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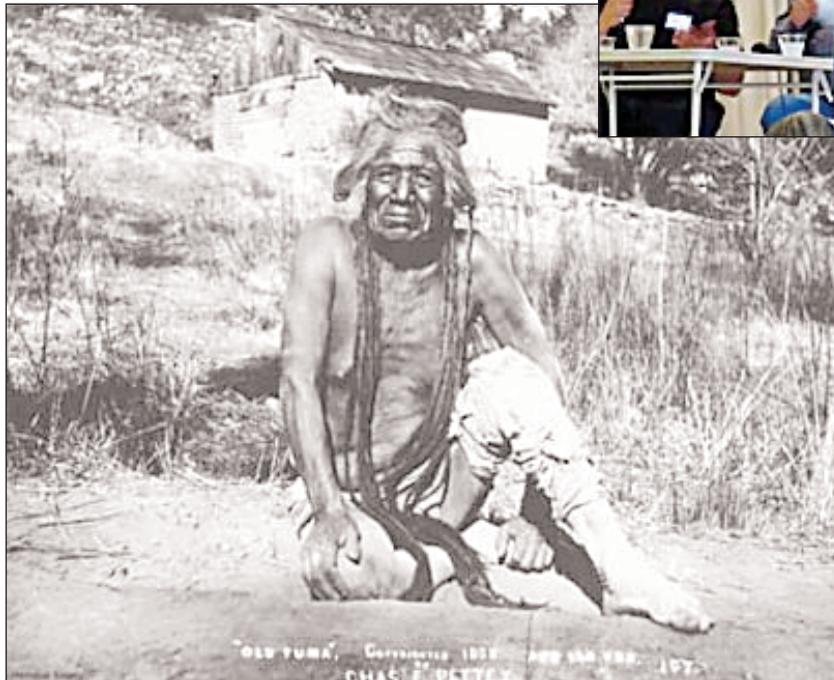
OCTOBER 2014

Descendants of Early Native Point Lomans Speak Out

by Frank Gormlie

Five elders of the Kumeyaay Nation spoke out in Point Loma on Tuesday, September 16th. At the invitation of La Playa Trail Association, they presented an hour-long program at the Point Loma Assembly, where roughly 60 people attending the event – with strong contingent coming from OB.

Campo chairman Paul Cuero kicked off the affair with an overview of the Kumeyaay Nation, which we learned is made up of 12 bands living in 13 reservations north of the Mexican border, and five communities spread throughout northern Baja California. Kumeyaay are responsible for the protection of a



little over three million acres in San Diego County.

Paul added that many of the place names in San Diego County, heretofore thought to be Spanish, are in fact Kumeyaay. For instance La Jolla means “close to the ocean,” Jamul

means “rainwater,” and Palomar means “arrow.” Kumeyaay, itself, means “those who face the water from a cliff,” a possible reference to Sunset Cliffs, La Jolla, and Torrey Pines.

Jaime Labrake of the Sycuan Band added that both the modern Kumeyaay and their distant ancestors have been coming to Mat Loan, -the Point Loma Peninsula -for at least the last 12,000 years. It was here that they gathered mussels, fished, and harvested a lucrative crop of abalone shells that they traded with the Arizona tribes.

Steve Benegas, of the Kumeyaay Cultural Repatriation Committee, noted

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Sycuan Band Kumeyaay Nation Wins Documentary Award

Article and photographs by Angela Wyatt

On September 25th, San Diego Film Festival premiered *Our People. Our Culture. Our History.* The film was screened at the Arlight Cinema with Q & A following. Cody Martinez was inspired to put an informational piece together after he observed other tribal hotel properties had them and Sycuan did not. It was an opportunity to tell the story of Sycuan. The tribal council was supportive to the idea so he began to gather people who could speak most knowledgeably and accurately about the history of the tribe. The Kumeyaay mindset is to share. Being there for others is the Native American way. “We are not a vengeful people.”- Cody Martinez “We are prideful and caring.”- Jamie La Brake. It is important for people to know, Sycuan is not just a casino, but has a long historical presence. We are still here! Indigenous native people. Not something in a book, not an historical aspect. We are not victims; we survived and are going strong. Our goal is to maintain a balance, traditional ways and



modern. Jamie La Brake stated, “Sycuan has been an example of how to turn things around and contribute to society.” The Bird Songs are still here, the dances and the language is being taught. There is a support system. The cultural department was possible because of the gaming. It gave an opportunity for more teachers, events appreciated element brought to the people. This environment

of building support, encouragement, community and further education. Against the odds of historical injustice, the Kumeyaay are progressing and going strong. “We fought the wars to protect our way of life.”- Jamie La Brake. To view the educational award winning documentary, *Our People. Our Culture. Our History.* Log on to sycuan.tribe.org/
See photos page 8.

Neil Young, Willie Nelson and 8,000 in Nebraska Stand Up to the Keystone XL Tar Sands Pipeline

Under a warm September sun, thousands spread out across the cornfield on the Tanderup family farm in Neligh, Nebraska. We sang along with

Neil Young and Willie Nelson to honor the beautiful Nebraska farms and ranches, waters and traditional lands. Willie Nelson and Neil Young

both have a long track record of standing up for the family farmers. And the threat to their farms these days more and more comes from the oil industry.

The proposed Keystone XL tar sands pipeline is a double-threat whammy: it hits Nebraska livelihoods with the dangers of both oil spills and climate change. This concert comes at a time when the fight against tar sands is gaining momentum and showing real results on the ground with postponement and cancellation of tar



sands projects. It also comes at a time when some in Congress are pushing for approval of Keystone XL over the head of the president even before a route has

been legally identified in Nebraska. And it comes on the heels of the 400,000 strong climate march in New York City, making it clear that people are joining forces across the

country to defend their land, water and climate. Keystone XL is a project that should never happen and it needs to be rejected.

When Neil Young joined Willie Nelson on stage and they sang "I went out walking, in the beautiful Sandhills... this land is made for you and me. Let's walk together and raise our voices, we're gonna stand together for the world to see." The sold-out crowd of 8,000

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Descendants

Continued from page 1

that the Kumeyaay's primary means of communication was via runners who effortlessly averaged 120 miles a day.

