Robert I. Mesa

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
- Enterprise Band of Kumeyaay Indians
- Iipay Kumeyaay Nation of Santa Ysabel
- Inaja Comanche Band of Kumeyaay Indians
- Jamul Indian Village
- La Jolla Band of Kumeyaay Indians
- La Posta Band of Kumeyaay Indians
- Los Coyotes Band of Cahuilla Indians
- Mission Band of Kumeyaay Indians
- Mesa Grande Band of Mission Indians
- Morongo Band of Mission Indians
- Pooma Band of Luiseño Indians
- Pechanga Band of Luiseño Indians
- Ramona Band of Cahuilla Indians
- Rincon Band of Cahuilla Indians
- San Manuel Band of Mission Indians
- San Pasqual Band of Mission Indians
- Santa Rosa Band of Cahuilla Indians
- Santa Ynez Band of Mission Indians
- Soboba Band of Luiseño Indians
- Sycuan Band of Kumeyaay Nation
- Tunxis-Martinez Desert Cahuilla Indians
- Twenty-Nine Palms Band of Indians of California
- Viejas Band of Kumeyaay Indians

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." A four part mini series that aired March 7, 18, 21 and 28, 2018 on the History Channel.

Robert is the grandson of Steve "Doc" Sun or "Cowboy" as many of us old timers from the Soboba Rez know him. Grandpa, "Cowboy," an enrolled member of the Sobob Band of Luiseño Indians. His grandmother, Claudia Mesa and her brother, Ralph Arista Sr., and sister, Elizabeth Mogado were also Soboba tribal members.

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

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

A four part mini series that aired March 7, 18, 21 and 28, 2018 on the History Channel. Stars in Leonardo DiCaprio's History Channel Production.

TECUMSEH

From Wikipedia, the free encyclopedia

March 1795 – 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 County and grew up during the American Revolutionary War and the Northwest Indian War, in 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.

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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 Dearborn. 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.
The Cherokee Connection

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 to appearance to a driver’s license. Citizens can still use their traditional registration cards, but they can upgrade a photo ID by visiting the Cherokee Nation registration office from 8 a.m. to 4:45 p.m. on Monday through Friday at the W.W. Keeler Complex, 17067 S. Mankiller Ave. Children 12 and younger can also get a new photo blue card and must have a parent or legal guardian 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 contact the Cherokee Nation Registration Department at registration@cherokee.org or at 918-450-4900.

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

The Legend of the Cherokee Rose

The Cherokee were driven from their homelands over 200 years ago when gold was discovered in their land. The journey known as the Trail of Tears was a harrowing time for the people. Many died from exhaustion and hunger before reaching the Great Cherokee Nation. The Great One created a plant to stop tears and save their people. He told the old man that the plant would grow quickly, then fall back to the ground and sprout again. The plant would have white blossoms, a beautiful rose with five petals and gold in the center for the greed of the white man. The rose would grow from leafy, one for each Cherokee clan. The plant would be strong and grow quickly throughout the land. The Trail of Tears became the name for the trail where the Cherokee Nation would protect its citizens from those who might try to move it, as it spread to other parts of the area.

The next morning, the women saw the beautiful white blossoms before falling on the trail. When they heard what the Great One had said, they fell to their knees and began to weep and weep, but the river would grow and the river and women would grow and the people would flourish in the new Cherokee Nation. www.cherokee.org

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 1983 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 10,000 to 186,000 and currently is estimated at over 350,000.

Contributed by Kathy McNeeley
Citizen of the Cherokee Nation

Will Rogers
“OKLAHOMA’S FAVORITE SON”
November 4, 1879 - August 15, 1935

Will Rogers “AKA” was named William Penn Adair Rogers at birth on November 4, 1879. He was born to a prominent Cherokee family in Adair County, Oklahoma. His mother was trained in New York, California, and was the only woman in her class. Her father, Clement, was a leader in the Cherokee Nation, a Confederate veteran, and served in the House Chamber. Will Rogers is the only one who has ever achieved any degree in Cherokee language—both written and spoken. Will Rogers was the only chief in the Cherokee Nation, but he remembered being oppressed with the focus on education and preserving the Cherokee language—both written and spoken.

