



# INDIAN VOICES

OUR 30<sup>TH</sup> YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

JUNE 2016

## Oh Great Warrior: SAIGE AWARD Winner Robin Hairston

by Dr Dawn Karima

Geronimo. Victorio. Lozen. The list of Apache heroes looms large throughout Native American history. On June 7, 2015, a contemporary Apache hero traveled to Oklahoma to join the line of Apache Warriors with a tremendous achievement. Robin Hairston is the winner of the SAIGE AWARD, the Society of American Indian Government Employees Meritorious Service Award that is given for exceptional service that is demonstrated by distinguished Native Federal Government Employees.

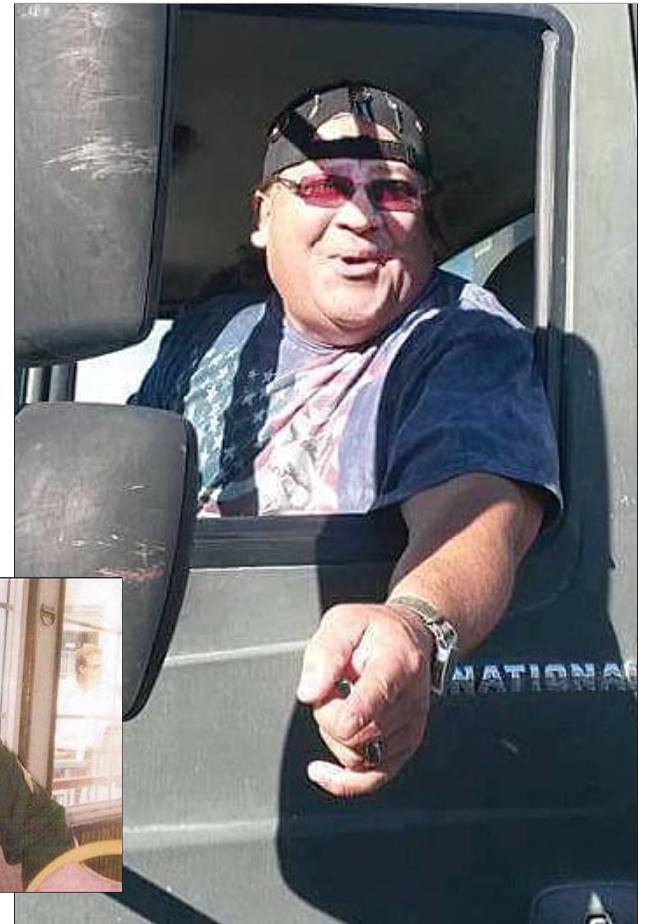
Hairston is a Hero. Twenty years of service in three branches of service, in the Marine Corps, Army and National Guard, demonstrate Hairston's devotion to the US Military. For fifteen years, Hairston has displayed daily integrity, honor and strong character as an

Employee of Edwards Air Force Base. His stellar career as a Department of Defense Civilian Employee with the 412th Civil Engineer Squadron at Edwards Base melds his military service with the warrior tradition from his Apache heritage.

Following his Apache Ancestors' warrior traditions, Hairston has saved lives, protected others from harm and assured consistently high standards of safety, as a flightline sweeper and heavy equipment operator. Earning the respect of everyone around him at Edwards Air Force Base led to the nomination for the SAIGE Award, yet earning the respect of audiences for his Blue Mountain Tribe Band has led to a successful musical career as well. Blue Mountain Tribe celebrates Native American Culture with songs like "Oh Great Warrior" and "Red Man Blues", while remembering

Veterans with songs like "Vietnam Veteran Blues". The Band educates audiences about Native American traditions, while raising money for charitable causes, honoring Veterans, supporting the Troops and providing entertaining, uplifting music.

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## Native American Women's Inter Tribal Circle Luncheon

NAWIC is an organization of Native American women established in the early 1990's. Inspired in great part by Wanda Cook, a strong advocate and activist on behalf of Native Women. Since then this support group has held together with intermittent meetings and informal "get togethers" bound by the spirit of unity and a desire to promote indigenous values.

Recently, this group of lovely ladies met up in the North Park neighborhood of San Diego. They hail from all walks of life representing Native Women from local reservations as well as across the country. All these women are committed to promoting their collective native heritage. Attending the luncheon were Eileen Chaske, Yolanda McCusker, Velma C. , Denise A. Cuenca, Joann Miles-Long, Steff Syler Saavedra, Dr. Gwendalle Cooper and Samantha Beltram.

The group is eager to grow and develop. Chairperson Yolanda McKusker encourages all women who share this vision who would like to join NAIWC to contact her: (619)384-5970, e-mail: look4yolanda@yahoo.com



NAWITC come together periodically to touch base and support each other with our individual endeavors. The group met recently in North Park.

## SAIGE Winner

Continued from page 1

“Formed in 2002, SAIGE is the first national non-profit organization representing American Indian and Alaska Native (AI/AN) Federal, Tribal, State, and local government employees. SAIGE provides a forum on the issues, challenges, and opportunities of AI/ANs in the government workforce (including Tribal governments) and works to foster a professional network among AI/AN government employees,” the organization explains.

“SAIGE is proud to host an outstanding week-long annual National Training Program focused on professional development, leadership and topics that are integral to the highly complex relationship known as the Federal Indian Trust Responsibility,” states the organization, “As part of this program,

SAIGE offers special training sessions for veterans, Youth, and in Federal Indian Law. Additionally, cultural events are presented by local Native people.” This dynamic organization exerts tremendous impact. Native Americans make up about 2 percent of the total population, according to 2014 census results, and represent 1.7 percent of Federal Government Employees. As a result, the SAIGE Award honors career excellence, perseverance and persistence, which are truly embodied in Winner, Robin Hairston.

To learn more about Robin Hairston and his band, BLUE MOUNTAIN TRIBE  
<http://bluemountaintribe.com/>

To learn more about Robin Hairston as winner of the prestigious SAIGE AWARD:  
<http://www.tehachapinews.com/News/2016/05/22/Tehachapi-man-Hairston-receives-coveted-SAIGE-award-for-service-at-Edwards.html>

## Eagle Bull-Oxendine Family Celebration

The Eagle Bull-Oxendine Family who represent Oglala Lakota and Lumbee Nations are a Native family who have had a long list of recent accomplishments. Jeanne Eagle Bull-Oxendine recently passed the exam to attend law school, while husband James has been busy meeting the requirements of a military career which is calling him and his family to the east coast.

In the meantime their son has brought honor to the family by graduating from high school in Poway. In addition to keeping these obligations in order Jeanne has managed to hold down the position of treasurer for the Council of American Indian Organizations.

As they prepared to pack up to report for East Coast duties the Council



organized a Going Away Graduation and Good Luck Birthday Celebration party at the Sycuan Resort. The event was organized by Verna Antonio who also celebrated her birthday at the event. After prayers and the presentation of blankets and gifts everyone sat down to a luscious meal.

It was a great send off for a Native family dedicated to preserving and promoting their honorable culture.



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### Attention Seniors - Housing Opportunity

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**IT IS TIME TO BREAK THE CYCLE!**

# National Indian Gaming Association Mourns Loss of Muhammad Ali

Washington D.C. - During a moving tribute to the man who was more than the greatest boxer in the history of the sport, mourners remembered boxing's greatest legend Muhammad Ali for his contributions in calling for greater social justice in this country.

Last week in Louisville, Kentucky, more than 15,000 gathered along with former president Bill Clinton, actor Billy



Tododaho Sidney Hill Hadenosaunee Confederacy, Faithkeeper, Turtle Can Onondago Council of Chiefs Oren Lyons and Chairman Ernie Stevens Jr. were invited to eulogize Muhammad Ali" poise with a Soaring Eagles Boxing Club Shirt that was left draped over a Muhammad Ali's poster on the porch of Muhammad Ali's childhood home in Louisville, KY.

Crystal, several other prominent voices and longtime indigenous rights activist, FaithKeeper Oren Lyons (Onondaga Nation). FaithKeeper Lyons met Ali in 1978 during the Longest Walk, a protest event in the nation's capital calling attention to the plight of American Indians.

Ali was an ally to the Native American community and Indian Country as a whole, maintaining steadfast relationships with many tribal leaders and Native American organizations and causes.