Paul Cuero interjected that on November 5, 1775, when a large confederation of local tribes burned the Mission San Diego, the Colorado River Indians were well aware of it the same day via runners.

Stanley Rodriguez of the San Isabel Band of the Ipai Nation stated that before close contact with the Europeans, many of the elders managed to live well over a century.

The night's event had begun auspiciously enough with the fortuitous appearance of a gargantuan rainbow spanning the northern sky from Torrey Pines to deep in the heart of the Mexican Sierras.

To this author, this was made all the more cogent by the fact that two years ago, in November of 2012, Rainbow, a north county hamlet, was saved by the Pechanga Band of Luiseño Indians, cousins of the Kumeyaay. The Pechanga Tribe purchased 354 acres of their sacred Pu'eska Mountain, near Temecula, from a northern California mining company who had planned to exploit the property. Now, thanks to the Indians, it's forever wild.

In response to a question from the

audience concerning the current re-incarnation of Cabrillo's galleon, San Salvador, currently under construction in Spanish Landing Park, Ana Gloria Rodriguez of the Sycuan Cultural Department expressed a few reservations about the Kumeyaay's supposed enthusiasm over the arrival of the Europeans.

The evening ended on an exceptionally upbeat note with a mutual desire for continued cultural interaction between the Europeans and the Indians. A video of the Kumeyaay has been made, of which they are very proud and would like to share. Additionally, Cabrillo National Monument is reported to be in the throes of making an additional video on the Kumeyaay.

Stunning displays of Indian artifacts by Kumeyaay archivist Carl Shipek, a gallery of historical photographs by Joanne Hickey, as well as a wine bar and groaning buffet table orchestrated by Dee Kettenburg lent a pleasant bit of counterpoint to the whole affair.

The annual La Playa Trail Lecture Series began in the spring of 2013 as fundraiser and means of promoting the importance of the history along the La Playa Trail, which dates from prehistoric times and boasts over 70 registered historic landmarks.

More info on the Kumeyaay can be obtained online at kumeyaay.com and the La Playa Trail Association at laplayatrail.com.



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Native American Tribes Adopt Bitcoin-like Currency, Prepare to Battle US Government

The programmer and Native American activist Payu Harris raised a gavel Monday night and vigorously banged the bell to open trading at The Bitcoin Center, a meeting space for virtual currency geeks that looks like an empty art gallery in the middle of New York's Financial District.

Harris was there to promote MazaCoin, a cousin of Bitcoin that is now the official currency of the seven bands that make up the Lakota nation. After an hour of questions, Harris thanked the small crowd and was promptly accosted by a tall man and a woman in red who wanted to buy some MazaCoin, which Harris was selling for 10 cents apiece. The two trailed him around the room as he hunted for a printer so he could issue the digital currency on paper. MazaCoin is a month-old cryptocurrency based on the same proof-of-work algorithm as Bitcoin, the virtual currency that approximates cash on the internet — but no one in the room was equipped to make a digital trade.

There have been a slew of copycats since the rise of Bitcoin in 2009. The first wave attempted to improve on the basic Bitcoin protocol. The second wave, which includes the meme-based Dogecoin and the Icelandic Auroracoin, are catering to specific groups.

“SINCE THE RISE OF BITCOIN, THERE HAVE BEEN A SLEW OF COPYCATS”

MazaCoin was developed by an anonymous cryptographer who had built a new implementation of the Bitcoin protocol and was looking for a good cause to associate it with, Harris says. Anyone can buy or sell the currency, but the Lakota are keeping half of it in reserve in order to prevent the wild speculation that has caused Bitcoin such price volatility. Harris has also had inquiries from other tribes that want to use the currency or start their own.

Currencies knit communities together. Having one's own currency is empowering; the Latvian 5-lat coin, nicknamed “Milda” for the woman in traditional clothing depicted on it, became a symbol of Latvian independence during the Soviet occupation. A dedicated currency also boosts economic activity within a community, the impetus behind the (questionably legal) hyperlocal currency movement that has produced alternative monies such as BerkShares, IthacaHours, and the Brooklyn Torch.

Tribes using MazaCoin automatically make it easier to spend money at the local reservation general store than changing it into dollars to spend at Walmart, for example. But perhaps more

than that, it will give the Lakota people a sense of unity and independence. “Our tribe has an idea of what sovereignty is, but not at a level like the Ukrainians,” Harris says, referring to the fierce battle for democracy taking place there. “There is no sense of national identity.”

“WE'RE ON SOVEREIGN SOIL SO WE HAVE THE RIGHT TO HAVE BITCOIN, LITECOIN, MAZACOIN.”

That fragmentation contributes to the tribes' crippling dependency on the US government. Half the tribal members on Harris's reservation, the Oglala Lakota Pine Ridge Indian Reservation in South Dakota, live in poverty. It's a problem that afflicts tribes across the country as Native Americans have grown dependent on federal welfare after being ghettoized on reservations.

Roughly \$220 million flows through the reservation every year, through the Prairie Wind casino and other venues,



Programmer and Native American activist Payu Harris explains Bitcoins.

according to Harris. But he estimates less than \$45 million of that stays in the local economy. With MazaCoin, he hopes to stop that money from flowing back to Rapid City and out of the state. “We're building a new economic foundation for the reservation,” he says.

The US Treasury Department has indicated that Bitcoin is legal but carries certain bookkeeping requirements related to money transmission. At the same time, some politicians are calling

SEE **Bitcoin**, page 11

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Community Foreclosure Strategists Fighting for the Rights of Foreclosure Victims



The housing foreclosure dilemma in San Diego is silent epidemic as threatening as the Ebola virus and is eroding the foundation of San Diego's minority community. A lack of news coverage has moved the foreclosure crisis off the front page leaving the general public untutored about the seriousness of the problem.

Families are being torn apart and communities fractured.

The foreclosure crisis remains an ongoing and unresolved issue in the United States. Improper

to be is to San Diego minority community. The foreclosure crisis has caused significant stress

foreclosures initiated by large banks and other lenders has come to the attention of the public but few are aware of how hard hitting this matter continues



and health issues to a vulnerable community. A 2014 study published in the American Journal of Public Health links the foreclosure crisis with an increase in suicide rates.

One out of every 248 households in the United States received a foreclosure notice in September 2012, according to RealtyTrac.

