

**Journal #4514 from sdc 9.27.19**

*Next year Shoshonean Numic Language Reunion will be in Reno  
Sandusky, Ohio, Makes Election Day A Paid Holiday — By Swapping Out Columbus Day  
More BLM/NPS News*

*The Native Americans Who Assisted the Underground Railroad  
Bill Gates says this 1 simple habit separates successful leaders from everyone else  
Paiute Cutthroat Trout Reintroduced to Native Habitat in High Sierra Wilderness  
These Trees Survived California's Drought, Giving Scientists Hope for Climate Change  
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Don't let Nestlé pillage community water and churn out more plastic garbage  
Henry Giroux: Now Is the Time to Break the Spectacle of Ignorance and Violence  
Mt. Bidwell Celebration  
A Governor's Proclamation*



[Jeanette Allen](#)

Parade in  
Comanche  
country. Next  
year  
Shoshonean  
Numic  
Language  
Reunion will  
be in  
Reno....Reno  
or Bust 2020!

[Sandusky, Ohio, Makes Election Day A Paid Holiday — By Swapping Out Columbus Day](#) npr.org

Anyone see circular karma in this?

## More BLM/NPS News

The Trump administration has told park superintendents around the country they must notify Washington supervisors before issuing comments to other parts of the federal government when they are worried about drilling and other proposed developments near national parks.

In an Aug. 13 memo obtained by The Washington Post, David Vela, the National Park Service's acting deputy director, told field offices they need to notify headquarters in Washington if they want to submit comments to other agencies considering proposals on a broad swath of issues.

Former park officials and park advocacy organizations who reviewed [the memo](#) criticized it as an effort to rein in regional officials who may object to development such as the erection of oil rigs or cellular towers near national parks, potentially hampering the experience of parkgoers.

“Certainly, it seems to be a pretty big change from the days I spent my 40 years in the National Park Service,” said Phil Francis, who has served as the top official at the Blue Ridge Parkway and the Great Smoky Mountains National Park. He is now chair of the Coalition to Protect America's National Parks, an advocacy group.

“This is not anything new,” Barnum wrote by email. “The memo was sent to provide common sense guidance to National Park Service managers on how best to provide consistent, productive, and timely engagement in other agencies’ proposals and projects that may affect parks and the visitor experience.”

The guidance may make it easier to allow development on government land adjacent to national parks, which are meant to give visitors a reprieve from the grind of modern life despite the fact that civilization often lurks at parks’ edges. Many national parks abut federally controlled areas that could be used for oil drilling or cattle grazing, which are often administered by the Bureau of Land Management. Both the BLM and NPS are agencies in the Department of the Interior.

But a park can lose some of its wild luster with cell towers looming in view or oil drillers obstructing migrating animals trying to make their way to the park. That has led park superintendents to offer written feedback on proposals outside Park Service borders.

In 2017, for example, local park officials in Utah asked BLM to hold off on leasing 17,000 acres of public land for drilling.

Staffers were concerned about how dust and smog from the oil and gas activity could worsen air quality and obscure the night sky across the canyon-cut parklands in southern Utah and southwestern Colorado.

“The visiting public expects high-quality experiences across federal land, and we are concerned that continuing to offer parcels for oil and gas exploration and development in proximity to our parks will be detrimental,” wrote Kate Cannon, superintendent of the Park Service’s Southeast Utah Group, in [an October 2017 comment](#) on the potential impacts

to Arches and Canyonlands national parks and Hovenweep and Canyons of the Ancients national monuments.

BLM [went ahead](#) with the sale anyway.

Further north, the outcome was different near Dinosaur National Monument, a fossil-filled wilderness at the Utah-Colorado border.

A proposed lease sale in 2017 at the doorstep of Dinosaur [stoked opposition](#) from both its superintendent, Mark A. Foust, and Utah Gov. Gary Herbert (R), as well as environmental groups.

The bureau ultimately decided to spare two parcels from an oil and gas lease sale.

Natalie Levine, program manager for government affairs at the National Parks Conservation Association, suggested that kind of candid communication — available for all to read on BLM’s website — may now no longer be made public under the new guidance.

“This is limiting the public’s ability to see and hear what the Park Service might be concerned about,” she said.

