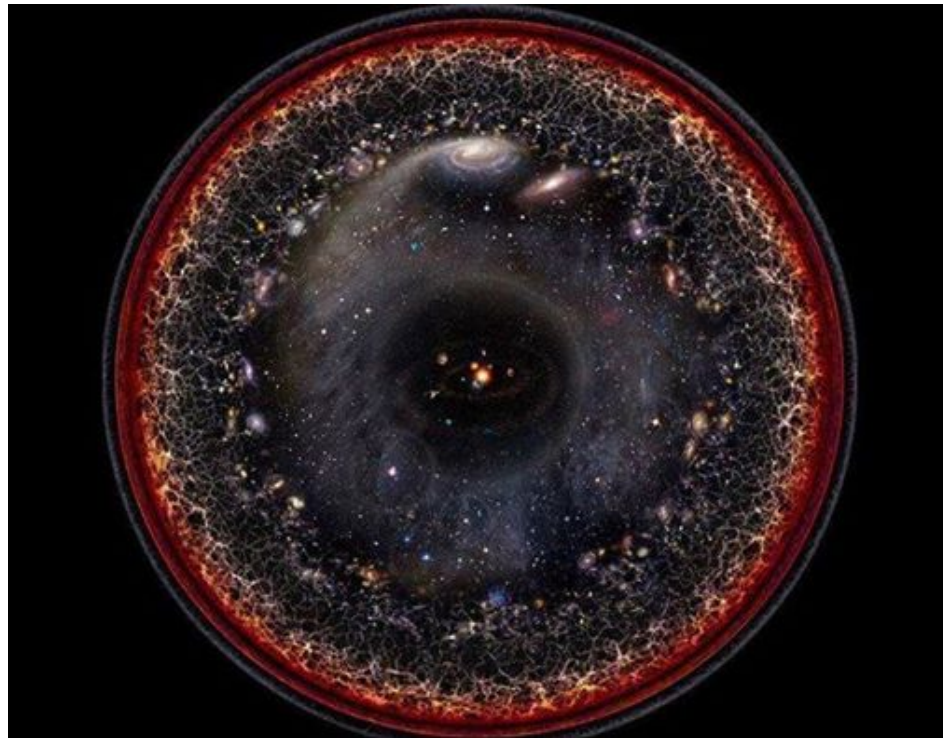


Journal #4543 from sdc 11.7.19

The entire observable universe squeezed into one image
New Research Shows Rising Sea Levels Could Wipe Out Major Cities by 2050
The answer to climate-killing cow farts may come from the sea
The Link Between Climate Change & Water
Florida County Refuses to Pay for New York Times in Libraries: 'It's Fake News'
The "hump dance"
Have an extra hour? Try passing through the 'Daylight Saving ...
Nevada Suit Seeks to Protect Rare Wildflower From Mining ...
Letter to the Nevada Commission on Nuclear Projects
New Library Is \$41.5 Million Masterpiece. But About Those Stairs
Calendar
From 1493: Uncovering The New World Columbus Created
Meet the MythBuster for climate change
Blue spaces: why time spent near water is the secret of happiness
Tiny Brains Don't Stop These Birds From Having a Complex Society
Celebration of Native Art Features Melissa Melero-Moose
Sign Up for the Double Down from Nevada Humanities
Nevada Humanities Position Open
Nevada tribes slam state for scrubbing native history document from web

This is the entire observable universe squeezed into one image by NASA  [Disclose.tv](https://disclose.tv)



Experts warn that the planet is “woefully unprepared” to address the impact of climate change on mountain water supplies. Mountain sources, which account for nearly half the world’s drinking water, are becoming increasingly unpredictable amid warmer temperatures. Scientists say that a great deal of infrastructure will have to be redesigned to adapt to the changing

supply. [Reuters](#) In context: [Mountain Regions, "Taking the Heat" Face Growing](#)

“Age wrinkles the body; quitting wrinkles the soul.” - Douglas MacArthur

[Hazards As Ice Melts, UN Climate Panel Warns.](#)

[New Research Shows Rising Sea Levels Could Wipe Out Major Cities by 2050](#)