Many San Diegans who are coming together to

support and educate each other share this desperate situation. With backup and encouragement from sympathetic professionals within the real estate and legal professions a multicultural, non-hierarchical, populist movement is shaping up at the ground level. An alliance is growing within the community.

This people driven is coalition bubbling with enthusiasm as it becomes educated to the ways of a system that has been suppressing it.

One person who has been at the helm of this brewing issue is Ishmael Rodriguez, president of Community Foreclosure Strategists.

A non-profit community group dedicated to educating not only homeowners but also those within in the judicial system who are often misinformed. Many judges allow erroneous foreclosures and evictions, allowing banks to variously foreclose on homes, which were paid for without a mortgage, accidentally foreclosing on the wrong home, and providing fraudulent documentation in courts.

Ishmael Rodriguez has been



Ishmael Rodriguez motivates the crowd

aggressively engaged in the community on behalf of beleaguered homeowners and sees himself as a freedom fighter similar to Martin Luther King and Caesar Chavez.

Community Foreclosure Strategists is fortified with the knowledge and support of George Watts a veteran



Foreclosure Attorney as well as loyal community fighters like Francisco Crozco, Dennis Gray and Randy Thailand. They are committed to continue the struggle to pierce the veil of the legal system that is oppressing them.



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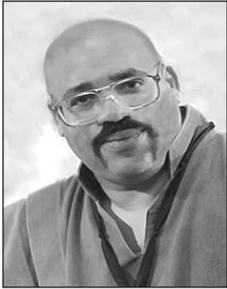
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

The Battlefield Is Everywhere, There Are No Sheltered Rears: Afro Americans, Police Savagery, Buck Dancing, & Engaging the Struggle



by Min. Tukufu Kalonji

In the wake of the murder of Michael Brown in Ferguson MO; we are reminded of the devaluing of Black life as policy and program in the

wilderness of North America. Within the myriad of lame reports to justify this viciousness; and regardless of the state and city, according to a report by the Malcolm X Grassroots Movement, "1 Black Man Is Killed Every 28 Hours by Police." This is neither new, shocking, nor deserving of some self congratulatory act by the established order in trotting out its buck dancing Negroes such as Dr. Ben Carson, and Armstrong Williams in an attempt to suppress the masses who are rising up in revolt to challenge and check the police occupation in Black communities in Ferguson, and elsewhere. Moreover, these house Negroes are blaming the Black victims of these murders; which is likened to blaming a rape victim because her skirt was short and tight. That is morally

bankrupt.

Armstrong and Carson speaking for their masters deny the reality of the racial climate in America and its historically evident oppression of Black people; particularly Black males, but not limited to males having any relevance with contemporary atrocities committed against Black people under the camouflage and color of law. Such as in the cases of ASU professor Dr. Ersula Ore, Sister Marlene Pinnock, or the 5 and 6 year old little Black girls handcuffed and arrested in Georgia and Florida of recent.

Reminiscent of Stephen, Samuel Jackson's character in Django Unchained, Carson said he "is not sure if it's a police versus Black people issue." He says that "race should be factored out concerning Mr. Brown's death." Secondly, these buck dancing Tom's keep bringing up crime in the Black community committed by Black people. That is a separate issue, and it wrong using that in an attempt to divert us from the fact of the white man gone wild via police barbarism. The discourse that needs to be brought to the table is that police occupation and murder of Black people is a societal systemic practice

that has existed in America since the beginning of the Maangamizi, (the Holocaust of African Enslavement). Therefore, this is not just individual actions of a vicious cop in the abstract; rather it is a white supremacist socially sanctioned savagery underlined with beliefs of inferiority of Black people. This posture of the, ruling race and class as policy and practice dictates who is worthy of recognition and respect as a human being and entitled to human rights that we all desire and are deserving of.

In the final analysis there is no remedy

for white supremacist policy and programming except righteous and relentless struggle. As our ancestor, the Honorable Paul Robeson argues "The Battlefield Is Everywhere, There Are No Sheltered Rears"; thus we are compelled by our history and humanity, to continue this struggle to be respected as a human being as another of our ancestor's Malcolm X, the fire prophet argued, "By Any Means Necessary!"

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

Winona LaDuke on Returning Land to Native People

Winona LaDuke speaks passionately about the Federal Government's refusal to return land to the Native American Indians

"The only compensation for land is land." ~Winona LaDuke

Winona LaDuke is an internationally acclaimed American Indian activist, environmentalist, economist, author and orator. A graduate of Harvard & Antioch with advanced degrees in rural economic development, Winona LaDuke has devoted her life to protecting the lands & lifeways of Native communities.

"Someone needs to explain to me why wanting clean drinking water makes you an activist, and why proposing to destroy water with chemical warfare doesn't make a corporation a terrorist." ~Winona LaDuke

Winona LaDuke is an Anishinaabekwe (Ojibwe) enrolled member of the Mississippi Band Anishinaabeg who lives and works on the White Earth Reservations, and is the mother of three children.

She is also the Executive Director of Honor the Earth, where she works on a national level to advocate, raise public support, and create funding for frontline native environmental groups.

In 1994, Winona was nominated by Time magazine as one of America's fifty most promising leaders under forty years of age.

She has been awarded the Thomas

SEE Winona LaDuke, page 6



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Yuchi Indians of South Carolina

Yuchi Indians living in the Savannah River Basin of South Carolina and Georgia proudly honor all their ancestors: An interview with their Principal Chief, Lonzo Langley.

It is one of those many secrets of American history that have been kept out of news articles, textbooks and Wikipedia. Coretta Scott, the future wife of Dr. Martin Luther King, Jr. was more Creek Indian than anything else. Typical of many families in the Southeast, her ancestors came from three races, Native American, African and European. Perry County, Alabama, where she grew up, contains many Creek families, who were in the past forced into a "Colored" label by the South's segregation laws.

Coretta's physical features were almost entirely Muskogean. If she had worn a ribbon dress, while participating in a Stomp Dance in Okmulgee, OK, no one would have batted an eye.

Apparently, because her husband was so closely associated with the efforts to bring African-Americans political equality and economic justice, Mrs. King didn't advertise her Native



American heritage. However, she never denied that the Scott family was primarily of Creek ancestry, if directly questioned.