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In talking to my mother about it, she asked if I would be interested in obtaining the “Indian Card” as she called it. Of my three siblings, I am the only one who has ever observed any interest in our Cherokee heritage. This is most likely due to my interest in art and culture. Even though for me it took upwards of 20 years to obtain my Cherokee citizenship, I am 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 intend to learn.

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

Thank you, Kathy McNeeley

How can I help you with this information?
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...
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 overdrafting 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 Valley Water District.

Coachella Valley district board President, John Powell Jr. said.

"We are disappointed in the decision because we believe the water belongs to everyone," Coachella Valley district board President, John Powell Jr. said.

The agencies denied the tribe’s claims for the tribe’s right to control over the groundwater. "We are disappointed in the Indian reservation. The tribe said it would not review an appeal of a lower court’s decision.

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Bo Mazzetti is currently serving as the Tribal Chairman for the Rincon Band of Mission Indians. He has served as a Board member for the University of California at the University of California, Riverside, California, and was awarded a Bachelor of Science degree in behavioral science. He served in the United States Navy that included two tours of duty in Vietnam. As a military veteran, he also serves in supporting other veterans.

He was a key member of the Executive team for the University of California - Native American Special Collections (RINCON TRIBAL COUNCIL), a tribal consortium of federally recognized Indian tribes in Southern California. Chairman Mazzetti played a major role in the establishment of the RTS, when he, along with several tribal government leaders, saw the 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 Band of Mission Indians and has previously served on the Rincon Tribal Council. Mazzetti was 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 lawsuit 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 Indian Gaming Association and is a member of the California Indian Gaming Enforcement Board.

He is also a very successful businessman. He has owned and operated Mazzetti’s, 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 representatives to the California Tribal Representatives on the California Government Advisory Council. Using his influence with the state Tribal leaders, he provided the leadership for the establishment of the California Tribal Chairman’s Association, Inc. The membership of the organization consists of 85 of the State’s 105 Federally Recognized Tribal Governments.

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
Indian Treaties: Two Centuries of Dishonor
A Thousand Years of American Indian Storytelling (1981)

HER AWARDS INCLUDE:
• First Recipient of the Smithsonian Institution National Museum of the American Indian Art and Culture Award (1990)
• First California Indian Museum – Elder of the Year Award (1985)1
• The Desert Protective Council Award
• NAIF Woman of Achievement Award (Riverside, County, California)
• Bridge To Peace Award
• Latino and Native American Hall of Fame (Riverside, California)
• Indigenous Arts Award (2000)
• The John Costo Chair of American Indian History (2000)

1. The John Costo Chair of American Indian History (2000)
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 support services to local American Indians living and off the reservation. 2017 was a year of growth and expansion for SCAIR.

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

SCAIR also continued to strengthen its longstanding programs Tribally Temporary Assistance for Needy Families (TANF) Program which, since 2007, has set the framework for all on-street 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 cultural, educational and mental health counseling services to youth in grades K-12, enrolled in American Indian Education Center (ADEC) Program and Sacred Pipes Video Prevention Education (TPEP) Program by meeting with students directly at their schools and at the San Diego Unified School District’s Title VI Indian Education Office in Old Town, San Diego. This helped families to overcome transportation barriers which may prevent students from receiving services.

SCAIR provides a quality of service 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 had awarded a Community Service Block Grant subgrant from the California Indian Development Council in Eureka, CA. The sub-grant established SCAIR’s Human Services 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 Workskills Program was established in 2014 as an expansion of SCAIR’s on-site career services already in place, to assist participants with career education, computer training, job placement assistance, On-The-Job-Training (OJT) opportunities, mental health and case management, 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 an outstanding (WSO) Workforce Innovative Opportunity Act, Section 166-Dramas 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-mooring the ever-changing technological needs of the current workplace. SCAIR provides participants with the opportunity for computer training, ranging from beginners to intermediate to advanced, as well as Microsoft Certification training and testing. In 2017, SCAIR began providing QuickBooks Online Certification for Participants interested in careers in bookkeeping and accounting. The lab also provides Dummies 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 Participants 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 TPEP Program.

Over 135 attended Self-Sufficiency Training during the year ranging from topics of Budgeting, Masonry, 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 800 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 with work tool kits they needed to succeed in employment and many more received support in the areas of emergency clothing, dental assistance, emergency shelter, food vouchers, utility payments and car repairs.

