographer spotted the calf on June 4. White buffalo are sacred to some Native American tribes, and the birth has been called a "blessing and a warning"

<https://www.smithsonianmag.com/smart-news/rare-white-bison-calf-born-at-yellowstone-national-park-180984550/?spMailingID=49866450&spUserID=OTYyNTc5MzkyMTQySo&spJobID=2721827226&spReportId=MjcyMTgyNzIyNgS2>



[Native American Community](#) ·

World's Largest TeePee, which stood over the 1988 Winter Olympics in Calgary. Was brought to Medicine Hat, Alberta by a Medicine Hat business man ,Amerigo Nella "Rick" Filanti, who saved it from being shipped to China as scrap metal. He also had to put up his own authentic Picasso to finish the deal as collateral. It stands proudly on sacred Indigenous land on the edge of a Buffalo Jump. I was blessed to be an interpreter here. Each drum (large circular objects along the entire bottom rung) has the original art work of Indigenous artists.



[Native Americannn](#)

Yellow Eyes was an informant for Sitting Bull. She joined Sitting Bull at the Battle of Little Bighorn, escaped with him to Canada in 1877 and later returned and surrendered with him in 1881.

In regard to my great-great-grandmother, Yellow Eyes, a Hunkpapa Lakota Sioux with Sitting Bull's band. That I have evidence that she and her husband and children were at the Battle of the Little Big Horn and stayed with him into exile in Canada is true. I have Frank Bennett Fiske photos of her in 1903 at Fort Yates and lots of oral history from my grandfather and his siblings. She is on the twelfth census of the United States in 1900 and states she was approx. 72.

She was living on the Standing Rock Sioux Reservation from 1886 until her death in 1905 or 1906. She left Canada when Sitting Bull surrendered in 1881 but went to Fort Peck with some of the warriors, possibly her sons and husband.

The 2 husbands I have researched of Yellow Eyes were Ihanyake and Holy Bear. I have three different spellings of Yellow Eyes. The one on the 1900 census is very difficult to make out. Our family has known her as Ishtazi or Isthazha in Lakota. — Dorothy Eiken

I was trying to find Yellow Eyes in the Sitting Bull Surrender Census, taken at Standing Rock in Aug.-Sept. 1881. There are several women named Yellow Eyes:

#48. age 30. Wife of Fine Voice Eagle, Crow King's band, Hunkpapa.

#309. age 70. Grandmother of High Hill and Brings Plenty. Circle Bear's Band, Sans Arc.

#318. age 25. Wife of Afraid of Enemy. Circle Bear's band, Sans Arc.

#352. age 21. sister-in-law of Mato Yahapi. Hump's band, Minnecoujou.

#714. age 10. daughter of Boy Horse, Grass' band, Blackfeet Lakota.

#494. Brown Eyes, age 40, wife of Good Thunder. Big Road's band, Oglala. — Ephriam Dickson

Yellow Eyes would not be on the surrender census at Standing Rock in Sept. of 1881. She did not accompany Sitting Bull and his people to Fort Buford or Standing Rock, or Fort Robinson in 1881. She went with the warriors who were afraid to surrender to Fort Peck in Montana

Territory. She didn't get to Standing Rock until

1886. So none of the people on the list would be her. In 1881 she would be approx. 53 years old.

— Dorothy Eiken

Amy Wizi (Yellow Eyes) is the daughter of Walks Among the Pines and Wizi. She is the granddaughter of Rebecca Red Woman and Brown Cloud. She also attended the Hampton Institute April 1884-1885. — "grandma"

I haven't been able to trace Yellow Eyes mother or father. She stated her birthday as May, 1828 on the 1900 census. She would have been about 72 then. I believe that may have been a guess.

My grandfather had to go to the elders to try and find his birthday. His mother, Obosawin (daughter of Yellow Eyes) died November 1895 at Fort Yates when he was about 9. Obosawin was 38 when she died and had 9 or 10 children.

I know the Yellow Eyes I'm related to didn't attend Hampton Institute. She never lived in anything other than a tipi. There is no record of her being educated nor is there record of Obosawi being educated though she may have spoken some English. My grandfather, Yellow Eyes' grandson attended Hampton from 1900 to 1907. He spoke Lakota as well as English and did some translating at Fort Yates. My older sister remembers going along when he was translating from English to Sioux. — Dorothy Eiken

