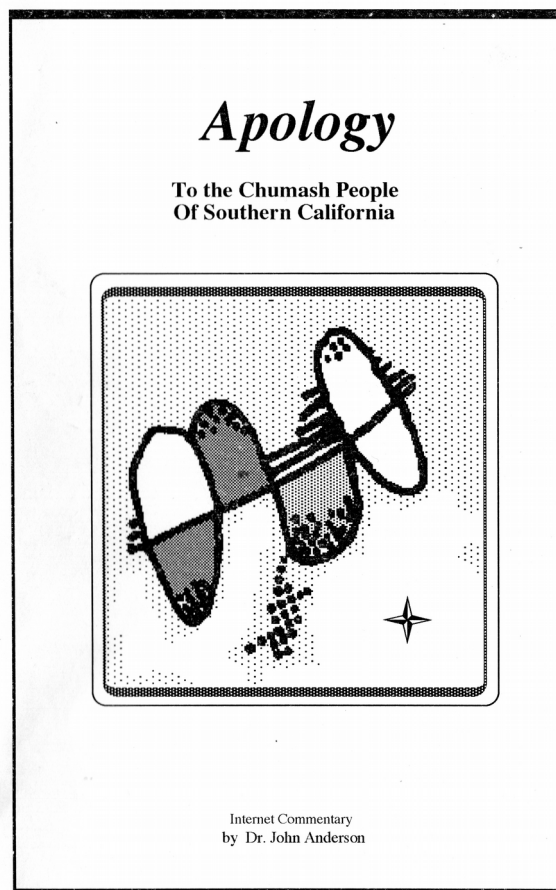


Apology

An Apology To the Chumash Indians *Uxnikwayapi*

[Southern California]



Apology

Native American History

Apology

John M. Anderson is a New Western historian, who also write about the mythology of native Americans.. He joins a growing number of scholars who are reassessing the history of the western United States, offering fresh viewpoints on events which shaped public policy in the past century.

Native American history: Chumash, Native American, Native Californian, Ethics, Politics, Apology, Hubris, John Anderson, Theo Radic, Mike Khus.

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First edition 1998

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*“An apology cleanses the soul,
Healing the body politic*

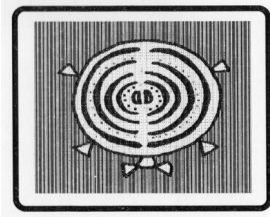
“Let the truth emerge from the conscience
of the guilty.”

This maxim appears in the classic Chumash folk tale by Tata Xuse, which is featured in *Enememe's Friends* (Anderson, 2020)

Apology

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Introduction

This text is part of a series of small books featuring quotes from my web pages on the Chumash Indians of California. This selection focuses on the role formal apologies should play in the formation of public policies in American society.

Uxnikwayapi means 'to repent' in Chumash.¹ And with any repentance comes an apology. The opening chapter of this text documents the repentance and formal apologies given by mainstream Christian churches to the Jews and to other Christian churches which have been persecuted in the past. Rarely have such publicized apologies been directed to Native Americans who suffered a holocaustal nightmare under the rule of European and later American majorities.

Who is responsible for the American holocaust? In the web pages featured in this text, I argue that all segments of society are at least partially responsible for the perversity of American treatment of its native citizens.

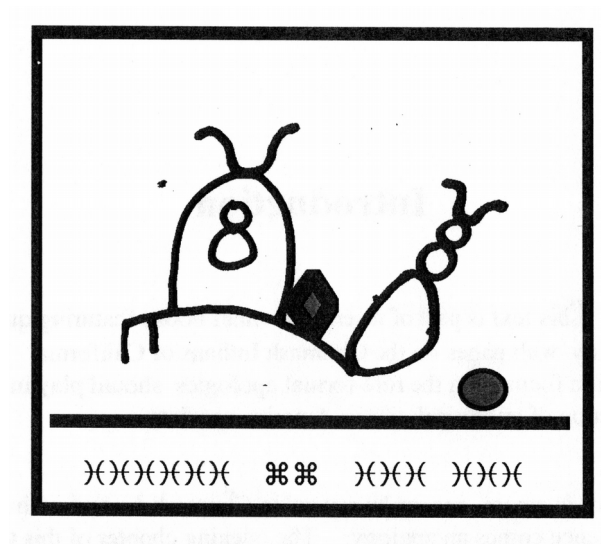
The second chapter describes the formal apology given by the Catholic church to the Chumash Indians. Later passages describe other institutional apologies and document the absence of contrition on the part of local, state, and federal governments. These pages focus on atonement, formal recognition of local native populations in California, and the role that mainstream associations, both spiritual and secular, should play in bringing social justice to the Chumash and other non-reservation native Californians.

