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The Klamath River now has the legal rights of a person

By High Country News, 9/24/19

This summer, the Yurok Tribe declared rights of personhood for the Klamath River — likely the first to do so for a river in North America. A concept previously restricted to humans (and corporations), “rights of personhood” means, most simply, that an individual or entity has rights, and they’re now being extended to nonhumans. The Yurok’s resolution, passed by the tribal council in May, comes during another difficult season for the Klamath; over the past few years, low water flows have caused high rates of disease in salmon, and cancelled fishing seasons.

Antoinette Cavanaugh is feeling blessed with Norm Cavanaugh.
The Shoshone scout found these close to home. Last year’s burn left the Ohipukah natsu strong and plentiful. Blessings were offered and there is plenty for others.

9-year-old Mexican girl wins prestigious science award for invention that benefits the world Leslie Salzillo

If you're wondering who is one of the most talked-about inventors these days, you might be surprised to find out she's a 9-year-old girl from Mexico. Her name is Xóchitl Guadalupe Cruz Lopez.

WLRN in Miami reports:

The young indigenous girl from Chiapas state in southern Mexico built a solar-powered water heater from recyclable materials - an invention that promises to do more than just give folks in that poor rural region better access to hot water.

According to *Mexico News Daily*, Xóchitl's solar heater contains a "15-meter black hose, 10 PET bottles that she painted black, plastic cable ties, a wooden base, black nylon and recycled glass." Xóchitl says she used the glass doors of a broken cooler to create a greenhouse effect. The solar heater is installed on her home's rooftop.

Xóchitl's invention caught the attention of Nuclear Sciences Institute at Mexico's National Autonomous University, or UNAM, from where she was awarded the ICN Women's Recognition Award. The young inventor won the award last year when she was eight, but the news is just making the rounds in America, where she is receiving more accolades. UNAM helped her complete her project through their Adopt a Talent Program (PAUTA).

The brilliant young mind told Mexico's Imagen News that "people won't have to chop down trees to heat their water anymore," as she demonstrates the box-like glass-and-wood device. She said she was inspired to invent the solar water heater because of the cold climate in her hometown.

"In San Cristóbal it's very cold most of the year so if people shower with cold water they can get sick with respiratory illnesses and constantly have to go to the doctor," she said.

The invention is important on a massive and global level, as well. Its economic and environmental benefits will help to develop deforested countries throughout the world.

The now-famous inventor has been entering science competitions since she was four. In between her brilliant innovations, Xóchitl loves soccer and mathematics and plans to gain her doctorate in the latter.

Below is the Imagen News YouTube video (in Spanish) of Xóchitl talking discussing and showing off her great invention..

Try watching this video on www.youtube.com

Great things lie ahead for this young lady. Congratulations to Xóchitl Guadalupe Cruz Lopez. And special thanks to her for helping to promote and open more doors for the science education of girls around the world.

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Smart treatment, smart investment: New report details impact investment strategies in water By Water Finance & Management, 9/19/19 Newsflash: our water-stressed, climate-changing world is a major resilience challenge for communities. But there's also an upside to meeting this challenge. Building resilient water solutions can create important, and sometimes catalytic, opportunities for private investors. That's especially so in the wastewater treatment world. It's not sexy, but treating dirty water is essential to a sustainable water future. A lot of money is being spent to do so, and a cutting edge new report details how those capital streams could be deployed for good.

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How Ancient DNA Can Help Recast Colonial History *Ed Yong, staff writer at The Atlantic, where he covers science.*

The people of pre-colonial Puerto Rico did not disappear entirely—a new study shows that the island's residents still carry bits of their DNA.

In the 15th century, when Europeans first reached the island now named Puerto Rico, it was home to between 30,000 and 70,000 people, sometimes known collectively as Taíno. They came from various ethnic groups descended from several waves of ancestors who came to the island in succession, beginning as early as 3,000 B.C. But a century after the colonizers arrived, official traces of these indigenous peoples were all but impossible to find.

