



# T'epot'aha'l

The People of the Salinan Tribe

Vol. 24 No 1

January, 2024

## Update for the, Winter Solstice, Morro Rock (Lesamo), Morro Bay

One Salinan Assended Leasmo this winter, lighting a sage bundle quietly blessing The Salinan People . Thanks to Josh Cody, Lesamo trail guide.

Thursday December 14th, Josh and Chad Jackson From state parks, did a safety preclimb in front of our Solstice event .



## Election Results

Elders: Yvonne Ayala, Leslie Montgomery and Kenneth Pierce remain the same as before.

Council: Robert Piatti, Pamela Flood, John Piatti, Sharon Thomas, Yvonne Davis remain on council with the new council member Josh Cody.

## Thank You for All Donations

We would like to give a big Xayatspanikan ( Thank You) to all of you Tribal members, Friends, and supporters for your generous time and donations year after year. Without it we would not be able to continue our efforts in protecting and preserving the Salinan culture and our Pursuit for Federal recognition. We would like to highlight two very generous donators. Tribal member Mellisa Woodrum has insured that our newsletter mailing for 2024 will be covered. Also the Harvey Smith family from Harvey's Honey Huts in Cambria for donating their portable restrooms at no cost for our solstice celebrations at Lesamo. It definitely made the celebration better. Also Xayatspanikan to Thad Nodine, novelist and writer and tribal supporter for his donation.



We have a new T-Shirt design and it will be available at the general meetings it will also be on the website soon for viewing.

The following sizes are available,

Women's – Sm, Med, Lg

Men's – Sm, Med Lg, xLg, xxLg, xxxLg

We also have hooded sweatshirts



# Federal Recognition Update

**Submitted By: Council Member Michael Woody**

Hi Everyone!

I hope everyone is doing well. I wanted to give an update on the Federal Recognition for our tribe.

As a background, we decided as a council that it be best to not rehash over what has been done in the past as we really don't want to get into blaming others for the long process. But what we can say with absolute confidence is that there have been many people in our tribal group over the years who have done so much incredible work to get us to this point.

And as easy as all of us think this process should be, it isn't.

To start with, federal recognition is not about simply showing our genealogy and explaining to the Federal Government the Salinan culture. If it was, we would have had this done many years ago.

Secondly, federal recognition is also not about recognizing a culture. In our case, the Salinan culture, is probably one of the biggest misunderstandings that we hear all the time from reporters, educators, and so many others.

Lastly, federal recognition is not about telling the stories that have been handed down by our ancestors or simply claiming that we were all in hiding over the years. Every claim that is made must be backed up with substantial evidence that is indisputable.

Federal recognition is about defining our Historical Indian Tribe by names of members that existed together as an identified group in a specific area before 1900's and bringing their story forward to 1900. From 1900 until today, we are then tasked with explaining to the government, by decade, how this group (not individuals) was externally identified by others, held influence over our members as a tribe, and acted as a community within ourselves as a tribal group.

The explanations required for every decade is a very exacting process of legal terminology and precise evidence.

Here are a few quick examples of how exacting this can be.

- If we submit an old newspaper article that explains how one of our members descends from a tribe, OFA will not accept this as external evidence as this does not mean that the present member is a member of a tribe that exists today.
- If we submit an article that discusses a family of Indians, this is not considered acceptable evidence as they will only accept certain key words such as group, tribe, band, and a few other key phrases.
- Being listed on the 1933 Indian Census Roll that was the result of the Indian Act of May 18, 1928 is not considered evidence of being a member of a tribe as those forms were filled out by individuals so OFA sees this as self-identification.
- Being a part of the \$29.1 million dollar settlement approved by the Indian Claims Commission where a great many of us received our check for the 47 cents per acre in the early 1970s is also not considered usable as those rolls are considered self-identification as well.

- Finding a book written about the tribe that existed at the San Miguel Mission and/or the San Antonio Mission also does not work as it is discussing a group of Indians in the past and not us today.
- It is not enough to tell a personal story of how our ancestors told all of us to hide being Indian or of Indian heritage due to racism. They know native Indian history, especially the history of California. They are very aware of all of the laws that were broken, slaughters of our ancestors, and the outright theft of our lands. To claim that we were in hiding during some era and that is why we don't have any documentation for that era, that is just too bad. We need to provide conclusive proof of how our members and tribe were hiding. Simply saying so does not make it so.

