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How to tell better stories from Indian Country



**Massive Fracking on Nevada Public Lands Sought by Trump Administration,
Conservation Groups Launch Legal Protest**

https://www.ecowatch.com/nevada-fracking-protest-2509373208.html?utm_source=EcoWatch+List&utm_campaign=a05b56a6f0-EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-a05b56a6f0-85895669

Meet Zero Mass Water, Whose Solar Panels Pull Drinking Water From The Air

Miguel Helft, Forbes

It's often said you can't make something out of nothing. Cody Friesen may have come as close to succeeding as anyone.

No surprises here.....



Keystone Pipeline Shut Down After Large Oil Spill in South Dakota

The Keystone oil pipeline was shut down on Thursday morning after an oil leak was discovered in South Dakota. TransCanada, which operates the pipeline, said... revereexpress.com

“This is a victory for indigenous peoples who have always been fighting for recognition of our rights as a way to protect forests and tackle climate change. This is a big advance.” –Juan Carlos Jintiach, a member of Coica, a group representing indigenous communities in the Amazon. After a history of marginalization, “first peoples” achieved official recognition of their rights and autonomy during Wednesday’s Bonn climate talks. [The Guardian](http://TheGuardian)

Small Businesses Implore Trump to Leave Nat’l. Monuments Intact

November 17, 2017 - Suzanne Potter, Public News Service (NV)

[Play Audio in Browser Window](#) (for full story)

A leaked document indicates that Gold Butte is one of the national monuments whose boundaries the Trump administration wants to shrink. (Bureau of Land Mgmt.)

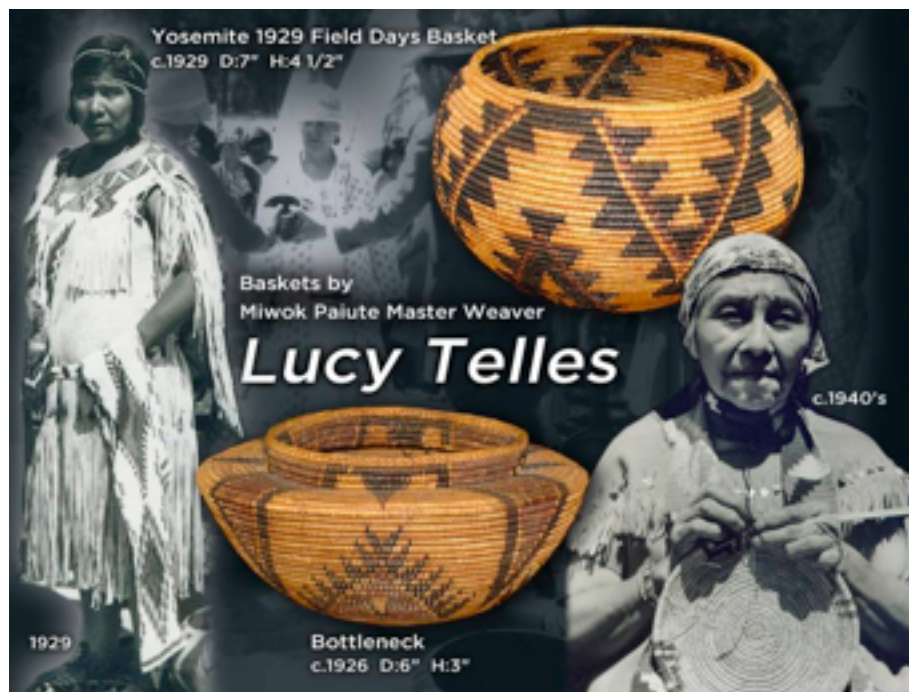
MESQUITE, Nev. – Small business leaders from Nevada have signed a letter to the Trump administration asking that national monuments like Gold Butte be left intact. They join hundreds of colleagues from towns near monuments across the nation - arguing that the economic benefits that these pristine locations bring dwarf any revenues to be gained by allowing mining and energy development.

