

***Journal #4493      from sdc      8.29.19***

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*Oil Companies Persuade States to Make Pipeline Protests a Felony*

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*Our Lady of the Lake Catholic Church*

*Nisenan, Rocklin's Earliest Culture*

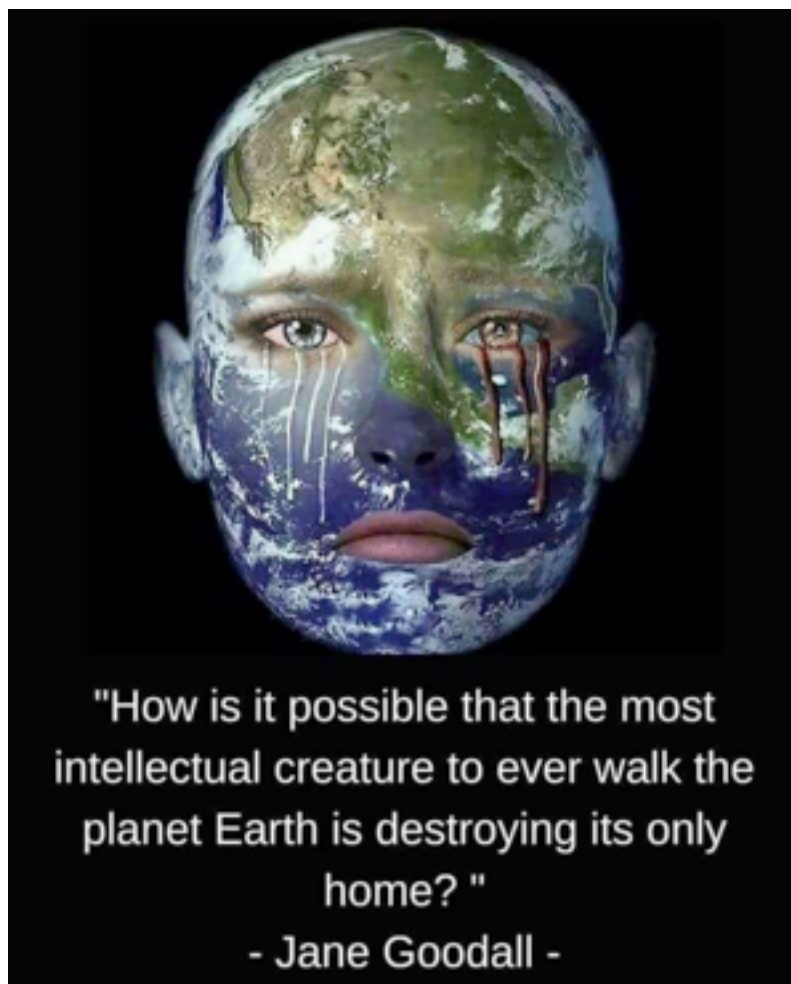
*Donner Summit Historical Society Petroglyphs*

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*Owhyee's Macee McKinney-Cota (Shoshone-Paiute) primed to shine at Benedictine University*

*'Take the land': President Trump wants a border wall. He wants it black. And he wants it by Election*

*How the Women of Standing Rock Are Building Sovereign Economies*





The Amazon is the largest remaining tropical rainforest in the world and produces 20% of the world's oxygen. Without it, climate change could become irreversible.

[The Amazon rainforest is on fire. Here's what that means for the environment](#) [cnn.com](#)

[What you can do to help the burning Amazon rainforest](#) [cbsnews.com](#)

[s://www.cbsnews.com/pictures/pictures-amazon-rainforest-fires-in-brazil/](https://www.cbsnews.com/pictures/pictures-amazon-rainforest-fires-in-brazil/)



THIS IS GENOCIDE. JOIN US IN SAYING NOT ONE MORE DROP OF INDIGENOUS BLOOD!! AUGUST 30!! 9am! Brazilian Consulate in SF! 300 Montgomery st SF

[Brasil Solidarity Network](#) [AJ+](#) [August 16 at 3:00 PM](#) ·

Indigenous women in Brazil have a message for the world: The Amazon rainforest is under attack and President Jair Bolsonaro is putting their lives in danger.

