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Owyhee Radio



[Native American Indian : 6 Beautiful
Native Men Who Are Proud Of Their
Culture](#)

nativeamericanindianpress.blogspot.com|By admin

Reclamation Releases Truckee Basin Study

YubaNet

The Bureau of Reclamation has released its study of the Truckee Basin in *California* and Nevada, projecting that climate change may impact *water*.

Congresssman Jared Huffman applauds pact between Feds, California, Oregon and PacifiCorp to remove Klamath River dams in 2020

From the website of Congressman Jared Huffman:

“Congressman Jared Huffman (D-San Rafael) welcomed the release today of a key agreement between the federal government, California and Oregon, and power company PacifiCorp which is expected to lead to the historic removal of four dams on the Klamath River.

“This agreement is a reflection of all the hard work done by tribal, fishing and environmental communities who have long fought to tear down these dams and bring the Klamath River back to life,” said Rep. Huffman, who represents the North Coast of California including the Lower Klamath River basin. “I am committed to working with the people of the Klamath basin, the state and federal governments, and PacifiCorp toward rebuilding the once-famous salmon and steelhead runs of one of the West Coast’s most iconic rivers.”

The new pact will let the parties work through the Federal Energy Regulatory Commission (FERC) process to remove the dam by 2020. It calls for modifying the Klamath Hydropower Settlement Agreement (KHSA), which was brokered after years of negotiation. A companion agreement, the Klamath Basin Restoration Act, expired at the end of 2015 after Republican congressional leadership in the House failed to introduce legislation to support the deals.

Huffman has long supported the effort to restore the Klamath River, and has worked with the state and federal agencies to support a path around the congressional roadblock. The U.S. Department of the Interior also indicated today that it, the U.S. Department of Commerce and the states of California and Oregon will work on a comprehensive restoration plan for the basin to recover fisheries, uphold trust responsibilities to Klamath tribes and sustain farming and ranching.

Today, Huffman further announced support for the new agreement from the Yurok Tribe, the Hoopa Valley Tribe, and the Karuk Tribe, as well as the support of Humboldt County and the Pacific Coast Federation of Fishermen’s Associations, and he called for California tribes, Humboldt County, fishermen, and environmental groups to be fully involved in any such future agreements.

“We are excited to see these parties’ continued commitment to remove the Klamath dams in 2020,” said Humboldt County Board of Supervisors Chairman Mark Lovelace. “The ability to come to this agreement is the outcome of the KBRA, KHSA, and years of negotiations in the Klamath basin.”

“The Yurok Tribe is pleased that PacifiCorp, the Department of Interior, Oregon, and California are committed to dam removal on the Klamath River by 2020 through an amended KHSA and the FERC process,” said Yurok Tribal Chairman James Dunlap. “Dam removal is the most critical component of fisheries restoration on the Klamath River. We support this effort and look forward to contributing our technical expertise to the process.”

“Removal of the lower four Klamath River Dams would be the single greatest salmon restoration action in U.S. history,” said Leaf Hillman, a Karuk tribal member and director of the Karuk Department of Natural Resources. “We hoped to implement a more ambitious plan to resolve Klamath water disputes between fishing and farming communities but Congressional Republicans blocked our efforts. This Agreement in Principle lays out a strategy that does not require congressional approval or any federal funding.”

“The Hoopa Valley Tribe is pleased to see that the main parties agree with the Tribe’s long-held view that dam removal should move forward separately from the other Basin issues that have created controversy in Congress,” said Hoopa Valley Tribe Chairman Ryan Jackson. “The

available funding and environmental work creates an opportunity for the administration and the states to dramatically help the river.”

“This agreement in principle is a roadmap for solving some of the problems in the Klamath Basin but by no means all of them,” Pacific Coast Federation of Fishermen’s Association Northwest Regional Director Glen Spain. “Many of the problems can only be solved by congressional action. “We hope that congress will see the urgent need to move forward, but in the meantime the problems remain and solutions must be found in other ways.”

Congressman Huffman has been very active on pushing for congressional action on the Klamath settlement. You can read more about his work [here](#).

