

The American Indian Reporter

MAY 1, 2018



Happy Mother's Day

AMERICAN INDIAN TRIBAL NEWS * ERNIE C. SALGADO JR., PUBLISHER/EDITOR



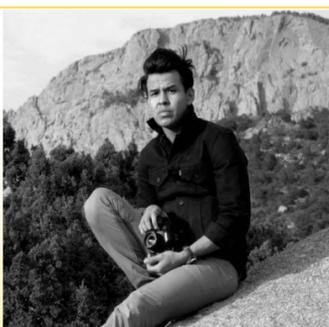
ROBERT I. MESA SOBOBA/NAVAJO STARS IN LEONARDO DICAPRIO'S HISTORY CHANNEL PRODUCTION

Robert I. Mesa recently starred in the lead role as Tecumseh in the recent Leonardo DiCaprio's History Channel production of "The Men who built America-Frontiers Men"

A four part mini series that aired March 7, 14, 21 and 28, 2018 on the History Channel.

Robert is the grandson of Steve "Mesa" Sun or "Cowboy" as many of us old timers from the Soboba Rez know him.

Grandpa, "Cowboy" is an enrolled member of the Soboba Band of Luiseno Indians. His grandmother, Claudia Mesa and her brother, Ralph Arietta Sr., and sister, Elisabeth Mojado were also Soboba tribal members.



Although Robert is an enrolled member of the Navajo Nation, his grandmothers tribe, he has always claimed his Soboba heritage.

Robert's acting career was born out of his Tribal Dancing and his primary profession as a photographer which is still his first love.



TECUMSEH

From Wikipedia, the free encyclopedia

Tecumseh (*titi-KUM-see*) (March 1768–October 5, 1813).

Tecumseh was an American Indian Shawnee warrior and chief, who became the primary leader of a large, multi-tribal confederacy in the early 19th century.

He was born in the Ohio Country and grew up during the American Revolutionary War and the Northwest Indian War, which exposed Tecumseh to warfare. He envisioned the establishment of an independent Indian nation east of the Mississippi River under British protection.

He worked to recruit additional members to his tribal confederacy from the southern United States.

Tecumseh was among the most celebrated Indian leaders in history and was known as a strong and eloquent orator who promoted tribal unity.

He was also ambitious, willing to take risks, and make significant sacrifices to repel the Americans from Indian lands in

the Old Northwest Territory.

In 1808, with his brother Tenskwatawa ("The Prophet"), Tecumseh founded the Indian village the Americans called Prophetstown, located north of present-day Lafayette, Indiana. Prophetstown grew into a large, multi-tribal community and a central point in Tecumseh's political and military alliance.

The Tecumseh confederation fought the United States during "Tecumseh's War", but he was unsuccessful in getting the U.S. government to rescind the Treaty of Fort Wayne (1809) and other land-cession treaties.

In 1811, as he traveled south to recruit more allies, his brother initiated the Battle of Tippecanoe against William Henry Harrison's army, but the Indians retreated from the field and the Americans burned down Prophetstown.

Although Tecumseh remained the military leader of the pan-Indian confederation, his plan to enlarge the Indian alliance was never fulfilled.

Tecumseh and his confederacy

continued to fight the United States after forming an alliance with Great Britain in the War of 1812.

During the war, Tecumseh's confederacy helped in the capture of Fort Detroit. However, after U.S. naval forces took control of Lake Erie in 1813, the British and their Indian allies retreated into Upper Canada, where the American forces engaged them at the Battle of the Thames on October 5, 1813, where Tecumseh was killed.

His death and the end of the war caused the pan-Indian alliance to collapse. Within a few years, the remaining tribal lands in the Old Northwest were ceded to the U.S. government and subsequently opened for new settlement and most of the American Indians eventually moved west, across the Mississippi River.

Since his death Tecumseh has become an iconic folk hero in American, Aboriginal, and Canadian history.

SO. CALIFORNIA AMERICAN INDIAN TRIBES

- ◆ Agua Caliente Band of Cahuilla Indians
- ◆ Augustine Band of Cahuilla Indians
- ◆ Barona Band of Mission Indians
- ◆ Cabazon Band of Mission Indians
- ◆ Cahuilla Band of Cahuilla Mission Indians
- ◆ Campo Band of Kumeyaay Indians
- ◆ Chemehuevi Indian Tribe
- ◆ Ewiiapaayp Band of Kumeyaay Indians
- ◆ Iipay Kumeyaay Nation of Santa Ysabel
- ◆ Inaja-Cosmit Band of Kumeyaay Indians
- ◆ Jamul Indian Village
- ◆ La Jolla Band of Luiseno Indians
- ◆ La Posta Band of Kumeyaay Indians
- ◆ Los Coyotes Band of Cahuilla Indians
- ◆ Manzanita Band of Kumeyaay Indians
- ◆ Mesa Grande Band of Mission Indians
- ◆ Morongo Band of Mission Indians
- ◆ Pauma Band of Luiseno Indians
- ◆ Pechanga Band of Luiseno Indians
- ◆ Ramona Band of Cahuilla
- ◆ Rincon Band of Luiseño Indians
- ◆ San Manuel Band of Mission Indians
- ◆ San Pasqual Band of Mission Indians
- ◆ Santa Rosa Band of Cahuilla Indians
- ◆ Santa Ynez Band of Chumash Indians
- ◆ Soboba Band of Luiseno Indians
- ◆ Sycuan Band of the Kumeyaay Nation
- ◆ Torres-Martinez Desert Cahuilla Indians
- ◆ Twenty-Nine Palms Band of Indians of California
- ◆ Viejas Band of Kumeyaay Indians



DISCLAIMER: By Ernie C. Salgado Jr.: The *American 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 any American Indian Tribe, American Indian organization, community organization or private sector sponsor of the *American Indian Reporter*.

The primary purpose of the *American Indian Reporter* is to provide information to the American Indian population and general public on American Indian affairs at the local, state and national levels. Currently we have applied for a non-profit status for the *American Indian Reporter*. Any reproduction or posting of any data herein in any form is strictly prohibited unless authorized and any violation will be subject to legal action.

The Cherokee Connection

"Oyiyo" (Hello in Cherokee.) Please allow me to introduce myself. My name is Kathy McNeeley and I am a new citizen of the Cherokee Nation.



I grew up in Orange County, California, my mother seldom spoke about her ancestry. She was born in Braggs, Oklahoma in the early 1930's. Both of my maternal grandparents were Citizens of the Cherokee Nation as documented on the original Dawes Roles.

During the depression of the 30's my grandfather sought work in Northern California on an olive ranch. Once established in Roseville, California, he moved his family west.

Growing up I went to public schools and did all the usual Southern Californian things: went to the beach, belonged a Blue Bird troop, Camp Fire Girls, took driver's education at school, learned to drive using older friend's cars, worked at Knott's Berry Farm, studied at a community

college and transferred to Pepperdine University.

After earning my BA degree I began my career at an advertising agency. However, none of this lent itself to an interest in my Cherokee ancestry until I went to work for a company that produced limited edition fine art sculptures.

The company was named Legends and their products were sculptures of "famous" American Indians. It was during my employment with Legends that the historical aspects of my mother's family were brought to light. I'm not sure when I first viewed the Chero-

kee Nation's website, but I do remember being impressed with the focus on education and preserving the Cherokee language – both written and spoken.

In talking to my mother about it, she asked if I would be interested in obtaining my "Indian Card" as she called it.

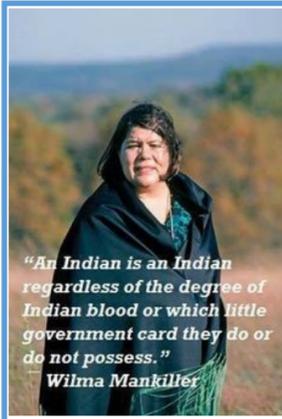
Of my three siblings, I am the only one who has ever shown any interest our Cherokee hereditary. This is most likely due to my interest in art and culture. And even though for me it took upwards of 20 years to obtain my Cherokee Nation citizenship, I am now very proud to have done so.

As the new kid on the block so to speak I know there is more than art and culture involved and I intend to learn.

I will be contributing to the American Indian Reporter. You to send your news, stories and ideas to me at:

AIRez.kathy@gmail.com

Thank you, Kathy McNeeley



Wilma Pearl Mankiller

November 18, 1945 – April 6, 2010

Wilma Mankiller was a community organizer and the first woman elected to serve as chief of the Cherokee Nation. She served as principal chief for ten years from 1985 to 1995.

She was the author of a national best-selling autobiography, *Mankiller: A Chief and Her People* and co-authored *Every Day Is a Good Day: Reflections by Contemporary Indigenous Women*.

Mankiller's administration founded the Cherokee Nation Community Development Department and saw a population increase of Cherokee Nation citizens from 55,000 to 156,000 and currently is estimated at over 350,000.

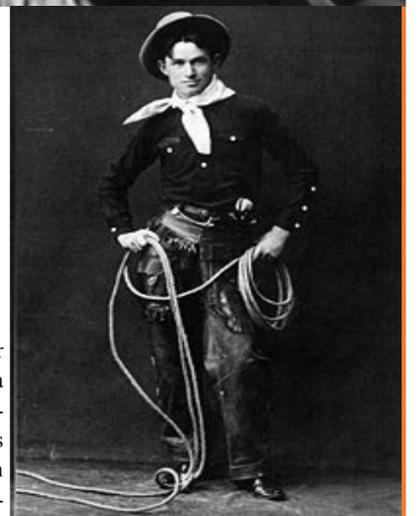


WILL ROGERS

"OKLAHOMA'S FAVORITE SON"

November 4, 1879 - August 15, 1935

Contributed by Kathy McNeeley
Citizen of the Cherokee Nation



"Will Rogers" AKA was named William Penn Adair Rogers at birth on November 4, 1879..

He was born to a prominent Cherokee Indian family in Indian Country which is near present day Oologah, Oklahoma. He was named for the great Cherokee leader Col. William Penn Adair.

He identified as Cherokee, as did his parents even though he was part white. His varied performance career included the circus, vaudeville and motion pictures. He was also a noted humorist, newspaper columnist and social commentator (long before the advent of Twitter). His aphorisms, couched in humorous terms, were widely quoted: "I am not a member of an organized political party. I am a Democrat." Another widely quoted Will Rogers comment was "I don't make jokes. I just watch the government and report the facts."

His father, Clement, was a leader in the Cherokee Nation. An attorney and Cherokee judge, he was a Confederate veteran. He served as a delegate to the Oklahoma Constitutional Convention. Rogers County in Oklahoma is named in honor of him. He served several terms in the Cherokee Senate.

Clement Rogers achieved financial success as a rancher and used his influence to help soften the negative effects of white acculturation on his people.

In 1908, Will Rogers married Betty Blake (1879–1944), and the couple had four children: Will Rogers, Jr., Mary Amelia, James Blake, and Fred Stone. Will Jr. became a World War II hero, played his father in two films, and was elected to Congress. Mary was an actress on Broadway and Jim was a rancher and newspaper man and Fred died of diphtheria at age two.

Rogers thought all political campaigns were bunk. To prove the point, he mounted a mock campaign in 1928 for the presidency.



His only vehicle was the pages of *Life*, a weekly humor magazine. Rogers ran as the "bunkless candidate" of the Anti-Bunk Party.

His campaign promise was that, if elected, he would resign. Every week, from Memorial Day through Election Day, Rogers caricatured the farcical humors of grave campaign politics. On Election Day, he declared victory and resigned.

The family lived in New York, but spent summers in Oklahoma.

In 1911, Rogers bought a 20-acre ranch near the city of Claremore, Oklahoma. He intended to use the ranch as his retirement home.

After Rogers gained recognition

as a humorist-philosopher in vaudeville, he gained a national audience in acting and literary careers from 1915 to 1935. In these years, Rogers increasingly expressed the views of the "common man" in America. He downplayed academic credentials, noting, "Everybody is ignorant, only on different subjects." Americans of all walks admired his individualism, his appreciation for democratic ideas, and his liberal philosophies on most issues. Moreover, Rogers extolled hard work in order to succeed, and such expressions affirmed American theories about how to realize individual success. Rogers symbolized the self-made man, the common man, who believed in America, in progress, and in the American Dream of upward mobility. His humor never offended even those who were the targets of it.

Will Rogers died in an airplane crash on August 15, 1935. He was 55 years old.

Before his death, the state of Oklahoma commissioned a statue of him, to be displayed as one of the two it has in the National Statuary Hall Collection of the United States Capitol.

Rogers agreed on the condition

that his image would be placed facing the House Chamber, supposedly so he could "keep an eye on Congress."

The Will Rogers sculpture is the only one facing the Chamber entrance in this part of the Capitol.

According to Capitol guides, each US president rubs the left shoe of the Rogers statue for good luck before entering the House Chamber to give State of the Union address

Rogers even provided his most famous axiom: When I die, my epitaph, or whatever you call those signs on gravestones, is going to read: "I joked about every prominent man of my time, but I never met a man I didn't like."

He is quoted as saying, "I am so proud of that, I can hardly wait to die so it can be carved."

Upon her death in 1944, Roger's wife Betty, willed their California home, stables and polo fields to be preserved for public enjoyment as Will Rogers Historic State Park in Pacific Palisades, California.

CHEROKEE NATION CITIZENS GET NEW PHOTO ID CARDS

The Cherokee Nation is now issuing new photo tribal citizenship cards. Cherokee citizens can visit the tribe's registration department to get a valid photo ID, similar in appearance to a driver's license.

Citizens can still use their traditional blue registration cards, but they can upgrade to a photo ID by visiting the Cherokee Nation registration office from 8:15 a.m.–noon and 1 p.m.–4:45 p.m. Monday-Friday at the W.W. Keeler Complex, 17067 S. Muskogee Ave. Children 12 and younger can also get a new photo blue card but must have a parent or legal guard-

ian present to sign the card. Upgrading to a photo ID is free. Replacement IDs are \$5.

For more information visit the website at the bottom of the box or you may contact the Cherokee Nation Registration Department at registration@cherokee.org or at 918-458-6980



<http://www.cherokee.org/Services/TribalCitizenship.aspx>

The Legend of the Cherokee Rose

The Cherokee were driven from their homelands over 100 years ago when gold was discovered in their lands. The journey known as the "Trail of Tears" was a terrible time for the people. Many died from the hardships and the women wept. The old men knew the women must be strong to help the children survive so they called upon the Great One to help their people and to give the mothers strength.