Among many things, the laws defining race in the South once stated that if a person was 1/64th African, they were classified legally as Colored, a

Elders

It is not age that makes a person an Elder, it is the substance of things acquired, shared with power in a sacred way during a lifetime of learning and unlearning. That thought came to me amongst others standing before the assembly of Black Indian Elders who lived in the area of Columbia, Maryland.

Juliette Porter, a Black Nottoway/Meherrin/Cherokee grandmother, had started an Elder group in a senior citizens home there. From different nations they came with varied backgrounds, and compelling life stories for sound reasons. Older years are the time of introspection. This stage of life ask of each four questions. These four questions are the basis or the pillars of the Sweet Grass Elders Circle Juliette founded a few years ago.

"What is the responsibility of an Elder to the child, the adult and the old?"

"What is a Native Elder, and their role?"

"How do we see ourselves?"

"How does being an Elder impact life around us?"

Indians from the reservations don't have the same grasp upon what being an Indian is as a Black Indian so how, I asked myself, do I address this assembly? It is a mixed group of people who know who they are but in the context of American perception have to ask

"polite" term for Negro, and a guarantee of serf status ... even after the 13th Amendment to the Constitution freed slaves everywhere.

It was much the same for the Yuchi people along the Savannah River, who somehow survived living on the margins of Southern society for over 250 years. Those who did not move progressively westward with their allies, the Creek Indians, soon afterward either became landless serfs in their homeland or after 1832, enslaved. The blood quantum

laws associated with slavery were used by county sheriffs to seize mixed-heritage Yuchi and Creek Indian farms. The families were marched in chains to the Georgia state line or sometimes allowed to be landless sharecroppers. Sheriffs and county politicians pocketed the profits.

questions a full blood does not have to ask of themselves, or others. It was an easy answer that needed time to express its enormity. From me, it was ceremony and legacy.

"How can a ceremonial approach to life be shared to a group comprised of people finally coming to terms with their identity and those raised in their particular traditions?"

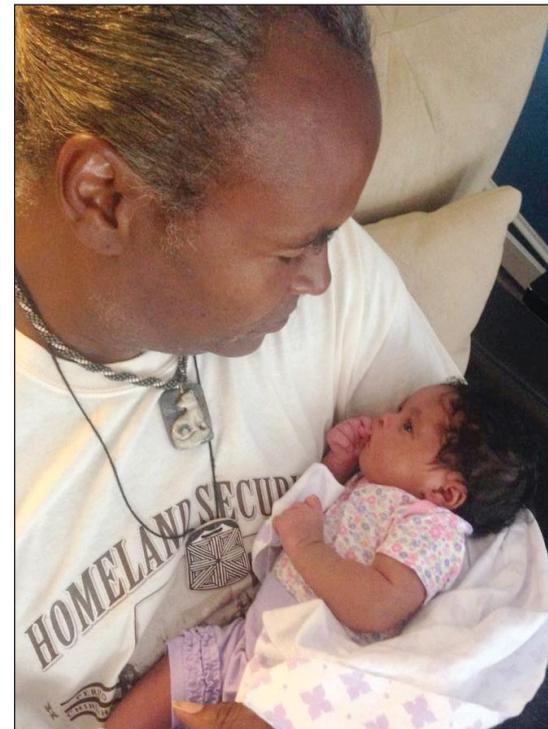
Riding the subway one day in D.C. an older white man sat next to me. After greeting him I commented about a 30-something year-old couple enjoying each other. "Remember that age?" I asked. "Barely," he chuckled. The conversation led up to sharing the pleasures and wonderment about getting older.

"For me," I said, "it is the voice. Having the voice that stops and corrects young people's behavior." He eyed me astonished wanting to understand what I'd said. In answer to his question I answered that I grew up among men and

from my father I learned about power and the power of the spoken word. The voice. He was floored. I realized in that moment how powerful initiation is to the development of power and how power plays with and within stories much the same way the Earth, our Mother plays with all that grows. How as an Elder do we create change?

"Elder is a noun," Juliette Porter said recently, "It should be a verb, an action. I don't know how to do that, but it should be done." Let us think about these things in the context of our spiritual responsibility to children, adults, old people and the next seven generations hoping to live upon the Earth, our Mother.

These our my words.
Gregory E. Woods, Keeper of Stories, African/Creek/Crow



Winona LaDuke

Continued from page 5

Merton Award in 1996, the BIHA Community Service Award in 1997, the Ann Bancroft Award for Women's Leadership Fellowship, and the Reebok Human Rights Award, with which she began the White Earth Land Recovery Project.

White Earth Land Recovery Project is a reservation based non-profit devoted to restoring the land-base and culture of the White Earth Anishinaabeg.

In 1998, Ms. Magazine named her Woman of the Year for her work with Honor the Earth.

In 1996 and 2000, she ran for vice president as the nominee of the Green Party of the United States, on a ticket headed by Ralph Nader.

A graduate of Harvard and Antioch Universities, Winona LaDuke has written extensively on American Indian and Environmental issues. She is a former board member of Greenpeace USA and serves, as co-chair of the Indigenous Women's Network, a North American and Pacific indigenous women's organization.

She has written extensively on American Indian and environmental issues. Author of now six books, including "The Militarization of Indian Country" (2011), "Recovering the Sacred: the Power of Naming and Claiming" (2005), the non-fiction book "All our Relations:

Native Struggles for Land and Life" (1999, South End Press), and a novel - Last Standing Woman (1997, Voyager Press).

"We don't want a bigger piece of the pie. We want a different pie." ~Winona LaDuke

In 2007, Winona LaDuke was inducted into the National Women's Hall of Fame.

Honor the Earth is a Native-led organization, established by Winona LaDuke and Indigo Girls Amy Ray and Emily Saliers, in 1993 to address the two primary needs of the Native environmental movement: the need to break the geographic and political isolation of Native communities and the need to increase financial resources for organizing and change.

As a unique national Native initiative, Honor the Earth works to a) raise public awareness and b) raise and direct funds to grassroots Native environmental groups. We are the only Native organization that provides both financial support and organizing support to Native environmental initiatives. This model is based on strategic analysis of what is needed to forge change in Indian country, and it is based deep in our communities, histories, and long term struggles to protect the earth.

