



The Battle to Save Gregory Mountain

by Shasta Gaughen

For over 20 years, the Pala Band of Mission Indians has been fighting to stop a landfill from being built on the flanks of Gregory Mountain, just west of the Pala Reservation. Gregory Mountain, known as Chokla in Luiseño, is one of the resting places of the powerful spirit Takwish. Takwish plays a vital role in Luiseño cosmology: he keeps the balance between life and death. Not just the people of Pala but all Luiseños recognize and respect the power of Takwish and the sacredness of Chokla. Medicine Rock, a sacred spot for rituals and healing, is also located at the base of Chokla and would be severely impacted by the proposed dump from the noise, dust, and pollution it would bring.

When the people of Pala heard in the late 1980s that private developers intended to build a garbage dump in Gregory Canyon, on the western side of Gregory Mountain, they mobilized their opposition. Now, over 20 years later, the fight continues. There have been numerous lawsuits challenging the environmental documents for the landfill, and again and again Pala has been successful in blocking the start of construction. Yet, Gregory Canyon Limited, the corporation behind the dump, continues to press forward with applications for permits and approvals from various government agencies.

The desecration of sacred sites is not



the only problem posed by the Gregory Canyon landfill. Running past the mouth of Gregory Canyon and along the base of

Chokla is the San Luis Rey River, a source of irrigation and drinking water

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Saint Croix Maroons Celebrated

Choosing To Be Free No Matter the Cost

Saint Croix an island in the Caribbean Sea, is the largest of the U.S. Virgin Islands and is surrounded by turquoise waters and some of the most colorful coral reefs in the Caribbean. It is an unincorporated territory of the United States. Formerly the Danish West Indies, St. Croix was once an agricultural powerhouse in the Caribbean, but ended with the rapid industrialization of the island's economy in the 1960s. Like many other Caribbean islands today, St. Croix has tourism as one of its main sources of revenue.

The St. Croix Environmental Association is a 500+ member organization whose mission is "To promote the conservation of environmental resources, provide education and advocate for environmentally responsible actions that benefit St. Croix."

Last month joint project of SEA St. Croix AHEAD and SUCCEED, which stands for St. Croix Unified for Community Culture, Environment and



Claudette Young-Hinds, Phil Wilkes Fixico Maroon Descendant of the Seminole Maroon Nation, and Dr. Chenzira Davis Kahina sharing unity on the African Diaspora Heritage Trail.

Economic Development came together in a collaborative effort to produce a Cultural and Historic Preservation Symposium to celebrate the untold story of St. Croix's Maroons and the maritime "underground railroad". During slavery, the remote northwest corner of the island was historically a place where maroons

(escaped slaves) hid out, many on their way to Puerto Rico and freedom.

SUCCEED, Inc. hosted a Maroon Commemorative Ceremony that included sacred and spiritual prayers, words of power and respectful acknowledgement in remembrance of the enslaved and

SEE **St. Croix Maroons**, page 2

ACLU Poll Shows Public Attitudes Changing On Incarceration

by Alison St John

A poll by the ACLU shows most California voters support investing in more alternatives to incarceration.

The poll results come one year after the beginning of realignment, the shift of thousands of nonviolent offenders from state to county jurisdiction. The policy stems from a federal court order to reduce the number of prisoners in California's overcrowded prisons.

Margaret Dooley Sammuli of the American Civil Liberties Union said 70 percent of those polled said they support policies such as supervising offenders in the community, rather than spending money to build more county jails.

"It's clear to us from this polling that California voters want smart, effective policies," Dooley Sammuli said. "They believe we can have public safety and reduce the number of people behind bars. Maybe it's going to take a little while for legislators in Sacramento to

catch on."

Dooley Sammuli said in 2012, California state legislators failed to pass even modest sentencing reform laws that have proven successful in other states like Michigan, South Carolina and Virginia.

She said some counties, like San

Mateo, are investing realignment money from the state to expand their jails. Others, like San Diego, are focusing more on new approaches like split sentencing, where low-level offenders serve part of their sentence under community supervision.

According to the poll, 75 percent of Los

Angeles and San Francisco residents were in favor of diverting funds to community solutions. Sixty-three percent of San Diegans support that approach over expanding jails.

Among Democrats, almost 80 percent favor changing policies, and even among Republicans - historically more tough on crime - 55 percent supported more community-based solutions.

"It's clear to us from this polling that California voters want smart, effective policies," ...

Gregory Mountain

Continued from page 1

for thousands of people from Pala to Oceanside. Both the river water and the underground aquifer it feeds could be contaminated with toxic chemicals leaking from the dump. The dump would also affect the sensitive plants and ani-

built. Along with opposition from Pala and other Luiseño bands, residents from Oceanside, Bonsall, Fallbrook, and the many small communities living along the San Luis Rey River have spoken out against the Gregory Canyon landfill.

More opportunities are coming soon for opponents of the dump to demonstrate their opposition. The San Diego Regional Water Quality Control Board will be releasing documents for public comment in the next few weeks. This board has the responsibility for issuing water quality permits to the dump's developer, but they must also take responsibility for ensuring clean and safe water. The Army Corps of Engineers will also be releasing a draft Environmental Impact Statement within the next few months in preparation

for making a recommendation for another water permit. It is vital that the public participate and tell these agencies why they must deny permits for the Gregory Canyon landfill.

The Pala Band is hosting a free, public rally on Saturday, October 20, from 10 am - 2 pm to help people learn more about the ongoing battle to stop the dump. You can learn more at their website:

www.savegregorycanyon.org.



imals that depend on the area for food, shelter, and water - including mountain lions, bobcats, deer, songbirds, and eagles.

Every time there has been a public review for a landfill permit, hundreds of people who oppose the dump have written letters and e-mails, made phone calls, and showed up to make their voices heard at meetings. Clearly, no one but the developer wants this dump to be

St. Croix Maroons

Continued from page 1

marooned Africans on St. Croix who escaped bondage, torture, oppression and death. During the heights of mercantilism and even after the Trans-Atlantic enslavement trade marronage was recorded in Danish archival records and this historical educational information shared throughout the Maroon Commemorative events. Representatives of several spiritual and religious traditions gathered in mutual respect and unity at the crest of the Maroon Ridge Sanctuary area overlooking Maroon Hole, Maroon Ridge, Annaly Bay, Wills Bay and sacred spaces above Davis Bay near the historic and preserved Estate Bodkins Sugar Mill in the northwestern region of St. Croix to collectively purify while sharing libations, voice offerings and healing prayers to these hallowed and sacred grounds where our African and Indigenous ancestors survived times of great hardship and crimes against humanity with resilience, strength, self-determination and quests for freedom remaining eternal. The inaugural Maroon Commemorative Ceremony took place on Friday afternoon September 28 with numerous guests in attendance including Phil Fixico, a historian and devout academic activist who seeks to educate USVI and others about his ancestors history. As the only maroon representative from the United States he offered a unique historical perspective to the symposium.

There were three segments to this informative and visually interactive symposium.

The presentations and presenters for the first segment on "Culture and Heritage- Our Spiritual Wealth" included: "Performing Cultural Heritage" by Olivia Cadaval, Ph.D. of the Smithsonian Institute; "Culture and Tourism: Maintaining Integrity" by Hugh Cresser of HC Associates of Jamaica; "Maroons' Quest for Freedom: Crucian and Boricua- A Parallel Story" by Hector Bermudez-Zenon, Esq.; "What Does It Mean to be a Seminole Maroon?" by Phil Wilkes Fixico- Seminole Maroon Descendant; and "St. Croix maroons in the African Diaspora Heritage Trail" by Chenzira Davis Kahina, NHD-PhD of Per Ankh Institute. Sonia Jacobs-Dow, Executive Director of St. Croix Landmarks Society was the moderator.

This inaugural event featured the pouring of libation and the offering of prayers and blessings. The Collaborative project of St. Croix AHEAD - SUCCEED and St. Croix Environmental Association is funded by the U.S. Dept. of Interior of Insular Affairs.

Thank you to Dr. Chenzira Davis Kahina Chenzira Davis Kahina, NHD, PhD Managing Director of Per Ankh Institute www.perankhu.org Board and Organizational Member of SUCCEED, Inc. www.succeedstcroix.org for providing details of the event for this article.