John Anderson
December 8, 2002

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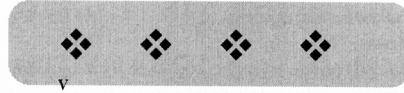
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The Chumash Internet Project

The author's web pages cover a wide spectrum of issues, often featuring traditional Chumash viewpoints that are not covered by the mass media. At the bottom of most of the web pages is a disclaimer which states that the text represents the views of the author, and "does not necessarily represent the views of the Chumash Indians, either individually or in a group." As Anderson explains in his history book called *The Chumash Nation*, the modern Chumash are a diverse people represented by many associations and councils. No one viewpoint can ever capture the rich diversity of contemporary Chumash life.

By May 2002, the Chumash Internet Project had over a third of a million hits registered by viewers interested in learning more about the Chumash Indians. The 'homepage' is called "The Chumash Indians" and it had over 130,000 hits by December of that year.²



Why Mainstream Americans Owe an Apology To the Chumash Indians of California ³

2000

"The last few years saw a remarkable number of formal apologies made by world powers, both religious and secular, seeking to close the millennium with a clean moral conscience towards abused peoples.

The Catholic Church headquarters in Rome gained world headlines for its continued efforts to apologize and make overtures of reconciliation with the Jews. In America, a number of churches made formal apologies to rival churches and to segments of the population who had suffered due to church policies during the last millennium.

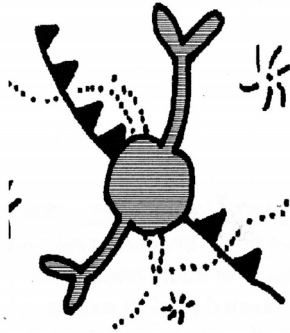
But formal apologies to Native Americans were relatively absent from the mass media, in spite of the fact that the genocide of Euro/Christian Americans towards native peoples of this continent remains an overshadowing legacy of the second millennium.

In my writings about the California Indians, I have repeatedly commented on the American Holocaust, and discussed unjust policies of local, state, and federal governments. It is my belief that mainstream American institutions not only owe a formal apology to the native peoples but should follow the lead of European countries dealing with the Jewish holocaust.. Americans should accelerate efforts to provide legal status to unrecognized native peoples, give back land to these dispossessed populations, and institute remediation payments, at a level which will bring

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native peoples into parity with the non-native majority"

(J. Anderson, October 4, 2000)



DNA Research

The curator of anthropology at the Santa Barbara Museum of Natural History, has collected more than one hundred hair samples from local Chumash Indians. His goal in taking these samples was to use DNA data to attempt to clarify tribal identities among the many families in the region which claimed Chumash ancestry and thus legal status in federally recognized councils.⁶

But many Chumash refused to provide hair samples for DNA testing, on the grounds that tribal identity cannot be determined solely by DNA analysis. Their community, they argue, can only be determined by its membership. And ultimately this necessitates participation in the social life of the band, not just DNA links to their

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The Santa Barbara Mission In August 1998 the Reverend Virgil Cordano, a former pastor of the Santa Barbara Mission, apologized to the Chumash Indians for "the abuses and and injustices committed more than two hundred years ago when Spain first peppered the state with missions to 'Christianize the Indians.'" His remarks were made publicly on the lawn of the Mission before a shrine of burning sage.⁴

Santa Barbara In 1999 Theo Radic published an article in a leading Swedish journal of anthropology, discussing ongoing differences between some Santa Barbara Chumash and the academic community.

