November 2006 by Nancy Olsen and Tom Izu
Californian – Winter 2007
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Author, educator and storyteller, Darryl Babe Wilson shared his thoughts about wisdom, landscapes, and dreams in an interview with De Anza College instructor Nancy Olsen and CHC director Tom Izu. Wilson is Achumawi and Atsugewi and was born and grew up in the Northeastern part of California with the name, Sul’m’a’ejote. His people are often referred to as the Pit River Nation. His lyrical memoir, The Morning the Sun Went Down (Heyday Books, Berkeley, 1998) was critically received. Dr. Wilson has taught at a number of universities and colleges including Foothill and De Anza colleges. He has graciously allowed us to publish an original essay of his in our next issue of The Californian.

Question: 1. Where were you born? Will you give the native name for that location?

The Fall River Valley, where I was born. In the old days it was Qatsade, if you are in the valley or if you are from the valley. Tijtawa if you are from south of It Ajuma (Pit River), Q’a’jutewi if you are from north of It Ajuma. Anthropology, later, called the language and the people north of the river, Ajumawi. They were trying to identify this people as “River People,” but it should have been Ajuma Itam Is. They also misidentified the people south of It Ajuma, Hatwiwi (water flowing people) as Atsugewi. Sul’ma’ejote (Where the Fall River emerges after flowing under Ako Yet) is one of the original names of what is now Fall River.

I was born at home on the north side of Fall River at Fall River Mills on November 21, 1939. Sul’ma’ejote, therefore, is my native name. Most natives do not know the language, the old laws, or the landscape, or have respect for these things. The native languages are rarely used except as mispronunciations of the bar room set. Natives garble what little language they know, agreeing among themselves that their language and pronunciation are “right on!” Then they have another drink celebrating their indigenous talents. The old people shun them saying their conduct is “disrespects.”

Questions: 2. Describe people and landscape where you were born and grew up?

The tribe’s population is less than five hundred. The people are not tall, but many men are created thick, and we are a variety of complexions from deep coffee to cream, depending, usually, upon the mixture of the Anglo race in our genes. We have thick, straight, black hair, deep brown eyes, and home the gold medal in golf at last summer’s North American Indigenous Games in Colorado.

Throughout his high school career, Webster also placed high in countless competitions throughout California, which helped to put him on the college scouting radar. He was offered a full scholarship to California State University San Bernardino where he now attends and competes on the men’s golf team.

Webster picked up the sport in an unusual way, and it was love at first swing. At the age of nine, he watched Tiger Woods win the 1997 Masters Tournament and felt inspired by the career of a fellow minority.

“After I saw that I kind of got an itch for golf,” Webster said.

His brother’s girlfriend’s mother happened to have a spare set of ladies’ golf clubs hanging around in the garage that she let Webster use, and by his own determination he began to play.

A golf club near his San Bernardino home offered Saturday morning golf clinics for kids. At his request and persistence, Webster’s parents dropped him off at the club every Saturday at 10 a.m. and picked him back up at 1 p.m. The cost of the clinic was $10; the club’s professional golfer gave lessons, and each child or teen was given a bucket of golf balls.

Gene Webster Jr. makes a mark on the Native golf circuit

Posted: April 25, 2007
by: Shannon Burns / Indian Country Today

SAN BERNARDINO, Calif. - The sport of golf has become vastly popular in Indian country and one name that stands out as a leader in Native youth golf is Gene Webster Jr. The 18-year-old college freshman of Navajo and Ojibwe descent has already earned himself a reputation as a talented golfer following the path to professional golf.

Webster has won 1st place in the Native American Junior Golf Tournament three times - in 2003, 2004 and 2005 - and he took a mark on the Native golf circuit. He also played in the North American Indigenous Games in Colorado.

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Continued on Page 3
From the desk of the Director

All My Relations:

Welcome to Spring Quarter 2007. Congratulations, to all of the students who have successfully completed the Winter Quarter 2007.

The Native American Student Programs office is saddened by the tragedy in University of Virginia. We pray for the victims and their families who are grieving. We also pray for the safety of all students throughout the entire world.