Under a regime of forced relocations, starvation, disease, and slavery, their numbers plummeted. At the same time, colonial officials elided their existence, removing them as a distinct group from the census and recategorizing many—from Christian converts to wives of colonists—as Spanish or "other."

Those censuses, and other colonial documents, have fueled the common narrative that the indigenous peoples were completely extinguished.

"We're told our past is a thing that went extinct," says Maria Nieves-Colón, an anthropological geneticist at Arizona State University. Growing up in Puerto Rico, she heard a different story. Her friends and neighbors would share oral histories about traditions that were passed down to them from Native ancestors, who must somehow have survived to share these customs. In recent years, several groups have pushed a counter-narrative in which indigenous groups were greatly diminished by colonization, but not completely destroyed.

If this were correct, there should be some genetic evidence to back it up. But the only way of finding it would be to examine the DNA of the pre-colonization populations. On this tropical island, ancient DNA, which degrades rapidly in heat and humidity, is hard to come by. But

Nieves-Colón has spent the past decade looking for it, and her work backs up the counter-narrative.

There was already some genetic evidence to support the idea of Taíno survival. In 2001, Juan Carlos Martínez-Cruzado of the University of Puerto Rico analyzed modern Puerto Ricans and found substantial amounts of Native American ancestry in their mitochondrial genomes—a subset of DNA that's inherited from mothers. "The Taíno contribution to the current population is considerable," he wrote.

Read: Scientists can now pull the DNA of ancient humans out of cave dirt

But such ancestry can be hard to interpret because European colonizers moved people around. "In contemporary populations, when indigenous ancestry is found, you can only say that it's indigenous to the Americas," says Jada Benn Torres of Vanderbilt University, who studies the genetic ancestry of indigenous Caribbean peoples. "It's hard to pinpoint it to one particular area." That's why the ancient DNA is necessary.

Over the past 10 years, Nieves-Colón has been working to wrest tiny fragments of DNA from ancient remains. From three archaeological sites on the island, she and her colleagues acquired 124 skeletal remains, which all dated between A.D. 500 and 1300. They then searched teeth, bones, and dental plaque for genetic fragments—a difficult task, since DNA breaks down quickly and readily in tropical conditions.

Still, the team managed to completely decipher the mitochondrial genomes from 45 precontact people, and partial nuclear genomes from two of them.

These hard-won sequences confirmed that indigenous Puerto Ricans were strongly connected to Amazonian groups from Venezuela and Colombia, and likely originated from that region. They also contained genetic evidence connecting pre-colonial populations with modern ones.

The team found that the 45 ancient mitochondrial genomes fell into 29 distinctive clusters. Most of these have never been detected in modern-day people across the Caribbean, and may well have disappeared. But three of them did survive: They're still around in the genomes of today's Puerto Ricans, and only in Puerto Ricans.

"We wouldn't have expected that if the ancient narrative [of extinction] was completely true," says Nieves-Colón. "These people didn't disappear."

"This shows that there really are ties to populations that are indigenous to the island, and survived through colonization, and are present in modern peoples," adds Benn Torres. "This is something that some people have said all along, based on their oral histories and other ways of knowing."

Many questions remain. Nieves-Colón wants to work out exactly how much Puerto Rican ancestry comes from precontact predecessors, and whether those groups left traces of ancestry elsewhere in the Caribbean. And "if I had a magic wand, I'd want [ancient] samples from islands all over the Caribbean so we could look at the links between communities," she says. For

example, last year a European team sequenced the genome of a 1,000-year-old female skeleton from the Bahamas and found a connection between her DNA and that of some modern Puerto Ricans; perhaps she represented a cousin of the islanders' ancestors.

Read: Ancient DNA is rewriting human (and Neanderthal) history

Ironically, the study of ancient DNA has been criticized for practicing a kind of modern colonialism. Many researchers from Western countries have traveled around the world, grabbing as many samples as they can and performing studies without consulting or involving local communities with ties to those remains. In some cases, the studies have been done against the communities' express wishes. Almost always, they destroy the remains they analyze.

