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### **Nevada State Archives set to celebrate 50 years**

Hidden in the state library are two rooms, nearly a block long and half block wide, that look for all the world like that final scene in *Raiders of the Lost Ark* — seemingly endless rows of shelves stacked with everything from legislative and Supreme Court records to governor's papers and countless boxes of documents covering everything in the state of Nevada's history.

It's the Nevada State Archives, a treasure trove for everyone from historical researchers and scholars to political party operatives looking for dirt in the financial filings of their opponents.

Some records, such as the original Nevada State Constitution, are kept in a vault but most of what the Archives has is available for public inspection.

State Archivist Jeff Kintop is preparing for an open house Oct. 26 to celebrate the 50th birthday of the Archives. He said he hopes the birthday celebration introduces more Nevadans to what's available about Nevada's history.

The Archives was created in 1965 and placed in the Secretary of State's Office since the secretary was the state's official custodian of documents.

But there were no laws or regulations saying what was an historical record, how long records should be kept and nothing mandating they be turned over to archives.

He said it wasn't even required governors turn over their records when leaving office until Richard Bryan had it put into statute those documents belong to the state, not the individual.

"We ended up getting records after the fact from early governors because they took them with them thinking they were going to use them again," Kintop said.

He said after Robert List left office and moved to Las Vegas, "he called me up and said Jeff, I have some records in a storage shed I've been paying for 20 years. Do you want them?"

"I said sure."

Those records are often revealing, confirming for example while he was governor, Paul Laxalt had sympathetic university officials essentially spy on the University of Nevada, Reno student newspaper in the turbulent 1960s when this reporter worked there.

Archives was moved to the State Library in 1979 but it was now-retired Archivist Guy Rocha and Kintop who brought the division into the modern era and greatly expanded its reach and ability to collect, record and make available all those records. Rocha was hired in 1981, Kintop a couple of years later.

Kintop said they applied for grants and began the process of organizing the rapidly growing collection of historical records when they got their first computers in 1986.

"We build all these databases and, by about 1988, we could actually find things for the first time," he said. "Before that we were just typing out lists of things in boxes. We used to operate off of memory."

But they didn't have a permanent home until 1992 when the State Library building opened.

Now, Kintop said, they have retention schedules spelling out how long different types of records must be kept and when they can be disposed of. Some but not all legal documents must be kept permanently.

"Think of all the lawsuits that get filed against the warden of the prison."

"We're looking for things of historical interest," he said.

In many cases, Kintop said Archives gets records when an administration changes and the new officials don't want their predecessor's stuff. They also get records when an agency or one of the other branches of government runs out of space to keep them.

He said the Supreme Court “did a massive transfer in the 1980s,” mostly because they ran out of space for the paper versions and had microfilm versions.

“They just moved (about 50) file cabinets over to the archives.”

Archives has Supreme Court materials from statehood through 1936.

Now, he said the other two branches are working with Archives to organize and make available a long list of materials. They are talking with the Supreme Court, for example, about possibly transferring recorded oral arguments to the Archives.

Kintop said executive branch agencies along with judicial and legislative officials are discovering in many cases, Archives can locate a specific record more quickly than they can.

“It’s all done with barcodes,” he said.

The computer contains a list of what’s in every box in those two huge storage rooms. Each box has a barcode and each shelf has a barcode.

He said using the computer, his staff can quickly locate the right box.

The best thing, he said, is the box doesn’t have to go back where it came from.

“When they put back a box, they scan the box code then scan the shelf code and the computer updates its location,” he said.

He said that system also provides security for valuable and unique records because there are no labels on the boxes.

“Only if they can access the computer can they find anything,” he said.

Kintop said Archives is also expanding public access to all its records, putting more and more collections on the website [nsladigitalcollections.org](http://nsladigitalcollections.org).

All historical Society quarterly magazines are there from 1957 through 2009 and territorial records are there “because I like them.” Children’s home registries back to the 1800s along with Adjutant General’s reports, prison reports, orphanages, the state reformatory records are there. Since Kenny Guinn, Kintop said they have governor’s executive orders, proclamations and press releases. The goal is to make everything on the website searchable.

“We’re working on it,” he said.

