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JULY 2015

Reaching For the Sky in Jamul – It's All Up at Hollywood Casino in Jamul CA

Jamul Indian Village of California Celebrates Topping Out of Hollywood Casino Jamul-San Diego

by Rose Davis

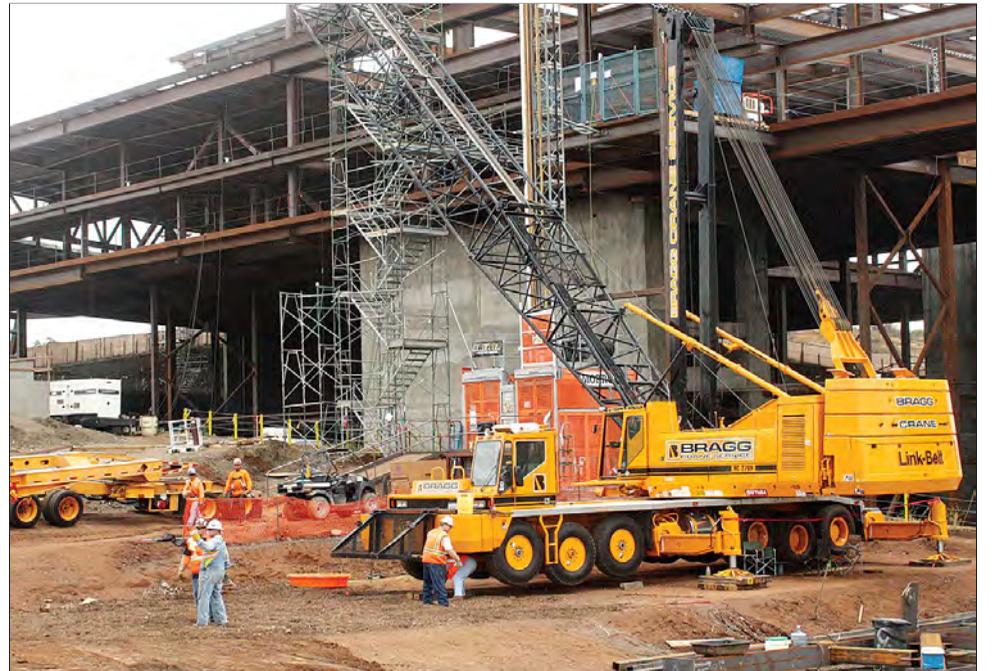
SAN DIEGO, CA & WYOMISSING, PA – Jamul Indian Village of California (“JIV”) and a wholly owned subsidiary of Penn National Gaming, Inc. (NASDAQ:PENN) (the “Company” or “Penn National Gaming”) celebrated the “Topping Out” of the planned \$360 million Hollywood Casino Jamul-San Diego in a private ceremony this month. In addition, JIV and Penn unveiled dining and entertainment concepts as

construction continues on the Reservation.

Path to Economic Independence

“This marks another milestone in the development of our gaming facility and path to economic independence,” said Erica Pinto, Chairperson of Jamul Indian Village. “We are proud that this project has already employed hundreds of San Diego County construction workers and will continue to do so until our expected opening next year.”

“Topping Out” is one of the construction industry’s oldest customs. A black oak tree was placed on the last beam fitted into the exterior of a building, celebrating the completion of the structural components and marking



the halfway point in the construction of a facility. Construction of Hollywood Casino Jamul-San Diego includes an eight-story parking garage being built below ground, while the casino is being constructed concurrently and is

supported by steel structure. When complete, the exterior of the facility will feature an earth tone color palette and downcast lighting to integrate with and complement the surrounding area.

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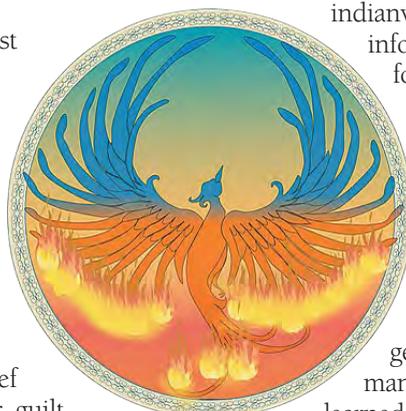
BLOOD MEMORY, SOUL WOUND

by Bob Levis, teLEVISION Productions, Ltd.

Reconciliation is not an event. It is a process. Historical trauma and inter-generational trauma are as real as tuberculosis.

Native Americans must everyday face a combination of loses, loses that include: culture, language, land, people (deaths due to diseases and war), way of life, religion, family structure (forced into boarding schools). For too many this results in perpetual unresolved grief which plays out in anger, guilt, shame and fear leading to alcoholism, physical and sexual abuse and depression. To break this morbid cycle of victimization the trauma first has to be recognized, then acknowledged and finally forgiven if change is to come.

These were some of the issues discussed at a two day workshop in



Washington DC last month at the Carnegie Endowment for International Peace sponsored by the University of St. Andrews, Scotland and the College of William Mary (see website

indianvoices.net for detailed information). It is not easy to forgive and it is not healthy to forget. How does one forgive someone who is seen as a “baby snatcher”? Epistemicide (the systematic destruction of rival forms of knowledge or symbolic genocide) is not a word many are likely to have

learned in their generic American History class which passed along the myth of America as the civilizing “gentle giant” spreading benign democracy wherever it planted its flag and cross. Native American children were hoarded en masse into boarding schools where they underwent forced assimilation and suffered from severe culture shock. Shorn

of their hair, forbidden to speak their language, isolated from their families and punished by methods such as kneeling on a hardwood floor for long hours on rice these children learned to hate their oppressors but knew they had to suppress their emotions as a matter of survival. But suppressed emotions have a way of coming back and come back they do with a rage that's difficult to control.

Acknowledging is the step beyond recognition. And the superb “Nation to Nation” exhibition at the National Museum of American Indians in Washington DC curated by Suzan Harjo cuts to the chase. How can politicians of almost every stripe thump their chests and proclaim, “We are a nation of laws!” in the face of all the broken treaties of the past two and a half centuries? Deceit, fraud, lying and greed characterize most of the negotiations which were rarely carried out in good faith and almost always violated shortly after completion. Article II, Section 2 of the U.S. Constitution gives the president the power “with the advice and consent of the senate to make treaties ... and all treaties made ... shall be the law of the

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Hollywood Casino Jamul

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“We have worked tirelessly for well over a decade listening to the voices of the community, addressing concerns, and ultimately developing a project that blends seamlessly into the region,” said Pinto. “We look forward to continuing to be good neighbors – and now job creators, philanthropic leaders, and active business partners in San Diego County.”

To date, approximately 20,000 cubic yards of concrete has been poured and nearly 5,000 tons of steel have been erected. Construction workers and the local building trades unions have completed over 500,000 work hours. Hollywood Casino Jamul-San Diego is expected to have created a total of 1,500 construction jobs upon completion, and the gaming facility is expected to create approximately 1,000 permanent jobs with benefits once it is opened.

JIV and Penn National Gaming also unveiled the first dining and entertainment concepts at Hollywood Casino Jamul-San Diego, including, among others:

- Final Cut Steak & Seafood – a contemporary American steakhouse serving hand-cut to order USDA Prime Beef, fresh and local seafood, and an extensive wine list;
- A noodle bar featuring authentic Asian flavors will be served in traditional and contemporary dishes;
- An upscale sports bar and posh lounge featuring national and regional entertainment located just steps away from the gaming action; A roof-top beer garden highlighting local and international breweries with expansive views of the region; and,
- A four-venue food court.

