

WORDS OF *the* WILD

Vol. XXV, No. 1 April 2022

Newsletter of the Sierra Club's California/Nevada Wilderness Committee

Berryessa/Snow Mountain Monument expansion bill introduced Molok/Luyuk/Condor Ridge to be protected

-- by Victoria Brandon

ceptible opposition, chances for passage seem good.

As eloquently detailed in Bob Schneider's article in the previous *Words of the Wild*, (Dec 2021), Molok Luyuk or "Condor Ridge" in Patwin, (formerly known as Walker Ridge) is a very special place, combining fascinating geology, outstanding biological diversity, long history of spiritual importance for Indigenous people, and views to die for.

photo: Neal Uno (provided by Tuleyome)



Enjoying Molok Luyuk

As a coalition of environmental groups settled in to fashion a long term campaign plan to promote HR 6366, we got a pleasant surprise, when on February 25 the Ukiah Field Office of the Bureau of Land Management (BLM) definitively rejected the latest in a series of ill-advised wind energy proposals that sought to install dozens of huge turbines in this sensitive area.

Since that article appeared major advances have been made to provide the permanent protection this place merits. First, on January 11, Congressman John Garamendi (D-CA3) introduced legislation in the House of Representatives to add the approximately 4000 acres of Molok Luyuk in Lake County to the Berryessa Snow Mountain National Monument. The bill, HR 6366, would officially change the name of the ridge and also establish a precedent-setting provision for Tribal co-management of the Monument. Co-sponsored by Representatives Mike Thompson

and Jared Huffman—of neighboring districts; supported by the Lake County Board of Supervisors and by the Yocha Dehe Wintun Nation, and with no per-

Because the developers had made no progress in providing the environmental impact information needed to complete their permit application, it was summarily denied by the BLM.

At about the same time we were also delighted to learn that the House Subcommittee on National Parks, Forests, and Public Lands had scheduled a hearing on the bill, which is unusually prompt action. At the hearing, held on March 1, Yocha Dehe Tribal Chair Anthony Roberts provided testimony praising the legislation's unique provisions for "cooperative and collaborative tribal partnerships" and also recognizing an aspirational conservation goal: "Condors once flew -- continued page 2

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Molok Luyuk/Condor Ridge bill introduced -- from page 1

over the ridge in abundance and, if successful in protecting this area, ongoing habitat restoration efforts could allow the condor to return.” Since the area is known to be an important migration

photo: Bob Schneider



While much of the McNab cypress forest burned in the fires, they are fire adapted and rapidly returning to Condor Ridge. The cones are “serotinous” --they open in fires when the heat melts the resin.

corridor, and since plans are already under way for condor introduction in far northern California, (see separate article this page) seeing condors soaring over

the Lake and Colusa county borderland in the not-distant future is well within the realm of possibility.

Also at the hearing, the BLM’s Mark Lambrecht, Assistant Director for National Conservation Lands and Community Partnerships, testified in favor of HR 6366, pointing out:

“The Biden Administration’s America the Beautiful initiative calls for collaborative, locally-led conservation efforts of diverse landscapes that provide habitat for fish and wildlife, and supports Tribally-led conservation and restoration priorities.

“H.R. 6366 aligns with the Administration’s conservation goals, and the Department of the Interior supports the bill. Expansion of the monument would also mark an important step toward helping both the State of California and the Biden Administration meet their expressed critical goal of protecting 30 percent of U.S. lands and waters by the year 2030.”

On April 7, the Molok Luyuk coalition was thrilled to learn that Senator Alex Padilla and Senator Dianne Feinstein will introduce Senate legislation parallel to HR 6366 as early as next week. ♪

Condors could fly again over northern California

The Yurok tribe in northern California plans to release four young condors into the wild in the near future. As described on a program aired March 24 by Boston radio station WBUR— <https://www.wbur.org/> Or info@wbur.org--featuring an interview with Tiana Williams-Claussen, head of the Tribe’s wildlife department:

Condors feature in Yurok world renewal ceremonies, and the tribe began planning their condor project in 2008. They have worked over time with Redwood National Park, the redwood state parks, and the U.S. Fish & Wildlife Service on years of habitat analysis. Tiana has devoted much of her life to getting condors back to their ancestral skies.