"When Lonnie Ali asked me to coordinate a Native American blessing for Muhammad Ali, I was very humbled. Lonnie stated that Muhammad always supported and stood with the Tribes and when he needed Indian Country, they were there for him. As an Oneida Nation Member I felt it appropriate to reach out to Oren Lyons, Onondaga FaithKeeper." said Ernie Stevens, Chairman of the National Indian Gaming Association. "Oren is a long time national figure, yet very knowledgeable within the Iroquois Community. Mr. Lyons took it upon himself to seek out the support and participation of the Todadaho, Sid Hill. These two leaders interrupted their important schedules to respond to the Ali family's request and joined me in Louisville. With that, I felt secure in my responsibility to fulfill this important request from the Muhammad Ali family,"

said Chairman Stevens Jr.

At the memorial, FaithKeeper Lyons spoke to Ali's courage and conviction. "We know what he was up against because we've had 524 years of survival training ourselves," he said.

FaithKeeper Lyons also noted that the boxer's affinity for the struggles of American Indians was based on a deep understanding of Native people's struggles. "He was always in support of the indigenous people of this hemisphere in our quest for our inherent land rights, self-determination, identity and collective rights that include the natural world."

The services were led by an imam and included religious leaders from many faiths and denominations. FaithKeeper Lyons and Todadaho Sidney Hill, both spoke at the funeral. Using the Haudenosaunee language, the Todadaho read a statement on behalf of Indian Country, which was interpreted by FaithKeeper Lyons.

The Todadaho said, "The ring was Muhammad Ali's path to his destiny. He said he would be heavyweight champion of the world

and he was - three times. He was not only the champion of the boxing ring but the champion of showing all of us how to use our gifts for the betterment of humanity."

Faithkeeper Lyons went on to say, "My relatives, it is my responsibility to pick up for the Haudenosaunee - the People of the Long House. They wish you well. They want you to be at peace of mind. Now, this great darkness that has happened to us, you must understand: that he had gathered us here. That his road is straight. Peacefully he will arrive at his land - Our Creator. It is the same as you call him Allah. These were the words.

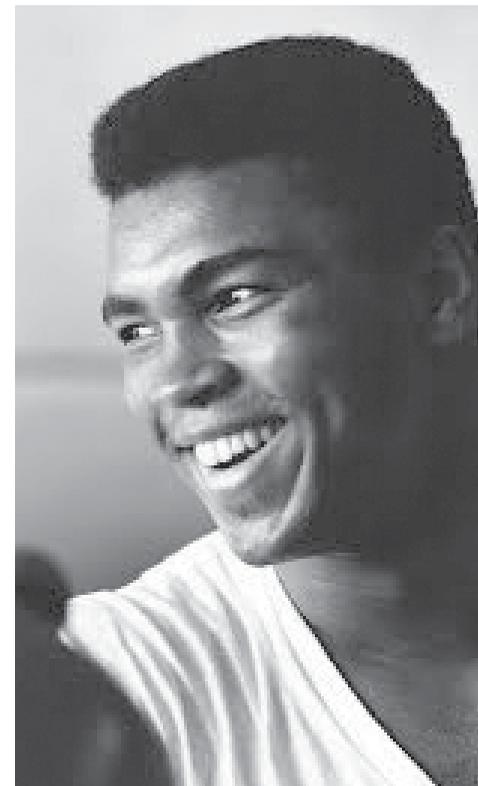
"And to the family, to the relatives and friends of Muhammad Ali: Muhammad Ali was a leader among men and a champion among the people. He fought for the people of color, yet he was a man of peace and principal, a man of compassion, who used his great gifts for the common good. His spirit has a clear path to the Creator."

Ali rose through boxing's heavyweight ranks defeating the likes of Sonny Liston, Joe Frazier and George Foreman-all of whom are in the Boxing Hall of Fame- and giving the world some of the greatest fights in boxing history. Ali was the first person to become heavyweight champion of the world on three separate occasions and single handedly united many

countries, races and creeds through the sport. Ali is regarded as one of the greatest boxers of all time. He remains the only three-time lineal world heavyweight champion; he won the title in 1964, 1974, and 1978. Between February 25, 1964, and September 19, 1964, Ali reigned as the undisputed heavyweight champion and is the only boxer to be named The Ring Magazine Fighter of the Year five times. He was named Sportsman of the Century by Sports Illustrated and the Sports Personality of the Century by the BBC. Nicknamed "The Greatest", he was involved in several historic boxing matches. Notable among these were the "Fight of the Century", "Super Fight II" and the "Thrilla in Manila" versus his rival Joe Frazier, the first Liston fight, and "The Rumble in the Jungle" versus George Foreman.

"As I listened, watched and interacted with the many celebrities and dignitaries on this memorable day, I was so proud of how respectful the family and friends were to us, and how much they appreciated our message and prayer," said Chairman Stevens. "The Todadaho's message is clear: Muhammad Ali was an inspiration to the Native American community. His courage, candor and passion for life have left its mark on the minds and hearts of Indian Country," said Chairman Stevens.

The National Indian Gaming Association mourns with the rest of the world the loss of Ali, yet celebrates his vigor for life, many accomplishments and the lasting positive impact the world's



greatest boxer continues to have on Indian People and people everywhere.

*The National Indian Gaming Association, established in 1985, is a non-profit organization of 184 Indian Nations with other non-voting associate members representing organizations, tribes and businesses engaged in tribal gaming enterprises from around the country. The common commitment and purpose of NIGA is to advance the lives of Indian peoples economically, socially and politically. To learn more about the National Indian Gaming Association please visit our website: [www.indiangaming.org](http://www.indiangaming.org). Contact: National Indian Gaming Association. Phone: 202.546.7711 email: [questions@indiangaming.org](mailto:questions@indiangaming.org)*

## The Celebration of the Life of MUHAMMAD ALI

by Rochelle Porter

We can never be prepared enough to lose our love ones but, when their greatest memories that they leave behind overwhelmed the world then the loss can also be perceived as a blessing. When you have given and received an abundance of Love, Joy, Happiness, Disappointments, Truths, Beliefs, and Honors what more can the world need. All is required now is for everyone to truly understand what: "SERVICE TO OTHERS IS THE RENT YOU PAY FOR YOUR ROOM HERE ON EARTH" means.

Muhammad Ali wasn't The Greatest simply because of his boxing skills, his love for the world and Humanity has far exceeded anything that Muhammad Ali the boxer has accomplished or could have ever achieved had he fought for 50 years. He never proclaimed to be perfect he always said he was a bad man. From there each and every one of

us formed our own conclusions. Muhammad Ali loved his friends and family unconditionally, but he also spoke his mind about any and all situations. Muhammad Ali didn't pull punches inside or outside the ring.

(Now that Muhammad Ali is in the presence of GOD "The Greatest" I wish I could hear how he is explaining borrowing GOD's Title.)

Muhammad Ali: I just wanted to give the world something they could touch, feel and hear loud and clearly. I wanted to make sure they were listening so I may have taken it a bit further than I should have but, I made them listen and believe in someone and themselves as I myself believed in you and how proud I was that I was allowed that privilege. And, you know the world has kept you so busy I just wanted to lend a helping hand my way of paying my rent by being of service on earth.

GOD: Job well done my son.

**Indian Voices joins with Bro Hugh Muhammad, I Am My Brothers Keeper, Mosque #8 and the multitude of San Diegans in expressing profound sorrow in the loss of Muhammad Ali, an icon of strength and hope for humanity.**

# Native Americans in Philanthropy

## Sarah Eagle Heart

Dear Relatives,

It has been nine months since I was hired as the CEO of NAP and it feels like I have been supporting the birth of a new era for Native Americans in Philanthropy. It has been an amazing time and I look forward to a promising future in the months and years to come.

As most philanthropists will say, "They didn't plan on working in philanthropy" and that is the same case for me. I was raised in a small rural tribal community on the Pine Ridge Indian Reservation in South Dakota by my unci (grandmother) and tiwahe (extended family). My grandmother was a Headstart teacher and cook. She raised my twin sister and I when our mother was unable to. I was raised in a difficult and severely poverty stricken area; however, the Lakota values of generosity, wisdom, fortitude and courage have influenced my life and leadership in unimaginable ways. Lakota people are raised to struggle and "help your people", Despite the social barriers I grew up with, I have helped my and many other people in need throughout my life. Read the full CEO Message here.

