



March 1, 2017

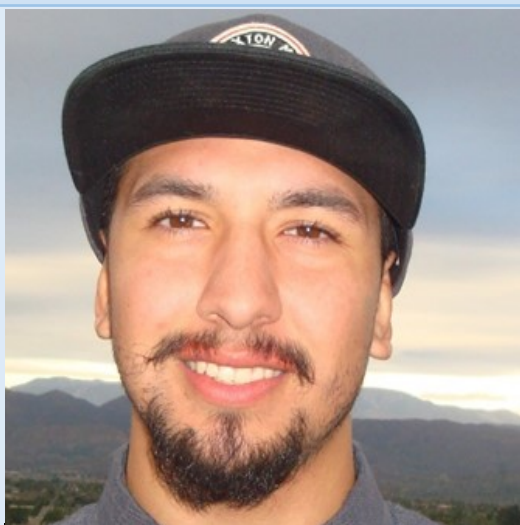
Soboba

Indian Reporter

SOBOBA INDIAN REPORTER: ERNIE C. SALGADO JR., PUBLISHER/EDITOR

2017

CANDIDATES FOR SOBOBA TRIBAL COUNCIL



Mr. Shawn Masiel, a young newcomer but well respected within the Tribal community. He lives on the Soboba Indian Reservation with his wife, Lexie and three-year old daughter, Maylee.

A 2011 Noli high school graduate. He was an amateur Cage Fighting champion. He earned his black belt in the Brazilian Ji Jitsu Mixed Martial Arts. He is also teaching the tribal youth in the martial arts.

For the past six months he has been participating in the Tribal Intern program at the casino. Prior to that he had been employed in the Tribal Environmental Protection Department as an Intern and EPA Specialist. He has also attending Laursen Inspection Training, a vocational school to prepare him for the Inspectors Certification Examination.

Shawn said that he understands the impact of decisions made by the Tribal Council today affects our future generations and he would like to be a part of that decision making process.

When asked about concerns regarding his inexperience he said *"Yes, I'm aware that I might not be the most experienced in tribal politics and that's why I think I can do good, because I'm not about the politics; I'm about helping build a better, sustainable future for my family and Soboba. My uncle (Bobby) was elected Tribal Chairman in the mid-seventy's and he had never even been on any committees or on the Council. I know those are big shoes to fill but what better way to gain experience than on the job,"* he added.

Shawn said he is a quick learner and has a strong desire to make positive contributions to the Soboba Tribal leadership. He believes his compassion and vision of a prosperous and successful future for Soboba will help guide him in the decision making process. He said he strongly supports the economic development and the cultural restoration of the tribal traditions and values.

Shawn is son of Frank Masiel, Jr., the grandson of Lorraine "Raina Salgado" and Frank Masiel, Sr. (Pechanga) and great-grand son Ernest (Soboba) and Fidelia Salgado, Sr., and Desiderio "Joe" and Ruth "Basquez" Masiel a tribal member of the Pechanga Band of Luiseno Indians.



MRS. MONICA HERRERA (INCUMBENT)

Mrs. Monica Herrera is seeking her second term on the Tribal Council. Prior to her election to the Tribal Council she served on the Noli School Board for three terms and serve on the tribal Enrollment Committee for ten years.

Her and her husband, Gabe (*a Pechanga Tribal member*) live on the Soboba Indian Reservation with their six children. She has lived her entire life on the Soboba Indian Reservation.

She attended San Jacinto schools and graduated from San Jacinto High School in 1996. She attended Mt. San Jacinto College and is about twelve units short of earning her Associate of Arts degree. When asked if she planned to return to complete her education at Mt. San Jacinto Monica said, *"I plan to, but right now my plate is pretty full right now; but yes, I plan to finish"*

Monica said that she has learned so much these past two years and is excited to continue working for the tribe.

She is the daughter of Paula "Boniface" and Glen Lindsay, grand-daughter of Lupe "Razon" and Larry "Dee" Boniface and the great-great-granddaughter of Clemencia "Silvas" and John Razon, II and Ms. Rose Boniface.

The famous "Fig Tree John" was her great-great-grandfather. His real name was John Razon, Sr. He was a tribal member of the Torres Martinez Tribe.

Her current term will expire on March 31, 2017.



MR. ISAIAH VIVANCO (INCUMBENT)

Mr. Isaiah Vivanco is looking for his fourth term on the Tribal Council.

He is forty-four years old and married to Maria "Pink" Vivanco, a member of the Pala Band of Mission Indians. They have three children, Sierra 18, a freshman at California State University at San Marcos, twins Autumn and Jericho 16, Juniors at San Jacinto Valley Academy in San Jacinto.

Mr. Vivanco He has lived his entire life on the Soboba Indian Reservation and currently lives on the Reservation with his family. He was employed with Valley Wide Recreation for twenty-seven-years and retired from the Planning and Inspection Department in December 2015.

He attended San Jacinto schools and graduated from San Jacinto High School in 1990.

He is the son of Gloria and Louis Vivanco, grandson of Alvera "Arres" and Salvador Vivanco and the great-grandson of Rose "Castello" and Amoble "Bomber" Arres.

His current term will expire on March 31, 2017.



2 Vote

CANDIDATES FOR THE NOLI SCHOOL BOARD

Lucille Briones, Incumbent

James Arres

Sandy Boniface, Incumbent

Michael Castello

Michael Placencia, Incumbent

Virginia Duenaz

VOTE NO ON TRIBAL MEMBERSHIP

SEE MY VIEW—YOUR VIEW — PAGE 6 OF 6



DISCLAIMER: Ernie C. Salgado Jr. The primary purpose of this newsletter is to provide tribal information to the general membership of the Soboba Band of Luiseno Indians. The *Soboba Indian Reporter* is based strictly on my humble opinion of the numerous tribal matters and issues. It is not intended to represent the views or positions of the Soboba Tribal Council or any individual member of the Council other than my own. As a private and personal newsletter it will be distributed at my own expense by U.S. mail, email and my websites. Any reproduction or posting of any data herein in any form or on any social media is strictly prohibited and any violation will be subject to legal action.



