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Chris Simon June 15

North Dakota Hwy 50 through Tioga and Macgregor northeast of Williston. Wow.

**Trump Vows to Open Minnesota's Superior National Forest to Mines**

*Ari Natter and Jennifer Jacobs, Bloomberg*

Excerpt: "Speaking at a rally in Duluth, Minnesota, on Wednesday, Trump said his administration would soon be 'taking the first steps' to rescind a move made in the final days of the Obama administration to make hundreds of thousands of acres in the national forest off-limits to industrial activity." [READ MORE](#)

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**Mining to Begin in National Monument Eliminated by Trump**

*Jenny Rowland, ThinkProgress*

Rowland writes: "Canadian mining company, Glacier Lake Resources Inc., has announced that they have acquired rights to the 'Colt Mesa' copper and cobalt mine located on lands eliminated from Grand Staircase-Escalante National Monument." [READ MORE](#)

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**40 percent** Proportion of homes in the United States' Navajo Nation that lack running water. For many residents, piped water is unaffordable, and water must be hauled daily. In response, a group called DigDeep is working to build off-grid water storage and pumping systems that will bring clean water directly into homes. [PBS Newshour](#)

*-“Our era of relentless social media and soundbites has caused us to lose sight of the past, and future.” (Guardian)*

*-“All of humanity’s problems stem from man’s inability to sit quietly in a room alone.” [In a world so connected to each other, people have lost their connection to themselves.](#) (Quartz)*

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**Terror and Murder in Guatemala** *Simon Granovsky-Larsen, NACLA*

Granovsky-Larsen writes: "In the course of less than a month, seven campesino-Indigenous activists were murdered. What explains the onslaught?" [READ MORE](#)

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**Trump Administration Is Suppressing Media Access of Government Scientists**

*Rong-Gong Lin II, Los Angeles Times*

Lin writes: "A new directive from the Trump administration instructs federal scientists with the U.S. Geological Survey to get approval from its parent agency before agreeing to most interview requests from reporters, according to employees and emails from officials with the Department of the Interior and USGS." [READ MORE](#)

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**Farm Bill With Huge Giveaways to Pesticide Industry Passes House**

<https://www.ecowatch.com/farm-bill-passes-house-2580286425.html>

A *farm bill* that opponents say would harm endangered species, land conservation efforts, small-scale farmers and food-stamp recipients ...

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<http://www.thundermountainmonument.com/background.htm>

[The Marine Mammal Center : Vaquita, the World's Most Endangered ...](#)



[www.marinemammalcenter.org/science/Working-with-Endangered.../vaquita.html](http://www.marinemammalcenter.org/science/Working-with-Endangered.../vaquita.html)

UPDATE: With fewer than 30 *vaquitas* remaining and the idea of rescuing some by capturing them and placing them in human care no longer considered viable, ...

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**NYT QUOTATION OF THE DAY**

*"It's better if you have a good mouthful. They're like potato chips."*

[ALF JACQUES](#), 69, on the Onondaga Nation's practice of eating cicadas.