For 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, Mr. 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 attributable to many sources and is a direct reflection of the dedication of SCAIR’s staff, the hard work and multitudes of the Participants it serves, as well as the support provided to us by our collaborating agencies, community partners and grant offices.”
The American Indian Reporter

May 1, 2008

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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 country.

Let’s remember American Indian and Alaska Native Veterans at the Riverside National Cemetery – alongside the warriors who fought and served with them.

Why Riverside National Cemetery?

The Los Angeles National Cemetery can no longer 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 counties has the largest number of American Indians than any U.S. majorsuburban area. There are over 100,000 U.S. 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. In 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 Veteran, and the Prisoner of War / Missing in Action Memorial. Help us build an American Indian Veterans Memorial here. The Veteran 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.

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 National 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. 6% of tribal males are military Veterans.
- 27 American Indian men have received the Congressional Medal of Honor.
- American Indians were not drafted during WWII since they were not citizens, entitled to vote. A grateful nation mandated legislation for American Indian civilians in 1942.
- The first U.S. “Code Talkers” were Navajo men serving in WWII. The 15 Navajo men “nailing the code” have been credited with saving many lives. The German successful advances into France during last months of WWII, during WW II the Navajo, Comanche, and Cheyenne served as “Code Talkers”.
- During World War I and II, more than 44,000 American Indian men served in the military and over 4,000 Indians returned from reservations to work in new industries. Many served in the military – the U.S. military confederate service during the Korean War, when an estimated 10,000 served. Of the 42,000 who served in WWII, 10,000 are veterans.

American Indian military members continued service during the Korean War, when an estimated 42,000 American Indians fought in Vietnam. 230 were “Killed in Action” with 89 of them being Navajos. Those that lost their lives in Vietnam were tribal members from southern California Indian Reservations.

- Leilani L. Willie Lyons Jr., from the Morongo Indian Reservation, Specialist E4, Joseph Pink from the Pala Indian Reservation and
- PEC, Victor Mung from the Jumul Indian Village in East San Diego County.

Since the current actions began in Iraq, 42 American Indian Alaska Native service members have died in Action and 22 in Afghanistan.

Frank Johnson – Morongo Band of Mission Indians Tribal Member; U.S. Army, Specialist 5, Vietnam; Morongo Planning Commission Chairman, Phone: 760-408-9425
Email: frankj@morongocasino.com

David Ramos – Tecate, Aztec; Native Nation Tribal Member; U.S. Marine Corps, Retired, Master Level Counselor, Addiction Therapeutic Services, Palm Springs; Public Safety Morongo Club Officer, So. California; Phone: 760-990-9061
Email: dramos@morongocasino.com

Join us in honoring our Warriors

Honorary Chairman, Bo Mazzetti, Tribal Chairman, Tuxco Band of Luestra Indians, U.S. Navy Veteran, Vietnam;
Chairwoman, Sharren Savage-Cibgy, Life Member, Band of Chipewa Indians, Keweenaw Bay, Michigan; Phone: 906-555-5555, E-mail: sharren@sunrise.net;
Vice Chairman, Michael Lombardi, Tribal Gaming Consultant. Phone: 562-714-1478, E-mail: mlombardi@msn.com
Commander, Donald “Don” Lockard 2005 originating member of AIANVMC, Hualapai Dakuieia Sioux Nation Tribal Member; U.S. Army, Retired; Chief Warrant Officer in Kuwait War; National American Indian Veteran, Inc. Commander, Phone: 605-770-7106
Email: indiansarev@msn.com
Veterans Coordinator, Angelo Schenk, Morongo Band of Mission Indians Tribal Member, Banning, CA; U.S. Navy, Retired; Business Owner, Morongo Planning Commission, Phone: 909-229-2273, E-mail: ams2002@msn.com

Indian War right up to the Middle East. During WWII, RV1 and the Korean War, over 11,000 American Indians fought for their land, our country.

One is 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 Alaska Native Veterans 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 Code Talkers served as radios in France. Many have also volunteered to communicate in their languages. These were the first “Code Talkers.”

During WWII, the Marines trained approximately 450 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.