The tribe’s plan is to release four young condors later this spring (two about three years old, two who are two years old) that have been raised in captivity. They will not have an established flock to join, but are expected to scope out an area to make their own—and Tiana hopes they will not go too far away for the tribe to monitor easily. They expect to release about six more birds per year. In time, once established, the condors could expand northward to the Columbia gorge --or beyond, and maybe east to the northern Sierra Nevada.

The Yurok Tribal office is in Klamath, CA. <https://www.yuroktribe.org/> ♪

https://www.wbur.org/hereandnow/2022/03/24/condors-california-native-tribes?fbclid=IwAR0I8fduFGF_tMyAsa_4zqj

Conglomerate Mesa: Victory!

Canadian mining company K2 Gold has announced that it is indefinitely suspending its controversial gold drilling project on Conglomerate Mesa, remote eastern Sierra public lands between the Sierra Nevada and Death Valley National Park. Tribes and other local groups are celebrating--given that the project threatened Conglomerate Mesa’s ecological, cultural, and recreational values.

The news is a victory for efforts to protect the region’s cultural resources and traditional cultural use sites, scarce water supplies, wildlife and plants, and recreation opportunities. However, advocates also note that K2 Gold is just the latest in a series of large companies to threaten Conglomerate -- *continued page 3 bottom*

Next Wilderness meeting -- (via Zoom): May 18, 2022, 5:30-7 pm

Program: Dave Hogan describes Proposal for a new Chaparral Pacific Crest National Monument

The ecologically important chaparral ecosystem is finally getting some love in California with a campaign for a new Chaparral Pacific Crest National Monument on federal public lands in the mountains and desert of San Diego County, southern Riverside County, and Western Imperial County. Please listen in on a presentation by Dave Hogan of The Chaparral Lands Conservancy of a broad coalition’s work to improve landscape conservation of chaparral and other natural, cultural, and historic resources.

Contact chair Anne Henny for Zoom info to join the Sierra Club’s California/Nevada Wilderness Committee’s meeting at anneth16@sbcglobal.net. ♪

Save the Date!

Next *in-person* Wilderness Committee meeting:
Hutchinson Lodge at Clair Tappaan Lodge, Donner Summit
September 9-11 -- Fri-Sun; (details next issue)

#NoHotCreekMine Campaign Launches at Weekend of Events in Mammoth Lakes

Once again, a mining company, this time the Canadian firm KORE Mining, is pursuing a path to create an open pit, cyanide heap leach gold mine in Mono County, close to the sensitive Hot Creek Geological site. The Hot Creek Geologic Site, located ten miles east of Mammoth Lakes, California, is part of the ancestral homelands of the Kutzadika'a Tribe, the southernmost band of the Numu People. The region is home to several unique plant and animal species, including the bi-state sage grouse, [Mono Basin sage grouse] a distinct sage grouse population that has been petitioned to be filed under the Endangered Species Act. The mine and associated activities could also disrupt the migratory path of the local mule deer herd. Part of the headwaters of the Owens River, this watershed is not only important to our local wildlife and communities, such as the enthusiastic fishing community that treasures Hot Creek and the Owens River, but also provides drinking water to Los Angeles residents.

The local community was outraged, and a group of concerned citizens from the environmental, outdoor and business community in Mammoth created the #NoHotCreekMine campaign. It launched with a weekend of action on President's Weekend, when we had the best opportunity to address the largest possible audience.

The events brought the Mammoth

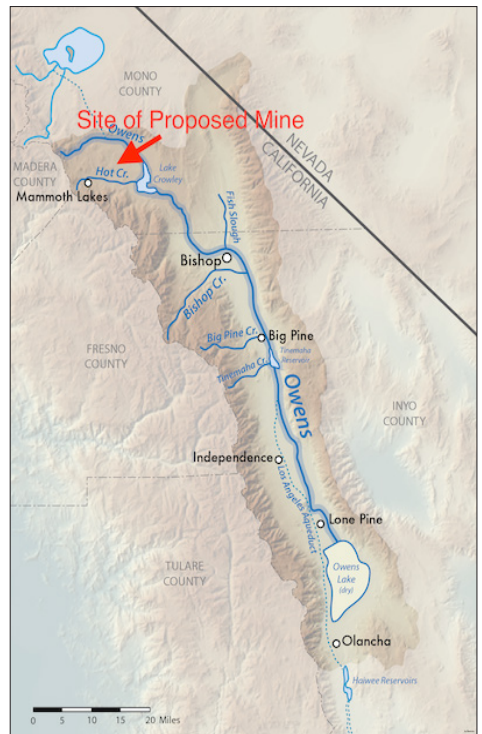
Lakes community together. We kicked off Friday with a party to prepare hand made signs for the main event -- a rally at peak traffic time on Sunday. On Saturday, a visible group raised awareness with a ski protest on Mammoth Mountain, while others went to the Hot Creek site and alerted people who were fishing or just enjoying the area about the proposed mine.