Wopila (deep gratitude),  
Sarah Eagle Heart



The 11th Annual Philanthropy Institute held in San Diego, CA this year focused on Raising Impact with Native Voices. Native Americans in Philanthropy (NAP) aimed to support the pipeline of Native philanthropy leaders and provide philanthropic expertise; create issue-driven partnerships and deepen existing relationships within networks; educate mainstream philanthropy on funding inequities and how they can be a part of community-based solutions; and to inform foundation staff about pressing Native issues and ways to advocate for Native-led solutions. This year's conference theme "Raising Impact with Native Voices" had sessions around Civic Engagement, Advocacy, Economic Development, and Professional Development.

The Philanthropy Institute was NAP's first regional event holding space for California native voices and we're so thrilled to have had over 135 attendees helping make it a success! In case you weren't able to join us, here's a recap and some highlights from

Our pre-conference Native Cultures and Context for Philanthropy (NCCP) at the Barona Cultural Center featured some great work happening in Indian

Country around healing and trauma. The National Native American Indian Boarding School Healing Coalition and Casey Family Programs' Indian Child Welfare Unit gave great educational information on the history of boarding schools and some of the ways historical trauma is still impacting Native lives today. They looked at the challenges of running programs that address these issues that Native programs and nonprofits are facing.

Lakota tribal elder Shirley Murphy, wife of the former Sycuan Tribal Chair,



led the conference out in a blessing and song, ending in a powerful trill from the women attendees.

We want to thank everyone who attended and shared inspirations and thoughts with us via social media. At one point during the conference

#RaisingImpact16 was even a trending topic on twitter! Be sure to check out our photo gallery from the conference! We leave you with some important questions that came out of the conference to consider when making future impacts and investment in Native communities through philanthropy:

Dear Relatives,

Native Americans in Philanthropy send our deepest condolences to our LGBTQ and two-spirit relatives impacted by the recent attack in Orlando, Florida. The shocking act of violence on June 12th ending 49 innocent lives is the one of the worst mass shootings in the U.S. since the Wounded Knee Massacre in 1890. We join with the nation in honoring the lives of the fallen, most of whom were Latinx, and stand in solidarity with the LGBTQ community.

We strongly believe in a just and equitable society, in which all lives are valued regardless of ethnicity, race, religion, gender, sexuality or economic status. Our country faces an epidemic of violence, and we join with organizations across the country in condemning all violence, bigotry and hate-filled rhetoric.

Native people believe we are all related and have high regard for the

LGBTQ community and two-spirit people. Many tribal nations believe two-spirit people have gifts to offer the community at large and we mourn the fact that these 49 individuals (some of whom were friends, relatives and supporters of their LGBTQ loved ones) will no longer be able to share their gifts with America.

We invite you to review and share the resources for funders that our friends at Funders for LGBTQ Issues have prepared in the aftermath of Orlando.

Native Americans in Philanthropy will continue to support those serving the LGBTQ community and is committed to working with other philanthropic, nonprofit and tribal leaders to ensure that we never have to endure a day of violence like this again.

Wopila (deep gratitude),  
Sarah Eagle Heart, CEO  
Native Americans in Philanthropy



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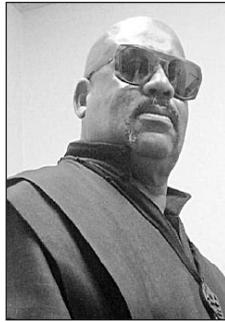
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

## Remembrance and Reverence of Muhammad Ali: His Spirit and Specialness, as a Measure and Model of a Life Well-Lived



by Min. Tukufu Kalonji

Muhammad Ali born January 17, 1942 on June 3, 2016, transitioned to the realm of our ancestors in peace; and rising up in radiance having brought steadfast and continuous

good into the world. He has left us a valuable legacy of commitment to Black family, community, and culture via his social activism, humanitarian causes, consistent service to our people and constant struggle for social justice and good in the world. Without question, we are compelled by history and humanity to venerate

Muhammad Ali, raising his name and giving praise and honor to him as he now sits amongst the ancestors. Moreover, as he is honored worldwide for the great man that he was it must not be done without regard for the context from which he evolved and developed, i.e. the Black Community and our struggle for liberation in all areas of our lives. Muhammad Ali personified a cultural consciousness, a certain dignity of bearing, ethical grounding, and a spirit and practice of perseverance in struggle against the ruling race and class hegemony of white supremacy. It is Muhammad Ali's spirit and specialness rooted in his culture as an Afro-American, reinforced and reaffirmed in

his chosen path of spirituality that contributed to him becoming the iconic giant of contemporary times.

Muhammad Ali's confidence, not arrogance as detractors would say, and his assertiveness, illustrated to the world, a measure and model of Black manhood and a life well lived that inspired many and will continue to do so for as long as the sun shines and the rivers flow.

Whether he was in the boxing ring or on the battlefield of social justice activism, Ali, as he defined himself, was indeed the "Greatest". A Black athlete who did not kowtow to the ruling race and class

in his profession like so many have done and do. Ali argued, "My principles are more important than the money or my title." Thus whatever context he was in be it sports, political, legal et al; Ali's

thought, emotion, speech, and conduct of resistance and resilience; his righteous indignation and Kujichagulia (Self Determination) was rooted in and represented his cultural and faith based grounding. Thus Ali's contention that, "I had to prove you could be a new kind of black man. I had to show the world." Moreover, as he declared himself the greatest Ali maintained, "It is not bragging if you can back it up."

Additionally, Ali's spirit and specialness is reaffirmed in his position on service to our community. Ali maintained, "Service to others is the rent you pay for your room here on earth." Finally, Ali's spirit and specialness is personified in his staying rooted in and amongst the Black community.

**Ali maintained,  
"Service to others is the  
rent you pay for your  
room here on earth."**

Muhammad Ali, while clearly a person of celebrity status, asserted that, "I know I got it made while the masses of Black people are catchin' hell, but as long as they ain't free, I ain't free."

Accordingly in Ali's transition to ancestor, let us keep him immortal through our memory, respect, and love of the Greatest, Muhammad Ali. Moreover in the final analysis, let us read

his life as a contemporary text of what we can do in emulation of his spirit and specialness so that we too can continual the Cultural Revolution and build a truly just and moral society that we all want and deserve.

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

## Bobby Wallace Reunites with the Longest Walk ... Headed for Washington D.C.

The energy and commitment of every tribal member who has suffered a loss as a result of drug abuse and domestic violence is marching across America at this moment. The Longest Walk which stepped off from the Barona Reservation is gaining momentum as it reaches its destination of the Lincoln Monument in Washington, DC.

In a healthy detonation of unity and solidarity the community has come together to bring attention to and seek a solution to the epidemic of despair and human desolation brought on by drug abuse on the reservations. Bobby Wallace has been at the epicenter of this campaign and has first hand knowledge of the casualties brought on by the abuse of drugs. He has lost family members. Bobby Wallace has been assisting with bringing the "All Tribes in Recovery" event taking place at Sycuan on July 9th. He is animated



about his involvement, "Immediately after the 'All Tribes in Recovery' event we will be headed out to join the Longest Walk group," he says. Sycuan tribal elder George Pripto will conduct the prayer ceremony to guide us along the way. We will be a large gathering at the Lincoln Memorial on July 15th for a massive ceremony at the Memorial. "This is a big thing," Wallace says, "This will be an opportunity to come together. That is what we are praying for."

## Stand Together #WithRefugees on #WorldRefugeeDay

With all the cataclysmic incidences happening around the world, the refugee crisis is one of chief concerns in recent history. Refugees are a population of concern because they are displaced due to unwarranted circumstances including armed conflict and political or religious persecution. According to the United Nations High Commissioner for Refugees (UNHCR), there are more than 65 million displaced people in the world. That is approximately the populations of two U.S. states, California and Texas combined. Every year during the month of June, the international community commemorates the plight of refugees, as well as their contributions to their respective host countries.

Although the month of June is

globally recognized as Refugee Awareness Month, June 20th is officially recognized by the United Nations as World Refugee Day. This day holds significant meaning for me, not only because of the important work that my dedicated team and I carry out at Nile Sisters Development Initiative, in assisting refugees and other populations of concern in San Diego County (the State of California's largest refugee resettlement site), but also because I am a former refugee.

