

Journal #5888 from sdc 1.2.25

1000 Year-Old Built by Ruthless Maya Warrior Queen

ChatGPT

New Laws

Archeologists Found 115,00-year-old human footsteps where they shouldn't be

The Long Walk.

Biden bans oil, gas, and geothermal extraction in a Nevada mountain range for 20 years

Tonka Bay crews dug up soil sacred to the Dakota people. Now, they're trying to find a solution

Check out the Dakota sacred site

In Florida, the Miccosukee fight to protect the Everglades in the face of climate change

If you have 20 minutes.....

Archaeologists Are Finding Dugout Canoes in the American Midwest as Old as Pyramids



[Archeologists Stumble Upon a 1000-Year-Old 'White Road' Built by a Ruthless Maya Warrior Queen, Unclear of Its Purpose](#)

ChatCPT and other Ai tools are becoming more and more prevalent. My overworn statement is that with every new tool, there is good and bad; one needs to assess and determine how to adapt/use or discard.

Below is a sample using search term “ruby valley treaty”. If one returns to the site a few minutes later and uses the same term, a slightly different version appears,

You said: ruby valley treaty

ChatGPT said:

The Ruby Valley Treaty was a significant agreement between the United States and several Native American tribes, particularly the Western Shoshone, which was signed on October 1, 1863, in Ruby Valley, Nevada. The treaty is notable for its role in the U.S. government's expansionist policies during the 19th century, as well as for the enduring disputes over land rights that followed.

Here are the key details about the Ruby Valley Treaty:

Background

- **Location:** The treaty was signed in **Ruby Valley**, a valley located in the **northeastern Nevada** region. This area was a traditional hunting ground and a place of cultural significance for the **Western Shoshone** and other Native American tribes.
- **Participants:** The main parties to the treaty were the **United States** government and several Native American groups from the region, including the **Western Shoshone**, **Goshute**, and some Northern Paiute groups. **Isaac I. Stevens**, the U.S. Commissioner of Indian Affairs, represented the U.S. government, while the Native groups were represented by tribal leaders.

Treaty Terms

The Ruby Valley Treaty was relatively short, but it had profound consequences for the indigenous tribes involved:

1. **Land Surrender:** The treaty required the tribes to **cede large tracts of land in Nevada** to the U.S. government. The land given up was part of the tribal homelands, which had been used for hunting, gathering, and other traditional practices for centuries.
2. **Peaceful Relations:** The tribes agreed to maintain **peace** with the U.S. and other settlers. In return, the U.S. government promised to protect them from outside aggression and provide some resources.
3. **Access to Resources:** In return for their land, the treaty allowed the tribes to continue to use the **Ruby Valley** and surrounding areas for hunting and gathering. However, the U.S. government largely ignored this provision in the years that followed.

4. **Annual Payments:** The treaty promised **annual annuities** (payments in goods, like food, clothing, and supplies) to the tribes. However, these payments were often delayed or not provided in full.

Consequences

The Ruby Valley Treaty, like many others, was controversial and led to significant consequences for the Native tribes involved:

- **Land Loss:** Despite the treaty's promise of access to certain lands, the Western Shoshone and other tribes faced ongoing pressure from settler encroachment and mining interests in Nevada. The U.S. government never fully honored its commitments to provide protection or compensation.
- **Ongoing Disputes:** The terms of the treaty and its aftermath created decades of legal and political disputes. The Western Shoshone, for example, continued to resist the loss of their lands. Over time, the **Western Shoshone Nation** (a group that includes the descendants of those involved in the treaty) has fought for compensation and land restitution, arguing that the cession of land was made under duress and should not be valid.
- **Enduring Effects:** The Ruby Valley Treaty is one of the many treaties between Native American tribes and the U.S. government that was later contested. The issue of land rights, particularly for the Western Shoshone, has persisted well into the modern era. The tribe has sought compensation for lands taken by the government under the treaty, but a 2004 **U.S. Supreme Court** ruling determined that the Western Shoshone did not have a claim to compensation for the land lost under the treaty, despite their arguments.

Legacy

The Ruby Valley Treaty is emblematic of the broader pattern of broken promises and exploitation of Native lands by the U.S. government during the 19th and 20th centuries. It reflects the U.S. policy of Indian removal, which sought to open up Native lands for white settlement, resource extraction, and economic development.

