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BIG BOOK GIVEAWAY

Introducing the Life of an Early Native Writer to a Wider Audience

Erman Blossom



Nevada Indian reservations to grow under Reid bills

Bills introduced Tuesday in the U.S. Senate would grant more than 26,000 acres for the Moapa Band of Paiutes outside Las Vegas and also expand the reservations of seven Northern Nevada Indian tribes.

reviewjournal.com|By STEVE TETREAULT and HENRY BREAN LAS VEGAS REVIEW-JOURNAL

Native American Casting Call in New Mexico! - PowWows.com - Native American Pow Wows

Calling all Native actors! There will be a casting call for the major feature film, Hostiles starring Christian Bale and features Wes Studi and Adam Beach...

powwows.com

Army Corps of Engineers Announcements

The Army, Corps of Engineers announced two actions last week: (1) that the Secretary of the Army has the ability to enter into a cooperative agreement with an Indian tribe, or designated representative of an Indian tribe, to carry out authorized activities of the Corps to protect fish, wildlife, water quality, and cultural resources; and (2) to facilitate better partnerships with tribal nations they are deleting an unnecessary clause, also known as the 'waiver of sovereign immunity clause,' from future project partnership agreements

[Click here for link to ACE website with these announcements](#)

If you have any questions, please contact the Assistant for Environment, Tribal and Regulatory Affairs, Mr. Chip Smith at (703) 693-3655 or Charles.R.Smith567.civ@mail.mil or Ms. Moira Kelley at (703) 614-3992 or Moira.L.Kelley.civ@mail.mil
There is a fact sheet available that includes questions and answers on these two actions.

Notice of Proposed Rulemaking

On June 1, 2016, the Army, Corps of Engineers published in the Federal Register a "Proposal to Reissue and Modify Nationwide Permits," which is a notice of proposed rulemaking. Comment deadline is August 1, 2016.

From the Federal Register announcement:

Background: The Corps issues nationwide permits (NWP) to authorize activities under Section 404 of the Clean Water Act and Section 10 of the Rivers and Harbors Act of 1899 that will result in no more than minimal individual and cumulative adverse environmental effects. There are currently 50 NWPs. These NWPs were published in the February 21, 2012, issue of the Federal Register (77 FR 10184) and expire on March 18, 2017. With this Federal Register notice, the Corps is beginning the process for reissuing the NWPs so that the reissued NWP will be in effect immediately after the current NWPs expire.

[Click here for link to Federal Register notice](#)

U.S. ARMY CORPS OF ENGINEERS ANNOUNCES CHANGES TO RECOGNIZE TRIBAL SOVEREIGNTY AND COOPERATIVE MANAGEMENT

The United States Army Corps of Engineers announced two major changes to improve the partnership between the Corps and tribes to manage water resource projects and activities and further protect tribal natural and cultural resources. First, Secretary of the Army delegates their authority under Section 1031(b) of the Water Resources, Reform and Development Act 2014 to enter into cooperative agreements with federally recognized tribes to protect fish, wildlife, water quality, and cultural resources to all divisions and districts of the Army Corps. Bringing this process to the local level allows for more tribes to enter in to cooperative agreements, share management responsibilities, protect their resources using culturally appropriate practices, and further build economic capacity of tribes to expand their management practices. **The Army Corps also announced that it is removing the legal requirement that a tribe must waive its sovereign immunity when entering into a legally binding agreement for the construction of a water resources project with the Corps. This requirement was a major obstacle for tribal participation and often the reason many projects were not planned or built.**

FAA RULES TO CLEAR WAY FOR ROUTINE COMMERCIAL DRONE FLIGHTS

WASHINGTON — Routine use of small drones by real estate agents, farmers, filmmakers and countless other commercial operators was cleared for takeoff by the Obama administration Tuesday, after years of struggling to write rules that would both protect public safety and free the benefits of a new technology. <http://erj.reviewjournal.com/ct/uz3688753Biz29342966>

Calendar Reminders

June 27th Western Shoshone Scholarship Fund application is due on Monday, 5:00 PM. If you have all components of the application or part of your application completed, get it turned in! This application includes the Western Shoshone Scholarship Fund which is worth up to \$3,000 per semester, the Barrick Gold Scholarship which is worth up to \$1,500 per semester and the Technical Assistance Program covers the cost of your classes at Great Basin College if 50% or more of your credits are online!