In 1996, my young family which comprised of five fledgling children, my oldest son being 10 years old and my youngest daughter only three years old, fled from Sudan with nothing but the clothes on our backs. We, similar to

today's 65 million displaced population, did not know what life we would find, but we had courage. We possessed the courage to aimlessly seek for peace and stability. We were intent on finding a new home, irrespective of the struggles, we wanted to live.

The United States of America was good to us. It welcomed my family and prepared my children to be active contributing members of our society. This was done for us by others—people who stood with refugees running from turmoil and in many cases, eminent demise, so that we may live and someday prosper.

Today, I am privileged to be an advocate for refugees, just like the countless others who campaigned for me

and my young family. On World Refugee Day (June 20, 2016), join me and millions of other advocates in standing for our humanity. Join us in recognizing the perils that refugees endure on their journey to a safe home, and the countless contributions that they make to their new communities.

We Stand #With Refugees:  
<https://www.youtube.com/watch?v=Jtv4L CXEGEU>

*About Elizabeth Lou  
Elizabeth Lou is the founder and President/CEO of Nile Sisters Development Initiative, a community-based organization situated in San Diego, CA. Her commitment to the refugee and immigrant populations in San Diego County has earned several recognitions at local, state and national levels including The President's Volunteer Service Award from U.S. President Barack Obama and the Eleanor Roosevelt Award for Human Rights from the United Nations Association of the USA. Elizabeth can be reached at elou@nilesisters.org.*



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).

**Dr. Angela Finley Molette**  
(Tuscaloosa Ohoyo)

## Black Warrior Woman

Chief, United Tuscaloosa Band of the Choctaw Nation

The Warren Perryman Foundation for Native American Research and their Board of Directors: Manester Y. Bruno Co-Founder/President, M. Veronica Warrior/Vice-President, Helen K. Perryman-Williams/Secretary, Jo Ann

Harris/Treasurer, and LTC Richard L. Bes/Director of Bylaws and Parliamentarian along with its Honorary Board of Directors:

William "Dub" Warrior and Ethel Warrior (Chief and First Lady of the Warrior Band of the Seminole Nation, Daniel Castro-Romero, Jr. (General Chairman of The Lipan Apache Band of Texas) and Doug Sivad (Griot & Investigative Journalist/Griot) has come a long way since its inception a little over a year ago. They are definitely proving that with the right foundation of planning anything is possible. Though having encountered several obstacles and obstructions along the way, they

continue to stay focused on their missions and that being: research, recording and sharing the knowledge of which they gather with their people. If you have an ear to listen, they have a will to share. For the last three years each of their presentations has topped the previous one in presenting to their people a need to be constantly aware and educated on their heritage. There is so much that they still do not know about because their people have lost an unrecoverable amount of both correct and incorrect history, and knowledge as to who they really are, and yes a very vast list of several famous characters and people inclusive. A very strong message that was shared between their CEO, and Co-founder at the onset of their organization was not to be deterred by misquoted history, lack of knowledge or infighting and this has been proven to be the fact. They remain focused on their people's history because they are determined for it not to be completely forgotten and lost. Our young people must grasp it now while they have a chance.

The Warren Perryman Foundation is delivering an "EXTREMELY IMPORTANT LECTURE OF INFORMATION" this year on the Friday preceding Seminole Days 2016, in Brackettville, TX, September 16, 2016. For many of years it has been at the forefront, answers needed to the dire questions of which the Black Seminoles have been overburdened and concerned with. They will continue to reach out for

**Though having encountered several obstacles and obstructions along the way, they continue to stay focused on their missions and that being: research, recording and sharing the knowledge of which they gather with their people**

simple answers. Please try to attend and join the lecture of the Honorable Chief from the Black Indian United Legal Defense Fund from Enid, Oklahoma: Chief, Angela Finley- Molette of the United Tuscaloosa Band of the Choctaw Nation (Our Warrior for Our Purpose) and her panel. Chief Molette has written several books, lectures and documents concerning the ignoring and non-acceptance of this vibrant Band of the Black Seminoles. You definitely DO

NOT want to miss this!!! We have extended our hands to the family and ancestors, the Negro Mascogos from Mexico where part of our ancestral beginnings took roots and to the general public. It is a top priority of the WPFNAR, Nde to keep their heritage alive so it will no further get lost or forgotten about in years to come. Thanks each and every one of you that wish to support their cause. They are

sharing with the old, returning and new generation, Nde. The Public is WELCOMED. Mr. Perryman and the WPFNAR, Nde' will definitely have a place in our history books for fighting to keep his peoples history alive. His great-great Grandfather, Warren Perryman had written many years ago before his demise, "Never forget our Soldiers and Always Honor Them". This is just what he is doing.

### PRE-SEMINOLE DAYS 2016

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NATIVE AMERICAN RESEARCH, Nde**  
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**"You Are Not Forgotten - What We Need To Know - Protocol"  
From the Bureau of Black Indians United, Enid, Oklahoma**

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(Tuscaloosa Ohoyo)  
Black Warrior Woman  
Chief, United Tuscaloosa Band of the Choctaw Nation

**Barbara Mitchell Finley**  
(President, Black Indians United Legal  
Defense and Education Fund, Inc.

**Doug Sivad**  
(Author, Lecturer, Griot)  
Actor

**Edgar Allen Mollete**  
(Puhiki Binili Nita) "Running Bear"  
Chief, Chunchula Alabama Band of  
Mississippi Choctaw

300 US 90 West, Brackettville, TX 78832 Tel.: (830) 563-2495  
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*- Roy Cook -*  
**Memorial Essay Contest**

**1** THE ART OF LIFE  
 By **Alyssa Huertero**

Eighteen years young, eyes wide open, education is my key to achieving a better future. My name is Alyssa Marie Huertero (Wah-t-ero); I'm Chicana and Tlingit (Alaskan Native). I was born and raised in Oceanside, in a neighborhood known as Posole. I was raised by a single mom, who was diagnosed with Epilepsy when she was two years old. Since she has been sick most of my life, my younger brother and I were raised by three generations of strong women: my great-grandmother Juanita, my grandmother Elaine, and my mom Renee. Raised among women I learned how to be loving, nurturing, caring, and to hone motherly instincts while caring for my younger brother when my mom was too sick to take care of him. Sometimes, I also had to take care of my mom when she was sick.

Growing up I saw things a child shouldn't see. Poverty taught me that money doesn't grow on trees, instead it's often limited. Poverty led my family to gangs, alcoholism, and drug abuse. My family's gang affiliation, made childhood uneasy. Swat Team and police raids were a natural occurrence until about the time I was nine years old. It was at that time my mom broke ties with that side of the family. I grew up seeing others' mistakes and learned from their experiences.

People in the neighborhood kept asking me when I was going to join the gang, but I tried really hard to steer away from that.

As I got older, I became interested in finding my own identity; separate from my family's gang affiliation. I struggled with my identity. I already knew I was Chicana, but I still felt myself incomplete. When I was eight years old, I found out that I am also Tlingit

SEE **Alyssa Huertero**, page 8

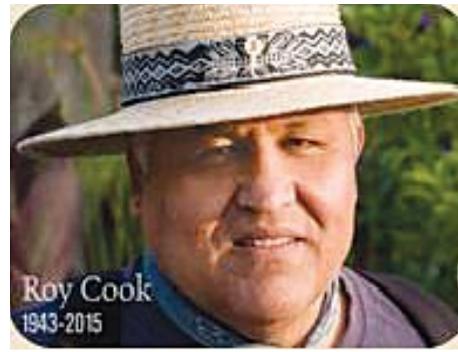
**3** **Yumiko Cambridge**  
 11 years old going into 7th grade  
 Navajo, Cherokee, Muskogee Creek

Some of the differences in living in an urban community is that there aren't that many people that can relate to you and it is weird when people think you're something you're not and they just want you to be like what they think and it is hard to still feel like the same person you are and be proud of who you are. For me people always think I'm kidding and they don't even care or they think we are exotic. And it's weird because that's all they see or when stereotypes try to place someone into a certain someone or something they are not. It is just important to me that I stay who I am and keep my own identity and who I am

inside. My mom and dad both want me to be proud of who I am so they put me in dancing and when I dance I learn about my culture and I don't feel any different than anyone else there.