According to Vela’s memo, parks must submit weekly reports notifying headquarters if they plan to file official comments on any “projects that relate to DOI priorities,” ideally giving Washington officials at least three weeks’ notice before submitting them to other agencies.

Those priorities include leasing for oil and gas, building hiking trails, maintaining wildlife migration routes and constructing power lines and cell towers.

Vela said that park superintendents should be prepared to provide headquarters with drafts of the comments if needed. He reassured park workers that “[w]e continue to rely heavily on the expertise and professional judgment of parks.”

NPS spokesman Barnum noted that past administrations have sought to make sure comments filed by field offices are in line with departmentwide priorities. “As has been the case in any administration, Washington may ask parks to provide the comments they are preparing should Washington determine that senior level awareness and coordination are needed,” he said. “That is not anything new.”

Francis, superintendent of the Blue Ridge Parkway from 2005 to 2013, said he did not need guidance from Washington higher-ups when submitting comments. He remembers writing to the U.S. Forest Service with his concerns about clear-cutting trees near his park, which runs for nearly 500 miles through Virginia and North Carolina.

“It makes me wonder what the motive really is,” Francis said. “I know that there's a lot of interest in energy development.”

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### **The Native Americans Who Assisted the Underground Railroad**

by Roy E. Finkenbine, *Professor of History and Director of the Black Abolitionist Archive at the University of Detroit Mercy. He is currently engaged in a book project tentatively titled Fugitive Slaves in Indian County: Crossings and Sanctuaries.*



In an interview conducted in 2002, the late Helen Hornbeck Tanner, an influential historian of the Native American experience in the Midwest best known for her magisterial *Atlas of Great Lakes Indian History* (1987), reflected on the considerable record of “coexistence and cooperation” between African Americans and Indians in the region. According to Tanner, “[an] important example of African and Indian cooperation was the Indian-operated Underground Railroad. Nothing about this activity appears in the historical literature.”

Tanner’s assertion is largely true. Native American assistance to freedom seekers crossing through the Midwest, then often called the Old Northwest, or seeking sanctuary in Indian villages in the region, has largely been erased from Underground Railroad studies. Two key examples from the historiography of the Underground Railroad demonstrate the extent of that

deficiency. The first volume, *The Underground Railroad from Slavery to Freedom* (1898) by pioneering Underground Railroad historian Wilbur H. Siebert, is still a beginning point for many who investigate efforts to assist freedom seekers in the pre-Civil War Midwest. Siebert collected testimony from hundreds of participants and witnesses in the struggle and converted this documentary record into a broad and influential work that is still in print. Exactly two sentences in a work of 358 pages discuss the aid given to freedom seekers by Native Americans, in this case the hospitality afforded at Chief Kinjeino's village on the Maumee River in northwestern Ohio.

Fast forward nearly eleven decades to the second work, perhaps the most extensive and authoritative Underground Railroad interpretation since Siebert. *Bound for Canaan: The Underground Railroad and the War for the Soul of America* (2005) by journalist and popular historian Fergus Bordewich does only slightly better. It includes four sentences out of 439 pages on the assistance given to freedom seekers by Native Americans passing through the region, in this case the aid provided to Jermain Loguen and John Farney in northern Indiana and Josiah Henson and his family in northwestern Ohio. Readers of these two volumes could be excused for thinking that there was little interaction between freedom seekers and Native Americans in the Midwest.

There are at least two primary reasons for the absence of Native Americans in the historiography of the Underground Railroad.

First, both freedom seekers fleeing slavery in the South and the Native Americans who assisted them in the Midwest came from oral cultures. Scholars of slave literacy estimate that only five to ten per cent of those in bondage could read and write. Although the percentage might have been slightly higher among those who made their way to freedom, a small minority of freedom seekers had achieved literacy. Indians across the pre-Civil War Midwest also lived in primarily oral cultures. Scholars have noted that "oral histories were central to indigenous society," making use of mnemonic devices and reflected in storytelling. As a result, both freedom seekers and Native Americans left a limited written record of their interaction.