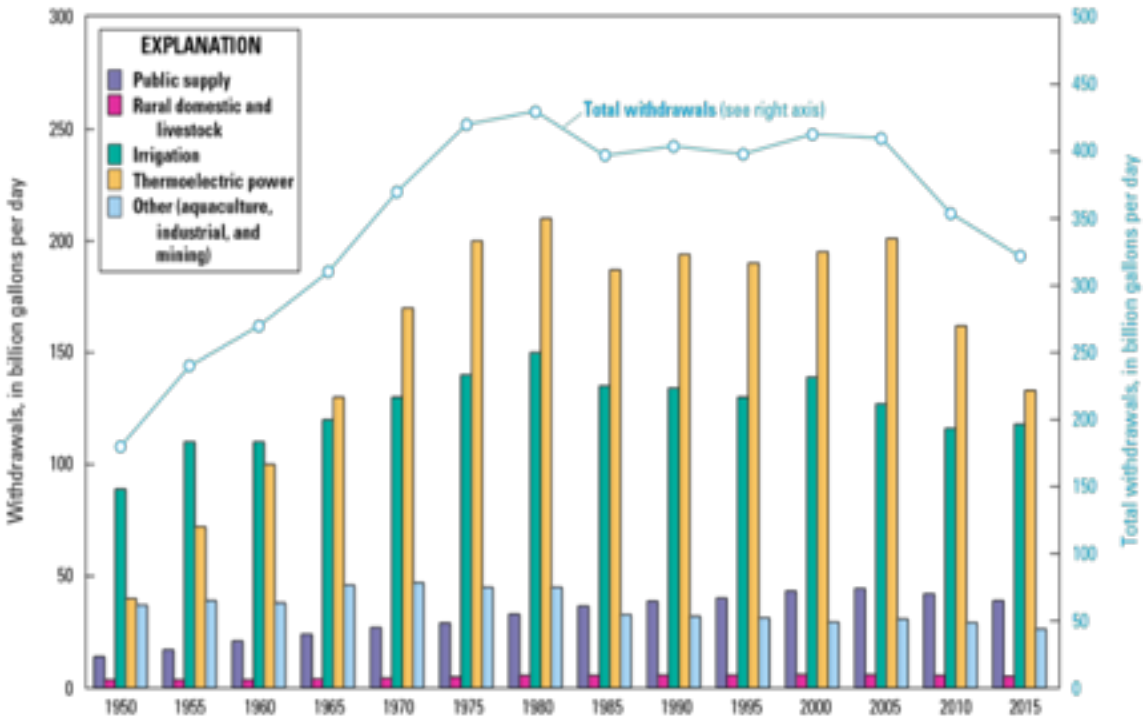
[A Story of Survival Revived by the Cicadas' Loud \(and Crunchy\) Return](#)  
**By RICK ROJAS**

The Onondaga people ate cicadas to survive after their land was burned and pillaged. They continue to eat them (live or sautéed) whenever they emerge as a tradition.

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**Climate Change to Become 'Greatest Pressure on Biodiversity' by 2070**

[https://www.ecowatch.com/climate-change-biodiversity-2579612893.html?utm\\_source=EcoWatch+List&utm\\_campaign=31122e5dab-EMAIL\\_CAMPAIGN\\_COPY\\_01&utm\\_medium=email&utm\\_term=0\\_49c7d43dc9-31122e5dab-85895669](https://www.ecowatch.com/climate-change-biodiversity-2579612893.html?utm_source=EcoWatch+List&utm_campaign=31122e5dab-EMAIL_CAMPAIGN_COPY_01&utm_medium=email&utm_term=0_49c7d43dc9-31122e5dab-85895669)



**[U.S. Water Withdrawals Continue Marked Decline](#)**  
**[Even though the country is growing, U.S. water withdrawals dropped to the lowest level since before 1970 with steep declines for municipal and electric power sectors, according to a U.S. Geological Survey report.](#)**

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**OUR MISSION**

The International Preservation Studies Center provides education to meet the evolving training needs of individuals who work to preserve cultural, historic, and artistic properties.

**Vision Statement**

**Our vision is to be the world's leading provider of training to the people who work to protect our material culture for future generations.**

**About The International Preservation Studies Center (IPSC)** is one of the top international destinations for practical, hands-on training in collections care, historic preservation, and conservation refresher. With over 35 years of experience, the Center has positioned itself as a leader in the field of preservation, offering over 75 courses to meet the training needs of cultural heritage professionals around the world. Our instructors are working professionals in the field who provide our participants with their expert instruction in best practices.

## What it was like being adopted into the Quinault Indian Nation

'I was now officially a member of a tribe I've always felt a part of'

By [Joseph Perez](#) |

*State Press arts and culture reporter Joseph Perez traveled to Taholah, Washington to be adopted in his Native American tribe on April 7. Below is Perez's personal account of this experience.*

On April 7, as a 19 year old, I traveled to rural western Washington to be adopted into the [Quinault Indian Nation](#). The QIN is a small tribe tucked in the forests along the coast of Washington, seven hours from the Canadian border.

I drove there with my father, stepmother and two siblings. We followed a winding two-lane highway through a thick forest of the greenest trees a kid from Arizona will ever see.

In the back of a rented minivan during a 45-minute drive from [Aberdeen](#) — the hometown of my father and Kurt Cobain — to Taholah, a small town where the QIN is based, I mumbled the long speech I wrote to deliver at the council meeting to which we were driving.



We had already gotten enough signatures from the tribe to put my adoption up to a vote of the general council. The final step was to appear in front of the council and argue in favor of my adoption.