Some of the other challenges I face being in a urban setting is that in school they don't teach you the right information and when they talk about us it just shows that people to this day are still trying to erase the past. And that we are what they say as "savages" and we just go around yelling and acting like wild animals when we are not. When I was in kindergarten through first grade my mom use to bring me to class and I use to dance for my class because my mom thought it would be good for me to show people that I'm native and that I'm proud to be me and not someone

SEE **Yumiko Cambridge**, page 8



Alongside Cook's many accolades he was a U.S. Army Special Forces Vietnam era Veteran, Member Golden State Gourd Dance Society, Western Oklahoma Comanche Gourd Clan, AIWA, and Writer. Cook published more than 300 stories for print and web covering a wide range of Native American community topics.

Roy Cook was our beloved friend, critic and supporter. In addition to his remarkable military accomplishments Roy was a prolific writer. It was this gift that endeared him to the writing community in San Diego.

"Indian Voices" was honored and privileged to have had Roy's support guidance and valuable contribution.

In honor of Roy Cook an essay contest was organized with the valuable collaboration of Roy's friend and fellow singer Ben Nance and educator Ral Christman. The following are the submitted essays of the Roy Cook Memorial Essay Contest. Won by 1st Place, Alyssa Huertero \$200, 2nd Place Violet deCrane \$100, 3rd Place Yumiko Cambridge \$50, 4th Place Aaron Olmos \$50.

Announced at the Imperial Beach Pow Wow by the Sea with an Honoring Song by White Cloud Singers from Barstow.

**2** To whom it may concern,  
 My name is **Violet DeCrane** and I am an enrolled member of the Crow Tribe. On my paternal side I am Navajo and Crow. On my maternal side I am Quiche Maya. I am the daughter of Richard and Karin DeCrane.

When I was in eighth grade I participated in a school trip to Washington D.C. During the 8 day trip we visited the most important landmarks in D.C. and the Capitol, including the

Senate and House Chambers, Presidential memorials, Smithsonian Museums, the Arlington National Cemetery, and the White House. The trip also included a visit to Williamsburg, Virginia to tour Jamestown and Monticello. While at Arlington National Cemetery, my class participated in a wreath laying ceremony at the Tomb of the Unknown Soldier. I was chosen to assist in placing the wreath on the Tomb of the Unknown Soldier

SEE **Violet DeCrane**, page 8

**4** AMERICA AS A WHOLE  
**Aaron Olmos**  
 Junior at Mater Dei Catholic High School

What does it mean to be "American"? I mean most people see the American culture as a beer drinking white man having barbecues and wearing a hat that says NASCAR on it. Some may say the true Americans were the Natives. The one who first cultivated and lived on this land. But was it even America then? What did they call this land, that we now call "America"? As a people it is something that we have been conflicted with; dividing and comparing ourselves to one another. As a White American are you more or less American than I am as an African-American, or a Native American? Notice they all end in the same word "American". America is

known as the "Melting Pot" of the world. Whether you came across sea, land, or sky, people have come to America to have a place to call home. A land where freedom and opportunity thrive for all people ... and isn't that what it was created for? It was created so that equality and justice would be implemented in the lives of all people. So that I as a black man will come home to eat soul food and you as a Spanish man will go home to eat your fresh cooked tortillas, but we will call the same place home. We can still become brothers and share a common ground despite our different cultures. I am half Mexican and half Black, growing up I always felt quite different knowing I was mixed. I did not want to be half and half, I wanted to be whole.

When I was with my Mexican side of

SEE **Aaron Olmos**, page 8

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## IMPERIAL BEACH, CA Pow Wow by the Sea 2016



### Alyssa Huertero

Continued from page 7

(Alaskan Native). This led me on a path to discover where my roots really belonged. I figured out that my roots were deep seeded in my culture and tribe, and not in the gangs.

When I was in middle school I joined the Native American Youth Success Program (NYSP). Not only did they help me academically, but I also had varied opportunities to learn about my Native American culture. For the past seven years I have actively participated in NYSP's many programs, workshops, events and activities. Through NYSP I became a member of the American Indian Recruitment Program; where we spent part of the summer at local Universities learning about college and our Native American culture. When I first joined the program I was overly shy. Throughout the years my self-identity and self-esteem grew and I soon found myself serving as a peer mentor and youth leader. Often I have assisted in facilitating talking circles, where the youth talk about their shared experiences and we can motivate each other through personal experience. In these past years I've come to realize that I'm a natural leader.

Growing up in poverty, my family has always had big dreams for me to graduate from high school then go onto college. Through my personal experience, I learned that troubled kids need a support system and can really benefit from having a mentor and programs like Native Youth Success Program. I plan to attend college to major in Fine Arts and Counseling in hopes of finding a way to combine my passion for art and helping juvenile delinquents. My goal is to give back to the community through art because it's an outlet to unravel suppressed emotions and making negative impacts turn positive through painting, drawing, and sculptures.

### Violet DeCrane

Continued from page 7

because of my family's long standing service in the military.

Many of my family members have served in the military, including my father, grandfathers, uncles, aunties, cousins, and my older brother. For instance, my grandfather Joe Morris Sr. was a Navajo Code Talker. During WWII, Navajo Marines developed a code from the Navajo language. It was the only code the Japanese never broke. In 2002 my grandfather and all Navajo Code Talkers were given the Silver Congressional Medal of Honor.

My dad, Richard DeCrane, went to boot camp three days after graduating from high school. My dad served in the Navy for 15 years and received medals for serving in Desert Storm, Desert Shield, Operation Enduring Freedom, Iraq, and Afghanistan. My dad served with "the World Famous Black Eagles" (VAW113). He was a Plane Captain for the E-2C Hawkeye on the flight decks of the USS Carl Vincent and USS Abraham Lincoln. He says that is one of the most dangerous jobs in the world. After I was born my dad served as a Reservist at NAS

### Aaron Olmos

Continued from page 7

the family I often felt out of place because I was the only dark one, I felt as though I was going to be judged by my own family for the color of my skin. When I was around my black family I felt out of place as people recognized me to be half Mexican and not truly "Black". I never saw myself as whole, only as half and half. As I grow older I continue to learn that I was mistaken, I am whole. I am a whole human being who shares a full life with both sides of my family. Not only do I share humanity with my family I also share a home. In the generation I am growing up in, alongside my cousin's brothers and sisters, we have all been

North Island with VR-57. When the attacks on the World Trade Center occurred on 9/11 (2001), my dad was at NAS North Island. He came home a couple days later to tell my mom and I goodbye because he had voluntarily reenlisted and was deployed for the war effort.

My older brother, Mark Anthony, carried on the Warrior Tradition for our family when he enlisted in the Navy. He is trained to be a Corpsman and was stationed at Camp Pendleton for a couple years. Currently, he's serving his first deployment in Japan.

During WWI, Chief Plenty Coups, (chief of the Crow Tribe) served under General Custard. In 1921, Chief Plenty Coups was chosen to represent ALL Native Americans at the dedication of the Tomb of the Unknown Soldier in Arlington, Virginia. Chief Plenty Coups honored the Unknown Soldier by placing his war-bonnet and coup-sticks on his coffin.

It was a great honor for me to return to the Tomb of the Unknown Soldier 92 years later and represent my family and my tribes.

Thank You for your consideration,  
**Violet DeCrane**

born in America. We together as family can call each other American's no matter what ethnicity comes in front. So although some people see America as bad, dividing, or cultureless. America is what brings both my halves together as whole. America is what brings my customs and traditions from both sides of my family together to share. America is what allows us to be individual, but also be able to be interconnected together. For me along with many, America is my home. I can only hope that as generations go on we do not forget our cultures and ancestors, we remember where we came from; our customs and traditions. But we also do not let them divide us, and prevent us from becoming one.

### Yumiko Cambridge

Continued from page 7

else.

After I would talk about my dance and heritage my mom would make frybread and we would all get to eat it. I had so much fun but when I switched schools it changed a lot. I was starting to go to 2nd and this was in a different area and there wasn't that many people that were mixed so I felt weird in that I was probably the only native at the school. When I was in 2nd grade I stopped dancing for my class and then I left it all behind but then I started to do more dancing at practice and eventually that's where it all started. I never talked about it to anyone at school but then it just went away. It changed me I felt like a different person and it just went on from then I ended up staying at that school.

I would do powwows on the weekend I would never tell anyone. In my mind I was embarrassed and it just wasn't something I would talk about.