Support her outstanding work.
Winona LaDuke Honor the Earth
HONOR THE EARTH
<http://www.honorearth.org/>

Seminole Negro Indian Scouts Gather

by Katarina Kato Wittich

The third weekend in September is a special weekend in the tiny town of



Brackettville, Texas. Once a year, the descendants of the Seminole Negro

Indian Scouts gather there to celebrate their ancestors and their unique heritage. They come from all corners of the States, from Mexico, from Europe, the Bahamas and anywhere where the Black Seminole diaspora led them. Black Seminoles are a people who were formed as escaped slaves, freedmen and maroons joined up with the Seminole Indians in the swamps of Florida and later became allies in the battle against the U.S. government

In 1870, the first unit of the Seminole Negro Indian Scouts was mustered in at Fort Duncan in Eagle Pass, The Scouts played a crucial role in the evolution of the state of Texas. They

were never given the land they were promised, and they were often the subject of extreme bigotry and violence. with in Mexico.

When the Seminole Negro Indian Scouts were disbanded in 1914, their families moved off the fort and into Brackettville, and from there spread to all parts of the US and also into Mexico. But they maintained their own unique language, a form of Gullah creole. that is now dying out with the elders. And



they kept a strong sense of themselves as "Seminol", a culturally unique black people whose ancestors had escaped slavery and lived as part of an Indian Nation for many years before splitting off and becoming their own people. They have intermarried and mingled with Mexicans and Whites and other Indian peoples like the Biloxi and the Creek



Seminole Days in Brackettville began this year on Friday September 19th. Scout descendant Thomi Lee Perryman organized history lectures which included presentations by the Mayor of Brackettville, Andres Rodriguez; Russell Knowell of



the Fort Clark Historical Society; John Griffin, Florida Seminole Re-enactor and historian; Daniel Romero, Chief and Richard Gonzalez Vice Chief of the Lipan Apache Band of Texas; and Doug Sivad, Historian, Actor,.

On Friday was a trip up Seminole Canyon to visit the remote site where the Scouts used to camp and water their horses. Scout descendant Cynthia Ventura Atchico arranged for any scout descendants capable of the hike to be led by the rangers into this beautiful spot.

Saturday in Brackettville began with a moving unveiling of a new plaque marking the Perryman family site that was part of the larger camp where the Scouts lived on the military reservation of Fort Clark. It was followed by the parade, which each year goes down the main streets of Brackettville and ends at the Carver School grounds where the community then gathers for a speaker program, and festivities. the parade was organized by Augusta "Gigi" Pines, the current President of the Seminole Negro Indian Scout Cemetery Association

Ms. Pines and the Association board of directors, including Vice-President Rafaela Brown and treasurer Mary Vasquez-Gamble, also organized an excellent program at the school grounds. It included speakers such as the Mayor of Brackettville and Scout Descendants including Billie Jean Frierson, Lee Young, Thomi Lee Perryman, and Elder and Honorary "Chief" William "Dub" Warrior who has been past President of the Association and keeper of the history for many years. Lipan Vice Chief Richard Gonzalez gave a moving speech encouraging the young women of the group to understand their importance as the ones who create the future, and he gave a special ceremonial necklace and blessing to the youngest teenage female descendant. After the program there was barbecue and bingo and the celebration went on until late in the evening on the school grounds with booths with displays and with all sorts of foods and souvenirs to purchase.

Saturday night there was also a semi formal banquet held on Fort Clark in the officers club, to honor "Chief" William Warrior and his wife Ethel for their many years of service to the community. Many awards were presented at the banquet, and speakers included Richard Gonzalez, John Griffin, Doug Sivad, Veronica Warrior, Mayor Rodriguez, and Retired Texas Ranger and Scout Descendant Lee Young, who is the first Black Ranger in Texas and has written a fascinating book about his



groundbreaking experiences. "Chief" Warrior spoke of his many years of gathering the history and the importance that the younger descendants take up being the guardians of the past, as it is such an important part of the future.

It was a heartwarming evening in a beautiful setting. The banquet was organized by Thomi Lee Perryman, with the help of Lovenia Raspberry, and emceed wonderfully by Billie Jean Frierson, who kept things moving so everyone could get up and dance when the program was done!

On Sunday morning the community comes together at the Seminole Negro Indian Scouts Cemetery to honor the ancestors. The graveyard is carefully tended and flowers are placed on recent and ancient graves. Many members of the community still choose to be buried here, and there are many fresh graves as time claims the elder members of the group. Part of the ceremony is the reading of the names of those who have gone during the course of the year. This year was particularly sad because a younger and beloved member of the community, Billy Joe Pierce, passed away at the beginning of the month. In addition to prayers, there was a beautiful call and response walk



into the cemetery led by the Perryman family choir, who all seem to have been blessed with exquisite voices!

As the sun rose to its full noon strength, the descendants of the Seminole Negro Indian Scouts bowed their heads in a final prayer for their ancestors, their loved ones, and a safe trip home. Hugs were exchanged and families loaded into their cars to begin the voyages toward their homes, both far away and near, knowing they will gather again next year to celebrate their connections to each other and to their rich and complex past.

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Miramar Air Show Blue Angel demonstration October 4th 2014. Amazing photo captured by Greg Nickel from a mile away.

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Keystone

Continued from page 2

stretched across the field to the tepees in the far back and sang along, standing tall.

Neil Young has said: "For our grandchildren's survival we must begin to live differently. The Keystone XL pipeline is a large step in the wrong direction for the health of the earth. America must lead the world again and stop the Keystone XL." Tar sands oil is the dirtiest around. It is strip-mined or heated out from under Canada's majestic Boreal forest and from under the traditional territories of Canadian First Nations. The Keystone XL pipeline project would carry raw tar sands oil across America's heartland, through Nebraska farms and ranches and the great Ogallala Aquifer to the Gulf coast where most would be destined for export overseas. It is a risky project with all the reward going to the big multinational oil companies and the Canadian pipeline company TransCanada.

I was honored to stand with the landowners and indigenous leaders in Nebraska fighting for their land and water in the same way we all marched in New York City for action on climate change a week earlier. Come to Nebraska and talk to the farmers and ranchers. It makes it clearer than ever that President Obama should protect our precious land, water and climate by rejecting the Keystone XL tar sands pipeline.