The Great One caused a plant to spring up everywhere a Mother's tears had fallen upon the ground on the journey. He told the old men that the plant would grow quickly, then fall back to the ground and another stem would grow. The plant would have white blossoms, a beautiful rose with five petals and gold in the center for the greed of the white man for the gold on their land. The leaves would have seven green leaflets, one for each Cherokee clan. The plant would be strong and grow quickly throughout the land all along the Trail of Tears. The stickers on the stem would protect it from those who might try to move it, as it spread to reclaim some of the lost Cherokee homeland.

The next morning, the women saw the beautiful white blossoms far back on the trail. When they heard what the Great One had said they felt their strength returning and knew they would survive and the children would grow and the People would flourish in the new Cherokee Nation.

cultural@cherokee.org



[facebook.com/TheGreatSpirit.God](https://www.facebook.com/TheGreatSpirit.God)



Ernie C. Salgado Jr., Publisher/Editor

WELCOME to the first edition of the American Indian Reporter. The only tribal newspaper serving the southern California Tribal Communities which, covers an area larger than many states.

We are in the process of obtaining a 501(c)(3) non-profit status and will keep you updated on our progress.

First, let introduce myself to you. My name is Ernie C. Salgado Jr., and I'm a tribal member of the Soboba Band of Luiseno Indians.

I was born and raised on the reservation and attended public schools in San Jacinto.

I have been involved in tribal politics my entire adult life at the local, state and federal level.

Having served in the California Army National Guard from 1965 to 1971 and was on active duty in 1966 I am a veteran

My extensive work experience incudes working as a farm laborer, professional barber, short order cook, bail bondsman, bounty hunter, car salesman,

businessman and from 1975 to 2015 as the executive director of Ahmium Education. Inc. a non-profit 501(c)(3) educational organization that provided educational service for the American Indian Tribal Communities in Riverside and San Diego Counties.

Along the way I earned an associate of science degree at Mt. San Jacinto College and a bachelors and masters degrees in business administration (MBA) at the University of Redlands.

I am a widower and was married to the same beautiful lady for over 51-years. God blessed us with two daughters, five granddaughters, five great granddaughters and one great grandson.

My extended family includes two brothers, three sisters and aunts, uncles and cousins number in the hundreds.

The primary goal of the American Indian Reporter is to provide the American Indian tribal community with a monthly publication that has relevant information on a local, state and national level that may have an impact on the tribal community.

It is to be all inclusive in serving the southern California American Indian Tribes, American Indian Organizations and Urban Tribal Indian Communities.

The distribution area will include the southern California Counties

of Los Angeles, Ventura, Santa Barbara, Orange, Riverside, San Bernardino and San Diego. From the Chemehuevi Indian Reservation located in the remote eastern region of San Bernardino County bordering on western Arizona on the Colorado River to the Santa Ynez Indian Reservation in Santa Barbara County and to the east San Diego County Indian Reservations of Campo, Manzanita and La Posta.

The American Indian population in southern California is estimated at 200,000 according to the 2010 U.S. census.

The southern California tribes, tribal organizations and urban tribal communities will have the option of distributing the newspaper by U.S. mail, Internet or on site. It will also be emailed to all our subscriber and posted monthly at the web sites CALIE.ORG and AmericanIndianReporter.org.

A well informed, educated and active tribal community is a powerful force.

In summary, the reality is that like all good things it cost money to produce, publish and distribute the American Indian Reporter.

Without the sponsorship of the American Indian Tribal governments, American Indian Organizations and Urban Tribal Community the American Indian Reporter will have been a great idea.

Respectfully,

Ernie C. Salgado Jr.,

American Indian Reporter

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American Indian Reporter

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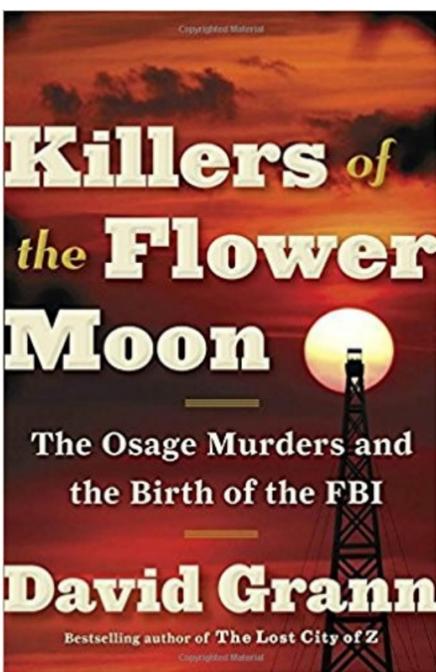
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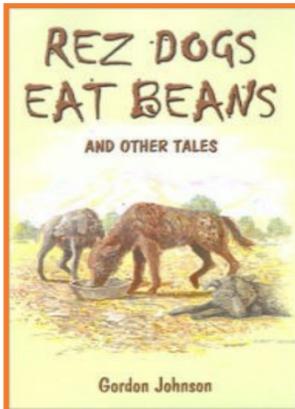
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Or at 951-217-7205 ask for Ernie



Selection from Shayne Journal #4125 - April 2, 2018

New release, Killers of the Flower Moon is a must read.



"Rez Dogs Eat Beans" was written by Gordon Johnson and is a must read book of short stories of life on the Rez. He is a tribal member of the Pala Band of Mission Indians. All thought the book was first published in 2001 it is attracting a new group of readers.

Johnson was a staff writer for the Riverside Press-Enterprise. He attended UC Santa Cruz and UC Berkeley. He is gifted storyteller.

Robert Freeman from the Rincon Band of Luiseno Indians contributed the artwork illustrations for the book. Freeman is an award winning artist and his early works of "Rubber Arrows" and other cartoon publications were very popular.

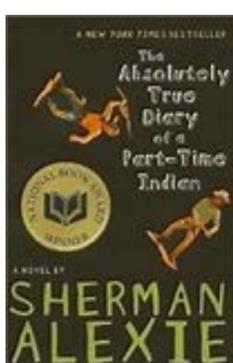
Copies of the book can be purchased on-line at Barnes & Noble or Amazon.

Happy Mother's Day!



"The Absolutely True Diary of a Part-Time Indian."

Sherman Joseph Alexie, Jr. (born October 7, 1966) is a Spokane-Coeur d'Alene-American Indian and grew up on the Spokane Indian reservation in the State of Washington and now lives in Seattle. He is novelist, short story writer, poet, and filmmaker. Much of his writing draws on his experiences as an Indigenous American with ancestry from several tribes. He grew up on the Spokane Indian Reservation .



One of his best-known books is *The Lone Ranger and Tonto Fistfight in Heaven* (1993), a collection of short stories. It was adapted as the film *Smoke Signals* (1998), for which he also wrote the screenplay.

His first novel *Reservation Blues* received one of the fifteen 1996 American Book Awards. His first *young adult* novel, *The Absolutely True Diary of a Part-Time Indian* (2007), is a semi-autobiographical novel that won the 2007 U.S. National Book Award for Young People's Literature and the Odyssey Award as best 2008 audiobook for young people. His 2009 collection of short stories and poems, *War Dances*, won the 2010 PEN/Faulkner Award for Fiction.

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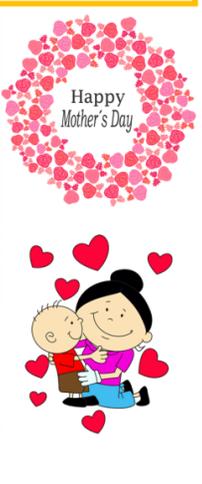
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U.S. Supreme Court Sets Historic Indian Water Rights Precedent In Agua Caliente Water Rights



On Monday, November 27, 2017 the U.S. Supreme Court announced it would not review a lower-court decision in which the Agua Caliente Band of Cahuilla Indians was granted rights to groundwater beneath the tribe's reservation in the Coachella Valley.

A federal judge ruled in 2015 that the tribe had a right to the groundwater, a decision that was upheld by the 9th Circuit Court of Appeals earlier this year. The courts ruled that the tribe gained the rights to the water when its reservation was created in the late 1870s.

The tribe successfully sued the Desert Water Agency and the Coachella Valley Water District in 2013, claiming that the agencies degraded water quality by over-drafting the aquifer.

The agency and district appealed, but with their petition denied Monday by the Supreme Court, the next legal proceedings will involve deciding how the groundwater supplies are to be divided between the tribe and the Desert Water Agency and the Coachella

interests of the community through this lawsuit and any efforts to divvy up local groundwater rights."

To help clarify the tribal legal Water Rights, Barton H. "Buzz" Thompson, an expert on water law, a professor of natural resources at Stanford Law School and a senior fellow at the Woods Institute for the Environment was consulted on the case. His views are important in understanding



Barton H. "Buzz" Thompson

the water rights of the American Indian tribes.

Why is this case significant? **Barton H. Thompson:** This case is important because it will help clarify what water rights, if any, Indian tribes enjoy in groundwater as a matter of federal law. The federal government has held that Indian tribes enjoy federal rights – what are frequently known as **Winters Rights** to water for use on their reservations (*arising from Winters v. U.S., a 1908 Supreme Court case*). The federal government has also held that other federal reservations, like national parks or national forests, also enjoy a similar form of federal reserved water rights.

The Water Districts claim the tribe might somehow disrupt responsible management of the region's groundwater. Is there any reason to be concerned about that? **Barton H. Thompson:** I have several thoughts on that. Indian tribes around the United States have frequently managed their water quite well. And if that is a concern, then the answer is for the federal government to ensure

Until now, 109 years after 'Winters vs U.S.' the Supreme Court has never explicitly addressed the question as to whether any of those rights – either "Winters Rights" or other forms of federally reserved water rights – apply to groundwater. And the states and lower courts have taken divergent positions on that question. Many Tribal Leaders refer to the "Winter Rights" as the "Winter Doctrine."

they have the resources to manage the groundwater effectively.

Legally speaking, does it matter if a tribe has never used its groundwater? **Barton H. Thompson:** No. Winters rights, as well as other federally reserved water rights, are not lost by failure to use it.

The doctrine of prior appropriation in Western states does have a



The 36-hole Mountain Vista golf course in Palm Desert features expansive greens and lush water

use-it-or-lose-it provision. But that has never been an element of federally reserved water rights. Indian tribes always have the right to begin using federally reserved water, even if they have never used their water before.

A 2007 study by the U.S. Geological Survey showed that the entire Coachella Valley, including Palm Springs, Palm Desert and Indian Wells, had sunk by as much as a foot in some places due to groundwater overdraft. The Agua Caliente tribe now wants a role in managing the region's groundwater.

What was the significance of Winters v. U.S. in 1908? **Barton H. Thompson:** In 1908 the U.S. Supreme Court voted 8-1 that when the federal government set aside the Indian reservations for American Indian tribes, the federal government also implicitly reserved sufficient water to meet the needs of those reservations.

The tribal "Winters Rights" are superior to any and all state-recognized water rights that arose subsequent to the creation of the Indian reservation.

The Winters case dealt with the Fort Belknap Reservation in northern Montana. The Indian tribe had decided to begin new

The Supreme Court, however, said that the Indian tribes enjoyed federal rights. And again, those federal rights are superior to any state rights attained subsequent to creation of the reservation. So that permitted the Indian tribe to effectively take precedence over those state water-right holders who were objecting to the Indian tribes withdrawals of water from the river.

It's interesting that the government, and the Supreme Court, recognized this Indian right to water so early on. Is that because water is essential to life? **Barton H. Thompson:** I think there were two things that strongly motivated the Supreme Court in the Winters case. The first thing was the recognition that a lot of Indian reservations are useless without water. And so if, in fact, Indian tribes want to develop viable economies, they need water to do it.

The second thing is that I think motivated them is that federal treaties with Indians are meant to be interpreted in ways which are favorable to the Indian tribes. And if you stop to ask the question, when Indian tribes agreed to give up large territories in favor of the reservation to which they were relegated, is it

have any bearing on the case. Because the water rights is the right of the Indian tribe, not the federal government. So **the federal government does not have the authority to waive the tribe's right.** In fact, the federal government has a fiduciary obligation to represent the tribe and to support the tribe. So if the federal government did not protect tribes water rights, it could be sued by the tribe for violating its fiduciary obligations. (*Soboba is one tribe that sued and won.*)

Thompson: I think we have very little sense of what positions the Trump administration will take with respect to American Indian Tribal rights. I could easily imagine the Trump administration could be quite supportive of the American Indian Tribes that are interested in developing their natural resources.

I'm thinking specifically of the Crow Reservation in Montana. The Crow Nation has been very interested in developing its coal resources. It seems unlikely that a Clinton administration would have been particularly receptive to the Crow Nation's interest in developing its coal, because of concerns about climate change. One can imagine the Trump administration being actively helpful to the Crow Nation.

The other thing I would say is, American Indian Tribes are not monolithic in what they want to do, or in their position on various issues. So again, it's very difficult to think about how President Trump, who is a New Yorker, may approach various American Indian issues.

We know he has had some experience with Tribal Governments in connection with gaming casinos. He probably viewed them as competitors.

This is a historical Supreme Court decision for the American Indian Tribes. The amount of water the tribes are entitled is going to be a significant issue for the courts to decide.

Will the change in presidential administration have any influence on this case? **Barton H. Thompson:** I think that it is unlikely to



Agua Caliente, Chairman Jeff L. Grubbe

Valley Water District.

The agencies denounced the decision in a joint statement, saying it gives the tribe "unprecedented" control over the groundwater. "We are disappointed in the decision because we believe the water in this valley is a shared resource that belongs to everyone." Coachella Valley district board President, John Powell Jr. said. "The tribe has always had access to as much water as they requested, but now they have secured a water right that is superior to every other resident and business in the Coachella Valley."

The agencies said the ruling could make local groundwater management problematic, as the tribe is a private entity and not bound by "state sustainability laws"; predicted "a lengthy and expensive legal process for all water users in the Coachella Valley"; and said "rates will likely increase as water availability becomes more limited."

"This case could completely change water management in our area." Desert Water Agency board President, Jim Cioffi said. "We will continue to protect the



Officers of Agua Caliente Band of Cahuilla Indians Tribal Council is pictured on the right.

The Agua Caliente (*Hot Water*) tribe is one of the most progressive tribes in the nation. The majority of the lands the City of Palms Springs is located is owned and leased by the tribe or by individual tribal members. The tribal also has two gaming casinos and resort hotels in the area.



