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More Words from Standing Rock

One of Hillary Clinton's faithless electors went to Faith Spotted Eagle.

The Climate Refugees of the Arctic

U.S. and Mexico push to extend accord on Colorado River

The Electric Bike Revolution is Now

START PREPARING YOUR APRIL 2017 AFI APPLICATION TODAY!

The Earth is Weeping

Murder of Chief Lean Bear Results in Revenge

The City Of Las Vegas Is Now Powered Entirely By Renewable Energy

'Obama signs bill securing \$415M for Lake Tahoe

Dakota 38 riders



**RedWolf Pope
with Paula
Horne.**

Thoughts after
the 4th. Feel
free to share.

While growing
up, I witnessed
how medicine
people healing
someone, would
say; "Are you
ready to let this
go?" They didn't
just mean the
illness, they
meant the
aspects of their
life which created

that initial seed of unhealthiness. As well as attitudes or beliefs which watered that seed to grow. Bitterness, resentment, anger, jealousy and feeling disempowered are seeds that grow into many illnesses in our People.

One thing that can destroy a cure after a ceremony, is for the person to doubt the healing by questioning the gift. To say "I don't really think I'm healed...are you sure it won't come back". For that reason most healers will wait a few days and pray before even spending the time, effort

and energy to heal someone. Belief is the most important ingredient to heal and to believe it will continue is just as important.

Standing Rock was a powerful healing ceremony, and we need everyone who was part of that healing to believe, to hold onto the good energy and the sacred fire within each everyone. That area of Mother Earth received a healing that day.

I write this because I have seen controversy brewing against the leadership and even between the participants. Almost like displaced anger looking for a place to land. As for myself, I am no one's leader but my own. My contribution has just been assisting the legal team, listening to the spiritual leaders, and providing help for the veteran's needs to get situated...and because of this, I can say first hand that I saw every one of them put their heart and soul into that prayer of support and intention. I give them my thanks, for I feel they all gave their very best in earning what we all gained.

I worked behind the scenes, paying thousands for my own travel and assisting with funding for others to help Standing Rock protect mni wic'oni. However, I do not feel my help needs accounting. I wasn't paying or raising money for people to be on the line. I was gifting to people I believed in who were part of a movement I believed in. Elders taught me that energy will come back, and it did on Dec 4th.

Do I care if some people got a lot of money from gofundme? No, it is on them to honor the wishes of their donors. Do I care if people left while others chose to stay? No, each of us have different gifts to offer. The elders there told me when a sacred fire is lit, the sparks that lift out of the fire will take root in each and every one of us. That fire of seven councils came with commitments toward many struggles around the world. And the creator handles those who reject such commitments. So I do not worry about receipts, ulterior motives, or alliances. Because on Dec 4th, life won, water won and it took all of us.

Our Western Shoshone spiritual leader Corbin Harney once told me. "The people have a hard time believing in the good, It's like water - we've gotten used to being given dirty water for so long, we don't trust the clean water - something must be wrong with it - so we push it away and we attack each other for bringing it, or trusting it" - which relates to the importance of believing in a gift instead of doubting. Do not push away the clean water - the gift.

Remember what we were praying for...mni wic'oni. Remember what we achieved. We proved to the world, that the bottom 1% of the US can challenge the most powerful government and industry in the entire world. We were shown that good things can happen even when all hope seems lost. We proved peace is more powerful than violence, that prayer is more powerful than threats, and unity is more powerful than a line of hired storm troopers.

Standing Rock lasted months, with thousands being part of a sacred fire blessed by tobacco and offerings from more than 300 Nations around the world. Women wore dresses, reflecting the story shared by the Keeper of the Sacred White Buffalo Calf Bundle about the tipi; the last pole carrying the dress wrapping for the tipi, along with a sacred fire becoming a Wic'oti, meaning a spiritual camp. Wi is the sacred sun - c'oti means the center of the spiritual fire being lit and ti represents all the tipis surrounding. In this way the woman is known as the backbone of the

Nation in which we depend upon. All part of Buffalo Teachings. That sacred fire was kept burning, and that is why the prayers of the world were able to be focused; reaching 150 years into the past to bring a miracle. Custer's 7th Cavalry came and asked for forgiveness, offering to stand as human shields for the native people. I could have asked any of you a year ago if that would ever be possible and you would have laughed.