“These dining and entertainment offerings will provide customers a variety of top quality options in one place,” said

Richard St. Jean, General Manager of the Hollywood Casino Jamul-San Diego. “Importantly, it will also allow us to highlight products and entertainment from East County to promote the region to guests and drive visitation and sales to businesses throughout the area.”

JIV and Hollywood Casino Jamul-San Diego have created a Local Business Partnership Program and are reaching out to area businesses to identify products and services to sell and promote at the casino. Additional information about the partnership program, as well as the types of jobs that will be available at the casino, can be found on JIV’s website, www.JamulIndianVillage.com.

Digital versions of the renderings can be found here: www.JamulIndianVillage.com/Press

About Hollywood Casino Jamul-San Diego

Expected to open in mid-2016, Hollywood Casino Jamul-San Diego is located approximately 20 miles east of downtown San Diego off State Route 94. The facility will feature approximately 1,700 slot machines and 43 live table games along with multiple dining and entertainment options.

About Jamul Indian Village of California

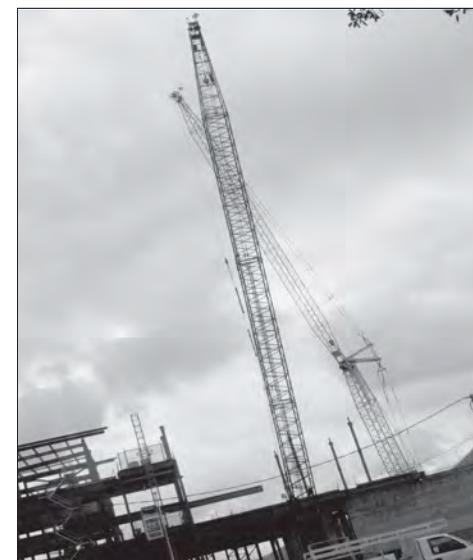
The Kumeyaay Nation of Southern California can be traced back 12,000 years with first European contact occurring at San Diego Bay in 1524. Jamul Indian Village of California, one of 13 bands of the Kumeyaay Nation federally recognized as a sovereign nation, traces its roots to these natives.

Jamul Indian Village of California strives to provide a greater quality of life for its people by providing educational opportunities, health care and employment opportunities today to open the doors of tomorrow. Jamul Indian Village of California entered into a 1999

Tribal-State compact in October 1999 with then Governor Davis. For more information about JIV, please visit www.JamulIndianVillage.com.

About Penn National Gaming

Penn National Gaming owns, operates or has ownership interests in gaming and racing facilities with a focus on slot machine entertainment. At March 31, 2015, the Company operated twenty-six facilities in seventeen jurisdictions, including Florida, Illinois, Indiana, Kansas, Maine, Massachusetts, Maryland, Mississippi, Missouri, Nevada, New Jersey, New Mexico, Ohio, Pennsylvania, Texas, West Virginia, and Ontario. At March 31, 2015, in aggregate, Penn National Gaming’s operated facilities featured approximately 31,000 gaming machines, 760 table games and 3,100 hotel rooms.



Its All Up in Jamul while the spirit of Aunt Jane and the Kumeyaay Nation watch over the project.

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IT IS TIME TO BREAK THE CYCLE!

Dozens Celebrate Grand Opening of New Center to Aid Low-Income Native American Families in San Bernardino County

Ribbon-cutting ceremony marks expansion of program overseen by the Morongo Band of Mission Indians that will now serve Native American families in need in San Bernardino County.

SAN BERNARDINO, CA – Tribal and elected officials gathered with local families today to celebrate the grand opening of the new Morongo Tribal TANF offices that will help low-income Native American families in San Bernardino County achieve self-sufficiency.

Operated locally by the Morongo Band of Mission Indians, the tribal Temporary Assistance for Needy Families (TANF) program is a federal- and state-funded program that provides short-term assistance to eligible native families with children who are in need of cash assistance and support services such as job training, child care and counseling. Morongo Tribal TANF, which already operates at the Morongo Indian Reservation, was recently approved for expansion to serve up to 1,000 Native Americans in need in neighboring San Bernardino County.

“TANF offers a lifeline to struggling

Native American families with children, providing them with the support and tools they need to overcome poverty, secure employment and become self-sufficient,” Morongo Tribal Chairman Robert Martin said at the ribbon-cutting ceremony. “We are honored and humbled to have been selected to provide this vital service to put struggling tribal families on the pathway to success in San Bernardino County.”

James Ramos, chairman of the San Bernardino County Board of Supervisors, applauded the opening of the new TANF office to serve tribal families.

“Morongo’s Tribal TANF program has a long history of success, and its new office in San Bernardino County will greatly improve our safety net for Native



American families in need,” Ramos said.

To help introduce the new 20,000-square-foot TANF branch to potential employers, Morongo invited local businesses and chambers of commerce members to the grand opening of the new offices at 720 E. Carnegie Drive in San Bernardino.

Funded by federal and state grants, TANF

offers an array of programs to help impoverished Native American families end their dependence on government benefits.

In addition to temporary financial assistance to meet basic needs and provide child care for parents who are working, in job training or in school, Morongo’s Tribal TANF program provides job readiness courses, career

counseling, and cultural instruction. TANF also encourages the formation and preservation of two-parent households as a key building block toward economic self-sufficiency.

Morongo has provided TANF services to dozens of tribal families in Riverside County since 2005. Morongo Tribal TANF’s new office serves eligible Native American families, including their children and descendants, who reside in San Bernardino County.

Morongo’s oversight of the San Bernardino County program was endorsed by the San Manuel Band of Mission Indians, the Twenty-Nine Palms Band of Mission Indians, the Fort Mojave Indian Tribe, the Chemehuevi Indian Tribe and the Colorado River Indian Tribe.

“TANF promotes strong Native American families and strengthens efforts for Indian self-sufficiency, and we were delighted to support Morongo’s oversight of the TANF program in San Bernardino County,” said Lynn Valbuena, chairwoman of the San Manuel Band of Mission Indians.

Darrell Mike, chairman of the Twenty-Nine Palms Band of Mission Indians, agreed: “Morongo’s program in Riverside County has been a model of success. We welcome the San Bernardino County branch and know TANF will help bring an end to the cycle of poverty for many Native American families.”

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We are providing transportation to Elders and Tribal Members from surrounding reservations. Please contact Southern Indian Health Council, Inc. at 619.445.1188 and ask for Social Services.

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The Sycuan Band of the Kumeyaay Nation and the Southern Indian Health Council reserves the right to photograph the event for future project use. Alcohol, drugs, and weapons are NOT ALLOWED on the Sycuan Reservation or surrounding areas.

We're here to help Native Americans overcome their barriers to employment so they can obtain and maintain their employment goals.

The Sycuan Inter-Tribal Vocational Rehabilitation (SITVR) Program provides counseling, rehabilitation assistance, employment training, education assistance, job placement, job search, career assessment, assistive technology and employment services for Native Americans with disabilities

The eligibility criteria for vocational rehabilitation services are:

- * You must be an enrolled member of a state of Federally recognized Indian tribe.
- * You must live on or near one of the 12 Kumeyaay Indian Reservations in San Diego County.
- * You must have a physical or mental impairment that creates difficulty with obtaining or maintaining employment
- * You must require vocational rehabilitation services to achieve and maintain gainful employment.