Jeff L. Grubbe
Chairman



Larry N. Olinger
Vice-Chairman



Vincent Gonzalez III
Secretary/Treasurer



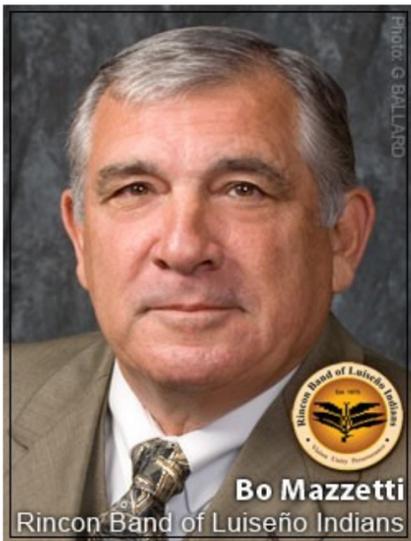
Anthony Andreas III
Member



Reid D. Milanovich
Member

TRIBAL LEADERSHIP, TODAY, YESTERDAY & TOMORROW

**RINCON TRIBAL CHAIRMAN
BO MAZZETTI**



Bo Mazzetti is currently serving as the Tribal Chairman for the Rincon Band of Luiseno Indians. His education, business experience and extensive knowledge of tribal issues allows him to provide the traditional cultural values and professional leadership for the tribe.

Upon his graduation from Orange Glen High School in Escondido, California he attended La Verne 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

He was a key member of the Executive team for the Southern California Reservation Transportation Authority (RTA), 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 government leaders

saw the desperate need to improve reservation roads and transportation in a cost-effective manner to better serve the 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

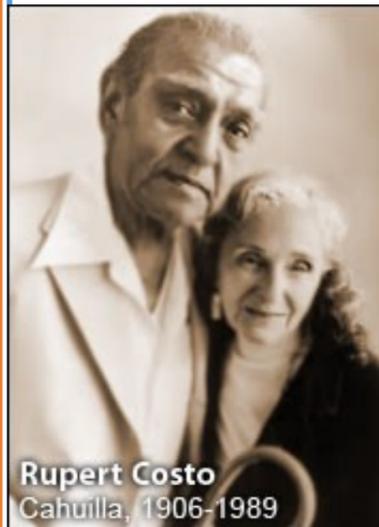
He is a member of the Rincon San Luiseno Band of Mission Indians and has previously served on the Rincon Tribal Council. Mazzetti is/has been one of the two Rincon delegates to the San Luis Rey Water Authority Board, a consortium of the La Jolla, Pala, Pauma, San Pasqual and Rincon Tribes. The Water Authority was created 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.

RUPERT & JEANNETTE COSTO



Rupert Costo (1906-1989) and his beloved wife, 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

said of them, a former UCR Vice Chancellor and a longtime friend of the Costo's.

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, Costo 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)

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 Wawizh: 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)

DR. KATHERINE SIVA SAUBEL

MARCH 7, 1920 – NOVEMBER 1, 2011



Katherine Siva Saubel was truly an authentic American Indian Tribal woman, a scholar, educator, tribal leader, author, and activist committed to preserving her

Pamela Munro of UCLA, and served as co-author with Munro on *Chem'i'vullu: Let's Speak Cahuilla*, published by UCLA in 1981.

Starting in 1964, She 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. She also published her own dictionary, *ʼsniyatam 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, 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.

Dr. Saubel's research has appeared internationally in government, academic and museum publications. Her knowledge of Cahuilla ethnobotany and tribal affairs has prompted 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

Cahuilla history, culture and language. Her efforts focused on preserving the language of the Cahuilla. She 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.

Dr. Katherine Siva Saubel was an enrolled member of Los Coyotes Band of Cahuilla and Cupeno Indians and served as their tribal chairperson. She 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 Dr. 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. Dr. Saubel was an expert on the unique uses Cahuilla made of plants such as mesquite, screw bean, oak, acorn, datura, and others.

In 1962, Dr. 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



A YEAR IN REVIEW: SOUTHERN CALIFORNIA AMERICAN INDIAN RESOURCE CENTER, INC. (SCAIR)



SCAIR Training Participants and staff take part in a round dance at the Annual SCAIR Family Gathering.

MISSION STATEMENT

To provide an Educational, Career, Traditional Culturally Relevant, Mental Health and Supportive Services to the Individual American Indian and their families throughout San Diego and Imperial Counties.

“Help Us, Help People”

Since 1997, SCAIR has provided quality and consistent career, educational, cultural, mental health and emergency supportive services for local families living on and off the reservation. 2017 was a year of growth and expansion at SCAIR.

Wanda Michaelis, SCAIR Executive Director, explained, “It’s been twenty-one years since we opened our doors and SCAIR still strives to continue to offer the same In 2017.

SCAIR also continued to strengthen its longstanding programs Tribal Temporary Assistance for Needy Families (TANF) Program which, since 2007, has set the framework for all one-stop services and continues to assist Participants in becoming self-sufficient, work ready and successful.

Since 2007, SCAIR has also been designated as an American Indian Education Center by the California Department of Education.

In 2017, SCAIR innovatively expanded its academic tutorial, cultural education and mental health counseling services to youth in grades K-12, enrolled in its American Indian Education Center (AIEC) Program and Sacred Pipe Tobacco-Use Prevention Education (TUPE) Program by meeting with students directly at their schools and at the San Diego Unified School Districts Title VI Indian Education offices in Old Town, San Diego. This helped families to overcome transportation barriers which may prevent students from receiving services.

SCAIR provides a quality of services

through a “One-Stop-Shop” approach to training and support. All services at SCAIR are free-of-charge and are based on eligibility requirements.

In 2017, SCAIR received notification that it was awarded a Community Service Block Grant subcontract by the Northern California Indian Development Council in Eureka, CA. The subcontract established SCAIR’s Howka Program, designed to provide the opportunity for low-income Native households in San Diego and Imperial Counties to receive emergency supportive services such as food, clothing, utility-assistance, transportation and more.

The Native NetWORKS Program was established in 2014 as an expansion of SCAIR’s one-stop-shop services already in place, to assist Participants with career education, computer training, job placement assistance, On-The-Job-Training (OJT) opportunities, mental health and career counseling, and several other supportive services to overcome barriers to employment. In March of 2017, within three-years of the establishment of the program, SCAIR was recognized by the United States Department of Labor as one of six Outstanding (WIOA) Workforce Innovative Opportunity Act, Section 166 Grantees in the country.

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SCAIR has established a state-of-the-art computer lab and strives to continue to help Participants-in-training meet the ever-changing technological needs of the workplace. SCAIR provides Participants with the opportunity for computer training, ranging from beginners and intermediate to advanced, as well as Microsoft Certification training and testing. In 2017, SCAIR began providing QuickBooks Accounting Certification for Participants interested in careers in bookkeeping or accounting. The lab also provides Dentrux software training for Participants seeking employment as a Registered Dental Assistant.

In 2017 SCAIR provided services to 266 individuals. 190 of these individuals were female and 76 were male. 52 Elders were impacted by SCAIR’s services and 97 youth (K-12).

Through SCAIR’s career services 25 Par-

ticipants were able to gain secure and meaningful employment.

Mental health counseling services were provided for 58 adults and youth in the form of individual, couples, pre-marital and family counseling. 67 adults received parenting training.

Over 175 received cultural education services during community gatherings, trainings and through the TUPE Program. Over 150 attended Self Sufficiency Training during the year ranging in topics from Auto, Home and Family Safety, Time Management, Home Budgeting, Mental Health and Nutrition workshops.

Supportive services had a tremendous impact on the health, safety and wellbeing of local American Indian Participants in 2017. During the holidays, SCAIR provided over 500 food boxes to families living in San Diego and Imperial Counties in the months of November and December.

SCAIR assisted individuals with barriers to transportation by providing Participants with over 60 gas cards and bus passes. Over 40 Participants were provided work tools they needed to succeed in employment and many more received support in the areas of emergency clothing, rental assistance, emergency shelter, food vouchers, utility payments and car repairs.

For over two decades SCAIR’s presence and impact in the American Indian community in San Diego and Imperial Counties has been dependable, reliable and strong.

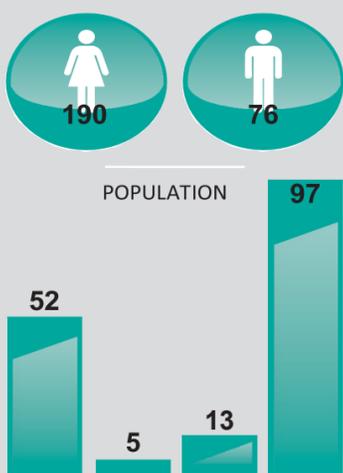
In Summary, Ms. Michaelis, SCAIR Executive Director stated. “As we begin the New Year we are energetic and hopeful to expand on the growth SCAIR experienced in 2017. We are also reminded that the success of our organization and programs is attributed to many sources and is a direct reflection of the dedication of SCAIR’s staff, the hard work and resilience of the Participants it serves, as well as the support provided to us by our collaborating agencies, community partners and grant offices.”



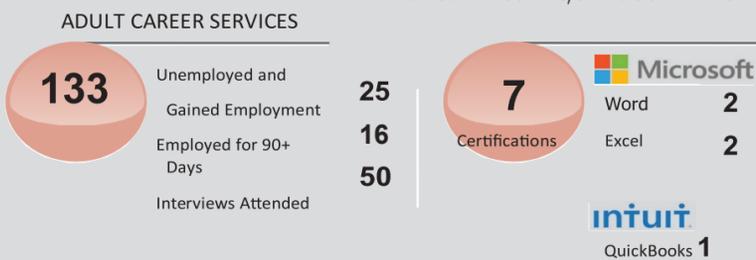
The Southern California American Indian Resource Center, Inc (SCAIR.) is a Non-Profit 501 (c)(3) Community Based Tribal Organization established in 1997 under the authority of P.L. 93-638, the Indian Self Determination and Education Act of 1976 and founded by Mr. William H. Johnson, an American Indian of Comanche decent.

Mr. Johnson understood the dilemmas and challenges of American Indians living in urban areas. Upon his retirement as a lathing contractor he consulted with local community members and friends meet the educational, cultural and community needs of all self-identified American Indians.

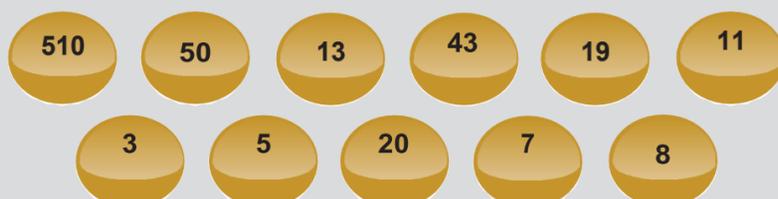
2017 SCAIR PARTICIPANT DEMOGRAPHICS



2017 SCAIR PROGRAMS, SERVICES & TRAINING



2017 SCAIR PARTICIPANT SUPPORTIVE SERVICES



WAYNE NEWTON HONORARY CHAIRMAN AMERICAN INDIAN & ALASKAN NATIVE VETERANS MONUMENT AT RIVERSIDE NATIONAL CEMETERY

“Why an American Indian & Alaskan Native Memorial?”

There is no federal memorial honoring American Indians and Alaska Native Veterans. It is time to recognize their contributions to our freedom. Help us build an American Indian Veterans Monument at Riverside National Cemetery.

What is unique about this Memorial?

100% of all donations for the American Indian Alaska Native Veterans Memorial is applied to the construction and perpetual maintenance for the monument.

Let's remember American Indian Alaskan Native veterans at the Riverside National Cemetery – alongside the other warriors who fought and served with them.

Why Riverside National Cemetery?

The Los Angeles National Cemetery can no longer arrange for burial sites on its sacred grounds as there is not space to accommodate additional graves.

Veterans from Los Angeles, Orange, San Bernardino and Imperial Counties are directed to Riverside National Cemetery.

The suburban area of Los Angeles, Riverside, San Bernardino and San Diego



“I am also of American Indian heritage and have been an entertainer most of my life. I have entertained with the U.S.O. since 2001 and over the years I have had the privilege of meeting many men and women in the military and have the upmost respect for them and their service. I believe all veterans have earned the right to be remembered. “

“Please Join us in supporting the American Indian and Alaskan Native Memorial that will be built at Riverside National Cemetery.

With All Due Respect, Wayne Newton

Counties has the largest number of American Indians than any U.S. major suburban area. There are over a 100,000 L.A. area American Indian veterans.

Riverside National Cemetery is the third largest national cemetery in the country. Currently negotiations are underway to increase its land base which will make it the largest. Its annual rate of interments already far exceeds any other National cemetery.

The Riverside National Cemetery has three major memorials honoring military veterans -- the Medal of Honor, the Veter-

an, and the Prisoner of War / Missing in Action Memorial. Help us build an American Indian Veterans Memorial here. The Veterans Legacy Program shares the stories of Veterans through the legacy enshrined in our national cemeteries. Riverside National Cemetery is the only west coast National Cemetery to host the Legacy Program.

Historical Points

Our country has over 500 different tribes and villages

American Indians have fought in every U.S. military conflict, from the French &

Indian War right up to the Middle East.

During WWI, WWII and the Korean War, over 111,000 American Indians fought for their land, our country.

One in four indigenous adult males serves in the military – the U.S.' highest percentage of service.

Before gaining the rights of citizenship or of voting, American Indians and Alaskan Natives served during World War I. It is often said that their military service led the way to citizenship for all tribal members by the Indian Citizenship Act of 1924. Also called the Snyder Act.

During World War I, In France, there were Indian military men who spoke 26 American Indian languages and dialects. Eighteen Choctaw soldiers served as radiomen –other tribes' soldiers were also enlisted to communicate in their languages. These were the first “Code Talkers.”

During WW II , the Marines trained approximately 400 Navajos as “Code Talkers at Camp Pendleton, California. Their service in the Pacific is well known and well honored. Many other tribes served as “Code Talkers” as well.

VETERANS MEMORIAL COMMITTEE

The vision of the American Indian Alaska Native Veterans Memorial Committee (AIANVMC) is to honor the American Indians' and Alaskan Natives' for their military service. The National Memorial at the Riverside Veterans Cemetery is to recognize the proud military history of our peoples.

What most American citizens do not know is that;

- One of every four Indian males serves as a military Veteran. Indians have the highest record of service per capita of any ethnic group; 47% of tribal leaders are military Veterans.
- 27 American Indian men have received the Congressional Medal of Honor.
- American Indians were not drafted during WWI since they were not citizens, so they volunteered. A grateful nation enacted legislation to grant the American Indian people citizenship in 1924.
- The first U.S. “Code Talkers” were Choctaw men serving in WWI. The 19 Choctaw men "talking on the radio" have been credited with turning around the Germans' successful advances into France during the last six weeks of WW I. During WW II the Navajo, Comanche, and Choctaw served as “Code Talkers.”
- During World War I and II, more than 44,000 American Indians served in the military, and over 40,000 Indians relocated from reservations to work in war industries. Many seasoned

American Indian military members continued service during the Korean War, where an estimated 10,000 served. 90% of the 42,000 Indians who served in Vietnam were volunteers.