In response, many indigenous scientists and their allies have pushed their peers toward more inclusive and ethical practices, and set up training programs for budding indigenous researchers. Momentum is building, and Nieves-Colón's study, in which a geneticist studies questions that are relevant to her own identity and community, reflects that shift.

"Thinking about who we are and where we came from: These are questions that run through the discourse of the island," she says. "They're personal to me and to most Puerto Ricans."

Agust-ín Fuentes, an anthropologist from the University of Notre Dame, also praises the team for placing the genetic results within existing archaeological, historical, and anthropological evidence. "It shows how such studies can be done in collaboration with a range of scholars, including those for the regions of interest, and benefit from it," he says. "The explicit recognition of narratives and historical perceptions of Puerto Ricans are taken seriously as aspects of data and context, and the genetic material is not held as the ultimate arbiter of 'reality.' Such an approach should be a central characteristic of the field."

Once the study was complete, Nieves-Colón traveled to Puerto Rico to discuss her findings in public talks and help people work out "how to reconcile their own stories with the science," she says. Some took the results as affirmation of their familial histories, held in the face of prevailing historical narratives. "I don't want to push for genetic essentialism, but I think it's rewarding for people who have struggled with that discontinuity to know that there's a link," she says. "It's not the biggest link ever, but it's there."

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"Do not pray for an easy life, pray for the strength to endure a difficult one" – Bruce Lee

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The Trump Administration Is Creating Chaos in the Bureau of Land Management

MIKE SPIES AND J. DAVID MCSWANE, PROPUBLICA

The White House is considering a plan that would force some 200 people at the Bureau of Land Management to relocate or find other jobs. Many career staff see the move as part of a wider Trump administration effort to drive federal employees out of the agency that protects nearly 250 million acres of public lands and stands between oil and gas companies and the natural resources that can enrich them.

Read the Article →

Naming Matters By Nicolas Brulliard
https://www.npca.org/articles/2189-naming-matters
#{image.caption}#{image.caption}
Blackfeet leaders Bird Rattler (far left), Curly Bear (second from left) and Wolf Plume (third from left) meet with Stephen Mather, soon-to-be Park Service director (sitting), and other officials to complain about the use of English-language names in Glacier National Park in 1915.

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How the Kikotan Massacre Prepared the Ground for the Arrival of the First Africans in 1619 by Gregory D. Smithers

Gregory D. Smithers is a Professor of History and Eminent Scholar at Virginia Commonwealth University. Dr. Smithers is the author of numerous books including *The Cherokee Diaspora: An Indigenous History of Migration, Resettlement, and Identity* (Yale University Press, 2015) and most recently Native Southerners: Indigenous History from Origins to Removal.

Reckoning with the past is never easy. We've seen this in the United States and the United Kingdom this summer, as British universities grapple with their connections to the wealth and human suffering resulting from transatlantic enslavement, and Americans debate the historical meaning of the 400th anniversary of the arrival of the first enslaved Africans in English North America.

A painting depicting the construction of a fort at Jamestown, close to Fort Comfort, from National Park Service

Commemorating the 400th anniversary of what the English colonizer John Rolfe described as the "20 and odd Negroes" (a number that was actually closer to 30) has dominated social media and the summer's newscycle. But there's an aspect of this commemorative activity that hasn't received much attention. I refer specifically to the violence that occurred at Point Comfort less than a decade before the slave ship *White Lion* made anchor in August 1619. On that spot, a bloody event worthy of historical introspection took place: the massacre of the Kikotan Indians.That bloody event is important because it made it possible for the English to take Native lands and build Fort Henry and Fort Charles. The Kikotan massacre prepared the ground for the arrival of the first Africans in Virginia.

The history of English North America and what became the United States is a complex and often-violent story involving the enslavement of African peoples and the territorial dispossession and genocide of Native American communities. This is an uncomfortable history and neither the British nor Americans have fully reconciled itwith the contemporary economic, political, and social dimensions of their respective societies.

