

## ***Journal #3812      from sdc      1.18.17***

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### **We're Missing 90 Percent of the Dakota Access Pipeline Story**

**By [Raul Garcia](#) | Tuesday, November 22, 2016**

‘,,,,,,,,,,,,,I saw that this assembly of indigenous tribes and supporters is among the most serene and peaceful groups of people I have been around. They are not unified by indignity. What unifies the thousands of water protectors who are bracing for the incoming winter is devotion and prayer. In fact, elders and tribal leaders told us repeatedly that tribal camps aren't protests; these are ceremonies being held at a sacred place. And, they told us, they expect the behavior of their brothers and sisters to reflect that.

Even when we were talking about politics, the sacredness of it all was what tribe members conveyed as important. The respect of the people overcame any thought of animosity, and the solemnity of the place and the need to protect nature inspired peaceful unity. This indigenous vision of sacred air, sacred water and sacred land was striking to me. I live in Washington, D.C., where polarized rhetoric dominates the landscape, and where, since the presidential election season, distasteful attacks are rampant. Visiting the camps and understanding the spirituality driving this struggle against corporate profit was an eye-opening and humbling experience.

<http://earthjustice.org/blog/2016-november/we-re-missing-90-percent-of-the-dakota-access-pipeline-story?gclid=CL2EhsXfx9ECFRfrgodEpANCg>

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[Kenny Frost](#) added [3 new photos](#).

Last night actions on January 16, 2016 at Cannonball, ND on Turtle Island.

You can see the police officer in frame by frame shots shooting an Unarmed Water Protector's and shooting in the leg.

A lady was stuck at approximately 30 mph. North Dakota passed a law which states. "Any water protector can be struck with a vehicle." She was hit head on by a snow mobile by a cop! She was transported and arrested. This law was used against us!

We are Unarmed. We have no Weapons. We are in Pray mode. We are Peaceful.

Prayers for our Water Protector's.    =->>>---- Kenny ---->

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**[Here's a new way to fight the Dakota Access Pipeline](#)** JAKE TRACY

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Previously there was some chattering about those closing their accounts in protests of Wells Fargo's four percent position in DAPL. At that time, I posted some information about the Equator Principle Management Institute. It would be helpful for the those with WF or Bank of America accounts would keep asking their branch managers for the WF reports on DAPL to the EPMI.....it may turn out that WF/BofA were also not advised of the change in pipeline trail.

**[Equator Principles | FIRST for Sustainability](#)**

<https://firstforsustainability.org/sustainability/.../equator-principles/>

E&S Risk Management ... The *Equator Principles* are based on IFC's Performance Standards and apply to projects that exceed \$10 ... The financial *institution* screens the level of environmental and social risks and assigns a risk category.    [PDF]

**[equator principles - LSE](#)**

[www.lse.ac.uk/collections/law/.../New%20EP%20Presentation%202.ppt](http://www.lse.ac.uk/collections/law/.../New%20EP%20Presentation%202.ppt)

Nov 22, 2010 - Chris Bray, Head of Environmental Risk Policy *Management*, Barclays ... “The *Equator Principles* have done more sustainable financing in the ...

### **Equator Principles - Independent Review | Oil and Gas | SGS**

[www.sgs.com/...management/equator-principles-independent-review](http://www.sgs.com/...management/equator-principles-independent-review)

The intention of the Equator Principles is that each financial institution will adopt an equator principles management system that includes a minimum internal ...

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### **Mountain peak named for ranching family** **Posted May 6, 2013**

Two paintings by Russell "Buster" Wilson are seen April 17 at the Red Rock Canyon Visitor Center. His family operated a ranch in the area, and one of the nearby mountain peaks, as well as the part of the colorful rock formations that draw visitors to the area, are named for the Wilson family.

By JAN HOGAN    VIEW STAFF WRITER

Red Rock Canyon's beauty includes Mount Wilson and a massive wall of rock called the Wilson Cliffs, which includes the Keystone Thrust. Both can be seen to the west as one travels along state Route 159.

Follow the highway a few miles past the entry to Red Rock's Scenic Loop Drive to find the South Oak Creek Trail, which leads one near Mount Wilson and can be branched off to reach the summit.