One of the new collections they put up is land patent records. He said when construction begins to boom, title companies begin calling to track the official title of parcels of property. They put them on line in April and already had more than 3,300 hits on them.

“Those are inquiries we don’t have to answer,” he said.

And as election season approaches, he said they will get requests for financial disclosure and other records on numerous candidates. He said a big one was in Sen. Harry Reid's last campaign against Sharron Angle when the opposition wanted his reports back to his first elective post in the Nevada Assembly.

Record systems have changed dramatically over the years and he said they're still changing. Some of the biggest changes came in the early 1900s. He pulled out a huge, handwritten, bound edition of the 1913 Laws of Nevada. Next, he grabbed a much smaller 1915 edition.

"They finally got a typewriter," he said.

But things are still changing. They've gone through several different word processing and other computer programs and sometimes still get old records the new programs won't read.

But much more is going electronic, although he still encourages microfilming of records as a backup in case of computer problems.

And they still get surprises. He said one day, an NDOT truck pulled up and turned over a wooden cabinet containing dozens of 8x10 glass photo negatives dating to the 1920s and before. They are now working to identify and date those photos and looking for someone able to print them.

As a note, Kintop said they are in the process of microfilming all Nevada newspapers back to the 1860s including the Nevada Appeal. He said they have to stop at 1922 because of copyright laws, "unless the Appeal wants to give us permission." A copy of the finished product including some 800 historic Nevada publications will be turned over to the Library of Congress.

"We want to make everything as accessible as we can," he said.

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<http://www.nytimes.com/2015/10/10/insider/flooding-threatens-the-timess-picture-archive.html>

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**The Real Christopher Columbus** By Howard Zinn, Jacobin 12 October 15

*There was no heroic adventure, only bloodshed. Columbus Day should not be a celebration.*

rawak men and women, naked, tawny, and full of wonder, emerged from their villages onto the island's beaches and swam out to get a closer look at the strange big boat. When Columbus and his sailors came ashore, carrying swords, the Arawaks ran to greet them, brought them food, water, gifts. He later wrote of this in his log:

They brought us parrots and balls of cotton and spears and many other things, which they exchanged for the glass beads and hawks' bells. They willingly traded everything they owned. . . They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They would make fine servants . . . with fifty men we could subjugate them all and make them do whatever we want.

These [Arawaks](#) of the Bahama Islands were much like Indians on the mainland, who were remarkable (European observers were to say again and again) for their hospitality, their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus.

The information that Columbus wanted most was: Where is the gold? He had persuaded the king and queen of Spain to finance an expedition to the lands, the wealth, he expected would be on the other side of the Atlantic — the Indies and Asia, gold and spices. For, like other informed people of his time, he knew the world was round and he could sail west in order to get to the Far East.

Spain was recently unified, one of the new modern nation-states, like France, England, and Portugal. Its population, mostly poor peasants, worked for the nobility, who were 2 percent of the population and owned 95 percent of the land. Like other states of the modern world, Spain sought gold, which was becoming the new mark of wealth, more useful than land because it could buy anything.

There was gold in Asia, it was thought, and certainly silks and spices, for [Marco Polo](#) and others had brought back marvelous things from their overland expeditions centuries before. Now that the Turks had conquered Constantinople and the eastern Mediterranean, and controlled the land routes to Asia, a sea route was needed. Portuguese sailors were working their way around the southern tip of Africa. Spain decided to gamble on a long sail across an unknown ocean.

In return for bringing back gold and spices, they promised Columbus 10 percent of the profits, governorship over newfound lands, and the fame that would go with a new title: Admiral of the Ocean Sea. He was a merchant's clerk from the Italian city of Genoa, part-time weaver (the son of a skilled weaver), and expert sailor. He set out with three sailing ships, the largest of which was the [Santa Maria](#), perhaps 100 feet long, and thirty-nine crew members.

Columbus would never have made it to Asia, which was thousands of miles farther away than he had calculated, imagining a smaller world. He would have been doomed by that great expanse of sea. But he was lucky. One-fourth of the way there he came upon an unknown, uncharted land that lay between Europe and Asia — the Americas. It was early October 1492, and thirty-three days since he and his crew had left the [Canary Islands](#), off the Atlantic coast of Africa. Now they saw branches and sticks floating in the water. They saw flocks of birds.