With All Due Respect, Wayne Newton
Memorial Day & D-Day: An American Indian View

Memorial Day and D-Day have special meanings. Memorial Day because it is the day we pay our respects to all the veterans who were killed in action and to those that have passed on. And D-Day has a special meaning to me because my dad (Ernie J. Sr.) and I served in the Pacific during 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 WWII military invasion of Normandy, France on June 6, 1944 that led to the occupation of Berlin, Germany and the end of WWII.

Also, D-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? Typically since American Indians have voluntarily participated in every military effort to establish and defend this land and people for all America. The American Indian contributions and achievements examples from both theaters of WWII is well documented but too often historically ignored.

During the second World War, the U.S. military recruited American Indian from several different Tribes from through 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 code talkers. They were assigned to the U.S. Marines Corps “wire” fighters.

The Navajo “Code Talkers” were formed as unique Special 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 not able to break. The “Code Talkers” were assigned to each of the Marine Corps on Pacific divisions.

They were used first in late 1942 on Guadalcanal. By war’s end, over 400 Navajos had served as “Code Talkers”. Over 2,000 American Indians from Oklahoma and New Mexico were 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, IN THE MOST FAMOUS AMERICAN INDIAN OF WWII

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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 the next few days. The three surviving photographers were Corporals (the risk of his life above and beyond the call of duty was Private First Class) Rene Gagnon, Ira Hayes, and Harold Schick.

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 24, 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 Gillispie, Marine Corps Base at 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.

Memorial Day D-Day have special meanings: Memorial Day because it is the day we pay our respects to all the veterans who were killed in action and to those that have passed on. And D-Day has a special meaning to me because my dad (Ernie J. Sr.) and I served in the Pacific during 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 WWII military invasion of Normandy, France on June 6, 1944 that led to the occupation of Berlin, Germany and the end of WWII.

Also, D-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? Typically since American Indians have voluntarily participated in every military effort to establish and defend this land and people for all America. The American Indian contributions and achievements examples from both theaters of WWII is well documented but too often historically ignored.

During the second World War, the U.S. military recruited American Indian from several different Tribes from through 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 code talkers. They were assigned to the U.S. Marines Corps “wire” fighters.

The Navajo “Code Talkers” were formed as unique Special 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 not able to break. The “Code Talkers” were assigned to each of the Marine Corps on Pacific divisions.

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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 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 Vietnam.

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.


First, I want to thank reservation residents and my fellow Serrano 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 tends to lean toward the conservative side.

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

I don’t believe we need the over-sight of the Federal Government to regulate how we should manage our communities or families. I believe that should be one own right. I also believe that we have a traditional responsibility to our fellow tribal brothers and sisters to be held responsible for each other.

My conservative beliefs stem from my basic upbringing as a Mission Indian Federation. Although my mother was not an American Indian she grew up in the Serrano 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 “Apa” Silvas who were strong supporters of the Federation.

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 States Government is political and not racial.

In effort to promote the Federal Governments policy of termination many of the tribes of the Bureau of Indian Affairs was charged with realizing this goal. The Indian Citizenship Act of 1906 was passed which allowed the States to enforce laws and regulations governing the Indians and the laws and regulations governing the members of the tribes and as individuals.

The Indian Citizenship Act of 1906, 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 Indians. It was considered one of the last leading members of the organization. The goals of the Bill no longer seemed relevant to younger generations and the organization faded away. The goals remain but the strategies changed? Just moving to another level with the appointment of Aka- na! On Wounded Knee and the American Indian Movement (AIM)?

The Mission Indian Federation is a member of the Confederated Tribes of the U.S. Department of the Interior.

The Mission Indian Federation was not a party to the Snyder Act.

The Federation served as a strong advocate and protector of the tribal people and in turn pledged their money and loyalty to the Federation. Although their monetary contributions were normally small they were steadfast and served to maintain the organization financial needs.

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

The hospital was opened in 1927 and closed in 1947. Again, the Federation was instrumental 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 towards the tribal people and the untold toll 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 location, times and dates of the meetings were held in the strictest confidence. The Federation was major concern of the Federation. They assisted many southern California Tribes with the their claims on tribal water rights and against local water agencies for infringements on the water rights and against local water agencies for infringements on the water rights.

However, the Governments legal strategy was to stall any court proceedings which it has not implemented successfully. The Serrano litigation was settled after 57 years and after an additional 25-years it has still not been filed.