July 8 Energy & Mineral Development Program (DOI)

The Energy and Mineral Development Program provides funding for projects that assess, evaluate, or otherwise promote the processing, use, or development of energy and mineral resources on Indian lands, particularly feasibility studies of community-scale energy development projects that promote local economic benefits and stronger tribal economies. Eligible entities include federally recognized tribes, authorized tribal organizations, and tribal energy resource development organizations. For eligible projects, visit the IEED Energy and Mineral Development Program Web page

July 8 Tribal Energy Development Capacity Program (DOI)

The Tribal Energy Development Capacity Program helps develop tribal capacity to regulate and manage energy resources. These awards are intended to complement the Helping Expedite and Advance Responsible Tribal Homeownership (HEARTH) Act, which restores the authority of tribes to develop and implement tribal laws governing the leasing of tribal surface trust lands for business and other purposes. The funding will enable eligible recipients to building capacity through the establishment of organizational structure(s) and/or business activities. Eligible entities include federally recognized tribes, Alaska Native villages, regional or village corporations, tribal organizations, and tribal energy resource development organizations. For eligible projects, visit the IEED Tribal Energy Development Capacity Program Web page

Nov. 14-17 OFFICE OF INDIAN ENERGY PROGRAM REVIEW Denver, CO

Hosted by the U.S. Dept of Energy (DOE) Office of Indian Energy, this annual Program Review is a tremendous opportunity for Indian tribes to meet, learn from other Indian tribes that are pursuing energy self-sufficiency through energy efficiency and/or renewable energy development, and to share in each other's successes. The 2016 Program Review features project status updates from tribes across the nation who are leveraging Office of Indian Energy grant funding to deploy energy efficiency & renewable energy technologies, as well as entities that are developing an inter-tribal technical assistance energy network. Register now

This footage filmed by Thomas Edison in 1894, shows sioux doing the Buffalo Dance

Buffalo Dance is an 1894 American 16-second black-and-white silent film shot in Thomas Edison's Black Maria studio. The film was made at the same time... The...

www.thevintagenews.com

The world's 10 oldest living trees *(Click to see the whole slide show)*

There are colonies of clonal trees that have lived for tens of thousands of years, but there's something majestic about a single tree able to stand on its own for millennia. These ancient trees have borne witness to the rise and fall of civilizations, survived...

mnn.com

Methuselah

At 4,841 years old, this ancient bristlecone pine is the oldest known non-clonal organism on Earth. Located in the White Mountains of California, in Inyo National Forest, Methuselah's exact location is kept a close secret in order to protect it from the public. (An older specimen named [Prometheus](#), which was about 4,900 years old, was cut down by a researcher in 1964 with the U.S. Forest Service's permission.) Today you can visit the grove where Methuselah hides, but you'll have to guess at which tree it is. Could this one be it?

- [Oldest Living Tree Found in Sweden](#)
[A 9,550-year-old "Christmas tree" discovered on a Swedish mountain is the planet's most ancient known living plant, according to scientists.](#)

National Geographic



• [Meeting the oldest living thing on Earth](#)
[In the early Seventies, an ex-soldier, wanderer and freelance conservationist called Allen Meredith began having mystical dreams. A group of people in long gowns and hoods were sitting in a circle, instructing him to look for the "Tree of the Cross". "It was called by another name," he remembers, "b...](#)

The Telegraph

New Origins for Farmed Rice Discovered

Chew on this: rice farming is a far older practice than we knew. In fact, the oldest evidence of domesticated rice has just been found in China, and it's about 9,000 years old. www.sciencedaily.com

International Dark-Sky Association

We encourage you to use the recent AMA report on blue light and "World Atlas" study on light pollution to start a conversation with your elected officials about protecting night skies. We've even provided a sample letter.

Be Part of the Global Debate On LEDs

For the past five years, IDA has sounded the alarm about the environmental and health impacts of blue-rich white light-emitting diode (LED) street lighting that is replacing older technologies in c... darksky.org

[Denise Henry](#) shared [Judy Martin's photo](#).

Our grandson Cheeks. Thank you [Judy Martin](#) for the picture taken at Stewart Pow wow.

[Federal Judge Strikes Down Fracking Rule](#)
[June 23, 2016 - Suzanne Potter, Public News Service \(NV\)](#)

[Play Audio in Browser Window](#)

[Federal Court Grants Judgment to Ute Indian Tribe, Voids Attempt to Regulate Fracking on Indian Land](#)
Published June 23, 2016 CASPER, WYOMING...