5475 Sycuan Rd. El Cajon, CA. 92019 Ph. (619)722-6235 Fax (619) 722-6580

Invisible Neighbors' Project

Dear Readers,

My name is Janet Russ. I have been contemplating a TV series for quite some time. As a TV Producer and owner of Ankh Entertainment I would like assistance in creating a television series that would depict a typical day in the life of an American Indian family in the U.S.

The idea has been following me ever since I went home (the central Susquehanna Valley of Pennsylvania) several years ago for a class reunion. As one usually does on trips like this, I went about to all of my old haunts from school days. Folks would ask "where are you living now?" and I'd reply "Arizona" to which the response was "Aren't you afraid to be around all those Indians?" This comment and similar cultural inanities didn't come from the mouth of the local dimwit, it came from college educated professionals. Later that year (Christmas to be exact) I took Ramona (My Tohona O'odham friend) back with me for the German Christmas festival. At a local eatery, the waiter eyed us all through our meal, at the end he approached our table and asked Ramona where she was from. She said "Tohona O'odham" but before she finished he

slapped his hand on our table and ask "what part of New Jersey is that?". While in the Valley we drove around and I pointed out the local Native American contributions and showed her the statue to Chief Shikellamy, the late chief of the Susquehannock nation (which was wiped out by the immigrants' measles). On the return flight we started a list of famous Native Americans from both the old and present days. I told her that in a family tree class project, one of the good looking guys in class discovered he was a descendent of the Chief. Folks were amazed to discover that we had "injuns" living among us. After we got home I continued to do background research on famous Americans from the various tribes, and at social gatherings I'd quiz my peers on who was from what tribe and what did that particular nation contribute to the cultural pot of America. I was amazed to learn that one of our astronauts, was a Chickasaw Indian. It was after watching several reality style TV shows, that I came up with the concept for the "Our Invisible Neighbors" show. I researched the subject, got Ramona involved with her inter-tribal connections, ran the idea by some Native American artists that I knew and decided to try to bring the idea into reality. Every show would focus on a different nation and introduce the viewing audience to the contributions it made to American lifestyle and a famous person from that nation. This would be an opportunity to educate the xenophobic American mainstream. I wrote up a detailed proposal on the series, complete with a detailed breakdown for a half-hour script and tentative budget. Now I'm looking for either a production company or network (NETFLIX?) to underwrite and distribute the project for me. For more information, I can be reached at: INDIG678@yahoo.com



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A Plea for Humanitarian Intervention from My People

Howka. My name is Gerardo Garcia Cota. I am 32 years old. I write this letter to my people, the Kumeyaay nation, my Tipie brothers, and Native Americans from different tribes, in hope of a response. I have lived in the U.S. since I was four, 1987. I was deported and sent to live in Mexico six years ago. I have been in the U.S. with court permission since April, 2015. Here is my lineage: My great great grandparents, Antonio Meza and Petra Osuna were pure blood tipies as was my great great grandparents Benito Meza Osuna and Eulogia Ruiz. My other great great grandparents were Vincente Lopez Loya and Maria Francisca Meza Thing. My family tree extends for generations on my grandfather and grandmother's side of the family in the Kumeyaay nation. I have more family tree I could write about, but space is limited.

My reason for writing is because I am seeking help to be recognized in the U.S. as a Kumeyaay Native. I have contacted

the Sycuan, Viejas, Campo and other Kuymeyaay nation members for aid and I haven't gotten a response from them. A Campo native gave me a letter acknowledging me as a Kumeyaay native. But, the U.S. government is requesting an Enhanced Tribal Card for me to be considered for living and working in the United States. I want to be recognized as what I am. A Native American seeking to live and work in the United States. I do not want any financial gain from this. I want to be free as my ancestors were to seek a home and a life. If I do not receive this card, I will be put in prison again and then deported to Mexico where I fear for my safety. I have never committed any crimes. I just want to come home. I am very depressed and feel very alone for my people have not offered me help. I cannot do this without my People. This is a big SOS to my people, the Kumeyaay, for them to issue me a Enhanced Tribal Card. Love to my people. I am a Tipie in distress.

Truly yours, Gerardo Garcia Cota.

To offer aid and assistance please call Gerardo's cell phone 951-551-6514 or Dave Pettigrew 760-497-0781.

The People of District Four Are Building

The architects of the Peoples community of San Diego's Fourth District are engaged and focused.

Community spirit is spiraling and echoes of the sixties reverberate as community leaders, many of whom cut their political teeth during the golden years that shaped a generation, are influencing the social order. Ground zero for networking mixing, mingling and getting down with community happenings has been BayPac. Were it not for the fact that an abundance of critical information and business connections are shared while important community stories are told one would forget that they were at a business meeting. Dr. Willie Blair's gatherings are enthusiastic celebrations among prayerful people.

Once a month the Neighborhood House transforms into the Commons where community issues are addressed, civic education and a renewal of the human spirit is forwarded on the foundation of a fortified human bond.

Recently the Comic Cons carnival caravan carried John Lewis and a renewed Civil Rights Movement into the community. While activists of all stripes are mobilizing a March on Washington, October 10th the air is full of positive hope.

On October 16-18 the Black American Political Association of California will hold its 37th State Wide Hall of Fame Convention at the Four Points Sheraton. Always looking for a good fight to join, the People of San Diego and BaPac are building a movement and the PEOPLE are coming.

Attention Seniors - Housing Opportunity

Low income senior apartment complex in National City, CA is taking applications for the waiting list for one bedroom apartments. To qualify, applicant must be 62 years of age or older (in the case of couples, at least one must be 62).

To receive an application, please visit or contact
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

Frederick Douglass and the Hypocrisy of Independence: Reflection, Righteous Anger, and Struggle



by Min. Tukufu Kalonji

Once again we reach the 4th of July, America's day of celebrating a so called independence. But whose independence is the question to be

raised? We are witness to countless Black lives not mattering as we are savagely slaughtered by white supremacist actions; whether the militarized police agencies from around the country or from lone mad men massacring African peoples in their place of worship. Neither which is new, yet always shocking as the continuing of barbarism in blue and related savagery by individuals, organizations, and systems that continue in Americas' oppression of Black people.