The recent 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 Contingent Resolution 180 and Public Law 280, which reduced the influence of the BIA on reservations and transferred the policy of reservations to the States.

The P.L. 280 legislation was this a day while. Although the states were allowed to enforce criminal laws on tribal lands the States and local governments had clashed with the Tribal Governments over the extent of jurisdiction.

Throughout the years, Pechanga Tribal Chairman Don Gaytan has been instrumental in the Federation, and in the 1960s, Pechanga Tribal Chairman, Don Gaytan was considered one of the last leading members of the organization. The goals of the MiB no longer seemed relevant to younger generations and the organization faded away. The goals remain but the strategies changed? Just moving to another level with the appointment of Akan! On Wounded Knee and the American Indian Movement (AIM)?

Ted S. Salgado Jr.
that it forever changed the politics of the American Indian Tribes and Unit- ed States Government.

In the first time in American history the American Indian Tribes were allowed to manage their own affairs, not only being to make them greater step forward. Yes, as hard as it may be for many of the younger tribal members to believe the total extent of the authority granted by 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 rancheries.

However, during theختلف أجيال 30's and 40's many Tribal Leaders began to gain support from younger and more militant tribal members in opposition to the paternal guidance by the Bureau of Indian Affairs, the U.S. Govern- ment agency within the Depart- ment of Interior that provides the oversight. Many of the militant tribal youth were second generation Mission Indian Federation family mem- bers. The Indian Mission Federa- tions of the American West was a very powerful and influen- tial within the tribal political arena, an organization promoting tribal sovereignty (Home Rule), Human Rights and individual rights.

Their efforts were strongly chal- lenged by the Bureau of Indian Affairs. Allies in the fight for the management of the organization of the American Indian Tribes was later demolished or the force was focused on providing the tribes leaders with a central control points.

On a National level the National Congress of American Indians (NCAI) was established in 1944. The National Congress of Ameri- can Indians assumed the primary leadership role for the tribes by providing the tribal leaders with a central control points.

The Temporary National Rights Fund (NARF) co-founded in 1970 by Michaela Haag and John Eichhorn (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 implementa- tion of the Act which, be- came effective on January 1, 1975, the by the Bureau of Indian Affairs, in order to decentralize and re-structure the management of the Act.

The National American Indian Tribes and Unit- ed States Government.

In 1975 President Gerald Ford signed the most sig- nificant American Indian legisla- tion on the history on the United States of American, Public Law 93 638, the Indian Self Determi- nation and Education Act.

On January 4, 1975 President, Gerald Ford signed the most sig- nificant American Indian legisla- tion for this historical narrative.

The True Origin of the Term "Native American" was coined during the 17th century by the English. The term "Native American" was established in 1910 and the promise of more was the carrot or deceitful plan. Money and the threat of violence was the threat.

After serving in the United States Navy during World War II, he attended San Luis Obispo where he earned a BA degree in vocational education. For 20-years, from 1950 to 1970, he taught agriculture at Madonna Junior College. His increasing involvement in Tribal Rights issues caused him to move to UC Davis in 1970, where he helped to develop the first Native American studies program. He remained at UC Da- vis until he retired in 1985, when the program became a full- fledged department.

He was a co-founder of California Native Legal Services, the Native American Rights Fund and Cali- fornia Indian Tribal-Community College acts.

Thirteen Indian-country communities and colleges of K-12 res- ident and nonresident students resulted from this legislation.

He was also a major consultant in the creation of the Smithsonian's National Museum of the Americi- an Indian and was a three-time recipient of the National Advis- ory Council on Indian Education. D-University The achievement he was repeatedly most proud of was his role in creating the Uni- versity, one of the six tribal first-class colleges and the only one in Cali- fornia.

David Risling (a co-founder of the University) has said, "It was a driven that the later Carl Gorman and I had worked on from 1962-1963 in organizing and develop- ing skill and patience that came in the fire in 1973 when DQ-U acquired the campus.

For many years, Mr. Risling served as President of DQU's board of trustees. Only two months before his death, he partici- pated in the decision to close the University, which had lost its accreditation.