Regarding the admission status at UCR, I am happy that over 22 applicants have submitted statements of intent to register (SIR) indicating that more Native students will be coming to UCR in the Fall Quarter 2007. We anticipate more will SIR with in the next few months. In the mean time, we will continue our efforts to urge American Indian students to consider UCR.

The Summer Residential Program: Gathering of the Tribes is scheduled for July 20 through July 29, 2007 with the 20th as a training day for the staff. We’ll have serious and fun activities for the students. Individuals as far as Nevada, Arizona, New Mexico, and other states are interested in participating in the program. I would like to thank the Morongo, Soboba, San Manuel, Agua Caliente, and Pechanga tribes for their kind contributions to make the UCR Summer Residential Program possible. A detailed article will be placed in the Fall Quarter 2007.

I would also like to commend the Native American Student Association for making the 2007 Medicine Ways Conference and Pow Wow possible. Each year new students participate and learn the art of putting together a conference and Pow Wow. They learn how to plan, organize, and implement activities such as the Conference and Pow Wow. This is a good experience working with American Indian community as well as work with university policies.

Are you an American Indian UCR Alumni?

Membership is available to any American Indian and Alaskan Native person who has graduated from the University of Riverside, California, or is a former student that has completed at least 12 quarter units before leaving the University of Riverside, California.

Associate Membership is available to any person who supports the purposes and goals of the organization.

Contact us
American Indian Alumni Association
Email: aiaaucr@yahoo.com (AIAA General mailing)
Email: admin@ai-aa.org (AIAA Board members)
Website: www.ai-aa.org

Anyone interested in applying to UCR should contact us at (951) 827-4143, e-mail us at sisto@ucr.edu or joshuag@ucr.edu. Check our web at www.nasp.ucr.edu. Thank you and have a happy summer.

Sincerely,
Earl Dean Sisto, Director
Native American Student Programs
Spring Quarter 2007  
Page 3

Dr. Darryl Babe Wilson

are of every size and temperament. We are related through ancestry as explained in our lessons and legends. We should be hunters and fishermen, gatherers and “just people” (living in the labor-class). A generation ago a few had special power. The generation before that was laced with power people. Today, within the people, because of the hegemony of “civilization,” arrogance, and “progress,” appreciating the spiritual connection to earth and the greater powers has diminished in its necessity. In the homeland today, the Bureau of Indian Affairs is, often, the only winter employment. There are few who practice the “old way,” the “old law”, the “old rule” and none of the practitioners work with the BIA, considering it another form of intrusion, and a plot for taking something.

The landscape varies – high mountains, broad valleys, fresh water, “sick” water, flowing water, forested mountains, and buck and rabbit brush carpet high deserts, with four distinct seasons. There is no need for a calendar. Spring arrives with great relief, summer is a time to relax, autumn is a time to prepare for the long winter. Winter is a time to dream of spring. Our legends explain the human-landscape-connection, land use, and the importance of respect for it all. Legends are now a hesitating, inaudible whisper across the evenings. Again, the hegemony of civilization has crushed the life-breath from the native psyche – leaving confusion in its gruesome wake. Not long ago the landscape was personified, balanced, healthy, and “fit.” The earth was of the utmost importance, providing food and shelter and places for meditation. In the mornings the earth and universal landscapes are sweet, fresh, overpowering, humble, and friendly, an eternal promise made tangible. Evenings are often like the most delicate, sovereign-purple negligee, and bird songs are mellow as the ancient powers rest and recover from an often long day. The evening’s journey with brother sun, melting into a glowing forever like a baby dreaming and settling deep into a soft pillow. The sun plans for tomorrow, and eternity is wrapped in a starblanket of destiny as moon splashes delicate silver across the earth.

Blossoms rest, birds sleep, earth breathes slow and soft, and a fresh dawn is only a dream away. Then we think long and deep, realizing that we are products of this continual wonder.

Question 3. How significant is one’s name in relationship to the landscape?

The old ones say, “Your destiny was scattered in the vast at the time the stars were sprinkled there, long ago.” Therefore, those of us raised in the “old way” by “old ones,” clearly see the human-earth-universe as one living being. Your wa’tu and ah’lo are, then, precious above all else. The ah’lo is your umbilical cord-connection to your mother and to the earth. Your wa’tu is your spiritual umbilical cord connecting you with the universe – a type of “tarpoot,” reaching far into forever.