Moreover as we have engaged, fought and continue to struggle relentlessly for our own dignity and salvation, both Afro American and Indians alike stand steadfast in unity with each other and whether we are conscious of this or not, we stand in unity with ancestor, Frederick Douglass, who cogently argued in his memorable lecture titled, The Meaning of July 4 for the Negro in 1852; the horror and hypocrisy of America's counterfeit claims and of freedom and independence for its citizens. Mr. Douglass argued that "This Fourth of July is yours, not mine. You may rejoice, I must mourn." And he asked them, "Do you mean, citizens, to mock me, by asking me to speak today in celebration of my own oppression (emphasis mine)?" Therefore, in 2015 we are compelled by our history and humanity to confront the established order and raise the questions that Mr. Douglass did in this speech, for oppression by the established orders still exists and presents to us a clear and present danger. What, to the Negro, is your 4th of July? Frederick Douglass's perhaps most poignant analysis is when he asserts that via his answer of;

A day that reveals to him, (Black men & women) more than all other days in the year, the gross injustice and cruelty to which he/she is the constant victim. To her/him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sound of rejoicing are empty and heartless; your denunciation of tyrants brass fronted impudence; your shout of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him/her, mere bombast, fraud, deception, impiety, and hypocrisy -- a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Given the above, let us remain steadfast in our critical reflection of who we are and what is our destiny, duty, and historical obligations to ourselves as a definitive people in this ongoing project called America. Moreover, we are a people who rightly possess and should possess a righteous anger not to be diminished by bogus assertions of "forgiving our oppressor, for they not know what they do." Finally, let us not become intoxicated with the myth of the madness of America's annual moment of narcissistic self aggrandizement; and instead take hold and internalize in thought and practice a concept found in another speech by the Honorable Frederick Douglass where he contends that "If there is no struggle, there is no progress. This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle, for power concedes nothing without a demand. It never did and it never will."

Min. Tukufu Kalonji is Founder of Kawaida African Ministries, For info contact @ tkalonji@hotmail.com

Blood Memory, Soul Wound

Continued from page 1

land." Hungry for land twenty-four presidents from 1792 to 1933 sanctioned genocide of indigenous peoples. Thomas Jefferson, revered in high school history books as a quirky tinkerer and renowned wordsmith who wrote the words, "All men are created equal..." knew what it meant to own land. The concept of land ownership was unknown to Native Americans so when Napoleon needed money Jefferson bought the Louisiana Territory from France and not from the Native Americans who had lived on the land for centuries before the coming of the Europeans. Jefferson was fluent in the doctrine of discovery. And his equality did not include women or slaves (of which he owned over six hundred during his lifetime) and certainly not Native Americans because they didn't own land they just lived on and worked the land. Even the word "territory" broken down means to hold under domination by way of terror.

But, if the June 25th & 26th workshop at the Carnegie Endowment for Peace is any indication those who spoke at this event are determined to reverse this process of victimization. Representatives of the Maine Truth and Reconciliation Commission reported on the eleven year process of confronting the wrongs of the state social services that arrogantly assumed that they knew better than the Wabanaki People how their children should be raised. This commission was the first in the United States in which two parties agreed to come together to pursue answers to difficult questions, and it was one of the first in the world to examine Native child welfare. Native children have entered foster care on average 5.1 times the rate of non-Native children during the

last thirteen years. One of the aims of the Commission was to bring to light the frustration bordering on despair when it comes to improving relations between the state and the tribes—a fractious, unsettled relationship over sovereignty, jurisdiction and self-determination existing for hundreds of years. Among the suggestions that came out of the Commission's work: the creation of longhouses, language centers and classes, places in which rituals of birth, coming of age, and death may be celebrated, food and economic sovereignty, healing circles, and traditional health and wellness modalities.

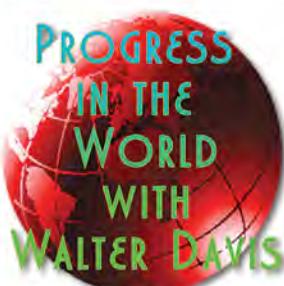
Myths are vital to the empowerment of communities and the Native Americans have a rich cultural history of stories and myths so the choice of a young Native artist, Maya Attean, to design the logo was apropos. She chose the Phoenix bird to represent the spirit of the workshop. According to the legends from several ancient cultures the Phoenix rose from the ashes of its predecessor to be born again. Born again with renewed vigor and imagination of what the world could, should and will be. Suzan Harjo in her keynote address referred to the five hundred year plan hammered out by a host of Native American writers nearly a quarter of a century ago in Taos, New Mexico: "**We, the Indigenous Peoples of this red quarter of Mother Earth, have survived 500 years of genocide, ethnocide, ecocide, racism, oppression, colonization and christianization. These excesses of western civilization resulted from contempt for Mother Earth and all our relations; contempt for women, elders, children and Native Peoples; and contempt for a future beyond the present human generation. Despite this, we are here.**"



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Africans and Indians Eating From the Same Pot

Langston University Conference, Generations of shared culture, A Huge Success.

by Rhonda Grayson

The results are in. The conference held at Langston University in Oklahoma City May 29-30. The historic two day conference sponsored by the Muscogee Creek Indians Freedmen was a historic success.

Plans are already underway for next years spectacular event.

Participants, presenters and attendees came together to learn from each other under the conference theme African and Indians Eating From the Same Pot: Generations of shared culture, traditions, language, food and music.

The conference held at Langston University in Oklahoma City May 29-30 attracted academics and scholars from around the globe and included Georgia, California, Texas, Oklahoma, Maryland, Ohio, Florida, Canada, Kansas, Michigan, Arizona, Mexico and the United Kingdom.

Following a greeting from Chairwoman Rhonda Grayson and a prayer and welcome address by the Vice-President of Langston university, Dr. Alice Strong-Simmons, the conference rolled out.

An insightful presentation by Willima Welge, Oklahoma History Center, "Mining for Freedmen Records in the Choctaw-Chickasaw National Papers." detailed the types of records that could be used to aid researchers.

Seminole Freedmen Band leader, Mrs. Sylvia Davis-Price of Dosar-Barkkus Band of the Seminole Nation presented a powerful story of history of the Black Seminoles. Other speakers and presenters included: Forensic Genealogist Mr. Rick Fogarty, his presentation "What Race Are My Ancestors?" illustrated a case study in Forensic Genealogy using Census records, Indian and DNA records.

Mr. Wallace C. Moore Creek citizen and celebrated storyteller took conference attendees back in time with his presentation "Tracks of the Freedmen" as he touched on the history of the African American men and women who were slaves of the Five Civilized Tribes. These people were hard to identify, understand, and describe. They are referred to in history as Black Indians, Mixed Bloods, and Freedmen. The story started in the early years before removal and progressed to a time after the end of the Civil War.

Descendants of freedmen shared their family history and stories. Mr. Charles Gibson shared a hand written genealogy tree that he discovered in a chest of drawers in 1983 that was written by his ancestor, "Mama Hampton". The document is believed to have been written in the late 1960's. It was a sure treat to hear his presentation, and what a wonderful treasure to uncover. Mr. Gibson also shared the connection between Seminole Freedmen Caesar Burner and Creek Freedmen Paro Burner. Many are unaware that they were brothers as one is enrolled in the Creek nation, and the other in the Seminole Nation. Paro Burner served as a Town King in the Creek Nation, and Caesar Burner served as the Chief of the Burner Band of the Seminole Nation.

Dr. Lindsay Robertson, University of Oklahoma; presented on Tribal Citizenship and the Politics of the Equal Protection Clause. His talk examined the ways in which disenrollment potentially impacts Supreme Court case law on the constitutionality of Federal Indian law.

Gail M. Jackson and Jeffrey D. Kennedy provided an update regarding the Muscogee Creek Indian Freedmen

Band's (MCIFB) petition for Federal Recognition. The (MCIFB) filed a Petition for Federal Recognition on January 20, 2012; over 9000 pages of documented evidence, and a written narrative of the history of the Creek Freedmen was submitted to the Bureau of Indian Affairs-Office of Federal Recognition. This filing sets precedence as it was prepared and submitted by Black Indians. Black Indian Citizens of the Muscogee Creek Nation have been referred to as, "just our slaves". Read the history and decide for yourself what it means to be a Black Indian from the Creek Nation of Oklahoma.