In the early 1990's, Risling, D. Forbes, Morrison & Foerster, and many others collaborated with Supervisor Jan Crull, it made a critical difference if the controversy surrounding D-University and its turbulent relationship with the state. The media had labelled this school as a "controversial" institution for years and as one of the American Indian Movement's (AIM) "Centers."

Cultural Coil was drawn to the DQ-U story from the time he was a professional multiculturalist reporter. He found the story of a U.S. House hearing on legislation that DQ-U was seeking to cancel in 1980. He and the Risling family had developed a rapport over the years which ultimately led to the "A Four People, Free To Choose" project.

However a schism between two of the film's subjects erupted over the movie's outcome.

Morison & Footner was the first to withdraw from the project and eventually Coil had to accept it even though the project became a decision for a completed film that was already in progress.

Mr. Risling was without a doubt one of the greatest American Indian leaders of the 20th century.
The Supreme Court has repeatedly recognized the sovereignty of Indian nations, and with the Indian Commerce Clause, authorized to regulate interstate commerce with “foreign nations, among the several states, and with the Indian tribes.” 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 recognized tribal sovereignty in court decisions for more than 160 years. In what is known as the “Mescalero Tobacco,” the Supreme Court established the doctrinal foundation for interpreting federal Indian law and defining tribal sovereignty.

Three broad 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. (1) by virtue of aboriginal political and territorial status, Indian tribes possessed certain incidents of sovereign immunity;
2. (2) such sovereignty was subject to diminution or elimination by the United States, by act or by the individual state, and
3. the tribes’ limited inherent sovereignty and their corresponding dependency on the federal government cannot impede on the latter to assume responsibility.

One 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, 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 said recently. “A landfill on this beautiful, undeveloped land near our reservation would have desecrated Native American sacred sites, created traffic hazards, put the local water 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 wetland supports critical drinking water sources for thousands of residents and businesses in San Diego County. The proposed landfill site included Gregory Mountain and Maldecin Ridge, places where the Pala and other Luiseño people have prayed and held sacred rituals for hundreds of years.

The proposed landfill would have threatened the canyon’s erstwhile 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 prairie-chicken. 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, workflow, permit-packing publication, 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 Agency disregard for Tribal Water Rights.

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 County critical sources of drinking water, and a win for the endangered species that call Gregory Canyon home.

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Along the way she earned a BA in community development, a Master’s in International Studies, 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.

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.shaynezuelo.com.

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

Shayne Del Cohen began her career as a teenager 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.

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.

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The American Indian Reporter

Tribal Sports Reporter
AlReez.Keith@gmail.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 Ind. I have lived on the reservation my entire life. I currently live there with my wife and five children. My primary occupation is a professional sports photographer and photojournalist. I have covered all 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 journalist and photojournalist. If you have a pending sports event please feel free to contact me. I can be reached at:
AlReez.Keith@gmail.com

NativeSportsMedia.com

**The Magnificent Seven**

Jhelf Harjo-John Harjo & brother

Clayton Franklin-Pomo

Keyman Argold-Loway


**“INDIAN PRIDE”**

The seven exceptional American Indian high school football players from throughout 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 faced 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.

Edward Hill & Pomo

Frederick Fox

Three Affiliated Tribes


**Mica Diaz: Professional Woman Motocross Racer**

Mica Diaz is a Tribal Member of the Soboba Band of Luiseno Indians. She 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 throughout the nation. She has been invited to participate in international motocross racing events. However, financial sponsorship for woman’s is not that forthcoming and international travel is expensive. To put her current achievements in perspective one only needs know 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...but 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 grandparents Ivelia Salgado side alone the numbers are close to 2,200 people that live in San Bernadino, Colton, Riverside and Fontana.” She said. And most of the people from Soboba and Palis are my relations.” She added.

Mica is the daughter of Michael and Cammy “Coraz” Diaz. Her grandmothers are Francine and Francis “Salgado” Diaz and Brenda and Gloria “Castillo” Coraz.

Above: Tyler Mouse

Mile Lacs Band of Ojibwe.

Left: Dean Hodyan

Navajo Nation.

**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 931-442-9926 or email genedixon@yahoo.com

**Joseph Burton**

Joseph is a Tribal Member of the Three Affiliated Tribes. He is the son of Donald Silva and grandson of Charlie “Big Chief” Silva and Yvonne Silva. 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 college 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 100 assists.