It would only come up in my mind when in class and we would be talking about native American's and I would always think that's not how we really are but of course I would never say anything and just keep it to myself. This goes back to showing that living in a different setting it can affect the way you act .

I'm now in the 6th grade going into 7th and it is going to change a lot but if I'm going to another school I know now that the first thing I'm going to do is be proud and tell people I'm native American and that I don't care what they have to say because what ever they talk about in class just isn't true. I'm going to make that change and even though I'm not on the rez and I'm not with the people like me I don't care what they are going to say about me because I'm proud and I am not going to let that take me down again.

# San Luis Rey Band of Luiseno Mission Indians 19th Annual Inter-Tribal POWWOW

June 13 - 14, 2016



## Catch A Rising Star Native Voices Heard in La Jolla

Brainchild of mentors Jean Bruce Scott and Randy Reinholz (Choctaw)

Native Voices is the gift to emerging and established Native American writers that keeps on giving. Founded in 1999 with the Autry Museum in Los Angeles as a developing mechanism for original story telling in the theatre arts.

The La Jolla Playhouse recently entered a three year joint arrangement so the group could continue to flourish in San Diego County

as well as Los Angeles. Months prior to residencies at an annual Playwrights Retreat and Festival of New Plays selected playwrights participate in dramaturgical conversations with an assigned director. Workshops with a creative team and a cast of professional actors commence once the playwright arrives on-site. It is important to note



Playwright Mary Kathryn Nagle (Cherokee)

that these conversations and workshops are playwright driven, allowing the writer to shape his/her own developmental path. Selected playwrights should be prepared to dedicate adequate time to this process prior to arriving on-site.

The Playhouse presented three readings in early June and a two week run of "They Don't Talk Back" a fully staged play by Frank Katasse (Tlingit). One of the readings, "Fairly Traceable" by Mary Kathryn Nagle (Cherokee) tackled the issue of climate change. Ms. Nagle ably wove exciting dialogue around complex legal issues with a maturity rarely captured in American theatre.

DeLanna Studi (Cherokee) presented a nuanced memoir of exploring the trail of tears with her father, "And So We Walked". Jason Grasl (Blackfeet) explored how a family struggles to keep alive ancient traditions while coping with economic survival in his presentation "Lying With Badgers".

To find out more details interested parties should e-mail: [nvliteraryassociate@gmail.com](mailto:nvliteraryassociate@gmail.com)

for pennies on the dollar. Only a strong federal government would be able to insure the collection of these debts.

Venerable George Washington, another Virginia slaveholder, claimed he would rather be at his beloved Mount Vernon estate but he also knew he had a vested interest to protect. He had anxiously observed how a private militia in Massachusetts had been needed to quell a nasty rebellion led by an indebted Daniel Shays\*. More than four thousand discontented farmers and small merchants who thought the rebellion they had risked their lives fighting for was being co-opted. They sensed that there was a move afoot to establish a monied aristocracy. They were right. Lest anybody at the convention forget George wore his general's uniform, symbol of authority, on a daily basis. Maybe unobvious but effective.

What's often overlooked is that many northerners were for a strong federal government so that their business interests would be protected. So, a veritable conspiracy was forged. The shipbuilding merchants of the North who made their fortunes on the backs of slaves would support a document that encouraged slavery with their comrades in the South. New York City, by the way, was second only to Charleston, South Carolina in the number of enslaved in the thriving port.

The founding federalists were on a mission to replace one empire—the British—and replace it with another empire—the American. Rarely heard from these days are several eloquent anti-federalists who saw the dangers of giving too much power to a centralized government. The federalists needed a government with expansive powers over taxation, armed forces, treaties and most importantly suppressing domestic slave insurrections. Hugh Hughes excoriated the federalist framers for making a law to help the South enforce slavery and allowing the "butchering (of) the natives, (so) that a few great speculators and landholders may engross all the best soil for a song"! Sound familiar? Hughes was not a voice in the wilderness. The constitution only passed by a 184-167 vote in Massachusetts. Hardly a resounding endorsement. And, it should not be overlooked this new document cemented slavery. It made the trafficking

of humans legal again. Just thirteen years prior the 1774 Continental Congress, as weak as it was, had prohibited the slave trade. As one pundit at the time quipped, "Can we suppose what was morally evil in 1774 has become in the year 1788, morally good?"

These men were decidedly not "demi-gods" they were slick, self-serving politicians. They renewed slavery. The southerners were delighted at the outcome prompting General Pinckney from South Carolina to exude in a letter, "...they have allowed us for representation for a species of property (slaves) which they have not among them. And later he wrote, "By this settlement we have secured an unlimited importation of Negroes for twenty years. Nor is it declared that the importation shall then be stopped; it may be continued." And it was indeed continued for another seventy-five years until 1863 and the adoption of the thirteenth amendment.

So, the next time you feel the urge to genuflect before the constitution ask yourself, "Would this group of rich white guys, many of whom wore powdered wigs and owned human beings to do their work, craft a document that relinquished their power?" Of course not. You only have to remember Fredrick Douglas' sage warning, "Power concedes nothing without a struggle."

La lotta continua.

*"As a farmer said just before Daniel Shays led a force of four thousand men attempting to take over an arsenal of weapons, "I have been greatly abused, have been obliged to do more than my part in the war, been loaded with class rates, town rates, province rates, Continental rates and all rates ... been pulled and hauled by sheriffs, constables and collectors, and had my cattle sold for less than they were worth ... The great men are going to get all we have and I think it is time for us to rise and put a stop to it, and have no more courts, nor sheriffs, nor collectors nor lawyers."*

**Next month: Part II,  
CONNECTING The DOTS  
The Stockholm Syndrome:  
Slavery=Corporatism/Stock  
Market=Debt**

## WORSHIPPING The MYTH

### Part I - 1787 Philadelphia, PA.

#### Writing a constitution:

The conquistadors understood the importance of controlling the narrative.

Forbid the language of the conquered so that they have no history from their own perspective. Slave owners understood why it was so important to keep their slaves from learning how to read. If they didn't know they were slaves they remained much easier to control.

History is made up of stories by individuals describing events that happened.

Individuals exaggerate, cover-up, lie and sometimes even tell the truth. The listener/reader of these descriptions must sift through the details and evidence to determine which version sounds the more credible.

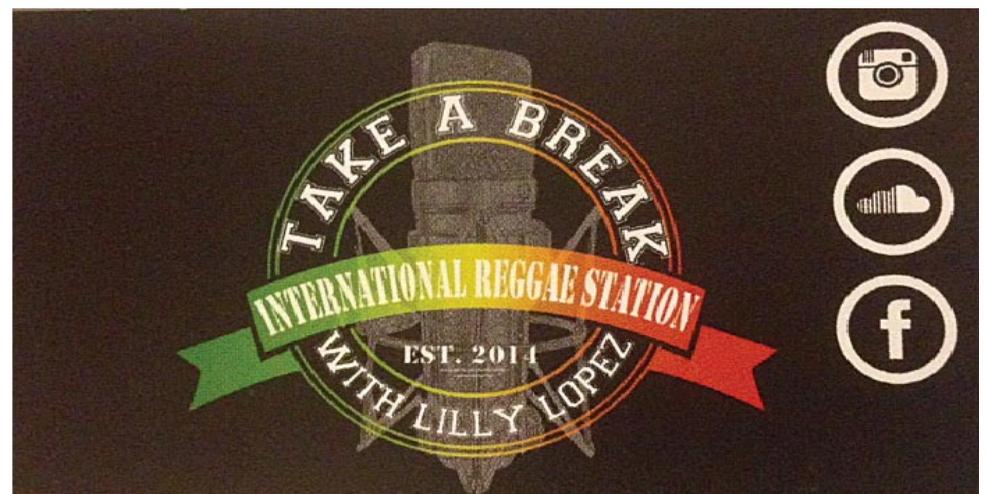
In 1787 a group of men met in Philadelphia in a room closed to the public and collectively hammered out a document that five months later was to become the Constitution of the United States of America.

There are, as we all know, at least two sides to every story. Either this document is a Holy Writ deserving unquestioned loyalty or it's a Machiavellian crime perpetuating the unrest that pervades the planet today. Or, maybe it's somewhere in between. Decide for yourself.