(To be Continued)



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Member, American Indian Chamber of Commerce

Email: rdavis4973@aol.com

Website: www.indianvoices.net

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Las Vegas, NV
 (619) 534-2435
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111 South 35th St.
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 (619) 534-2435 (cell)
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UC San Diego Celebrates Past, Present and Future of San Diego's Native Communities

"Wellness and Healing; Family and Community" is the theme of the 7th annual California Native American Day Celebration at the University of

provide for women on the reservation needing family planning services after the South Dakota legislature banned most abortions throughout the state was a



Cecelia Fire Thunder, Oglala Lakota Nation, addresses audience during her historic 36th presidential inauguration of the Oglala Sioux Tribe. photo: www.americanindiansource.com

California, San Diego. The celebration, running from Sept. 28 through May, 2013, will feature events that pay homage to the past, present and future identities of San Diego's Native American tribes.

November 1st, will feature a talk by Cecelia Fire Thunder Talk, from noon to 4 p.m.

Cecilia Fire Thunder is a nurse, community health planner and tribal leader of the Oglala Sioux. On November 2, 2004, Fire Thunder was the first woman to be elected president of the Pine Ridge Indian Reservation in South Dakota. She served until June 29, 2006 Her effort to

major controversy

A founder of community-based health clinics while living and working in California for two decades, Fire Thunder was among founders of the Oglala Lakota Women's Society after her return to the reservation in 1986. She serves on the National Advisory Board of the National Organization on Fetal Alcohol Syndrome (NOFAS) and has worked at a shelter for domestic abuse. She is the coordinator of the Native Women's Society of the Great Plains. "Balancing Heart, Mind, Body and Spirit for Family and Community Healing" is the title of her speech. Price Center East Forum.

Squaxin Tribe Appoints Croman To Lead Economic Enterprises

OLYMPIA, WA – Kelly Croman has been appointed CEO of Island Enterprises, Inc., the economic development arm of the Squaxin Island Tribe, it was announced today.

Island Enterprises' subsidiaries include a seafood operation, convenience store, gasoline station, cafe/espresso, construction company, tobacco manufacturing, business services and consulting services.

Croman is leaving her post as general counsel to Marine View Ventures, the Puyallup Tribe's economic development agency, to take up the new position at Squaxin. She previously had served as a tribal attorney for Squaxin.

"This is a really exciting opportunity to help build on Squaxin's strong economic development foundation," Croman said. "The Squaxin tribe wants to use its assets to diversify, to create more jobs and more economic benefit for tribal members and everyone in the community."

In making the announcement, Squaxin Tribal Council Chairman David Lopeman said the tribe is thrilled to have

Croman coming back to Squaxin. "Kelly's skills are well-known to the Squaxin Tribe from her service as tribal attorney. She has the knowledge and experience to take our economic enterprises to the next level."

Croman expressed appreciation for the opportunity to expand her economic development experience with an incredible team at Marine View Ventures, and said she looks forward to returning to the Squaxin Island community and advancing its economic development mission.

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Dr. Louis Gates Visits Fort Mose

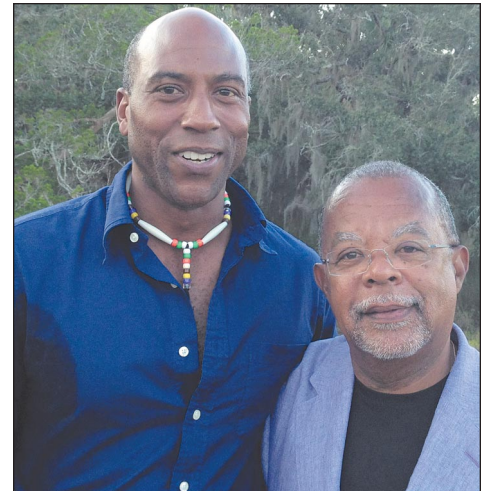
by Derek Hankerson,
Producer of Freedom Road

St. Augustine the sleepy little southern town is in a burst of activity related to the 450th Anniversary of the City of St. Augustine and the 500th Anniversary of the State of Florida.

Coincidentally, and coming on the heels of the 6th Annual Underground Railroad Conference and the Native American Peace Belt Ceremony. Dr. Louis Gates visited St. Augustine and Fort Mose for a PBS African American Series on African Americans and how many families earned their own independence and freedom and escaped slavery through the Underground Railroad headed south to Spanish Florida.

Derek Boyd Hankerson, was one of a number of persons interviewed for the series which highlights the contributions of Africans Americans from early American History up through President Obama. When Mr. Hankerson was asked what he thought of Dr. Gates he comments was "he is a class act." Just as important "my family and I am delighted and humbled to have been blessed with the opportunity to share our story; correctly.

We have been waiting for 37 years and



Indian Voices National Public Relations spokesperson Derek Hankerson meets with Dr. Gates. While networking and building relationships, Mr. Hankerson took the opportunity to tutor and share with Dr. Gates his personal journey related to the strong Black/Indian historical and cultural connection in America.

since I was a ten year old kid to share the story of the Red and Black Alliance in Spanish Florida. And, how our freedom was won 300 years prior to the Civil Rights Act. The series is set to air later in the year on PBS.

Patricia Dixon to be Honored at University of San Diego 2012 Remarkable Leaders Ceremony

Join Dean Paula Cordeiro as we celebrate SOLES' 5th Remarkable Leaders in Education Awards honoring five distinguished individuals who have made a real difference in our profession and our community.

Saturday October 20, 2012 • 4 p.m. to 6 p.m.; University of San Diego, Mother Rosalie Hill Hall; 5998 Alcala Park. San Diego, CA 92110; Tickets are \$35 through September 15, 2012

The net proceeds from all ticket sales go toward the SOLES Endowed scholarship fund to provide financial assistance to graduate students.

Patricia Dixon

Patricia Dixon with her colleagues co-founded, developed, and sustained one of the oldest American Indian Studies departments in the United States. Her department ran an innovative program, for many years, which had generational learning: five year olds to age 80 participated in an annual summer program with an integrated curriculum of native culture and western academics. She has also taught and developed courses at San Diego State University and Alliant University.

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California Indian Days: Honoring the San Diego First Native Californians

by Roy Cook

It has been 29-30 years since the first California Indian Day was organized in San Diego. This event was held in 1983 under the large oak on Laurel and 6th Avenue at the east opening to Balboa Park. The organizers of the event felt the time was overdue for recognizing the local California Tribal cultures. Cecilia Fire thunder, Randy Edmonds and Roy Cook called on family and friends to join together for Native American community representation of the State proclamation of American Indian Days and received a City proclamation acknowledgement from the SD city council. At that time the Museum of man held an Indian market during the month of June. The end of September was focused on Cabrillo Days on Point Loma. Traditionally this California Indian Days event is an acknowledgement of the State of California proclamation that the fourth Friday of September will be recognized as American Indian Day. This proclamation was signed into law by, then Governor Ronald Reagan. In 1968, California Governor Ronald Reagan signed a resolution designating the fourth Friday in September as American Indian Day. For many years it has been held on the Saturday following this date to accommodate those who have employment obligations and those that might need the extra time to get here from where they were living now to the event in Balboa Park. This Balboa Park location has been the first choice from the beginning of the event, for many historical lessons that needed the right time to be declared. <http://americanindiansource.com/hatambio.html>

Additionally, in 1998, the California

State Assembly enacted legislation creating Native American Day as an official state holiday. All this state legislation was before the National recognition of November as Native American month.

During those 29-30 years there were many enriching and educational experiences - like this example from 2001 by this author.

The Kumeyaay Bird singers led by Ron Christman, Running Grunion (Abel Silvas), and the ever popular, Native Blues with Tracy Nelson, Harold Hill and the on time, on beat, drummer brought the Party on the Rez to the park and got down to business.