According to Reno's 2016 Comprehensive Annual Financial Report,[\[36\]](#) the **top employers** in the city are:

#	Employer	# of Employees
1	Washoe County School District	8,750
2	University of Nevada, Reno	4,750
3	Washoe County	2,750
4	Renown Regional Medical Center	2,750
5	Peppermill Reno	2,250
6	International Game Technology	1,750
7	Atlantis Casino Resort	1,750
8	Circus & Eldorado Joint Venture	1,750
9	HG Staffing LLC	1,750
10	Saint Mary's Regional Medical Center	1,250

Gene Quintana to **For the Love of Indian Baskets**

Lucy Telles baskets combine techniques and designs from both her Miwok and Paiute ancestry. These two colorful (polychrome) baskets are beautiful examples of Lu... [See More](#)



The Hidden History of How California Was Built on Genocide

Mark Karlin, Truthout: From 1846 to 1873, vigilantes, state militiamen and soldiers killed thousands of California Natives. But as historian Benjamin Madley shows in *An American Genocide*, man-made starvation, diseases and other factors caused tens of thousands more deaths. In this interview, the author tells Truthout why the treatment of Indigenous Californians counts as genocide, who perpetrated the genocide, and why it has wider significance today.

[Read the Interview](#)



[Home - The Women In The Sand](#)

"The Women in the Sand" is a contemporary Native American story set in one of the most harsh and unforgiving places on Earth; Death Valley, California. Guided by the spirits of their ancestors, two outspoken elders of the vanishing Timbisha Shoshone Tribe struggle to overcome injustice, protect their... thewomeninthesand.com

<https://www.youtube.com/watch?v=e6uQneJpvqM>

"The Women in the Sand" OFFICIAL TRAILER

"Black Elk: The Life of an American Visionary," by Joe Jackson (FSG)

There are moments, some of them minor, when Jackson more or less colors in the story, providing details where none exist in the record: how the sunset looked, the colors of the horses people were riding. At other times, the imputational element is very jarring — when Jackson bestows undocumented emotions and thoughts on people. Speaking of Black Elk's first wife, Katie, Jackson writes that she "would have wanted Black Elk to convert." No record of what Katie wanted (or didn't want) exists. Jackson does this often in the latter half of the book. This is less history than it is storytelling.

At times, Jackson also trades nuance for certainty. The book "Black Elk Speaks" (which is the main reason Black Elk is such an interesting representative of his times) was filtered through questions asked by Neihardt. Black Elk's son Ben translated the questions and then translated his father's answers into English. Neihardt's daughter Hilda transcribed the conversations, and the whole was interpreted poetically by Neihardt. As such, it was certainly influenced by four different perspectives (not to mention that of the publisher). Jackson waves these multiple filters away in order to assert certainty about certain elements that may not have existed. This, I suppose, is what the market demands (who wants dithering, after all?), but it does affect the meaning.

Jackson's book is replete with troubling language. Throughout, he refers to Indian men as "braves" and Indian women as "squaws," and often calls young children "papooses." I am always surprised (but perhaps shouldn't be) that non-native writers need to be reminded in the 21st century that such terms are offensive and derogatory. These were words that, historically, at least, deprived Indians of their full humanity and are out of place (if not completely inappropriate) in a book that seems to want to do the opposite: restore to individuals their long-denied humanity. As an Indian, I find myself questioning the entire book because of the use of these words. How could this book speak to me, how could it be for me, if my people are described with such disregard?

Neihardt was a brilliant, sympathetic, sensitive man who seems to have had Black Elk's interests at heart. There is no reason to doubt the same of Jackson. But both men could be seen as unthinking in some ways: They both make Black Elk's life mean what they want it to mean; they overlook nuance and subtlety of character in the rush to tell their stories. But nuance and uncertainty have much to reveal: When humans contradict themselves, when their motives and meanings are unclear, that's where our true humanity resides.