Huffman represents California's second congressional district in the House, and serves as the Ranking Democrat on the Water, Power, and Oceans subcommittee.“

A sharp drop in oil prices over the past 18 months has [left the future of Canada’s oil sands production in doubt](#). The water-intensive development of the oil sands in Alberta has left more than 180 square kilometers of toxic tailings ponds. Yale Environment 360

Museums and the Web: Visitors Count!

Enrollment Deadline: February 15, 2016 ([Learn More](#))

One question we often receive is this: “What makes a successful museum?” After years of analyzing results from the many different kinds of organizations that have participated in Visitors Count! audience research, we’ve found the answer. Unfortunately, that answer is that there is no one recipe for success that works with every museum.

What “drives” a successful visit to a museum varies greatly across organizations...even among museums of similar type, such as historic houses, military museums, or history museums. In order to find the best growth plan for *your* organization, you’ll need real, actionable data about your visitor experience.

Knowing your museum’s individual “Key Drivers” (the things that determine whether or not a visitor had a good experience and will return) and using them for improvement efforts or marketing can ensure that you are not missing the mark with your audience. Two of the most valuable benefits museums that use Visitors Count! gain are Key Drivers and statistical differences among important visitor demographic groups.

The deadline for the Spring and Summer research wave is February 15, 2016. Contact [Cherie Cook](#) to discuss how the program can help your

[Will climate change move agriculture indoors? And will that be a good thing?](#)

HEATHER SMITH

STRANDED ON THE ISLAND OF THE BLUE DOLPHINS: THE TRUE STORY OF JUANA MARIA

BY ERIN BLAKEMORE

San Nicolas Island is a hell of a place to get marooned. Part of the archipelago of the Channel Islands off the California coast, it's windswept and largely barren—so much so that the U.S. Navy considered it a candidate location for the first tests of the nuclear bomb. It has a modern nickname, though: the *Island of the Blue Dolphins*. And the woman who inspired this book by Scott O'Dell, the granddaddy of all young adult historical fiction, still confounds historians.

She confounded her contemporaries, too. In 1853, men discovered her on San Nicolas inside a hut made of whalebones and brush. She was wearing a dress made of cormorant feathers sewn together with sinew. She had been on the island by herself for 18 years.