Getting adopted into the tribe meant the absolute world to me, and the chance of rejection was a very real threat that ate away at my peace of mind.

We arrived at the [Taholah School](#), a small campus that with an elementary, middle and high school. I sat clutching the Moleskine journal containing my speech.

I was shaking, partially from nervousness and partially from the harsh ocean wind that carried with it the ever-present Washington rain.

As we walked into the gymnasium filled with tribal members, I looked around and saw many familiar faces, one of which was our sponsor, Steve Charley.

Seeing a familiar and friendly face washed away the anxiety and fear that had previously consumed me.

But as it turns out, to both my relief and anger, I wouldn't have to say a word. I would discover from my father's itinerary that Charley would be speaking on my family's behalf.

I had written out an 800-word speech for no reason, but at least at this point I could stop worrying about stuttering or whether I would say the right things to win the hearts of the tribal members.

We arrived early and walked to the cafeteria where vendors had set up shop, selling art, clothing, coffee, pastries and frybread clam tacos. Clam digging is a very big part of Quinault life, both economically and culturally.

[Try watching this video on www.youtube.com](http://www.youtube.com)

I felt at home looking at the beautiful, traditional art of the Pacific Northwest American Indians. Salmon, bears and elk painted and drawn ever so creatively looked back at me as I stared in loving wonder. It's an unmistakable style — and the [inspiration for the Seattle Seahawks logo](#).

Once it was time for the meeting to begin, we took our seats in the gym bleachers among about 300 tribal members. I twiddled my fingers, anxiously waiting for the adoption segment of the council meeting to begin.

After a public forum of sorts, filled with complaints and concerns of tribal members, it was finally time for the adoption applicants to stand before the tribe. I stood with my father, two siblings and our sponsor in a line of about 50 people.

Sponsors spoke for about 15 seconds each advocating for their applicants, and after what seemed like an eternity, we came up to the microphone.

Charley introduced my siblings and me to the tribe and went on to tell a little bit about our ancestry, including that I am a descendant of Chief Taholah, after whom the town and an annual weekend-long [festival](#) has been named.

This fact drew a low murmur from the crowd and my chest swelled with pride.

We walked back to our seats and anxiously awaited the results as the tribe filled out ballots on who should be adopted as a Quinault.

After two painstaking hours, a projector screen turned on. It read: "ALL ADOPTION APPLICANTS HAVE BEEN ACCEPTED."

I was now officially a member of a tribe I've always felt a part of.

But for my father, my ancestry had never been in doubt. As the projector turned on, I tearily remembered something he told me when we began the enrollment process.

"Son, you've always been a Quinault," he said. "We just have to get paperwork for it."

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## Indians 201: The Two Spirit

In American society today there is some debate over gender and sexual identities. While there are some who feel that there are only two genders—male and female—and this should define the natural order of things, there are others who point out the wide variety of sexual orientation. To add to this discussion, I would like to add some information about Native American gender identities.

Indian cultures in general did not view gender/sexuality as being restricted to just two categories. While some modern writers speak of the Indian *berdache* or Two Spirit as a third gender, it's not quite that simple. The *berdache* or Two Spirit was not a third category, but a way of referring to a continuum of human behavior that doesn't fit neatly into the European notions of male and female.

At the beginning of the European invasion of North America, there were more than 500 distinct Indian cultures in North America, so making broad generalizations about the role of the *berdache* or Two Spirit in traditional Indian societies is risky. In what follows below I will make some generalizations about the Two Spirit among the Northern Plains tribes—groups such as the Blackfoot, Crow, Cheyenne, Gros Ventre, Sioux, and others.

Like most cultures, the Indian nations of the Northern Plains defined specific roles for men and for women. In general, women gathered wild plant foods while the men were hunters and warriors. However, the roles were not rigid: there were many women who hunted and went on war parties and were still considered women. Just doing things normally done by the opposite gender did not make one into a *berdache* or Two Spirit.

Among most of the Northern Plains cultures, there were some boys who preferred the company of girls and who eventually dressed as girls. Older ethnographic literature about these individuals generally refers to them as *berdaches*. Among the Crow, at about the age of 10-12 a young boy might take on the female clothing and female work. As a male who dressed and acted like a woman, this individual was accepted in Crow society and would often marry a man. In describing the male *berdache*, Edwin Thompson Denig, writing in 1856, says:

“He is not to be distinguished in any way from the women.”