We saw the completion of prophecies in which Black Elk described a spiritual battle by the confluence of three rivers where horses danced. Crazy Horse described People of all nations dancing in unity under the sacred tree united. Chief Looking Horse explained the branches of that tree are the rivers coming together from the west, north and east pouring downward through the main Mississippi waters draining into the Gulf of Mexico; our people had to show the importance of Mni Wic'oni. The black snake prophecy said that if the people failed, it would mark the beginning of the end of the world. All this happened, in the time of this 7th generation (we are all the 7th in our time), with white buffalo and other white animals now returning alive in the world. This is a time of choosing what path we and the world will walk.

It was no accident the White House went into deliberations the same moment that the 7th cavalry was invited into camp after the forgiveness ceremony. The United Nations sent representatives invited by Chief Looking Horse, Religious/Spiritual Representatives from around the world arrived from different Faiths, each offering prayers of support believing in change. While Chief Looking Horse and the camp's horse riders rode around the whole camp praying and a prayer circle of over 10,000 people was being formed, I received a message from someone helping us on Capitol Hill. It said "if you believe in miracles, tell your people to pray now."

When the last hands clasped closing the circle, an announcement came from the Keeper of the sacred pipe and then the Chairman...the pipeline was halted. The crowd rejoiced, with war cries in happiness, tears of relief, and thankfulness in songs of celebration. At that moment, the sun shone warm (ancestors blessing us) and many noticed warmth even felt like it was coming from the earth, despite it being a cold day.

Dec 4th, should mark a day of hope for all of us, a day to remember the power of prayer.

As we move forward, please hold that prayer with the thankfulness it deserves, especially in peace with each other, and those who helped lead us. WE won...regardless of what future Presidents or companies do. What we are facing are new struggles, but we proved to the world what is possible when we believe together. We gave the world hope. We gave it to ourselves, we need to accept the clean water, which none of us are used to having. Accept the healing, and be proud you were a part of it. And proud of those who stood on the front line, and the many that have been helping behind the scenes: marching, dealing with banks and politicians, raising funds for ongoing challenges (like medical and legal), sending needed supplies, counseling, working in camps, and cooks creating food as medicine. No one is above one another when a Hoop is created to be strong. All of us were an essential part of that victory. We absolutely could not have done this major feat without each and every one involved in the World sending supplies and good intentions of energy in prayers. Every drop of water counted to push back the black snake. You succeeded.

So, when you hear of the Elders or leaders being defamed, attacked, or the success being questioned, remember that does not serve us, but instead serves to resurrect the Black Snake. This is what it thrives on, look at its Keepers.. Blame and division does not serve anyone, but them.

Our Elders and People of prayer will always be our leaders, that is our traditional way. We can not allow DAPL to win through our division or finger pointing of one another. Even hating DAPL or Morton County is not a part of healing, because the conflict energy is what they thrive on, it is what they want us to do.

I learned something there.

Many people say how cold standing rock is right now. Cold does not actually exist. It is an illusion.

There is only heat. And lack of heat. There is no darkness, there is light and lack of light. We must stay in the light, and not give form to an illusion.

The hate and disconnection of DAPL and morton county is an illusion. There is love and connection. Or lack of of it. They are just like us. They just lack what we have. We are "warmer." But if we fall into their illusions, into the trap of conflict we begin to become cold like them, and we begin to do their work. Instead, we need to stay in our connection, peace and healing. So that we can share that.

I saw a powerful moment standing on the side of the hill over Thanksgiving. The police had their rifles and bear spray aimed at us. They were misting the hill with the hoses, and both sides began to yell at each other. Violence felt imminent. Then a woman (who I will let decide if she wishes to be known) began to sing a song from her people, and everyone fell silent. She said "we are here because we love our children. We are here because we also love your children." And she pointed at the cop with a rifle aimed at her and said "I even love you." He lowered the rifle, tapped his heart and put up a peace sign. There was no violence that day. This is the power of peace and prayer. This is how we succeeded. Even the smallest light is stronger than the blackest darkness. And there were people like her who carried a lot of light at Standing Rock; and we didn't just light our own people, we lit some even on their side. We do not need to attack the darkness, simply create light.