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A photograph of a Native American woman, believed to be Juana Maria, who was the last surviving member of her tribe, the Nicoleño.  
~~~~~

They called her “the wild woman,” “the lost woman,” and “the last of her race.” Catholic priests baptized her Juana Maria. In his award-winning book, O'Dell called her Karana. But that woman of San Nicolas is as famous for her namelessness as for the lonely adventure she endured.



Long before Cabrillo “discovered” the Channel Islands in the 1500s, the Nicoleño, a tribe thought to have lived there for 10,000 years, inhabited them. None of the newcomers bothered to learn much about the Nicoleño until the arrival of Catholic missionaries in California, though there are reports of tribe members relocating to Spanish missions.

That all changed in 1811. Although the Nicoleño had traded with their neighbors for years—traveling to and from other islands in their canoes—they did not bargain for the sudden interest taken by a group of Russian fur traders in San Nicolas's natural riches, a pelt-hunter's paradise flush with seals, particularly the valuable sea otter. Accompanied by groups of Alaskan sea otter hunters, the Russians attacked the Nicoleño tribe, raping women and massacring men.

Everyone wanted a piece of the sea otter action. Spanish authorities decided to try to assert rights over the island. They arrested Boris Tasarov, one of the Russian hunters, but it was too late. Not only were there just a handful of Nicoleño men left, but also the [sea otter population had dwindled](#). This left the island's remaining residents particularly vulnerable to Catholic missionaries, who took full advantage of the era's many threats to draw native populations into the mission system, where they were used as a labor force and converted to Catholicism. In

1835, a group of Franciscan friars from Mission Santa Barbara learned that only a small group of Nicoleños remained on the island. They sent a schooner called the *Peor es Nada* (“Better Than Nothing”) to San Nicolas in what could be seen as either a benevolent rescue mission or forced eviction.

What happened next has been the subject of much debate. The ship’s captain, Charles Hubbard, apparently didn’t have much trouble persuading the remaining Nicoleños to board the ship and go to Santa Barbara. But two of the island’s residents didn’t get on. Some say that as the ship was sailing away, the escaping Nicoleños realized that a woman and possibly one child of their party were not on board. Others say that when a woman realized her young son was still on the island, she jumped off the boat and swam back to shore. Several boats returned to the island to look for them, but they never found a soul.

* * *

When the woman of San Nicolas was rescued in 1853, the *Robinson Crusoe* comparisons began almost immediately. Like Crusoe, she seems to have adjusted to life alone: When she was found, she was living in as civilized a setting as could be imagined on an island awash with abalone shells and wrapped in mist from endless waves. An observer recorded a large pile of bones and ash, grass baskets, water flagons, and ropes made of sinew.

Alone on San Nicolas, she killed seals and wild ducks and made a house of whalebones. She sewed, fished, and foraged, living on seal fat. She sang songs and crafted the tools of life: water jugs, shelter, clothing. Perhaps she looked toward the mainland and waited. But we’ll never know—by the time she was rescued nearly two decades later, nobody could understand her language.