Other speakers included Ms. Diane Miller, National program manager for the National Park Service, National Underground Railroad Network to Freedom. Ms. Miller's presentation "Frontier Freedom: The Underground Railroad in Indian Territory" told the story of how Oklahoma poses a unique setting to explore resistance to enslavement because it was both a destination for freedom seekers and a place from which escapes occurred. It detailed the complex relationships among the tribes, the enslaved population, freedmen, government agents, the military, missionaries, and neighboring states produced a singular situation in Oklahoma. Sandwiched between the Deep South, and the battleground of Bleeding Kansas, Oklahoma was poised at a critical juncture as the Civil War approached.

Mr. Christopher Price with the Oklahoma History Center presented on "The Battle of Honey Springs: An account of Chance, Choice and Culture during the Civil War." This presentation captures the historical account of the Battle of Honey Springs while highlighting various chances, choices and cultural factors that shaped the soldiers and civilians that saw fighting in Indian Territory.

In addition, a Genealogy work-shop was presented by Mr. Ron Graham, and Mr. Marcus Briggs-Cloud taught a work-shop on the Maskoke Language. Both work-shops were interactive and educational, and well received by conference goers.

Dr. Tiya Miles talk was titled "Complex Identities in Afro-Native History: The Story of Mary Ann Battis in Fact and Fiction" it unfold the tail of Mary Ann Battis, a talented young

student of Afro-Creek heritage who chose to remain in the South with her white missionary teachers rather than move west with her Creek family during Indian removal. Her talk explored what the historical record tells us about black Christians in the Creek Nation during Battis's early lifetime, about Battis's choice to separate from her family, and about her possible motivations for doing so. Dr. Miles also talked about the practices and experiences of slavery in the Cherokee Nation.

The Urban League Young Professional panel was a crowd pleaser, and a sure delight to have a group of vivacious young adults participate in this year's conference. The panel included Sache Primeaux-Shaw, Ponca/Seminole; Malachi McDonald, Mississippi Choctaw; and Courtney Peyketewa, Seminole; this panel of young professionals discussed their lives within two cultures in a Western world.

Mr. Cedric Sunray of the Mowa Band of Choctaws presentation was titled "Jim Crowfeather in Indian Country" He spoke about The federal recognition process, how it meets at the intersections of culture, federal systems, imagination, nouveau concepts of sovereignty, paternalism, funding considerations, gaming, politics, and most importantly, a tribe's real or perceived proximity to Blackness.

Dr. Gary Zellar, University Saskatchewan, Canada, spoke on the "The Loyal Creek Claims: The History of a Hundred Year Long Failed Promise." His presentation examined the Loyal Creek Claims and how the promise contained in article 4 of the treaty of 1866 unraveled over the years.

Dr. Melinda Micco, Mills University, her topic was "If I Tell You My Name, Will You Know My History? Seminoles by "Blood" and Seminole Freedmen" The purpose of naming connects us to our creation stories, family lineage, and ultimately our responsibilities to our community. What happens when your name is removed? Practices in both African and Native American communities, and replaced with a master's name or one more appealing to dominant linguistics.

Mr. Marcus Briggs-Cloud's presentation was titled "Language: Accessing Maskoke Worldview and Transcending Racial Constructs and

SEE **Eating from the Same Pot**, page 7

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Eating from the Same Pot

Continued from page 6

Phenotypes” Too few academics and even sometimes community practitioners have come to acknowledge the inextricable correspondences between language and worldview. Nonetheless, speakers of Indigenous languages can unequivocally assert that the gateway to accessing the many dimensions of a culture, namely philosophical worldviews, is to instinctually conceptualize that culture through command of the host languages.

Day one of the conference concluded with a 6:30 P.M viewing of the MCIFB's documentary “Bloodlines” at the historic Paramount theater. “Bloodlines” has been featured in several film festivals, and was featured at the prestigious Pan African Film Festival (PAFF) in Los Angeles CA in 2012. PAFF was established in 1992 by award winning Actor Danny Glover. The conference concluded on Saturday with a banquet and live music provided by Dr. Carlton Dorsey.

Plans are already underway for next year's spectacular event as June 14, 2016 marks the 150 year sesquicentennial celebration of the emancipated

Freedmen of the Five Civilized Tribes as outlined in the ratified Treaty of 1866. This sesquicentennial celebration will commence on June 25, 2016 at the Reed Center in Midwest City, OK. Check our website often as plans are unveiled for another exciting event for 2016.

I would like to thank the esteemed speakers and presenters that participated in the 2015 conference. Conference goes had an amazing time; met new friends, and reconnected with families. The featured exhibit “Faces of Freedmen of the Five Civilized Tribes”, by Joyce Shelton-Williams and Carlotta Kemp-Wheeler,” was simply amazing Special thanks to Sharon Lenzy-Scott, Jeffrey D. Kennedy, Clarence and Angela Campbell, and the other volunteers. This conference would not have been a success without your input and participation. I look forward to seeing you all next year.

If you are interested in purchasing a conference T-shirt, Lapel pen or calendars, (12 month calendar with a photo of a descendant and history for each month) please contact us by email at contactus@1866creekfreedmen.com or 405-414-0366.

Red Wolf Mom Gunned Down

Dear Readers,

Yet another heartbreaking blow to the recovery of critically endangered red wolves.

We just learned that last week, a private landowner shot and killed a six-year old female wolf - one of only 10 breeding females left in the wild. It is likely that the wolf had puppies at the time of her death.

The fate of those pups is unknown, but our wolf experts are not optimistic they'll be able to survive without her.

Perhaps most outrageous of all, the wolf was shot with the express permission of the U.S. Fish and Wildlife Service (FWS).

Take Action: tell FWS to stop killing critically endangered red wolves!

<http://action.defenders.org/site/R?i=9XUyeNZ2p-AEAR6UqDCN8Q>

Defenders will take whatever action is necessary to stop future tragedies like this one, and secure red wolves' future in the wild.

In bureaucrat speak; these kinds of killings are called “lethal control.” It's a measure that's only supposed to happen

under extreme circumstances, and only after non-harmful efforts are exhausted. There is no indication that any extreme circumstances existed or that any non-lethal efforts were attempted to remove the wolf from the shooter's property.

For decades, FWS has stumbled in its legally-mandated efforts to foster the recovery of these beautiful and secretive animals. Red wolves once roamed from Pennsylvania to Florida. Today, fewer than 100 animals survive in the wild in a small part of eastern North Carolina.

News of this unconscionable shooting comes as the state of North Carolina is turning up the pressure to put an end to red wolf recovery efforts altogether. FWS's actions represent a grave step in the wrong direction.

Please join me today and tell FWS to end all lethal control of red wolves in North Carolina.

<http://action.defenders.org/site/R?i=wkX4UFqi5Rl9VAdfoFP2Kw>

Thank you so much for all you do. Sincerely,

Jamie Rappaport Clark President, Defenders of Wildlife

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Indians, Mixed Bloods, and Freedmen.

Africans and Indians, Eating from the Same Pot: Generations of shared culture, traditions, language, food and music,"



Langston University Conference, Generations of shared culture was a huge success. The two day conference sponsored by the Muscogee Creek Indians Freedmen in Oklahoma City May 29-30 was timely and historically significant.