[nativenewsonline.net](#) By [Native News Online](#)

[Artifacts found that could be linked to Lost Colony](#)

MANTEO, N.C. (AP) — Archaeologists on North Carolina's Roanoke Island found pottery pieces that could have been part of a jar belonging to a medicine maker of the Roanoke Island voyages and perhaps a member of the "Lost Colony."
[starnewsonline.com](#)



BIG BOOK GIVEAWAY [Free](#) [Mon, Jul 4 8:00 AM](#)

[FREE! Kids, ages 6 and under, each pick 50 books they like. Big giveaway!](#)
[Grassroots Books - east parking lot](#)

FREE! Kids ages 6 and under each pick 50 books they like.

On arrival, each kid gets a fresh bin of unsorted used picture books. They can look through it on a nearby table or on the ground, and they can keep books they like. Then, they may look through more bins (fresh bins or bins already in circulation).

- Kids with fewer than 50 books that they like may select up to 50 free books.
- Kids who already have more than 50 books may select up to 20 free books.

Please arrive anytime between your ticket time and 20 minutes after. Please don't arrive more than 30 minutes after. Please don't arrive early.

THIS GIVEAWAY IS WEATHER PERMITTING If it's windy or wet, we'll reschedule.

HELP KEEP THINGS TIDY & FUN Parents, please organize books as you go:

- Fresh bins will have books upside-down and backward - place them right-side-up and forward.
- Some books will be too damaged to enjoy - place in nearby trash containers.
- Some books will need cleaning - place them in the labeled tubs with baby wipes.
- No books will be given to adults (except with Free Book Cards, below).

Seven-year-olds and older can "help" and get five books to read out loud to their younger siblings. Don't get tickets for older kids.

ALSO, USE A FREE BOOK CARD

The card is good for everyone in your group to select an unstickered book inside Grassroots Books (limit: one/person/year from any promotion). Select from 10,000 books, any genre.

- Each kid and adult may pick out a book for themselves (parents, don't get another kids book - get something for yourself).
- Grassroots Books saves a ton of time by not putting price stickers on every book. Books without stickers are \$1.99 for paperbacks, \$3.99 for hardcovers, and \$0.99 for kids books (grade level 6 and under).

FAQs

Should I bring my unwanted books?

- First, try to give kids books to people you know.
- Grassroots Books pays cash for books, CDs, DVDs, and more 9am to 7pm (open until 8pm). Or, donate to help us do more giveaways.

May I come without kids? It's for a really good reason.

- No, sorry. We hope the kids in your life can come sometime soon, if not this time.

How can you do this? It must be so expensive!

- This giveaway is from Grassroots Books to our community. We're excited to do it.
- You may buy pallet-sized boxes of used kids books for \$250 each, and do this in your neighborhood.

BACKGROUND

Grassroots Books is on a mission to increase literacy, empathy, competence, and confidence by making sure that all kids within 50 miles have a home library of 50 books they like.

According to a study led by Mariah Evans, UNR associate professor: **home libraries help kids succeed.**

In 2015, Grassroots Books gave 12,000 free picture books directly to kids and families and 100,000+ books to teachers, nonprofits, and other good causes following warehouse sales. We plan to give away 100,000 picture books in 2016 with this structure. We did two giveaways of 4000 books earlier this year.

Where

Grassroots Books - east parking lot - 660 East Grove Street, Reno, NV 89502 - [View Map](#)

**Grassroots Books - That amazing bookstore - Organizer of
FREE! Kids, ages 6 and under, each pick 50 books they like. Big giveaway!**

1. [Vol. 16 No. 3](#)

2. [Reviews](#)

Introducing the Life of an Early Native Writer to a Wider Audience

Theresa Strouth Gaul

Looking for connections between various reform movements, rather than examining them as distinct entities, can reveal surprising convergences.

Historians have successfully cultivated a knack that literary scholars by and large have not: disseminating their scholarly discoveries to the general reading public through books marketed by major publishing houses. Though the literature of early America reveals countless riveting and moving narratives that resonate with current events and concerns, practitioners of literary history in the academy have mostly remained content to build their careers writing for narrower scholarly audiences. Not so Philip F. Gura. The William S. Newman Distinguished Professor of American Literature and Culture at the University of North Carolina at Chapel Hill, Gura has devoted his writing energies in recent years to telling the stories of American literature to the reading public outside of academe, as in the National Book Award-nominated *American Transcendentalism: A History* (2007) and *Truth's Ragged Edge: The Rise of the American Novel* (2014). Reviewers in the popular press have praised the newness of his vision of American literary culture, though to academics that vision seems perhaps not so new and is the result of several decades of hard work and revisionary thinking carried out by many, many scholars.

Philip F. Gura, *The Life of William Apess, Pequot*. Chapel Hill: University of North Carolina Press, 2015. 216 pp., \$26.