Did 18 years of solitude erode the woman’s own tongue? Or did her entire people disappear in the meantime? It’s unclear. The mission Indians who assisted the rescue party didn’t speak her language, but everybody seems to have assumed that once she rejoined other indigenous people, she’d be able to talk about what had happened to her. [One contemporary scholar wrote](#) that she told George Nidever, the captain of the schooner that rescued her, that “her child was killed and torn to pieces by the wild dogs with which the land is overrun.” For weeks, she showed the crew her San Nicolas, walking them through her daily activities, singing them songs, and helping them hunt. [They called her](#) “Better Than Nothing” and relished her company. She seemed to feel the same way, and she let them take her to Santa Barbara when they left.

“The mission at Santa Barbara depended on the power of its “neophytes,” or Indian converts.” When the woman made it to the mission, nobody there could understand her either. Chumash people, who had traded with the Nicoleño, couldn’t speak her language, and when missionaries sent for Tongva people from Santa Catalina Island, which is not far from San Nicolas, they were unable to communicate with her.

It’s hard to imagine what it must have been like for the woman to encounter Santa Barbara after years of solitude. It had long been more of a city than a church. During its heyday, years before, the mission had thousands of heads of cattle. It was a prosperous farm that depended on the power of its “neophytes,” or Indian converts. The Santa Barbara in which the lone woman came

to live was much different than the one her fellow Nicoleños would have encountered 18 years before.

In the intervening years, thousands of native people had died on mission lands. In 1841, six years after the Nicoleños were evacuated to the mission, priests [recorded the death](#) of the 3,997th Chumash “neophyte,” or native worker, likely due to one of the all-too-regular epidemics that swept through the mission’s native labor force. The mission was eventually liquidated, and Santa Barbara became a bustling young city, fueled by the Gold Rush and filled with all different kinds of people.

To live there, among such new things and without a language that anyone recognized, must have been confusing at best and traumatic at worst. The woman reportedly took it in stride—observers noted her delight in things like horses. [A paper of the day](#) reported “she is very fond of shellfish, coffee, and liquor of every sort.”

“She conformed to no customs. She would sing whenever she felt like it—which was most of the time.”

“She had long since lost the power of speech and had reverted to a semiwild condition,” [one narrator told an Army lieutenant named L. L. Hanchett](#). At the mission, onlookers brought other onlookers and asked her to perform her incomprehensible native songs. (One [was recorded later](#). Even today, linguists are [unsure what language she spoke](#). Some scholars even claim she [wasn’t Nicoleño at all](#).)

If she had found someone who understood her, perhaps her story would not have been as mysterious and compelling. But she didn’t, and observers were quick to attribute her inability to communicate to a kind of feral wildness—or romantic freedom from social norms—that obliterated any of the very civilized habits she seems to have maintained on San Nicolas. And the idea stuck.