Our gracious hosts Art and Helen Tanderup invited us onto the farm that their family has stewarded for 100 years. Art's corn towered above my head, but he spoke about how the changing climate has already affected other crops like soybeans and he is concerned for the future of his farm. BoldNebraska, the Indigenous Environmental Network and the Cowboy and Indian Alliance - a

group of ranchers, farmers and tribal communities from along the Keystone XL tar sands pipeline route - sponsored the concert. They've been strong fighters for a long time now to protect their lands, the Sand Hills and the Ogallala Aquifer that nourishes their lives.

TransCanada, the Canadian pipeline company that has been pushing this project on landowners, responded to the project with tired arguments about the relative safety of pipelines versus rail. The bottomline is that both pipelines and rail are not safe when it comes to tar sands oil. Safe is getting energy from the wind and the sun.

We also hear lots of mistaken arguments that the development of tar sands is inevitable. The truth is that companies are finding tar sands risky and expensive while communities are saying "no" to tar sands pipelines. The Norwegian oil company Statoil just shelved one of their in situ tar sands drilling projects for at least three years due to a lack of pipeline. This means that stopping the pipelines is keeping carbon in the ground and tar sands out of our farms. In fact since Neil Young launched the Honour the Treaties concert tour in Canada to help fight tar sands expansion, three major tar sands projects have been cancelled or postponed - Total's Jocelyn mine, Shell's Pierre River mine and Statoil's Corner in situ drilling project.

Stopping the Keystone XL tar sands pipeline makes a difference for communities in Nebraska and along the pipeline pathway. Real jobs are at stake, jobs on many farms and ranches - more than a quarter of a million of them just in the five Great Plains states the tar sands pipeline would cross through. Those are the jobs that drive this region and feed the country and much of the world. And it also makes a difference for communities in Canada suffering from tar sands extraction and

communities around the world feeling the impacts of climate change to their health, homes and wallets.

The outpouring of opposition in Nebraska serves as a reminder to our nation's leaders that the Keystone XL tar sands pipeline still has no route through the state. Lawmakers in Washington DC should not try to take the decision away from the president and force Keystone XL on Nebraska's farmers, ranchers,

landowners and indigenous communities. And President Obama has an opportunity to do the right thing and listen to the people in Nebraska.

Neil Young ended with his new song. He sang, "Who's gonna stand up?" and the crowd sang back, "WE ARE." Stand up for the Sand Hills, for the Ogallala Aquifer and for the climate on which we all depend. As Neil says, "Stand up and save the earth."

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Holy Goats

Down the hill from Bayview Baptist Church

The neighborhood around 61st Street and Imperial Ave. in San Diego has a special reverence for locals who live in the area. This piece of geography holds the memory of ancient Kumeyaay burial grounds as well as the legacy of George

Baptist Church, Gaudi Finny. Finny remembered hearing about the goats that are used as an alternative to expensive and eco-unfriendly machinery and suggested that the church use these wooly weed whackers to clear the church property of unwanted wild plants. He searched around until he found Environmental Land Management, a company that provides goat herds to clear brush on open land. The goats enjoy the dry brush, tumbleweed and greener plants equally, but alfalfa is their



Stevens, the Peoples City Council Person. It is also the home to many reverent temples of worship in the established community of the 4th District as well as the headquarters of the Black Contractor Association. It is no wonder that the sight of dozens of goats munching weeds on the hillside on the corner of 61st and Imperial Ave. suggested hallucination, illusion, or a mirage. Curiosity fueled investigative journalism instincts demanded an explanation. The resulting inquiry revealed that the inspiration for the goats came from the chief operations officer of the San Diego African American Museum of Fine Art, housed at Bayview

real treat, according to John Gonzalez, operations manager for ELM. In addition to providing an environmentally friendly alternative to weed abatement the goats help firefighters by increasing defensible space. They eat heavy scrub plants and dry vegetation that could threaten nearby commercial and residential property in the event of a fast-moving brush fire. In the case of Bayview Baptist Church the goats offered inspiration for those seeking a back to nature solution to today's high tech complexities as well as a wonderful example of mans bond with nature and God's creatures. Amen

Bitcoin

Continued from page 3

for a ban on the currency. Harris is hoping to avoid all that with MazaCoin. Federal laws granting Native Americans special legal status provide an argument for a currency totally independent of the US dollar. Native American sovereignty is legally defined over a patchwork of treaties, laws, and precedent. "We're on sovereign soil so we have the right to have Bitcoin, Litecoin, MazaCoin," Harris says.

But Chase Iron Eyes, South Dakota legal counsel for the Lakota, believes the federal government will push back if MazaCoin succeeds. "There hasn't been a tribal nation that has declared its own currency and has mandated that that currency is used within its borders," Iron Eyes says. "But it's because of this pervasive, ever-present asserted dominion of the United States. They'll try to shut us down, try to cite us with law violations."

While the leadership of the Lakota nation has signed off on adopting MazaCoin as a national currency, there is

resistance within the ranks. Digital currencies are not always an easy sell, especially to older generations who are not accustomed to using apps constantly throughout the day. A further complication is that not all tribal members have internet access or smartphones, which means Harris has to develop a paper wallet system where members' MazaCoins are held in cold storage at a central location like a bank. In theory members can walk into the bank, get their MazaCoins in a paper wallet that can be processed by reservation businesses, then return the balance to digital storage at the bank before driving home.

There is also a fear of letting go of the US dollar, which holds the implicit threat of letting go of the federal subsidies denominated in it. Iron Eyes believes the legal battle and the public perception battle are worth fighting. "We've gone through 100 years of imposed poverty. That's the fight we're having," he says. "What we're trying to do with MazaCoin is just spark something to get us out of this cycle of victimhood."

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Manufactured News is Death Sentence for Indigenous Peoples

Systematic Plagiarism and Deception in News Aid Corporate Genocide

by Brenda Norrell, Censored News

Each day the news becomes more manipulative with the truth distorted to deceive you. There is no better place to observe this than in the national Indian country news, where the news ranges from systematic plagiarism to news lite, distraction and spin.