[Scientist who called out Bolsonaro on Amazon deforestation is fired](#) [cnn.com](#)

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**Trump pushes to allow new logging in Alaska's Tongass National Forest**

[www.washingtonpost.com/climate-environment/trump-pushes-to-allow-new-logging-in-alaskas-tongass-national-forest/2019/08/27/b4ca78d6-c832-11e9-be05-f76ac4ec618c\\_story.html?](https://www.washingtonpost.com/climate-environment/trump-pushes-to-allow-new-logging-in-alaskas-tongass-national-forest/2019/08/27/b4ca78d6-c832-11e9-be05-f76ac4ec618c_story.html?wpisrc=al_news_alert-politics--alert-national&wpmk=1)

[wpisrc=al\\_news\\_alert-politics--alert-national&wpmk=1](#)

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**John Muir's advice: "Of all the paths you take in life, make sure a few of them are dirt."**



**Oil  
Companies  
Persuade  
States to  
Make  
Pipeline  
Protests a  
Felony**

**[bloomberg.om](https://www.bloomberg.com)**

### **From the Archives:**

**by Bryanna Ryan, Curator of Archives, Placer County Historical Society**

#### **Connecting the Dots**

Archives hold the primary sources and records that document history as it unfolds. It is through the study of these materials that researchers can illuminate a forgotten past or help foster a broader understanding of historic events. The more widely accessible they become, the greater the opportunity is for scholars to connect-the-dots. In today's internet age, this means getting them digitized and online.

While that is the future of this facility, researchers today must still do the work of calling, emailing, and even making appointments to come in and see the original documents themselves.

Recently, a researcher from Oregon contacted us to learn if we had any records of Jean Baptiste Charbonneau in Placer County. As the son of Sacagawea, Charbonneau is a historic figure. As a baby, he traveled on the Lewis and Clark Expedition and spent his adult years as a trapper, explorer and scout in the American West.

Famed mountaineer, Jim Beckwourth wrote about visiting Charbonneau at Murder's Bar in 1849. However, he does not appear in the 1850 or 1852 Federal Census. For such a monumental figure, this period of his life until his death in 1866 remains largely unknown to most scholars. Discoveries in our Archives have revealed glimpses of Charbonneau's life via official business records for the County of Placer.

In 1852, J.B. Charbonneau was paid \$48 by the Placer County Board of Supervisors for services as assistant surveyor. In 1857, he wrote a petition to the Board to operate a ferry across the American River at Manhattan Bar and posted his notice in the Placer Herald newspaper in July.



He finally appears in the 1860 census and by 1861 John B. Charbonneau (now 56-years-old) is listed in the Placer County Directory as a Clerk at the Orleans Hotel in Auburn. In 1866 he died en route to new adventures in Oregon, leaving behind his life in Placer County and the original documents that help piece it together for today's researchers.

This is just one example of some of the little-known parts of history that exist in this archive and we hope to make accessible online to researchers around the world. In the meantime, our card catalog awaits you!

By the way, in related news, the Placer Herald and Auburn Journal are now searchable online! Unfortunately, this newspaper site is not free, but we have a subscription and are happy to help researchers, using this new and amazing tool we have at our disposal.

Our



### **Lady of the Lake Catholic Church**

This church in Kings Beach, California was built in 1950 – 1951, approximately and was inspired by the Stewart Vernacular style of masonry. We think that Ernest, Randall and Burton Wungnema were the stonemasons who built it. We're basing this on the dark mortar, the Turquoise and the keystones in the windows and doors – all Wungnema trademarks.

Sadly, the statue of the Virgin Mary was vandalized in February 2016. She has been repaired and is now secure behind a clear glass shield.