However, in Crow society the *berdache* was neither male nor female, but an individual who had characteristics of both—hence, a Two Spirit, a person with two spirits.

In the 1876 in the Battle of the Rosebud, one Crow Two Spirit put on male clothes and distinguished himself/herself in battle against the Lakota. For this he/she was given the name Osh-Tisch which means “Finds Them and Kills Them.”

Since the Two Spirit was neither male nor female, in many of the Northern Plains tribes the Two Spirit had an important role in the ceremonial life of the tribe. It was generally felt that the Two Spirit has special spiritual powers and in ceremonies could take on either male or female roles. In the Sun Dance, for example, there were certain rituals which could be performed only by a Two Spirit.

Among many of the Plains tribes, the Two Spirit was felt to have strong curing powers. Among the Cheyenne, for example, war parties often included a Two Spirit whose job was to care for the

wounded. In addition, the spiritual powers of the Two Spirit were felt to bring good luck. The presence of a Two Spirit in a war party was also desired because of their special spiritual powers. Large war parties were seldom without at least one Two Spirit.

While much of the literature about the role of the Two Spirit in Northern Plains cultures focuses on men, there were also many instances of women who wore men's clothing and took men's roles. Some of these women married other women, some were warriors, and some were chiefs. Among the Blackfoot, women who took on the aggressive roles of men were referred to as "manly hearted women." They would usually begin to take on these roles as teenagers when they would join war parties. They would wear male dress, marry women, and often obtain leadership positions as warriors and/or spiritual leaders.

What was/is the American Indian Two Spirit or berdache? Too often there is an attempt to use European categories to understand the Two Spirit and thus to assume that they were homosexual. Undoubtedly, some were homosexual, but the role of the Two Spirit was not a sexual one. Sometimes the Two Spirit has been described as a transvestite or as a transgender person. Again, this is not a totally true image of who they were. Gender and sexuality in Indian cultures allowed a wide range of variation and the concept of the Two Spirit simply shows that cultures exist which allow a great deal of freedom with regard to gender identity.

[Cross Posted at Native American Netroots](#)

An ongoing series sponsored by the Native American Netroots [team](#) focusing on the current issues faced by American Indian Tribes and current solutions to those issues.

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**1913 First Successful Ascent of Mt. McKinley** by [Steven Field](#) Views:



Courtesy: A+E Networks

On this day in 1913, Hudson Stuck, an Alaskan missionary, leads the first successful ascent of Mt. McKinley, the highest point on the American continent at 20,320 feet.

Stuck, an accomplished amateur mountaineer, was born in London in 1863. After moving to the United States, in 1905 he became archdeacon of the Episcopal Church in Yukon, [Alaska](#), where he was an admirer of Native Indian culture and traveled Alaska's difficult terrain to preach to



villagers and establish schools.

In March 1913, the adventure-seeking Stuck set out from Fairbanks for Mt. McKinley with three companions, Harry Karstens, co-leader of the expedition, Walter Harper, whose mother was a Native Indian, and Robert Tatum, a theology student. Their arduous journey was made more challenging by difficult weather and a fire at one of their camps, which destroyed food and supplies. However, the group persevered and on June 7, Harper, followed by the rest of the party, was the first person to set foot on McKinley's south peak, considered the mountain's true summit. (In 1910, a group of climbers had reached the lower north peak.)

Stuck referred to the mountain by its Athabascan Indian name, Denali, meaning "The High One." In 1889, the mountain, over half of which is covered with permanent snowfields, was dubbed Densmores Peak, after a prospector named Frank Densmore. In 1896, it was renamed in honor of Senator [William McKinley](#), who became president that year.

Mount McKinley National Park was established as a wildlife refuge in 1917. Harry Karstens served as the park's first superintendent. In 1980, the park was expanded and renamed Denali National Park and Preserve. Encompassing 6 million acres, the park is larger than [Massachusetts](#).

Hudson Stuck died in Alaska on October 10, 1920. Today, over 1,000 hopeful climbers attempt to scale Mt. McKinley each year, with about half of them successfully reaching their goal. Courtesy: [History.com Staff, A+E Networks](#)

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### **'All hell is going to break loose,' under Dean Heller wilderness bill, aide says**

Benjamin Spillman, [bspillman@rgj.com](mailto:bspillman@rgj.com)

[Republican](#) Sen. Dean Heller is seeking to leverage one-party control of Congress and the White House with an idea for a bill that would block future wilderness designations in Nevada.