Our goal now should be helping to spread the strength and lessons to the many many more continued Standing Rocks that need attention upon Mother Earth. The world has taken notice. Yesterday the company pushing Pinyon pipeline through the Navajo Nation withdrew their application, citing "market forces". We did not even have to set up camp that time.

We have much work to accomplish and can succeed if we unite. For example today, we must pray for and protect those arrested. They have been pulled into a place of conflict (court) by those who want to see "us and them". We need them to understand "we do this for their children too." And we need more lawyers who understand this and can help.

We now know what is possible through our unity and prayer - Freedom. Sovereignty can be attained, but we must release the colonial conflict behavior.

So, hold on to what we achieved in unity. This is a step towards the emancipation of Native People. Towards a time when we can finally heal our nations and begin to show a different way to help heal the world.

Standing Rock is where we began to stand again. Thank you for being a part of it.

Mitakuye Oyasin (to all my relations)

RedWolf Pope

Tosawi Newe (White Knife band of TeMoak Shoshone)

Tekweidi 'Lingit (Eagle Bear Yakutat Tlingit)

One of Hillary Clinton's faithless electors went to Faith Spotted Eagle. Here's who that is.

SABRINA IMBLER

EDITORIAL

The Climate Refugees of the Arctic

By THE EDITORIAL BOARD

Polar bears have been left stranded on land desperately seeking other things to eat.

U.S. and Mexico push to extend accord on Colorado River

Sandra Dibble, San Diego Union Tribune

With the prospect of reduced Colorado River deliveries as early as 2018, U.S. and Mexican negotiators have been in a race against the clock to forge an agreement that involves sharing any future shortages — and are hoping for a signing before President-elect Donald Trump takes office on January.

The Electric Bike Revolution is Now

The electric bike movement is thriving, as more people than ever are commuting and exploring with electric bikes. By combining traditional bike exercise with assisted power on demand, people are exploring further and enjoying a better commute. Tackling big hills and long distances is a breeze, without even breaking a sweat.

And with the new Blix Bike 2017 product line, we're offering more powerful and lighter electric bikes (see below).

Electric Bikes in the News

[Blix Bikes was recently featured in the outdoor magazine Adventure Sports Journal, where a journalist from the magazine visited our offices and tested our new line of electric bikes. He came away thoroughly impressed.](#)

["On our test ride, the sun was shining and we tackled some pretty steep hills, but when I didn't want to push too hard, I just sat back and let the motor do the work," the journalist wrote. "I'd love to ride to work on one of these." Read more here.](#)



START PREPARING YOUR APRIL 2017 AFI APPLICATION TODAY!

The next Assets for Independence (AFI) Program application deadline is **April 3, 2017**. We encourage you to start preparing your application now by reading the [Funding Opportunity Announcement \(FOA\)](#) and connecting with partners.

Join us for an April intensive coaching cohort!

If you are planning to submit an application this April, consider joining the **Intensive Coaching Cohort**. Participants in this cohort will have an opportunity to plan their AFI projects and develop their applications with the support of the AFI Resource Center and other cohort participants. Participants will learn from each other's questions and ideas while staying on track to submit their applications by April 3.

The cohort will meet for three virtual coaching sessions. These sessions will be interactive discussions guided by participants' questions, not presentations. [Transcripts from prior cohorts](#) are available on the AFI Resource Center website. We have invited current AFI grantees to participate to share information about their program design, partners, and application experiences.

Session 1: January 26, 2017 from 2-3 PM EST Funders, Financial Institutions, and other Partners

Diversifying and documenting non-federal funding sources, recruiting a financial institution partner, and assessing the need for other project partners.

Session 2: February 9, 2017 from 2-3 PM EST Project Design and Organizational Capacity

Designing a project that is likely to aid IDA participants in achieving economic self-sufficiency, including articulating project viability, staff and partner capacity, and a project management plan.

Session 3: February 23, 2017 from 2-3 PM EST Finishing Touches

Talking through how to put the finishing touches on your application, including cross-referencing the evaluation criteria, ensuring alignment between your budget and your project plan, completing the standard federal forms, and the Grants.gov submission process.