Mount Wilson stands 7,068 feet high and is one of the peaks overlooking Spring Mountain Ranch State Park. The landmarks are named for James Bernard Wilson, an early rancher who lived most of this life in the area. He was better known as Jim. He, along with George Anderson, homesteaded the ranch now known as Spring Mountain Ranch.

Back then, they called it the Sandstone Ranch.

“This one went through a couple of names,” said Mark Hall-Patton, Clark County's museums administrator. “It was the Bar Nothing and a couple of other names. ... Bar Nothing, Chet Lauck named it that. We've had some good ranch names here — the D4C at one point and places like the Winterwood Ranch, which the Winter family had but was also the place you went to get your winter wood; there was even a Walking Box Ranch that Rex Bell and Clara Bow had. That took its name from an early kind of movie camera.”

Wilson and Anderson's histories are intertwined.

Anderson had two sons with his wife, Kayer, a Paiute from the Panamint Mountains on the western edge of Death Valley in California. They were named Jim and Tweed.

After Kayer died, Anderson left Sandstone Ranch and his two sons behind. Jim and Tweed were adopted by Wilson, and he raised them as if they were his own.

In 1906, Jim Wilson died and the boys got the ranch. They ran it until they needed to borrow money and ended up selling it to Willard George, a family friend.

George allowed Tweed and Jim to continue living on the ranch. Tweed had two sons, Boone and Buster.

George later sold the ranch to Chester “Chet” Lauck from the radio comedy team “Lum & Abner.” Lauck was partners with actor Don Ameche and raised horses on the ranch. Lauck later sold it to German actress Vera Krupp, who eventually sold it to Howard Hughes. A couple of short-lived ownership transfers later, and the state took it over, and it became Spring Mountain State Park.

It is Tweed’s son Buster (whose given name was really Russell) about whom the most is known.

As a youth, he was sent to the Sherman Institute, an Indian school in Riverside, Calif., where he excelled in art. He went on to make a living by painting sets in Hollywood.

He returned to the ranch in the late 1930s to live with his father and uncle, James Wilson Jr. Buster used a small adobe structure higher on the mountain, called Lost Cabin. It provided shelter on harsh winter roundups and was later used as a prospector’s outpost (in 1998, Lost Cabin was accidentally razed by a U.S. Forest Service fire crew).

Buster would spend most his life living at the ranch, working as a ranch hand, a silversmith, a wood carver and a mason. Some of his stonework can still be seen at Bonnie Springs Ranch. He still painted in his free time, doing both landscapes and portraits.

In University of Nevada, Las Vegas papers, Dave Lowe recalled how his family acquired one of Buster’s paintings.

“In the late 1940s, we used to go from Goodsprings to the Wilson Ranch to pick cherries in the autumn,” he said. “One time, there was this man sitting on a stool in the orchard, painting. Mother struck up a conversation with him and purchased a painting. Later she told us it was Buster Wilson and recounted his story. What I find most remarkable about the painting is how skillfully he captured the colors of the sky and the mountains.”

Two of Buster’s paintings are on display at the Red Rock Canyon Visitor Center, on loan from UNLV to the Friends of Red Rock. They are in a corner, near an exhibit of petroglyphs thought to be made by Native Americans about 1,000 years ago. David Quitt, visiting from Southern California, viewed the paintings and the accompanying information on Wilson.

“It helps (a person understand) the history of the area,” he said.

Kirsten Cannon, spokeswoman for the Bureau of Land Management, said the exhibit, which includes a photo of Buster, was provided by the UNLV Libraries’ Special Collections and was up indefinitely.

“Of course, eventually, they’ll come down,” she said, “but even when the photo contest comes in, which is usually mid-May, they’ll stay up after that.”

Diane Eugster, an accomplished painter, said Wilson's work showed a knack for color and form.

"I've painted Wilson's Cliff," she said. "He has that sense of the place, that sense of standing there and that dry look."

Buster was also an expert tracker and hunter and was known to be a marksman with a rifle. In 1943, Buster enlisted in the Army, serving in North Africa with an American Indian Company under Gen. George Patton, where he received several medals, including the Purple Heart.

He died in a car accident in 1972.



Three generations of the Wilson family, including Buster, are buried at the ranch, and their gravesites are maintained by the Paiute tribe.