The treaty, like many others, left a deep scar on Native American communities, whose members were forced to adapt to a radically changing world while their lands were appropriated and their cultures undermined.

In summary, the **Ruby Valley Treaty** is an important historical example of the U.S. government's expansionist policies and the struggles faced by Native American tribes during the 19th century. It remains a point of contention for the Western Shoshone and other tribes to this day, as they continue to fight for recognition of their rights and compensation for lands they were forced to cede.

ChatGPT can make mistakes. Check important info.

Second example:

The **Ruby Valley Treaty** (also known as the **Treaty of Ruby Valley**), signed on **October 1, 1863**, between the United States and several Native American tribes in the Great Basin, had significant and lasting implications for the indigenous peoples involved. Here's an overview of its background and consequences:

Background:

- The treaty was negotiated at Ruby Valley in Nevada and involved **the Western Shoshone** tribes, most notably the **Goshute, Paiute, and Shoshone** peoples. The U.S. government was represented by **Indian Commissioner James Duane Doty**.
- The treaty was part of a broader effort by the U.S. government to secure land rights, establish peace, and limit Native American resistance to westward expansion. It occurred during a time of increasing pressure on Native tribes due to settlers' movements, mining interests, and the extension of railroad lines.

Key Provisions:

1. Land Cessions:

- The Western Shoshone and their allies agreed to cede vast portions of their traditional territories (primarily in Nevada, Utah, and Idaho) to the U.S. government.
- They were promised **annuities** (financial payments), goods, and protection in return for the land.

2. Guaranteed Land Reserves:

- The treaty also guaranteed the tribes the right to continue using some land areas as hunting grounds, though these areas were poorly defined and often violated by settlers.

3. Military Protection:

- The government pledged to provide military protection from settlers and other tribes in exchange for the tribes' cooperation.

4. Peaceful Relations:

- The treaty aimed to ensure peaceful relations between the tribes and settlers by imposing restrictions on Native American mobility and access to resources.

Implications:

and Loss of Traditional Land:

1. Displacement

- Like many other treaties of the era, the Ruby Valley Treaty resulted in the **displacement** of indigenous communities from their ancestral lands. The Shoshone and other tribes had to leave areas they had inhabited for generations, leading to the breakdown of their traditional ways of life.
- The lands ceded were often vital hunting and gathering territories, leading to long-term economic hardship.

2. Unfulfilled Promises:

The annuities and other promises made by the U.S. government were rarely honored. The payments were often delayed or not delivered at all, and the government failed to provide the protection it promised against settlers.

- Tribes also struggled with the lack of defined land reserves, which led to conflict over the use of remaining land, further undermining their sovereignty and stability.

3. Decline in Tribal Autonomy:

- The treaty undermined the tribes' **sovereignty**, as it formalized U.S. control over large swaths of land and limited the tribes' ability to govern their own territories.
- U.S. military presence increased, leading to increased **militarization** of Native American affairs and suppression of resistance movements, including **armed conflicts** that occurred in response to encroaching settlers.

4. Economic and Social Disruption:

- The loss of land led to the **disruption of traditional economies**, as tribes could no longer rely on hunting, fishing, and gathering in the same manner.
- The Shoshone, Paiute, and other affected tribes had to adapt to the rapidly changing environment, often turning to farming or wage labor, which was difficult due to the poor conditions of reservations and limited resources.

5. Legal and Cultural Consequences:

- The treaty has been a source of **legal controversy**, particularly because the **Shoshone** and other tribes have argued that they were misled or coerced into signing the agreement. Some tribes have continued to contest the treaty's legitimacy.
- The treaty also contributed to the **cultural erosion** of Native American societies, as forced assimilation policies often followed, including efforts to undermine Native languages, religions, and traditional customs.

6. Long-term Impact on Tribal Relations:

- The treaty marked the beginning of a long history of **broken promises** by the U.S. government, which would continue in subsequent treaties and agreements.
- The **Western Shoshone** in particular have had a contentious relationship with the federal government over issues related to land and resources, with ongoing disputes regarding land rights and compensation.

Modern Day:

- The consequences of the Ruby Valley Treaty still resonate in the form of ongoing **legal battles** over land rights and compensation. In recent years, the **Western Shoshone** and related tribes have sought to reclaim land or receive compensation for lands taken through the treaty.
- The **Western Shoshone** National Council and other tribal organizations have advocated for recognition and reparations, and there has been a broader movement for Native American sovereignty, reparations, and the honoring of treaty obligations.