On Sunday, we took to the streets of Mammoth Lakes, lining Minaret Road (see photo) and received many displays of support from people driving back from a day of skiing. Next, we headed to the Village for an inspiring rally. Friends of the Inyo and the Sierra Club each hosted informational booths for the public. Emily Markstein, Amber Rassler and Chris Bubser from the NHCM coalition introduced the program. Charlotte Lange, Kris Hohag, and Thomas Joseph represented local Tribal communities, sharing their ancestral connections to the Hot Creek area and imploring the community to honor their elders by protecting the land from extractive industries.

Mono County Supervisor Stacy Corless spoke about the challenges local governments face when extractive industries come to exploit our federal lands. And Lynn Boulton, Chair of our own Sierra Club Range of Light Group, spoke of the specific harms of this mining project. Finally, our great friends from Patagonia capped off the rally.

The work to protect Hot Creek continues. Visit <https://www.nohotcreekmine.com/> and sign up for news and updates. ☞

-- Chris Bubser (Chris Bubser is a member of the Executive Committee of the Toiyabe Chapter's Range of Light Group.)



Shannon1, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons <https://commons.wikimedia.org/wiki/File:Owensmap-01.png>

Range of Light Group Earth Day land protection events:

Saturday April 23 from 10 am - 3 pm
The Range of Light Group will be at Bishop City Park with information about No Hot Creek Mine resistance, 30x30, volunteer opportunities, and more, including a raffle! Tell us what you want the state's 30x30 campaign to protect.

Monday April 25 at 5:30 pm in Lone Pine:
BBQ and Conglomerate Mesa Rally, Paiute-Shoshone Community Center
(from Range of Light Group newsletter)

Conglomerate Mesa: Victory!

-- from page 2

Mesa. Permanent protection is needed for this Joshua tree-landscape.

A letter from the Bureau of Land Management (BLM)– requiring that K2 Gold complete an Environmental Impact Statement (EIS) before the project could move forward -- was K2 Gold's reason cited for suspending drilling activity.

(from a press release from the Conglomerate Mesa Coalition, dated March 18, 2022. Sierra Club is a member of the Coalition.) (See WOW Aug 2021, April & Dec 2020, Aug 2018, Dec 2017) ☞



Protest on Minaret Road

photo: Dakota Sneider

An Historical Wilderness Perspective, and Cu'pik and Gwich'in perspectives

-- by Roger Kaye, Polly Napiryuk Andrews, and Bernadette Dimientieff

An historical perspective by Roger Kaye

First, we share concern about the disproportionate focus on differences between traditional Indigenous beliefs and the wilderness concept these days, and inadequate recognition of what they have in common. For example, uniting many traditional Indigenous beliefs and the Wilderness concept are fundamental, underlying ideas, values, and guides for behavior relating to:

- Human's role in the larger world,
- The interrelatedness of humans and the larger community of life,
- The need for humility, respect, and restraint in relating to nature.

These themes comprise what Henry Thoreau, an early wilderness proponent, summarized as "Indian wisdom." They echo through Indigenous campfire stories, songs, and ceremony and resonate through the early wilderness literature. But here is another, growing commonality: We all now face unprecedented global-scale environmental threats that neither founders of the wilderness movement nor Indigenous Elders could have foreseen. Climate change, pollution, and loss of biodiversity threaten wildlands, subsistence resources, even the biosphere that [we all] share. So more and more, wilderness interests and Indigenous people work together to further our common values and hopes for the future.