Session 4: March 16, 2017 from 2-3 PM EST Open Q&A

Bring any last minute questions you have to this open question and answer session two weeks before the application deadline. *This session will be opened to anyone interested in applying for an AFI grant, not just cohort participants.*

The cohort is a good fit if your organization is serious about applying for AFI funding in April 2017 and you are looking for support and guidance as you put together the application. Cohort participants are expected to have a broad grasp of the AFI program requirements in order to explore nuances of program design. Register [here](#).

Interested in AFI but not ready for the cohort?

A good place to start is by checking out the AFI Resource Center's resources for applicants available at <http://www.IDAresources.acf.hhs.gov/Apply>, including guidance on Documentation of Non-Federal Cash Commitment Required for AFI Applications.

You can also view the [Introduction to the 2015 AFI FOA](#) webinar. There have been some minor modifications to the FOA; click [here](#) to view those modifications.

Want to talk with someone about your own AFI project idea?

Contact the AFI Resource Center to schedule an appointment for application assistance. Call 1-866-778-6037 or email info@IDAresources.org.

(866) 778-6037

info@idaresources.org

idaresources.acf.hhs.gov

[About AFI](#) [Calendar](#) [Project Locator](#)

About AFI

Assets for Independence (AFI), which is administered through the Office of Community Services (OCS), enables community-based nonprofits and government agencies to implement and demonstrate an assets-based approach for giving low-income families a hand up out of poverty. AFI projects help participants save earned income in special-purpose, matched savings accounts called Individual Development Accounts (IDAs).

An IDA is a bank account that allows individuals and families to save money and eventually acquire an economic asset to build long-term financial stability. Every dollar in savings deposited into an IDA by participants is matched (from \$1 to \$8 combined Federal and nonfederal funds) by the AFI project, promoting savings and enabling participants to acquire a lasting asset. AFI project families use their IDA savings, including the matching funds, to achieve any of three objectives: acquiring a first home; capitalizing a small business; or enrolling in postsecondary education or training.

The projects typically include several additional components. They include financial education to clients, assistance with saving money, counseling on financial issues, and support in obtaining any of three assets. Participants may also save funds for transfer to a dependent.

AFI Program goals are to explore and identify innovative models for delivering IDA s and related services and to measure impacts on participant families and their communities.

To check out some of the important work being done around the country by our grantees, please visit our [AFI Grantee Showcase](#).

Today's selection -- from **The Earth is Weeping** by Peter Cozzens. In 1863, the Cheyenne Chief Lean Bear met at the White House with Abraham Lincoln. Lincoln, normally adroit in his meetings with visiting dignitaries, was less than artful in this instance. Within two months, Lean Bear was dead at the hands of U.S. soldiers:

"Chief Lean Bear was a member of the Council of Forty-Four, the governing body of the Cheyenne people. Council chiefs were peace-makers, enjoined by tribal custom never to permit passion to displace reason and to always act on behalf of the tribe's best interests, which in 1863 most elder Cheyenne chiefs construed as friendly relations with the mushrooming white population in the Territory of Colorado that crowded their already diminished hunting lands. But official Washing-ton was troubled. Confederate agents were rumored to be circulating among the Plains Indians, trying to incite them to war. To counter the threat (which was in fact baseless) and smooth over differences with the tribes, the Indian Bureau had arranged for Lean Bear and ten other chiefs to visit the Great Father. The Indian agent Samuel G. Colley and their white interpreter accompanied them.

"On the morning of March 26, 1863, two weeks before the opening of their New York extravaganza, the Indians, their agent, and their interpreter had filed into the East Room of the

White House through a murmuring throng of cabinet secretaries, foreign diplomats, and distinguished curiosity seekers. 'Maintaining that dignity or stolidity characteristic of the stoics of the woods,' a Washington journalist told his readers, 'they quietly seated themselves on the carpet in a semi-circle, and with an air of recognition to the destiny of greatness to be gazed at, seemed quite satisfied with the brilliancy of their own adorn-ings and colorings.'



Lean Bear and the Council of Forty-Four pictured with their interpretor and Mrs. Lincoln (far right).