SOBOBA ELDERS KEEPING BUSY



Pictured Above: Soboba Elders Board members: Raina "Salgado" Masiel, Secretary/Treasury, Carlene "Arres" Maciel Vice-President and Francis "Salgado" Diaz, President.

After kicking off the New Year with an "Over the Top" New Years party at the Soboba Sports Complex on December 28, 2017 with over 400 guest attending the festivities.

Brenton Wood gave an electrifying concert, consisting of all of his greatest hits from the past fifty years. Forty lucky guests were chosen to have their photo taken with the singer. Each received an autographed copy of his Golden Anniversary Collector's Edition CD "Legend" as well as the framed photo. "It was my late brother Robert Salgado's idea and vision to have Brenton Wood to perform; we just fulfilled his dream," Elders President Francis Diaz said. Robert "Bobby" Salgado passed away on March 6, 2016. "Brenton Wood was Bobby's long-time friend. Brenton would come to Soboba and visit with Bobby at his house," she added. A dance floor was set up for guests to boogie and a couples' dance contest gave them a chance to show off their moves to the "Twist and the Stroll."



PARTY TIME AT SOBOBA

Marian Chacon and Rachael Miranda celebrate their 63-year friendship.

The Soboba Elders have some great activities and trips planned for the new year.

March 31, 2017 (Friday) Shen Yun — a Chinese on stage production that provides an insight to the traditional Chinese culture. The live on stage play will be held at the Claremont Bridge Auditorium at Pomona College. Sign-up before February 28, 2017.

March 15–March 20, 2017 Spring Training in Arizona. Hotel Reservations are at the Talking Stick Resort and Casino on the Salt River Indian Reservation. Sign-up before February 24, 2017

June 24, 2017–July 1, 2017 San Francisco-Napa Trip. Sign-up before April 1, 2017

October 27, 2017–November 4, 2017 Hawaii Cruise. Sign-up before July 10, 2017.



Erica "Helms" Schenk, (photo left) is the Soboba Tribal Elders Coordinator and can be contacted for sign-ups & for information at **654-5544**.

Happy Birthdays February Elders

Marian Chacon 2/1
Charlie B-Bop Silvas 2/2
Sonja Wyant 2/11
Josie Romp 2/23
Annette Briones 2/26
Kenneth Rhodes 2/29



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CALIE.ORG

CALIE.ORG (California Indian Education) is the Number One American Indian website in the world with over fifty-eight million hits over the past five years and currently with over two million hits a month.

The primary purpose of CALIE.ORG is to enlighten the world on the traditional values, customs and culture of the American Indian people. In our effort to present a fair and balanced overview of our various tribal practices, we simple link various tribal websites to the CALIE.ORG home pages.

We also attempt to provide an honest overview of current tribal issues and the political positions of the Tribal Governments. The Soboba



Indian Reporter is another communication method to help educate our own people.

MAILING and CONTACT INFORMATION

Soboba Indian Reporter

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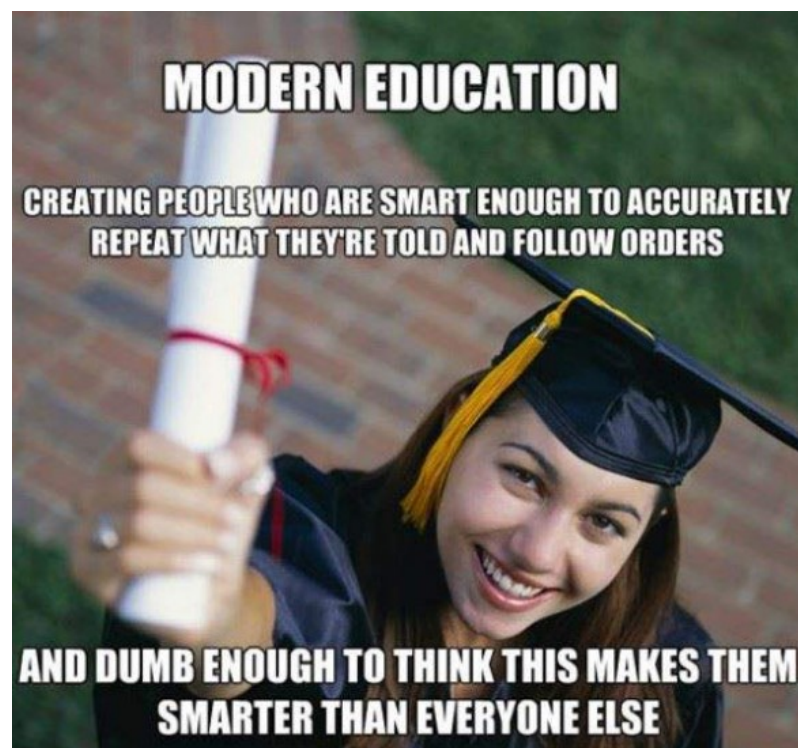
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WE WANT YOUR NEWS FOR THE

SOBOBA INDIAN REPORTER

★ I PLEDGE ALLEGIANCE TO THE FLAG OF THE UNITED STATES OF AMERICA AND TO THE REPUBLIC FOR WHICH IT STANDS, ONE NATION UNDER GOD, INDIVISABLE, WITH LIBERTY AND JUSTICE FOR ALL. ★

MY GENERATION GREW UP RECITING THIS EVERY MORNING IN SCHOOL WITH OUR HANDS OVER OUR HEARTS. THEY NO LONGER DO THAT FOR FEAR OF OFFENDING SOMEONE!