So why is the concept of Wilderness often considered alien to Indigenous cultures? For several reasons. In part, it's because some wilderness ideas developed from ethnocentric notions about America as a frontier. And it is also partly because early wilderness writers and advocates had little knowledge of the complementary Indigenous beliefs about human's place in nature. But while the inappropriateness of the frontier ideology is increasingly recognized and being abandoned, Indigenous visions are finding greater voice among wilderness organizations, agencies, and literature.

It is true that early Indigenous

people had no conception of wilderness—but neither did western people before they were exposed to the environmental degradations that led to development of the wilderness ethic.

The idea of Wilderness we have today is not an inherent component of Western culture. In fact, it is relatively recent. The Wilderness concept arose largely in response to changes wrought by the Industrial Revolution. The wilderness movement began in the late 1920s and accelerated after World War II in response to a new, unprecedented order of environmental threat. It was in reaction to the industrialization, urbanization, the rapid loss of natural areas, destructive logging, mining, and agricultural practices, and the spread of pollution and pesticides. These weren't part of the world pre-contact people lived in, but they are now. Before widespread environmental alteration and degradation, there was no need for a concept of areas left free from them. But there is now.

An unfortunate misunderstanding has been that the wilderness idea somehow erases Indigenous people from the landscape. It is true that pre-contact Indigenous populations and their activities were, until recent years, little understood. But the Wilderness Act's description of Wilderness as a place "... where man is [currently] a visitor and does not remain" does not imply that wilderness lands were "pristine" or devoid of any Indigenous history or effect. That is why the Act defines an area qualified to become Wilderness as "*generally appears to have been affected primarily by the forces of nature, with the imprint of man's work substantially unnoticeable*" (Section 2(c), emphasis added). In fact, when wilderness movement leader Bob Marshall defined Wilderness, he specifically recognized that "trails and temporary shelters, which were common long before the advent of the white race, are entirely permissible."

Remember, the idea of Wilderness was a reaction against the modern, new order of environmental threat. It was certainly not at variance with the Indigenous people or their sustainable lifeways, which in fact, wilderness literature often romanticized.

A Cup'ik Perspective, by Polly Napiryuk Andrews

It is true that my Cup'ik ancestors had no word for Wilderness. Nor did we have words for airplanes, computers, or the internet, or for climate change, endangered species or biodiversity either. But we've adopted these words and concepts for the modern, altered, and changing world we now live in.

Yes, there are differences between our traditional worldview and the Wilderness concept. But too often we focus too much on differences. So we don't see the more important underlying values and hopes for our descendants that we have in common. And that commonality is what's most important, and not just for these areas of our homelands that Congress made Wilderness. It's important too because the central message of the Wilderness concept as it developed over the last five or six generations, and



Lindsay Carron artwork featuring Polly Napiryuk Andrews

the beliefs that have guided my Cup'ik ancestors for some 500 or 600 generations, can contribute much toward addressing the new huge-scale environmental threats we now all face.

We've seen on our land the many and worsening effects of climate change. We know our oceans -- *continued page 5*

An Historical Wilderness Perspective, and Cu'pik and Gwich'in perspectives, *continued*

are becoming acidic, our air polluted. These threaten all the Earth's peoples and all creatures and all generations ahead of us. Ultimately, these threats come from human's increasingly unsustainable behavior, and that's rooted in how we see ourselves in relation to the natural world. I believe that we all need to remember the importance of the ancient idea of living in harmony with—not dominating—this world. That idea... if you go back far enough, it's part of everyone's human heritage.

This is what the author of the Wilderness Act, Howard Zahniser, described as “a piece of the long ago we still have with us.” In explaining “The Need for Wilderness Areas,” Zahniser wrote: *In the wilderness it is possible to sense most keenly our membership in the whole community of life on the Earth. . . . We deeply need the humility to know ourselves as the dependent members of a great community of life . . . to know the wilderness is to know a profound humility, to recognize one's littleness, to sense dependence and interdependence, indebtedness, and responsibility.*

Zahniser wrote this in the 1950s, and it became part of the history of the Wilderness Act. But hardly known is the fact that for thousands of years this sentiment underlying the wilderness concept was part of my Cup'ik people's oral tradition. Let me provide one example: The story of the boy who went to live with the seals:

Long ago, there was a couple who wanted their only son to learn how to become a great hunter, and part of that was knowing the proper and reciprocal relationship between humans and the animals. So they arranged for a shaman to send the boy to live with the seals for a year. Down through a hole in the ice he went, and ... over the year the seals taught him to see the world and human's role in it from the seal's point of view....