Most Americans don't like to think about genocide as a foundational part of US history, while the English certainly don't view their forebears as capable of perpetrating the mass killing of indigenous people. However, historian Jeffrey Ostler makes a compelling case for how genocide is woven into the fabric of North American history in his most recent book, *Surviving Genocide*. In Virginia, English colonization sparked dramatic population declines among Native American communities. While Virginia Indians numbered about 50,000 in 1607, by the early twentieth century, only a little over 2,000 remained.

But did the English initiate a genocide against Virginia's Indian people? To answer this question it's important to define genocide. The United Nations defined genocide in 1948 as "acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group." Genocide can involve killing members of a group, causing "serious bodily or mental

harm," deliberately creating conditions designed to physically destroy a group "in whole or in part," imposing measures that prevent births, and forcibly transferring children out of one group and to another.

This definition describes not only the "founding" of Virginia but the course of US history and its relationship to Native America. Importantly, the genocide of Virginia Indians didn't occur within a discrete time period and under well-established bureaucratic conditions; genocide in Virginia unfolded slowly over a period of decades.

The opening act in the tragedy of Native land loss, attacks on indigenous culture and language, the separation of children from families, and the physical destruction of entire communities, began in 1607 when English ships passed through the mouth of the Chesapeake Bay. The English aboard those vessels passed lands belonging to the Accomac, Nansemond, Warraskoyaak, and Kikotan (or Kecoughtan) people. These weren't the first European ships the region's Native people saw, but the English were different: they were determined to stay. This wasn't good news for the Kikotan. They'd once numbered as many as 1,000, but by 1608 the English estimated that the Kikotanhad as few as 20 fighting men and perhaps a total population of no more than 60. The Kikotan had been reduced to a small community vulnerable to external attacks. Joining the Powhatan Chiefdom, albeit by force, under the leadership of Wahunsenacawh (Chief Powhatan) offered a degree of protection from both European and Native American violence and captive raids.

In the spring of 1608, though, the English probably didn't seem like much of a threat to the Kikotans because the English were starving. Although the Kikotans and other Native communities provided the English with small parcels of food, in the spring of 1608 the English were on the verge of abandoning Jamestown. The colonizers were saved, however, by the arrival of supply vessels from England.

The English recognized they couldn't sustain a colony that relied on supply ships from England. They needed to make changes. One of those changes was establishing trade relationships with Virginia Indians. An Englishman by the name of John Smith helped to initiate trade talks. Smith was an ambitious man determined to make a name for himself in Virginia. Unfortunately for Smith, the Kikotan "scorned" his advances to engage in trade talks, allegedly mocking him for his inability to feed himself. Smith wasn't amused. He immediately let "fly his muskets," whereupon the Kecoughtan "fled into the woods."

Such incidents seem small and petty when viewed in isolation. However, these types of encounters grew in regularity and fueled mutual mistrust along Virginia's Anglo-Indian frontier.

That mistrust grew between 1609 and 1611 when the English made plans to build forts and establish homesteads on indigenous lands at the mouth of the Chesapeake Bay. The Kikotan need only look across the bay to see how English homesteads had started to displace Nanesmond families. English intentions were clear. Slowly, methodically, a genocide was unfolding.

Two factors overlapped to result in the genocide of the Kikotan people. First, English colonizers began establishing homesteads on Kikotan lands. Just as they did among the Nansemond,

English land use practices were designed to sever indigenous people from their crops, sacred spaces, and homes.

Second, violence played an important role in eliminating the remaining Kikotan people from their homelands at the mouth of Chesapeake Bay. In 1610, the English moved aggressively against the Kikotans. This sudden English assertiveness was in response to Kikotans aligning with neighboring indigenous tribes in opposition to the construction of English forts – including the fort that witnessed the arrival of the first Africans in Virginia. By early July, 1610, Sir Thomas Gates, the governor of Virginia, was "desyreous for to be Revendged upon the Indyans att Kekowhatan" for their opposition to English colonial expansion.