Prior to moving to Japan he began his professional basketball career in 2013 in 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 country.
Ernie C. Salgado

California American Indian Education has grown over the past sixty years from the “BIA Indian Relocation Program” which was predominantly a school focused during the 50’s and early 60’s in a bid to help school and to graduate school. American Indian people with college degrees during this time period was extraordinary since graduation from high school was considered a milestone.

The California Indian Education Association (CIEA) was the first Statewide Coalition that was totally focused on the education of the American Indian people. It was the realization by a small group of like-minded Indian People, that the high drop out 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 Roling (Hopi) and Jack D. Forbes (Peuckots, Lenapes & Delaware League). Subsequently the National American Indian Education Association was established in 1969 with both the 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 Centers has expanded to thirty and is currently at twenty-two. The current list of California American Indian Education Centers is listed below.

The United States Congress under the direction of President Nixon passed Public Law 93-636, the Indian Self-Determination and Education Act the following year 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 allowed them to become independent of Government oversight. Yet, after forty-two years since 93-636 was passed only a few tribes have taken advantage of the opportunity to become Self-Government. One analysis is that the chains of dependency run deep.

The American Indian Reporter will be dedicating a section in the monthly publication 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 and news and activities are also a top priority for the American Indian Reporter.

California American Indian Education Centers

Alameda
American Indian Child Resource Center
Mary Tribute Nottou, Director
229 Grand Avenue
Oakland, CA 94610
916-280-1870 * ext. 309 * Fax: 510-208-1886
E-mail: marv@cace.org

Alpine
Woodfords Indian Education Center
Amber Bill, Education Director
96-A Washo Boulevard
Woodfords, CA 96120
530-494-3926 * Fax: 530-494-2739
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Funny Bone & More

“You talking to me?”

America as we knew it, is going down the toilet folks.

WHERE WERE ALL OF YOU WHEN OUR KIDS AT STANDING ROCK WERE BEING SHOT?

Thank you, Mom

Don’t FORGET!

SOME PEOPLE REMIND ME OF OLD TV SETS. YOU HAVE TO HIT THEM A FEW TIMES UNTIL THEY GET THE PICTURE.

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Is the Santa Rosa Tribe Facing Selective Law enforcement?

In the November 2017 federal agents raiding the Santa Rosa Tribe’s marijuana growing business with the assistance of the Marin County Sheriff’s and State law enforcement agencies. Although the American Indian Reporter does not support the legalization of marijuana the enforcement of the federal status on the Santa Rosa Tribal Lands in unwise.

To put this issue in proper perspective it must be understood that the State of Califórnia has an independent federal law for the medical and recreational usage of marihuana within the State. The legislation supports the federal law and authorizes the cultivation and sales of marijuana.

At issue is the sovereign authority of the tribe vs the federal status 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 Califórnia 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 the selective implementation of the law against the cultivation and sales of marijuana while no action has been taken against any county or city governments in the State of Califórnia? A long list of questions then must be asked regarding the enforcement of Federal Laws.

Again, the question: Why are the American Indian Government 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 Rosa 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.

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

H.R. 975

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

IN THE HOUSE OF REPRESENTATIVES

February 7, 2017

To be enacted by the Senate and House of Representatives of the United States of America in Congress assembled.

SEC. 2. RULE REGARDING APPLICATION TO MARIJUANA. Title II of the Controlled Substances Act (21 U.S.C. 801 et seq.) is amended by striking in the table of contents of the Act  ‘Opioids’ and inserting in lieu thereof ‘Marijuana’.

SEC. 709. RULE REGARDING APPLICATION TO MARIJUANA. Notwithstanding any other provision of law, the provisions of this subchapter relating to marijuana shall not apply to any person acting in compliance with State laws relating to the production, possession, distribution, dispensation, administration, or delivery of marijuana.

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

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 America.

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 unresponsive person.

It would be more politically correct to refer to the Senator from the Commonwealth of Massachusetts as a “Phony,” or a “Vienna-Ale 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 Chief” status as justification for her claim as an American Indian which is far beyond plausible.

Thank you Mr. President with great respect,

Ernie C. Salgado Jr.

Publisher/Editor American Indian Reporter

Tribal Elder, Sokoban Band of Louisian Indians