And what he learned was really much like those things Zahniser later wrote about—that animals aren't there just for human exploitation, but they, like us, are members of a larger community of life. We must treat them with respect, and with a sense of humility and kinship because our futures are intertwined...

Imagine . . . as stories enable us to do, seeing the human-nature relationship from the point of view of the creatures with whom we share this Earth.... Perhaps we all, like the boy, will wish to learn from others' ways of seeing humans in relation to the natural world, and from other, older ways of expressing the relationship upon which our mutual well-being depends.

A Gwich'in Perspective, by Bernadette Dimientieff

At the first Gwich'in gathering in over 150 years the Alaskan and Canadian Gwich'in tribes came together for an historic meeting. Oil development was threatening “Lizhik Gwats'an Gwandaii Goodlit” -- known to our people as the “Sacred Place Where Life Begins”, known as the coastal plain of the Arctic National Wildlife Refuge. At that gathering the Elders directed the Gwich'in Nation to go out and tell the world we are here, to work in a good way and not compromise our position to fight for permanent protection of our sacred lands.

We advocate for Wilderness because it will provide the strongest protection for the birthing grounds of the Porcupine caribou herd. We are the caribou people; a piece of the caribou heart lies within us and a piece of the Gwich'in heart lies within the caribou, and it has been so since time immemorial. They are a part of who we are as a people, our way of life, our food security and our identity.

....We have a spiritual and cultural connection with the caribou. We treat them with respect and humility because we are related to them. And as science now shows, caribou are central to the healthy ecological function of the environment in which we live and in which our culture developed.

More than any other modern land category or system, Wilderness recognizes our way of relating to the land and the Earth. The wilderness idea that humans are part of a larger “community of life” (and should act like it) has been known to my people for millennia.

We don't only feel attacked by climate change but by our own government



Lindsay Carron artwork featuring Bernadette Dimientieff

too. We fight against both oil development in the Arctic Refuge and climate change, each rooted in today's secular, consumptive and unsustainable lifestyles. The Gwich'in Steering Committee works with ...[other] organizations to address these two related threats.

Gwich'in People provide an example of how we can live as respectful, interdependent, and low-impact members of this Earth's community of life. The wilderness concept helps provide English words for what my ancestors have always intuitively known of this community. We are simple people, we understand if we take care of the land, the land will take care of us. We are interconnected to the land, water, and animals. ♪

This perspective is extracted from an essay first appearing in <https://rewilding.org/wilderness-and-traditional-indigenous-beliefs-conflicting-or-intersecting-perspectives-on-the-human-nature-relationship/>

Roger Kaye has worked for the U.S. Fish & Wildlife Service in Alaska for 41 years, as a planner, pilot, Native liaison and in recent years, as the agency's Alaska wilderness coordinator.

Polly Napiryuk Andrews is Cup'ik Eskimo from Chevak and Fairbanks, Alaska. She works as a training specialist for the SouthCentral Native Foundation, and is well known for her programs expressing Native oral traditions through story, song, and dance.

Bernadette Demientieff is Gwich'in Athabaskan from Fort Yukon and Venetie, Alaska. She is the Executive Director of the Gwich'in Steering Committee and as such has a leading role in defending the Arctic Refuge.

Lindsay Carron is a Fish & Wildlife Service artist-in-residence, who seeks to give visual expression to the ancestral and continuing connection of Indigenous people to Alaska's wildlife refuges. Her works feature Native people and wild animals embedded in the wilderness.

Tribal coalition proposes a new central Nevada national monument

Advancing Avi Kwa Ame national monument proposal

Art exhibit, petitions, and bioblitz featured

-- by Christian Gerlach

The Toiyabe Chapter is concerned to hear news from Washington DC that the Navy plans to push hard for their proposed Fallon Naval Air Station expansion—that would cut into several central Nevada wilderness study areas and impact habitats, outdoor recreation and cultural values throughout the military operations area. For this reason as well as for the possibility of a large expanse of additional Nevada wildlands being protected, the Chapter looks forward to learning more about a brand new Tribal proposal for a large central Nevada national monument:

As outlined in the Huff Post on March 24:

A coalition of four Native American tribes is lobbying for the establishment of a sweeping new national monument surrounding a Navy bombing range in central Nevada in order to permanently protect the area's cultural and natural resources and prevent future

Spirit Mountain, or Avi Kwa Ame in the Language of the Mojave peoples, is closer to permanent protection since in the past month Nevada's Lieutenant Governor, Lisa Cano Burkhead, sent a letter to the Interior Secretary Deb Haaland, asking that she and the president take steps to protect the proposed Avi Kwa Ame National Monument.