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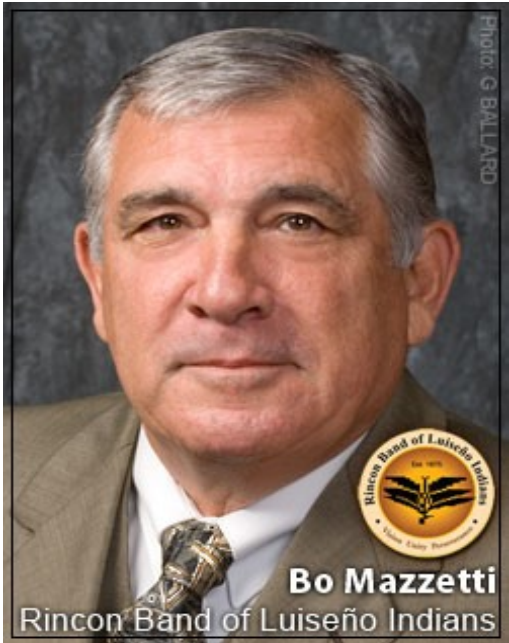
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TRIBAL LEADERSHIP, TODAY, YESTERDAY & TOMORROW

RINCON TRIBAL CHAIRMAN, BO MAZZETTI



Bo Mazzetti was re-elected to his fourth term as Tribal Chairman for the Rincon Band of Luiseno Indians.

His education, business experience and extensive knowledge of tribal issues allows him to provide the professional leadership for the tribe.

He was a key member of the Executive team for the Reservation Transportation Authority (RTA), which is a tribal consortium of federally recognized Indian tribes in Southern California. Chairman, Mazzetti played a major role in the establishment of the RTA, when he, along with several tribal governments saw the desperate need to improve reservation roads and transportation in a cost-effective manner to better serve Tribal communities.

He has served as a Board member on the California Department of Transportation's Native American Advisory Committee since 1999. Chairman Mazzetti was previously employed by the Bureau of Indian Affairs Southern California Agency in Riverside.

RINCON TRIBAL COUNCIL

He is a member of the Rincon San Luiseno Band of Mission Indians and has previously served on the Rincon Tribal Council. Mazzetti is/has been one of the two Rincon delegates to the San Luis Rey Water Authority Board, a consortium of the La Jolla, Pala, Pauma, San Pasqual and Rincon Bands, formed to initiate a successful litigation to protect the five tribes' water rights.

Mazzetti is a former Board member to the Rincon Economic Development Board. He was the Indian Community Affairs and Citizen Assistance Officer for San Diego County. He has served as a delegate to the California Nations Indian Gaming Association.

He is also a very successful businessman. He has owned and operated Mazzetti and Company, a reservation-based general building, engineering and well drilling company since 1979. For a brief period, he constructed motion picture sets for Columbia and Paramount Pictures in Hollywood.

Chairman Mazzetti is also one of the two the Southern California Tribal Representatives on the California Governors Advisory Council. Using his influence with the other State Tribal leaders he provided the leadership for the establishment of the California Tribal Chairmen's Association, Inc. The membership of the organization consist of 85 of the States 105 Federally recognized Tribal Governments.

Chairman Mazzetti upon his graduation from Orange Glen High School in Escondido, California attended LaVerne College on a football scholarship. He later transferred and graduated from California Polytechnic University with a Bachelor of Science degree in behavioral science.

He served in the United States Navy that including two tours of duty in Vietnam. As a military veteran he is also active in supporting other veterans.

RUPERT & JEANNETTE COSTO



Rupert Costo (1906-1989) and Jeannette Henry Costo (1909-2001) spent their adult lives advocating on behalf of American Indians.

Jeannette Henry Costo, was a reporter for *The New York Times*, the *Detroit Free Press*, and *The Plain Dealer*, in 1954. Mrs. Costo was a Cherokee Indian and a Native American activist in her own right.

"They both had a passionate interest in championing the causes of education, and an even greater interest in championing the causes of Native Americans." - Jim Erickson,

a former UCR Vice Chancellor and a longtime friend of the Costos.

Rupert Costo was tribal member of the Cahuilla tribe near Anza, California. A fine athlete in his youth, Rupert Costo briefly played semiprofessional basketball.

During the late 1920s, he attended Riverside City College along with classmate John Gabbert, who ultimately became a Superior Court Judge. Following his time at Riverside Community College, he attended Whittier College and then the University of Nevada. He then worked successfully as a highway engineer, hydrologist, meteorologist, and surveyor before becoming a historian, author, publisher, researcher, and speaker.

He served for over twenty-years on the Cahuilla Tribal Council and eight-years as tribal spokesman for the Cahuilla Band. He also served as a lobbyist fighting for Native American land rights for two years in Washington, D.C. and was a member of the American Indian Federation in the late 1930s.

He helped found an electrical cooperative in Anza, the Anza Soil Conservation District, and the Riverside Farm Bureau.

COSTO CHAIR: UNIVERSITY OF CALIFORNIA RIVERSIDE

His extensive personal library documenting the Native American experience in the United States was donated to the University of California Riverside Libraries in May 1986.

The Costo Chair in American Indian History at the University of California, Riverside, was named in his honor.

COSTO FOUNDATIONS

The Indian Historian Press
American Indian Historical Society
Costo Library of the American Indian and Costo Archive
Costo Chair of American Indian Affairs

COSTO BOOKS

Natives of the Golden State: The California Indians (1995)
Indian Voices: The Native American Today (1974)
The Missions of California: A Legacy of Genocide (1987)
Indian Treaties: Two Centuries of Dishonor (1977)
A Thousand Years of American Indian Storytelling (1981)

In addition, Rupert Costo co-edited *Textbooks and the American Indian* (1970) while Jeannette Costo edited *The American Indian Reader* (1972).

KATHERINE SIVA SAUBEL: MARCH 7, 1920 – NOVEMBER 1, 2011

Katherine Siva Saubel was an American Indian scholar, educator, tribal leader, author, and activist committed to preserving her Cahuilla history, culture and language. Her efforts focused on preserving the language of the Cahuilla. Saubel is acknowledged nationally and internationally as one of California's most respected American Indian leaders.