Rhonda Grayson, conference chairperson states "plans are already underway for next year's spectacular event as June 14, 2016 marks the 150 year sesquicentennial celebration of the emancipated Freedmen of the Five Civilized Tribes as outlined in the ratified Treaty of 1866. This sesquicentennial celebration will commence on June 25, 2016 at the Reed Center in Midwest City, OK.

Check our website often as plans are unveiled for another exciting event for 2016."





Imperial Beach Pow Wow By the Sea

Father's Day



Wayne's Story

by Charlotte Miller, Local Color Miami, Florida Correspondent

Wayne William Snellgrove stepped off the tiny duel prop plane in Wadena, Saskatchewan, close to his Native homeland of Fishing Lake First Nation Reserve. His head was pounding after a 16-hour flight from Miami. His mind was reeling with issues of the past and hopes for the future. The former USA National Swim Team champion could barely contain himself. This was the first time he had been to the Reserve in 32 years. He recalls a gripping in his chest and butterflies in his stomach. He stepped off the plane directly on to the tarmac, and from where he stood he saw a small sea of Indian faces surrounding the one woman he had to see: his Native mother.

This was his first face-to-face ever. The day he was born, Snellgrove was scooped up by Canadian social workers and placed in an orphanage nearly 800 miles away. They did this without the consent of Snellgrove's mother or the rest of his family. While Nora Smoke, Snellgrove's birth mother lie in a diabetic coma, one from which she would fully recover, her son was in the first phase of assimilation to white culture.

He spent the first four years of his life

in state-run facilities until he was adopted by a white, middle-class New England family. From state run foster care where kids were stacked in bunk beds and where he was routinely moved from facility to facility, the concept of "family" was foreign. So sure that he would once again be taken from his environment, young Snellgrove kept a "go bag" tucked underneath his bed. In it was a jacket, a bag of M&Ms, and a couple of GI Joe action figures. It took years for him to unpack that bag. "They were wonderful in every way," says Snellgrove of his white family. "They gave me wonderful opportunities, but my entire life, I felt like a didn't belong."

Little wonder. Snellgrove looks Native. He was tall for his age and dark in a predominantly white society. On top of that, he was born with a cleft palate causing him to dislike immensely what he saw in the mirror and a speech impediment that was reason enough to make him fail first grade. Soon after, he tried killing himself by holding his breath.

He recalls that during his fifth grade Social Studies class, the teacher taught a section on How the West Was Won and referred to the "savage Indians." He tried to become invisible, he recalls, by slinking down into the already too-small desk as far as his lanky frame would take him. "And that's when the fights began," said Snellgrove with the humor of a man who

survived the ordeal. "The kids asked what kind of Indian I was, and I didn't know how to answer. I just didn't know," he said.

But Snellgrove had a gift. He was tall with a slender tapered body and an enormous wingspan. He didn't much like the pool at first, but he wanted to swim like the rest of his classmates so he kept at it. Before long, he had far exceeded his own expectations. To the delight of his swimming coaches, he excelled. By the time he was in high school, he was the national record holder for every level age group. By the time he was in his twenties, he was on USA Swimming National Team and went on to become a two-time USA Swimming National champion. He is the first and only Native American to hold this honor, a fact largely ignored in sports world.

Shoulder injuries sidelined his career. "One minute I was getting full scholarships to some of the most prestigious universities in the country. After I was hurt, the phone stopped ringing right away." He took a summer lifeguard position on the Jersey Shore, and slowly got himself in shape again with salt water and ocean waves. Later he began work for the Hollywood Florida Beach Patrol and soon, he was asked to compete once again – this time in open water marathon swimming. And once again he excelled, winning competition after

competition.

Regardless of the successes, Snellgrove carried an underlying sadness. While he became respected and well liked, he remained a loner. To deaden the yet to be identified pain of his existence, he turned to drugs and alcohol. During this time, his white mother died of cancer. Snellgrove returned to New England to attend her funeral. "I stood looking over her in her casket and it came to me. This intense feeling of mourning at this moment was what I had been feeling my whole life. Not only had I lost one mother; I had lost two." At that moment he knew that his spirit would not rest until he found the story behind his adoption. He secretly searched his father's files for his birth records. He learned he was born Duane Ivan Smoke on the Fishing Lake First Nation in Saskatchewan, Canada. One night while perusing websites, he came across mention of Native Canadian adoptees of the Sixties Scoop, and the name of an investigator who matched Scoop kids with their birth families. He followed the lead that ended with two names and two phone numbers of Nora Smoke. The next day, the investigator called Snellgrove. "I have just spoken to the most wonderful woman in the world," she told him. "That woman is your mother." She too, had been searching for

SEE **Wayne William Snellgrove**, page 13

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*Tribal TANF is a program for Native American families residing in San Diego County and select areas of Santa Barbara County. One member of the household must be able to provide proof of ancestry with a Federally Recognized tribe or provide proof of descendency from the California Judgment Rolls.

Medical Marijuana Blossoms in Oregon

by Yvonne-Cher Skye,
Oregon Correspondent

On a cool June afternoon I met with the Manager of newly opened Marijuana dispensary in the Town of Reedsport, Oregon. Wessel Lewis the manager of 101 Oregon Medical Marijuana Dispensary (referred to as 101 OMMD from this point forward). He brings to 101 OMMD over twenty years of hemp farming experience and knowledge including its medicinal usage. His educational background does include Humboldt University, and he has participated in Native American Organizations such as AIM (American Indian Movement). It is the synthesis of all of these experiences that leads to an enlightened perspective of the medical marijuana program.

Now for the technical information: Measure 80 to legalize medicinal marijuana usage and dispensation which passed in 1998, which is the purpose of 101 OMMD. For the curious, Measure 91 which was to legalize recreational marijuana usage a Ballot measure in the State of Oregon which passed by 56% to 44% in 2012. These measures can not be changed as they are written however, there is currently a proposal to limit the number of plants one may possess.

According to the current Oregonian laws, it is legal for individuals who are

21 and older to have 4 plants in their possession and can carry up to 8 ounces. A DUI can be cited to anyone using marijuana.

101 OMMD reserves the right to deny services to anyone who self-medicates on the premises or is suspected of dispensing to a minor. The Oregon Medical Marijuana Program is the agency that oversees all medical marijuana facilities, and maintains contact with the dispensaries to ensure adherence to the laws set forth by the state. There is currently no sales tax on medical marijuana products. One must have and maintain a card dispensed by the OMMP in order to enter the dispensary. In order to legally transport across state lines such as Washington and California, one must apply for a special card. Out-of-state residents can apply to dispense in Oregon.

In the City of Reedsport, OR the requirements that a dispensary of more than 1000 feet from a school or another dispensary limits the number of dispensaries to 2.

101 OMMD offers multiple products such as:

Medibles which are a food source and can be eaten, some examples are: Flavorable chocolate drops, Belgian waffles, Coconut oil capsules, and hard candies such as honey sticks, caramels.

Pharmacy grade products include but are not limited to: THC RSO BD RSO THC cooking oil & CBD cooking oil. THC in the form of a tincture. CBD in the forms of lubricants, tinctures,

suppositories, massage oil, pain balm and gel caps.