Of special note is the very popular, large group of singers and dancers from the Northern California Bay area, Grindstone Dancers (Pomo and Maidu) and the Roadrunner Dancers and the Rumsen Ohlone led by Chief Tony Cerda and members of the Costanoan Carmel Indian Tribe. These were crowd pleasers and very colorful in their traditional regalia and body painting. This event offered an opportunity to examine complexities of Music form and style not often seen out of the traditional role of song presentation. The Tucuk Birdsong is one of the major traditional song styles sung in this Southern California region. These songs extend over tribal and linguistic boundaries. In point of fact these songs extend beyond the imposed international boundary. These Bird songs have been sung before time immemorial. Their role is multi-faceted and multi-dimensional in expression and application. Presented at this event are two variations of the traditional Tipai songs: the Tucuk and Wildcat songs.

Ron Christman, Tucuk singer, has been

listening to local tribal songs for all of his life. Ron's father sang variations of the Kumeyaay traditional song styles.

Following Ron's military service and during his long employment as an Engineer by the California Department of Forestry, he sought out tribal elders for instruction in singing these traditional Bird songs.

For the past thirty years Ron has often called upon to participate in the custom and tradition of the local Kumeyaay people. He has been frequently requested to speak to non-tribal groups and address civic and youth activities.

The Wildcat songs were led by Juan Meza Cuero. He said in an interview, "I was born in the Protero area, of San Diego County in 1939. Alfonso Meza, my Father, started me singing when I was seven. He taught me the structure and presentation of my first Wildcat songs. I have been singing this style of Tipai song all my life. There are many other styles of Tipai song and there used to be many more singers of Wildcat and other Tipai songs. I am very interested in doing what I can to see these Nyemii, Gato, Wildcat songs continue to be sung. I feel it is my role to teach these songs to the next generation of our tribal youth. In this modern world I hope to bring a sense of pride and cultural self esteem to our children identity. For more on this traditional song see: [/traditionalbird.html](http://traditionalbird.html)

This year, 2012, is again a terrific opportunity for all the citizens of California to learn about our rich California Native American culture, and it is an opportunity to teach children about the true nature of the early Native California residents and languages. They are the peoples who were here long before the Euro- Spanish or the Russians or the Anglo-American invasion.

Have a Native American Feast - In California, September is mild barbecue weather, so take the feast outdoors and enjoy the first days of autumn. Authentic recipes, per se, might be difficult, but the first Californians had the benefit of the bounty of our region just as we do, so eat what is local and in season. Like the first native Californians, you will be considerate of Mother Earth by keeping your dining choices local, or, better yet, home-grown.

Visit a Native American Day Exhibition

There are Tribal museums locally on the Barona Reservation. Escondido and Poway hosts an annual exhibition devoted to the celebration of Native American Day. Visit a local tribute to our Native American brethren. In Sacramento we have the State Indian Museum on the grounds of Sutter's Fort. Additionally, in West Sacramento, there is the new California Indian Heritage Center, a spectacular new facility devoted to the rich native Californian culture.

Spend Some Time in Nature - California is rich in outdoor destinations, and the first days of autumn generally provide perfect, mild weather. Get the tent and sleeping bags out of the garage and head for the City and County parks to really appreciate the environment that the first Californians lived in. Near Jackson in Northern California, Indian Grinding Rock State Historic Park is the ideal destination for a Native American Day trip. In addition to Grinding Rock, there are numerous historical locations throughout our great state that will make for first-class discussions of the earliest California peoples.

California traditional stories and song

Some stories and songs can only be properly told at night or in certain seasons. To do otherwise would be telling stories in the off-season and that would jeopardize the supply and growth of plants. To do so would be offensive to the roots of the upright people and the root people would go away and never come back. We have always respected those roots. Look to the sky and we will start with the Southern California region we are in now, Ipai-Tipai, Kumeyaay land. The first songs in the Lightning cycle are in the Mojave language, then in Cocopa, and finally in the Tipai language. Other song cycles describe how the Mojave and Cocopa nations were placed on earth at the time of creation, and their social and cultural relationship to one another: the Mojave are younger than the Cocopa, and both are younger than the Tipai. The Tipai are culturally mature and responsible for instructing the other Tribes in ceremonial practices given to the Tipai at the area called Guatay, in English "Big House" in Pine Valley, near Viejas and El Captain Reservations. <http://americanindiansource.com/khistories/histories.html> Cinon Duro (Hokoyel Mutaweer), Mesa Grande Ipai, years ago said: In the beginning, there was no form or shape. The Sky-Power Father and Earth Mother, Sinyohauch, gave issue to two sons: Tuchaipa, the first born, and Yokomatis, the younger. The brothers created man, the sun, the moon, and the stars. First, they sent the sky up by blowing tobacco into the air. The Creator, Tuchaipa, made hills and valleys, which had low places for water to pond up. He took mud from the ground and made the first man and first woman. The Indians were made first, then other people. The

Elke W. Chenevey

Vice President
Financial Advisor

619/699-3707 (office)
619/758-3619 (fax)
NMLS #637220



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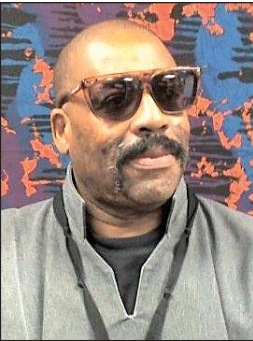
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

Yes on Prop 34:
Position & Analysis on Executing
the Death Penalty



by Min. Tukufu
Kalonji,

Currently there are 35 states in America that have the death penalty as a means to address the factual or alleged heinous behavior by those convicted of capitol crimes. California is one of those states. The current United States Government mandate authorizing official killing by the states in its present framework was signed into law by President Bill Clinton, it states:

The Federal Death Penalty Act of 1996, 18 U.S.C. §§ 3591–3598, a part of the Violent Crime Control and Law Enforcement Act of 1994, established the death penalty as a sentencing option for over sixty offenses. In addition, the Act established a procedure for conducting the sentencing phase of a capital trial and set forth the prerequisites for imposing the death penalty, including information on aggravating and mitigating factors and appointment of counsel. Specifically, to impose the death penalty, the jury must find that the defendant acted with one of four mental states set forth in section 3591(a) (2) and that at least one statutory aggravating factor in section 3592(c) exists. Furthermore, the jury is required to return special findings with respect to the aggravating factors. Id. § 3593(d), (The Federal Death Penalty Act of 1996, 2012).

California has a chance to reestablish management of its administration of justice in a more ethical, equitable, and humane manner. The people of California will bring into being this his-

torical and significant change in how the state dispenses punishment to those convicted of crimes by voting Yes on Proposition 34, on Tuesday November 6th 2012.

Voting out the death penalty is critically needed as the official savagery of blood letting through state sanctioned killing is problematic on several levels. First, “it disregards the sacredness and dignity of human life; which is a principle initiated in ancient African spiritual and social teachings of ancient Egypt. Subsequently, this concept of the worthiness of human life has been borrowed; and built upon, by other cultures and their faith traditions after the expansion of ancient Kemet and its resultant influence on humanity. Some would argue the mandate for the death penalty is the Old Testament adage of an eye for an eye, a tooth for a tooth. However, it this mandate for retribution was embraced and carried out in society (by everyone, not just the state), and as people often misrepresent it, then folk in the highest offices of the country, i.e. the president down to the least cared for of the destitute on the streets, would be blind and in need of serious dental work!

According to Yes on 34 Southern CA Field Director, Greg Akili; a death penalty abolitionist since the early eighties, stated that: “a new statewide survey released today by a respected Field Poll service reports that, 42% of likely voters are currently planning to vote Yes on Prop 34 while 45% are not, with 13% of likely voters still undecided.”

Secondly, the death penalty is irreversible and especially with the advent of DNA it has been illustrated time and time again that innocent people have been sentenced to death row. Fortunately, through varied means some of who are innocent have been exonerated in recent times and released. Several Californians who had this good fortune are:

1. Mr. Maurice Caldwell was released December 2011 after 21 years

in prison for a murder he did not commit.

2. Mr. Obie Anthony at 19 years old, Mr. Anthony faced the death penalty for a crime that he did not commit. He was exonerated 17 years later.

3. Mr. Franky Carrillo was sentenced to prison at the age of 16 for a murder he did not commit and was found innocent after spending 20 years behind bars.