She received an honorary PhD in philosophy from La Sierra University, Riverside, California, and was awarded the Chancellor's Medal, the highest honor bestowed by the University of California at the University of California, Riverside.

Saubel was an enrolled member of Los Coyotes Band of Cahuilla and Cupeno Indians and served as their tribal chairperson. Katherine was the eighth of eleven children and grew up speaking only the Cahuilla language until she entered school at age seven. Her mother, Melana Sawaxell, could only speak Cahuilla. Her father, Juan C. Siva, eventually mastered four languages: Cahuilla, Spanish, Latin, and English.

While in high school, Katherine became troubled when she found that as she spoke Cahuilla to her friends, they would respond back to her in English. She worried that her people were losing their language. She began writing down the names and uses of the plants and herbs she learned from her mother as she gathered with her. This notebook later became **Temalpakh: (From the Earth) Cahuilla Indian knowledge and usage of plants** that she collaborated on with anthropologist Dr. Lowell John Bean for ten years and was published by Malki Museum's Malki Press in 1972. **Temalpakh** demonstrates the depth of Saubel's expertise in the Cahuilla culture, and the second major focus of her scholarship: native ethnobotany, the study of the plant lore and agricultural customs of a people or specific ethnic group. Saubel was an expert on the unique uses Cahuilla made of plants such as mes-



quite, screw bean, oak, acorn, datura, and others.

In 1962, Saubel worked with the professor of American linguistics, William Bright, on his studies of the Cahuilla language and as he prepared several publications. She also taught classes with Bright and with professor Pamela Munro of UCLA, and served as co-author with Munro on **Chem'i'yullu: Let's Speak Cahuilla**, published by UCLA in 1981.

Starting in 1964, Saubel worked on Cahuilla language research with linguist Professor Hansjakob Seiler of the University of Cologne, Germany, to do further work on providing an authentic written translation of the Cahuilla language that had previously existed only in spoken form. Their work resulted in the publication of both a Cahuilla reference grammar and dictionary. Saubel also published her own dictionary, **I'sniyatam Designs, a Cahuilla Word Book**. Her work includes several authentic transcriptions and English translations of Cahuilla folklore.

Jane Penn, a cultural leader on the Malki Cahuilla reservation near Banning, California (which was renamed Morongo Reservation), had conceived in 1958 of opening a reservation museum where she

could display her extensive collection of Cahuilla artifacts and create a cultural preservation center for the reservation.

With the help of Lowell John Bean, who was an anthropology graduate student at that time, and the support of Penn's husband Elmer and Katherine's husband Mariano, the group obtained non-profit status for the Malki Museum on the Morongo Indian Reservation near Banning, California. Malki Museum, the first nonprofit museum on an Indian reservation opened its doors to the public in February 1965, and continues to display artifacts from prehistoric to this day.

The Malki Press, the museum's publishing arm, recently purchased Ballena Press from authors Lowell John Bean and Sylvia Brakke Vane, enabling the museum to continue to publish scholarly works on Southern California's Native Americans.

Saubel's research has appeared internationally in government, academic and museum publications. Her knowledge of Cahuilla ethnobotany and tribal affairs has prompted US state and federal legislative committees to seek out her testimony. Past and current governors of California have honored her, and she has been appointed to numerous commissions and agencies.

Dr. Saubel served on the Riverside County Historical Commission, which selected her County Historian of the Year in 1986. In 1987, she was recognized as "Elder of the Year" by the California State Indian Museum. Governor Jerry Brown appointed her to the California Native American

Heritage Commission in 1982. In this capacity she has worked to preserve sacred sites and protect Indian remains.

She taught Cahuilla history, literature, and culture at UC Riverside, UCLA, California State University Hayward, the University of Cologne, and Hachinohe University in Japan.

In 2004 her book, **Isill Hegwas Waxizh: A Dried Coyote's Tail**, co-authored with Cahuilla, Cupeno, Luiseño, and Serrano linguist Dr. Eric Elliot, was published by Malki Museum Press.

HER AWARDS INCLUDE:

- First Recipient of the Smithsonian Institution National Museum of the American Indian Art and Culture Award (1994)
- California State Indian Museum – Elder of the Year (1987)^{[5]:152}
- The Desert Protective Council Award
- YWCA Woman of Achievement Award (Riverside County, California)
- Bridge To Peace Award
- Latino and Native American Hall of Fame (Riverside, California)
- First Recipient of the California Indian Heritage Preservation Award by the Society for California Archaeology (2000)
- Indian of the Year – California Indian Conference (2000)
- First Native American woman inducted into the National Women's Hall of Fame in Seneca Falls, New York (1993)



IN LOVING MEMORY

DAVID DIAZ

April 27, 1967 — January 26, 2017



DAVID DIAZ a tribal member of the Soboba Band of Luiseno Indians, passed away on Thursday, January 26, 2017 at Orange Coast Memorial Hospital in Fountain Valley, CA. He was born on April 27, 1967 in Hemet, California and lived most of his life on the Soboba Indian Reservation and a few years ago he moved to Huntington Beach with his wife Cheryl. He loved and enjoyed the beach city life. He would often talk about walking the pier and fishing as his favorite pastimes. He attended school in San Jacinto.

He was proceeded in death by his father Francis A. Diaz Sr. (Pala) and grandparents, Ernest and Fidelia Salgado (Soboba). He is survived by his wife, Cheryl Diaz; mother, Frances “Salgado” Diaz; brothers, Michael and Nakoma Diaz; many uncles, aunts, nephews, nieces, cousins and many friends. He will be greatly missed by all.