Second, local histories, including the large volume of county histories produced across the Midwest in the late nineteenth and early twentieth centuries, start the clock with white settlement, ignoring Native American contributions generally and particularly those after the War of 1812. In fact, most of these county histories make it seem as if Native Americans disappeared from the lower Midwest by the end of the War of 1812. My own investigation of county histories for nearly two dozen counties in northwestern Ohio, an area where Native Americans were the primary population group until the 1830s, shows that Native Americans are largely excluded from this later history. When the Underground Railroad is mentioned, it consists of white settlers aiding anonymous freedom seekers and is completely a post-settlement phenomenon of the 1840s and 1850s. This is reflected as well in Siebert's massive project in the 1890s. As a result, the interaction of freedom seekers and Native Americans in communities across the Midwest has been obscured.

In spite of the absence of Native Americans in the historiography of the Underground Railroad, a scattered documentary record exists to demonstrate that freedom seekers received significant

assistance from Indians in the pre-Civil War Midwest. There are at least five major evidences of this interaction.

The first of these evidences is simple geography. Tiya Miles, who has written extensively about African American-Native American interaction, notes that “the routes that escaping slaves took went by these (Native) communities.” Examples abound, especially in the lower Midwest. The Michigan Road, a major thoroughfare for freedom seekers making their way through central Indiana, ran through or past dozens of Potawatomi villages north of the Wabash. Hull’s Trace and the Scioto Trail ran through or past Ottawa and Wyandot reserves, respectively, in northwestern Ohio. Another major trail ran through Shawnee villages in western Ohio, before reaching Ottawa villages at Lower Tawa Town and Chief Kinjeino’s Village on the Maumee River. From about 1800 to 1843, a maroon community of sorts existed at Negro Town in the heart of the Wyandot Grand Reserve on the Sandusky River. It was peopled by runaway slaves from Kentucky or western Virginia who had followed the Scioto Trail northward.

A second of these evidences can be found in the slave narratives, autobiographies written by freedom seekers after their escape from bondage. Several of these tell of assistance received from Native Americans. Two provide particularly instructive content about the Midwest. Josiah Henson’s narrative traces his and his family’s escape from Kentucky to Upper Canada (contemporary Ontario) in 1830, eventually taking them up Hull’s Trace through the heart of Indian Country in northwestern Ohio. There they were assisted by Native Americans (probably Wyandot) who fed them “bountifully” and gave them “a comfortable wigwam” to sleep in for the night. The next day, their Indian companions accompanied them along the route for a considerable distance, before finally pointing them toward the port of Sandusky on Lake Erie, where they could take a vessel across to Upper Canada. Jermain Loguen’s narrative traces his escape with John Farney from Tennessee to Upper Canada in 1835 by way of central Indiana. North of the Wabash, they were aided at a number of Potawatomi villages, receiving food, shelter, and direction from their Indian hosts. Upon reaching Michigan Territory, they turned eastward and crossed into Upper Canada. Both Henson and Loguen later achieved literacy and became well-known black abolitionists.

A third of these evidences survives in Native American oral tradition. One of the best examples comes from Ottawa oral tradition in western Michigan. A story of helping twenty-one freedom seekers to reach Upper Canada was passed down through three generations of the Micksawbay family, before it was finally recorded in print by Ottawa storyteller Bill Dunlop in the book *The Indians of Hungry Hollow* (2004). The oral tradition recounts an episode in the 1830s that involved the group of freedom seekers, who had gathered at Blackskin’s Village on the Grand River. Ottawa elders, fearful that these runaways would be overtaken and captured by slave catchers, and sensing that sending them to Detroit was unsafe at the time, arranged for ten Ottawa men to accompany them overland to the Straits of Mackinac, where they were handed off to friendly Ojibwa. The latter took them across by canoe to Michigan’s Upper Peninsula, and then accompanied them overland, crossing into Upper Canada by way of Neebish Island. Oral history interviews with Native American descendants in the Midwest have also proven useful in establishing elements of this African American-Native American interaction.