- Of the estimated 42,000 American Indians that fought in Vietnam 230 were “Killed in Action” with 89 of them listing California as their home State. Three of those that lost their lives in Vietnam were tribal members from southern California Indian Reservations:
- **1st Lt. Willie Lyons Jr.**, from the Morongo Indian Reservation,
- **Specialist E4, Joseph Pink** from the Pala Indian Reservation and
- **PFC. Victor Mesa** from the Jamul Indian Village in East San Diego County.
- Since the current actions began in Iraq, 42 American Indian Alaska Native service members have died in that country and 22 in Afghanistan.

JOIN US IN HONORING OUR WARRIORS

Honorary Chairman, Bo Mazzetti, Tribal Chairman, Rincon Band of Luiseno Indians, U.S. Navy Veteran, Vietnam;

Chairwoman, Sharron Savage -Ojibwa Descendant, L'Anse Band of Chipewya Indians, Keweenaw Bay, Michigan; Phone 951.306.5656, E-mail ac.sl.savage@gmail.com

Vice Chairman, Michael Lombardi - Tribal Gaming Consultant.. Phone 562.714.1478, E-Mail lombardico@aol.com

Commander, Donald "Don" Loudner 2005 originating member of AIANVMC; Hunkpati Dakota Sioux Nation Tribal Member; U.S. Army, Retired; Chief Warrant Officer in Korean War; National American Indian Veterans, Inc. Commander; Phone 605.770.7106 Email poisonarrow32@yahoo.com

Veterans Coordinator, Angelo Schunke - Morongo Band of Mission Indians Tribal Member, Banning, CA; U.S. Navy, Retired; Contractor / Business Owner; Morongo Planning Commission; Ph 909.229.2273, E-mail sunk@integrity.com

Events Coordinator, Vivian Vasquez -Tribal Court Clerk, Morongo Band of Mission Indians. Ph- 951.755.5100 Email vvasquez@morongo-nsn.gov

Public Relations & Media Coordinator, Nikki Symington –Public Relations Director, Rincon Band of Luiseno Indians, Pala Band of Mission Indians. Phone 619.922.2172 email nsymington42@gmail.com

Governmental Affairs Coordinator, Mary M. Figueroa Riverside Community College District, Member of Board of Trustees and Chairwoman, Planning and Operations Committee; Board of Directors, Association of Community College Trustees; Ph 951.317.2648 ,email maryfig50@sbcglobal.net

Media & Public Relations Specialist, Dennis James Alvarado phone 951.522.9828 E-Mail alvatec@outlook.com

Sculptor's Agent, Cynthia Schomberg -Schomberg Studios, Evergreen, California & Palm Springs, California; Phone 303.674.4807 - 303.905.1205 E-Mail schombergstudios@att.net

Frank Johnson - Morongo Band of Mission Indians Tribal Member; U.S. Army Specialist 5, Vietnam; Morongo Planning Commission Chairman. Phone -760.408.9425 Email phrank2631@aol.com

David Roman -Taine, Arawak Indian Nation Tribal Member; U.S. Marine Corps, Retired; Master Level Counselor, Addiction Therapeutic Services, Palm Springs; Public Riders Motorcycle Club Officer, So. California; Phone 760-799-9081 E-Mail modakathanyou@yahoo.com

Frank Ramirez – Lipan Apache Tribe of Texas Tribal Member; U.S. Army Veteran; NAIV, Inc., Director of Intergovernmental Affairs. Sacramento, California; Phone - 916.224.8049 E-Mail frankramirez101@hotmail.com

Chris Hinton - Staff Sergeant, U.S. Marine Corps, Retired; Reservation Patrol Lieutenant, Morongo Band of Mission Indians. & -951.634.4628 E-Mail cahinton@msn.com

Terria Smith – Torres Martinez Desert Cahuilla Indians Tribal Member, Thermal, California; Editor-in-Chief, [News for Natives California](http://NewsforNatives.com)

magazine; formerly, Media Writer, KVCR and First Nations Experience public television. Ph -760.449.4191 email terria@heydaybooks.com
Faith Price – Tribal Council Liaison, Rincon Band of Luiseno Indians; U.S. Marine Corps Veteran. Phone 760.644.2965 E-Mail fprice@rincontribe.org

Juanita Lombardi - Morongo Band of Mission Indians, Tribal Member, Phone –562.714.2478 E-Mail Juanita.Lombardi@gmail.com

Dominique Lombardi - Morongo Band of Mission Indians, Tribal Member; University of Redlands Student; former co-chairperson United National Indian Tribal Youth (UNITY). Phone 951.533.1635, Dominique_Lombardi@redlands.edu

Chag Lowry –Yurek, Mountain Maidu and Pit River Native American Ancestry, Poway, CA; Author The Original Patriots –1st volume, Northern California Indian Veterans of World War Two, 2nd volume, California Indian Veterans of the Korean War and 3rd volume to be published in 2017, The Forgotten Doughboys; Phone 707.496.2407 E-Mail ova4@sonic.net

MEMORIAL DAY & D-DAY: AN AMERICA INDIAN VIEW

By Ernie C. Salgado Jr.

Memorial Day and D-Day have special meanings: **Memorial Day** because it is the day we pay our respects to all the veterans that were killed in action and to those that have passed on. And **D-Day** has a special meaning to me because my dad (Ernie Sr.) and Sam Powvall from the Pauma Indian Reservation were together on June 6, 1944 for the invasion of Normandy, France, then later on to the "Battle of the Bulge" and on to Berlin, Germany.

Memorial Day and D-Day are only days apart and many American patriots view them as one. We often hear of the 'greatest generation' in reference to Memorial Day on May 29 dating back to the civil war and D-Day in reference to the WW II military invasion of Normandy, France on June 6, 1944 that led to the occupation of Berlin, Germany and the end of WWII.

Also, Flag Day on June 14 every year is often overshadowed by D-Day and the 4th of July.

Even less notice is accorded the contributions of our American Indian Warriors courage and commitment in the many military conflicts of the Nation over the 250 years. Why is this? Especially since American Indians have voluntarily participated in every military effort to establish and defend this land and people for all America. The American Indians courage and achievements examples from both theaters of WW II is well documented but too often historically ignored.



Joe Morris, Code Talker

During the second World War, the U.S. military recruited American Indian from several different Tribes from trough out the country for their unique tribal languages for usage as a battlefield code.

The Navajo "Code Talkers" became the most celebrated and publicized of the radio units. They were assigned to the U.S. Marines Corps "elite" fighters.

The Navajos "Code Talkers" were formed as unique Special all-Navajo Marine Corps signal units that encoded messages in their native language. Taking advantage of the flexibility and range of the Navajo language, they worked out translations of military and naval terms so that orders and instructions could be transmitted by voice over the radio in a code the Japanese were never able to break. The "Code Talkers" were assigned to each of the Marine Corps' six Pacific divisions.

They were used first in late 1942 on Guadalcanal. By war's end, over 400 Navajos had served as "Code Talkers". Untold thousands of Marines owe their lives to the Navajo Code Talkers.



Choctaw Code Talkers

The American Indians Code Talkers was not limited to the Navajo Tribal members even though they were the most publicized. The Assiniboine, Cherokee, Choctaw, Comanche, Meskwaki, and Seminole Tribal members also served as Code Talkers.



Six American Indians were awarded the Congressional Medal of Honor in recognition for their bravery and many other distinguished themselves as well. The six Congressional Medal of Honor recipient were: Lt. Ernest Childers

Lt. Jack Montgomery, Lt. Van Barfoot, John Resse Jr., Ron Harmon and Ernest Edwin Evens.

Lt. Ernest Childers (Creek), was born February 1, 1918 in Broken Arrow, Oklahoma, A Muscogee (Creek), he graduated from the Chilocco Indian Agricultural School in north-central Oklahoma. **He was the first American Indian to earn the Medal of Honor since the Indian Wars of the 19th century.**

He first distinguished himself in Sicily, Italy where he was awarded a battlefield commission. Later in Italy, unaided and despite severe wounds, he destroyed three German machine gun emplacements.

Childers reached the rank of lieutenant Colonel before retiring from the Army in 1966. He died at age 87 and was buried at Floral Haven Memorial Gardens in his birthplace of Broken Arrow, Oklahoma.

(SEE BELOW) Lt. Jack C. Montgomery, who also earned the Medal of Honor in World War II for service in Italy, graduated from same school as Childers, the Chilocco Indian Agricultural School in north-central Oklahoma.

1st Lt. Jack Montgomery (Cherokee),

During the Anzio, Italy military Campaign he single-handedly attacked a German stronghold killing eleven of the enemy and taking thirty-three prisoners. Lt. Jack Montgomery also graduated from the University of Redlands, California.

Colonel Van Barfoot (Choctaw), was also at the Anzio Campaign in Italy where he knocked out two machine gun nests and captured seventeen prisoners. He then went on to defeat three German tanks and carried two of his wounded men to safety. All of these exploits reinforced the "warrior" image.

Barfoot had been awarded a combat field commission prior to his action in Italy. He went on to serve in Korea and Vietnam and retired as a Colonel.

The next time some political moron like former CA Gov. Snotsnegger spouts the age old rhetoric that the American Indians need to pay their fair share, let them know that we have already paid it forward.

After his retirement from the military he moved to a retirement community in Henrico County, Virginia to be near his daughter. In December 2009, the homeowners' association (HOA) of the Sussex Square, where Barfoot lived ordered him to remove the flagpole from which he flew the U.S. flag.

The HOA bylaws didn't forbid flagpoles, but the HOA ruled Barfoot, then aged 90, would not be allowed to use it "for aesthetic reasons."

Barfoot contested the order, and received support from politicians, including Virginia Senators Mark Warner and Jim Webb and White House Press Secretary Robert Gibbs. The HOA dropped its request on December 8, 2009.

Pfc. John Resse Jr. (Comanche) was from Pryor, Oklahoma. On February 9, 1945 he was serving as a private first class in the Philippines. when an attack on the Paco Railroad Station hit and Reese and fellow soldier Private

Cleto L. Rodriguez went ahead of their unit, took a position closer to the station, and began firing on the Japanese defenders. Together they killed over eighty Japanese soldiers before a shortage of ammunition forced them to turn back.

Reese was killed while trying to return to the American lines; he was posthumously awarded the Medal of Honor eight months later, on October 19, 1945. Private Rodriguez survived the battle and was also awarded the Medal of Honor.

Sergeant Ron W. Harmon (Creek) joined the Army on from his home town in Pixley, California. On July 1, 1944, he was serving as a Sergeant in Company C, 362nd Infantry Regiment, 91st Infantry Division. On that day, near Casaglia, Italy he single-handedly attacked three German positions which were firing on a friendly platoon. He destroyed one position and despite being wounded on his approach, continued to silence another. He was killed while attacking the third position.

He was posthumously awarded the Medal of Honor a year later on October 2, 1945. Harmon was buried at the Florence American Cemetery in Florence, Italy.

Comdr. Ernest E. Evens (Cherokee/Creek) was born in Pawnee, Oklahoma. He graduated from the United States Naval Academy in 1931. In 1941 he was assigned to the destroyer Alden, and was serving on her in the East Indies when the Japanese attacked Pearl Harbor on December 7, 1941.

He became commanding officer of Alden on March 14, 1942, and held that position until July 7, 1943. While serving on Alden he participated in operations in and around Australia, New Guinea and the Dutch East Indies.

In mid-1943 Evans was then ordered to duty in charge of fitting out the Fletcher-class destroyer Johnston at the Seattle-Tacoma Shipbuilding Corporation in Seattle, Washington. Commander Evans assumed command of Johnston at her commissioning on October 27, 1943.

On October 25, 1944 as commanding officer of the U.S.S. Johnston, against major units of the Japanese fleet during the battle off Samar he was first to lay a smokescreen and to open fire on a vastly superior forces in number, firepower and armor as they rapidly approached.

Comdr. Evans gallantly diverted the powerful blasts of hostile guns from the lightly armed and armored carriers under his protection, launching the first torpedo attack when the Johnston came under straddling Japanese shellfire.

Undaunted by damage sustained under the terrific volume of fire, he unhesitatingly joined others of his group to provide fire support during subsequent torpedo attacks against the Japanese. Outshooting and outmaneuvering the enemy as he consistently interposed his vessel between the hostile fleet units and our carriers despite the crippling loss of engine power and communications with steering aft, shifted command to the fantail, shouted steering orders through an open hatch to men turning the rudder by hand and battled furiously until the Johnston, burning and shuddering from a mortal blow, lay dead in the water after 3 hours of fierce combat.

Seriously wounded early in the engagement, Comdr. Evans, by his indomitable courage and brilliant professional skill, aided materially in turning back the enemy during a critical phase of the action.

His valiant fighting spirit throughout this historic battle was beyond the Call of Duty and will venture as an inspiration to all who served with him.

He was posthumously awarded the Medal of Honor.

OTHER AMERICAN INDIAN HEROS

Maj. Gen. Clarence Tinker, (Osage)



A career pilot, was the highest ranking Indian in the armed forces at the beginning of the war. He died leading a flight of bombers in the Pacific during the Battle of Midway.

Admiral Joseph J. "Jocko" Clark, (Cherokee) was the first American Indian to graduate from Annapolis, participated in carrier battles in the Pacific and became an admiral.



Over 2,000 American Indians from Oklahoma and New Mexico trained and fought as part of the 45th Infantry Division known as the "Thunderbirds". They saw almost two years of combat in Italy and Central Europe.

IRA HAYES, IS THE MOST FAMOUS AMERICAN INDIAN OF WW II

Corporal, Ira Hamilton Hayes, and five other U.S. Marines were photographed on February 23, 1945 by Joe Rosenthal. "Raising the Flag on Iwo Jima"

The photograph became a famous iconic winning the Pulitzer Prize for Photography and came to be regarded in the United States as one of the most significant and recognizable photograph taken during WW II. It depicts six United States Marines raising the American flag atop of Mount Suribachi on the island of Iwo Jima.



Corporal Ira Hayes

Three of the six Marines depicted in the photograph, Sergeant, Michael Strank, Corporal, Harlon Block, and Private First Class, Franklin Sousley were killed in action over the next few days. The three surviving flag-raisers were Corporals (at the risk of his life above and beyond the call of duty hen Private First Class) Rene Gagnon, Ira Hayes, and Harold Schultz.

Hayes was born on January 12, 1923 at Sacaton on the Gila River Indian Reservation in south central Arizona.