Contact Summerlin/  
Summerlin South View  
reporter Jan Hogan at  
[jhogan@viewnews.com](mailto:jhogan@viewnews.com) or  
702-387-2949.

Jim Wilson, his sons, and  
Walter Bracken at Sandstone  
Ranch, November 1904.  
Seated: James B. Wilson.  
Standing from left to right:  
Jim Wilson, unknown, Walter  
Bracken, and Tweed Wilson.



### ***Pictures from UNLV Special Collections***

Siblings (sons of Tweed):

Boone Wilson (1910 - 1975)

[Russell Buster Wilson \(1908 - 1972\)](#)

Birth: Aug. 8, 1908

Death: Jan. 12, 1972

U.S. World War II Army Enlistment Records,  
1938-1946

Race: American Indian, citizen (American)

Nativity State or Country: Nevada

State of Residence: Nevada

County or City: Clark

Enlistment Date: 18 Feb 1941

Enlistment State: Utah

Enlistment City: Salt Lake City



Branch: Branch Immaterial - Warrant Officers, Branch Code: Branch Immaterial - Warrant Officers, USA Grade: Private Grade Code: Private  
Term of Enlistment: Enlistment for Alaska  
Education: 4 years of high school  
Civil Occupation: Farm hands, animal and livestock  
Marital Status: Single, without dependents Height: 64 Weight: 142

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**Hollis D. Stabler.** *No One Ever Asked Me: The World War II Memoirs of an Omaha Indian Soldier.* Lincoln: [University of Nebraska Press](#), 2005. xvii + 183 pp. \$24.95 (cloth), ISBN 978-0-8032-4324-8.

**Reviewed by** Mark Van de Logt (American Indian Studies Research Institute, Indiana University) **Published on** H-War (September, 2006)

### **A Missed Opportunity**

This is an important, although not entirely satisfying book. It is important because few Native American memoirs of World War II have ever been published, even though the Native American perspective is significant. More than one-third of all able-bodied American Indian men between the ages of eighteen and fifty, about 25,000 in all, wore the uniform during the war. Most of these were volunteers. Another 40,000 found employment in war industry in cities around the nation. In addition, several hundred American Indian women served as nurses. In short, American Indians made significant contributions to the war effort, far out of proportion with their small number in American society. Their stories merit attention.

Hollis D. Stabler, whose story is told in this book, is an Omaha Indian. During the war, Hollis fought in campaigns in Morocco, Tunisia, Sicily, at Anzio, and in southern France. During his service he sustained a severe leg injury and lost some of his hearing. He received numerous decorations, including four Bronze Stars, one Silver Star, and the Purple Heart. In 2001, historian Victoria Smith (assistant professor at the University of Nebraska at Lincoln) began to record Hollis's experiences. Smith describes her approach as "collaborative biography," in which her role was limited to that of "collector-editor" (p. xii). In practical terms, this meant that Hollis provided her with the materials, which Smith then arranged into a flowing chronological narrative. Smith's editorial interjections are merely intended to contextualize Hollis's story. They do not provide much analysis. In other words, this is the way Hollis wanted the story to be told--with as little interference from the editor as possible.

Hollis was born in 1918 in Hampton, Virginia, where his father attended an Indian boarding school. Although his parents were well educated and considered "progressive" Indians, Hollis was raised with a strong sense of pride in Omaha culture and history. At a young age he became a dancer in the emerging powwow circuit. He also received an Omaha name, *Na-shin-thia* (Slow to Rise). He attended a variety of Indian schools and after graduating in 1938, he traveled around the country in search of work. Wishing to "take care of myself" (p. 24), he decided to enlist in 1939. His first choice, the Navy, had already met its quota and he was told to come back later. Too hungry to wait, he enlisted in the Army instead. After a brief stint with the 11th Cavalry, he was assigned to the 2nd Armored Division, 67th Armored Regiment. He became a crew member on an M3 Stuart tank. In November 1942, his division landed in Morocco. He took part in

Operation Torch, the capture of Casablanca, under Gen. George Patton. Shortly thereafter, Hollis's unit was sent to Tunisia where he fought his first battle against a German armored division. In July 1943, he participated in Operation Husky, the invasion of Sicily. After the fall of Sicily, he joined the Rangers as a radio operator on the front lines during Operation Shingle, the invasion of the Italian mainland at Anzio. In this battle he received a serious leg wound, for which he was awarded the Purple Heart. After his discharge from the hospital, he joined the 1st Special Service Force and in 1944 he participated in Operation Anvil, the invasion of southern France, before returning home later that year.