Heller, who is running for re-election and considered the most vulnerable Republican in the Senate, says he plans to introduce legislation "within weeks" that would strip protections from potentially dozens of designated wilderness study areas.

A wilderness advocate who has worked with Nevada's federal delegation on conservation legislation called Heller's idea a "radical departure" from prior, bipartisan public lands bills.

Heller chose the partisan approach because he's anticipating political blowback from conservationists and wants the legislation to move while Republicans have control of Congress and the White House, a Heller aide told the Lander County Commission during a Feb. 8 meeting.

"When Dean drops this bill, all hell is going to break loose," Heller aide Andrew Williams said, according to a transcript of the meeting.

Williams told the commission that Nye, Eureka and Elko counties were already on board and that Interior Secretary Ryan Zinke pledged support and Sen. Lisa Murkowski, R-Alaska, chairman of the Energy and Natural Resources Committee, promised Heller a hearing.

"That's kind of what the push is here, is that I think Dean sees that right now we have a Republican majority in Congress. And we have an ally in the White House," Williams said. "That if there's any time to get this done, it's going to be now."

### **What's a wilderness study area?**

Wilderness study areas are a creation of the Federal Land Policy and Management Act of 1976.

The act ordered an inventory of Bureau of Land Management land to identify land that had "wilderness characteristics," meaning 5,000 acres or more of uninterrupted natural land with "outstanding opportunities for solitude or primitive and unconfined types of recreation."

The inventory identified about 100 areas covering more than 5 million acres in Nevada which became wilderness study areas. The law also called on the BLM to recommend whether the wilderness study areas were suitable to be designated permanent wilderness. A wilderness designation is considered the highest standard of public land protection because it prevents new roads, vehicles, structures, logging or mining.

Under federal law, only Congress has the power to convert a wilderness study area to full-fledged wilderness or "release" it back to a less-protected status that would allow mining and other disruptive uses.

In the meantime, the BLM is required to manage wilderness study areas to maintain their wilderness character.

Mineral and grazing leases that were in place prior to designation can remain in wilderness study areas and can be sold to new operators. But they're not typically allowed to expand.

Recreation such as hiking, horseback riding, fishing, trapping, hunting and camping are generally allowed, so long as they don't disrupt the wilderness characteristics.

Although motorized vehicle use is generally prohibited, many wilderness study areas are bounded by roads or have existing, cherry-stem roads. Those roads can remain accessible.

Since the BLM completed the wilderness inventory and made suitability recommendations in 1991, Congress has reduced the number of wilderness study areas in Nevada by about 40 percent, including the release of an estimated 450,000 acres to a less-protected status.

Much of that work has come through bipartisan public lands bills in which rural communities and conservationists negotiate boundaries with lawmakers from both parties to create legislation that converts study areas into permanent wilderness or releases it for development.

"Nevada actually has done the best job by far of any state in addressing its wilderness study areas, said Paul Spittler, director of wilderness policy for The Wilderness Society, who has worked with Democrats and Republicans in Nevada on six bipartisan lands bills. "Sen. Heller has been a part of many of those bills."

### **Heller describes his plan**

During a phone interview, Heller said his not-yet-introduced bill would help rural Nevada communities increase economic development and public recreation access.

The bill would have two major components meant to reduce the amount of land in Nevada designated wilderness study area, which means the land meets the federal standards for wilderness but hasn't yet been designated as such by Congress.

"If it is wilderness that is fine," Heller said. "But if it is not wilderness than put it back to public use."

The first component would immediately strip the wilderness study area designation from areas the BLM in 1991 recommended be released from protected status based on a variety of reasons, including potential non-wilderness uses.

"If they are not wilderness, just make them public lands," Heller said, which would make them available to mining and other wilderness-prohibited activity.

The second component would apply to wilderness study areas the BLM recommended as suitable for a wilderness designation.

Those areas, according to Heller, would be put on a five-year "shot clock." If Congress doesn't designate them as wilderness within five years, they would also be stripped of wilderness-level protection, he said.

"What I'm saying is get off the dime and make a decision," Heller said. "That is the problem we have with BLM and these bureaucrats back there who can't make a decision."