These were signs of land. Then, on October 12, a sailor called Rodrigo saw the early morning moon shining on white sands, and cried out. It was an island in the Bahamas, the Caribbean Sea. The first man to sight land was supposed to get a yearly pension of 10,000 *maravedis* for life, but Rodrigo never got it. Columbus claimed he had seen a light the evening before. He got the reward.

So, approaching land, they were met by the Arawak Indians, who swam out to greet them. The Arawaks lived in village communes, had a developed agriculture of corn, yams, cassava. They could spin and weave, but they had no horses or work animals. They had no iron, but they wore tiny gold ornaments in their ears.

This was to have enormous consequences: it led Columbus to take some of them aboard ship as prisoners because he insisted that they guide him to the source of the gold. He then sailed to what is now Cuba, then to Hispaniola (the island which today consists of Haiti and the Dominican Republic). There, bits of visible gold in the rivers, and a gold mask presented to Columbus by a local Indian chief, led to wild visions of gold fields.

Columbus's report to the Court in Madrid was extravagant. He insisted he had reached Asia (it was Cuba) and an island off the coast of China (Hispaniola). His descriptions were part fact, part fiction:

Hispaniola is a miracle. Mountains and hills, plains and pastures, are both fertile and beautiful . . . There are many spices, and great mines of gold and other metals . . .

The Indians, Columbus reported, "are so naive and so free with their possessions that no one who has not witnessed them would believe it. When you ask for something they have, they never say no. To the contrary, they offer to share with anyone. . ." He concluded his report by asking for a little help from their Majesties, and in return he would bring them from his next voyage "as much gold as they need . . . and as many slaves as they ask."

Because of Columbus's exaggerated report and promises, his second expedition was given seventeen ships and more than twelve hundred men. The aim was clear: slaves and gold. From his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill up the ships returning to Spain with some kind of dividend.

In the year 1495, they went on a great slave raid, rounded up 1,500 Arawak men, women, and children, put them in pens guarded by Spaniards and dogs, then picked the 500 best specimens to load onto ships. Of those 500, 200 died en route.

Too many of the slaves died in captivity. And so Columbus, desperate to pay back dividends to those who had invested, had to make good his promise to fill the ships with gold. In the province of Cicao on Haiti, where he and his men imagined huge gold fields to exist, they ordered all persons fourteen years or older to collect a certain quantity of gold every three months. When they brought it, they were given copper tokens to hang around their necks. Indians found without a copper token had their hands cut off and bled to death.

The Indians had been given an impossible task. The only gold around was bits of dust garnered from the streams. So they fled, were hunted down with dogs, and were killed. When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates, known later as [\*encomiendas\*](#). They were worked at a ferocious pace, and died by the thousands. By the year 1515, there were perhaps 50,000 Indians left. By 1550, there were 500. A report of the year 1650 shows none of the original Arawaks or their descendants left on the island.

The chief source — and, on many matters the only source — of information about what happened on the islands after Columbus came is [Bartolome de las Casas](#), who, as a young priest, participated in the conquest of Cuba. For a time he owned a plantation on which Indian slaves worked, but he gave that up and became a vehement critic of Spanish cruelty. Las Casas transcribed Columbus's journal and, in his fifties, began a multi-volume [History of the Indies](#).

In book two of his *History of the Indies*, Las Casas (who at first urged replacing Indians by black slaves, thinking they were stronger and would survive, but later relented when he saw the effects on blacks) tells about the treatment of the Indians by the Spaniards. After a while, Spaniards refused to walk any distance. They “rode the backs of Indians if they were in a hurry” or were

carried on hammocks by Indians running in relays. “In this case they also had Indians carry large leaves to shade them from the sun and others to fan them with goose wings.”



Total control led to total cruelty. The Spaniards “thought nothing of knifing Indians by tens and twenties and of cutting slices off them to test the sharpness of their blades.” The Indians’ attempts to defend themselves failed. So, Las Casas reports, “they suffered and died in the mines and other labors in desperate silence, knowing not a soul in the world to whom they could turn for help.” He describes their

work in the mines:

. . . mountains are stripped from top to bottom and bottom to top a thousand times; they dig, split rocks, move stones, and carry dirt on their backs to wash it in the rivers, while those who wash gold stay in the water all the time with their backs bent so constantly it breaks them.