Black Elk, The Life of an American Visionary By Joe Jackson Farrar, Straus Giroux. 599 pp. \$30

Native American Story of Mono Lake Paiute Indians

<https://www.youtube.com/watch?v=jjmyP-kEBwQ>



NOV18

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[Water is Life Native Youth Screenprinting Workshop](#)

Sat 10 AM · 9055 Eagle Canyon Dr, Sparks, NV

How Native Americans battled a brutal land grab by an expanding America



Two survivors, Dewey Beard, left, and James Pipe-on-Head, came to Washington in 1938 to discuss reparations. (Associated Press)

By Priyanka Kumar November 4 at 12:25 PM

Priyanka Kumar is author of the novel "Take Wing and Fly Here" and the writer/director of the documentary "The Song of the Little Road."

It's a marvel to witness when history smolders its way into the present and sparks a conversation: Native Americans from some 280 tribes across the country have come together to protest the proposed Dakota Access Pipeline, a \$3.7 billion project that would cut through lands of historic and spiritual significance to the Standing Rock Sioux tribe and possibly contaminate its water supply in the future.

Land grabs are as old as civilization itself. The late-19th-century variety in the United States was fueled in part by settlers streaming West and by the discovery of gold in tribal lands. In "The Earth Is Weeping: The Epic Story of the Indian Wars for the American West," Peter Cozzens, who has written previously about the Civil War, details how the country's westward expansion

after that war set the U.S. Army on a tragic collision course with multiple Native American tribes. The book, set squarely in the past, is all narrative and short on analysis. The battle scenes, however, are painted with expert brushstrokes on a wide canvas, from the 1860s to 1891. While the book offers a valuable panoramic view and shows us the Army through fresh eyes, its depiction of native peoples is at a certain remove, and we feel their otherness more keenly than we do the injustices perpetrated against them.

In 1970, Dee Brown memorably told us this story in “Bury My Heart at Wounded Knee,” which relies on treaty council transcripts and other oral accounts by native warriors and chiefs. Cozzens writes that the Indian Wars have been perceived in one-sided ways, with “Wounded Knee” siding with the Indians, and he seeks to “bring historical balance” to the story. His claim is admirable, but it is not entirely realized here. He does draw from “Indian primary sources,” and there is a fine account of Chief Sitting Bull’s spiritual life, but I couldn’t shake off the feeling that I was being fitted into the boots of the Army men. That’s like being made to feel for the poor suckers who are forced to disregard agreements and evict tenants for a flinty landlord.

Native tribes fought for their homelands against a torrent of greed, broken treaties and shifting government policy. Much of the written record is still essentially the white man’s record, and iconic figures such as Gen. William Sherman and President Ulysses Grant need no introduction. A stronger framing of the native past, including spiritual traditions and linguistic diversity, would have helped readers appreciate what was lost when native ways of life were all but obliterated by the end of the 19th century.

It is possible even today to tap into the oral tradition in native cultures to revisit history. To get a broad portrait for the recent book “Moquis and Kastilam: Hopis, Spaniards, and the Trauma of History,” the editors sent a researcher, a Hopi man, to the Hopi Reservation, where he transcribed oral tales still in existence about the tribe’s encounters with the Spaniards, beginning with Coronado in 1540.

To be sure, Cozzens makes us see the brutality of the post-Civil War land grab. The Homestead Act encouraged settlers to populate states such as Kansas and Nebraska, but it also led settlers to crisscross through lands assigned to native tribes and deplete their natural resources. The native response varied. The “belligerent” 1864 raids by Dog Soldiers, a Cheyenne band, triggered the Sand Creek Massacre later that year. Col. John Chivington wanted action before his Colorado cavalrymen’s enlistment expired, and he overlooked a white flag over Chief Black Kettle’s tepee in favor of killing “two hundred Cheyennes, two-thirds of them women and children.” Retaliation could come with cyclonic energy, unstoppable even by peaceable chiefs.