JAKE JOHNSON, COMMON DREAMS

According to a new study, if urgent climate action is not taken, rising seas could threaten three times more people than scientists previously believed. Experts warn that coastal nations must begin preparing for massive internal relocations of citizens. [Read the Article →](#)



[The answer to climate-killing cow farts may come from the sea](#)

ROWAN WALRATH

[The Link Between Climate Change & Water](#)

[By](#) Cynthia Koehler, Executive Director, Waternow Alliance

When thinking about conserving water, we should also be focusing on how more efficient water use correlates with energy savings. Studies show that when households participate in water savings programs, they also conserve energy and reduce strain on the power grid during peak demand periods while saving consumers money on their utility bills. Water utilities can also dramatically increase their energy efficiency and reduce overall energy usage by adopting locally based solutions. For many municipal governments, drinking water and wastewater treatment plants are typically the largest energy consumers, often accounting for 30 to 40 percent of total energy consumed. Overall, drinking water and wastewater systems account for approximately two percent of energy use in the United States, adding over 45 million tons of greenhouse gases annually. [Continue Reading](#)

[Florida County Refuses to Pay for New York Times in Libraries: 'It's Fake News'](#)

Amanda Holpuch, Guardian UK

Holpuch writes: "A local government in Florida has blocked its library system from getting a digital subscription to the New York Times, dismissing the newspaper as 'fake news' and as a challenge to US president Donald Trump." [READ MORE](#)

['Untold Human Suffering': 11,000 Scientists From Across World Unite to Declare Global Climate Emergency](#)

Phoebe Weston, The Independent

Weston writes: "Eleven thousand scientists in 153 countries have declared a climate emergency and warned that 'untold human suffering' is unavoidable without huge shifts in the ways we live. {the way we live." [READ MORE](#)

[Heidi Barlese](#)

They called it the "hump dance," because the clowns would come in and some had humps on their backs, dressed as animals, or any way to make the people laugh.



[Christian ParrishFollow](#) [November 1, 2018](#)

If you have danced in a "masquerade" (clown dance) you are more powerful than you think. When we have masquerades we come together to laugh and to heal. When we...[See More](#)

[Have an extra hour? Try passing through the 'Daylight Saving ...](#)

<https://www.sltrib.com/news/nation-world/2019/11/02/have-an-extra-hour-try/> - 175k - 19 hours ago - [similar pages](#) 19 hours ago ... "That means every summer, you have the **Hopi** Reservation with **standard time**, surrounded by the Navajo Reservation with **daylight time**, ...

<https://www.nytimes.com> › [aponline](#) › 2019/10/31 › [ap-us-rare-wildflower-...](#)

Nevada Suit Seeks to *Protect Rare Wildflower* From Mining

Nevada Suit Seeks to *Protect Rare Wildflower* From Mining. RENO, Nev. — Conservationists are suing the Trump administration to try to block mining exploration in *Nevada* they say would wipe out the only known population of a desert *wildflower*.

[Ian Zabarter: Attachments: Commission Nuclear Projects 11-8-19.pdf](#)

Please see attached **letter to the Nevada Commission on Nuclear Projects**.

[New Library Is \\$41.5 Million Masterpiece. But About Those Stairs.](#)

By SHARON OTTERMAN

“It’s chaos,” said one of the children’s librarians.

Calendar

November 7 - Webinar on accessing services for Native Veterans. 2:00-3:00 p.m. EST. For more information or to register click [here](#).

November 7-8 - Native American Women's Conference. Wild Horse Pass Hotel and Casino, Chandler. For more information click [here](#).

November 8 - Vision Maker Media and Indian Country Today's Annual Meeting. 6:00-8:00 p.m. at Phoenix Indian School Visitor's Center, 300 E. Indian School, Phoenix. Free. Native appetizers and more. For more information call (402) 472-3222.

November 8-11 - 53rd Annual Veterans Fair. San Carlos Apache Tribe. San Carlos, Arizona. For more information call (928) 475-1600 x 1602.

November 9 - ASU West 19th Annual Veterans Day Weekend Traditional Pow Wow. ASU West, Fletcher Library Lawn, 11:00 a.m.-10:00 p.m. 4701 West Thunderbird in Glendale. For more information contact Cheryl via [email](#).