Many of these examples come from the Federal Acknowledgement Precedent Manual for which there are two. Both of which are over 300 pages long which outline very detailed examples of what is acceptable evidence and what is not. When we submit our information to the government, a large part of our evidence needs to reference past precedence from these manuals.

We have also reviewed thousands of pages from other tribal applications that have submitted for federal recognition since 1978 in order to review what has worked in the past and what has not worked. From those applications we have reviewed previous Proposed Findings and Final Determinations for these groups in order to understand what we need to provide.

In other words, we do not want to repeat the mistakes of the past.

In terms of the submission of our application. When anything is submitted to the Office of Federal Recognition, due to lack of staffing, it takes a few months for them to just take a look at anything we send in. As soon as they find anything wrong with it, they stop what they are doing and send it back to us to fix the problem they found.

Its like submitting a 1,000 page thesis to a college instructor and having to wait months on end for them to even look at the application. As soon as they find an error, they submit it back to you to fix that one error and then require you to submit it again. If not done correctly this cycle could go on for decades.

So where does this bring us today.

Today, we are finishing up the final two sections that show how we stayed together politically and as a community from 1950 until today. The section on external identification is complete (minus a few miscellaneous documents that are being sent to us from the National Archives in Washington and a mortgage document from the Records Office at the County of Monterey from the 1890s). The other 4 sections are such things as genealogical records that we are digitizing into the proper GEDCOM format, making sure all of our tribal documents are correct, and making sure all of our files are updated and complete for all members.

Every time we have a question, we reach out to the Office of Federal Recognition to get guidance on the evidence we are providing. Those phone calls can sometimes last for many hours. We take it as a compliment that they are willing to work that closely with us as we know that there are many groups who can't get a simple call returned.

We do ask for a bit a patience if you do receive a call from the front office requesting a copy of a document that you may have already sent in. We have come to find that some of these documents are not legible as they have been scanned, copied, and faxed numerous times over the years.

Our goal is to have this ready for submission in the next few months.

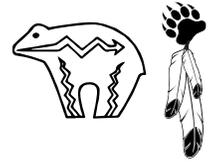
The Council (past and present), the front office staff, and the Federal Recognition Subcommittee are deeply committed to this and are adamant that we will get this right after all these years for all of us, and most importantly, our ancestors. What we do not want to do is submit something early to get it in, just so we can get a notice next year saying it's not ready for review.

Our intent is to get this right on this next submission. Something that has not been done in the past. We are proud to do this for all of you.

Please reach out at any time to ask any questions. Have a wonderful New Year!

## Hidden History, the rest of the story:

### NATIVE AMERICAN TRACKERS



Native American cultures

In many Native American traditions, hair is considered a source of power and spiritual connection. It is believed that one's hair serves as an antenna that connects them to the spirit world, ancestors, and the natural elements. Long, uncut hair is often seen as a symbol of wisdom, strength, and reverence for the interconnectedness of all life. *This photo was used because of the length of the Chief's hair and his uncanny abilities of instincts and wisdom.*



Chief Irataba – Mohave Tribe 1814-1874

This information about hair has been hidden from the public since the Vietnam War.

Our culture leads people to believe that hair style is a matter of personal preference, that hair style is a matter of fashion and/or convenience, and that how people wear their hair is simply a cosmetic issue. During the Vietnam war however, an entirely different picture emerged, one that has been carefully covered up and hidden from public view.

In the early nineties, Sally [name changed to protect privacy] was married to a licensed psychologist who worked at a VA Medical hospital. Her husband worked with combat veterans with PTSD, post traumatic stress disorder. Most of them had served in Vietnam.

Sally said, "I remember clearly an evening when my husband came back to our apartment on Doctor's Circle carrying a thick official looking folder in his hands. Inside were hundreds of pages of certain studies commissioned by the government. He was in shock from the contents. What he read in those documents completely changed his life. From that moment on my conservative middle of the road husband grew his hair and beard and never cut them again. What is more, the VA Medical center let him do it, and other very conservative men in the staff followed his example.

As I read the documents, I learned why. During the Vietnam War special forces in the war department had sent undercover experts to comb American Indian Reservations looking for talented scouts, for tough young men trained to move stealthily through rough terrain. They were especially looking for men with outstanding, almost supernatural, tracking abilities. Before being approached, these carefully selected men were extensively documented as experts in tracking and survival.