Moreover, in the case where an innocent person has been killed by the state; it obviously is too late for the state to do anything about it for a life taken cannot be returned. And as Mr. Akili stated “Californians as evidenced by the closing gaps in the pro and con results of the survey neither need, want, nor should it ever again have a case like that of Troy Davis to burdened its shoulders. Mr. Akili went onto say that “the death penalty leaves no room for redemption.” Akili’s words caused me to reflect on the case of Stanley Tookie Williams who while credited with co-founding the Crips street gang, did more from his 9x5 death row cell to put a end to street gang violence than many did who were out here free, with better resources yet turned a blind eye to the problem of gangs.

Tookie as he was affectionately called, was quintessential as a symbol of the struggle we all have to overturn our weaknesses or negatives; and turn them into a positive strength; transforming ourselves into becoming the best of who and what we can become. I was fortunate in that I was able to work on his behalf by leading the San Diego efforts to save his life. Though I did not meet him personally, I came to know him well via his writings, video messages, especially his memoir Black Rage, Blue Redemption, and though his friend and advocate Ms. Barbara Becknell. Tookie was a prime example why the death penalty needs abolishing. Thirdly, throughout America’s history; we are witness to the discriminatory application

of death sentences as it relates to Black people, other people of color, and the poor. The following is a statistical summary of inmates sentenced to death in California.

Ethnic/Race	Total Count
White	258
Black	263
Hispanic	165
Other	39

Source: www.cdcr.ca.gov/Capital_Punishment/docs/CondemnedInmateSummary.pdf

Additionally, when comparing the figures to the death row population by race to the percentage of total U.S. population; we see a disparity as it relates to Afro American, Indians, as well as other people of color.

Death row vs. U.S. population by race
Percent of death row that is African-American: 42.9%
Percent of U.S. that is African-American: 12.8%

Percent of death row that is White: 55.0%
Percent of U.S. that is White: 82.2%

Percent of death row that is Hispanic: 11.2%
Percent of U.S. that is Hispanic: 11.8%

Percent of death row that is Native American: 0.8%
Percent of U.S. that is Native American: 0.9%

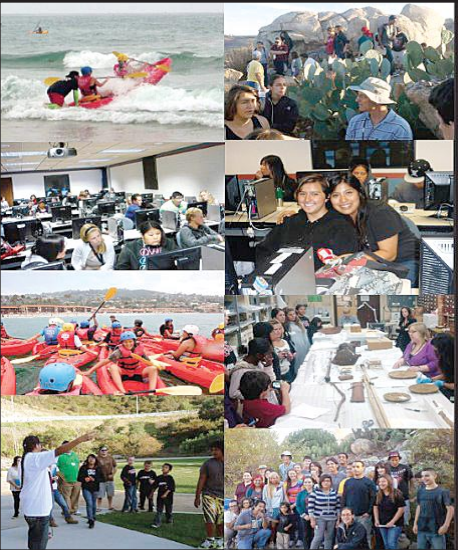
Percent of death row that is Asian: 0.9%
Percent of U.S. that is Asian: 4.1%

Source: www.prisonpolicy.org/prisonindex/death-penalty.html

The numbers have been more available regarding Afro Americans in captivity and on death row however with Indians the research is equally extensive. And, we can be relatively certain with the racial category of other used by federal and state authorities; that there are Indians who can be counted in that group as well. The Death Penalty Information Center reports that:

As of January 1, 2010, 37 Native American prisoners resided on state and federal death row in the U.S. which is 1.1% of the death row population. Seven

SEE Black Path Commentary, page 13



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To improve the quality of life of those who recognize themselves and choose to be recognized by others as "Indigenous Peoples of Color of the Americas" and in support of The American Indian Rights and Resources Organization (AIRRO).

The National Park Service Reunites Black Seminoles in St. Augustine

by, Bruce E. Twyman, Ph.D.

From June 20th to 24th, 2012 in the city of St. Augustine, Florida, the National Park Service (N.P.S.) held its 6th annual Network to Freedom Conference. The Network to Freedom Conferences is a consequence of Public Law 105-203, The National Underground Railroad Network to Freedom Act (N.E.A.), passed by the United States Congress in 1998. This year's conference is entitled, escaping to Destinations South: The Underground Railroad, Cultural Identity, and Freedom along the Southern Borderlands.

The theme of the conference as stated on the N.P.S. conference web site focuses on several issues. Among these is escaping slavery by crossing the Southern borders into Florida, the Caribbean, Texas, Indian Territory and Mexico. This issue is directly focused upon the Black Seminole people. Also, though more traditional perspectives on the Underground Railroad (U.R.) focus on escapes from the South to the North-guided by the beacons of the North Star (Canada) and the River Jordan (the Ohio River), Southern escapees faced other complexities. Other issues include the transformation of the Gullah Geechee people into Black Seminole, and; bringing together Black Seminole descendents from various locations.

This paper seeks to give some perspective on the significance of the N.E.A. Additionally I will discuss, the Edict of 1693 as the key beacon, which drew escapees into Florida. Moreover, I will shed some light the Gullah Geechee linkage to the Black Seminole, and reflect on two of the descendents who came to Florida.

The N.E.A. is an extremely important piece of legislation. In the case of the Black Seminole, it is especially key because it transcends a history of bitter warfare. The Second Seminole War from 1835 to 1842 is symbolic of the many decades of conflict. In this war, the U.S. would lose 1500 sol-

diers. General Thomas Jesup commanded the war from 1836 to 1838. Jesup reported to Secretary of War Benjamin Butler that the war was more of a, "Negro" anti slavery war than a, "Indian" war. In light of this historical legacy, the N.E.A. and the conference are examples of the United States government transcending the past while reaching for a positive future.

A review of the law makes this transcendence clear. The act states that the, "Underground Railroad...bridged the divides of race, religion, sectional differences, nationality; spanned state lines and international borders; and joined the American ideals of liberty and freedom expressed in the Declaration of Independence and the Constitution to the extraordinary actions of ordinary men and women working in common purpose to free a people."

The actions of slaves at all levels who sought freedom, to any geographic location, by acts of subterfuge and violence, in alliance with friend or foe, are by this law elevated. They all marched towards the same ideals of freedom and liberty envisioned by the Founding Fathers. This retrospective analysis can be viewed as a paradigm shift in the telling of American History. It has the potential to reset the terrain of race relations nationally.

The N.E.A. authorizes the N.P.S. to commemorate and honor those involved with the U.R. The U.R. is described as, "one of the most significant expressions of the American civil rights movement during its evolution over more than three centuries." Furthermore, the N.E.A. credits the civil rights movement with, "fostering the spirit of racial harmony and national reconciliation." In essence the struggles of those slaves and abolitionist, are symbiotically joined to civil rights historically, and then given theoretical equivalence to the American Revolution.

The political process, which yields the N.E.A., gives insight to the lawmaking arena which overtime has the potential to embrace change as society changes. Consequently, for many citizens Congress is affirmed as a beacon of hope for the achievement of other political objectives in society.

To clarify and enhance the study of Southern slave liberation, freedom and escapes no two terms are more important than Underground Railroad and Cimarron. The ships of Columbus brought domesticated cattle from Spain. As these cattle escaped in the early West Indian Colonies, they were called Cimarrons. During the colonial era, the term became associated with blacks who escaped enslavement. Often Cimarron was shortened to Maroon. The term Underground Railroad comes because of the invention of the railroad and the various secret or underground methods used by slaves and abolitionist to escape slavery. The scope of N.E.A. includes those deeds of the Florida Cimarron's, which took place during the British Colonial era in North America.

The St. Augustine conference focuses on slave escapes across Southern borders. Other than the natural desire to seek free-

dom, there was perhaps one primary catalyst or, "beacon" which attracted slaves into Florida. Spain's King Charles II issued the Edict of 1693. This order compelled the governor of Florida to provide freedom and accommodations to British runaway slaves.

When the English challenged the Spanish Colonial dominance in the New World, in two key instances they formed alliances with escaped Spanish slaves, which they identified as, "Symérons." In 1572, Reverend Philip Nichols sailed with Sir Francis Drake on his voyage to Panama. Nichols wrote in his diary that the, Symérons of Panama were indispensable to the success of the mission.