Although he was often in the thick of the fighting, Hollis had only a limited view of what was happening around him. His accounts remind the reader that the view of the enlisted man on the ground was quite different from the "bird's eye" view of the commanding generals and, later, of historians. The battlefield experience of the ordinary soldier in World War II was more confusing, chaotic, and foggy. But, as John Keegan pointed out in *The Face of Battle* (1976), these perspectives are nevertheless important if we are to understand what actually took place. Hollis's recollections touch upon the chaos of battle: in the tank battle in Tunisia his tank got stuck in a lake; during the invasion in Sicily, he lost his unit and spent much of his time searching for his friends on a German motorcycle he found by the side of a road; he missed several battles while in the hospital suffering from infected feet and an ingrown toenail; during the Anzio campaign he lost his helmet and gun, and even fell asleep in the midst of the battle. Although some of his battle descriptions have a certain slapstick flavor to them, Hollis's accounts also graphically depict the horrors of war. The loss of his brother at Anzio, although told with detachment, is one of the most moving and powerful episodes in the whole book.

Unfortunately, after reading the book, one is left with the feeling that Hollis is only telling us part of the story. Whenever events get really interesting or controversial, he abruptly breaks off the narrative and moves on to other topics. As a result, the narrative often appears superficial. Important topics such as racism, fear, loneliness, homesickness, fatigue, stress, and other aspects of the experiences of men in war are often implied but never discussed or analyzed in any detail. There is no personal reflection on his experiences comparable to J. Glenn Gray's World War II "memoir" *The Warriors* (1998). For example, we learn that there was racism in the Army, but how this racism expressed itself precisely and how it affected Hollis personally is never adequately explained. He watched African American soldiers being abused by white troops, but refrains from commenting further. His encounters with women behind the front lines are always couched in innuendo. Stabler also refrains from commenting on the men he met in the war (his commanding officers, his fellow unit members, the enemy), as if he feared he might offend them. We can only guess Hollis's real opinion of General Patton, for example. Instead of dwelling on the unpleasant aspects of his service, he relishes stories about amusing incidents in the Army.

The failure to discuss certain issues more deeply reveals a significant shortcoming in Smith's "collector-editor" approach. Smith was apparently too reluctant to press Hollis for clarifications and details such as the ones mentioned above. While it is laudable to let someone tell the story the way he or she wishes to, in this case it has resulted in numerous missed opportunities. For example, after Hollis's return to civilian life, he had trouble with alcohol. Did these troubles result from his military service? Did they spring from the things he saw or did in the war? Or were they the result of postwar pressures? Hollis's experiences as a schoolteacher after the war

further illustrate the problem of Smith's approach. Hollis noticed that Indian children were "entirely different than the kids in public school ... it was hard to get [them] motivated" (pp. 137-138). Why it was harder to get them motivated, or what exactly explains the differences between these students is never addressed.

These are just a few examples of the opportunities Smith missed. To be sure, not all of the blame should be placed on the editor. In many cases, World War II veterans are reluctant to share painful, embarrassing, or traumatic experiences with others. Nevertheless, Smith's failure to address basic issues seriously limits the value of this memoir as an historical document. There are too many loose ends, and too many unanswered questions. Fundamental questions, such as Hollis's thoughts as to why the war was fought, are not even asked. Consequently, we only get a small glimpse of what it was like to be an Omaha Indian soldier in World War II. In light of these problems, the title of the book is somewhat ironic. One could only wish that Smith had asked Hollis some more questions.

If there is additional discussion of this review, you may access it through the network, at: <https://networks.h-net.org/h-war>.

**Citation:** Mark Van de Logt. Review of Stabler, Hollis D., *No One Ever Asked Me: The World War II Memoirs of an Omaha Indian Soldier*. H-War, H-Net Reviews. September, 2006.

**URL:** <http://www.h-net.org/reviews/showrev.php?id=12324>

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**Gray area - Colour Blinders By Kris Vagner**

**This article was published on [01.12.17](#).**

"We're all slaves to our own fears," said Haley Deiro, an art student at Truckee Meadows Community College. "That's where prejudice starts."