Colonial officials initiated a plan to “drive” the remaining “savages” from the land. The violence directed against the Kikotan people in July 1610 became known as the Kikotan massacre. The exact number of Kikotan deaths is unknown. Those who did survive the massacre fled their homelands and took refuge among neighboring indigenous communities. The Kikotan’s connection to their homeland was lost.

For the Kikotans, the physical and psychological toll of the 1610 massacre were compounded by English actions in the proceeding years. To reinforce the sense of loss that Kikotan people undoubtedly felt, the Virginia General Assembly agreed to “change the savage name of Kicowtan” to Elizabeth City in 1611. The Kecoughtan name remained to demarcate the foreshore, but in 1619 English families pushed to have the Kikotan erased from memory and the Corporation of Elizabeth City established. As the "20 and odd negroes" stepped onto Virginia should, the colonizers were writing their name over a Native landscape.

The English were changing the landscape that Virginia’a Indians had nurtured for as long as anyone could remember. When Wahunsenacawh died in 1618, less than a year before the *White Lion* set anchor at Port Comfort, Opechancanough, Chief Powhatan’s brother, took up the fight against English incursions into Powhatan homelands.

Over the next two decades, violence between English colonizers and Powhatan warriors broke out in fits and starts throughout Virginia. The English, however, weren’t leaving. In 1624 Virginia was declared a royal colony and Native people continued to use violence to prevent the growing number of colonizers from squeezing them off their homelands.

Virginia’s Indians were up against a determined foe. Governor Wyatt’s response to Indian resistance in the 1620s captured both the intent and determination of the English: “to root out [the Indians] from being any longer a people.”

Wyatt’s words are chilling. They reveal that prior to a treaty between the Powhatan and English in 1646, guerrilla-style warfare punctuated life in Virginia. So long as this fighting continued the English would take no quarter with their enemies. Native people, reduced in numbers and confined to reservations by the 1650s, suffered traumas that live on today in the stories Virginia Indian’s tell about seventeenth-century English colonizers.

In remembering 1619 it's right to reflect on the lives of the African people who disembarked from the *White Lion* on the traditional homelands of the Kikotans. We should also remember the loss of indigenous life in Virginia, losses that grew as the decades unfolded. We need not look too far beyond the events of 1610 and 1619 to see how the English treated Native resistance to their expansive plans for a settler colonial society supported by plantations and the exploitation of unfree labor.

At the end of September, Norfolk State University in Virginia will host academics, journalists, and community members at a summit called "1619: The Making of America." Sponsored by American Evolution, the summit will undoubtedly provide a forum for reflecting on Virginia's past. I also hope that in trying to understand the "Making of America" we remember that English (and ultimately, United States) colonialism was (and is) built not only with the labor of stolen bodies from Africa, but the stolen lands of Native Americans.

Discussion

stevenjohnson2

I don't think it's useful to confuse this with what Nazis did. And it's not very comparable to what Turks did to Armenians and Greeks either. It's a lot more like gray squirrels moving in and pushing out the red squirrels. In particular, actual biology, not just this metaphor, played an enormous role in exterminating the native peoples. The colonists tried to weaponize disease but they didn't succeed. In many respects it is the disease that gave them the land. In many respects the US can be considered a machine for redistributing other people's land to its citizens, which seems to me just as important as talking what this country is, historically speaking.
Also, the Iroquois assault on the Hurons was an example of genocide too I think. The link between colonialism an genocide is not quite so simple.