Protection of Avi Kwa Ame was also the main theme in the opening reception of the Spirit of the Land Art Exhibition held on March 25th at the Marjorie Barrick Museum of Art at UNLV. "Spirit of the Land" is an exhibition curated by Kim Garrison, by Means, Checko Salgado, and Mikayla Whitmore, featuring work by more than forty artists and musicians celebrating the country around Spirit Mountain and will run until the end of July. The event was well attended by the greater Southern Nevada arts community.

and "Newe" mean "the people" in the Paiute and Shoshone languages.

The area in question could become Nevada's fifth national monument if the coalition, comprising the Fallon Paiute Shoshone Tribe, the Walker River Paiute Tribe, the Lovelock Paiute Tribe and the Yomba Shoshone Tribe, achieves its visionary goal via either a presidential proclamation or legislation.

The monument that the tribes propose would consist of public lands adjacent to the four tribes' reservations, located east of Fallon, Nevada. Included would be the Stillwater, Clan Alpine,

August and Desatoya mountain ranges, as well as Job Peak, also known as Fox Peak, which is [central](#) to the Northern Paiutes' origin story. Most of these ranges are covered partially by Bureau of Land Management designated wilderness study areas. Sierra Club's Wilderness Committee outings have visited and enjoyed the Clan Alpine and Desatoya Ranges.

At this stage, the Toiyabe Chapter has yet to meet with the Tribes to learn more about this proposal. We look forward to having substantive conversations in the coming months. ♪

(from Huff Post, March 24, with Toiyabe Chapter comments incorporated by Chapter Director Brian Beffort.)

https://www.huffpost.com/entry/numu-newe-national-monument-nevada-proposal-trib_n_623c6f8fe4b009ab9302f6cd

Featured at the reception were members of the Rez Life Bird Singers from the Fort Mojave Tribe. Congresswoman Susie Lee spoke at the event, and other Nevada Congressional Representatives sent congratulatory messages.

Even with all of this great momentum, to protect Avi Kwa Ame we need your [letters to the editors](#), [your petition signatures](#), and your general help to show that Avi Kwa Ame has the support of Southern Nevadans. Please attend upcoming event—and inform your friends, family, and community about the proposed Avi Kwa Ame National Monument.

We hope you will [join us for our Earth Day Bio Blitz on Saturday April 23rd, from 9 am to 1 pm](#). We plan on birding in the proposed Avi Kwa Ame National Monument area to document populations of the gilded flicker as well as any other flora and fauna we come across. We will join our partners at Basin and Range Watch and the Nevada Department of Wildlife to document wildlife in and around the Joshua tree forest in the Wee Thump Joshua Tree Wilderness and possibly around nearby Walking Box Ranch. The event will be a great opportunity to enjoy the Southern Nevada desert before it gets too hot. We will provide snacks and a light lunch, as well as offering fuel reimbursements to those who want or need it. **YOU can RSVP here:** bit.ly/nvbioblitz

[Please sign and share our petition to protect Avi Kwa Ame](#) so that future generations might themselves explore, enjoy, and protect the stunning Joshua tree forests of Southern Nevada. ♪



photo: Vicky Hoover

Wilderness Committee hiker on Clan Alpines WSA trip in 1993

expansion of a military complex.

Two leaders of the Fallon Paiute Shoshone Tribe met with senior Biden administration officials and members of Congress this week to pitch their vision for a Numu Newe National Monument spanning nearly 3 million acres of central Nevada federal lands that are the ancestral home of the Paiute and Shoshone people. "Numu"



Outings



Support wilderness the Sierra Club way!