She drew that conclusion last year in a class called—nope, not "Race and Gender," not "Principles of Sociology"—it was an art class, "Introduction to Printmaking."

The students in that class collaborated with students from other departments—including English, political science and psychology—on a research project. A TMCC group called Faculty for Radical Empowerment and Enlightenment (FREE), brought them together. Since 2003, that group has assigned interdisciplinary projects on big-picture topics—among them censorship, evolution and democracy.



This time around, the topic was race. Art instructor Candace Garlock showed her students work by prominent artists who've addressed race in America and asked them to consider, "What is racism? How do we understand racism?"

"The hardest part was—they had to individualize it," she said. "They had to figure out their own identity while they were researching. It was really, really hard."

"I think it forced me to broaden my view," Diero said. "I am a blond-haired, blue-eyed white woman. I'm not a minority. I don't know how that would feel. I had to be more empathetic toward people who [experience discrimination]."

She accessed the idea of prejudice through her own experiences as a woman in her 20s contending with unreachable societal standards of beauty.

The research and soul-searching culminated in an exhibit of wood-block prints, which is on display in the hallway gallery at TMCC Meadowood Center. Each print is a graphically bold, black-and-white, poster-sized image, but that's where the similarities stop and the nuances begin. The art students—predominantly white—devised their own visual languages to explore racism from different perspectives, whether they'd experienced it personally or not. Where Diero used doves to symbolize peace, for example, classmate Cassandra Bowers' dove is crashed and bleeding.

**Brandy Shaw considered the lies and omissions she and fellow Native Americans had been presented with as children. She drew a school desk scratched with epithets —“savage,” “STFU”—and a textbook titled “U.S. History Lies.” Angela Chan replaced the figures of a Chinese zodiac with images of Asian stereotypes—a mathematical formula, a small string instrument, an “A+” grade.**

Garlock said that another student, David Radonski, "was very thoughtful. He's a white, young male. In a way it's almost like everyone's prejudiced against him as a person. ... You're afraid to say anything because people will tag you as a racist."

Alongside the prints in the exhibit are quotations the psychology students found and graphs made by math students to convey data on how things such as unemployment rates and arrest rates differ by race. The art students also wrote brief statements summarizing their insights, which come off as consistently professional and insightful.

In Deiro's, she noted that, while discrimination can be regulated by law, prejudice itself is more deep-seated and less controllable.

As a group, these students show that a beginning art class can be an effective launch pad for some thoughtful conversations on a complex topic.

Exhibit open thru 1.31 at TMCC Meadowood 5270 Neil Road

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## **Mullin to serve on Energy and Commerce Subcommittee on Health**

BY STAFF REPORTS

01/13/2017

WASHINGTON – Cherokee Nation citizen Markwayne Mullin, Oklahoma's Dist. 2 congressman, said in a Jan. 10 statement that he has been selected to sit on the U.S. House Energy and Commerce Subcommittee on Health. "I'm honored... [Read More](#)

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Antoinette Cavanaugh with MaRii Anna and 4 others.

It is **Maintenance Training Cooperative Application training time!** What is it? It is a career technical training program offered at GBC. I along with others, provide an application training workshop that is open to individuals who qualify. See the attached flyer. We will begin the training workshop opportunity on Thursday, February 2, 2017. Please contact me if you are interested! Tribes, please feel free to post this to your web pages! Share, Share, Share!

**Build YOUR future!**  
**Explore the Maintenance Training Cooperative opportunities offered at Great Basin College**



**The MTC Program features the following employment training programs:**

- Diesel Technology
- Electrical Systems Technology
- Industrial Millwright Technology
- Instrumentation Technology
- Welding Technology

A multi-day application training workshop has been developed, designed to provide structured guidance for your successful completion of the 2017 MTC Program application. This structured workshop is open to enrolled members or descendants of the Battle Mountain, Wells, Elko and Southfork Bands of the TeMoak Tribe and the Duck Valley, Duckwater, Ely and Yomba Tribes. Workshop transportation will be arranged:

- The MTC Application Workshop Registration Target Date is Friday, January 27, 2017
- A Mine Tour will be scheduled for Thursday, February 2, 2017
- The program introduction is scheduled for Thursday, February 9, 2017 at 1:00 - 9:00 PM at Great Basin College, which includes attending the MTC Open-house. Transportation will be provided, if needed.