The news coverage of the recent UN World Indigenous Conference in New York makes the point. Those who attended the World Conference on Climate Change and the Protection of Mother Earth in Cochabamba, Bolivia, in 2010, hoped this gathering would continue the work. However, they were quickly disappointed. They were not even allowed to participate, which was by invitation-only for the UN well funded.

While mining is among the top threats to Indigenous Peoples around the world -- resulting in assassinations, disappearances, rapes and torture -- mining has been kept off the agenda as a priority at UN Indigenous gatherings. Dirty coal mining, uranium mining, and metals mining, and the deaths,

homelessness and diseases that result, are among the most censored issues in Indian country news.

Further, Pacific Islanders, victims of the nuclear holocaust, withdrew their support from the UN World Conference in New York, stating that demilitarization was censored at the gathering. The voice of the peace makers who oppose war, and the spying on the peacemakers, are among the most censored issues in national Indian country news.

Both Mexico and Canada exposed themselves at the UN World Conference in New York, Sept. 22 -- 23. First, with the presence of Mexico's President Enrique Pena Nieto, who is continuing the ongoing genocide of Indigenous Peoples, and then with Canada's rejection of the outcome document.

In Mexico, the massacre of Mayans in Chiapas in the south, and the theft of Yaqui water rights in the north, are just

as the US and Mexico continue their systematic drug and weapons industry. Iguala has also been a stronghold of Zapatistas, where Indigenous continue to be a voice of autonomy, justice and dignity.

At the UN conference in New York, Canada asserted in a statement that it has the right to violate aboriginal rights and treaties.

The bottom line is the voice of grassroots Indigenous Peoples around the world whose voice at the United Nations has been largely replaced by well-funded non-profits and government appointees, who were never selected or appointed by grassroots Indigenous Peoples.

Grassroots Indigenous Peoples point to the amount of money spent flying around the world by the well-funded, who use their issues and suffering to obtain foundation grants. These grants often range from \$100,000 to \$400,000 each. Grassroots Indigenous ask what will come off all this global travel and now more talk at the United Nations.

As for the national news media in Indian country, it has collapsed after years of plagiarism and deception.



Photo Brenda Norrell

two of the cases in a country where Indigenous Peoples are considered both a tourist revenue for the government and expendables by both the government and its multi-national corporate crime partners.

Now, the murders and disappearances of students in Iguala, Guerrero, magnifies Mexico's role in violence, police corruption and silencing dissent

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

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

You can catch Yvette online at

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EMG Rolls Out the Red Carpet Again to Honor U.S. Military Veterans on October 18th

The 2nd Annual EMG Veterans Awards draws major support

LAS VEGAS, NV – Cadillac of Las Vegas proudly presents the 2nd Annual EMG Veterans Awards (formerly Veterans Appreciation Awards) brought to you by Richard Scotti on Saturday - October 18, 2014 from 1300 to 1500 (1pm-3pm PT) at the EMG headquarters in the Desert Shores Community located at Lakeside Business Suites, 2620 Regatta Drive Suite 102, Las Vegas NV, 89128. Admission is FREE and ages 13+ are welcome. This year's event is hosted by actor and entertainer, Nieve Malandra. Live music will be played by DJ Liz Clark. Program supporters include Ron Q. Quilang from 360DPI, Jason Stoffel – Judicial Candidate from Dept. S, LJ Harness – Legendary Rock Drummer, Richard Knapp – 9x EMMY award winner and Judge Carolyn Ellsworth from Department 5.

EMG is honoring veterans including: Michael Smith with the 2014 EMG Veterans Awards Dedication; Veterans Talk / The Forgotten Promise with the Veteran Program of the Year Award; Veterans Reporter with the Veteran Publication of the Year Award; Judge William "Bill" Kephart with the Veteran Advocate of the Year Award; Customistic with the Veteran Owned Business of the Year Award; Tim Bedwell with the Male Veteran of the Year Award; and NV Senator Patricia Spearman with the Female Veteran of the Year Award. Award presenters include: Richard

Scotti – Judicial Candidate for Department 2, Joe Buda – Publisher of the Las Vegas Man magazine, Rosario Grajales – journalist, Vernon Fox – former NFL player, Gady Medrano – reality TV star and Judge Kenneth Pollock – Family Division in Department J.

The most prestigious award that military soldiers, veterans and advocates can receive, the EMG Veterans Awards, is presented annually by the EMG Foundation. The Annual EMG Veterans Awards presentation brings together active military, veterans, civilians and the community from Las Vegas and surrounding cities.

EMG: EMG Enterprises is a conglomerate that operates companies in the fields of non-profit, pageantry, politics and public relations. The EMG Foundation serves the community by promoting charity fundraisers, donation drives and special events to benefit non-profit organizations and programs. The Miss EMG Organization exists to promote community activism awareness and to provide a platform that women can use to enhance their academic and professional endeavors. EMG Government Affairs is non-partisan and manages statewide and local election campaigns for candidates seeking re-election and election. EMG Public Relations focuses on industries including arts and entertainment, food and beverage and sports, with an expertise in media and events. Learn more about EMG by visiting EMGnv.com.

Parents Who Baptize Their Children May Be Charged with a Felony

by *Andre' Haynes*

Baptism is considered a sacrament and a spiritual rite of passage by several religious followers, often called believers. Some believers are baptized as infants, some as children and others as adults. Based on the religious beliefs that one embraces, the preferred method of baptism may vary from being completely submerged underneath water or pouring water on the forehead or partially kneeling inside water while it is being poured on the upper body. While believers may disagree on the preferred method of baptism, they all agree that baptism is relevant, necessary and congratulate one another for being baptized. Some church leaders feel so strongly about baptism that they have gone to the lengths of creating exclusive services for baptism only. Several believers argue that their religious rights are being trampled on and that the government is persecuting them for their religious beliefs and practices, although the American-Constitution guarantees freedom of religion in the First Amendment. If you consider yourself a believer or spiritual, if you recognize spiritual rebirth and salvation, than you may disagree with Judge Vincent Ochoa from Department S in Clark County, NV for finding a dad in CONTEMPT OF COURT after his minor children requested to be baptized and he obliged.