--May your trails be crooked, winding, lonesome, dangerous, leading to the most amazing view. May your mountains rise into and above the clouds. -- Edward Abbey

Two Memorial Day week-end service trip options:

from partner organization
Ventana Wilderness Alliance

May 27-30 – Fri - Mon Backpack 3 Nights Carrizo Trail

Join VWA trail crew leader Betsy MacGowan for trail work in Ventana wilderness; after meeting 8 am Friday, hike 3.2 miles from trailhead at Railroad Bridge on Road 6 to camp at Carrizo Springs Camp on Carrizo Trail. Friday work on brush and tread in the half mile before the camp. Saturday hike another 2.5 miles to the section of trail with many fallen trees. You must be in good physical condition for this strenuous hike; we ask participants to help carry crosscut saws and saw kit contents. We focus on clearing 10 fallen trees from the trail--several more than 2 ft in diameter. A lot of work for everyone--beginner to expert. Tools, hardhats, & instruction provided. Some, not much poison oak. Long sleeves and long pants recommended. BRING daypack for water and lunches for each day; enough containers to carry a minimum of 3 liters; head net for bugs; ALL FOOD for 4 days/3 nights; WATER: There is no water on the hike in, but there should be water at Carrizo Springs Camp. Take all your water for the time we are working. Contact bmacgowan@hotmail.com.
<https://www.meetup.com/Ventana-Wilderness-Alliance-Meetup/events/285067714/>

In central Nevada with Friends of Mojave Trails & Hills

May 27-30 -- Fri - Mon Nevada Wilderness Service

Join members of the Sierra Club's wilderness committee in the group "Friends of Mojave Trails and Hills" for the latest in a series of service trips with wilderness staff of the BLM's Ely NV office. This year the remote Park Range Wilderness Study Area south of Eureka will be the site of our car-camping outing. Our tasks on the east side area of the Park Range Wilderness Study Area include anchoring steel posts in, where current signs are disappearing too fast. Enjoyment assured. Optional central commissary. Contact Vicky Hoover, vicky.hoover@sierraclub.org, or 415-928-1038.

photo: Judy Brantman



Desert volunteers get work instructions

Trip report

Spring CA Desert service

What is special about Needles, California? It's surrounded by the Mojave Trails National Monument and numerous wilderness areas. Wilderness committee members headed out for the last weekend of March to help BLM Needles office wilderness staff in two projects--trail maintenance in the Turtle Mts Wilderness and helping to turn the Snaggletooth

Exploring Wild Nevada: Blue Eagle Wilderness Study Area

The 58,800-acre Blue Eagle Wilderness Study Area sits amidst the Grant Range. The 9,000 foot Blue Mountain is made up of spectacular thick-bedded limestone and at its highest reach, scattered bristlecone pines along with a forest of white fir, ponderosa pine, and limber pine. Nevada's bighorn sheep are also found on the high elevations.

This rugged area is part of the traditional homeland of the Newe (Western Shoshone) people. Pictographs have been found near the numerous springs around the mountain's base. Rock shelters show archaeological evidence for ancestral Newe seasonal use for more than 7,000 years.

While Blue Eagle's rocky cliffs and deep, narrow canyons create navigational challenges for the explorer, backpacking and horsepacking allow visitors access to this wild landscape. Dispersed dirt roads are good for primitive camping.

More than most other wild areas in Nevada, the difficult terrain of Blue Eagle Mountain demands respect and exceptional backcountry navigation and route finding skills from explorers. Plan ahead and take enough water for your trip, as water sources are not dependable in this porous limestone country. ~

-- from Friends of Nevada Wilderness

Primitive camp into a real campground as a National Monument base for visitors to enjoy nearby wilderness. From our scenic Snaggletooth campsite we headed south into the dramatic Turtle mountains on Saturday, and spent Sunday working close to our campsite. Useful enjoyment for all! vnh ~

photo: Anne Henry



Maintaining the "Mexican Hat" trail in Turtle Mts Wilderness -- which our volunteers had helped design years ago