Ira Hayes left high school after completing two years of study. On August 26, 1942 at the age of 19 he enlisted in the U.S. Marine Corps Reserve at Phoenix, Arizona. Following boot camp at the Marine Corps Recruit Depot at San Diego. Hayes was assigned to the Parachute Training School at Camp Gillespie, Marine Corps Base in San Diego, CA. Upon completion he was sent into combat.

Ira Hayes died on January 24, 1955 at the age of 32 almost ten-years after the famous flag raising on Mount Suribachi on the island of Iwo Jima.



NATIVE AMERICANS ON THE VIETNAM VETERANS MEMORIAL

The below 232 names represent the identified American Indian and Alaska Native service members KIA-MIA during the Vietnam War. Their names are etched on THE VIETNAM VETERANS MEMORIAL "THE WALL" in Washington, D.C. Their status as Natives was dependent on if they checked the Native American box on their induction papers. We would like your help to identify all Native American warriors listed on The Wall, and obtain photographs to honor their memory on the Wall of Faces. Source & more information: www.vvmf.org | www.calie.org

Table with columns: LAST NAME, FIRST NAME, SERVICE, RANK, PANEL, ROW, CASUALTY DATE, HOME OF RECORD, STATE, COUNTY. Lists 232 names and their corresponding details.

Veterans Memorial Education Center

In 2003, after some years of lobbying, the National Park Service and the Vietnam Veterans Memorial Fund won permission from Congress to build the Veterans Memorial Education Center at The Wall.

The two-story 37,000-square-foot, Education Center, located below-ground just west of the Maya Lin-designed memorial, highlights the history of the Vietnam War and the multiple design competitions and artworks which make up the Vietnam Veterans Memorial, Vietnam Women's Memorial and the Memorial Plaque.

The center will also provide biographical details on and photographs of many of the 58,000 names listed on the Wall as well as the more than 6,600 service members killed since 2001 fighting the War on Terrorism.

Labor of Love

Janna Hoehn currently lives in Hawaii and is a former resident of Hemet, CA. She became involved in the Vietnam Memorial Education Center Project in 2014 in her adopted State of Hawaii with the collection of photographs of the Native Hawaiians that lost their lives or were Missing in Action during the Vietnam War.



And having grown up in Hemet and going to school with many of the American Indians she took on the challenge of collecting the photographs of the 232 American Indians and Alaskan Natives that were killed or MIA in Viet Nam.

She is still having some difficulty locating photographs of many of the Warriors named on the adjacent list.

She is asking for anyone that has or knows of anyone that has a photograph of any of the Warriors listed to contact her at the email address below:

neverforgotten2014@gmail.com

Her dedication doesn't stop with the collection of the photos. In way of example, Joseph Pink was not listed as an American Indian and because she knew Joe from her high school days she gathered the evidence of his tribal affiliation to insure his name was listed. AIR thanks you Janna

CHINOOK INDIAN NATION



Mr. Stevens was an American diplomat and lawyer who served as the U.S. Ambassador to Libya. He was killed when the U.S. consulate in Benghazi, Libya, was attacked on September 11, 2012.

JAMUL INDIAN VILLAGE A KUMEYAY INDIAN



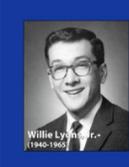
Mr. Mesa is honored on Panel 42W, Row 48 of the Vietnam Veterans Memorial.

PALA BAND OF MISSION INDIANS



Mr. Pink is honored on Panel 28E, Row 56 of the Vietnam Veterans Memorial.

MORONGO BAND OF MISSION INDIANS



Mr. Lyons is honored on Panel 3E, Row 19 of the Vietnam Veterans Memorial.

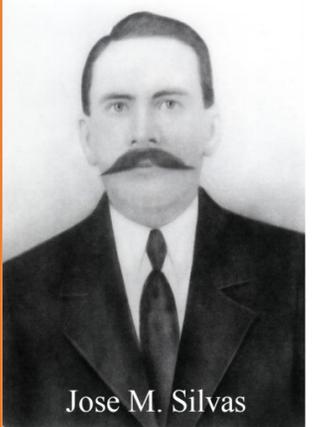
“FORGOTTEN WARRIORS” THE MISSION INDIAN FEDERATION

First, I want to thank reservation friends and my fellow Soboba Band of Luiseno Indians tribal members for their support even if my views don't always coincide with many of their own. Since my political orientation trends to lean toward the conservative side.

Basically I believe that the tribe has the right to self governance, Home Rule or Tribal Sovereignty whichever semantics you prefer and in the individual rights of each tribal member.

I don't believe we need the oversight of the Federal Government to regulating how we should manage our communities or families. I believe that should be our own right. I also believe that we have a traditional responsibility to our fellow tribal brothers and sisters to be held responsible for our actions.

My conservative beliefs stem from my basic upbringing as a Mission Indian Federation Indian. Although my mother was not an American Indian she grew up on the Soboba Indian Reservation and as such was supportive of the doctrine of the Federation. “Because they were fair and they cared about the people” she said many times. My father had little choice since he lived with his grandparents, Jose and Juana “Apapas” Silvas who were strong supports of the Federation.



Jose M. Silvas

However, to better understand the relationship between the California American Indian tribes and the United States Government one must be aware of two important facts; First, the California Indian tribes do not have any treaties with the Federal Government. Secondly, the relationship between the California tribes and the United State Government is **political and not racial.**

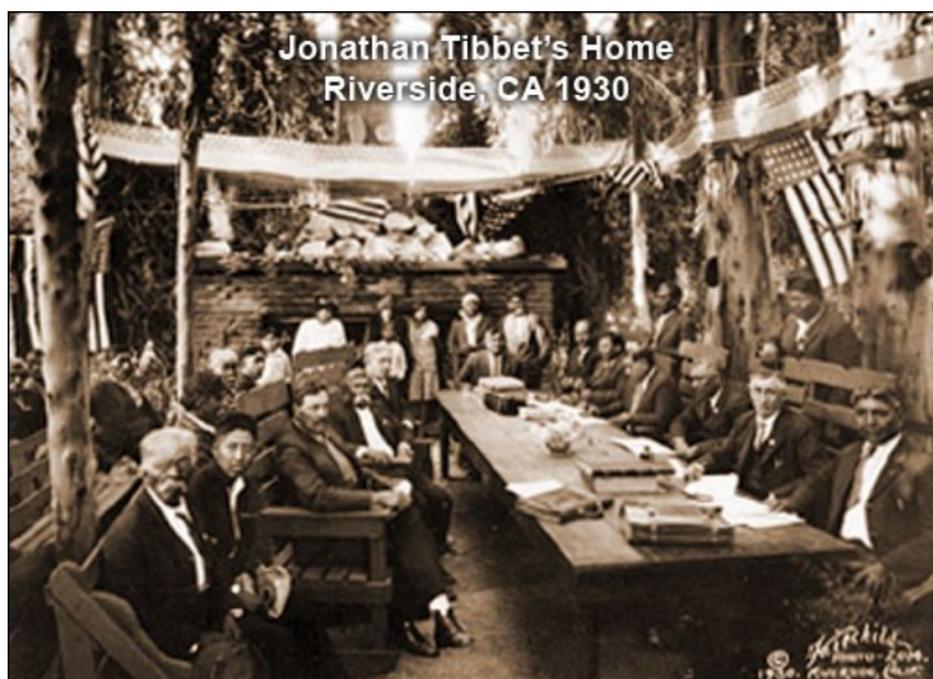
However, in effort to promote the Federal Governments policy of termination of the tribes the Bureau of Indian Affairs was charged with realizing this goal.

The BIA long term strategy to bring about the termination of the effort was the establishment of “Blood Quantum’s” making the Tribal-Government relationship racial. And to a great extent it has been successful. One only needs to look at the membership requirements of many of the tribes requiring a specific degree of “Tribal Blood” or “Indian Blood” for membership.

The Federal Government has also extended Treaty Rights made with mid-western and eastern tribes to the California Indian in its effort to create a “**One Size Fits All**” policy for dealing with the Tribal Governments which is beneficial to the California Indian tribes.

HISTORICALBACKGROUND

Little is know today about the Mission Indian Federation be-



Jonathan Tibbet's Home
Riverside, CA 1930

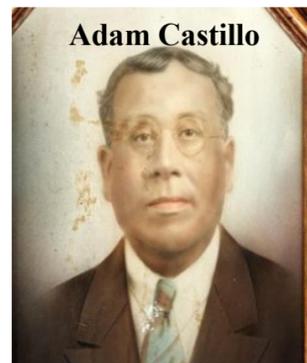
cause the organization was forced to operate clandestinely due to the political persecution, harassment and oppression by the Bureau of Indian Affairs and their tribal supporters which have been dubbed “BIA Indians.”

The Mission Indian Federation (MIF) was formed around 1910 and formally chartered in 1920 and became one of the strongest advocate for the southern California tribal people over the following 40-years.

As a result of the Federation's influence within the southern California tribes the Bureau of Indian Affairs became so threaten that it pushed the U.S. Attorney General to investigate the activities of the organization.

On April 22, 1921 a federal Grand Jury in Los Angeles, California filed federal indictments against fifty-seven (57) members of the Mission Indian Federation on charges of conspiring to oppress the rights guaranteed by the United States Constitution.

Additional charges of preaching “**Bolshevistic**” doctrines among the Indians and with arousing them to “rebellion” were filed against the Mission Indian Federation's elected leaders President, Adam Castillo (Soboba), Vice President, Joe Pete (Auga Caliente) and Secretary, Robert Magee (Pechanga) and the Federation's legal counselor, Jonathan Tibbet, The charges were later dropped against all the defendants but the damage was done.



Adam Castillo

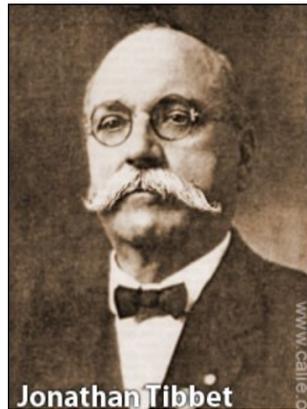
One must also be aware that the American Indian people were not American citizens until June 2, 1924.

The **Indian Citizenship Act of 1924**, also known as the **Snyder Act**, was sponsored by Representative, Homer P. Snyder (R) from New York that granted full U.S. citizenship to America's indigenous peoples, which were called “Indians” in this Act.

The **Act** was signed into law by President Calvin Coolidge on June 2, 1924. It was enacted partially in recognition of the thou-

sands of Indians who served in the armed forces during World War I.

While the Fourteenth Amendment to the United States Constitution defined as citizens any person born in the U.S., the amendment had been interpreted to restrict the citizenship rights of most Native people.



Jonathan Tibbet

(NOTE: *The Bolshevistic' doctrines is nothing more than another definition or form of Communism, Socialism, Progressives or collectivism or redistribution of the wealth as defined by the Obama Administration.*

The Bolsheviks, founded by Vladimir Lenin and Alexander Bogdanov, were by 1905 a major organization consisting primarily of workers under a democratic internal hierarchy governed by the principle of democratic centralism, who considered themselves the leaders of the revolutionary working class of Russia. Their beliefs and practices were often referred to as Bolshevism.

The irony is that the Constitution of Mission Indian Federation clearly addressed the recognition of the rights of the individual in Section 2 “**Its object are to secure by legislation or otherwise all the rights and benefits belonging to each Indian, both singly, and collectively- to protect then against unjust laws-rules- and regulations- to guard the interests of each member against unjust and illegal treatment.**” The rights of the individual will never be honored in any Bolshevistic' doctrines.

The Federation promoted Capitalism. Their primary goal was to be given the opportunity to participate in the free market as both tribes and as individuals.

In fact Adam Castillo in 1910 sent a letter on behalf of the Federation to the Bureau of Indian Affairs asking for approval to promote gaming on Indian Lands stating that government support for the gaming tribes would no longer be needed. It only took about 75-years for many of the

tribes to even understand the concept.

Historically, the California Indians were consigned as “**Wards of the Government**” from the beginning as California became the 31st State on September 9, 1850.

Several bills were introduced into Congress during the 1880s which sought relief for the “Mission Indians” proved unsuccessful. The **Daves Act of 1887** which provided for the allotment of reservation lands further imperiled their homes.

Finally under legislation passed in January of 1891 a commission chaired by Albert K. Smiley, an influential Redlands Community Leader was empaneled to study the problems of the California Mission Indians. Their final recommendation resulted in the establishment of 30 reservations in Southern California. As was evident, however, with the formation of the Mission Indian Federation, conditions had improved little with the formation of the reservations.

After the release of the arrested 57-Federation leaders the organization became vigilant, focused and clandestine.

The influence of the organization expanded as did its creditability not only within the tribal community but with the Government.

Although they were not elected official to the many of the Tribal Governments they operated as a “Shadow Government.”

The Federation also formed its own police forces and although they had no legal jurisdiction they enforce law and order on the reservations. The BIA also maintained an “Indian Police” force but it was not well respected by the tribal people because of their unfairness and corruption.

As with all political organization money was needed for mail, printing and travel. A major fundraiser for the group was the annual fiestas that were held on various reservation. In addition to the sale of food and wares wine and whiskey were bootlegged as until 1953 it was illegal for Indians to drink or buy liquor. Gambling was another revenue source at the fiestas.

The Federation served as a strong advocate and protector of the tribal people and in turn they pledged their money and loyalty to the Federation.

Although their monetary contributions were normally small they were steadfast and served to maintain the organization finan-

cial needs.

The Federation challenged the Government on many fronts. One example was the Indian hospital located on the Soboba Indian Reservation. The Federation lobbied long and hard for the establishment of a health care facility.

The hospital was opened in 1927 and closed in 1947. Again, the Federation was incremental with the shutting down of the hospital. After years of filling grievances on the substandard medical services and the apathy and indifference of the medical staff toward the tribal people and the untold loss of lives the hospital was closed. And not one administrator or medical provider were ever held accountable.

The organization held regular membership meetings that were well attended yet the locations and times of the meetings were held in the strictest confidence.

Water rights was s major concern of the Federation. They assisted many southern California Tribes with filed law suits against the Government for negligence of duties of protecting the tribes water rights and against local water agencies for infringement on their water resources.

However, the Governments legal strategy was to stall any court proceedings which they implemented successfully. The Soboba water litigation was settled after 67-years and after an additional 20-years it has still not been finalized.

The resent Supreme Court landmark decision on the water rights of the Auga Caliente tribe proved the Federation to be correct in their claims on tribal water rights.

In 1953, Congress passed Concurrent Resolution 108 and Public Law 280, which reduced the influence of the BIA on reservations and transferred the policing of reservations to the State.

The P.L. 280 legislation was and to this day a disaster. While it allowed the States to enforce criminal laws on tribal lands the State and local governments have clashed with the Tribal Governments over the extend of jurisdiction.