Kevin Beck is the father of two minor children, whom had a divorce case before Judge Ochoa. According to Dad's testimony, court minutes from Case 06D358482 and a video transcript of a September 2011 hearing, you may conclude that Judge Ochoa should be investigated for ethics violations and sued for religious discrimination. The minutes and video reveal that Ochoa found Dad's ex-wife in CONTEMPT OF COURT for violating the COURT'S ORDER by 'not giving written notice or getting consent to leave the Country' (Mexico) with the minor children. According to NV Revised Statute 125, Dad's ex-wife committed a felony and punishment may include a large fine

and incarceration in jail or prison. Ochoa found Dad in CONTEMPT OF COURT for 'not providing Notice to Mom as to the Baptism' and treated both infractions equally, thus punishing Dad for allowing his minor children the choice of baptism with the equivalency of a Felony.

Recently Judge Ochoa has been at the center of controversy for a myriad of reasons including most recently (1) having an endorsement rescinded by the Clark County School District Police Officers Association and (2) being disqualified by Judge Elizabeth Gonzalez from a custody case involving Jason Stoffel, his political opponent for a quarrel that Ochoa allegedly started.

Dad plans to discuss his legal options with an attorney and may seek the assistance of the ACLU. He is considering filing a formal complaint with the Committee On Judicial Ethics against Ochoa.

Calls to Ochoa's office went unanswered. This is a developing story.

Andre' Haynes:

Andre' Haynes is a freelance writer and a talk-show host based in Las Vegas, Nevada. He regularly contributes content to online and print publications, and hosts radio and television talk-shows. Haynes primarily covers topics related to business, entertainment and sports. He is President of EMG, a conglomerate that operates companies in the fields of non-profits, politics and public relations.

Sources:

LVRJ:

http://www.reviewjournal.com/news/nevada/quarrel-bar-leads-family-court-judge-s-removal-custody-case

Las Vegas Tribune:

http://lasvegastribune.net/early-wrong-retract/

Links:

Website: www.emgnv.com

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VAWA – Milestones for Indian Country

Approximately one out of every four women suffer domestic violence in her lifetime, and 1.3 million women are victims of domestic violence each year. Domestic violence is a devastating reality for many families but this problem is much more glaring for our Native American women, who suffer rates of domestic violence disproportionately higher than any other group in our country. For this reason, we must take pause to honor those who advocated to protect our society's most vulnerable members and remind ourselves of the conditions that led to the passage of the

Violence Against Women Act twenty years ago this month.

I was an original cosponsor of the initial VAWA proposal in 1990, and I supported passage of the bill when it became law in 1994. Last year, I made it one my top priorities to reauthorize this historic legislation, despite Republican attempts to block it. This law has been an invaluable tool to recognize, prevent, and combat domestic violence and it has helped millions of women affected by abuse. Since its passage in 1994, VAWA has helped reduce the rate of domestic violence by 67%.

Yet, Native American women continue to suffer higher rates of domestic violence and many of these crimes go unpunished due to gaps in our justice systems. The VAWA reauthorization tribal provisions help close those gaps and restore criminal jurisdiction to begin prosecuting non-Indians who commit crimes of domestic violence in Indian Country to Indian tribes, including the Pascua Yaqui Tribe of Arizona, the Tulalip Tribes in Washington, and the Umatilla Tribe of Oregon. The jurisdiction is limited to non-Indians who live on tribal lands, are employed within tribal boundaries, or are a spouse or

intimate partner of a tribal member. These tribes must also make their criminal laws and rules available to the public, one of the new VAWA requirements.

These milestones are long overdue and important steps in strengthening Indian tribal governments and ensuring the United States meets its trust obligations to American Indians, and I support them utilizing their newfound judicial powers. As always, I remain resolute in my commitment to Indian Country, and will continue to promote policies that benefit their well-being, sovereignty and ways of life.

Honoring Inspiring William Katz - Author & Historian

William Loren Katz is the author of *Black Indians: A Hidden Heritage* and 40 other books on African American history. His books have won awards and his research, writing and lectures have earned widespread praise from noted scholars such as John Hope Franklin, Henry Louis Gates, Jr., John Henrik Clarke, Howard Zinn, James M. McPherson, Alice Walker, Cornel West, Ivan Van Sertima, Betty Shabazz, and Dr. Ralph Bunche. He is an acclaimed lecturer who has spoken at more than 50 universities and dozens of museums, and libraries.

"When it comes to digging up the untold stories of black history and culture, Katz is a matchless miner." --Herb Boyd

"Bill Katz is one of the few members outside of our community who has made a significant, lasting contribution to it. *Black Legacy* is a good, clear layman's book on African Americans in New York." --Prof. John Henrik Clarke

"If you believe people have no history worth mentioning, it's easy to believe they have no humanity worth defending" -- William Loren Katz

CREEK FREEDMEN DESCENDANTS SOUGHT

Muscogee Creek Indian Freedmen Band is seeking the descendants of Creek citizens placed on the Creek Freedmen Roll from 1896 to 1915.

If your ancestors were on this roll, write P.O. Box 6366, Moore, OK 73153 for eligibility information.

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41st Annual Excellence in Journalism Awards! Winners Announced!

Tuesday, October 28 is the date of the 41st Annual San Diego Press Club Excellence in Journalism Awards honoring outstanding work in print, broadcast and online journalism.



The beautiful Jacobs Center at Market Creek will be the venue for this year's awards and will feature, as always, San Diego's finest restaurants, regional wines and beers, a re-imagined silent auction, and a fun evening rubbing elbows with friends.

For reservations:
619-231-4340
www.sdpressclub.org

5:30 to 6:00 pm

Private Reception for Honorary Committee and their guests

6:00 to 7:30 pm

Gourmet Tastings from Local Restaurants
Temecula Valley Wineries, Ramona Valley Wineries
Karl Strauss Brewery, Stone Brewery, Fat Cat Brewery

7:30 pm

Emcee: Barbarella Fokos
Election of Board of Directors, Officers
Wild Card Category Winner
Best of Show Awards

Special Awards:

Harold Keen Award: Mark Sauer
Andy Mace Award: Maurice Luque
Jim Reiman Award: Joe Guerin
Drew Silvern Award: Carlsbad HS Student Filmmakers
Directors Distinguished Service Award: Phyllis Van Doren

Attire: Business Casual
RSVP: October 25, 2014