Many family and friends attended the celebration of his life on Saturday, February 4, 2017, at Inland Memorial Harford Chapel, 120 North Buena Vista Street, Hemet, CA. Viewing was at 9:00 am and the services followed at 10:00 am. Burial was held at the Soboba Indian Reservation Cemetery follow by the traditional luncheon at the Soboba Sports Complex Center located on the Soboba Indian Reservation.



MEMORIAL SERVICES ROBERT “BOBBY” SALGADO, SR.

SEPTEMBER 25, 1942 — MARCH 6, 2016

Traditional graveside services will be held for Robert “Bobby” Salgado, Sr. at 11am on March 11, 2017.

The one-year anniversary memorial will consist of the blessing of the headstone at the Soboba Tribal Cemetery located on the Soboba Indian Reservation.

The Traditional Memorial Lunch will follow the blessing of the headstone memorial service at the Soboba Sports Complex.



Preserving Tribal Traditions, Beliefs and Values

It's odd how we do things out of habit just because we have always done them that way. By way of example, when attending the funeral of a relative, friend, or out of respect for the family, we tend to follow what seems like a preordained script, our tribal traditions.

In our tribal world we are indoctrinated at an early age to the passing from the physical world to the spiritual world. We all seem to have our roles or responsibilities to be performed. Many of us, myself included, really never give much thought as to the reasons of why or what we do at the funerals; we just do.

Although I have attended more funerals than possible to remember, most recently I attended the funeral of my nephew, David Diaz on February 4, 2017 on the Soboba Indian Reservation. Because of my handicap I am unable to use my scooter on the soft soil at the tribal cemetery so I parked my jalopy as close as I could to the grave site.

For some reason as I was observing the ceremony it occurred to me that I never really consciously paid much attention to how we pass on our tribal traditions, customs and values to our children. Because it so, it is so natural it requires no conscious awareness. It is simply intergenerational using the applied mythology or hands-on method and verbal acclimatization that in not time sensitive. In other words, “*it takes a village*,” which in practice is exactly what we do and there are no time limits.

My granddaughter, Ashley stood near my car with her material to place on the grave. I asked her if she understood why we put the material on the grave and she said it was to honor the people for attending the funeral. She was right of course. I explained to her that only non-relatives are allowed to take any of the material from the grave and it gives them the opportunity to humble themselves in honor of the deceased. As part of our beliefs we believe that one must humble themselves to become whole.

I explained to her that in the past money was also placed on the grave. I also explained that the material that was placed on the grave was transferred from the Wake Ceremony where the material was placed on the walls and ceiling around and above the casket at the Wake. The Traditional overnight Wake has given way to a Catholic Rosary held the evening before the church services the day of the burial or another religious function due the diversity in religious faiths among our people.

Over the years many of the traditional funeral practices have changed or have been altered to coincide with the advances of technology and environmental issues. Up until the mid to late 30's, Wakes were held for three days to allow people for other tribes travel time to attend the ceremony. Because in that time period most of the tribal people traveled by horse or wagon very few if any Indian people had automobiles. Cremation was also widely practiced as well.

During the three days of the Wakes, food was served throughout the day and night. Over time as the availability of transportation increased the Wakes were reduced to one night. The Wake would normally begin at dusk with the offering of a Catholic Rosary as Catholicism was the dominate religion on the majority of the southern California Indian Reservation.

During the all night Wake, five or six Indian men chanted America Indian creation songs

until sunrise. Food was served all night for the visitors.

A tribal elder was selected by the family as a “Caller.” The duties of the “Caller” were to call people to eat. It was traditional to call people from other reservations to eat first. Normally eight to ten people were fed at a time because of the limited space.

The Wakes were normally held in someone's home or at a “Big House” located on a reservation which were exactly as described: a “Big House” that was used for tribal meeting and functions.



Listening to the ladies singing the religious hymns I observed several young ladies in the choirs and of course Marian Chacon who has been singing as long as I can remember since her aunties brought her into the fold,

most likely when she was still attending St. Hyacinth Academy.

The “Diggers” seem to be the invisible workers: they get up before sun-up and meet for the traditional “Diggers” breakfast and arrive at the tribal cemetery by first light. They dig the grave and prepare the grave site for the burial.

After the grave site has been prepared, one of the “Diggers” is appointed or volunteers to stay with the grave. Normally the grave protector is a family member of the departed. It is our belief that the grave site must be protected against evil spirits. The other “Diggers” go home to clean-up and many attend the church services or run some errands and return before the body is carried to the cemetery from the church.

As I continued my moment of enlightenment I watched as the young men ages ten to sixteen helping with the grunt work of carrying the boards used to hold the casket in place and other chores. As the casket is lowered into the grave, four of the older “Diggers” position themselves at each corner of the grave with a shovel full of dirt that allows everyone attending to throw a handful of dirt into the grave thus everyone participates in the burial.

In my memory, the leadership for the continuation of our tribal traditions is passed from one generation to another



in a slow and subtle process that covers a span of decades which I have addressed as not being time sensitive. For example, At Soboba for as long as I can remember, Norb Arres as the leader of the “Diggers” which he passed to his son, Tony Bentiste and now Tony's son,

Mike Bentiste has taken on the responsibility for the “Diggers.”

I am extremely proud of my tribal heritage and thank God for blessing me with the time to share what limited knowledge I have onto my children, grandchildren and great-grand children.

By *Ernie C. Salgado Jr.*

STORY TIME

My dad would tell a story about an incident that took place during a cremation ceremony. He never was clear on what reservation the cremation ceremony took place.

However, I always found the story hard to believe but it was funny and I think that was the entire point of the fable or if in fact it really happened. Regardless, I would like to share his story with you and I'm sure you will share my feeling that it matters not if it really happened—its good cemetery humor.

It was early morning and the body was placed on a rack above the ground to allow for the placement of combustible material under and around the body. Once the site was prepared the fire was ignited. Men stood downwind to avoid the smoke and smell of the burning flesh and to keep the fire going.