In 1655, England invaded Spanish Colonial Jamaica with 8000 troops and quickly overran the island. Yet Jamaica was not conquered until 1660. For five years, the Spanish governor Don Cristobal Ysassi was able to maintain an alliance with the Maroons of Jamaica. He informed the King that from the headquarters of the Maroons 100 men could defeat 1000. England's General Sedgewick identified the Maroons as the primary obstacle of conquest. Finally, after a five-year guerilla struggle the English made generous concessions to the Maroons that ended their alliance with the Spanish. As governor Ysassi evacuated from Jamaica he communicated to the king that Florida was the next target of England.

By the 1670's conflict over Florida began. Spain in alliance with Florida Apalachicola Indians began attacking the English Carolina colony. England in alliance with the Creek tribe attacked Florida, and began to capture and enslave the Apalachicola's. The Apalachicola's were placed on English plantations side by side with Gullah slaves in Carolina. In the 1680's Blacks and Indians fled the Carolina plantations together as allies going into the region of St. Augustine Florida. After repeated diplomatic requests for the return of the slaves, and three decades after governor Ysassi's warning, Charles II issued, The Edict of 1693. The king ordered, "set them all free and give them anything they need, and favor them as much as possible ... I hope them to be an example, together with my generosity of what others should do."

The edict was posted in Carolina. It required the governor of Florida to give aid and comfort to runaway slaves, while consolidating a military alliance between the Spanish, Blacks and Indians. In contrast to five years in Jamaica, the Florida alliance gave Spain more than one hundred additional years in Florida. The Gullah and Apalachicola's were probably the first of the Florida people who to be identified as the Seminoles. Between 1693 and the Civil War hundreds of blacks escaped to Florida.

Diplomatic efforts to end the edict began with the British colonial government of South Carolina. The U.S. continued the initiative under the Articles of Confederation, as Secretary of State John Jay began negotiations with Madrid. Finally, in 1790, the diplomatic efforts of Thomas Jefferson as Secretary of State ended the Edict of 1693.

President Washington was compelled to seek the return of Florida slaves. In 1790 he instructed a Florida envoy, "Your first

care will be to arrest the further reception of fugitive slaves, your next to obtain restitution of these slaves who have fled to Florida since the date of. ... the orders of his Catholic Majesty. And your last object. ... will be to give a retrospective force to the orders of the court of Spain...and to procure the Governor's order for a general relinquishment of all fugitive slaves, who were the property of the United States."

Washington has stated objectives became national policy. In 1795, his administration negotiated the Treaty of San Lorenzo with Spain, requiring no further reception of slaves, and the return of all those in Florida. This treaty went unfulfilled. Consequently, in his State of the Union message of 1819, President James Monroe announced a new Washington Treaty in which the U.S. would pay the claims of American slave owners for Florida slaves. In return, Spain would give Florida to the U.S.

One Hundred and Sixty years after Governor Ysassi's warning, Spain lost Florida. But the Edict of 1693 would ultimately prove to be a key beacon drawing many blacks to Florida and beyond. Over a two to three hundred year period, Florida's Black Seminoles went to the Caribbean, Mexico, Texas, Oklahoma and other regions. In 2012, a few of their descendents returned to St. Augustine for the N.P.S. conference.

A senior descendent attending the conference was William "Dub" Warrior of Del Rio, Texas. Warrior is Chief of the United Warrior Band of Texas and Mexico. Since 1992 he has participated in numerous conferences and gatherings in recognition of the Black Seminole people. He was pleased with the efforts of the N.P.S.

In addition, present at the conference was Pompey Fixico. Fixico is a West Coast Black Seminole leader and activist. He is the Great-Grandson of Ceasar Bruner, founder of the Bruner Band of Black Seminoles in Oklahoma. With enthusiasm, Fixico described a great sense of gratitude for the N.E.A. and to the N.P.S. for bringing descendents back to Florida. He stated that Seminole cultural traditions would not permit him and other descendents to just attend the conference and return to distant homes. Fixico declared that traditions demanded that something be given to the N.P.S. as a token of thanks and reciprocity.

Fixico conducted a Peace Belt Ceremony for conference attendees. This he described as an eternal pledge of peace and friendship between the N.P.S. and those descendents at the conference only. In addition, the ceremony was an unofficial recognition of an end to past hostilities and conflicts. Finally he had descendents sign an informal document, which he described as, "The Treaty of St. Augustine." Upon giving this document to the N.P.S. officials assembled Fixico stated, "Now traditional reciprocity has been fulfilled-the ancestors are pleased."

References: 1) Bruce E. Twyman, *the Black Seminole Legacy and North American Politics, 1693 to 1845* (Washington, D.C. Howard University Press, 1999). Thomas, *The Library of Congress, loc.gov*

Intitute for Justice

Untangling African Hairbraiders from Utah's Cosmetology Regime

IJ Earns Economic Liberty Victory for Utah Hairbraider

IJ client Jestina Clayton helped strike down a Utah law that required her to spend thousands of dollars for 2,000 hours of government-mandated cosmetology training—training entirely irrelevant to African hairbraiding—before she could practice her trade.

by Paul Avelar

Excessive government-imposed licensing on a safe and uncomplicated practice, such as hairbraiding, is both outrageous and unconstitutional.

In August, IJ won a major economic liberty victory in a case that attracted national media attention. Judge David Sam of the U.S. District Court in Utah struck down as unconstitutional Utah's requirement that hairbraiders have a government-issued cosmetology license. IJ filed the legal challenge to Utah's licensing law on behalf of African hairbraider Jestina Clayton.

Jestina—whose name means “justice” in her native language—learned to braid in Sierra Leone when she was just six years old. She came to the United States

after fleeing the horrible violence of her home country's civil war. In college, she began braiding hair for money. She continued her business after graduating because it combined the opportunity to provide for her family with the flexibility of being a stay-at-home mother.

But even though the state licensing board previously said she did not need a license to practice her trade, the board

threatened to shut down her braiding business. Under Utah law, Jestina could not be paid to braid hair unless she first spent thousands of dollars for 2,000 hours—one full year—of government-mandated cosmetology training. Jestina went to the licensing board and to legislators to explain why Utah's licensing scheme made no sense for hairbraiders, but no one was

willing to change the laws. Instead, at one hearing, a pack of licensed cosmetologists and cosmetology schools showed up en masse to protest against any relaxing of the licensing rules.



In our constitutional system, the courts offer a sanctuary where people go when government violates their rights, so Jestina and IJ filed suit to stop Utah's unconstitutional licensing scheme. Judge Sam ruled decisively for economic liberty. He recognized that “[t]he right to work for a living in the common occupations of the community is the very essence of the personal freedom and opportunity that the Constitution was designed to protect.” As an engaged judge, he then looked at the facts of the case and realized that “[m]ost of the cosmetology curriculum is irrelevant to hairbraiding. Even the relevant parts are at best, minimally relevant.”

Accordingly, he ruled that “Utah's cosmetology/barbering licensing scheme is so disconnected from the practice of African hairbraiding, much less from

whatever minimal threats to public health and safety are connected to braiding, that to premise Jestina's right to earn a living by braiding hair on that scheme is wholly irrational and a violation of her constitutionally protected rights.”

Jestina is now back to work.

“I am so grateful,” she exclaimed. “It has been a long time that I've been fighting with Utah just so that I could braid hair. I am relieved that the judge protected the right to earn a living when the other branches of government did not.”

Utah could still appeal its loss. If it does, IJ will vindicate economic liberty again, and we will keep going all the way to the U.S. Supreme Court if necessary. No one should have to hire a lawyer or a lobbyist just to go to work.

Paul Avelar is an IJ Arizona Chapter attorney.

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Thunder and Lightning Powwow - Morongo Band of Mission Indians

Powwow Returns for 22nd Year

The Morongo Band of Mission Indians celebrated its 22nd annual Thunder and Lightning Powwow, Friday, Sept. 28. The three-day, family-friendly event attracted an estimated 30,000 people.

Morongo's celebration of American Indian culture is highlighted by a daily Grand Entry. This vibrant parade of color and sound features hundreds of dancers in traditional regalia and dozens of competitive drum groups.