“After living alone so long, [she] had become completely uninhibited—a child of nature,” [wrote Margaret Romer](#) for a Historical Society of Southern California magazine in 1959, over a century after the woman was taken to Mission Santa Barbara. “Naïve, she conformed to no customs. She would sing whenever she felt like it—which was most of the time, for she was a happy soul.” Romer claims that the woman stayed behind on the island because she was distracted by her missing two-year-old—and that due to her fellow Indians’ inability to communicate with *their* rescuers, “no one else knew about [the woman] and her innocent little trouble-making toddler.”

Perhaps because of her lack of language, there is no record of the woman objecting to her surroundings or the new name that was assigned to her by missionaries: Juana Maria. And she had no ability to object to her own forced Catholic conversion; by the time [she was baptized](#) on October 19, 1853, just seven weeks after her arrival in Santa Barbara, she was dead.

* * *

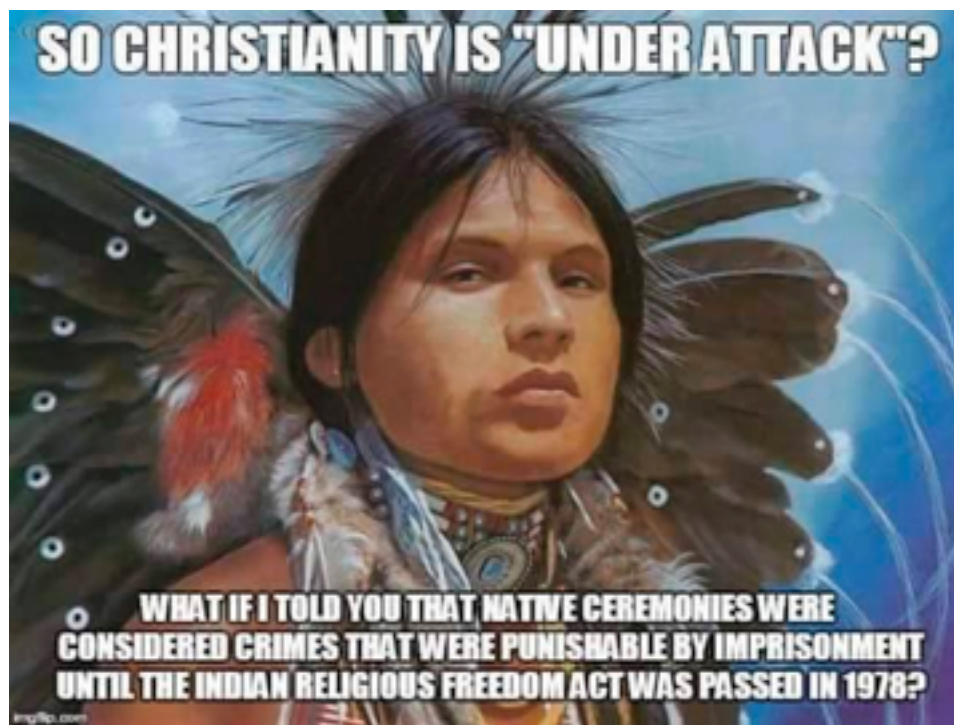
There’s a point in Daniel Defoe’s *Robinson Crusoe* where the castaway Englishman is almost content with his solitude. He has pets and food and a place to live, but he still has one fear: the cannibalistic “savages” who threaten his survival and occasionally maraud around “his” island. Although he has long since resolved not to kill them—aided by a paternalistic “they know not

what they do” philosophy—he still lives in fear that they will hunt him down and attack him. After 23 years of life alone, he finally faces them head-on.

When he does, Crusoe meets the man he calls “Friday,” an indigenous person he rescues from peril, converts to Christianity, and gives a new name. Friday becomes his companion, a de facto grateful servant. “How frequently, in the course of our lives, the evil which in itself we seek most to shun, and which, when we are fallen into it, is the most dreadful to us, is oftentimes the very means or door of our deliverance,” muses Crusoe. He is writing from the safety of his new life and old identity—one he reassumes after more than 28 years of solitude.

Juana Maria, or Karana, or Better Than Nothing, or the Lone Woman, didn’t have the benefit of her old identity. She didn’t leave behind any accounts of her time on the island, or any record of her thoughts about her dead baby, her missing family, her strange rescuers. There are still artifacts of her time on what O’Dell called the Island of the Blue Dolphins, but [the Navy halted an archaeological project in 2015](#) after objections by the Pechanga band of Luiseño Indians. Behind each effort to quantify or learn about the woman seems to lie another mystery. Every new attempt to pin her down leads to another dead end.

Perhaps she was a female Robinson Crusoe—or maybe she was a failed Friday, a woman who, when given a new identity and a new name, eluded definition rather than become a servant. In the years since her discovery, the woman of San Nicolas has refused to give up her secrets. Even her dress of cormorant feathers is lost, destroyed in the Great Quake of 1906. And so we must content ourselves with imagining her life alone on San Nicolas, hunting seals and singing to herself. That’s better than nothing—or, perhaps, more than enough.