After about ten to fifteen minutes the body sat upright and everyone present took off at a dead run. One of the men attending the ceremony was in a wheelchair and as one of the men was running by him he jumped up out of his wheelchair onto the back of the guy running by him.

The guy running though the dead guy had somehow had gotten down and attacked him because he didn't even break stride as he raced out of the cemetery.



After he collapsed from fatigue he bucked and rolled on the ground trying to dislodge his unwanted passenger.

By this time the others had already figured out what had happened and helped the guy back into his wheelchair and calmed the runner down so that he wouldn't go into complete shock.

As my father explained in those days they didn't embalm the body of the deceased when they were going to cremate the remains. And as such the gasses within the body built up and when the body was in the cremation process the gasses escaped.

You have got to admit it a good story and its funny.

By *Ernie C. Salgado Jr.*

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SOBOBA ELDERS & YOUTH WAR ON DRUGS WALK

Honoring Robert "Bobby" Salgado Sr,
for his dedication for a clean and sober community.
March 25, 2017 - From the Tribal Hall to the Oaks
Registration at the Tribal Hall: 8am
9 to 10:30am: Walk to the Oaks
11am to noon: Guest Speakers
Lunch potluck: 1pm Bring something to eat!

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SAN JACINTO CA

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(951) 232-2622**

ELDERS MARCH BIRTHDAYS

Carl Lopez 1
William Meza Jr. 1
Rosemary Morillo 1
Suzanne Rhodes 3
Rose Salgado 7
Lorena "Salgado" Duro 8
Henrietta Briones 17
Vicky Arres 28
Maurice "Buster" Mojado 29



RESERVATION VIOLENCE

Soboba tribal Elder offer to assist the Tribal Council to curb the continued violence that has plagued the reservation.

The issue is not an easy one to deal with since for one thing many times we are having to deal with family members. As with most tribes we are a big extended family, auntie, uncles and cousins aplenty.

However, we can not continue to allow a few misguided tribal members to terrorize our community.

I believe what the elders are telling the Council and tribal community is that it is "GAME OVER" we will take the leadership to make Soboba safe.

One of the first thing we need to do is address the problem. However we continue to stay in "Denial." Alcohol and substance abuse is the primary problem.

We won't even drug test our tribal members that are employed with the tribe because we already know who is using and who isn't that my fellow tribal members is "Denial."

Alcohol is the most dangerous drug in the world but it is acceptable. Legal doesn't make it not dangerous not by a long shot.

I'm not talking about social drinking and we all know there is a difference. A guy that comes home drunk and beats his wife and kids is no better than the guy that shoots at someone's house.

Ok, enough I think you get the picture. But we must not forget the people that are just plan evil. The ones that don't need to alter their brain to do harm.

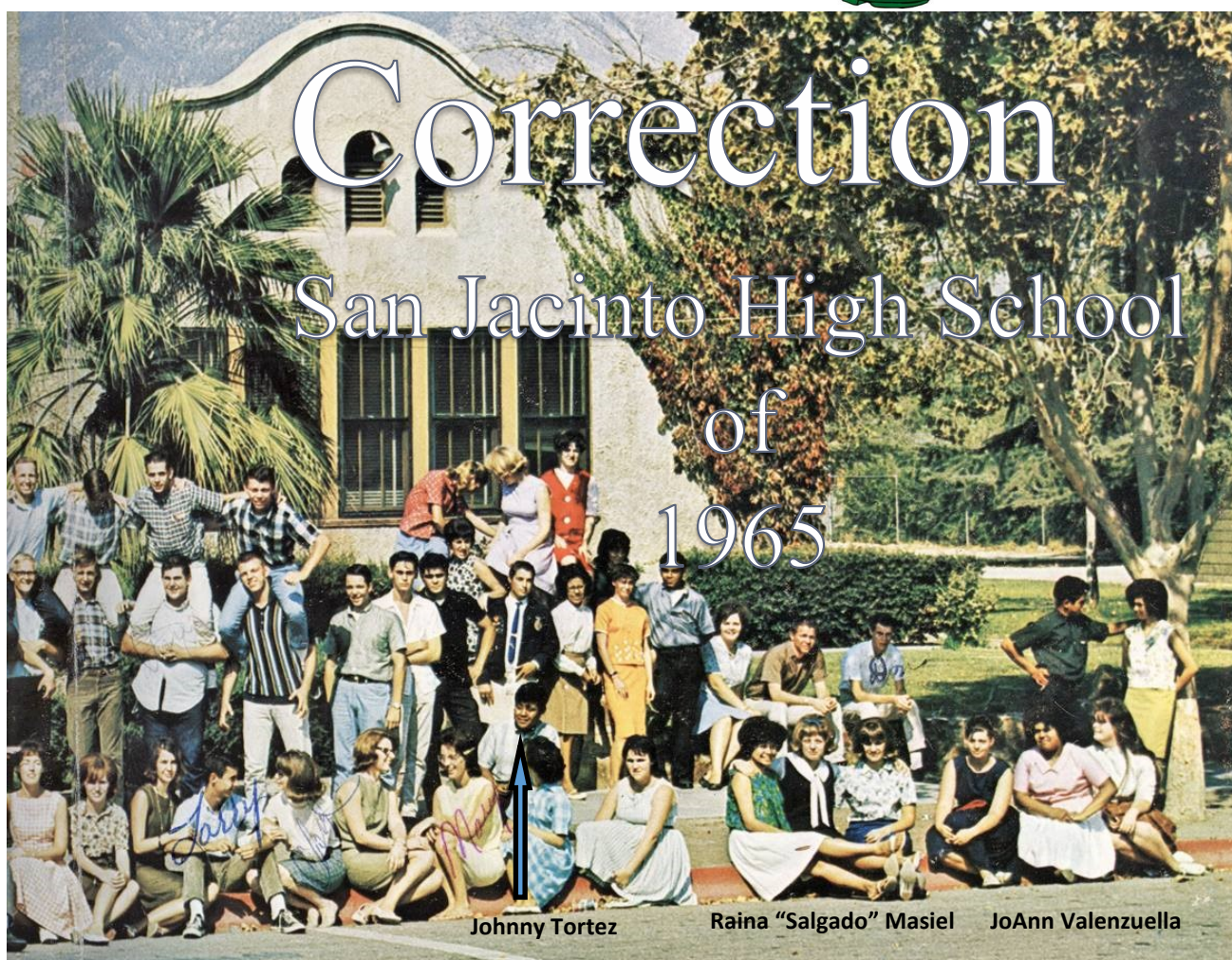
Ernie C. Salgado Jr.