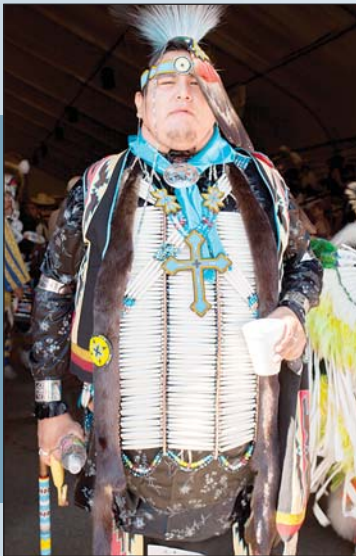
"The Morongo Thunder and Lightning Powwow celebrates the diversity of Native American culture," said Tribal Chairman Robert Martin of the Morongo Band of Mission Indians. "We are delighted every year to see so many visitors and families joining us to experience the beauty of Native American dance and music and to learn about Native American culture, food and arts and crafts."

Dancers represented tribal nations from across the U.S. and Canada as they competed for prize money along with Bird singing and guard dancing exhibitions. Native food vendors were on hand selling Indian tacos, tamales and Indian frybread. Authentic Native arts and crafts including jewelry, beadwork, pottery, clothing and basketry items were available for purchase from more than 50 artisans.

The original Cahuilla Bird Songs are composed with over more than 300 pieces that form a cycle of stories. Songs were sung in a precise order that accurately accounted for the chronology of the migration.



ians



Photos by Abel Jacome

TO: Interested Parties
FROM: Office of Nevada
Senator Harry Reid
DATE: October 4, 2012
RE: VIDEO ICYMI: Lessons
Learned from the National Clean
Energy Summit 5.0

In August, clean energy industry leaders traveled to Las Vegas to attend at the fifth National Clean Energy Summit. At the event, thought leaders from government and the private sector discussed the successes of recent clean energy efforts and noted what our nation must do to secure a clean energy future. Now, two months after the Summit's conclusion, their lessons resonate loud and clear. At a time when renewable resources can provide the long-term energy and economic solutions our nation needs, we must remain committed to keeping this discussion going. Increasing clean energy investments will help to reduce America's reliance on the polluting energy sources of the past, preserve our environment, and keep energy affordable for consumers. Watch the video to see what our nation's energy leaders have to say about how the United States can best achieve its renewable energy goals.

ANNOUNCEMENT

HARVEST DINNER

Nov. 10, 2012 • 1:00PM to 4:00PM,

WINTER CELEBRATION

Dec. 15, 2012 • :00PM to 4:00PM

Both will be at Barrio Station, 2175
Newton Avenue, San Diego, CA 92113

Bring a side dish to share.

KPBS 89.5FM Grows in San Diego County

Transmitter Moves to Mt. Soledad and Increases Power

SAN DIEGO, CA - With the flip of a switch, the KPBS 89.5FM transmitter is now broadcasting from Mt. Soledad in La Jolla. The transmitter had previously been located on Mt. San Miguel in East County. The Mt. Soledad site allows the station to boost its power, increasing the strength of the radio signal. As a result, most listeners will be able to receive a stronger, clearer signal at 89.5 FM.

The move became official after months of construction followed by thorough testing and approval from the FCC. But the project had been in the works for decades. "The idea to move our transmitter started about 20 years ago," said KPBS General Manager Tom Karlo. "The Mt. Soledad location has always offered a way for KPBS to provide quality news and information programs

to thousands more in our community."

Major events underscored the need for KPBS to improve its power strength and reach in the region. During the wildfires of 2007, KPBS temporarily lost power and the ability to broadcast because of fires burning on Mt. San Miguel.

While fires on Mt. Soledad are possible, the natural environment poses a much lower risk than that of Mt. San Miguel. As a news and information station, one of KPBS' priorities is to provide ongoing news coverage during times of crisis.

"KPBS has become a reliable source of information," continued Karlo. "We've demonstrated that KPBS can deliver breaking and ongoing coverage of major events in this community – be it wildfire, earthquake, or tragedy. Moving our transmitter to Mt. Soledad means that KPBS will have the ability to reach an even larger audience when it is needed

most."

As a result of the move, some homes may experience a weaker signal. However, KPBS engineers anticipate signal losses to be confined to at-home listening. To keep signal loss at a minimum, the station's engineers are researching the best options to help boost the reception in these areas. Additionally, listeners in La Jolla who previously tuned to 89.1 FM can now access the KPBS radio signal directly at 89.5 FM. The KPBS television signal will continue to be broadcast from Mt. San Miguel.

Listeners who are impacted by the move are encouraged to readjust radio antenna(s) toward the direction of Mt. Soledad. The radio signal can also be streamed through the station's website at www.kpbs.org and via the free iPhone and Android apps.

KPBS is a public service of San Diego State University, serving the region with TV, Radio and Internet content that is educational as well as entertaining—and free of commercial interruption.

National Disabled Sailing Championship Oct. 24 -28 2012

It is here. There are 52 entrants sailing 5 Capri 22 (3 person), 7 Martin 16 (2 person), 4 Sonar 18 (1 person), 7 Access liberties fully assisted 12 foot boats (1 person), and four Access 3.03 Wide (10 foot boat) (2 person). There will be some Paralympian s from London 2012 including Sailing silver medalist Jen French including the only U S Sailing Olympic Coach Jan Allison.

SCHEDULE:

Saturday-Tuesday OCTOBER 20-23
BOATS and Athletes Arrive.

Wednesday 24 October PRACTICE and briefings.

There will be an Access 3.03

Demonstration Sailing for children for FREE. Bring Sneakers, hat, and a life jacket that fits ages 4 and up. Oh, parents bring camera.

THURSDAY 25 OCTOBER elimination races with reception at Southwestern Yacht Club in the evening.

FRIDAY 26 OCTOBER SEMIFINALS

SATURDAY 27 OCTOBER FINALS

SUNDAY 28 OCTOBER AWARDS CEREMONY

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Justice for the Peace & Dignity Journeys 2012

Rally at the Oklahoma State Capitol, South Plaza, Thursday, October 11th from 9-11am.

In response to the Kay County Sheriff's Department's desecration of a sacred eagle staff and their violation of a Mohawk citizen's civil and human rights, S.P.I.R.I.T. has confirmed a meeting with the Governor's Office to discuss Racial Profiling of Indigenous People in Oklahoma for THURSDAY, OCT. 11, AT 10:00 AM. The Peace & Dignity Journeys' 2012 were our esteemed guests in Oklahoma and were stopped by police three times in four days for "looking suspicious". This is indicative of the racism people of color encounter in Oklahoma on a regular basis. We must stand together with voices united to show that we are not going to let this racism continue without pointing it out and attempting to make change.

The delegates that will meet with the representative of the Governor's office are: Richard Whitman, Marilyn Yarbrough, Brenda Golden, Rodney Factor, David Narcomey, Stella Dyer Long, Tafv Tahdinoopiah, Casey Camp-Horinek (invited), Trey Howe (invited) and Anthony Douglas (invited).

Banners, Flags, Signs, noisemakers, hand drums, shells or whatever and traditional dress.

This is a peaceful demonstration, but we need the power of unity to SHOW the state and the nation that racism in the law is WRONG! Violations of Human and Civil Rights because of color or race is WRONG!!

Society to Preserve Indigenous Rights & Indigenous Treaties

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Cherokee Nation Veterans

Osiyo,

The Cherokee Nation places a very high value on the active duty military service of its citizens. In preparation for our annual picnic to be held on October 28th at Crown Point on Mission Bay, the Cherokee Nation has asked us to identify any Cherokee citizens in our area who are Veterans so that they may be thanked for their service and sacrifices to protect our freedom.

If you are a Cherokee citizen with active duty military service, or if you have one in your family, or know of Cherokee Citizen Veterans in the San Diego area, please help us with this project by providing the following brief information.

Cherokee citizen name:

Branch of Service:

Length of Service:

If you can reply to this message with this information very soon, we will be able to honor Cherokee Veterans at the October 28th picnic, but time is very short before that event, so please reply quickly. Call 918-207-4952 for more information.