Even when the government and the Army had good intentions, ignorant or corrupt Indian agents could get in the way of implementing them. A “mentally unbalanced” agent, Nathan C. Meeker, appointed through a political connection, singlehandedly brought on a war with the otherwise peaceable Ute Indians.

Cozzens points out that frontier soldiers lived in ramshackle facilities with poor food supplies, ample guard duty and few drills. Many succumbed to alcohol or gambling. On assignment in Mexico to round up Geronimo and his band, one officer got “ptomaine poisoning from a can of rancid Armour corned beef,” and another almost died of a tarantula bite.

We encounter Gen. George Custer riding double speed across the Kansas plains, thinking less

about the welfare of his men and more about his wife, Libbie, until he is court-martialed for a second time. No less clueless was Maj. Gen. Winfield Scott Hancock, who burned abandoned Pawnee villages because he thought they “harbored ‘a nest of conspirators.’” The government wanted to “civilize” Indians by getting them to farm, and Hancock’s action is all the more ironic because in addition to hunting buffalo, the Pawnee farmed next to their villages.

A “grand irony” in the Great Plains, Cozzens writes, is that the Army clashed with Indians who had moved there because of “the white settlement of the East” and who had themselves displaced native tribes. So, we are asked to view the Sioux as immigrants, just as the settlers were, and to believe that no deeply rooted way of life was disrupted. This point minimizes that for more than 10,000 years, the Great Plains had been home to pre-contact Native American tribes who would never again be able to return to their native land.

The narrative compellingly weaves in the Grant administration’s Peace Policy, which enlisted Quakers, some of whom tried to “tame” Indians by “kindness,” as Cozzens writes. The discovery of gold in the Black Hills, however, broke the Peace Policy’s back. “It is a sad reflection of the moral cesspool into which the Grant administration had sunk,” Cozzens writes, “that the first instance of real cooperation between the War Department and the Bureau of Indian Affairs involved the most egregious treachery ever contemplated by the government against the Plains Indians.” Treachery on such an epic scale can bear many retellings, and this account stands out for its impressive detail and scope.

The Earth Is Weeping - The Epic Story of the Indian Wars for the American West
By Peter Cozzens Knopf. 544 pp. \$35

California Place Names of Indian Origin

<https://books.google.com/books?id=5bQ6AQAAMAAJ> Alfred Louis Kroeber - 1916 - California Pismo, in San Luis Obispo County, is of unknown origin. ... after the Monospeaking *Indians* of *Mono County*, who affiliate with the “false” or Northern Paiute.

How Carbon Farming Can Help Solve Climate Change

[https://www.ecowatch.com/carbon-farming-climate-change-2509067008.html?](https://www.ecowatch.com/carbon-farming-climate-change-2509067008.html?utm_source=EcoWatch+List&utm_campaign=e38b00ec90-EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-e38b00ec90-85895669)

[utm_source=EcoWatch+List&utm_campaign=e38b00ec90-](https://www.ecowatch.com/carbon-farming-climate-change-2509067008.html?utm_source=EcoWatch+List&utm_campaign=e38b00ec90-EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-e38b00ec90-85895669)

[EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-e38b00ec90-85895669](https://www.ecowatch.com/carbon-farming-climate-change-2509067008.html?utm_source=EcoWatch+List&utm_campaign=e38b00ec90-EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_49c7d43dc9-e38b00ec90-85895669)

Wednesday night, Brooke made it into the Finals

Native Star Brooke Simpson Still Showcasing Her Powerful Voice in Singing Competition

Earlier this season we shared with you this amazing Haliwa-Saponi singer, [Brooke Simpson](#), absolutely nailing her audition with NBC's The Voice. Proud to say she has done extremely well this season and is still wowing audiences and judges alike.

Check out her most recent performance!