See <https://www.tahoedailytribune.com/news/crime-fire/severed-head-hands-of-virgin-mary-statue-marks-latest-tahoe-church-crime/> for more information on this crime.

## **Nisenan, Rocklin's Earliest Culture**

Gary Day (Rocklin Historical Society)

They built their villages on low rises along Rocklin's streams, hunted game in Rocklin's hills and meadows and gathered fruits, nuts, seeds and roots here for 1,500 years before European explorers made contact with them in the early 1800's. They were the Nisenan, the southernmost of three linguistic groups of California's Maidu culture.

Nisenan territory was east of the Sacramento River, west of the Sierra crest and generally north of the American River. The northern extent of Nisenan lands included Rocklin but an exact northern boundary is difficult to fix because some Nisenan moved seasonally among mountainous areas, the lower hills and the Sacramento Valley floor.

Their Sacramento Valley lands were only sparsely populated and contained few permanent settlements. Valley Nisenan built sunken 10-15 foot diameter dome shaped homes with earth or tule roofs. Larger villages, which could number up to 500 people, included 50-foot diameter ceremonial dance houses, acorn granaries and sweathouses where men talked, sang and sweated away their concerns.



The Nisenan raised tobacco and smoked it in stone pipes. They hunted and consumed all available types of animals, but not coyotes because they believed that coyotes embodied the souls of Nisenan ancestors. Men pierced their ears for adornment, trimmed their beards with hot embers and, weather permitting, went naked. Women and children gathered and prepared a wide variety

of flora for food. They favored the acorn of the Black Oak which they cracked on acorn anvils, pounded in bedrock mortars, leached with water from nearby streams, cooked in watertight baskets and served as soup, mush or cakes fried on heated flat stones.

Rocklin's Nisenan may have been Valley Nisenan with permanent village sites here, but at least one expert thinks that they were Hill Nisenan who traveled here only seasonally from the Sierra foothills to hunt and gather their food during ripening.

There is ample evidence that Rocklin was an important center of Nisenan life. Dozens of bedrock mortar sites border Rocklin streams. One site, at Johnson Springview Park, contains 62 mortars, is located near a year-around spring and is among low mounds which might cover the refuse of hundreds of years of Nisenan settlement. Also, archeologists have recently identified 33 sites at the northern extent of Clover Valley containing hundreds of bedrock mortars and dozens of depressions in the earth indicating home and dance house locations. Excavations have revealed artifacts of obsidian, seashell and other materials not native to this area, suggesting that Rocklin's Nisenan might have played a central role in trade among Northern California's tribes.

The first Europeans to make contact with the Nisenan were the Spanish in 1808. There is no evidence that the Nisenan were ever missionized, however the Nisenan harbored non-Nisenan Indians escaping the missions during the early 1800's.

In the late 1820's European trappers established camps on Nisenan lands and brought European diseases to the area. In 1833 a plague, believed to be malaria, decimated Valley Nisenan villages. About 75 percent of the villagers perished. Some survivors fled to the hills. A few stayed behind and joined other Indians working at Sutter's Fort in the late 1830's. Soon the 19th century gold rush brought hordes of Europeans to the Sierra foothills. The ensuing widespread destruction of villages and persecution and killing of the Nisenan permanently destroyed the Nisenan culture.

By 1870 only one Indian appeared on the Rocklin census. However in his book Rocklin, Leonard Davissays that, in 1981, several of Rocklin's old-timers could remember stories handed down from their parents and of Indian women employed to wash clothes in Rocklin in the late 1800's. Some old-timers remembered an Indian encampment in downtown Rocklin as late as 1904. In his book Fortune Built by Gun, Richard Miller asserts that Joel Parker Whitney befriended and regularly had contact with a small band of Clover Valley Indians, feeding them and observing their life ways including their method of harvesting and drying grasshoppers. This would have probably been during the heyday of Whitney's Spring Valley ranch in the 1880's or 1890's. But by all evidence the Nisenan presence had disappeared from Rocklin by 1904.