[Indian delegation in the White House Conservatory during the Civil War, with J.G. Nicolay, President Abraham Lincoln's secretary, standing in center back row and interpreter John Simpson Smith at back left] / Brady, New York. (Library of Congress)

"After a fifteen-minute wait, President Lincoln strode into the room and asked the chiefs if they had anything to say. Lean Bear arose. As the crowd of dignitaries pressed closer, Lean Bear momentarily lost his composure. The chief stammered that he had much to say but was so nervous that he needed a chair. Two chairs were brought, and Lincoln sat down opposite the chief. Cradling his long-stem pipe, Lean Bear spoke, hesitantly at first, but with a growing eloquence. He told Lincoln that his invitation had traveled a long way to reach them and the chiefs had traveled far to hear his counsel. He had no pockets in which to hide the Great Father's words but would treasure them in his heart and faithfully carry them back to his people.



Cheyenne Chief often identified as Lean Bear photographed in 1863, Washington, D.C.

"Lean Bear addressed Lincoln as an equal. The president, he said, lived in splendor with a finer lodge, yet he, Lean Bear, was like the president, a great chief at home. The Great Father must counsel his white children to abstain from acts of violence so that both Indians and whites might travel safely across the plains. Lean Bear deplored white man's war then raging in the East and prayed for its end. He closed with a reminder to Lincoln that as chiefs of their peoples he and the other Indian leaders must return home, and Lean Bear asked the president to expedite their departure.

"Then Lincoln spoke. He began with good-humored but marked con-descension, telling the chiefs of wonders beyond their imagination, of 'pale-faced people' in the room who had come from distant countries, of the earth being a 'great, round ball teeming with whites.' He called for a globe and had a professor show them the ocean and the conti-nents, the many countries populated with whites, and finally the broad swath of beige representing the Great Plains of the United States.

"The geography lesson over, Lincoln turned somber. 'You have asked for my advice ... I can only say that I can see no way in which your race is to become as numerous and prosperous as the white race excepting living as they do, by the cultivation of the earth. It is the object of this government,' continued Lincoln, 'to be on terms of peace with you and with all our red brethren ... and if our children should sometimes behave badly and violate treaties, it is against our wish. You know,' he added, 'it is not always possible for any father to have his children do precisely as he wishes them to do.' Lincoln said an officer called the commissioner of Indian affairs would see to their early return west. The chiefs were given bronzed-copper peace medals and papers signed by Lincoln attesting to their friendship with the government, after which Lean Bear thanked the president and the council concluded. ...

"President Lincoln's peace pledge rang hollow in the Territory of Colo-rado, where Governor John Evans's idea of interracial amity was to con-fine the Cheyennes on a small and arid reservation. Although they had signed a treaty three years earlier agreeing to accept reservation life, Lean Bear and the other peace chiefs were powerless to compel their people to relinquish their freedom. Cheyenne hunting parties ranged over eastern Colorado and the unsettled western Kansas plains as they had always done. They harmed no whites; indeed, the Cheyennes con-sidered themselves at peace with their white neighbors, but Coloradans nonetheless found their presence intolerable. Governor Evans and the military district commander, Colonel John Chivington, who had polit-ical ambitions of his own in Colorado, took dubious reports of cattle theft by hungry Cheyennes as an excuse to declare war on the tribe. In early April 1864, Chivington ordered cavalry to fan out into western Kansas and to kill Cheyennes 'whenever and wherever found.'

Lean Bear and his fellow peace chief Black Kettle had passed the winter and early spring quietly near Fort Larned, Kansas, where they traded buffalo robes. Now tribal runners brought word of the immi-nent danger. Recalling their hunting parties, Lean Bear and Black Kettle started their people northward to find protection in numbers among Cheyenne bands gathering on the Smoky Hill River. But the army found them first.

"On the night of May 15, 1864, Lean Bear and Black Kettle camped on a muddy, cottonwood-fringed stream three miles short of the Smoky Hill. At dawn, hunting parties fanned out onto the

open plain in search of buffalo. Before long, they were back, pounding their ponies to the lodge of the camp crier. They had spotted four columns of mounted soldiers on the horizon, and the troops had cannon. As the crier awak-ened the village, Lean Bear rode forward with a small escort to meet the soldiers. His medal from President Lincoln rested on his breast in plain view, and in his hand he carried the peace papers from Washing-ton. From atop a low rise, Lean Bear saw the troopers at the same time they saw him. Their commander ordered his eighty-four men and two mountain howitzers into a battle line. Behind Lean Bear, four hundred warriors from the village assembled warily.