Gura's own claim to originality in his most recent book, *The Life of William Apess, Pequot*, is modest. He acknowledges the work of scholars in the last several decades who have

“exhaustively studied” Apess’s body of writing, yet he also distinguishes himself from them: “they have too often aimed such works at scholarly communities rather than at the larger public, which needs a straightforward account of Apess’s life and times” (xvi). With this goal, Gura in some sense resembles his subject, who throughout his career directed his startlingly “straightforward” message defending the rights of people of color and indicting racism to “the larger public” through sermons, lectures, and publications. Apess represents to Gura “an extraordinary man” who “deserves a larger audience” today (xvi), a hearing Gura seeks to grant him through this book.

The life and career that Gura’s biography chronicles are indeed extraordinary, on many levels. The discovery that an American Indian man who possessed only rudimentary levels of formal education and experienced economic instability and racial prejudice throughout his life published a significant body of work, perhaps the largest published oeuvre produced by a Native person in the nineteenth century, was enough to galvanize the study of early Native writers in the early 1990s, when Barry O’Connell published the first complete edition of Apess’s writings, *On Our Own Ground: The Complete Writings of William Apess*. Like many others, I found the spur to new directions in my own fledgling research as I pored over O’Connell’s provocative introduction and read the powerful words of a seemingly fearless Native Methodist preacher echoing across centuries. In the more than twenty years since I first encountered William Apess, I have taught his writings in many university and graduate-level courses, introducing his impassioned critique and rhetorical prowess to student readers.

But until Gura’s publication of *The Life of William Apess, Pequot*, there was no full-length study of Apess’s life. In *Writing Indian Nations: Native Intellectuals and the Politics of Historiography, 1827-1863*, Maureen Konkle brilliantly filled in some of the gaps that existed in our knowledge of his biography following O’Connell’s work, but other questions persisted. Among them, importantly, was an understanding of how and why, precisely, Apess moved from a focus on Native rights to a full-blown critique of the way people of color had their potential to contribute as full citizens of the United States stymied by its white citizens’ racial prejudice. By reading Apess’s career and writings through the framework offered by the abolition movement, Gura contributes something genuinely new to our understanding of Apess.

Apess’s early life is recounted in his *Son of the Forest*, which has the distinction of being the first full-length autobiography written by a Native person in the United States. In telling this part of Apess’s life, Gura hews quite closely to the record Apess provided. Born in 1798 in Colrain, Massachusetts, Apess’s infancy and early childhood were marked by abandonment and abuse. Soon deserted by his parents, he lived with his grandparents until physical abuse—especially one beating by his grandmother that Apess describes in painful detail—placed him under the care of the town’s overseers of the poor. Indentured to a local white family who agreed to provide food and shelter in exchange for his labor, he experienced a degree of stability and received six years of primary education. During this period he received his first exposure to Christianity and began the spiritual seeking that would characterize his life. Raised by whites, he felt alienated from his Native identity and community. Soon his rebellious behavior, which included an alcohol addiction with which he would struggle until his death, led to a rupture with his master and the sale of his indenture to a series of others. In his early teens, Apess ran away, making his way through New England by foot and eventually enlisting in the U.S. Army as a drummer and later

serving as a soldier on the Canadian front in the War of 1812. Disillusioned by his war experiences, he deserted, returned to Massachusetts, and there reconnected with his family and Native communities living in the region.

Apess's developing religious identity centered the next years of his life, leading him to baptism, exhortation, and eventually ministry in the Methodist church. Along with marriage and establishment of a family, this period also saw his initial forays as an author and increasing investment in issues related to Native rights and racial discrimination. Apess published his autobiography in 1829 and revised and reprinted it in 1831; a sermon entitled *The Increase in the Kingdom of Christ* in 1831; and *Experiences of the Five Christian Indians; or, a Looking-Glass for the White Man* in 1833. He gained public recognition and stature for his important role in what

came to be called the "Mashpee Revolt" on Cape Cod in 1833-34. That controversy would land him in jail, place him in front of the Massachusetts legislature, and lead to his coverage in various newspapers. He detailed his role in this crisis in *Indian Nullification of the Unconstitutional Laws of Massachusetts* (1835) and ended his publishing career with *Eulogy on King Philip* (1836). Throughout this time he also presented public lectures and traveled up and down the eastern seaboard as a circuit preacher and bookseller. At some point in the 1830s, he remarried (the fate of his first wife is unknown) and moved to New York City, where he battled alcoholism and debt, and eventually died of what was diagnosed as "apoplexy" in 1839 at the age of forty-one.