Eric Walls stevenjohnson2

Indeed, it is much more nuanced than the article argues. I also think that the idea that "colonists weaponized disease" is a misleading statement at best. Germ theory was not discovered until the mid 19th century. The colonists had no idea of the vectors or disease or even that the disease plaguing the natives was brought to American shores by themselves. Such statements obscure and skew the realities of an extremely complex situation just as much as labeling the struggles between colonists and natives, or even the United States and natives, as genocide. Genocide implies purposeful intent to destroy whole peoples/cultures through organized and coordinated efforts on a mass scale. What happened between American colonists and Native Americans was indeed a tragic chapter in history, but to label it as genocide is not helpful to understanding the history or understanding what real genocide actually looks like.

stevenjohnson2 Eric Walls

To be fair to the other side, in one sense the mass buffalo hunts seemed to have been deemed useful in destroying the ability of horse nomads to survive.
On reflection, it wasn't the massacre that prepared the way for the first Africans. It was the inability to enslave the natives in their own land (some as I recall were sent to Barbados !) It was the failures like Kikotan, both in being needed to repress resistance instead of quietly exploiting native labor *and* in failing to definitively quell resistance.

Eric Walls stevenjohnson2

It must be kept in mind that Plains Indians like the Sioux did not become dependent on buffalo hunting until the last half of the 18th century once Spanish horses made their way into the region and the natives adopted their use - an adoption that radically altered their culture and way of life. Far from being an ancient, traditional practice, buffalo hunting as a mode of existence was barely 100 years old by the time of the mass buffalo slaughter perpetrated by Americans heading west. If anything, the advent of buffalo hunting on the plains is evidence of Native American adaptability and resilience. Mass buffalo slaughter may have taken away natives ability to rely on that resource and drastically altered their ability to remain on the Plains and practice that lifestyle, but it didn't take away their ability to survive and adapt to a perpetually changing situation.
As far as Indian enslavement, indeed that happened. But it must also be kept in mind that in the 16th century, slavery knew no color line. All races, including whites, were subject to slavery and other forms of coerced labor and all races, including Indians, practiced some form of the institution. Many native tribes eagerly and actively participated in the trade, capturing people from rival tribes to enslave themselves or trade to the Europeans in exchange for manufactured goods that they natives highly coveted. Slavery did not become distinctly and solely racialized until the late 17th/early 18th century.

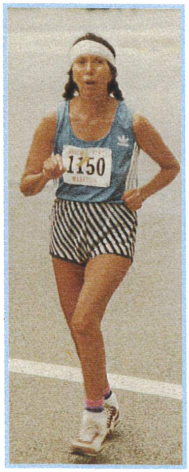
Obbe Haverkamp
Sorry, but this was no genocide..The mind set of the English-during this era-was that the Indians were not making use of the land. World History teaches us that people are seldom nice, so deal with it.

vcragain
Thank you - we never hear about these truths of the start of this English expansion into the Americas. How anyone could just step into a land & decide to 'take it', with no guilt at their actions is quite mind boggling to those of us who would never dream of moving our fences into the neighbor's yard, let alone just take over the whole property ! Those English were MY ancestors, albeit not directly as far as I know, but none of us are ever taught about what the Colonial era really did around the world - it is always said & considered to be for the benefit of the recipients of such a takeover ! I am the direct beneficiary of that action, and much has been accomplished since that time, but that does not make it right. We DO need to tell this story correctly, and admit what it really was - an INVASION & theft of property !

Eric Walls vcragain •
All of history is the recurring story of invasion and theft of property. From the ancient Middle East to Alexander to Rome to the Mongols, etc. ad infinitum, conquest and appropriation of wealth and resources has been part and parcel of human civilization and the human condition. The European conquest of the New World was no different.

For

Beverly Premo Crum



Viewing
Saturday, September 28, 2019
11:30 AM—1PM (MST)
Presbyterian Church
Owyhee, NV

Service
Saturday, September 28, 2019
1 PM (MST)
Presbyterian Church
Owyhee, NV

Burial at New Cemetery.

Feeding will follow at the HDC backroom.

Food donations will be greatly appreciated.

My Aunt Beverly passed away yesterday, please see attached flier on services schedule. She was an innovator in the preservation of the Shoshone language and held a PHD in linguistics, she touched many lives and was a true teacher. She retired from the University of Utah and was involved with the Wick Miller Project for many years. **Brian Mason**