A fourth of these evidences comes from the memoirs, letters, and journals of white traders, trappers, missionaries, and soldiers who lived in or passed through Indian Country in the Midwest and recorded their experiences in textual form. My own research in northwestern Ohio has located discussions of Native American assistance to freedom seekers in the memoir of trader Edward Gunn and the letters to Siebert by trader Dresden Howard, both of the Maumee River valley, and the letters and journals of Moravian missionaries and U.S. soldiers in the War of 1812 who recounted life in Negro Town. A particularly instructive example appears in the memoir of Eliza Porter of Wisconsin. She and her husband Jeremiah, missionaries in Green Bay, cooperated with Native Americans on the Stockbridge reservation east of Lake Winnebago in aiding fugitive slaves making their way through eastern Wisconsin to Great Lakes ports in the 1850s. On one occasion, detailed in Porter's memoir, they assisted a family of four runaways from Missouri in avoiding slave catchers and bounty hunters said to be "sneaking around" the reservation. The Stockbridge helped their guests make their way to Green Bay and gain passage on the steamer *Michigan*, which carried them to freedom in Canada West (formerly Upper Canada).

A final evidence appears in the bodies of freedom seekers and Native Americans and their descendants. This takes us into the realms of genealogy and the DNA record and particularly applies to those freedom seekers who sought permanent sanctuary in Native American villages in the Midwest. Native American genealogist Don Greene has found extensive evidence of African American ancestry among the Shawnee in the region. A case in point is Caesar, a Virginia fugitive who escaped across the Appalachian Mountains to the Ohio Country in 1774 and was adopted by the Shawnee. He married a mixed-race Shawnee woman named Sally and fathered children known to history as "Sally's white son" and "Sally's black son" due to their difference in hue. The latter is still listed as "Sally's black son" on the roll of Shawnee migrants removed from the reservation at Wapakoneta to the Kansas frontier in 1832. Similarly, researchers have suggested that the origin of the R-M 173 Y-chromosome among Native Americans, especially Ojibwa in the Great Lakes region, comes from the large number of runaway slaves settling among them. These are examples from Indian Country in the Midwest of what historian William Loren Katz labels "Black Indians."

Some subjects of historical research can be substantiated by investigating a single archive or a few collections in related archives. The role of Native Americans in assisting freedom seekers in the pre-Civil War Midwest is not one of those subjects. The latter subject requires the historian to assemble an archive from a range of disparate sources. The evidence exists, however, to suggest that it can be done. Simple geography, a few slave narratives, Native American oral tradition, dozens of scattered documents by particularly involved and insightful whites in Indian Country, and genealogy and the DNA record substantiate Tanner's 2002 observation about Native Americans and the Underground Railroad in the Midwest.

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### **[Bill Gates says this 1 simple habit separates successful leaders from everyone else](#) Inc.**

When you think of great leaders, do you conjure up images of charismatic, high-profile executives in expensive suits who make all the right business moves? Allow me to bring you back to the real world. Leaders are often contrarian-types who set themselves apart by employing the skills and habits required to effectively influence human beings. [READ MORE](#)

## **Paiute Cutthroat Trout Reintroduced to Native Habitat in High Sierra Wilderness** By CDFW News, 9/23/19

California's native Paiute cutthroat trout, the rarest trout in North America, swims once again in its high Sierra home waters for the first time in more than 100 years. California Natural Resources Secretary Wade Crowfoot, California Department of Fish and Wildlife (CDFW) Director Charlton H. Bonham and representatives from the USDA Forest Service, U.S. Fish and Wildlife Service (USFWS), Golden Gate Chapter of Trout Unlimited and Little Antelope Pack Station joined biologists to release 30 Paiute cutthroat trout of varying sizes into Silver King Creek in Alpine County, Calif., Sept. 18, 2019. "You've got to celebrate good times.

## **These Trees Survived California's Drought and That's Giving Scientists Hope for Climate Change** By KQED, 9/23/19

When California's historic five-year drought finally relented a few years ago, the tally of dead trees in the Sierra Nevada was higher than almost anyone expected: 129 million. Most are still standing, the dry patches dotting the mountainsides. But some trees did survive the test of heat and drought. Now, scientists are racing to collect them and other species around the globe in the hope that these "climate survivors" may have a natural advantage, allowing them to cope with a warming world a bit better than others in their species. On the north shore of Lake Tahoe, Patricia Maloney, a UC Davis forest and conservation biologist, hunts for these survivors.



## **As the Amazon fires rage, members of this indigenous community brace for their world to change**

An orange hue greets dusk in the Campos Amazonicos. It is then, as the sun's punishing glare ends, that the firefighters can comfortably approach the flames hurtling across the parched savanna.