Throughout the years, Pechanga members remained active in the Federation, and in the 1960s, Pechanga Tribal Chairman, Dan Pico was considered one of the last leading members of the organization. The goals of the MIF no longer seemed relevant to younger generations and the organization faded away. Or did goals remain but the strategies changed? Just moving to another level with the occupancy of Alcatraz? Or Wounded Knees and the American Indian Movement (AIM)?

By Eric C. Salgado Jr.



The Mission Indian Federation Logo is a likeness of Mr. John Ortega (Pala).

The American Indian Reporter

The True Origin of the Term "Native American"

By Eric C. Salgado Jr.

Have you ever wondered where and when the term "Native American" originated? Most folks under the age of 60 most likely assumed it was always a term used to make reference to the American Indian people and as such just accepted it.

Now I want to share the truth on how the phrase or expression "Native American" was coined by a handful of California Tribal Leaders in 1975 as a commendation for the Bi-Centennial celebration.

During that time period many of Tribal Governments across the country were celebrating the passage of Public Law 93-638, the "Indian Self Determination and Education Act."

But first, to give you a better understand the reason for the origin of the term "Native American." We need to go back to 1975 for the lack of a better starting point for this historical narrative.

On January 4, 1975 President, Gerald Ford signed the most significant American Indian legislation on the history on the United States of American, Public Law 93-638, the Indian Self Determination and Education Act.

The fundamental significance's of this single piece of legislation is that it forever changed the political relationship between the

American Indian Tribes and United States Government.

For the first time in American history the American Indian Tribes were allowed to manage their own affairs, not totally but a giant step forward. Yes, as hard as it may be for many of the younger tribal members to believe the total extent of the authority the Government had over the American Indian Tribes.

Prior to the passage of the Indian Self-Determination and Education Act the American Indian Tribes had little or no control over their respective reservations or rancherias.

However, during the turbulent 60's and 70's many Tribal Leaders begin to gain support from younger and more militant tribal members in opposing the parental guardianship by the Bureau of Indian Affairs, the U.S. Government agency within the Department of Interior that provides the oversight.

Many of the militant tribal youth were second generation Mission Indian Federation family members. The Mission Indian Federation was established in 1910 and was a very powerful and influential within the tribal political arena. The organization promoted tribal sovereignty (Home Rule), Human Rights and individual rights.

Their efforts were strongly challenged by the Bureau of Indian Affairs. In addition to intimidation of supporters of the organization the U.S. Government in 1923 arrested 57 Tribal Leaders charging them with conspiracy against the Government. The charges were later dismissed but the organization was forced to operate clandestinely.

On a National level the National Congress of American Indians (NCAI), was established in 1944. The National Congress of American Indians assumed the primary leadership role for the tribes by providing the tribal leaders with a central united platform.

The Native American Rights Fund (NARF) co-founded in 1970 by David Risling (Hoopa) and John Echohawk (Pawnee) provided the coordination of the legal services needed.

Although the legislation didn't remove all Government oversight of the American Indian Tribes it gave them a voice in the decision making process.

The legislation allowed the tribes to participate in the development of the regulations for the implementation of the Act which, became effective on January 1, 1976, the year of the Bi-Centennial.

However, in all fairness and re-

spect the legislation was the result of years of political activism by tribal leaders across the Nation that gained the support of President, Richard Nixon a Californian.

Before his tragic departure from office he championed the cause of the American Indian Tribes. The "Indian Self-Determination and Education Act" was his signature American Indian legislation.

In 1975 the California Tribal Chairmen's Association gave the tribes the political platform needed to bring about the changes beneficial to the tribes. And with the passage of the legislation the Bureau of Indian Affairs was quick to understand the loss of power over the tribes and the potential strength of the California Tribal Chairmen's Association in the future given the unity of the tribes.

The pending Bi-Centennial and the spirited attitudes of the tribes over the passage of the legislation gave the Bureau the opportunity it needed to implement a plan to create discord among the tribes. To that end it was successful in pitting one tribal group against the other.

The Bureau caught the tribal leaders totally off guard with its deceitful plan. Money and the promise of more was the carrot

used by the Bureau to gain favor for one group against another to create the division between them.

The first example was the distribution of about \$250,000 to six or seven of the most powerful tribe for their input in developing a slogan or something memorable for the Bi-Centennial celebration. However, the tribal leaders were unaware of the motive behind the actions of the Bureau.

The tribal leaders that participated in the Bureau's Bi-Centennial project were Banning Taylor, Los Coyotes, Dave Risling, Hoopa, Michael Connolly, Campo, Emmett St Marie, Morongo, Tony Pinto, Ewiiapaayp Band of Kumeyaay Indians and Alec Garfield, Tule River who also served as the Chairman of the California Tribal Chairmen's Association.

The term "Native American" was result of their efforts. And it caught on like wildfire. So now you know the true origin of the term "Native American" coined 43-years ago.

How do I know this to be true? Because I was there, I was one of the many militant tribal youth Also please understand these men were great leaders were and my mentors and I mean no disrespect to them. And since I'm old school I prefer "American Indian" over the term "Native American"

David Risling Jr.

"The Father of American Indian Education"

David Risling Jr. was a tribal member of the Hoopa Valley Tribe located in Humboldt County, in northern California.

He was first and foremost an American Indian Warrior. In his youth he was a Golden Gloves middleweight champion and an outstanding running back during his high school years.

He was often referred to as *"The Father of American Indian Education"* and rightfully so. He was an educator, tribal rights activist and tribal leader.

After serving in the United States Navy during World War II, he attended Cal Poly in San Luis Obispo where he earned a BA degree in vocational agriculture.

For 20-years, from 1950 to 1970, he taught agriculture at Modesto Junior College.

His increasing involvement in Tribal Rights issues compelled him to move to UC Davis in 1970, where he helped to develop the first Native American studies program. He remained at UC Davis until he retired in 1993, when the program became a full-fledged department.

He was a co-founder of California Indian Legal Services, the Native American Rights Fund and California Indian Education Association.

He was involved in securing passage of the federal Indian Education and Indian Tribal Community College acts.



David Risling

board of trustees. Only two months before his death, he participated in the decision to close the University, which had lost its accreditation.

In the early 1990's, Risling, Jack D. Forbes, Morrison & Foerster and many others collaborated with filmmaker Jan Crull, Jr. to make a film about the controversy surrounding D-Q University and its turbulent relationship with the U.S. government.

The media had labelled this school as being "controversial" for years and as one of the **American Indian Movement's (AIM) "Centers"**.

Crull was drawn to the D-Q U story from the time that he was a professional Hill staffer responsible for the shaping of a U.S. House hearing on legislation that D-Q U was seeking in 1981. He and the Risling family had developed a rapport over the years since which ultimately led to the **A Free People, Free To Choose** film project.

However a schism between some of the film's subjects erupted into becoming litigation.

Morrison & Foerster was the first sponsor to withdraw from the project and eventually Crull had to scrap it even though distribution for a completed film was already in place.

Mr. Risling was without a doubt one of the greatest American Indian leaders of the 20th century.



Indian Tribes in the State.

Snider, 30, is a member of the Dry Creek Rancheria Band of Pomo Indians.

Her legal career includes service as a staff attorney at the National Congress of American Indians (NCAI) and as a law clerk in the Office of Tribal Justice at the U.S. Department of Justice.

The commission on which she will serve as executive secretary is a nine-member body that identifies and catalogs places of special religious or social significance to American Indian Tribes, as well as known graves and cemeteries of American Indians on private lands in the state.

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WE WANT YOUR NEWS

American Indian Reporter

The American Indian Reporter



A propose landfill project in San Diego County near the Pala Indian Reservation was set aside when Robert Smith, Pala Tribal Chairman announced that the Pala Band of Mission Indians is buying part of the land the project that had been designated to be used. The land purchase ends a decades-long fight to protect one of the most ecologically sensitive and culturally important places in the region, including the waters of the San Luis Rey River.

"Gregory Canyon was never a good place for a dump," Smith told reporters. "A landfill on this beautiful, undeveloped lands near our reservation would have desecrated Native American sacred sites, created traffic hazards, put the local waters at risk, and destroyed threatened and endangered species' habitat," he added

Gregory Canyon is located adjacent to the Pala Band of Mission Indians reservation, and drains into the San Luis Rey River. The watershed supports critical drinking water sources for thousands of residents and businesses in San Diego County. The proposed landfill site included Gregory Mountain and Medicine Rock, places where the Pala Band and other Luiseño people have prayed and held sacred rituals for hundreds of years.

The proposed landfill would have been threatened the canyon's coastal sage scrublands and woodlands are home to several endangered species and other wildlife, including golden eagles, the endangered southwestern arroyo toad, and the threatened California gnatcatcher.

The Pala Tribal Council and a broad and tireless coalition of San Diego County residents, environmental groups like the NRDC, river advocates and elected officials challenged the Army Corps of Engineers' permit, testified at packed publichearings, and filed a lawsuit to enforce CEQA review of the landfill's potential greenhouse gas emissions.

Tribal Water Rights is currently under siege throughout the Nation by the very Government Agency that is charged with protecting them. Currently Standing Rock in North Dakota is another example of the Army Corp of Engineers and the Environments Protection Agencies disregard for Tribal Water Rights.



Protest at a June 2010 Army Corps of Engineers public hearing (Photo NRDC)

And that's why we are celebrating this announcement as a huge win—a win for the region's sacred Native American sites, a win for San Diego Counties critical sources of drinking water, and a win for the endangered species that call Gregory Canyon home.



Photo by NRDC of Gregory Canyon opponents at a February 2013 Army Corps of Engineers public hearing. Robert Smith, Pala Tribal Chairman second from left.

This article was originally published by NRDC. Damon Nagami is Senior Attorney and Director of the Southern California Ecosystems Project at the Natural Resources Defense Council.

SHAYNE'S JOURNAL

AIREz.shayne@gmail.com



Shayne Del Cohen began her career as a teenage VISTA volunteer for the Inter-Tribal Council of Nevada and subsequently a program director and then resource developer, working with 23 tribes during the exciting OEO years.

Later, first as the health planner and then AO to the tribal chairman spent a decade with the Reno-Sparks Indian Colony and then another two decades as a development consultant working with different tribal communities across the country.

Along the way she earned a BA in community development, a Master's in International Administration and a PhD in International Law, all of which was balanced with the education provided by the many tribal leaders and individuals with whom she interacted over the years

She has been honored to have been a TV talk show host for 15 years, the president of Nevada Press Women and a member of the Nevada State Historical Records Advisory Board.

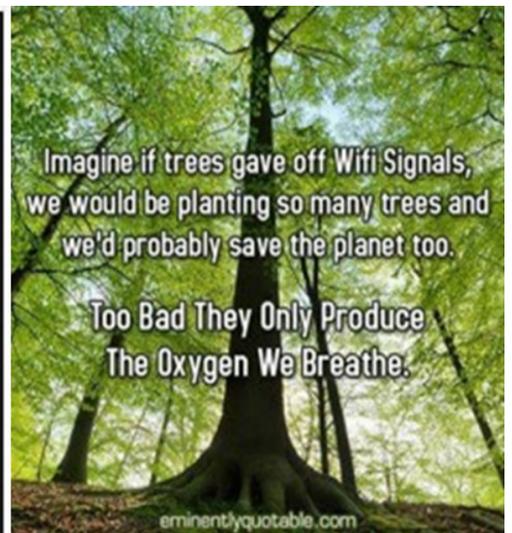
Shayne's Journal is a daily news blog that serves the American Indian Community. She started it during a time when she was the Nevada point person on a five state tribal library project. Archives are available at www.shaynedel.com.

The American Indian Reporter is pleased to have Shayne share some of her research and musings with us. Shayne can be reached at AIREz.shayne@gmail.com

Ernie C. Salgado Jr.,
Publisher/Editor
American Indian Reporter

The Following comment, notices, photos are copies from Shayne's Journals

GOOGLE IT.
CHECK SNOPES.COM.
LOOK IN AN ENCYCLOPEDIA.
ASK A LIBRARIAN.
ASK AN EXPERT IN THAT FIELD.
—
JUST DO SOME RESEARCH FIRST
BEFORE SHARING A POST.
PICTURES & WORDS TOGETHER
DO NOT EQUAL FACTS.
STOP SHARING POSTS
BEFORE CHECKING THEIR ACCURACY.
—
ESCHEW IGNORANCE.
PURSUE TRUTH.



Final FY2018 Budget Includes Funding Increase for THPOs/Tribes (Oct. 1, 2017, through Sept. 30, 2018)

Good news! The Fiscal Year 2018 omnibus spending bill was signed into law last week and it increased funding levels in the **Historic Preservation Fund**, which supports Tribal Historic Preservation Officers (THPOs) and other preservation initiatives.

Historic Preservation Fund (HPF) total:	FY18: \$96.91 million
	FY17: \$80.91 million
THPO/Tribal line item of the HPF:	FY18: \$11.485 million
	FY17: \$10.485 million

Increases in HPF for these line items:

- + \$1 million for SHPOs to \$48.925 million
- + \$8 million for Save Americas Treasures to \$13 million
- + \$1 million for Hist. Black Colleges/Universities o \$5 million Level funding in HPF for these line items:

Civil Rights grants (\$13 million) Underrepresented grants (\$500,000)

New line item -- \$5 million -- in competitive grants to "revitalize historic properties of national, State, and local significance. Grants shall be made available to States, local governments, Tribes, or community non-profit organizations for making sub-grants to eligible projects."

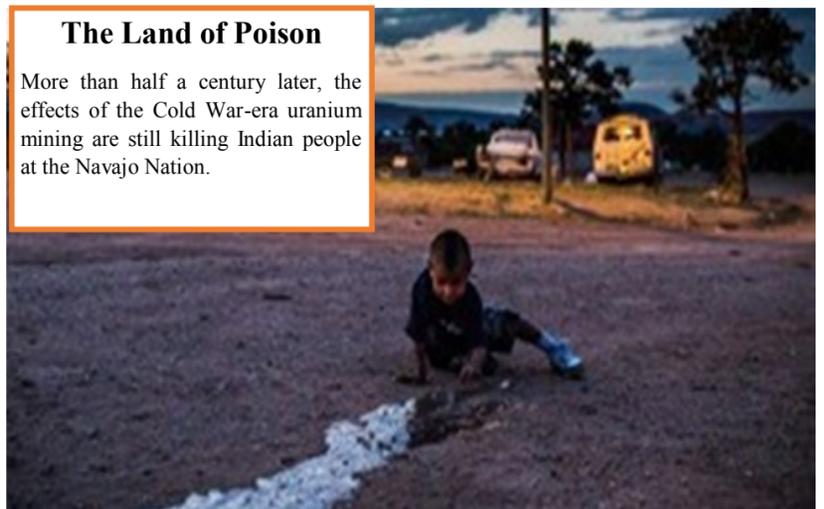
Make sure to thank your legislators for supporting the increased funding that will have a positive impact on your Tribe/program.