My connection to my mother and to earth is in the Fall River Valley, there beside the Fall River. Therefore my native name must show that connection. I am Sul’ma’ejote. There is only one Sul’ma’ejote (the river) recognized by the great universal powers. In the recent past all males were named for the landscape of their birth. In this manner anyone would know you, your birth place, your genealogy, and your history just by your name. Ramsey Bone Blake, at birth, was named Chuta’ puki ahew, jui ajujujuji. So, instantly one should know who he is and who his people are, and where that mountain is that has seven springs and one of them called Jui ajujujuji (where the water comes up and the moss and grass are always dancing). In this manner the male person “becomes” an identifiable part of the landscape. So, like my Aunt Gladys said, sweeping her arm around the mountainous landscape, “Our spirits shall endure long after these mountains turn to dust.” That gives us tenure unlimited. She also said, “You must have a “real” name or the Great Powers won’t know who to council.” Therefore, the landscape name is most necessary. It is also a practice terribly damaged by civilization.

The News Scam: Silencing Genocide

By Brenda Norrell

TUCSON, Ariz. -- A decade ago, journalists in Indian country wrote about the failure of the mainstream media to cover Indian issues fairly. In those days, reporters for Indian publications were seldom censored. However, today, there is censorship and a new agenda by corporate media, even in Indian country.

The new agenda in Indian news involves censoring the voices of grassroots people and promoting the agenda of the newspaper owners. This includes using the newspaper as a lobbying tool and protecting politicians who might “grease the wheels” of legislation in Washington.

Don’t take my word for it. Look through the current online editions of Indian newspapers and see who is covering the FBI probe of Arizona Congressman Rick Renzi, who cochairs the Congressional Native American Caucus. Then, look and see who has covered Renzi’s copper mine deal, opposed by Yavapais and Apaches. Next, check out the earlier censored article of the Apache protest of Renzi in 2004 (see Censored blog link) which involved Renzi’s attempts to dilute environmental laws.

You can also read how Renzi pushed for the Raytheon Missile factory on the Navajo farm, Navajo Agricultural Products Industries near Farmington, N.M., where Navajos grow commercial crops of potatoes and corn, alongside the production of missile parts. The Raytheon/Navajo farm article was censored in 2006. Further, read on the web about Renzi and his father’s backgrounds in U.S. intelligence and protests of Fort Huachuca, where two priests were arrested in 2006 for their peaceful protest of U.S. torture. (Search for news articles under http://www.google.com/)

Few Indian publications carried news coverage of Chiquita Brands International when it recently admitted that it paid paramilitaries who murdered human rights activists, union workers and farmers in Colombia.

As of today, few Indian newspapers have covered the Pueblo protest of the installation of the statue of Onate in El Paso. The Conquistador,
Randy Redroad during the Q & A session of the American Indian Film Festival. Randy showed his full feature film “The Doeboy” and short film “133 Skyway”. Both films were great and the audience loved them and Randy Redroad.

NASA members hike in the snow at the Palomar Mountains during their NASA retreat. The students had a great time getting to know each other more and having fun.

UCR students came out in great support of the American Indian Film Festival. Everyone had a great time and was wondering when the next American Indian Film Festival at UCR was going to take place. Nearly 200 people showed up for the Film Festival.

NASA & NASP members take a group photo with the famous Saginaw Grant of the Sac and Fox Nation. Saginaw won Best Supporting Actor in the movie “SkinWalkers.” Saginaw is very active in the Pow Wow Circuit, so you might see him at any Pow Wow in So. Cal. He gave us a great motivational speech.

Left: Miguel Hinojosa, UCR Alumni, and Earl, Director of NASP. Miguel aspires to become a great business accountant. He has already landed a job with one of the top accounting firms in the Nation, Ernst & Young.

The Gathering of the Tribes Summer Residential Program is just around the corner. Here the participants were having fun at the beach burying people in the sand. This year the Summer Program will be from July 21-29. If you are interested please contact us ASAP; spots are filling up fast.

Activities
FANCY DANCE!!!
This young man demonstrates his elaborate and intricate steps. His professional moves attracted the whole crowd.