Read in CNN: <https://apple.news/A8IVZdkTsToScwWzddTOUfg>

Many migratory birds, like these sandhill cranes, rely on wetlands for feeding, resting and shelter. Wyman Meinzer/USFWS

## **Repealing the Clean Water Rule will swamp the Trump administration in wetland litigation**

Patrick Parenteau, Vermont Law School

A 2006 Supreme Court ruling created widespread confusion about which wetlands and other waters are federally protected. The Trump administration's latest action isn't likely to clear things up.





**While thousands of Florida students left class to participate in the global climate strike,** Nestlé was gearing up to steal millions of gallons of water from them.

**Florida's diminishing Ginnie Springs, home to rare turtles, are Nestlé's newest target.** The company is seeking a renewal on its permit that will allow it to pump a million gallons of pristine water a day, bottle it up in plastic, sell it back for a profit, and eventually dump into our oceans.

**But you have a chance to stop it.**

Thanks for all that you do, Reem, Katie, Allison, and the team at SumOfUs

*Here is the original email we sent:*

**Water thief Nestlé is gearing up to plunder a community's crystal blue springs -- all without paying a dime.**

If Nestlé gets its way, **it will pump a million gallons a day from Florida's Ginnie Springs and bottle it in throwaway plastic.** Tell local water officials to protect their community's water from corporate greed.

[Sign the petition](#)

**Nestlé is about to suck a fragile spring in Florida dry -- all to churn out millions of plastic bottles of water.**

Ginnie Springs is more than a fairytale-beautiful swimming hole. **Its waters are the lifeblood of the Santa Fe River ecosystem,** a haven for rare turtle species and a vital source of drinking water.

Now **Nestlé wants to plunder Ginnie Springs' publicly owned water and sell it back to taxpayers for a giant profit,** creating mountains of single-use plastic in the process.

And even though Florida has spent huge sums to restore Ginnie Springs and the river it feeds, **Nestlé gets to drain all that water -- 1.1 million gallons a day -- without paying a cent to affected communities.**

**Right now local water officials are deciding whether to let Nestlé suck up the springs.** They're paying close attention to the public's growing outrage.

Local community groups are working tirelessly to protect this precious water source, but they need your help to make their demands impossible to ignore.

**[Tell Florida water officials: Protect Ginnie Springs from Nestlé's greed.](#)**

Every gallon Nestlé plunders in Ginnie Springs is a gallon stolen from the region's fragile rivers and wetlands. Nestlé claims it will be a responsible steward of the water -- but you and I know that promise is all wet.

For years, **the corporation has been illegally sucking tens of millions of gallons from California's San Bernardino National Forest**, even through deep droughts. And in Canada, Nestlé is draining First Nations land while community members go without water for drinking and bathing.

We know we can win this. Communities in Oregon, Pennsylvania, and Wisconsin have successfully stopped other Nestlé water grabs.

During a major drought in Ontario, **160,000 SumOfUs members like you stopped Nestlé's profit-driven raid** on community water. And last year, **you raised tens of thousands of dollars to help a small Michigan town fight Nestlé's water greed.**

**[Don't let Nestlé pillage community water and churn out more plastic garbage. Add your name to protect Ginnie Springs and the ecosystem it supports. Sign the petition](#)**

Thanks for all that you do, Allison and the team at SumOfUs

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**[Found, Inside Dead Sperm Whale: 100 Plastic Cups, 4 Plastic Bottles, 25 Plastic](#)**

**[Bags, 2 Flip-Flops](#)**  
livescience.com



**[Henry Giroux: Now Is the Time to Break the Spectacle of Ignorance and Violence](#)**

BRAD EVANS, LA REVIEW OF BOOKS  
Renowned public intellectual, author and critical educator Henry A. Giroux asserts that education is key to changing our culture, and that school must be transformed from a tool of oppression into a tool of liberation. In

this interview, Giroux explains how his own educational experiences shaped his way of thinking.

**[Read the Interview →](#)**

# Mt Bidwell Celebration

Honoring Fort Bidwell Indian Boarding School Elders!