Other FY18 Budget News for Tribal Programs that Support

- \$240 million for the Institute for Museum and Library Services (\$9 million over FY17)
- \$152.8 million for the National Endowment for the Arts (\$3 million over FY17)
- \$152.8 million for the National Endowment for the Humanities (\$3 million over FY17)

The Land of Poison

More than half a century later, the effects of the Cold War-era uranium mining are still killing Indian people at the Navajo Nation.



TRIBAL SOVEREIGNTY

Tribal Sovereignty is the U.S. Government's recognition of the power of the Tribal governments to govern itself. United States Treaties are the agreements between the Tribes and the U.S. Government that granted peace, alliances, trade, and land rights between the two Governments.

Tribal governments used treaties to confirm and retain such rights as the sovereign right of self-government, fishing and hunting rights and jurisdictional rights over their lands. Treaties did not, as is commonly assumed, grant rights to Indians from the United States. Tribes ceded certain rights to the United States and reserved rights they never forfeited.

Tribal sovereignty preceded the development of the United States Constitution. The framers of the Constitution specifically recognized the sovereignty of Indian tribes in Article I, section 8, clause 3 which identified Congress as the governmental branch authorized to regulate commerce with "foreign nations, among the several states, and with the Indian tribes."

The Supreme Court has repeatedly rec-

ognized tribal sovereignty in court decisions for more than 160 years. In what is known as the "Marshall Trilogy," the Supreme Court established the doctrinal basis for interpreting federal Indian law and defining tribal sovereignty.

Three bedrock principles resulted from the 19th Century court decisions that continue today to guide the Supreme Court in its interpretation of the respective rights of the federal government, the states, and the tribes:

- (1) by virtue of aboriginal political and territorial status, Indian tribes possessed certain incidents of preexisting sovereignty;
- (2) such sovereignty was subject to diminution or elimination by the United States, by not by the individual states; and
- (3) the tribes' limited inherent sovereignty and their corresponding dependency on the United States for protection imposed on the latter trust responsibility.

DON'T DRINK AND DRIVE!
DON'T SMOKE DOPE & DRIVE!

The American Indian Reporter



Tribal Sports Reporter

AIRez.keith@gmail.com

tire life. I currently live there with my wife and five children. My primary occupation is as a professional sports photojournalist and photographer.

I have covered the NFL professional football camps as a photojournalist. And the Pro Bowl in 2018 and NFL Combine. On April 26-27, 2018 I attended the NFL Draft. I am also involved in promoting tribal sports as a professional sports photojournalist and photographer.

If you have a pending sports event please feel free to contact me. I can be reached at:

AIRez.keith@gmail.com
NativeSportsMedia.com

Hi, I'm Keith Vasquez and I will be the Tribal Sports Reporter for the American Indian Reporter.

I am a tribal member of the San Pasqual Band of Mission Indians. I have lived on the reservation my en-

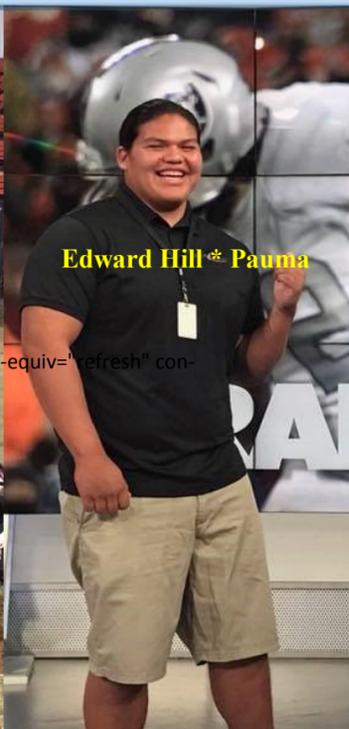


photo above is of the tribal youth at the 2-day football training camp at Arizona State on April 7, 2018. American Indian Youth were coached by current ASU & professional Arizona Cardinal Football Players at the 7G foundation.org & ASU Football Camp.

"The Magnificent Seven"



Jhadi Harjo-John Harjo * Choctaw



Edward Hill * Pauma



Clayton Franklin-Pomo



Keynan Arnold-Ioway

"INDIAN PRIDE"

The seven exceptional American Indian high school football player from through out the Nation were selected as Youth Ambassadors by the National Football League;

As Youth Ambassadors they attended the 2018 NFL Pro Bowl where they provided input on how the American Indian Youth could be served by the NFL.

They also contributed insight on the many challenges faces by the American Indian Youth and the Tribal Communities.

Edward Hill from the Pauma Indian Reservation in San Diego County represented the Southern California Indian Tribal Community.



Frederick Fox
Three Affiliated Tribes



Above: Tyler Moose
Mile Lacs Band of Ojibwe.

Left: Dean Holyan
Navajo Nation.

MICA DIAZ: PROFESSIONAL WOMAN MOTOCROSS RACER



Mica Diaz a Tribal Member of the Soboba Band of Luiseno Indians is the only professional American Indian Woman Motocross Racer in the United States of American. She is currently rated one of the top riders in the country.

Mica lives on the Soboba Indian Reservation when she isn't traveling through out the nation.

She has been invited to participate in international motocross racing event. However, financial sponsorship for woman's is not that forthcoming and international travel is expensive.

To put her current achievements is the proper prospective one only

needs know is that the total American Indian population in the USA is about 5.2 million according to the 2010 U.S. census.

Assuming that half the American Indian population is female it would mean that Mica is the only American Indian woman out of an estimated 2.6 million American Indian woman in the United States of America to be a licensed professional motocross racer. Now in my book that is something we can all be proud of now and forever.

When asked what the main difference between the amateur and professional level is for her, she gave me that signature winning smile and said "...Night and day...first the riders are more focused, aggressive and highly skilled. "...And they don't cut you any slack...it's all business" she added. Asked if she feels she is ready to compete at this level she

smiled again and responded "... I've been ready since I took my first ride at age four with my dad."

Just her family alone would be the envy of anyone as a fan club. Her extended family number well over 2,000. people "...on my late great-grandmothers (Fidelia Salgado) side alone the numbers are close to 1,200 people that live in San Bernardino, Colton, Riverside and Fontana." She said. And most of the people from Soboba and Pala are my relations." She added.

Mica is the daughter of Michael and Cammy "Cozart" Diaz. Her grandparents are Frannie and Francis "Salgado" Diaz and Bruce and Gloria "Castillo" Cozart.



JIM THORPE ALL INDIAN GAMES

The Jim Thorpe All Indian Games scheduled for July 2018 have been cancelled according to a recent news release by the games chairman, Gene Dixon. No reason was given for the cancellation in the press release. Mr. Dixon can be reached at 951-442-9926 or email genedixon@yahoo.com.



JOSEPH BURTON

Joseph is a Tribal Member of the Soboba Band of Luiseno Indians. He is the son of Dondi Silvas and grandson of Charlie "B-Bop" and Yvonne Silvas.

Joseph is currently playing professional basketball in Japan.

He played high school basketball at West Valley High School in Hemet, California from 2005 to 2009.

During his high school years he was selected to the CIF first

team all four-years and to the High School All-American team in his senior year.

Joseph played collegiate basketball for the Oregon State Beavers. He is the first American Indian to earn a basketball scholarship at a Pac-10 Conference (now Pac-12) school.

In Joseph's senior year at OSU he averaged 11.0 points and 6.4 rebounds per game. He is the only Oregon State player to record over 1,000 points, 700 rebounds and 300 assists.

Prior to moving to Japan he began his professional basketball career in 2013 on Denmark where he averaged 22 points, 12.5 rebounds and 4 assists. During the 2015-16 season, he played in France.

He was selected to the All Star teams and its MVP for the four-years he played in that theater.

The American Indian Reporter

California American Indian Education



ERNE C. SALGADO

California American Indian Education has grown over the past sixty years from the "BIA Indian Relocation Program" which was predominantly Trade School focused during the 50's and early 60's to a full fledged pre-school to graduate school educational pathway. American Indians with college degrees during this time period was extraordinary since graduation from high school was considered a milestone.

The California Indian Education Association, Inc. (CIEA) was the first Statewide coalition that was totally focused on the education of the American Indian people. In the mid sixties a small group of like minded Indian people formed an Ad Hoc Committee to address the high dropout rate of the American Indian high school students and the lack of any concern by

the public school system.

In 1969 CIEA was chartered as a non-profit 501(c)(3) organization under the guidance of two American Indian college professors UC Davis, Dave Risling (*Hoopa*) and Jack D. Forbes (*Powhatan-Renape & Delaware-Lenape*). Subsequently the National Indian Education Association was also established in 1969 with both Resling and Forbes at the center of the foundation.

In 1974 California passed Senate Bill 2264 which provided funding for the establishment of ten American Indian Education Centers in the State. The legislation was the first in the history of the Nation to provide funding directly to Indian Tribes and American Indian Organizations. Over the years the number of Indian Education Center has expanded to thirty and is currently at twenty-two. The current list of California American Indian Education Centers is list below.

The United States Congress under the direction of President Nixon passed Public Law 93-638, The Indian Self Determination and Education Act the following years that

allowed the American Indian Tribes to contract and manage their own educational projects. This legislation was also an historic and groundbreaking policy change between the U.S. Government and the American Indian Tribes.

The legislation not only provided the Tribes with the opportunity to contract and manage programs and services for their members it allow them to become independent of Government oversight as Self-Governance Tribes. Yet, after forty-two years since 93-638 was passed only a few tribes have taken advantage of the opportunity to become Self-Governance. One analysis is that the chains of dependency run deep.

The American Indian Reporter will be dedication a section in the monthly publication to California American Indian Education. In addition to the California American Indian Education Centers we will be including all aspects of the educational spectrum.

Colleges and Universities news and activities are also a top priority for the American Indian Reporter.

Understanding Jurisdiction on Tribal Lands

A USER-FRIENDLY PL 280

Presented by:



FOUR DIFFERENT CLASSES IN 2018

Mon., JANUARY 29th - Tues., JANUARY 30th

Mon., APRIL 23rd - Tues., APRIL 24th

Mon., JULY 30th - Tues., JULY 31st

Mon., OCTOBER 22nd - Tues., OCTOBER 23rd

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WHERE?

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21810 Cactus Avenue, Riverside, CA 92518

TUITION

\$157 per participant (Tuition includes a 350-page resource guide.)

COURSE DESCRIPTION (POST CCN 1278-23193-18-001)

Indian tribal communities face obstacles unknown to most other communities throughout the United States. A complex web of criminal jurisdiction has been spun through historical policies and practices of the federal government toward Native Americans. The unfortunate result of this convoluted criminal justice system is the existence of critical gaps that have created chronic crime problems on Indian reservations.

One element affecting over half of all federally recognized Indian tribes that has added to jurisdictional confusion and frustration is the federal law, Public Law 83-280 (PL 280). In 1953 the U.S. Congress passed PL 280 which interjected state criminal jurisdiction on tribal lands. This course will help participants understand the convoluted federal, state and tribal jurisdiction that exists today on tribal lands through a user-friendly format. Participants will be equipped with an overall knowledge of the historical, cultural and legal aspects of working with tribal governments and their communities for effective and practical public safety implementation.

mmagooshboy@csusm.edu (760) 750-3535 LEAVE MESSAGE AT THIS NUMBER

SIGN UP SOON!
Class space is limited.

WHO SHOULD ATTEND?

TRIBAL COMMUNITIES

Tribal Councils
Court Personnel
Police / Security / Fire
Social Services
Tribal Enterprise Workers
Tribal Members
Youth
Advocates

PUBLIC SAFETY & SERVICE PROVIDERS

Sheriff's Departments
Police / Fire Departments
Highway Patrol
Court Personnel
District Attorney's Offices
Parole / Probation
Social Services
State & Federal Agencies
Criminal Justice Students
Explorers
Various Service Providers

TOPICS

DV & TRIBAL PROTECTION ORDERS

PUBLIC SAFETY ISSUES

HISTORY OF PL 280

SOVEREIGNTY

The California Department of Education contacts for the Indian Education Centers is Judy Delgado at 916-316-0506 email at judelgado@cde.ca.gov and Chavela Delp at 916-316-0609 email at cdelp@cde.ca.gov

CALIFORNIA AMERICAN INDIAN EDUCATION CENTERS

Alameda

American Indian Child Resource Center
Mary Trimble Norris, Director
522 Grand Avenue
Oakland, CA 94610
510-208-1870, ext. 309 * Fax: 510-208-1886
E-mail: mary@aicrc.org

Alpine

Woodfords Indian Education Center
Amber Bill, Education Director
96-A Washo Boulevard
Woodfords, CA 96120
530-694-2964 * Fax: 530-694-2739
E-Mail: amber.bill@washoetribes.us

Amador and El Dorado

Foothill Indian Education Alliance, Inc.
James Marquez, Executive Director
P.O. Box 1418
El Dorado, CA 95623
Placerville: 530-621-3096
Fax: 530-621-1609 * Ione: 209-274-0296
E-mail: foothill@innerecrite.com

Butte and Glenn

Four Winds of Indian Education, Inc.
Rachel McBride, Executive Director
2345 Fair Street
Chico, CA 95928
530-895-4212 ext 110 * Fax: 530-895-4310
E-mail: rachel.4winds@sbcglobal.net

Del Norte County

Northern California Indian Development Council
Audra Meyers-Garcia, Program Director
241 F Street
Eureka, CA 95501
707-464-3512 * Fax: 707-464-7462
E-mail: audra@ncidc.org

NCIDC

Humboldt

Hoopa Valley Tribe
Jenna Hailey, Program Manager
P.O. Box 428
Hoopa, CA 95546
530-625-4040 * Fax: 530-625-5444
E-mail: kerry.venegas@gmail.com

Indian Action Council of NW CA, Inc.