After each six or eight months’ work in the mines, which was the time required of each crew to dig enough gold for melting, up to a third of the men died. While the men were sent many miles away to the mines, the wives remained to work the soil, forced into the excruciating job of digging and making thousands of hills for cassava plants.

Thus husbands and wives were together only once every eight or ten months and when they met they were so exhausted and depressed on both sides . . . they ceased to procreate. As for the newly born, they died early because their mothers, overworked and famished, had no milk to nurse them . . . Some mothers even drowned their babies from sheer desperation. . . in this way, husbands died in the mines, wives died at work, and children died from lack of milk. . . and in a short time this land which was so great, so powerful and fertile . . . was depopulated, When he arrived on Hispaniola in 1508, Las Casas says, “there were 60,000 people living on this island, including the Indians; so that from 1494 to 1508, over three million people had perished from war, slavery, and the mines. Who in future generations will believe this? I myself writing it as a knowledgeable eyewitness can hardly believe it. . .”

What Columbus did to the Arawaks of the Bahamas, [Cortes](#) did to the Aztecs of Mexico, [Pizarro](#) to the Incas of Peru, and the [English settlers](#) of Virginia and Massachusetts to the Powhatans and the Pequots. They used the same tactics, and for the same reasons — the frenzy in the early capitalist states of Europe for gold, for slaves, for products of the soil, to pay the bondholders and stockholders of the expeditions, to finance the monarchical bureaucracies rising in Western Europe, to spur the growth of the new money economy rising out of feudalism, to participate in what Karl Marx would later call “the primitive accumulation of capital.” These were the violent



beginnings of an intricate system of technology, business, politics, and culture that would dominate the world for the next five centuries.

How certain are we that what was destroyed was inferior? Who were these people who came out on the beach and swam to bring presents to Columbus and his crew, who watched Cortes and Pizarro ride through their countryside? What did people in Spain get out of all that death and brutality visited on the Indians of the Americas? As Hans Koning sums it up in his book [\*Columbus: His Enterprise\*](#):

For all the gold and silver stolen and shipped to Spain did not make the Spanish people richer. It gave their kings an edge in the balance of power for a time, a chance to hire more mercenary soldiers for their wars. They ended up losing those wars anyway, and all that was left was a deadly inflation, a starving population, the rich richer, the poor poorer, and a ruined peasant class.

Thus began the history of the European invasion of the Indian settlements in the Americas. That beginning is conquest, slavery, death. When we read the history books given to children in the United States, it all starts with heroic adventure — there is no bloodshed — and Columbus Day is a celebration

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[Daphne Coriz](#) ·

I've been going over trying to pull the "right" words together to explain myself and my thoughts about creating this project with Letisha Bustamante.

All of my life I have lived on the reservation. I have learned, sought, submerged, dreamed, and created in the heart of my people. Not just Kewa, but Native America. As a child, I never realized how much struggle I would have to endure. And only at the age of 22, I do feel exhausted. I am afraid, but I am aware and I will show you.

Unfortunately, I experience the statistics. I've experienced and seen alcoholism, drug abuse, suicide, domestic violence, etc.





This is not what makes me happy. This is not the life for ANYONE. And sadly, this is our stigma.

But when I dance, when I dream, when I speak, I pray! I do everything with pride and honor. I was born into a very strong line of Pueblo People. It may have taken me a bit of my life to understand the importance of culture and tradition, but now, I grasp it firmly in my hands and heart. I am so very blessed to still hear stories and songs in my traditional language. See the dances from generations long ago. Know the lineage of my ancestors. Participate in cultural ceremonies. Live in my Home. This is what has molded me. My grandfather always emphasized the importance of participating in our ways so we don't lose that sense of who we are. He is gone now, back to the Creator, and all I want to do is make him proud.

I do not want to lose this. I don't want this to die. My Culture is who Daphne is. Who my parents are. Who my siblings are. Who my grandparents are. Who we are. We can lose any more of it.

**WE ARE NOT A COSTUME. WE ARE NOT A TREND. END CULTURAL APPROPRIATION!**

I do all that I can in the name of all Nations. This is for you. Allow me to take a stand in this for you!

And no, I will not "get over it." I'm aware there are bigger issues at hand, but this is also where it starts. This is where I begin.