With the usual enticements, the well proven smooth phrases used to enroll new recruits, some of these Indian trackers were then enlisted. Once enlisted, an amazing thing happened. Whatever talents and skills they had possessed on the reservation seemed to mysteriously disappear, as recruit after recruit failed to perform as expected in the field.

Serious casualties and failures of performance led the government to contract expensive testing of these recruits, and this is what was found.

When questioned about their failure to perform as expected, the older recruits replied consistently that when they received their required military haircuts, they could no longer 'sense' the enemy, they could no longer access a 'sixth sense', their 'intuition' no longer was reliable, they couldn't 'read' subtle signs as well or access subtle extrasensory information.

## **Hidden History, Continued:**



So the testing institute recruited more Indian trackers, let them keep their long hair, and tested them in multiple areas. Then they would pair two men together who had received the same scores on all the tests. They would let one man in the pair keep his hair long, and gave the other man a military haircut. Then the two men retook the tests.

Time after time the man with long hair kept making high scores. Time after time, the man with the short hair failed the tests in which he had previously scored high scores.

### **Here is a Typical Test:**

The recruit is sleeping out in the woods. An armed 'enemy' approaches the sleeping man. The long haired man is awakened out of his sleep by a strong sense of danger and gets away long before the enemy is close, long before any sounds from the approaching enemy are audible.

In another version of this test the long haired man senses an approach and somehow intuits that the enemy will perform a physical attack. He follows his 'sixth sense' and stays still, pretending to be sleeping, but quickly grabs the attacker and 'kills' him as the attacker reaches down to strangle him.

This same man, after having passed these and other tests, then received a military haircut and consistently failed these tests, and many other tests that he had previously passed.

So the document recommended that all Indian trackers be exempt from military haircuts. In fact, it required that trackers keep their hair long."

Hair is an extension of the nervous system, it can be correctly seen as exteriorized nerves, a type of highly evolved 'feelers' or 'antennae' that transmit vast amounts of important information to the brain stem, the limbic system, and the neocortex.

### **Conclusion:**

In searching for solutions for the distress in our world, it may be time for us to consider that many of our most basic assumptions about reality are in error. It may be that a major part of the solution is looking at us in the face each morning when we see ourselves in the mirror.

The story of Sampson and Delilah in the Bible has a lot of encoded truth to tell us. When Delilah cut Sampson's hair, the once undefeatable Sampson was defeated.



**PLEASE GET INVOLVED**

We would hope to see more involvement from our members. We have events coming up, if you would like to be involved and volunteer for specific Events, please contact the Tribal Office at 805-464-2650.

If you would like your newsletter emailed please contact the Tribal office with a current and valid email address, or send to [editor@salinatribe.com](mailto:editor@salinatribe.com)

We are making some changes, newsletters sent usps will be black and white, emailed will be in color.

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# T'epot'aha'l The People of the Salinan Tribe

REMEMBER TO PRAY TO kensha:nel (CREATOR) TO keeheak (PROTECT) ALL lu wa' (MEN) AND lets'e (WOMAN) WHO ARE SERVING OUR COUNTRY. AND BRING THEM Ta'ma (HOME) SAFE.

## Vision of the Salinan Tribe

We, as the Salinan Tribe, follow the way of our ancestors as we walk the path of our heritage toward becoming complete individuals. We exercise our rights as a sovereign entity. We continue to reawaken our culture. Each and every tribal member has an equal voice.

We, as the Salinan Tribe, commit to honoring the rights of each and every tribal member to practice our spiritual, individual, or religious beliefs. We remember and honor our ancestors, elders, and children now and for all generations to come.

We as the Salinan Tribe, continue to gather as a tribal family.



[salinatribe.com](http://salinatribe.com)



# January 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31	1	2	3	4	5	6
7	8	9	10 Tribal Business meeting 6:30pm	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3
Tribal business meeting is the 2nd Wednesday of each month						

**THERE ARE NO DRUGS OR ALCOHOLIC BEVERAGES ALLOWED AT ANY TRIBAL EVENT.**

**PLEASE USE INFO@SALINANTRIBE.COM TO EMAIL THE OFFICE**

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