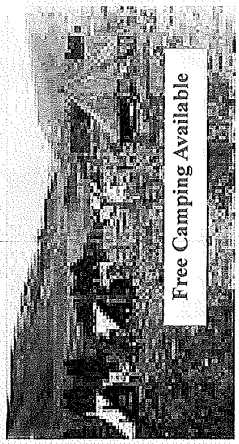
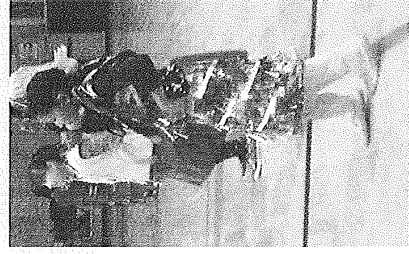
## Oct. 5-6, 2019

Draft Flyer

Parade-10 am-Sat. Veterans Welcome MC/Host Drum—TBA  
 Special Guests—TBA Pow Wow Grand Entry-5 P.M.- Sat.

PLEASE BRING YOUR TRIBAL FLAGS.

Social Pow Wow



- Food Vendors
- Arts/Crafts Vendors
- Informational Vendors
- Indigenous Dancers
- Social Pow Wow with Specials
- Item/Quilt&50/50 Raffles
- Breakfast @ Anita's Place on Sat/Sun
- Fashion Show
- Demonstrators
- Special Guests
- Storytellers
- Most Tradition Parade Awards-
- 1st Place-\$1000
- 2nd Place-\$800
- 3rd Place-\$600

Please contact Anita Williams 530-279-2067 or email yahooWilliams4@gmail.com for Vendors Applications or for more information. The Mt Bidwell Naive American Events Committee is not responsible for any liabilities, losses or damages. This is an Educational, Historical, Cultural, Tobacco/ Drug/Alcohol Free Event.

**Elvin Willie** on Alcatraz Standing outside of the Tipi. He was a California Native teen supporting the 1969-71 Alcatraz Occupation with his family. His mother Rosalie Willie was one of the UC Berkeley students.

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### New Balance - For Any Run

This is a NON-FOR-PROFIT spec-commercial made through Commercial...

[https://vimeo.com/357925005?outro=1&ref=fb-share&fbclid=IwAR3j7pfjFppD\\_ljfkO4tV2jjUVlrEUWjqapjkZeQWicD32uZbjkOSkjtHpk](https://vimeo.com/357925005?outro=1&ref=fb-share&fbclid=IwAR3j7pfjFppD_ljfkO4tV2jjUVlrEUWjqapjkZeQWicD32uZbjkOSkjtHpk)





## *A Proclamation by the Governor*

**WHEREAS**, Native Americans are the original inhabitants of the territories that now constitute the United States of America; and

**WHEREAS**, the Silver State is home to the Great Basin Native American tribes, the Washoe, Northern Paiute, Southern Paiute and Western Shoshone, which encompass 27 Tribes, Bands and Colonies, each having unique traditions and identities spanning generations; and

**WHEREAS**, American Indians in Nevada and nationwide have made invaluable contributions to our nation, including their role as the first keepers of our environment; and

**WHEREAS**, Indian tribes in the State of Nevada work to maintain their dynamic culture, customs and traditions in order to pass them on to future generations; and

**WHEREAS**, indigenous tribes across our state played an important role in Nevada's statehood, becoming residents of the Silver State in 1864, before officially becoming U.S. citizens 60 years later; and

**WHEREAS**, Nevada's Indian tribes have enriched the citizens of the Silver State by teaching and sharing their history, language and culture through storytelling, dance, native regalia, art, and traditional foods; and

**WHEREAS**, the great State of Nevada recognizes the outstanding contributions of Native Americans, commemorates their achievements and encourages all Nevadans, and those who visit our great state, to learn about the Native American heritage, culture, and history by visiting the Stewart Indian School Cultural Center and Museum opening in December;

**NOW, THEREFORE, I, STEVE SISOLAK, GOVERNOR OF THE STATE OF NEVADA, do hereby proclaim September 28, 2019, as**

### **NATIVE AMERICAN DAY IN NEVADA**



*In Witness Whereof*, I have hereunto set my hand and caused the Great Seal of the State of Nevada to be affixed at the State Capitol in Carson City, this 24<sup>th</sup> day of September 2019.

By the Governor: \_\_\_\_\_ Governor

*Debra K. Cogan*  
Secretary of State

By \_\_\_\_\_ Deputy