Wado, George Lynch, SDCC Council

Dear Campaign for Prison Phone Justice,

Today, Representative Keith Ellison sent a letter to FCC Chairman Genachowski urging him to address the high cost of phone calls from prisons.

This letter came after members of the Media Action Grassroots Network met with Representative Ellison as part of a series of In-District visits coordinated by the Campaign for Prison Phone Justice.

Thank u @keithellison for letting the @ FCC & Chairman know its time to reduce the cost of prison phone calls #phonejustice #mediajustice
- Campaign for Prison Phone Justice
www.phonejustice.org

Bureau of Black Indian Affairs Meet at 'I Am My Brother's Keeper' Facility

The recent meeting of the BBIA enjoyed the hospitality of the Nation of Islam. Sis Evon X Nava Student Protocol Director for the Nation of Islam Muhammad Mosque No. 8 was instrumental in making the arrangements.

A congenial group gathered before the meeting to socialize and share in front of I Am By Brother's Keeper, which is attached to the Mosque. It was a fruitful, informative and inspirational meeting.



"Someone was hurt before you, wronged before you, hungry before you, frightened before you, beaten before you, humiliated before you, raped before you ... yet, someone survived ... You can do anything you choose to do." –Maya Angelou

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exfuze

Explore the seven reasons to consume an ounce in the morning and in the evening!



1. GAC - Native of Southeast Asia.
2. ACAI - The Jewel of Amazon rainforest.
3. GOJI - Native to Asia.
4. NONI - Found in the Pacific Rim and West Indies.
5. FUCODIDAN - A brown seaweed.
- 6 - MANGOSTEEN - Native to the Sundra Islands and Southeast Asia.
7. SEABUCKTHORN - Native to the Sundra Islands and Southeast Asia particularly in the mountains of China and Russia.

exfuze itself literally means extracts fused together. An extract is a small particle that is the result of a sophisticated process that extracts all the beneficial components of the botanicals, leaving behind the indigestible parts of the plants. These statements have not been evaluated by FDA. This product is not intended to diagnose, treat, cure or prevent any disease.

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Bishop Anthony Currin Brings Blessings

My name is Bishop Anthony Currin. I am working with and under the leadership of Global Ministry. We are excited to announce to San Diego the Linx2 program through GLOBALINX. This revolutionary fundraising and revenue-generating program does not ask supporter to do anything that they are not already doing.

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The program is free. For more information call 619-4765



Brian Davis Searching for His Roots



Brian Davis is on a mission to discover his Black/Indian heritage which is rooted in Oklahoma. In addition to his official duties as a Graffiti Control Program

Coordinator and Neighborhood Code Compliance official for the City of San Diego Mr. Davis has a personal goal.

He wants to educate his family and others about their rich Black/Indian ancestry. He carries around a notebook filled with research and data toward that

end. He states "I have spent a lot of time at the Mormon research facility in Mission Valley and gained a lot of information." He says that he looks forward to his fast approaching retirement so that he can devote full time to this research effort.

He made a spontaneous visit to the office of the BBIA to introduce himself and share his aim and interest.

The Bureau of Black Indian Affairs and Indian Voices look forward to working with Brian Davis to educate our society about the important role that Black/Indians have played in the development of our country.

Native Californians

Continued from page 4

people walked to the east in darkness until he made light for them. Tuchaipa was poisoned by a frog, who was angry that he was made so ugly and that people were laughing at him. During the time he was dying, he taught people about their world. When he died, he departed through Pamu (in the mountain foothills of San Diego near Ramona) to San Diego Bay, went along the beach, and then into the water where he disappeared. As he stepped through the countryside, his footprints left impressions on the mountains and rocks. When he was thirsty, he marked a bowl-shaped area in a rock, and this filled with water. He left these marks, which are still there today, so that his children would see evidence that the Creator had been there and had traveled from the mountains to the ocean.

Also documented is this Ground Painting made by Antonio Maces and Jo Waters, old men at Mesa Grande.

Diegueño ground paintings as including the native universe, including the sun, new and old moons, and celestial objects as well as landmarks, such as Santa Catalina Island, the Coronado Islands, San Bernardino Mountain, and the Cuyamaca peaks. Also observed in a ground painting is a rock in the ocean (Coronado Islands), Viejas Mountain, San Jacinto Mountain, a mountain east of Picacho Mountain, and other nearby locations. Depending on the village, different landmarks are shown in the painting, indicating highly localized and varied perceptions of the native landscape. All, however, include the ocean. The origin stories involve emergence from the ocean. The social and cultural significance of this ground painting for a geographical territory predating the beginning of the Late Period is linked with the existence of a cycle of songs that describe the same circle boundary. According to Harry Paul Cuero, Jr., speaker Tipai and traditional singer, the circle corresponds with both creation narratives and a major cycle of traditional songs they called the Lightning Songs (possibly the songs of Chaup, a supernatural being associated with ball-lightning and who travels above the

ground Paul Cuero, Jr. knows two Elders who sing the Lightning Songs. He has himself on occasion helped out in their singing. The Lightning Songs record the social and cultural relationships with Tribes on the other side of the Ipai-Tipai circle/boundary, such as the Mojave, Cocopa, and Cahuilla. Paul Cuero, Jr. further said that the Lightning Songs describe geographical locations as seen from the above perspective of the air, beginning in the northeastern desert area (to the right of the San Bernardino Mountains), and moving south, following the circle boundary. He recalled that one site the songs described was the well-known tidal plume, La Bufadora, near Ensenada, Mexico. Other coastal locations are mentioned, including Catalina Island. The songs also describe social interactions with different groups. Unnamed tribes living on the other side of the northern boundary are described in the songs, and the Cahuilla are mentioned as living near to the San Bernardino Mountains. Describing various kinds of interactions with the Cahuilla, the songs' descriptions ultimately return to the northeastern desert area where they began, describing relationships with other desert Tribes near the former Lake Cahuilla. Luiseno groups are not mentioned in the Lightning Songs, and both San Jacinto and San Bernardino Mountain are north of present-day Luiseno territory.

The first Californians, California Native Americans were well aware of our relationship with the land thousands of years ago. With the Earth 'Green movement' we are becoming aware of the delicate nature of our environment, but this year take the time to think of your impact on the environment, and how you can improve your relationship with our Mother the Earth. If there is a single thing that we can learn from those early settlers, it is how to live respectfully and considerately.

What a wonderful opportunity to learn something new about our first Native Californians!

Study guide: <http://americanindiansource.com/cal-history.html>

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Black Path Commentary

Continued from page 5

states and the federal government hold condemned Indian prisoners. Since 1961, 15 American Indians have been executed. 13 Indian prisoners were executed for killing whites and two were executed for killing other Native Americans. Between 1979-1999, whites killed 32% of the 2,469 Indians murdered, whereas Native Americans killed 1% of the 164,377 whites murdered.

Source: Death Penalty Information Center - Native-Americans-And-Death-Penalty

Fourthly, it is irrational in the state and federal government proposing to teach society it is wrong to kill by killing another human being. This is especially true being that in modern times we have the capacity to provide security and safety of society from predators once they are incarcerated. If this was not true Charles Manson would have escaped prison and killed again as he has often stated when interviewed via varied news shows. Furthermore, it is more humane and certainly a moral strength reflected in a society to have a sentence of life without parole for the convicted. Even as we know there are clearly those who are guilty, do we as a society then behave in a manner that is as abhorrent as the person's behavior who is in fact guilty of a heinous crime?

And for those who prioritize financial reasons over morality, life without parole is less expensive to us as taxpayers. Mr. Akili brought this point up in the context of The California Commission on the Fair Administration of Justice (CCFAJ) four year study (2004 to 2008) that concluded in its report that:

The current death penalty system costs the state \$232.7 million a year, even with reform recommendations to ensure a fair process. The cost of a system which enforces a penalty of lifetime

incarceration instead of the death penalty would cost \$11.5 million a year.

The result of that study is reaffirmed in the research by Judge Arthur L. Alarcón Senior Judge for the US Court of Appeals and for the Ninth Circuit and Attorney Paula M. Mitchell. In the study *Executing the Will of the Voters?: A Roadmap to Mend or End the California Legislature's Multi-Billion-Dollar Death Penalty Debacle*, was published in the *Loyola of Los Angeles Law Review*, June 2011. According to Alarcon, & Mitchell; "since its reinstatement in 1978; California's death penalty system is a dysfunctional system that has wasted taxpayer's dollars and has not deterred violent crimes."