Flowers a variety of multiple strains. It is still to be determined as to who will collect and how taxes will be spent. It is in the opinion of Mr. Lewis that it should be redirected into the community such as educational programs, road maintenance and similar programs.

Indigenous People of Ecuador Fight for Inclusion



Photo taken in mid-june on a Quito street with protesters, protesting against the distribution of the country's wealth. This was just a couple weeks before the Pope's visit to Ecuador (where 70% of the population is indigenous). An excerpt from the Pope's speech included: "Fight for inclusion at all levels," the pope added, pleading for "dialogue" He also stressed harmony. —Photo by Kathleen Blavatt



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San Diego Chapter National Black Police Association

by Rochelle Porter

Friday, June 19, 2015 over 200 guest and awardees assembled at the 4 Points Sheraton for the Western Region Prayer and Awards Breakfast.

Retired Captain Tony D. McElroy introduced the Master of Ceremonies William "Tayari" Howard.

The talented gospel musical group, Men 4 Chris, warmed the group up for the inspiring Invocation by Pastor Gerald Brown.

The community spirit is alive and well in San Diego.

Several awards were given to Outstanding Community Leaders. Notably Deputy Chief Lorraine Hutchinson was recognized as the first and only African American Woman in the history of the Department to be promoted to Engineer, Captain, Battalion Chief to Deputy Chief.

Council President Pro Tem Marti Emerald our beautiful and accomplished leader and cancer survivor was recognized.

Hugh Muhammad, local representative of The Honorable Minister Louis Farrakhan, business professional and

community leader was honored.

The numerous awards included:

- Pastor Walter G. Wells the C.E.O. and builder of Mt. Erie Christian Academy.

- Councilmember Myrtle Cole is the first woman to represent the Fourth Council District.

- Garry Rollins a teacher with SDUSD since 1979 as a Biology teacher and community leader.

- Dr. Suzanne Afflalo a family physician who has worked at Kaiser Permanente for over 23 yrs.

- Timothy Gregory Bowden and x-felon turned mentor and counselor for kids and adults for almost

- Sergeant Anne O'Dell 20 year retired Police officer.

- Started STOPDV, Specialized Training on

- Preventing Domestic Violence.

The Key Note Speaker Pastor Terry Wayne Brooks allowed the holy spirit to turn his planned few words into a heartaching soulful truth seeking sermon.

It was a very uplifting inspirational community event.

Cool Kids Corner



We are enjoying summer and meeting more friends outside of school. I look forward to connecting with my cousins Hannah and Michie. They speak Spanish and will help the CKC reach out to our Spanish speaking friends.

You can reach me, Zirin, at 619-534-2435 or email me Coolkidscorner@gmail.com

Kids Korner by Keyona Gray

My Uncle gave me a bike for my birthday last week. I was so surprised because I rode it without my training wheels. I never thought I could but my uncle helped me and I did it! Family is everything and I love my Uncle and family. It isn't easy being a big girl but my sister's look up to me so I have to be.



Hi, My name is Ashli Feddersen and I am almost 12 years old. I have lived in Oregon my whole life. My favorite colors are pink and blue. One day I dream of being a Pediatrician. That is a doctor for kids. Also, I am an archer. I even have my own bow! I love music and currently learning to play the keyboard. I am on summer break right now but my favorite subject is math. I love to read and I am reading three books right now. Thanks for reading this and have a good day.



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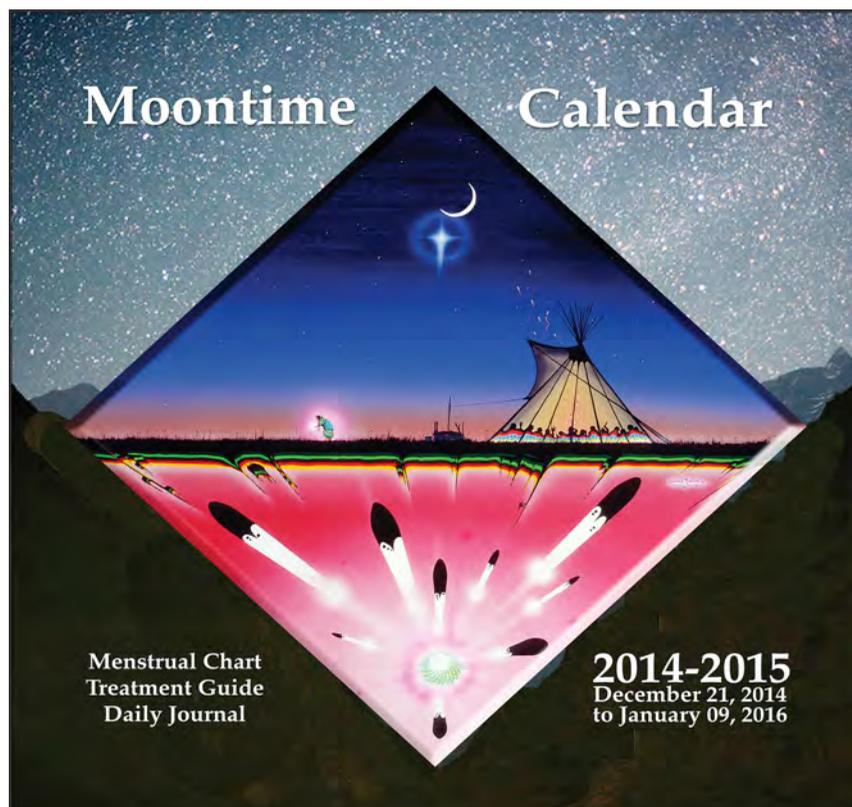


My name is Anthony. I am 6 years old. I like to dance for Indians and I like to build castles with blocks. My teacher is Sra. Rodea. She teaches me math. She teaches me about how to spell lots of words because I don't know how to spell lots of words. Sometimes I get mixed up, especially with h's that are silent in Spanish. I speak Spanish and English. I'm hoping to learn Japanese. I go to Longfellow Spanish Immersion K-8. I always like to make stories and imagine stuff. And I like passing newspapers (Indian Voices) to people.

Anthony Mendoza, grandson of Joaquin Sandoval, at the Imperial Beach pow wow.

I am Izzy. I am 3. Miss Andrea and Miss Bell are my teachers. They teach me how to read and how to build. I built a sand castle. A pink one. Every time I get pink at school.

Isabella Rose Mendoza, granddaughter of Joaquin Sandoval, at the Imperial Beach pow wow.



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Yvette Porter-Moore is a Professional Genealogist & Family Historian, and is the owner of **Root Digger Genealogy Research Services.**

Ms. Porter-Moore is available for speaking presentations and writing assignments.

You can catch Yvette online at

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Moapa Madness

Fourth of July is always a big to do for Moapa residents. The Moapa Travel Plaza has always been known for great fireworks and this year added some wonderful entertainment. July 3rd LeAnn Rimes with special guest Brandy Clark rocked the stage. July 4th Bret Michaels awed the crowd with special guest Uncle Kracker. The fireworks show

was the icing on the cake to an awesome 4th of July celebration on the Moapa Band of Paiutes Reservation. Cheryl Tom, a Warm Springs resident and Moapa Tribal Member said the concerts were awesome and she is glad to see so many good things happening in Moapa. The concert was held in the new pow wow grounds located across from the Travel Plaza, Veterans Southern Paiute Pow wow will be held there in November.