“Honoring Our Warriors”
Dr. Darryl Babe Wilson, Cindi Alvitre, Michelle Raheja, & Joe Morris pose for the camera after the conference. All four were the Special Guests that really made this conference very interesting and motivating. They all represented and defined what a warrior is from the past, present, and future.

Below: Darryl, Vidal, Theo, and Setero relaxing and enjoying the conference.

Below: NASA, NASP, and community members gather to take a picture with our Special Guest speakers. The Medicine Ways Conference was a success!

Below: The gourd dancers and Head Woman, Angela Campos, and Head Man, Julian Phoenix lead the Grand Entry. There were a lot of great dancers.

This young lady gracefully moves around the Pow Wow arena in her beautiful Shawl Regalia. She stunned the crowd with every move.

Below: Head Gourd Dancer, David Patterson of the Sac and Fox Nation, boldly dances. David is a very good dancer.
American Holocaust is a powerful testament to a Jewish dream, not a gentle revision of reality. Our space, and the world's window to our Nations, was turned over to the Smithsonian Institution to enshrine the lie of "manifest destiny" and the historical inevitability of the American Holocaust.

America's museums have always been a prime purveyor of the big lies of American history, now the largest and worst is given an army of non-Indian historians, anthros, romance writers and a couple of Indian scouts, to define us to the world.

They decided with one voice not to use our rare and precious space as a shield of truth against the American Holocaust or to prevent the conclusion of its evil purpose against my people. We still die, our sacred sites are paved over, our dead dug up, our children stolen and mis-educated. Missionaries search the jungle for the last of us.

American's sensibilities are being spared at the cost of continuing depredations against Indian people. Americans will go to the Holocaust Museum and be told the horrible truths of what Hitler and the Nazi's did to the Jews. They will cry for the victims and mourn with the survivors, in the end they too will be determined to protect the Jewish people from a repeat of the Holocaust. All thinking people support this. They will also be comforted (and exempted) to know that America defeated the Nazi, stopped the killing, and helped Jews return to their homeland.

Next, Americans can walk over to the museum of 'Indian' history. They will be amazed and pleased at the beauty of our past. Scenes of tipis, tanning hides and pastoral living will hide the blood covering every-square-inch of America. Our blood. They will go home marveling at our ancient art and the final resting place of Indian history?

Should American Indians be suspicious about the placement and content of these two Museums? Jew and "Indian"? Did it take some C.I.A. psy-war expert to figure out how best to cover-up the murder of over 200 million people? Will this museum, with a mere nod to the 500-year Holocaust, stand as the permanent enshrinement of the American lie and the final resting place of Indian history?

I believe there should be a Holocaust museum on Americas National Mall, in America's Capitol city. But not one of the European disasters. It must be a Bright Red Museum of the American Holocaust! It must call the roll of entire Nations of beautiful people who succumbed to the genocidal onslaught.

Gene Webster Jr.

Webster didn't know anyone else at the club, and none of his friends nor anyone in his family played golf, but something about Tiger Woods' win got him interested in the sport.

"My parents were probably wondering where I got it from, since no one else in my family golfs," Webster said.

Back home, Webster joined two youth golf tours - the Junior Amateur Golf Scholars and the International Junior Golf Tour. Both tours showed him what competition was out there and what he needed to continue on with the sport.

Though there aren't many Native golfers around him, Webster has his mind set on being one of the first to go pro. He hopes to join the PGA Tour sometime in the future.

"That's my ultimate dream," he said.

Webster said his two role models have been Notah Begay III and Tiger Woods. Both, said Webster, stand out to him as being minorities who've succeeded in golf.

While he continues working towards becoming a professional golfer, Webster has the love of the sport to keep him grounded.

"I just love the value that it holds," he said. "I love the challenge. It's just a game that you can never really master."

Continued from Page 2

Silencing Genocide

known as "The Butcher" to Pueblos, cut off the feet of their ancestors, while carrying out genocidal terror. Now, in the state of New Mexico, Onate is being honored with a statue. (Although the El Paso Times covered the protest, the article was not available online in the days after the protest.)

One of the most profound revelations in the news recently was the exposure of Canada's draft countersurgency military manual. The manual named Mohawks with international terrorists and recommended ambushes and assassinations. Few Indian publications covered the story in the U.S.