Conclusion:

The Ruby Valley Treaty, like many other treaties signed between the U.S. government and Native American tribes, represents a complex and often tragic chapter in U.S. history. It resulted in the loss of vast land and resources for indigenous people, and its legacy continues to shape Native American legal and political battles today. The treaty highlights the broader issues of land rights, sovereignty, and cultural survival that many Native American communities face in modern America.

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• [Apple launches its ChatGPT integration with Siri \(CNBC\)](#)

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PRESIDENT BIDEN:: comments:: 1-202-456-1111

Switchboard ::: 1-202-456-1414

Free Leonard Peltier

More new laws:

Cell phones

In Missouri, law enforcement officers have spent the past 16 months issuing warnings to motorists that handheld cellphone use is illegal. Starting with the new year, penalties will kick in: a \$150 fine for the first violation, progressing to \$500 for third and subsequent offenses and up to 15 years imprisonment if a driver using a cellphone cause an injury or death. But police must notice a primary violation, such as speeding or weaving across lanes, to cite motorists for violating the cellphone law.

Montana is the only state that hasn't [banned texting while driving](#), according to the National Conference of State Legislatures.

Voting rights

An Oklahoma law expands voting privileges to people who have been convicted of felonies but had their sentences discharged or commuted, including commutations for crimes that have been reclassified from felonies to misdemeanors. Former state Sen. George Young, an Oklahoma City Democrat, carried the bill in the Senate.

“I think it’s very important that people who have gone through trials and tribulations in their life, that we have a system that brings them back and allows them to participate as contributing citizens,” Young said.

Archaeologists Found 115,000-Year-Old Human Footprints Where They Shouldn’t...

[Archaeologists found 115,000-year-old human footprints where they shouldn't be—and they just might rewrite the...](#)

https://currently.att.yahoo.com/news/archaeologists-found-115-000-old-142700632.html?.tsrc=daily_mail&uh_test=1_11&.tsrc=daily_mail&segment_id&ncid=crm_-1295960-20241231-256&bt_user_id=9mwfWptvHf%2BZJrWQjW%2Fn8mmIz%2FBmpAagQH%2F4FZz05GnxHaVDZW5kdyHMNff%2BQyZl&bt_ts=1735634017500

deborahcarr.ca <https://deborahcarr.ca> > [the-long-walk](#)

[The Long Walk - Deborah Carr](#)

Travel & Tourism; Award Winners; Books. Things that Matter: Special Objects in Our Stories as We Age ... The Long Walk. Jun 06 2024. The Long Walk . Articles, People & Places, Travel & Tourism. by Deborah Carr (Saltscapes Magazine June/July 2024) Elsipogtog travels a Healing Path, moving past colonialism's painful legacy. Under a smudged ...

“Later, Dedam reflects how she’d never really understood the depth of struggle her people faced until she took this job.

“This is so much bigger than I thought. For so long, people could not talk about their pain. But now we’re receiving resources in the community, and our culture is being brought back. The things we talk about in the Q&A open my eyes as to what I can be doing in community, and with the youth here. My expectations for myself have changed. I’m now going for a bachelor of arts with a major in social work to help my people.”

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**Biden bans oil, gas, and geothermal extraction in a Nevada mountain range for 20 years** ([owossoindependent.com](https://owossoindependent.com)) — President Biden's administration has announced a 20-year ban on oil, gas, and geothermal development in Nevada's Ruby Mountains, responding to requests from Native American tribes and conservationists. The move aims to protect the area, though concerns about mining remain.

## **Tonka Bay crews dug up soil sacred to the Dakota people. Now, they’re trying to find a solution.**

*Water lines, sewer systems and roadways in Minnesota suburbs are aging, and officials are reckoning with decisions made decades ago as they replace them.*  
*The Minnesota Star Tribune December 27, 2024 at 6:00AM*



One of the two giant mounds of soil sits outside Tonka Bay City Hall on Dec. 20. *Minnesota cities say they're increasingly consulting with tribes as they try to update their aging infrastructure and respectfully handle soils that are sacred to some Indigenous people, who previously used parts of the region as burial grounds.* (Leila Navidi/*The Minnesota Star Tribune*)

Pockets of land around Lake Minnetonka served for thousands of years as the sites of sacred burial for the Dakota people.