Thank you.

For those of you who are unfamiliar, this is my traditional clothing. This is me. This is my protection.

[#EndCulturalAppropriation](#)

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[\*\*Ugly Precursor to Auschwitz: Hitler Said to Have Been Inspired by U.S. Indian Reservation System\*\*](#)

[indiancountrytodaymedianetwork.com](http://indiancountrytodaymedianetwork.com)

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**OPINION | OP-ED**

[\*\*Native Lives Matter, Too\*\*](#)

By LYDIA MILLET

Almost no attention is paid to this pattern of violence against already devastated peoples.

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**On Police and Stolen Native Lives: A Lakota Mother Speaks**

<http://www.truth-out.org/news/item/33176-on-police-and-stolen-native-lives-a-lakota-mother-speaks>

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**From: Be Davison Herrera <rarity8@aol.com>**

Corvallis celebrated its first year of intentional inclusion by public reading by our new mayor of a proclamation declaring **Corvallis, Oregon** USA as choosing to mark October 12 each year from now on as **Indigenous People's Day** with appropriate ceremonies.

The Siletz and Grande Ronde Confederated Tribes assisted in the event by co-hosting at the new Longhouse.



[NEVADA COPPER COMPLETES FEDERAL LAND ACQUISITION | Nevada Copper - Pumpkin Hollow Project](#) [pumpkinhollowcopper.com](http://pumpkinhollowcopper.com)

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**ABOG Fellowship for Socially Engaged Art** | a blade of grass

ABOG Fellowship for Socially Engaged Art ABOG FELLOWSHIP FOR SOCIALLY CLICK  
HERE TO APPLY – Letters of Interest due NOVEMBER... [abladeofgrass.org](http://abladeofgrass.org)

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## **Heyday Harvest 2015**

Tuesday, October 20

Reception at 6:30 - Program at 7:30 - Dessert at 8:30

The Oakland Museum of California

Tickets: [heydayharvest2015.eventbrite.com](http://heydayharvest2015.eventbrite.com)

**Join us as we toast Malcolm's retirement and celebrate the future of Heyday .** Kim Stanley Robinson will take us into his future of California then talk with Malcolm Margolin and Lindsie Bear, director of our Nature and Environmental Publishing Program, about Heyday's role in this future. Before the program you'll be free to roam the museum galleries, eat the delicious food of Indigenous Edibles (see the menu below!), and leaf through the newest books and upcoming projects.

**So please come, have fun, be inspired, and let us know that in this time of transition we can count on you to keep the legacy of Heyday alive.**

**Guest Caterer:**

Chef John Farais, founder of [Indigenous Edibles](#), specializes in California and Native American foods and has created a special menu for our event.

His abundant buffet will include:

*Bison tri-tip sliders with blueberry slaw*

*Elderberry duck breast crepes*

*Peruvian ceviche with blue corn chip*

*Venison sobaheg (Wampanoag Stew)*

*Watercress, mint, and dandelion greens salad with cranberries, apples, and edible flowers in an agave nectar vinaigrette*

*Various dips and relishes with yucca chips*

**Featured Guest and Emcee:**

Kim Stanley Robinson, American science fiction writer, grew up in Southern California and is a longtime resident of Davis, California, where he lives with his wife and two sons. He has published eighteen novels and five story collections, which have won various science fiction awards including the Hugo, Nebula, and Locus Awards. Robinson's *Mars* trilogy is an international best seller, his novel *2312* was on the *New York Times* best-seller list in 2012, and he was named "Hero of the Environment" by *Time Magazine*. He currently helps to run the Clarion Writers' Workshop at UC San Diego, and serves on the board of the Sierra Nevada Research Institute.

**Ticket Info:**

Tickets are \$175 and can be purchased online

at [heydayharvest2015.eventbrite.com](http://heydayharvest2015.eventbrite.com) or by calling (510) 549-3564, ext. 316.

Except for \$25 allocated to the value of goods received, tickets are tax-deductible to the extent allowed by the law.

**Parking & BART:**

The Oakland Museum of California has a parking lot that will be open for the entirety of the event. The validated parking rate is \$1 per hour. There is also street parking available on the surrounding streets. The Lake Merritt BART Station is one block from the Oakland Museum.