So far, only one online Indian publication (Pechanga Net) has carried the news of the Zapatistas return to the U.S.-Mexico border and the announcement of the Intercontinental Indigenous Conference. There were no news reporters from American
Indian publications present at the news conference on April 22, in Sonora south of the Arizona border, to interview Subcomandante Marcos and the Comandantes from Chiapas.

One of the most censored topics in the news media in America is any issue involving Leonard Peltier. This became obvious with the lack of national news coverage of the recent theater production “My Life is My Sundance.”

Here is another example of censorship. Louise Benally, Navajo, is resisting forced relocation on Navajo lands at Big Mountain, Ariz., where Peabody Coal attorneys orchestrated the so-called Navajo-Hopi Land Dispute. Louise compared the Long Walk and imprisonment at Bosque Redondo, N.M., in the 1860s to the war in Iraq and the U.S. treatment of women and children in Iraq. The article was censored. Louise’s ancestors were among those who witnessed the rapes, murders and starvation of Navajos on the Long Walk and during imprisonment at Fort Sumner.

Silencing the word, “Genocide,” is now U.S. policy, according to Ambassador John Evans who used the word “Genocide,” in reference to Armenians and his career collapsed. Unfortunately, the word “Genocide” has also been censored in American Indian media.

For the U.S., it is easier to pretend to be the world’s champion of human rights than to acknowledge the facts: The colonized United States was created by immigrants who kidnapped and tortured blacks from Africa and forced them into slavery, while carrying out systematic genocide of Indigenous Peoples. In some cases, entire tribes were murdered.

There is also manipulation of the facts. Few news reporters have exposed the real agenda behind the current border-immigration hysteria. As with Iraq, the agenda involves funds for friends of the Bush administration: Halliburton’s contract for migrant prisons; war contractors multi-million dollar contracts for security and surveillance systems and Homeland Security’s control of sovereign Indian tribal lands along the border.

There were even funds for migrant detention centers on Tohono O’odham tribal land, with one detention center already operating and another planned. In this area, migrants, including many Indigenous Peoples from Mexico and Central America, die in need of a drink of water. In this area, it is a crime according to U.S. and Tohono O’odham tribal law, to give a dying migrant, with their blood flowing from their body, a ride to the hospital. It is a crime, even if the dying person is a fellow Indigenous person.

With the Internet, and blogs like this one, publishing news has become very easy. But the truth is increasingly hard to come by. Unless reporters show up in person and interview regular people, other than politicians, corporations and advertising sponsors, the news becomes a sham and a game.

No one knows all of the truth, journalists must depend on the people to tell us the truth.

Here’s one of the big secrets in America: Corporations lie. They pay press officers large sums of money to make sure they get away with those lies most of the time.

To counter this, American Indian activists are now going directly to the stockholders to expose the human rights abuses. They have targeted some of the worst offenders globally: Peabody Coal and Newmont and Barrick gold mining corporations.

Further, newspaper editors operate on the assumption that readers are not on to their scams. They distract readers by printing the news that is “safe to print,” covering issues that sound good, but lack revelations about real threats to survival, which leave in their aftermath real consequences and controversy.

Further, editors assume if the largest media outlets censor the truth, they can control knowledge and ultimately control the future.

So, many of us write our blogs and send out the news to listserves, hoping that maybe a little of the truth will still sneak out.

--Brenda Norrell

**ACTION ALERT**

**California Bill Forbids Eagle Feather Acquisition and Facilitates Arrests**

by DaShanne Stokes

On April 18, 2007 an amended bill (AB 1729) was introduced into the California State Senate by the Committee on Water, Parks and Wildlife forbidding the acquisition of eagle feathers and parts “initially obtained on nontribal lands.” The bill also mandates that those possessing feathers maintain “valid tribal identification in [their] immediate possession.” With California’s 433,000 Native American people (US Census 2005 est.), comprising 14% of the nation’s indigenous population, the impact of this bill will be immediate and felt nationwide.

Section 3801.6 of the bill creates problems for anyone participating in ceremony (e.g. sun dance or sweat lodge) in which the possession of non-traditional objects (i.e. tribal identification cards) may be inappropriate. Because many, if not most, tribal members do not carry identification with them while participating in ceremony, the bill stands to facilitate the harassment and arrest of many tribal members.