**WHAT IS THE
NATIONAL
WILDLIFE
REFUGE
SYSTEM?**
BY JULIET
LAMB

Discover what scholars call the "quiet middle child in the family of federal public lands" and how it became the target of anti-government frustrations.

Do you want your tribal newspaper included? sdc

NV Newspaper Advisory Board and others interested in Nevada newspapers,

"On June 7, 1985, the Special Collections Department of the University of Nevada, Reno (Library) held a conference entitled 'Nevada's Newspapers: A Historic Legacy'. The conference, sponsored by the National Endowment for the Humanities, was a component of the Nevada Newspaper Project" The purposes of the conference were to describe the function and use of the state's newspapers since the late 1850s, and to help build statewide cooperation for the Nevada Newspaper Project, then in its formative stage." (from the proceedings)

Twenty years later the Nevada State Library, Archives and Public Records would like to hold another conference to discuss the future of newspapers, both microfilm preservation and digitization. The **Nevada Newspaper Microfilming Project**, which began in 1961 was a cooperative program, and the procedures developed during this period made it possible for this comprehensive, important source of information to be preserved. Now that we as cultural agencies have begun to digitize newspapers, I receive questions everyday about what is digital and what will be digital. Many smaller state newspapers are no longer microfilmed and that is also a growing concern.

I think we should get together and discuss the future of Nevada's newspapers. I envision a conference with speakers describing which newspapers are being preserved, which ones are digital and what can be done with the rest of them. There should also be planning session to explore future possibilities for cooperative projects and who the partners might be. The conference might take a day or day and half.

We are looking at sometime in May of early June. We would like to measure the interest willingness to participate in a newspaper conference, either as a speaker or participant, as well as topics to be addressed. Funding for the conference will be provided by NSLAPR's Digital Initiative grant.

Please think about it and let me know by the end of next week, so we can develop a plan. Please this share with anyone you think might be interested.

Thank you.

Jeffrey M. Kintop | State Archivist | Nevada State Library, Archives and Public Records

State of Nevada | Department of Administration 100 N. Stewart Street, Carson City, NV 89701-5285

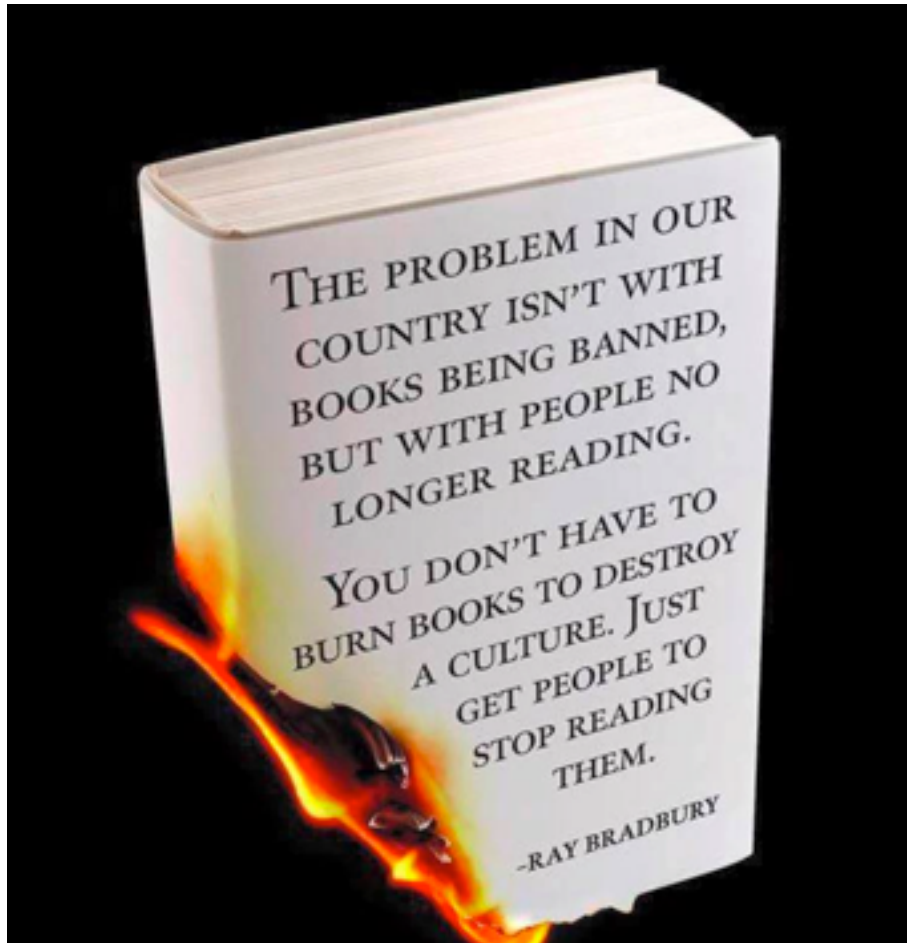
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25 Photos of Native American History

Before European explorers arrived in North America, scholars believe that there were upwards of 50 million Native Americans living across all of the Americas. Today, there are over 550 Federally recognized tribes existing in the United States alone. These proud

people have a fascinating history, and thanks to early photographers we have these photos today to remember their historic way of life.

ancientfaces.com



This Is the Oldest Surviving Footage of Native Americans

In the United States, Native Americans are considered to be people whose pre-Columbian ancestors were indigenous to the lands within the nation's

The Vintage News

6:29