For more information OR to register for this workshop by January 27, contact:  
Antoinette Cavanaugh: antoinettecavanaugh@me.com or call (775) 397-4764 or  
Kristi Begay: kbegay@barrick.com or call (775) 748-1224 or (775) 397-6547

Linđa West <https://m.facebook.com/story.php...>  
[#FreeLeonardPeltier](#) 03:05



[Amnesty International USA](#)  
Commuting Chelsea  
Manning's sentence is a first  
step for [#humanrights](#). Share  
this video to tell [President Obama](#) that now it's time to  
[#FreeLeonardPeltier](#)!

**Grand Ronde Tribe adopts  
independent press**

**ordinance BY STAFF REPORTS**

**01/12/2017** GRAND RONDE, Ore. – According to a Jan. 5 release, the Confederated Tribes of Grand Ronde has joined at least four other Native American tribes nationwide in adopting an Independent Press Ordinance that will allow... Read More

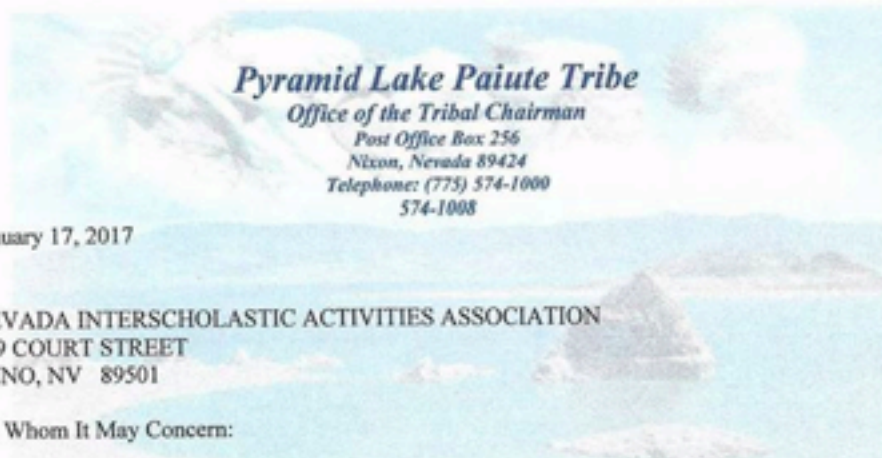
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**This video series examines how indigenous peoples across California actively shaped and tended the land for millennia. Watch now. [#TendingtheWild](#) [#CAcontinued](#)**

## Stewart Indian School

Nevada Governor Brian Sandoval just announced in his 4th and final State of the State Address that he is including \$5.8 Million (yes, that's MILLION) in his bud...

[See More](#)



It has come to our attention that a Girls Varsity Coach, Ken Fuji is alleged to have tweeted one of his players prior to Virginia City playing the Pyramid Lake Lakers on Friday, January 13, 2017. In this tweet, Coach Fuji makes reference to the player being "ready to scalp and be scalped" with a knife at the end of this tweet.

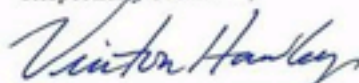
This is unacceptable. As a Tribal School we are constantly subjected to this type of disparaging remarks from parents but to have a coach who has signed agreements to uphold his conduct to a higher standard spew such hate is disheartening and reprehensible.

It is our request that this issue be investigated and Ken Fuji, be terminated immediately. We are also requesting that he no longer be allowed to coach for any team under the NIAA. Further that the player also face some form of consequence as there was obviously racist intent in sharing this hateful exchange.

This issue has become viral on social media among Nevada Native American's and has increased across the various Native Tribes in the Country. They are also awaiting the outcome of your decision so please take consideration of the long-lasting damage this Coach's "tweet" may have caused for all concerned.

As a Native American Tribe our children are our most important blessing and as such it is our responsibility to protect their best interest. It is not in their best interest to be exposed to such hate and racial disparity.

Respectfully Submitted,

  
Vinton Hawley, Tribal Chairman  
Pyramid Lake Paiute Tribe

Cc: File