November 9 - Veterans and Weavers Marketplace. Heard Museum. 11:00 a.m.-4:00 p.m. Free. For more information call (602) 252-8840.

November 9 - 2019 Guadalupe Veterans Day Parade. Hosted by Conrado F. Bilducia Post 124. Parade starting at 9:30 a.m. and celebration to follow at Stottlemeyer Park. For more information contact Vanessa or Ricky at (480) 768-2000.

November 11 - Veterans Day Gourd Dance. Pueblo Grande Museum, 4619 E. Washington in Phoenix. 11:00 a.m.-4:00 p.m. For more information call (602) 495-0901.

November 11 - Veterans' Tribute Sunset Ceremony. Free, but RSVP required for dinner. Heard Museum. 5:00-6:00 p.m. For more information call (602) 252-8840.

November 13 - Phoenix Indian Center's Arizona American Indian Excellence in Leadership Awards. Scottsdale Resort at McCormick Ranch. For more information call (602) 264-6768 or check the [website](#).

Learn your language!

A Native guy is carrying a book about learning to speak his Lakota language. An older non-native man says "Why you wanna learn your language? Ain't no good in todays's society"

Lakota guy says "So when I get to the Creators land, I can speak to my relatives"

Old man thinks about it and says "What if you go to hell"?

Lakota guy thinks and replys "No worries - I already know how to speak English!"

November 14 - Food & Thought: Women in

Food and Agriculture. Discussion of food system trends with innovative women who are leading the way. Food samples. Free event. For more information or to RSVP click [here.](#)

November 15 - Diversity Leadership Alliance Conference. Sheraton, downtown Phoenix. For more information click [here.](#)

November 15-17 - 38th Annual Fort McDowell Orme Dam Victory Days and Pow Wow. For more information check the [website.](#)

November 16 - American Indian/Alaska Native Pre-Physician Assistant Admission Workshop in conjunction with AT Still University's Open House, 5850 E. Still Circle, Mesa. 8:00-2:30. Lunch and refreshments will be served. For information or to register contact Vikki via [email.](#)

November 16 - Phoenix Indian Center's Annual College and Career Fair. Held at North High School, Cafeteria, 1101 E. Thomas Road, Phoenix. 10:30 a.m.-2:30 p.m. For more information contact Rodale at (602) 264-6768 or email [him.](#)

November 16 - Valley of the Sun Cherokee Nation Community Event & Picnic. Sunnyslope Elementary Cafeteria, 245 E. Mountain View Road, Phoenix. 10:00 a.m.-2:00 p.m. Official Tribal ID will be issued. Education and registration will be on hand.

November 17 - Cherokee Nation Community Event and Potluck - Desert Cherokees. Ellie Towne Flowing Wells Community Center, 1660 West Ruthrauff Road, Tucson. Noon-4:00 p.m. Official Tribal ID will be issued. Education and registration also on site.

November 17-23 - Project Dreamcatcher. Free business training for female tribal members of the Navajo Nation who want to start or build a business. ASU Thunderbird School of Global Management in Phoenix. For more information click [here.](#)

November 21 - South Mountain Community College American Indian Art Market and Food Tasting Event. Free. South Mountain Community College, 7050 S. 24th Street, Phoenix. For more information call Gerard at (602) 305-5643.

November 23 - NATIVE HEALTH's Red Out Fundraising Concert. Enjoy a night of Native American music from three award-winning Native American artists-Darryl Tonemah, Keith Secola and Randy Kemp. Proceeds go to support the NATIVE HEALTH Emergency Assistance Program. For more information click [here.](#)

November 22-24 - Native American Month Social & Indian Craft Market. Held at Sheraton Hotel Ballroom in Tucson. For information call (520) 248-5849 or check the [website.](#)

December 14-15 - Pueblo Grande's Annual Indian Market. For more information click [here.](#)

Today's selection -- from 1493: *Uncovering The New World Columbus Created* by Charles C. Mann.