**Campfires are back!** Come hear California Indian stories in front of a campfire. Afterwards enjoy a roasted marshmallow. Fun for the whole family. Tickets: \$5 per person online or \$6 per person at the door; children 2 years old or younger are free.



Doors open at 7pm.  
Limit to 75 people.

### **[Donner Summit Historical Society Petroglyphs](http://donnersummithistoricalsociety.org)**

[donnersummithistoricalsociety.org](http://donnersummithistoricalsociety.org) > [pages](#) > [petroglyphs](#)

Native Americans left us a record of their presence in the Donner Summit area: ... Sierra, and used *Donner Pass* as a corridor for travel to and from *Lake Tahoe*.

[Maidu Museum & Historic Site](#)

[Show Map](#)

1970 Johnson Ranch Dr, Roseville, California 95661

[Message](#)

[Host](#)

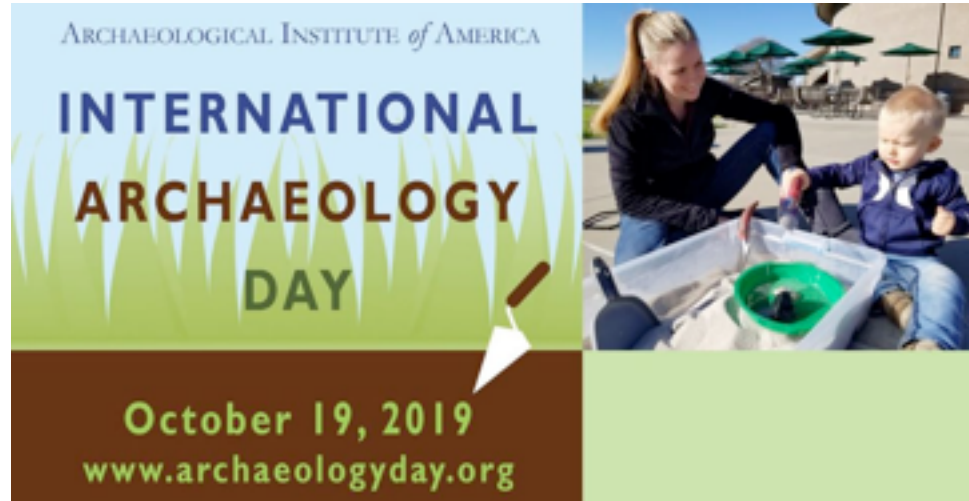
[Tickets](#)

[cityofroseville.](#)  
[perfectmind.com](#)

**The Maidu  
Museum &  
Historic Site will  
be celebrating  
Archaeology**

**Day!** There will be  
special activities  
including a mock

archaeological dig for kids and a archaeology-themed tour at 10:00am. And don't miss the  
Sacramento Archaeological Society presenting their lecture series starting at 1:00pm.



Admission is \$5 or \$4 for students and seniors. Children under 5 are free. Native tribal members are free.

10:00 AM

1:00 PM Archaeology Tour

Sacramento

Archaeological Society special lecture

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High-school students are so busy rushing to get all the classes they need that for some, what we used to call "home economics" falls by the wayside. A pair of students at UC Berkeley is [teaching their classmates basic life skills](#) known under a new name for the new generation: adulting.