HOUSING RENT GO UP 7.7%

According to State figures the cost of rent for housing in Riverside County went up 7.7 % over last year. That means if you were paying \$1,400 per month in 2016 your rent will be going up to \$1,504.80, an increase of \$104.80.

Now is the time to protect your family from the rising cost of renting. For example if you build a home on the Soboba Reservation that cost around \$260,000 your monthly payments would be about \$1,400 a month.

Right now the Pechava Village homes is offering custom homes including one half acre of land for Soboba Tribal Members.



CORRECTION: In the February 2017 issue of the Soboba Reporter we identifies a person in the photo as Marvin Modesto which was incorrect. Marvin was in the class of 1962. It was also noted that part of the photo was or is missing. However, other notables in the class 1965 were Charles "Chuck" Castello, Allynn Silvas, Louis Vivanco, Ittsy Rodriguez and Dwane Forbes. We are looking for the full photo and when we locate it we will bring it to you.

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Ernie C. Salgado Jr.

VOTE NO ON TRIBAL MEMBERSHIP

My View—Your View

I'm having real problems with the current proposed amendments and deletions to the **ORIGINAL** Soboba Tribal Membership Enrollment Statues. The Soboba General Membership adopted the original Tribal Membership Statues effective April 29, 1993. The original Tribal Membership Statues recognized all living persons listed on the Soboba Tribal Rolls as of April 29, 1993 as members of the Soboba Band of Mission Indians as the tribe was named at that time. The April 29, 1993 was based on the tribe's 1940 base membership rolls of the tribe.

My main concerns are listed as follows; 1) The limited usage of the **Deoxyribonucleic acid (DNA)** science; 2) the deletions of the usage of legal written documentation such as Birth Certificates, Hospital Certifications, Baptism Certificates, Adopting Records, County Registration Form, Death Certificates and Notarized Paternity Statement; 3) the requirement for a woman that is a tribal member to provide a DNA certification for their new born child. This requirement is not listed but included in the enrollment policies; 4) It is not clear what language has been deleted from the original statues and, 5) most of the proposed amended statues language is ambiguous and subject to subjective interpretation. It needs to be more specific .

Still another area I have an issue with is the failure of the members of the Enrollment Committee to understand the simple phrase **"Direct Lineal Descendent."** It's not rocket science; maybe it's too simple! **"Direct Lineal Descendent."** **DEFINED:** If either one of the parents or both parents (*mother and/or father*) is or/are a member/s of the Soboba Band of Luiseno Indians of the person requesting membership they are a **"Direct Lineal Descendent"** of a Soboba tribal member and as such they are entitled to tribal membership with the Soboba Band of Luiseno Indians. (*The Soboba Band of Mission Indians as it was known prior to the change of the tribal name.*)

The usage of DNA science is not fully addressed in the proposed Tribal Membership Statues and is limited and worrisome. There seems to be a lack of comprehension and understanding of the significates of the DNA science on the part of many of the tribal members currently serving on the Enrollment Committee/s.

Another serious concern is how does a person prove they are a **"Direct Lineal Descendent"** of a tribal member that is deceased? The original Tribal Membership Statues provided for the usage of written legal documentation such as such as birth certificates, baptism certificates, and adoption records. However, this section has been deleted from the proposed Tribal Membership Statues. The usage of DNA from the siblings or grandparent that is a tribal member and alive should be an acceptable alternative.

It seems that one of the primary reason for the develop-

ment of the proposed amendments to the current Soboba Tribal membership enrollment statues is partly due to the Enrollment Committee's over the past few years to implement the statues as written. It seems that the Tribal Enrollment Committee/s created a cumbersome bureaucracy by adding their own statues and even went so far as to **"Freeze Enrollment"** without any legal authority., thus preventing many eligibly individuals from exercising their "Birthrights" to membership in the tribe. Still another reason for updating the Tribal Enrollment Statues is the advancement of the science of DNA. This caused a serious backlash and numerous complaints from the General Membership of the tribe.

However, in all fairness the current Tribal Council has demonstrated its leadership and is addressing the concerns of the tribal membership. The Council held two special tribal evening meetings during the month of February 2017 to allow input from the General Membership. I for one was not able to attend and since my options for input were limited I have chosen to use this publication as my venue. I feel this issue too important not to allow for broader input from the tribal membership.

Again, the primary purpose for a clear and concise Tribal Enrollment Soboba Tribal Membership Enrollment Statues is to provide the tribal membership with a written document that clearly defines the tribal traditions, customs and values for membership with the Soboba Band of Luiseno Indian.

SUGGESTIONS FOR CONSIDERATION:

1) Establish a qualifying criteria for tribal members to be considered to sit on the Enrollment Committee. Such as a reading and comprehension evaluation for potential members to the Tribal Enrollment Committee at minimum of the sixth grade level. (*Please note that I have spent over forty-years in public education and although the tribe has established a high school diploma as the entry level benchmark it does not guarantee a reading level above the third or fourth grade for over ninety percent of a high school graduate in California.*)

2) Outsource the screening process for compliance to the membership criteria for all applicants. Upon completion or the expiration of time allocation the subcontractor shall submit its findings to the Enrollment Committee. After reviewing the findings of the subcontractor the Enrollment Committee shall submit it recommendation to the Tribal Council. A time frame should be established to prevent to stalling or tabling of an application.