#### The MEN

Thomas Jefferson described the men as "demi-gods"! TJ was nothing if not full of his own self importance. He had the gift of gab. He loved to philosophize and spout gut wrenching phrases like "all men are created equal". Yet during his lifetime he owned over six hundred slaves. And, to put it bluntly, he was a child molester, rapist and hypocrite of the first order. Tadeusz Kosciuszko, a Pole who had come across the Atlantic to help the colonists fight for the cause of liberty, died and left Jefferson fifteen thousand dollars so that an indebted TJ could afford to free his slaves. Although Mr. Jefferson had promised to do so, he reneged and pocketed the money rather than free any of his slaves.

As head of the Pennsylvania Abolitionist Society Ben Franklin was assigned the task of delivering a powerful anti-slavery petition to the convention. Cranky old Ben shirked his duty and instead lobbied for a strong federal government to ensure he would be able to collect on the paper money he had speculated on. There were several other men at the convention who, ever alert for opportunities to capitalize, bought up scrip from broke and desperate soldiers



**NEWS** *from the East*

# Know Thyself

by Dr. Barney Wilson, East Coast Correspondent, "Indian Voices"

The great Spanish writer Miguel de Cervantes Saavedra wrote, "Make it thy business to know thyself, which is the most difficult lesson in the world".

The Haliwa-Saponi Tribe hosted its 51st Pow-Wow, entitled the Blooming of the Dogwood, April 15-17, 2016 in Halifax, North Carolina. The three day Pow -Wow drew over 3,000 participants and guests. The stated purposes of the gathering were to promote goodwill and harmony within the tribal community and to serve as a forum through which concerns and issues could be addressed. There were several families and friends reunions, dance competitions, vendors selling fry bread, jewelry, art and other native delights, and rhythmic drum contest. There was something for everyone.

Among the attendees was Delores Lane, a married, middle-aged African American female who lives in Orlando Florida. She was attempting to get to know herself. Her family's names include the Faulcon and Ashe families of Halifax County. She and her family used the Pow-Wow as a family reunion weekend in search of their Native American roots. They attended all three days of the Pow-Wow, spent time at the Littleton Public Library on Saturday morning, visited the local graveyard, met their Native American and African American relatives who resided in the



area and attended a church service on Sunday in a church that was founded by a Faulcon relative. The Ashe line of the family is intermingled with Cherokee and the Faulcon family line is intermingled with Saponi.

When asked why this research is important to her, Delores said that when its time for her to leave this earth she wants to know that she was informed about it. She knows that her great-grand mother would be very proud of the interest that she had in the family and that she participated in something her

great-grandmother never thought the next generations would continue to be interested in learning more about.

Ayisha Gary from Baltimore, Maryland coordinated the weekend. She hoped to learn more about the Blackfoot, Saponi and Cherokee Indians. She believes that she got her facial structure (high cheek bones) and warm and welcoming personality from her Saponi roots.

Although the trip to the library did not yield the results that Ayisha hoped for, she was able to

make copies of deeds, obituaries, wills, taxes and ancestry records that added to her research database. She used the rest of the weekend to meet family members who live in Halifax County, ask about military records and take pictures of tombstones. She said that she felt at home in Halifax. Her son Emanuel, a high school senior in Baltimore County, Maryland, was by her side. He was inspired by what he was learning and was motivated to do his part in the work.

Delores Stewart vowed to continue her search for who she is when she returns to Orlando. She works in a public library and now has a reason to visit the 4th floor where the genealogy records are kept.



## Cool Kids Corner

Pinky (Zirin), call me 619-534-2435 or email me Coolkidscorner@gmail.com

Hi Everyone:

I am one year older. I celebrated my 9th birthday June 9, so June is one of my favorite months.

It started out with a party in the park that was a lot of fun. We played on the hover board and other games.

The grown ups enjoyed themselves talking. I got a lot of gifts and would like to thank everyone.



San Luis Rey Pow Wow.

My friend Esmeralda introduced me to new friends. A group of us lined up to break the piñata, which was a big orange basketball. Candy was flying everywhere.

It is the middle of June now and I am just winding down from my birthday.

The San Luis Rey Pow Wow was interesting to me because I enjoyed meeting all the friends that I knew when I was little and hardly remember.

Sometimes when I am falling asleep I dream about the Pow Wow.

I will start paying attention to the rest of June and prepare for the July Cool Kids Corner.

Although the 9th is my actual birthday my family were partying for four days.

I spent a wacky evening with my cousins in Chula Vista. We always have a good time when we get together.

Mostly we play games and laugh a lot and just have a good time.

I also celebrated my birthday at the



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## NEWS from Hawaii

### About the Karolers

Karol's Karolers was originally formed in October of 2012 by the newly formed Ohana (family) consisting of three Polish brothers: David Del Rocco, Michal Nowicki, and Karol Nowicki. They started as a Holiday cheer choir around the island of Oahu and as their fan base developed they

responded to multiple requests to expand their repertoire with a goal of bringing music of different languages to listeners on the island of Oahu. They have proven to be able to deliver an enjoyable evening of music utilizing indigenous instruments to supplement the amazing vocal range which includes all four standards parts of a choir. The choice of songs for this particular performance included secular and religious music. The young singers of the group were all given an opportunity to speak as well as showcase their individual talents throughout the course of the evening.

In case you were wondering who the Karolers are: the individuals who sang at this night performance were: Karyn Castro, Caitlin Cavarocchi, Padraic Costello, Taylor Ishida, Jenny Normand, Andres Smith, Scott Fikse, Cliff Hunter, Keane Ishii, Matt Jewell, Mitch Moriwaki, Karol Nowicki, and Michal Nowicki.

#### May 28th review

The group commenced once the house lights were down: the first song, after a walk-on from a left staging area, the Karolers sang a Zulu folk song encouraging the listeners to be joyful, playful and have a good time with Jesus. This choice set the mood and flourished within the atmosphere in which there was a packed house at the Lutheran Church of Honolulu. At this point the Djembe drum was introduced and provided a meter familiar to African folk music. Impossible not to feel the need to move to the beat, I was seated in the final pew and thoroughly enjoyed the immediate audience response to the lively performance.

The following is the song list from the program indicating the range and variety of song choices that this choir performs with their the amazing ability to perfect and perform for the people of Oahu.

- Weep O Mine Eyes (16th century), unrequited love
- Mutoma, Mia Cara (Italian) drunken soldier singing to a beautiful lady.
- Suo Gân (Welsh lullaby)
- Na Ke Akua 'Oe E Kia'i (Religious)
  - Keep Watch,
  - Dear Lord (Religious)
  - Il Est Bel et Bon (French 6th, Century) Ladies sing



about their husbands

- Amor De Mi Alma (Spanish 16th Century) Love deeper than life and death
- Hej, sokoly (Polish folk) Soldiers saying goodbye to their girlfriends
- Loch Lomond (Scottish, Spiritual)
- Dúlaman (Irish) Seaweed, so many uses means many words to describe it.
- Rosa Das Rosas (Religious)
- Esto Les Digo (Religious)
- Baba Yetu (Swahili, Religious)
- Let it Be (British Rock, arr. Filipino)

The final song was a crescendo of voice and intensity with all of the energy generated from the previous songs. The warmed vocal chords of all of the performers exploded into a projection of song that each member of the audience appreciated. The choir was greeted with a standing ovation as the entire church jumped up from the pews and the room filled with applause, whistles, and cheers! As I watched the concert my heart filled with joy and the understanding that, yes indeed, this choir had accomplished their goal. And, the potential for their future is now greater than the creators had ever considered when they decided to form Karol's Karolers. In the program it does state that Karol is still single, I for the life of me, can not figure out why. He is participating in what the Hawaiians call his Mana (Call in life – God's will) and he achieved this on this most entertaining of evenings so love has got to be very near to him. If the responses from his colleagues and audience members are any indication of the respect and aloha felt towards Karol and his Karolers, then they all flow with the Aloha Spirit.

Mahalo. Yvonne-Cher Skye

### Out of Australia: The Didgeridoo – A Lifetime Journey.

by Yvonne-Cher Skye

I met a young man who prefers to remain anonymous. He was on a global walkabout from Australia. At 6'3" with a lean build and sporting various tattoos on his chest, arms and legs my first impression was of someone who has chosen to walk an individualistic path like many young people one meets in Hawaii. His lack of intoxication and clear- focused brown eyes indicated that he wasn't partaking in the mindless festivities of many of the youth who travel to Hawaii to vacation. His hair was unkempt, and he wore a several day growth of a beard. It was the unique color and thickness of his hair that drew my attention. I had seen the red, tawny, thickness of his hair on aboriginal people from Australia.