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[\*\*Owhyee's Macee McKinney-Cota \(Shoshone-Paiute\) primed to shine at Benedictine University Mesa\*\*](#)

[\*\*'Take the land': President Trump wants a border wall. He wants it black. And he wants it by Election Day.\*\*](#) [washingtonpost.com](#)

"He also has told worried subordinates that he will pardon them of any potential wrongdoing should they have to break laws to get the barriers built quickly" (*Watch out, T.O*)





*Water protectors of all persuasions gathered in talking circles at Borderland Ranch in Pe'Sla, the heart of the sacred Black Hills, during the first Sovereign Sisters Gathering. At the center are Cheryl Angel in red and white and on her left, Lyla June. (photo: Tracy Barnett/YES! Magazine)*

## **How the Women of Standing Rock Are Building Sovereign Economies**

**By Tracy L. Barnett, YES! Magazine      27 August 19**

*Food security, traditional agriculture, and local self-reliance are key to regenerative societies of the future, say water protectors taking the movement's lessons forward.*

or Sicangu Lakota water protector Cheryl Angel, Standing Rock helped her define what she stands against: an economy rooted in extraction of resources and exploitation of people and planet. It wasn't until she'd had some distance that the vision of what she stands for came into focus.

"Now I understand that sustainable sovereign economies are needed to replace the system we support with our purchasing power," she said. "Our ancient teachings have all of those economies passed down in traditional families."

Together with other front-line leaders from Standing Rock, including Lakota historian LaDonna Brave Bull Allard and Diné artist and activist Lyla June (formerly Lyla June Johnston), Angel began acting on this vision in June at Borderland Ranch in Pe'Sla, the grasslands at the heart of the Black Hills in South Dakota. Nearly 100 Indigenous water protectors and non-Indigenous allies met there for one week to take steps to establish a sovereign economy.

The first annual Sovereign Sisters Gathering brought together women and their allies to talk about how to oppose the current industrialized economy and establish a new model, one in which



Indigenous women reclaim and reassert their sovereignty over themselves, their food systems, and their economies.

“When did we as a people lose our self-empowerment? When did we wait for a government to tell us whether or not we could have health care? When did we wait for them to feed us?” Allard asked. “When did we wait for laws and policies to be created so that we could have a community? When did that happen?”

“We’ve given our power over to an entity that doesn’t deserve our power,” she added, referencing the modern corporate industrial system. “We must take back that empowerment of self. We must take back our own health care. We must take back our own food. We must take back our families. We must take back our environment. Because you see what’s happening. We gave the power to an entity, and the entity is destroying our world around us.”

Allard, June, and Angel shared a bit about the work they’ve been doing to establish sovereignty, each in her own way, since the Standing Rock encampments.

### **LaDonna Brave Bull Allard: Planting seeds**

As the woman who established the first water protector encampment at Standing Rock—called Sacred Stone Camp—and issued a call for support that launched a movement, Allard learned a lot about sovereignty and empowerment during the battle against the Dakota Access pipeline.

As the camps began to dismantle in the last weeks of the uprising, she frequently fielded the question: “What do we do now?”

Allard’s response was simple: “Plant seeds.”

Planting seeds is what Allard has been doing since the Standing Rock encampment, as she’s worked with her neighbors and with those who stayed on at Sacred Stone Camp toward a vision of a sustainable community.

“I tell people that our first act of sovereignty is planting food,” Allard said. “Our first act is taking care of self. So no matter what we do, if we’re not taking care of self, we’ve already failed.”

These days, self-care is more important than ever, she said, with the accelerating climate crisis, something that Native people are acutely aware of and have seen coming for a long time. “We’re not worrying—we’re preparing,” she said.

Sacred Stone Village has installed four microgrids of solar power and have two mobile solar trailers used to connect dwelling areas that can also be taken on the road for trainings, and the neighboring town of Cannon Ball has opened a whole solar farm. They’ve been planting fruit trees and growing gardens, fattening the chickens, stockpiling firewood. And in some ways, life on the reservation is already a preparation in itself.

“On the Standing Rock reservation, as you know, we are below poverty level, and many of the people live by trade and barter. A lot of people live in homes without electricity and running water. We burn wood to heat our homes,” Allard said. “What I find in the large cities is people

who don't know how to live. And their environment—if you took away the electricity and the oil, what would they do? We already know how to live without those things.”