Hernán Cortés, the Spanish conqueror of Mexico, had the most Native American slaves of anyone in the world:

"Hernán Cortés died a disappointed man. After subjugating the [Aztecs], he was awarded a title -- Marquis of the Valley of Oaxaca -- and given his choice of real estate in the lands he had conquered. He chose six spreads in central and southern Mexico: 7,700 square miles in total, an expanse the size of El Salvador. The biggest chunk, 2,200 square miles of temperate plains south of Mexico City, was where he built his thick-walled, castle-like home. An opulent place, it had no less than twenty-two tapestries, each at least fifteen feet wide; the conqueror, something of a dandy, liked to roam about his tapestries in brocaded velvet jackets and pearl-studded dressing gowns.

"Having acquired his property, Cortés threw himself with characteristic energy into a series of entrepreneurial ventures: digging silver mines; establishing cattle ranches and hog farms; panning for gold; opening a shipyard on the Pacific coast; creating a kind of shopping mall in central Mexico City; growing maize, beans, and Garrido's wheat; lending money, goods, livestock, and slaves to entrepreneurs and adventurers in return for a share of the profits; importing silkworms (and mulberry trees to feed them); and raising big stone structures as monuments to himself Sugar cane, which he began growing in 1523, was high on his list.

"Cortés might have succeeded at these enterprises if he had paid attention to them. Instead he kept looking for new kingdoms to vanquish. He marched into Guatemala. He schemed to send ships to Peru. He went to the Pacific and nearly killed himself looking for a route to China. All the while, he flagrantly disobeyed orders. Eventually he ran out of his own money and other people's patience. He returned to Spain in 1540, hoping to obtain more royal favors and positions for himself and his friends. Cortes followed the king from place to place, seeking an audience. Carlos V refused to see him. The heartbroken conquistador was unable to fathom why the sovereign might worry about creating a powerful new aristocracy of unreliable, impulsive men of action. The story, told by Voltaire but surely apocryphal, is that at one point Cortés bullied his way onto the emperor's carriage. Carlos V, annoyed, asked who he was. 'It is he,' Cortes supposedly said, 'who has given you more states than your ancestors left you cities.'

"His timing was dreadful. As he followed the court, the king was talking with Bartolomé de las Casas, a fiery Dominican priest who had just completed *Brief Account of the Destruction of the Indies*, an indictment of Spanish conduct that remains a landmark both in the history of human-rights activism and in the literature of sustained invective. Reading his first draft before the shocked court, Las Casas branded the conquest of Mexico as 'the climax of injustice and violence and tyranny committed against the Indians.' He denounced Indian slavery as 'torments even harder to endure and longer lasting than the torments of those who are put to the sword.' Troubled by Las Casas's lurid descriptions of cruelties committed in the name of

Spain, Carlos V had asked his council of advisors to investigate the nation's policies toward Indians.

"As the king surely knew, the Spanish monarchy had been struggling to define its Indian policy since before he was born. His grandparents, King Fernando and Queen Isabel, had been stunned when Colón informed them that they now ruled over multitudes of people whose very existence had been previously unsuspected. The monarchs, devout Christians, worried that the conquest could not be justified in the eyes of God. Colon's new lands had the potential of enriching Spain, an outcome they of course viewed as highly desirable. But obtaining the wealth of the Americas would involve subjugating people who had committed no offense against Spain.

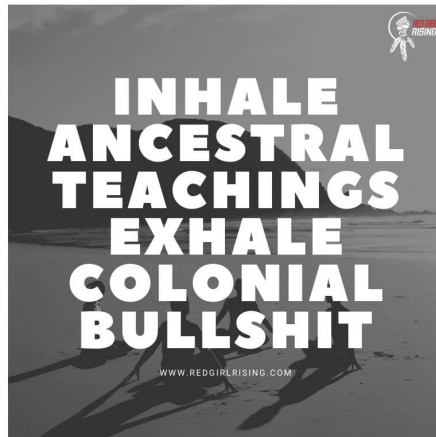
"As Fernando and Isabel saw it, Indian lands were not like the Islamic empires whom they and their royal ancestors had fought for centuries. Muslim troops, in their view, could be legitimately enslaved -- they had conquered most of Spain, exploited Spanish people, and, by embracing Islam, rejected Christianity. (For similar reasons, the Islamic empires freely enslaved Spanish POWs.) Most Indians, by contrast, had done no wrong to Spaniards. Because American natives had never heard of Christianity, they could not have turned away from it. In 1493, Pope Alexander VI resolved this dilemma of conscience. He awarded the sovereigns 'full, free and complete power, authority, and jurisdiction' over the Taino of Hispaniola if they sent 'prudent and God-fearing men, learned, skilled, and proven, to instruct [them] in the Catholic faith.' Conquest was acceptable if done for the purpose of bringing the conquered to salvation.