Readers of Apess's writings know these facts about his life, and Konkle had earlier uncovered the circumstances of his death. Gura delineates instead the various contexts that shaped Apess's life and are thus vital to understanding the experiences he recounts. These contexts include:



SCHURZ COMMUNITY INVITATION

COME HELP US CELEBRATE
RIBBON-CUTTING CEREMONY
INSTALLATION OF FIBER OPTIC
ON THE RESERVATION

DATE: FRIDAY, JUNE 24, 2016
PLACE: TECHNOLOGY CENTER
TIME: 10:30AM

VFW Ladies Auxiliary
Prayer
Flag Song
Honor Song
Short Speech
Ribbon-cutting
Food

LUNCH WILL BE SERVED AT THE COMMUNITY CENTER



soldiers' conditions in battles with the British in the War of 1812, splits within American Methodism, descriptions of the venues where Apess lectured, and exhibitions of western indigenous people in the cities where Apess resided, for example. Gura also includes some remarkable archival finds, such as an inventory of Apess's possessions and library in 1836.

But perhaps the most important contribution Gura makes in this book is how he recounts the ways Apess's career intersected with abolitionist reform efforts. One striking facet of Apess's writings is the connection of his arguments defending Native rights with the broader struggle for rights of African Americans taking place in the cities where he lectured and lived. Gura interprets Apess's life through the abolition movement to understand some of the most radical elements of Apess's message. This choice is a somewhat surprising one. It may have been expected that Gura would situate Apess, his life, and his writings in relation to Native and indigenous studies, a dynamic field that has revealed many insights into how Native people in New England negotiated a precarious existence in the early nineteenth century. But relatively little of this exciting work made its way into the book. Gura provides instead a rather conventional telling of Native history, missing opportunities to investigate the presence and experiences of Native communities and people in New England at this time or Apess's connections to other Native intellectuals or reformers. While he notes, for example, Apess's frequent references to Cherokees' struggles to maintain their homeland in the face of Andrew Jackson's Indian removal policies and even describes Apess's appearance on the same speaking stage with Cherokee editor and political figure Elias Boudinot, Gura doesn't investigate in detail the resemblances or differences between the Cherokees' and the Mashpees' situations, how Boudinot's rhetoric may have overlapped with Apess's, or in what ways the publication of the *Cherokee Phoenix*, the first American Indian newspaper (edited by Boudinot), may have shaped the publication and reception of Apess's own writings.

The story Gura does tell, and tells very well, is of the abolitionist work of reformers in Providence, Rhode Island, Boston, and New York City and how they were or may have been connected to Apess. Gura conjectures that living in Providence may have introduced Apess to a "growing consciousness among people of color of the injustice" of racial discrimination and an ecumenical Christianity modeled by the African Union Church there (37). He concludes that Apess must have been aware of the "debates over colonization and abolition" that characterized Boston in the 1830s, given voice by David Walker and Maria W. Stewart in publications contemporaneous with Apess's own. Gura speculates that Apess's network of personal relations during his last years in New York City may have provided him entry into the reform community there. From this provocative angle, Gura helps readers understand the intersections of forms of racial prejudice, discrimination, and oppression in early America and demonstrates how looking for connections between various reform movements, rather than examining them as distinct entities, can reveal surprising convergences. In this Gura has something to teach the scholarly community as well as the general reading public he explicitly addresses in this book.

Theresa Strouth Gaul is a professor of English and director of Women and Gender Studies at Texas Christian University. She has published widely on early Native writers, including the award-winning *Cherokee Sister: The Collected Writings of Catharine Brown, 1818-1823* and *To Marry An Indian: The Marriage in Letters of Harriett Gold and Elias Boudinot, 1823-1839*.

Gaul, Theresa Strouth. "Introducing the Life of an Early Native Writer to a Wider Audience." Review of *The Life of William Apess, Pequot* by Philip F. Gura. *Common-place.org*. [16, no. 3](http://common-place.org/book/introducing-the-life-of-an-early-native-writer-to-a-wider-audience/) (). <http://common-place.org/book/introducing-the-life-of-an-early-native-writer-to-a-wider-audience/>

From the Blossom family:



Erman Blossom February 25, 1933-June 18, 2016
Viewing on Friday from 6pm-8pm at (O'Brien,
Rogers, Crosby) 600 West 2nd Street Reno, NV.

Services Saturday 11am at (O'Brien, Rogers, Crosby)
600 West 2nd Street Reno, NV. Dinner following
services at Hungry Valley Gym any food donations
are welcome (If you would like to donate food and
help cook contact [Lana Hicks](#)).

Burial Services in Battle Mountain Indian Cemetery
Sunday at 11am