### **Lyla June: The forest as farm**

A Diné/Cheyenne/European American musician, scholar, and activist, June has gravitated toward a focus on food sovereignty through her work to revitalize traditional food systems. Currently, she's in a doctoral program in traditional food systems and language at the University of Alaska, where she works with Indigenous elders around the country to uncover the genius of the continent's original cultivators.

“I think there's a huge mythology that Native people here were simpletons, they were primitive, half-naked nomads running around the forest, eating hand to mouth whatever they could find,” she said. “That's how Europe portrays us. And it's portrayed us that way for so many centuries that even we start to believe that that's who we were.

“The reality is, Indigenous nations on this Turtle Island were highly organized. They densely populated the land, and they managed the land extensively. And this has a lot to do with food because a large motivation to prune the land, to burn the land, to reseed the land, and to sculpt the land was about feeding our nations. Not only our nations, but other animal nations, as well.”

June is intrigued by soil core samples that delve thousands of years into the past; analysis of fossilized pollen, charcoal traces, and soil composition reveals much about land use practices through the ages. For example, [in Kentucky](#), a soil core sample that went back 10,000 years shows that about 3,000 years ago the forest was dominated by cedar and hemlock. But about 3,000 years ago the whole forest composition changed to black walnut, hickory nut, chestnut, and acorn; edible species such as goosefoot and sumpweed began to flourish.

“So these people—whoever moved in around 3,000 years ago—radically changed the way the land looked and tasted,” she said.

So did the colonizers, but in a much different way. The costs to the food system as a result of colonization, she said, is becoming clear, and the mounting pressure of the climate crisis is making a shift imperative.

“When did we start waiting for others to feed us? That's no longer going to be a luxury question,” June said.

Besides the [vulnerability of monocrops](#) to extreme weather events, these industrial agricultural crops are also dependent on pesticides and herbicides. Additionally, pests are adapting, producing chemical resistant insects and superweeds.

“We're running out of bullets in our food system, and it's quite precarious right now,” she said. “The poor animals that we farm are also on the precipice ... so we're in a state where we should probably start asking ourselves that question now, before we're forced to, and remember the joy of feeding ourselves.”

That's June's intention: to take what she's learned from a year of apprenticeships with Indigenous elders in different bioregions, then return home to Diné Bikéyah—Navajo territory—to apply it, regenerating traditional Navajo food systems in an interactive action research project aimed at both teaching and learning, refining techniques with each year.

"I'm hoping at the end of three years, or four years, we will be fluent in our language and in our food system," June said. "And we will be operating as a team—and we will have a success story that other tribes can look to and model and be inspired by."

The long-range goal, she said, is to create an autonomous school that teaches traditional culture, language, and food systems that can be a model for other Indigenous communities.

### **Cheryl Angel: Creating sovereign communities**

To Angel, sovereignty is best expressed in creating community—the temporary communities created at gatherings, like at the Sovereign Sisters Gathering, but also more permanent communities, like at Sacred Stone Village.

Part of being sovereign lies in strengthening and rebuilding sharing economies, she said. And part of it lies in reducing waste, rejecting rampant consumerism and the harmful aspects of the modern industrial system, like single-use plastics and toxic chemicals.

"I saw it all happen at Standing Rock; everybody came with all of their skills, and they brought [their] economies—and they were medicating people, they were healing people, they were feeding people, cooking for people, training people, making people laugh—they were doing everything. Everything we needed, it came to Standing Rock."

Despite the money the pipeline company spent to repress the uprising, she said, water protectors around the world stepped up and pitched in to create an alternate economy at Standing Rock, and millions were raised to support the resistance.

"We could do that again. We can gift our economies between each other. We're doing it right here," Angel told the women assembled in the Black Hills—women who were gardeners and builders, craftswomen and cooks, healers and lawyers, filmmakers and writers—and, above all, water protectors. "These few days we've been here prove to me and should prove to you that we have the skills to create communities without violence, without drugs, without alcohol, without patriarchy—just with the intent to live in peace."

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