"The Spaniards who actually went to the new lands, though, had little interest in evangelization. Although often personally pious, they were more concerned with Indian labor than Indian souls. Colón was an example. Despite being fervently, passionately devout, he had appalled Isabel in 1495 by sending 550 captured Taino to Spain to sell as galley slaves. (Galleys were still common on the Mediterranean.) Colón argued that enslaving prisoners of war was justified -- he was treating the Indians who had attacked La Isabela as Spaniards had long treated their military enemies. In addition, he said, the Indians' fate would deter further rebellions. Isabel didn't agree. Slowly growing angry, she watched shackled Taino trickle into the slave markets of Seville. In an outburst of fury in 1499 she ordered all Spaniards who had acquired Indians to send them back to the Americas. Death was the penalty for noncompliance.

"The queen seems mainly to have been outraged by the presumption of the colonists -- they were disobeying instructions and enslaving the wrong people. But she also must have known that the monarchs hadn't addressed the fundamental problem. On the one hand, the pope had justified Spain's conquest because it would allow missionaries to convert the Indians -- a goal unlikely to be accomplished if they were enslaved in large numbers. On the other hand, the colonies were supposed to contribute to the glory of Spain, a task that could not be accomplished without acquiring a labor force. Spain, unlike England, did not have a well-developed system of indentured servitude. And unlike England it did not have mobs of unemployed to lure over the ocean. To profit from its colonies, the monarchs believed, Spain would have to rely on Indian labor.

"In 1503 the monarchs provided their answer to the dilemma: the *encomienda* system. Individual Spaniards became trustees of indigenous groups, promising to ensure their safety, freedom, and religious instruction. In fine protection-racket style, Indians paid for Spanish 'security' with their labor. The *encomienda* can be thought of as an attempt to answer the objections to slavery raised by Adam Smith. By restricting the demands on Indians, the monarchs sought to reduce the

incentive for revolt -- a benefit to the Spaniards who employed them.``



"It didn't work. Both Indians and conquistadors disliked the *encomienda* system. Legally, Hispaniola's Indians were free people, their towns and villages still governed by their native leaders. In practice the rulers had little power and workers were often treated as slaves. *Encomenderos* (trustees) loathed negotiating with Taino leaders, which required more tact and delicacy than they typically wished to muster. When native workers didn't feel like showing up -- why *would* they, if they could avoid it? -- they vanished into the countryside, where their whereabouts were concealed by relatives, friends, and sympathetic Indian leaders. For their part, the Taino came to view the system as little but a legal justification for slavery. Under the law, Indian Christians were entitled after baptism to be treated exactly like Spanish Christians, who could not be enslaved. But colonists argued the contrary; Indians were, in effect, less human than Europeans, and thus could be forced to work even after they converted.

"Cortés, conqueror of Mexico, may have had more unfree Indians than anyone else in the world. In addition to owning three thousand or more indigenous slaves outright, his estate forced as many as twenty-four thousand laborers a year to work as tribute (they were sent by their home villages for a week at a time)." _

1493: Uncovering The New World Columbus Created

Author: Charles C. Mann

Publisher: First Vintage Books

Copyright 2011 by Charles C. Mann

Pages: 382-386

[Meet the MythBuster for climate change](#)

NATHANAEL JOHNSON

“Never be afraid to raise your voice for honesty and truth and compassion against injustice and lying and greed. If people all over the world...would do this, it would change the earth.”

You cannot swim for new horizons until you have courage to lose sight of the shore.”