Alarcon & Mitchell's report while addressing California stands out subsequently out as a model for all other states to follow in abolishing the savagery of state sanctioned killing. The current issue in California is being put before us; the people with proposition 34. I hold unwaveringly to the belief that this is the time for change. The matter of state sanctioned blood letting is an issue of human rights violation, civility in opposition to immorality, and correcting a flawed system that is supposed to be about the fair administration of justice. In holding on to the belief that right will ultimately win over might; I contend that every one of us who is eligible and can vote must do so in favor of proposition 34. Let us on November 6th 2012; as Africans, Indians, people of color in general, the poor; and all others who are of morally conscious concern as Californians pull together as one in the spirit of the Swahili call for unity, Harambee in our struggle to execute the death the death penalty!

Min. Tukufu Kalonji is Founder/Kasidi of Kawaidda African Ministries
For info contact @ tkalonji@hotmail.com



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NEVADA NEWS

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State Targets Nevada Youth with New Website

Online resource launches in effort to educate and prepare Nevada Youth to make smarter employment and career decisions.

Through the Governor's Workforce Investment Board and with support from Nevada Governor Brian Sandoval and the Youth Council of the Governor's Workforce Investment Board, the Nevada JobConnect system launched a new website dedicated to educating and preparing Nevada youth and young adults to make smarter employment and career decisions.

The site – www.NevadaYouth.org – includes helpful tips youth can use to approach a potential employer, such as resume and cover letter advice, interview do's and don'ts, and hints for landing a job. In addition, the site has many helpful links to relevant, State-approved pro-

grams and organizations to assist youth in assessing their skills, exploring their career interests, and planning for the future.

"Nevada's future starts with educating and preparing our youth", said Governor Sandoval. "I would encourage both youth and parents to take the time to explore this site and discover its many employment and educational resources. Through NevadaYouth.org, we're providing tools, tips and support services to help youth take charge of their future."

Beyond an educational resource, the website also connects students to current job openings throughout the State. A "Featured Jobs" section highlights available positions in Nevada appropriate to youth job seekers, and youth can also link to the Nevada Job Bank, a one-stop resource that allows users to search job listings by occupation, geographic area, job criteria and salary range, as well as

submit their resume for employers to see.

The website has been well-received among educators; both Washoe County School District and Clark County School District are working closely with Nevada JobConnect to raise awareness of the site and its educational and employment benefits to students. Additionally the site is being introduced to student advisors and counselors as a valuable information resource.

"This is a statewide effort that we're excited to bring to Nevada youth," said Frank Woodbeck, Director of the Department of Employment, Training and Rehabilitation. "The site will serve as a key component of our growing effort to connect our youth to potential career paths identified by the sector councils and elsewhere. We look forward to expanding and evolving the site to engage our future leaders of Nevada."

Historic Westside School Project

The design team of KME Architects has hired consultants to assist with expertise in several areas of the Historic Westside School project, including landscape design, expansive soils, historic rehabilitation and structural safety. The

design kickoff meeting was held Sept. 18 with consultants and city staff. Design has begun and is expected to take about 16 months. The city is evaluating the proposals for construction manager at risk that have been received. Construction is expected to begin during the first quarter of 2014 and should take approximately 10 months.

Library District to Celebrate Teen Read Week

The Las Vegas-Clark County Library District celebrates Teen Read Week Oct. 14-20. This is a national program designed to encourage teens to take time out from their busy schedules and celebrate the fun of reading in all its forms – books, magazines, eBooks and audio books. All programs are free and open to the public. Each library is featuring its own contest or opportunities. Space may be limited and passes may be required. Check with your local library branch for more information or see the news release.

Quick Start Program Steps Up Effort to Attract Businesses Downtown

The city of Las Vegas has launched a new program to encourage businesses to locate in existing commercial buildings in the redevelopment areas, which includes downtown. The Quick Start program will reimburse qualified applicants up to \$50,000 toward the cost of rehabilitating older buildings to bring them up to current building and fire code standards. For more details, see the news release or call 229-6551.

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Nevada Magazine wins 'General Excellence' award from Nevada Press Association

CARSON CITY, NV – Nevada Magazine, the official travel publication for the state of Nevada, raked in the awards at the annual Nevada Press Association's 2012 "Better Business Contest," once again earning first place in General Excellence for magazines.

"We are so proud of the magazine and the hardworking team at Nevada Magazine," Claudia Vecchio, director of the Nevada Department of Tourism and Cultural Affairs (NDTCA), of which Nevada Magazine is a part. "They pour their hearts into each story, each photo and the layout of every page to ensure that readers get only the best representation of our beautiful state."

The magazine is published bimonthly and in 2011 celebrated its 75th anniversary, publishing a special edition chronicling the last seven and a half decades of life and news in Nevada. This is the third year that the Nevada Press Association has recognized the magazine with its top magazine award.

The judge's comments include: "This was a fun magazine to read. Good writing, beautiful photography and interesting mix of copy. It's unusual to find a state tourism publication that is this well done. Fits its niche perfectly."

"Awards are always welcome, but they are especially meaningful coming from our peers, our fellow journalists throughout the state we call home," Publisher Janet Geary said. For more information on Nevada Magazine, and to subscribe, visit www.NevadaMagazine.com. To see the full list of winners, visit <http://www.nevadapress.com/nevada-press.com/Magazines.html>.

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Voting Strengthens Indian Country

As Tribal Nations continue to thrive and their populations grow, I am pleased to see that voter registration in Indian Country has increased as well. With races being decided by the slimmest of margins, greater voter participation would indicate that Native people play an increasingly pivotal role in election seasons. By boosting voter registration throughout Indian Country, Indians make their voices better heard. Since Federal Indian law and policy is made by the President and the Congress and sometimes the courts, making sure that lawmakers and decision makers who are

strong supporters of tribal sovereignty are put in place is so important.

We must not forget, most Indians were not declared citizens of the U.S and did not have the right to vote until 1924 when Congress passed the American Indian Citizenship Act. The Voting Rights Act of 1965 further protects the rights of American Indians to vote by prohibiting states from using discriminatory voting practices. The right to vote is the single most important duty and opportunity our citizens have, but more work must be done to ensure that all individuals take advantage of this basic

right. I support efforts like Native Vote that works closely with tribes and tribal organizations to mobilize voters and bring accountability to the polling place.

According to the National Congress of American Indians, Native Americans are still unregistered at higher rates than other communities. Native Vote takes on the challenges in getting tribal members

to the ballot box and protecting their votes once cast. Native Americans make a visible difference in national, state, and local elections. I know Indian Country has become a more powerful voting bloc and I encourage American Indian, Alaska Native, and Native Hawaiian people to continue to exercise their right to vote this year.

Democrat in Assembly District 9 Contest Should Not Be on Ballot

“Hurst for Nevada” Campaign Asks Court to Disqualify Opponent from Legislative Race

Republican Assembly District 9 candidate Kelly Hurst today filed a complaint in District Court against his opponent Andrew Martin alleging that Martin does not reside in Assembly District 9 and should be disqualified from the ballot. Hurst and his attorney Frank Cremen say that Martin never moved into the district as he claims. “Andrew Martin says that ‘Accountability is the change we need.’ I agree! He should be accountable to the people of this district who need a representative who actually lives in the district and doesn’t just use an address of a condo he purchased for cash three months before the filing date

and two months after the redistricting lines were drawn.” “He’s attempting to buy an assembly seat, and cheat the people of Assembly District 9 out of a basic American principle, a representative government. They need a representative who lives in the district, experiences all their challenges and joys and can actually address their needs, instead of someone who just gives lip service, lies to the voters and uses the power of office for his own agenda. It’s time to hold those who lie to the public and the state accountable,” said Hurst. Hurst and Cremen say they have proof that Martin has continuously lived outside the district and is in violation of numerous state laws* which require candidates to “actually” live in their districts and requires them to swear under oath that it’s true.

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