"Lean Bear rode forward, and a sergeant cantered toward him. All must have seemed well to the chief. After all, he and the Great Father had pledged mutual peace. Dignitaries from around the globe had greeted him at the White House. Army officers in the forts around Washington had been gracious and respectful. The people of New York City had honored him. He had his medal and peace papers to prove that he was the white man's friend. But the Great Plains was a world unto itself.

"Lean Bear was just thirty feet from the soldiers when they opened fire. The chief was dead before he hit the ground. After the smoke cleared, several troops broke ranks and pumped more bullets into his corpse. As Lincoln had cautioned Lean Bear, his children sometimes behaved badly."

The Earth Is Weeping: The Epic Story of the Indian Wars for the American West

Author: Peter Cozzens Borzoi Book published Alfred A. Knopf

Copyright 2016 Peter Cozzens Pages 4-7

Murder of Chief Lean Bear Results in Revenge

This article is part of a series by the National Park Service concerning the 150th Anniversary of the Sand Creek Massacre.

"I can only say that I see no way in which your race is to become as numerous and prosperous as the white race except by living as they do, by the cultivation of the earth." With these words President Abraham Lincoln welcomed Chief Lean Bear and other Plains Indian leaders to the White House on March 26, 1863. Lean Bear spoke for peace, and after his visit to the nation's capital, his tribe considered him "a big friend of the whites."

Less than fifteen months after this visit to Washington, Chief Lean Bear lay dead on the plains of Kansas, shot by soldiers of the 1st Colorado Cavalry. Toting a peace medal and papers given to him by President Lincoln, the Chief greeted the soldiers with ease on May 16. When commanding officer Lieutenant George Eayre gave the order to fire, Lean Bear had no warning. Less than fifty yards away from the soldiers, he fell and was shot again on the ground as the soldiers rode past.

According to George Bent, after the murder of Lean Bear, "The Cheyennes were so stirred up... that the chiefs could not control the young warriors." Soon, vengeful parties of Dog Soldiers went on the warpath, escalating the fears of government officials, settlers, and the U.S. Army. The death of Chief Lean Bear proved critical in the chain of events culminating in the Sand Creek Massacre.

The irony of Lean Bear's death was reflected in a speech made to Abraham Lincoln. The chief

said he "deplored the war between the whites, now being waged", and expressed determination that his tribe "take no part or sides in it." Lean Bear also stated he "wished to live in peace for the balance of his life."

To find out more about the murder of Chief Lean Bear, go to www.nps.gov/sand or visit the Sand Creek Massacre National Historic Site outside of Eads, Colorado.

Bixi Nibe

About Vanity, one time i thought i was beautiful, i was like in my 20s, as many people kept telling me. Then the elders saw my vanity, and i was sent a medicine called rash on my face and i looked awful for days. Then these words were spoken...beauty is being humble. Honor and beauty comes across not in good and happy times but when we face hardships and prove our strenght and knowlege. (I do not worry anymore of this, im almost 50!! Lol) Always remain proud of who we are but Humble and Kind.

The City Of Las Vegas Is Now Powered Entirely By Renewable Energy

Las Vegas just became the largest U.S. city to rely solely on green energy to...
huffingtonpost.com

'Obama signs bill securing \$415M for Lake Tahoe **The Record-Courier**

\$113 million for storm water management and watershed restoration projects. ... along with providing funding for drought relief in *California*

Greg Grey Cloud with **Jay J Stadel** and **8 others**.

Yesterday before day break, it was told to all Dakota 38 riders that the day was going to be a 60 mile day. Then asked who was going to step up to the plate to make up the lost time due to the severe storms.. Guess who answered the call? EVERY ONE of the spirit riders took charge and rode before day break to sun down! 60 miles on horseback. (Of course trading on and off horses) we shall see what kind of ground we can make today! Leaving Vesta, MN. Shout out to MSU for letting the contingent sleep in the dorms and for feeding all of our relatives! Remember the riders in your thoughts and prayers, support on all levels. Today, you are in ours as well! Be very proud of these young men, they deserve the best we have to offer them! [#HorseNation](#) [#Dakota38](#)
[#SpiritRiders](#) [#MSU](#)