In camp at Snaggletooth

photo: Anne Henry

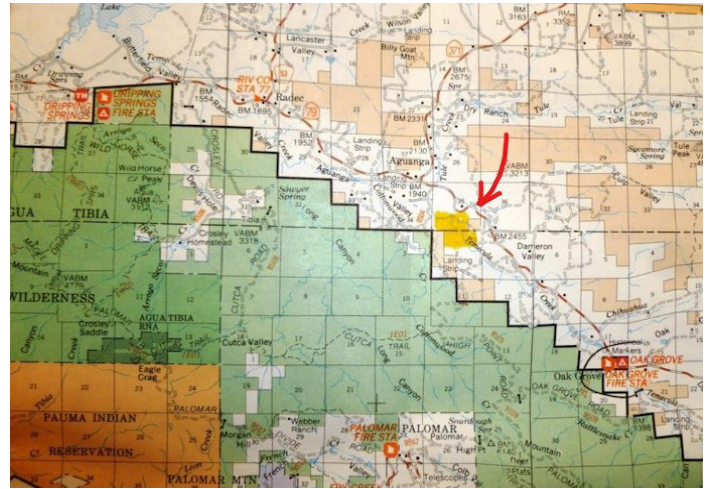
Temecula area conservation land acquired Good connectivity with Agua Tibia Wilderness

- -- by Pam Nelson

Good news!! Right next to and almost adjacent with the Agua Tibia Wilderness in southern California's Cleveland National Forest, 500+ acres have been purchased for conservation in the Aguanga/Warner Springs area. Last spring, when I heard about the parcels going up for sale, I felt a twinge of fear and opportunity rush over me. I sent the information to every conservation group I could think of and crossed my fingers. I'm not sure if it helped, but these parcels that span both sides of the San Diego/Riverside County line and are on the north side of Palomar Mountain have now been purchased by the Regional Conservation Authority (RCA) and the Conservation Fund. The RCA couldn't purchase both since they are a Riverside County entity.

I've contacted both owners and found that the San Diego property (240 acres) was purchased by the Conservation Fund to make sure it was saved for conservation. They now seek an entity to take it over, such as the Bureau of Land Management, or another agency/conservation group. We need someone that will be vigilant to manage this property. At stake is the unique habitat that consists of the headwaters of Temecula Creek.

Keep your eyes open for other parcels that come up for sale and would be good for conservation. Who knows; it might just work out! 🐾



Map from Pam Nelson showing Temecula area acquisition

❖❖ Land Acknowledgement ❖❖

(from Victoria Brandon, Redwood Chapter)

"I live in Lower Lake, that I acknowledge as the homeland of the Koi Pomo Nation from ancient times to the present day."

The Koi Pomo Nation are federally recognized but without federal trust land — the core of their ancestral territory is now Anderson Marsh State Historic Park.

Sierra Club's California/Nevada Wilderness Committee, an issue committee of the California Conservation Committee, advocates for preservation of unroaded, undeveloped public lands in a wild state through legislation and appropriate management, and sponsors stewardship and wilderness study outings.

Chair: Anne Henny, SF Bay Chapter (510) 289-2294
 Heather Anderson (559) 681-6305: Arts and Wildlands liaison
 Judy Anderson (818) 248-0402: wilderness management
 Victoria Brandon (707) 994-1931: Redwood Chapter coordinator
 Joyce Burk (760) 252-3820: Southern CA forests
 Cindy Buxton (619) 934-0323: San Diego Chapter coordinator
 Alan Carlton (510) 769-3403: Forest Planning liaison
 Sandra Cattell (661) 714-2850: Angeles Chapter coordinator
 JoAnne Clarke (209) 233-7380: Tehipite Chapter coordinator
 Larry Dwyer (775) 786-8564: Toiyabe Chapter coordinator
 Steve Evans (916) 442-3155: Wild & Scenic Rivers
 Joe Fontaine (661) 821-2055: Wilderness Watch, Kern Kaweah Ch.
 Terry Frewin (805) 966-3754: CA Desert areas
 Hermi Hiatt (702) 361-1171: Friends of Nevada Wilderness
 James Hines (805) 340-9266: Los Padres Chapter & Wildlife coord.
 Vicky Hoover (415) 977-5527: Newsletter editor, Outings coordinator
 John Moore (916) 731-7153: Mother Lode Chapter coordinator
 Mike Painter: (415) 752-3911: Californians for Western Wilderness
 Richard Popchiak (831) 818-6255: Ventana Chapter coordinator
 Geoffrey Smith (858) 442-1425: Wilderness Listserv manager
OPEN: -San Francisco Bay, San Geronio, and Santa Lucia Chapter coordinators--volunteers sought;

FIRST CLASS

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"Wilderness is the permanent home of the human spirit".

-- Joseph Wood Krutch