Coleen Bruno, Director
2905 Hubbard Lane, Suite C
Eureka, CA 95501
707-443-8401 * Fax: 707-443-9281
E-mail: indianaction@att.net

Inyo

Big Pine Indian Education Center
Cheryl L. Levine, Interim Education Director
P.O. Box 700 * Big Pine, CA 93513
760-938-2530 * Fax: 760-938-3125
E-mail: c.levine@bigpinepaiute.org
Bishop Indian Education Center
Meryl L. Picard, Interim Education Director
P.O. Box 1648
Bishop, CA 93515
760-873-5740 * Fax: 760-873-4143
E-mail: meryl.picard@bishoppaiute.org

Kern

Kern Indian Education & Community Resource Center
Dolly Manuelito
1001 Tower Way, Suite 230
Bakersfield, CA 93309
661-328-6206 * Fax: 661-328-6235
E-mail: dollymanuelito@ovcdc.com

Lake

Lake County Citizens Committee on Indian Affairs
Elizabeth Valles, Executive Director
341 North Main Street, PO Box 632
Lakeport, CA 95453
707-263-8424 * Fax: 707-263-0120
E-mail: eavalles@excite.com

Lassen

Susanville Indian Rancheria
Anna Pasqua, Director
745 Joaquin Street
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530-252-1651 * Fax: 530-251-2030
E-mail: SIR_Ed_Director@frontier.com

Los Angeles

Fernandeño Tataviam Band of Mission Indians
Elizabeth FastHorse, Interim Director of Special Projects
1019 Second Street * San Fernando, CA 91340
818-837-0794 * Fax: 818-837-0796
E-mail: efasthorse@tataviam-nsn.us

Modoc

Resources for Indian Student Education, Inc.
April Lea Go Forth, Director
P.O. Box 1878
Alturas, CA 96101
530-233-2226
Fax: 530-233-2226
E-mail: rise@citlink.net

Plumas

Roundhouse Council, Inc.
Mary Joseph, Executive Director
P.O. Box 217
Greenville, CA 95947
530-284-6866 * Fax: 530-284-6741
E-mail: mary@roundhousecouncil.com

San Diego

Campo Band of Mission Indians
Debbie Cuero, Education Director
36190 Church Road, Suite 1
Campo, CA 91906
619-478-9346, ext. 222 * Fax: 619-478-5143
E-mail: dcuero@campo-nsn.gov

Pala Band of Mission Indians
Doretta Musick, Education Director
PMB 50, 35008 Pala Temecula Road
12196 Pala-Mission Road
Pala, CA 92059

760-742-1997 * Fax: 760-742-1178
E-mail: dmusick@palatribe.com

Rincon Indian Education Center, Inc.
Hun-wut Turner, Director
P.O. Box 1147
Valley Center, CA 92082
760-749-1386 or 760-751-9921
Fax 760-749-8838
E-mail: rinconeducation@yahoo.com

Southern California American Indian Resource Center, Inc.
Wanda Michaelis, Director
239 East Main Street
El Cajon, CA 92020
619-328-0676 * Fax: 619-328-0724
E-mail: scair@hotmail.com

Santa Barbara

Santa Ynez Band of Chumash Indians
Niki Sandoval, Education Director
P.O. Box 1234
Santa Ynez, CA 93460
805-688-7997 * Fax: 805-688-5131
E-mail: nsandoval@santaynezchumash.org

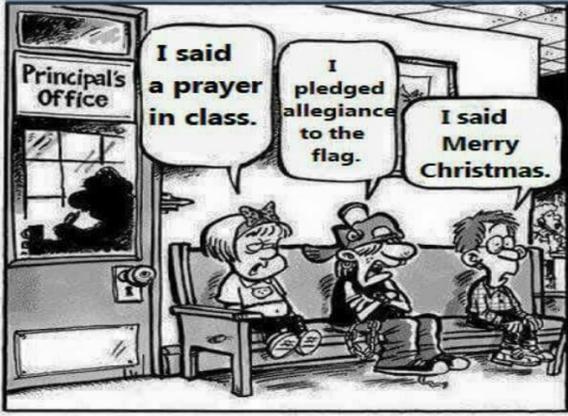
Shasta

Local Indians for Education
Rod Lindsay, Executive Director
4440 Shasta Dam Boulevard
Shasta Lake, CA 96019
530-275-1513 * Fax: 530-275-6280
E-mail: rod@localindiansforeducation.com

Tulare

Towanits Indian Education Center
Jerry Livesey, Education Director
P.O. Box 589
Porterville, CA 93258
559-784-6135 * Fax: 559-784-1351
E-mail: jlivesey@towanits.com

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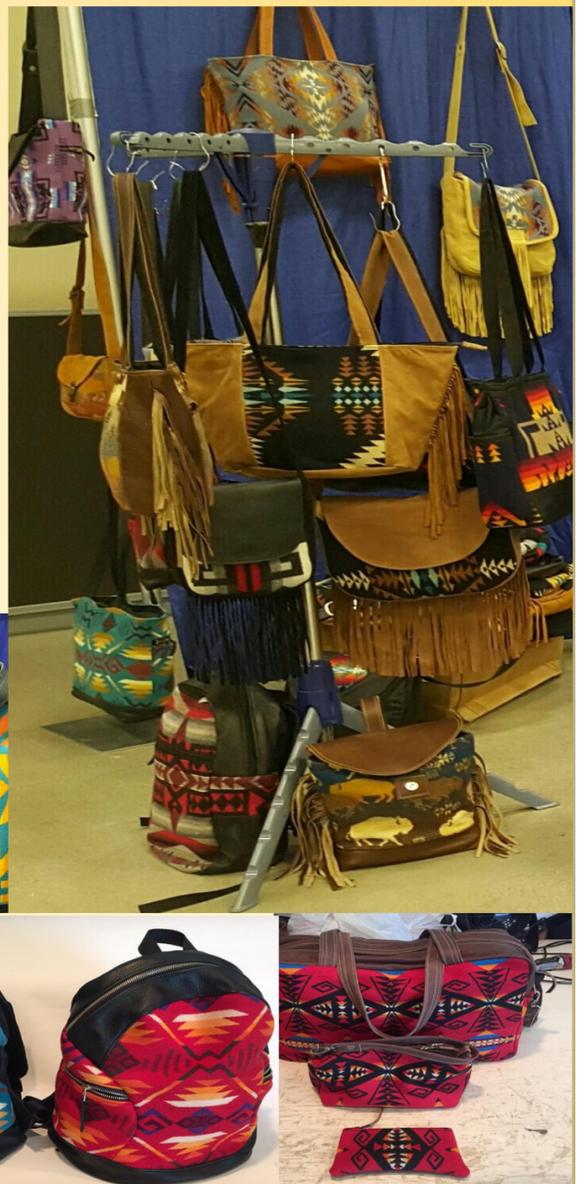
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The American Indian Reporter



My View—Your View

Ernie C. Salgado Jr.



Dear American Indian Reporter Readers,

The My View - Your View page is reserved to provide you and I with the opportunity to exercise our U.S. Constitutional right of free speech.

However, with due respect to our Constitutional right of free speech we must establish some simple ground rules that we feel are necessary to maintain the integrity, values and ethical status of the American Indian Reporter.

- 1) Please no profanity, it's not becoming.
- 2) We will not accept any slander, defamation, hate or libel comments regarding any person, organization or group.
- 3) The editor reserves the rights to review and select comments for publication.

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AmericanIndianReporter11@gmail.com

U.S. MAIL ADDRESS:

American Indian Reporter
P.O. Box 366
San Jacinto, CA 92581

AN OPEN LETTER TO MY PRESIDENT

Dear President Donald Trump;

As one of your few American Indian supporters I write this open letter to you with all due respect for you and the Office of the of the President of the United States of American.

The purpose for this communication is to ask that in the future you re-frame from referring to Senator, Warren as "Pocahontas." I also ask that you honor your word by offering an apology to the memory of "Pocahontas" and to the American Indian people for bestowing her name on such an unworthy person.

It would be more politically correct to refer to the Senator from the Commonwealth of Massachusetts as a "Phony," or a "Wanna-Be American Indian" or just plain "Lying Liz" which seem to be a better fit in my humble view.

As a Tribal Elder I am troubled by the fact that she lied to take a position at Harvard Law School that might have been filled by a qualified and deserving American Indian.

To this day she has not shown any remorse or offered any apology for her criminal actions. And she continues her charade by claiming one of her ancestors had "High Cheek Bones" as justification to her claim as an American Indian which is far beyond pathetic.

Thank you Mr. President with great respect,

Ernie C. Salgado Jr.,
Publisher/Editor American Indian Reporter
Tribal Elder, Soboba Band of Luiseno Indians

LET'S TALK HYPOCRISY!

Ernie C Salgado Jr.

Source Wikipedia

On July 7, 2017 Governor, Jerry Brown (D) signed amended Senate Bill 106 in to law. The legislation extended the exemption for Marin County from the State's low income housing rules for an additional 15-years.

Talk about a double-standard, it looks like the upper income liberals don't want the poor folks living close to them. But in reality this is the standard procedure for the socialist that become fascist because of their unchecked power.

Under the flag of protecting the poor and middle class they gain control and once they have complete political control they establish the class order. All one needs to do is review the history of the socialist governments. In way of a few examples, Russia with its "Community Organizer" Josef Stalin, Italy's Benito Mussolini and Germany's very own house painter, Adolf Hitler.

Just so you understand Marin County is one of the wealthiest localities in the United States, known for its affluence. In May 2009, Marin County had the

fifth highest income per capita in the United States at about \$91,480. The county is governed by the Marin County Board of Supervisors. The county is also well known for its natural environment and liberal politics.

Marin County is located in the San Francisco Bay Area of California. As of the 2010 census, the population was 252,409. The county seat is San Rafael. Marin County is included in the San Francisco, Oakland and Hayward Metropolitan Statistical Area (San Francisco Bay Area) across the Golden Gate Bridge from San Francisco.

San Quentin Prison is located in the county, as is George Lucas' Skywalker Ranch. Autodesk, the publisher of AutoCAD, is also located there, as well as numerous other high-tech companies.

The Marin County Civic Center was designed by Frank Lloyd Wright and draws thousands of visitors a year to guided tours of its arch and atrium design.

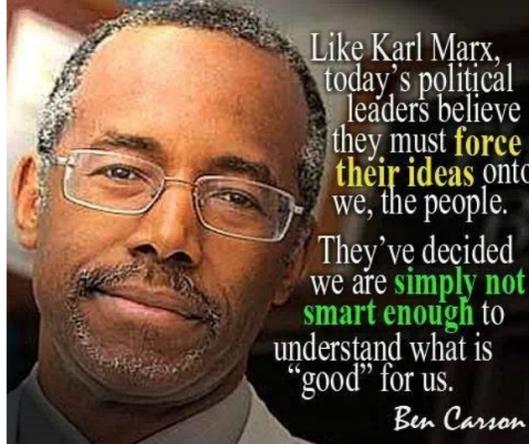
You may not always see them



But your ancestors are always with you.



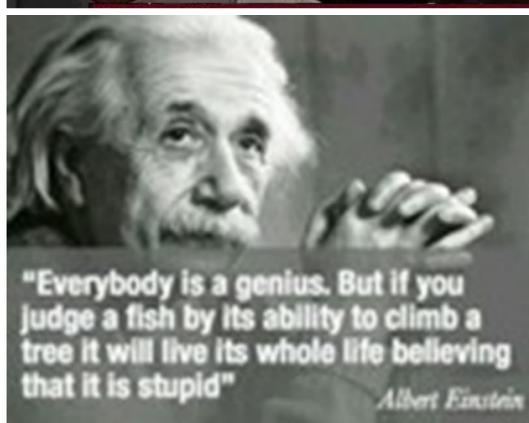
"No law can give me the right to do what is wrong." -Abraham Lincoln



Like Karl Marx, today's political leaders believe they must force their ideas onto we, the people.

They've decided we are simply not smart enough to understand what is "good" for us.

Ben Carson



"Everybody is a genius. But if you judge a fish by its ability to climb a tree it will live its whole life believing that it is stupid"

Albert Einstein

American Indian Reporter

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AmericanIndianReporter11@gmail.com

Respectfully, Ernie Salgado Jr., Publisher/Editor

IS THE SANTA ROSA TRIBE FACING SELECTIVE LAW ENFORCEMENT?

In the November 2017 federal agents raiding of the Santa Rosa tribe's marijuana growing business with the assistance of the Riverside County Sheriffs and State law enforcement agents.

Although the American Indian Reporter does not support the legalization of marijuana the enforcement of the federal statutes on the Santa Rosa Tribal Lands is troublesome.

To put this issue in proper perspective it must be understood that the State of California has approved legislation for the medical and recreational usage of marijuana within the State. The legislation allows each of its 58 counties and cities in the State to establish cultivation and sales of cannabis regulations.

At issue is the sovereign authority of the tribe vs the federal statutes of the United States Government against the cultivation and sales of marijuana.

First, the Santa Rosa Tribal sovereignty rights would seem to parallel those of the State of Cali-

ornia or at a minimum those of the counties and cities within the State.

With that understood, the question that begs to be asked is: *Why was the Santa Rosa Tribe singled out by the federal agency for the enforcement of the federal statutes against the cultivation and sales of marijuana while no action has been taken against any county or city governments in the State of California?* A long question that irks of selective law enforcement at a minimum and racial discrimination on another level.

It also appears that many of the United States Congressional representatives support State Rights with regards to the enactment of State legislation authorizing the cultivation and sales of marijuana.

On February 7, 2017 Congressional leaders from both parties endorsed H.R. 975 which would decriminalize the cultivation and sales of marijuana in States that have enacted legislation approving such activity. However, as of

this date the proposed legislation has yet to be voted on by the House of Representatives.

Regardless of the status of H.R. 975 which has been gathering dust since it was propose the Controlled Substances Act prohibits the cultivation and sales of marijuana in the United States of American. It appears that the Trump Administration has adopted the Obama political practices of "Selective implementation of the laws" specifically as it relates to state marijuana legislation.

Again, the question: Why are the American Indian Governments the only ones prosecuted for violating the U.S. Controlled Substances Act? In Riverside County could it be at the request of Sheriff Stanley Sniff who has demonstrated his total disregard for tribal rights and sovereignty?

Looking beyond the Santa Rose tribal efforts to participate in the economic endeavor of cultivating and selling cannabis the issue of tribal rights and sovereignty is at the very core of this matter.

H.R. 975

To amend the Controlled Substances Act to provide for a new rule regarding the application of the Act to marihuana, and for other purposes.

IN THE HOUSE OF REPRESENTATIVES

February 7, 2017

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE. This Act may be cited as the "Respect State Marijuana Laws Act of 2017".

SEC. 2. RULE REGARDING APPLICATION TO MARIHUANA. Part G of the Controlled Substances Act (21 U.S.C. 801 et seq.) is amended by adding at the end the following:

"**SEC. 710. RULE REGARDING APPLICATION TO MARIHUANA.** "Notwithstanding any other provision of law, the provisions of this subchapter related to marihuana shall not apply to any person acting in compliance with State laws relating to the production, possession, distribution, dispensation, administration, or delivery of marihuana."

PLEASE NOTE: It is assumed that words Marijuana and Marihuana are used to mean the same thing.

This proposed legislation has not been passed by Congress as of this date.