[The Voice 2017 Knockout - Brooke Simpson: "\(You Make Me Feel Like\) A Natural Woman"](#)

[What did the judges have to say about the performance?](#)

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Submit your comment by Nov. 20th.

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Crows Are Being Trained To Clean Up Cigarette Butts—Proving Animals Are Even Cooler Than We Thought | Rodale's Organic Life

https://www.rodaleorganiclife.com/wellbeing/smart-crows-clean-up-cigarettes?utm_campaign=OrganicLife&utm_source=rodaleorganiclife.com&utm_medium=newsletter&smartcode=YN_0022045758_0001643928&shashlower=f243f0a61f69f30af5ad99383eeb2bbc7626e560&md5hash=461304ca09e1a5d673b8f7100e83fb02

Status and Trends in the U.S. Voluntary Green Power Market: 2016 Data

The U.S. National Renewable Energy Laboratory (NREL) has released [Status and Trends in the U.S. Voluntary Green Power Market \(2016 Data\)](#). The report is part of an annual series tracking the U.S. voluntary green power market, where retail electricity customers make voluntary purchases of renewable electricity. The U.S. voluntary green power market continues to grow, with about 6.3 million voluntary customers buying 95 million MWh of renewable electricity in 2016, a 19% increase in sales from 2015.

The voluntary green power market represents about 28% of all U.S. non-hydro renewable electricity sales. The vast majority of green power customers are residential. However large non-residential customers have driven significant increases in green power sales in recent years. Non-residential customers—especially corporations—are finding new ways to procure green power through power purchase agreements and innovative utility renewable contracts. Electricity

customers can also purchase green power through utility green pricing, unbundled renewable energy certificates, competitive suppliers, community choice aggregations, and community solar. The status and trends for each of these procurement mechanisms are detailed in this report.

For the first time, this year's *Status and Trends* report includes an analysis of the geography of green power. Demand for green power is ubiquitous; customers buy green power in every state in the United States in both urban and rural areas. Green power generation is similarly widespread, with contributions from every state and 18 different states generating more than one million MWh of green power in 2016.

Funding for the report came from the Energy Department's Office of Energy Efficiency and Renewable Energy. For more information about NREL's green power research, see <https://www.nrel.gov/analysis/green-power.html>. [NREL.gov](https://www.nrel.gov)

[Lakota People's Law Project's video.](#)



[#DropDAPLCharges](#) – sign the petition at lakotalaw.org/chaseontrial. Attorney Chase Iron Eyes, like hundreds of others at [#StandingRock](#), is being painted as a cr... [See More](#)



Nevada rancher and former Shoshone chief's range war with BLM predates Bundy standoff

Long before Cliven Bundy's showdown with the feds over grazing rights, Raymond Yowell, an 84-year-old former chief of the Western Shosone National Council, had... foxnews.com

How to tell better stories from Indian Country

Native communities are an integral part of the nation's history—and future. It's time we started treating them as such.

[Graham Lee Brewer](#) Opinion Nov. 15, 2017

There is no doubt that Standing Rock changed the way national media outlets think about Indian Country. More than a year after thousands of people gathered to stop the construction of an oil pipeline over Sioux protests, the desire to tell the stories of Indigenous communities is stronger than ever. Unfortunately there aren't enough publications that know how to tell those stories accurately. Yes, many of these accounts are technically factual, but media have a hard time, even today, properly representing Native communities across the country.

http://www.hcn.org/articles/tribal-affairs-how-to-tell-better-stories-from-indian-country?utm_source=wcnl&utm_medium=email

"The world's flies do much more than annoy us. Pollinating plants, cleaning up carcasses, swabbing drains — [flies are part of every strand of the web of life.](#)" (NYT)

Life is awesome. Don't forget it. "[We take for granted things that are truly magic](#): flying in a plane, the miracle of electricity, the instantaneous communication of the Internet, the unlimited knowledge at our fingertips, the loved ones in our life, chocolate." (Zen Habits)