3) Assign professional in house staff to conduct the screen process as opposed to subcontracting for the services.

"Proposed Tribal Member" (PTM): Defined as follows:

1) **Minor Person:** defined as under the age of 18 re-

questing recognition as a tribal member of the Soboba Band of Luiseno Indians by a parent, an adult family member, an attorney or a Tribal, State or Federal Court as a **"Direct Lineal Descendent"** of an enrolled tribal member of the Soboba Band of Luiseno Indians.

2) **Adult Person:** defined as any person over the age of 18 requesting recognition as a tribal member of the Soboba Band of Luiseno Indians as a **"Direct Lineal Descendent"** of an enrolled tribal member of the Soboba Band of Luiseno Indians.

3) **An Adopted Individuals:** Defined as infant or minor that was placed for adopted by a mother or father and seeking tribal membership with the Soboba Band of Luiseno Indians as a **"Direct Lineal Descendent"** of an enrolled tribal member of the Soboba Band of Luiseno Indians. And shall be further defined as a **Minor Person** or **Adult Person** as defined above.

NOTE: It should be understood that by placement for adoption by a parent that is or was a tribal member of the Soboba Band of Luiseno Indians does not forfeit the adopted persons Birthright to tribal membership.

Please note that Soboba is a strong supporter of the Indian Child Welfare Act which provide among other services the right for individuals that have been placed for adoption to access their adoption records to trace their tribal heritage. Soboba always accepted individuals into the tribe as members. My question is under what authority has the Enrollment Committee's of late changed this tradition and custom?

All PTM must comply with the Soboba Tribal Enrollment statues, policies and procedures defined as follows:

- 1) Completion and submission of Tribal Membership Request Form for consideration for membership with the Soboba Band of Luiseno Indians.
- 2) Provide a DNA report from a certified DNA Lab that compares with the Adoptees Tribal member parent.
- 3) If the Adoptees Tribal member parent is deceased and no DNA is available the Adoptee shall obtain DNA samples from a sibling or siblings of the Tribal member parent claimed by the Adoptee and submit the DNA samples along with their DNA to a certified Lab approves the Soboba Tribal Council.
- 4) Upon DNA certification of Adoptees as the descendant of claimed Tribal member parent they shall be enrolled as a Tribal member of the Soboba Band of Luiseno Indians.

In summary I believe we have to put our minds together and do what is right for our people.

TRIBAL WATER RIGHTS

Winters v. United States, 207 U.S. 564 (1908), was a United States Supreme Court case clarifying water rights of American Indian reservations. This doctrine was meant to clearly define the water rights of American Indians in cases where the rights were not clear. The case was first argued on October 24, 1907 and a decision was reached January 6, 1908. This case set the standards for the United States government to acknowledge the vitality of American Indian water rights and how rights to the water relate to the continuing survival and self-sufficiency of American Indian people.

The United States Supreme Court case of **Winters v. United States** held that the decree enjoining the companies from utilizing river waters intended for an American Indian reservation was affirmed. It was also held that when American Indian reservations were created by the United States government, they were created with the intention of allowing the American Indian settlements to become self-reliant and self-sufficient. As American Indian reservations require water to become self-sufficient in areas such as agriculture, it was found that water rights were reserved for tribes as an implication of the treaties that created the reservations.

Although the ruling of **Winters v. United States** was made very clear, accounts show that water rights relating

to American Indian reservations were put aside and neglected for decades after the ruling. While the United States government was caught up in the emergence of non-Indian settlers moving west, the government seemed to turn a blind eye to many non-Indian settlers who were making use of water sources which, under the terms of **Winters v. United States**, had been reserved for American Indian reservation use. The United States Supreme Court was not called upon to further define American Indian reserved water rights until the case of **Arizona v. California** in 1963.

Water rights are extremely important to American Indians, especially those American Indian tribes living in the West, where water supplies are limited. American Indian reservations, and those who live within them, rely on water sources for the water necessary for them to be self-sufficient.

American Indian reservations rely on streams and rivers for agricultural purposes. Not only is the water itself important to the American Indian reservations, but also what the water contains. By having the rights to an area of water, one also gains rights to what is in the water. This gives an implied right to fish the waters. Because life relies on water, it may be fair to say that who controls the water ultimately has control over life on the reservation.

SOBOBA DEDICATES NEW CASINO

On February 28, 2017 on the corner of Soboba Rd. and Lake Park Dr. the Soboba Tribal Council was joined by many local political leaders and Soboba tribal members for the formal groundbreaking of the proposed tribal casino and hotel. A reception at the Soboba Country Club followed the formal groundbreaking ceremony.

The 250 million dollar gaming facility is expected to be completed about next summer. The financial projections indicate an increase in annual revenue of fifteen percent after the annual debt service of 24 million dollars. And there is where the rubber hit the road so to speak.

Even without my trusty calculator that is a thirty-five percent increase in net revenue. At the current location the net revenue was twenty percent higher than it is currently before the loss in net sales due to the high unemployment rate suffered in the area. Net sales is the amount of money we get to keep after everything is paid. Based on our current per capita distribution formula seventy-five percent is distributed equally to each individual tribal member.

So just doing the basic math of 1 plus 1 equals 2, the new casino needs to increase the net sales by 2 million dollars per month to break even and

keep the per capita where it's currently set. The 2 million dollars per month is another bill that will need to be paid every month. In accounting language it is referred to as a debt service. Anything less than the additional 2 million dollars per month in net income will be deducted from our current per capita.

When presented with this concern Vice Chairman, Mr. Isiah Vivanco said *"We'll all just have to tighten our belts."* I found his comment very disturbing and seemed insensitive and callous since many of our people are in their senior years.

By *Ernie C. Salgado Jr.*