Now, some of that soil sits in giant piles outside Tonka Bay City Hall as local officials and tribal leaders try to figure out how to most respectfully handle material that was unearthed during a road construction project.

“There’s two interests here: One is to build a roadway that is going to last, and [to] treat these burial remains with the respect they deserve,” said John Bradford with the consulting firm WSB, who serves as the city’s engineer. “And, we want to do both.”

Striking that balance can prove difficult, in part because tribes weren’t always consulted when the roads, sewers and water systems were installed decades ago amid booming suburban growth.

The infrastructure has aged since then and, as it comes due for replacement, cities are reckoning with the decisions made before modern laws protected Indigenous graves.

“We’re all in difficult positions trying to be respectful and trying to do things in a good way after so much destruction and desecration,” said Samantha Odegard, a tribal historic preservation officer for the Upper Sioux Community, which is working with Tonka Bay officials. “But, obviously, it’s harder on us because it’s our sites, our relatives that were most directly affected.”

### **Decades of disruption**

Much of what is now the Twin Cities metro area served as homeland for the Dakota people for thousands of years, Odegard said. But many Indigenous people were forced out after the U.S.-Dakota War of 1862.

When people flocked to the suburbs a century later, many cities installed new roadways, water and sewer lines to support the growing communities. Current laws requiring officials to consult with tribes and return remains and sacred objects weren’t yet in place. Some sites were disturbed.

The locations of some cemeteries are hard to trace and, when they are known, their locations are closely guarded to prevent looting and desecration.

So city officials across the state increasingly find themselves working with consultants and archaeologists as they prepare for major construction projects, with mixed success.

The Fond du Lac Band of Lake Superior Chippewa spent nearly five years on [recovery efforts](#) after state crews disturbed burial grounds in Duluth during bridge construction. Restoration crews worked for three years in Minnetonka after a county road project [inadvertently destroyed some mounds](#). Chanhassen officials recently brought in consultants to do an archaeological review of Lake Ann Park Preserve before doing additional work there.

### **Changing course**

Tonka Bay Mayor Adam Jennings said his city is working on a roughly \$8 million project aimed at replacing nearly 20% of the city’s roads, water and sewer lines, including along County Road 19. Many of those systems, he said, were installed in the 1960s and 1970s.

“We were experiencing a significant number of water breaks and we just needed a new one,” he said. “It reached the end of its useful life.”



City officials began consulting with tribes a couple years ago, including on plans for what they would do if they encountered sacred soils.

Odegard and Cheyanne St. John, a tribal historic preservation officer for the Lower Sioux Indian Community, said there were concerns about whether crews followed the proper guidelines. City officials didn't immediately respond to a request for comment on the tribal members' concerns.

In an earlier interview, Bradford, the city engineer, said crews initially planned to take out about two feet of soil and bring in sand to help stabilize the roadway.

"I was under the impression, correctly or not, that we would just haul the soils off-site, and everybody was OK with that," he said.

But when they brought in a new cultural resources consultant partway through the project, he said that person recommended contacting the Minnesota Indian Affairs Council. Bradford said they heard through that process that some tribes wanted to keep the soil in a cemetery.

### **A temporary plan**

For now, the soil sits in towering heaps outside City Hall, surrounded by barriers meant to guard it from erosion and people trying to carry it off.

The piles drew questions from curious residents in a public meeting earlier this fall. Some wanted to know why the piles were outside City Hall and how long they might be there. Others wanted to know how it might affect the budget.

Officials have said it's cheaper to store the soil there than to delay construction. They're not sure on the timeline for moving it.

"It's like anything else when you're in politics. You get all kinds of questions from all kinds of residents, and you do your best to answer," Jennings said. "A vast majority of the time, people get it."

In the meantime, city officials and tribal leaders are trying to finalize a plan for moving the soil and trying to explain to people both its significance and why tampering with it would be a crime.

"I know that there is a lot of, sometimes, contention around the inconvenience of how project work is done," St. John said. "But I think, oftentimes, the public is just not aware of how sensitive these locations are to our people. And we're not an extinct culture. Those are our relatives that called those places home."