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Wayne William Snellgrove

Continued from page 10

her son. She never forgot him and never gave up hope that she would one day find him again.

As Snellgrove stood on the tarmac in Wadena 32 years later, he spotted his mother immediately. "What do you say to your mother for the first time," he wondered. It didn't matter. He hugged her and told her he loved her and that he had never forgotten about her. Their bond was immediate.

This meeting was not only the missing link Snellgrove had longed for his entire

life, but it set him on the Red Road journey of forgiveness, kindness and compassion. He became reunited with his heritage and his culture. For the past 17 years, he has worked with Delaware Nanticoke tribe medicine man Tony Stonehawk. Together they take ceremony to Native inmates at Florida's state and federal prisons. Snellgrove teaches Introduction to Native Spirituality classes at south Florida spiritual centers and is a fire-keeper for inipi ceremonies.

He is an artist, writer and public speaker, using these mediums to educate about Native heritage, culture and spirituality.

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Assemblyman Munford District 6 Termed Out

Stories by Kena Adams

Words cannot express the great loss residents will feel losing a great man and Assemblyman for the State of Nevada. A man that broke records in his day; first African American to attend and graduate University of Billings. Munford (D) was also the first free-agent drafted by the Los Angeles Lakers and the Los Angeles Rams. As a young man Assemblyman Munford excelled in sports and education. This love for life and education definitely showed in more than 20 years as a Clark County teacher

and coach. Young people still come up to Mr. Munford thanking him for the inspiration he had on their life. While Munford is delivering holiday pies and turkeys most politicians are vacationing. He is a dedicated public servant and avid horseman keeping "old vegas" alive with his humble spirit. Assemblyman Munford is termed out and cannot serve again, ten years undefeated or challenged speaks for itself. According to INSIDE NEVADA POLITICS (May 2013) Munford voted for gay/same sex marriages. The reason I mention the article because he supported the bill but

had this to say, "They relate this entire issue to the struggle of the blacks", stated Munford. "This has been a long time-struggle for blacks to take their rightful place in society because we were considered so subhuman for so many years", Munford said. Never afraid to speak up, no matter the adversity from others in his world. Munford introduced Bill AB234 which was approved and added a multi-cultural component within Social Studies to the state standard. The component includes a lesson on and the contributions that men and women of diverse and/or ethnic

backgrounds gave to this country. June 2015 Assemblyman Harvey Munford had a farewell party at his personal residence. There were over 200 hundred in attendance, 25 elected officials. Lieutenant Governor Mark Hutchinson, Commissioner Lawrence Weekly and Assemblyman Tyrone Thompson to name a few, gathered together to celebrate his accomplishments and bid him good luck. "Assemblyman Munford has a long history of service to our community in and out of Legislature," Mayor Carolyn Goodman said. "He has been a dedicated member of Assembly and we thank him for all his work." Indian Voices wishes you the best of luck and excited to see where your journey takes you next.

Homelessness in Southern Nevada

Even with triple digit days and extreme weather homelessness in Southern Nevada has staggering numbers. There are 34,397 total homeless in Clark County (2014-2015) alone according to the SNRPC (Southern Nevada Regional Planning Committee) and the CoH (Continuum of Care). In collaboration with Bit Focus Inc., SNRPC and Coc conducted a Point-in-time (PIT) homeless census and survey. All components of the project were conducted according to the requirements and standards of practiced outlined by the U.S Department of Housing and Urban Development. Some of the most

prevalent problems contributing to the homeless population is job loss at 53.5%, and with most having limited transportation things don't seem to improve. 59.8% of homeless respondents reported they had a disabling condition; mobility issues, PTSD, depression, alcohol and drug abuse and developmental disabilities. 10.7% cited incarceration as 1 of the top 3 reasons for homelessness. There are quite a few organizations striving to help end homelessness. In the month of July US Vets issued the Salvation Army and Humana a plaque for Las Vegas Veterans Stand Down 2015 Partner of the Year.

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Restoring and Protecting Tribal Land

Nevada has a rich history as the home to the Washoe, Paiute and Western Shoshone people. The beauty of Nevada's diversity is exemplified on Nevada's rugged yet beautiful lands and wildlife, from the bighorn sheep and pronghorn antelope that roam the mountains of the Great Basin to the Lahontan cutthroat trout that team its streams and lakes. In order to protect Nevada's natural and cultural heritage, I have made it one of my top priorities as Nevada's senior Senator and Democratic

Leader to defend our wild and scenic places from the growing pressure imposed by immensely populated cities.

I was so very pleased last year to witness President Obama sign a package of bills into law to restore tribal lands and protect our nation's natural lands. These bills protect more than one million acres of landscapes, watersheds and historic treasures. Perhaps most notable is the specified protection the law grants to over 140 miles of wild and scenic rivers throughout the nation.

From the State of Washington to New Mexico, these lands bills have created nearly 250,000 acres of wilderness.

The passage of this legislation has restored a fraction of traditional Western Shoshone lands and made long-term and forward-looking improvements to public land management and stewardship. For the Elko Band of the Te-Moak Tribe of Western Shoshone Indians, this was important for them for preservation of their culture and heritage as well as to spur housing, and economic and community development. The package also protects over 75,000 acres of wilderness in Humboldt and Lyon Counties in Northern Nevada. Though I was overjoyed by the passage of this legislation, there is so much more Congress can accomplish.

I recently re-introduced the Nevada Native Nations Land Act, which would expand tribal land bases for cultural and

recreational uses, housing and economic development. This bi-partisan and bi-cameral legislation would transfer Bureau of Land Management lands to trust status for many tribes in Nevada, including the Fort McDermitt Paiute and Shoshone Tribe, Duck Valley Shoshone Paiute Tribe, Summit Lake Paiute Tribe, Pyramid Lake Paiute Tribe, Reno-Sparks Indian Colony, and Duckwater Shoshone Tribe. I introduced similar legislation in the 113th Congress; despite its merits, its progress was halted in the Senate by Republican obstruction.

Throughout my career as a public servant I have fought hard to make sure that we meet our country's unique trust obligations towards Nevada's Indian tribes. I remain committed to that fight and I look forward to returning ancestral and traditional areas to them with passage of the Nevada Native Nations Land Act in the 114th Congress.

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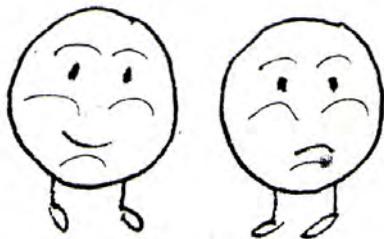
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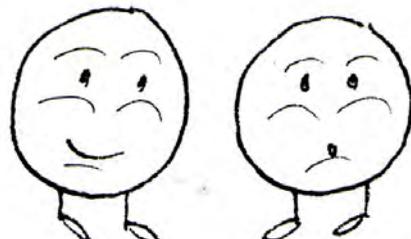
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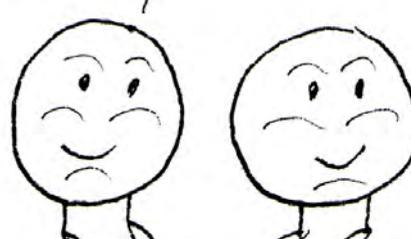


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