I first met him last November when we both happened to be staying at the same hostel in Waikiki. We lived in a coed dorm style room where the influx of guests varied on a daily basis. As he was settling in I noticed his drum had unusual markings. He explained that while he had been living the previous summer in the Southwest region of the United States his spiritual teacher had gifted him the drum.

He then began to speak of the Didgeridoo, a low-toned instrument which he had learned to play as a child. It's an aboriginal instrument often used for healing and medicine work. He confirmed that he had witnessed a physical, emotional and spiritual change in the recipients of this unique healing technique. He is the descendant of aboriginal ancestors, the closest link being through his mother. Apparently his grandfather was a seer, one who worked with healing energies and taught his grandson about healing by

connecting and manipulating these energies. This early education commenced a lifelong pursuit of healing and learning methods from anyone who has been willing to teach him which brings him to the current chapter in his life wherein he has decided to study Native American medicine. Connecting with ancestor spirits and ongoing relationships with these spirits are the driving force for his meditations.

While on his recent journey he experienced a sweat with his teacher and found Native American medicine fascinating and similar to what he had learned growing up in Australia. He revealed to me that besides the lessons one learns from the elders one needs



to pay close attention to visions and listen to the voices of nature. The Didgeridoo can be heard for miles and is used as a means of communication among various groups as well as a means of entering and leaving the spirit world of the practitioner. An integral part of the process of learning to use the instrument is learning how to make one and being in the state of mind to develop the spiritual strength needed to undertake such a sacred task. The maker needs to spiritually prepare himself and also carefully prepare the materials needed to carve this instrument. One has to have knowledge of the wood needed to create a Digeridoo as well as a knowledge of shaping and preparing the instrument. Weight, flexibility and tone expectations are all elements which this individual was taught as an apprentice to a master craftsman who had learned all he knew about the instrument as a child, which lends itself to a cyclical pattern. Traditional songs are played while working with the medicine of tones.

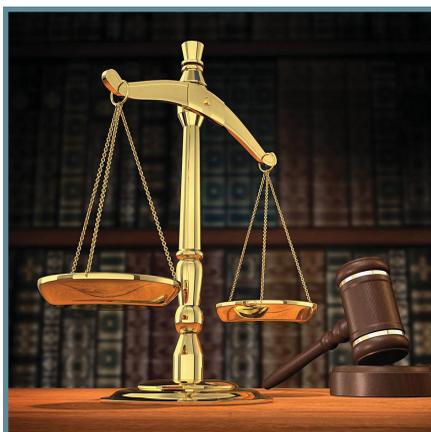
### Statement of Office of Hawaiian Affairs Ka Pouhana (CEO) Kamana'opono Crabbe on Senator Brian

Schatz's proposal on Papah naumoku kea Marine National Monument:

"The Office of Hawaiian Affairs thanks Sen. Schatz for supporting the elevation of OHA as co-trustee of the Papah naumoku kea Marine National Monument. The Office of Hawaiian Affairs Board of Trustees recently approved conditionally supporting the expansion. Sen. Schatz's proposal is in line with our board's position. We thank him for

his recognition of the need to protect the cultural and environmental assets within the monument. The monument is a special place for Native Hawaiians. By becoming a cotrustee, OHA will ensure that Native Hawaiian interests are represented at all levels of management of the monument.

"We agree with Sen. Schatz's recommendation that more public engagement be sought prior to reaching a final decision."



Law Office of Robert Ukeiley  
**ROBERT UKEILEY**

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*from Las Vegas/Nevada*

by Kena Adams

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South Bayfront Powwow is scheduled for August 6th and 7th. The Powwow is supported by the Port of San Diego as part of the Port Tidelands Activation program. This event was started in 2012 and has is becoming a traditional event.

All South Bayfront Artists are asked to help promote and support the event. During the powwow, we need

volunteers to man the Powwow information booth and we offer the opportunity to display their work at a South Bayfront Artists organizational booth. All members are welcome to apply as a vendor and have their own space.

(more information - [www.southbayfrontpowwow.com](http://www.southbayfrontpowwow.com))



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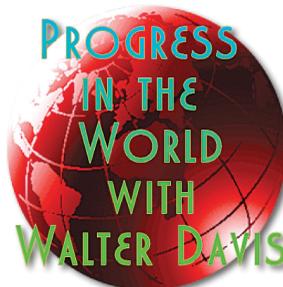
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for more news and updates



## Juneteenth

On June 19, 1865, Union General Gordon Granger and his troops rode into Galveston, Texas to inform the slaves there that they were finally free. Although it took African Americans decades to be granted equal treatment and protection under the law, Juneteenth marked one of the first steps toward true freedom for millions of Americans fueling their hopes that they too could achieve their very own American Dream.

As we recognize this historic time in June, we are reminded that the struggle

for freedom continues for many all across the country. Every American deserves access to a quality education, better job opportunities, and a justice system that treats everyone equally under the law. We must fix our criminal justice system and weed out unfair racial discrepancies while investing in our communities to create jobs and build opportunity.

Juneteenth is a time for us to celebrate the tremendous strides we have made together as one nation. But it

also serves as a push to keep marching for the millions of Americans who need help escaping the bonds of hunger, unemployment, and inequality. Our work to ensure freedom and equality for all people must continue.

I am proud that slavery was outlawed

in Nevada from the time our state joined the Union in 1864. Nevadans, with their pioneer spirit, forged America's frontier with the ideals of a free and just America. I join my fellow Nevadans and millions across the country in honoring this anniversary of Juneteenth.



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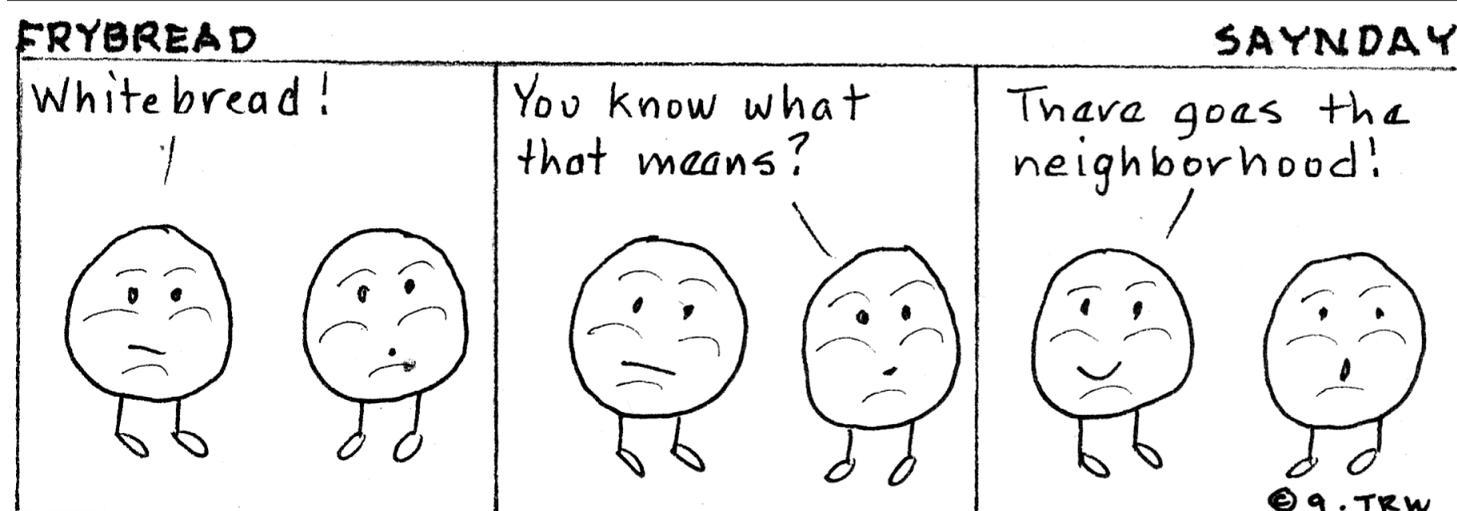
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