Requiring tribal identification to be immediately available is unfeasible for individuals participating in ceremonies such as sweat lodge or sun dance, during which participants are not to be bothered (e.g. by being carded) and during which it would be inappropriate to require them to leave their ceremonial site (e.g. to retrieve tribal identification).

The wording “Nothing in this section allows those feathers or parts to be initially obtained on nontribal lands” is in direct contradiction to Title 50 Part 22 of the Code of Federal Regulations (50 CFR 22), which provides for the acquisition of eagle feathers and parts for Native American religious and spiritual use through the National Eagle Repository. The Repository, located on non-tribal lands in Denver, CO, is the nation’s primary source and distribution center of eagle feathers and parts for religious use.

This limitation to tribal lands will severely hinder eagle feathers and parts acquisition as directed by 59 F.R. 22953, the executive order issued by President Clinton in 1994 directing the heads of Executive Departments and Agencies, specifically the Department of the Interior to “ensure the priority of distribution of eagles,” “minimize the delay and ensure respect and dignity in the process of distributing eagles for Native American religious purposes,” and to “expand efforts to involve Native American tribes, organizations, and individuals in the distribution process.”

DaShanne Stokes, M.A., is director of the public interest advocacy group, Religious Freedom with Raptors (wrg.geocities.com/eaglefeatherlaw)

Please contact California state legislators to request their support in overturning this bill.

IPDigest
18 April 2007

**Copyrighting Tribal Tradition**

By Charles Goldfinger

Extension of the coverage of the copyright has been one of the dominant traits of the inexorable rise of intellectual property. It is usually discussed in the context of high-technologies and, more specifically, of computer software. Now it appears that copyright may be useful not only for the present and the future but also for the past.

According to a well-researched article published in the Herald, a local newspaper in Washington State, the indigenous Indian tribe of Tulalip want to use the copyright to preserve their tribal tradition, which goes back for several centuries and comprises songs, paintings and carvings as well as oral stories, built around gods and monsters invented by storytellers. In the absence of such protection, tribe leaders believe that their culture will be either become extinct as elder members of the tribe die, or be misappropriated and disfigured by outside commercial interests. In order to physically preserve the tradition, a computerized database of various artifacts is being designed.

Tribal leaders are drafting a specific legislation, with the help of community volunteers and the Center for World Indigenous Studies in... Continued on Last Page
Copyrighting Tribal Tradition

Olympia, Washington. Such a law is needed as the current copyright usage in the United States does not cover collective works, whose authorship cannot be precisely attributed.

In this era of growing interest in cultural heritage and tradition, the potential impact of the approach of Tulalips goes well beyond the northwestern corner of the US and has global implications. According to the article, WIPO follows the Tulalips’ case closely and wants to use the proposed Tulalip law as a model for other indigenous groups worldwide.

http://bulletin.sciencebusiness.net/ebulletins/showissue.php3?page=548/art/7692/

Calendar of Events

June 5-29, 2007
Educational Conference for Native Youth 18-25
Loews Ventana Canyon Hotel
7000 N. Resort Ave.
Tucson, AZ 85750
www.saige.org

June 29, 30, July 1
12th Annual Pechanga Pow Wow
45000 Pechanga Parkway
Temecula, CA
(951) 770-2623

July 21-29, 2007
Gathering of the Tribes Summer Residential Program
University of California, Riverside
Riverside, CA 92521
(951) 827-4143
www.nasp.ucr.edu

July 27-29, 2007
Southern California Indian Center & The Autry National Center Pow Wow
Autry National Center Griffith Park
Los Angeles, CA 90027
(714) 962-6673

September 28-30, 2007
17th Annual Thunder and Lightning Pow Wow
Cabazon, CA
1-800-252-4499
www.morongo.com

October 6 & 7, 2007
Voices Gathering: Honoring Veterans & Sacred Sites
Apple Valley, CA 92308
(951) 943-1886

October 12-14, 2007
San Manuel Pow Wow
Cal State San Bernardino
San Bernardino, CA
(909) 864-8933

October 26, 2007
National Indian Educational Association Pow Wow
6pm - Midnight
Hawaii Convention Center
Honolulu, Hawaii
powwow07@earthlink.net