Indigenous People Of AmericaHidden America: Children of the Plains

Bolivia passes "Law of Mother Earth" which gives rights to our planet as a living system

The Law of Mother Earth ("Ley de

Derechos de La Madre Tierra") holds the land as sacred and holds it as a living system with rights to be protected from exploitation,... minds.com

Population history of indigenous peoples of the Americas - Wikipedia, the free encyclopedia

The population figure for Indigenous peoples in the Americas before the 1492 voyage of Christopher Columbus has proven difficult to establish. Scholars rely on archaeological data and written records from settlers from the Old World. Most scholars writing at the end of the 19th century estimated the...

Thousands of early English books released online to public by Bodleian Libraries and partners

25,000+ early English texts have been released online - part of an scheme by the University of Oxford's Bodleian Libraries & the University of Michigan Library. bodleian.ox.ac.uk



[Navajo players told to remove traditional hairstyle](#)

Members of the Flagstaff High School Lady Eagles basketball team were told their hair was in violation of AIA rules

12news.com | By Charly Edsitty 12 News

[Pine Nuts the Movie \(Paiute, Shoshone & Washo pine nut harvesting and preparation\)](#)

old footage of Paiute, Shoshone, and Washoe people gathering, harvesting and preparing pine nuts or pinyon nuts which we Piutes call "tuba". Native American ... youtube.com

[It's not too late for Klamath – not Congress – to manage its water ...](#) Oregonian

The crushing defeat in Congress of a decade-long collaborative effort in the Klamath Basin to resolve water scarcity issues may not hold.

[Plan to remove 4 Klamath River dams marks environmental milestone](#)

San Francisco Chronicle

One of California's largest and most elusive environmental goals is within reach. A doomed deal to remove four Klamath River dams strung across the Oregon border is alive again with the promise to revive plummeting fish runs, restore historic water flows and sidestep Washington gridlock.

Myron Dewey to Tuba Pe - Pinenut tree We are looking for solutions to protecting pine-nuts from the over harvesting of the traditional food of the Paiute/Shoshone/Washoe people.

These are one of several issues directly affecting our traditional harvesting areas such as, deforestation (vegetation removal), mining, invasive sheet grass which also can be high wild-land fire hazard and crazy proposed projects without the proper consultation and collaboration with the Greatbasin tribes.

Without the Pine-nuts our songs will change, our food source is changing, the animals will move, the ground will dry, water and moisture will not exist as it would with Pine-nut trees to cling to in the morning.

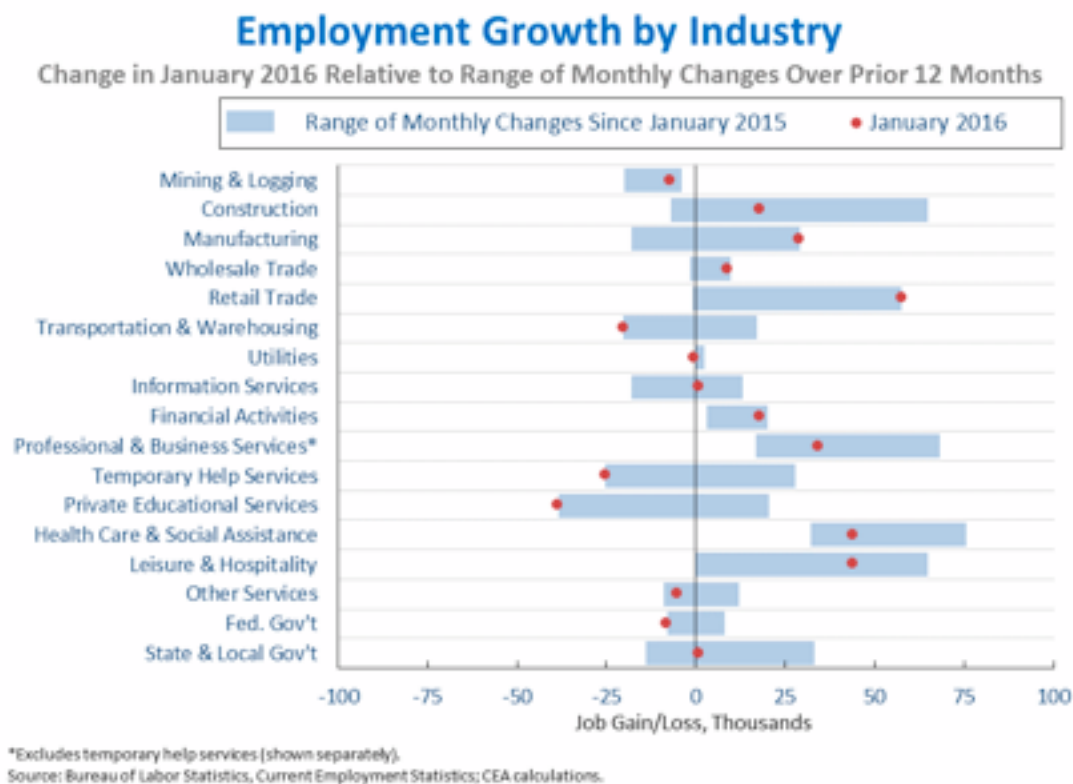
Pine-nut harvesting brought our families together to laugh, sing and honor our relatives and nurture the harvesting ground for our children's future harvesting.

Pine-nut harvesting brings balance to the ecosystem, to our Indigenous people and to the land.

Professor-Myron Dewey, MA , Walker River Paiute tribal member

-2002-2007 Environmental Research technical assistant for HERS (Haskell Environmental Research Studies) Haskell Indian Nations University, University of Kansas 1997-2007

-Life-long Traditional Pine-nut Harvester



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