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Check this out Dakota sacred soil

[https://www.startribune.com/tonka-bay-sacred-soil-dakota/601199380?
utm_source=newsletter&utm_medium=email&utm_campaign=evening_update](https://www.startribune.com/tonka-bay-sacred-soil-dakota/601199380?utm_source=newsletter&utm_medium=email&utm_campaign=evening_update)

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- [\*\*In Florida, the Miccosukee fight to protect the Everglades in the face of climate change\*\*](#)

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race is on to save the Everglades and protect a key source of drinking water in Florida

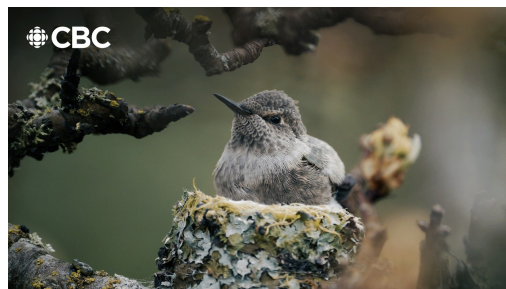
The Everglades ecosystem was degraded and transformed when a highway connecting Tampa and Miami was built in 1928, cutting through a mosaic of prairies, sawgrass marshes, freshwater ponds and forested uplands. Once about twice the size of New Jersey, today only half of the Everglades remains. Sections of the road are now being elevated to restore water flows into the Shark River Slough – a vital restoration area deep in the Everglades National Park. [Read more.](#)

Why this matters:

- A project was approved by Congress in 2000 with bipartisan support that aims to undo damage wreaked upon these wetlands. More than two decades into it, there are signs of progress. Wildlife is returning to some areas, regions dominated by the invasive melaleuca tree have dropped 75%, and enthusiasm is high as significant projects are finally underway, others gain momentum and funding pours in.
- Efforts to repair the Everglades are projected to cost more than \$23 billion and take 50 years to complete.
- This year, lawmakers earmarked \$1.275 billion for the next 12 months of restoration efforts – the largest annual amount allocated. It is unclear what Donald Trump may do with restoration efforts when he takes office, but during his first presidential term he allocated funds and helped pass the Great American Outdoors Act, which secured \$900 million annually in permanent funding to improve access to public lands, protect watersheds and more.

for pics https://apnews.com/article/everglades-florida-water-restoration-quality-f59f0a48e58d2fd3d23169c8b8e54e50?user_email=e073fe83cf6e594f0fa68c85167471226da0e93d55247b60e6f1153aa19d8ac8

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f you have 20 minutes:



## Archaeologists Are Finding Dugout Canoes in the American Midwest as Old as the Great Pyramids of Egypt

In the waterways connected to the Great Lakes, researchers uncover boats that tell the story of millennia of Indigenous history Jacqueline Kehoe January/February 2025



“No one does this,” says [Amy Rosebrough](#), Wisconsin state archaeologist, referring to the relatively new approach of treating small, urban waterways as potential archaeological sites.

[https://www.smithsonianmag.com/history/archaeologists-using-sunken-dugout-canoes-learn-indigenous-history-america-180985638/?utm\\_source=firefox-newtab-en-us](https://www.smithsonianmag.com/history/archaeologists-using-sunken-dugout-canoes-learn-indigenous-history-america-180985638/?utm_source=firefox-newtab-en-us)

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### A Century of Citizenship: Views from Wind River Reservation on being Indigenous in America

<https://www.usatoday.com/story/news/nation/2024/12/25/native-american-wyoming-wind-river-reservation-indigenous-citizenship/76766655007/>

*Act passed in June, 1924, so you have six months to construct an assessment!*

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### America is larger now, by declaration of State Department

<https://alaskapublic.org/2023/12/20/america-is-larger-now-by-declaration-of-state-department/>

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### Empowering Amazonian Indigenous communities with energy solutions

Kichwa researcher visited University of Nevada, Reno for six weeks to learn about renewables <https://www.unr.edu/nevada-today/news/research-innovation>

**Extract:** “Local Indigenous communities used to be able to forecast rainy weather with much more accuracy than they can now, based on the presence of birds and how high they were flying. But now the birds are rarer and it’s hard to guess whether or when it will rain. Vargas has also noted changes in the music Indigenous communities sing – the songs have changed from talking about how the land and the forests will always be there to acknowledging that important parts of the environment are disappearing.”

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*Missed this one last year, but an interesting read, particularly since Native health practices were included 50 years ago*