The shot-clock approach, however, could result in wilderness opponents using delay tactics to strip protection from land that's already been designated as worthy of the wilderness label.

"The ramifications would be that many special places Nevadans love and are currently protected would lose that protection," Spittler said. "The existing protections from the areas would be stripped, they would just be stripped five years down the road."

Heller hasn't yet introduced the bill but it would likely cover BLM and U.S. Forest Service wilderness study areas in counties that wish to be included, although during the phone interview he referenced all 62 study areas in Nevada covering 2.5 million acres.

The letter of support from Lander County urged Heller to include not only the 2.5 million acres of wilderness study areas in Nevada, but all 12.6 million acres in the western U.S.

In addition to Lander; Elko, Mineral, Nye, Eureka and Humboldt counties issued letters or resolutions of support.

"We just don't have the full access for all the things we need," said Lander County Commissioner Patsy Waits. "Wilderness areas, they are fun to hike sometimes but we don't need that many of them."

#### **Heller says wilderness 'not there for public use'**

While discussing the bill, Heller described it multiple times as something that would make wilderness study areas "public lands."

Asked whether he considered designated wilderness areas public land, Heller acknowledged it's public but added it's not available for public use.

"Sure, it is public lands, but it is not there for public use," Heller said before turning the question around.

"Do you know anything about wilderness," he asked, adding, "Then you tell me, do you have use? In a wilderness area can you open up a mine?"

He also asked if people can drive vehicles, run cattle or conduct fire protection projects.

Heller also said wilderness designations prevent people over 60-years-old from accessing public land.

"What in essence it restricts is anybody over 60 years of age has no access to it, because they can't walk into it," he said. "So, what we're trying to say is make it public use. Allow there to be the ability for somebody over the age of 60 to actually enjoy the property."

#### **Wilderness advocate says Heller 'bizarrely misinformed'**

Nevada's wilderness advocates fired back at Heller's descriptions of wilderness study areas and people who use them.

Shaaron Netherton, executive director of Friends of Nevada Wilderness, said several of Heller's statements were misleading or just incorrect.

Netherton said it is incorrect to suggest wilderness precludes or applies severe restrictions to livestock grazing, for example.

“He is so bizarrely misinformed,” Netherton said. “The Wilderness Act specifically says ‘grazing shall continue,’ not ‘will’ but ‘shall,’ which is the strongest thing they ever put in legislation.”

Netherton also pointed out management decisions that support firefighting in wilderness and that when wilderness boundaries are negotiated they often drawn around existing roads.

She also said Heller was wrong when he said a wilderness designation prevents people over 60-years-old from accessing the land.

“I’m 62, I go in wilderness all the time, I don’t feel like it slows me down,” Netherton said. “People drive on roads. You get out, you walk a little bit and get back in your vehicle.”

While Netherton criticized Heller’s assessment of the facts, others took aim at the senator’s partisan approach to an issue Nevadans once handled through consensus.

Spitler said the plan Heller’s aide described in Lander County represented a “radical departure” from a system wilderness advocates and policymakers refer to as the “Nevada model” for public lands bills.

It’s an approach that developed in the decades since the early 1980s, as Nevada reduced the number of wilderness study areas from about 100 to about 62.

Congress designated some of the land wilderness and declared that other land should be available for development, mining or other activity prohibited in wilderness.

“Nevada actually has done the best job by far of any state in addressing its wilderness study areas,” Spitler said.

The key to the Nevada model, Spitler said, is an approach that builds consensus between local development interests and conservationists.

He said Heller’s latest effort defies the consensus approach.

“I think you could fairly call it a radical departure,” Spitler said. “It boggles the mind to understand why you would abandon a successful approach and adopt a failed approach.”

Spitler said it’s especially surprising considering Heller, a Congressman from 2007-11 before becoming a senator, supported consensus-based bills in the past.

When asked directly whether he agreed with his aide’s statement that the bill requires one-party control of Congress and the White House to gain approval, Heller gave an indirect answer.

“I don’t have an answer to that particular question,” Heller said. “But I would argue that I probably feel stronger about this and about this issue than my counterparts do on the other side. I feel strongly that rural Nevada has a right to use public land, that Nevadans have a right to their public lands for public use and extraordinary restrictions simply aren’t in the best interest of most Nevadans in rural Nevada.”