– William Faulkner

[Blue spaces: why time spent near water is the secret of happiness](#)

[Tiny Brains Don’t Stop These Birds From Having a Complex Society: Scientists](#)

[discovered that vulturine guineafowl live in multilevel societies reminiscent of our own.](#)



The month of November is a time to celebrate the rich and diverse cultures, traditions and histories of Native people. Please join us at a celebration of Native American art at an artist talk and reception Thursday, Nov. 14 from 6-8 p.m. at The Lilley. Featuring renowned artist Melissa Melero-Moose of the Fallon Paiute-Shoshone Tribe, the event is a collaboration with the Nevada Alumni Association, The Lilley Museum of Art and the Native American Alumni Chapter.

Native American Heritage Month Artist Talk and Reception

Thursday, Nov. 14 6-8 p.m.
The Lilley Museum of Art (UNR)
Drinks and appetizers will be provided

Paid parking is available in Whalen Parking Garage. Please [RSVP online](#) to let us know you're coming! [Email Alumni Program Manager Ashley Medina](#) or call (775) 682-6003 or if you have any questions.

Sign Up for the Double Down from Nevada Humanities

Now you can sign up to receive a new blog post every Thursday morning from our *Double Down* blog. Delve in and explore this thought-provoking humanities blog with a Nevada twist. [Sign Up](#)

Example:



Daytime Programming with Nito By Everett George

I used to think caring about stories was dangerous and could very much ruin your life. I was enrolled in online schooling for most of my teen years, which was real isolating and a solid way to lose friends. I'd read, I had liked stories a lot, they seemed to help, and stories encouraged me

to get started on making my own. Which was going alright until around the time I turned 14 and my uncle died. He was the best man I knew but was also an alcoholic and after that took him I developed a big fear of living falsely. I tried my best to avoid anything that shifted my reality or made me think things might be different from what they were. It was a fear of make believe, of the possibility of being swayed by any outside force, of getting a high from a thing that wasn't there, and I began to wonder why all those words mattered if in the end they were just fake.

One day our grandma invited my twin brother and I over for sausage and eggs. Her house was right next to ours, literally steps away on the Winnemucca Indian Colony. We would eat dinner there often and the TV would always be playing in the background. We'd never been the type of family to feel the need to make conversation just cause. We all knew each other and were glad we were there.

That morning she was watching *Dirty Dancing* while she curled her hair. I was surprised because although she loved soap operas, romances were something we'd never really seen her watch on her own before. My brother and I ate and observed and sometimes quietly made fun of the stuff going on because we thought we were funny. We were also at that point in teenagedom where anything that worked out seemed like a lie. We stopped teasing once we both realized how happy she was.

The big dance sequence at the end was going on and my grandma had stopped curling and just sat there and watched, beaming. She was the toughest person I had ever known, had been through so much in her life, and had recently lost her only son. But there she was with tears welling in her eyes because the story she cared about was ending in a good way. She was no nonsense all the way through but something about this had given her permission to dream. I'd had that look before and felt the reassurance she did—a reassurance that things could be different. Seeing that she could share the experience made my new fear seem silly and wrong. She was changed but not just that, for a bit at least, she'd been healed and that's something a lie could never do. So it must be medicine.

We watched her and we learned what was needed to be done until the dancing ended far too soon.

Everett George is one of the many Native writers out there. He's just been lucky lately. You missed Everett at the sixth annual [Nevada Humanities Literary Crawl](#) in Reno on September 14. where he presented his panel, *No Place Like Home* with Amy Kurzweil and Laura Newman features thoughts and writings on place and home., *Images/Everett George by Hannah Arthur*

Native American History Month

November is Native American History Month! Read about Nevada's Native American communities and cultures on the [Online Nevada Encyclopedia \(ONE\)](#).

The development of the Comstock load took a toll on the Northern Paiute Native American population of the region, but they adapted and even prospered in ways which seemed unlikely. Learn more about Native Americans on the Comstock [here](#).

We're Hiring!

We are seeking a full-time Program Manager to join our Las Vegas team! Apply between today and December 3. Full details on the About Us section of our website or view the complete job description at: bit.ly/2Vr01iT. **[Apply Today!](#)**



[Nevada tribes slam state for scrubbing native history document from web](#)
rgj.com



Snow Sculptures