Chumash/Mission Reconciliation Sessions In 1999, the Fund for Santa Barbara awarded a small grant to facilitate dialogue between the Coastal Band and the Taynayan (Santa Barbara) mission.⁵

The Television Industry The popular show called "Buffy the Vampire Slayer" featured an insensitive episode which demonized traditional Chumash religion. In response, I wrote: "Television coverage of native California spirituality has contributed negatively to race relations in California for generations... I ask the viewers to go to their own spiritual leaders and inquire about such programming. Does their priest, pastor, or rabbi approve of it? Did they speak out against it when it was aired?"⁷

Apology

^ ^ ^ ^ ^

NOTES

Radic's Commentary Theo Radic [Stockholm, Sweden] acknowledged that confrontation between the traditional Chumash and some academics is based on many complicated ethical and legal issues. Radic suggested that interested readers examine Les Field's writings in Current Anthropology which examines anthropology and its "complicity with colonialism" and discusses anthropologists as "formal instruments of the bureaucratic machinery." ⁸

Although Field is also an anthropologist, he expresses "outrage" over anthropology's role in "historical injustices" that created unacknowledged tribes and disenfranchised Native Americans across the American continent. Field believes that anthropologists can help rectify these injustices. "Bringing them to light may induce scholars [like the staff of the Santa Barbara museum] to understand the harm they have caused."

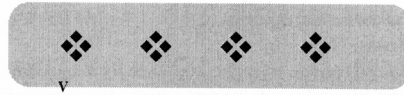
[Email from T. Radic , to J. Anderson) ⁹

A Formal Apology

An apology is an expression of regret for a wrong done to an individual or group. Repentance follows from an apology, once the wrongdoer finds themselves capable of acknowledging that they made a mistake.

Both public and private organizations, as well as individuals, find it difficult to make formal apologies to those who have been wronged by their actions.

California natives, are trying to convince local and state agencies to recant past policies which prevented natives from gaining legal status and a land base for building a sustainable community. In the case of the Chumash living along the Santa Barbara coast in California, only the Catholic church and the local museum staff have acknowledged past mistaken policies and offered formal apologies. By the close of the twentieth century the city, county, and state continue to avoid accepting responsibility for their participation in over a hundred and fifty years of the California holocaust. No sorrow or remorse has been expressed, and these government entities steadfastly refuse to address the need for remedial justice to California's First Citizens.



Apologizing To the Chumash Indians

(Part Two)
2000

'The leader of the Catholic church, Pope Paul, has led a reform movement to acknowledge the sins of Christianity against Native Americans and other non-Christians, in a gesture of reconciliation and healing.

A number of my books and internet web pages focus on the California Holocaust, which resulted from the invasion of this region by a series of Euro-American colonial intruders [Spain, Mexico, Russia, ... the United States].

For generations, the genocidal wars against native peoples of California have been glossed over or justified by mainstream American historians and the mass media. But the socio-political balance of power in California is rapidly changing, as European (white) residents decline in numbers to the point that non-Europeans will dominate the state in future generations.

But the emergence of a non-European majority of voters does not necessarily bode well for native Californians, such as the Chumash Indians. Many of the rapidly growing constituencies are Spanish-speaking immigrants into California. And others arrived in the region from African and Asian roots.

These, and other newer immigrant groups, are struggling to define their relations with the native peoples, whose confiscated lands and natural resources form the basis of the modern California economy. Voters in these emerging political blocks will have to decide whether to continue the injustices of previous state policies or to inaugurate a new era of fair play for the native Californians.

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It is ironic that the Catholic Church, which took a leading role in the systematic and ruthless destruction of native California culture by Spain and Mexico, now leads the way in seeking reconciliation and compensation for the wrongs of the past." ¹⁰

[John Anderson, April 15, 2000]

^ ^ ^ ^

The Catholic Church Apologizes To the Chumash

The Los Angeles *Lay Catholic Mission News* covered a historic apologetic event, in October 1998. This publication cited the Santa Barbara Independent newspaper, which reported on the words of Reverend Virgil Cordano, a former pastor of Santa Barbara Mission, who "asked a group of American Indians" to forgive the Catholic Church for the abuses and injustices committed more than 200 years ago when Spain first peppered the state with missions to 'Christianize the Indians.'"

The Indians were passing by the Mission on a 500-mile trek north to Sacramento from San Diego. Though the 50 member group stated that their march was a "walk of prayer," the group was agitated by Governor Wilson's signing of legislation that allows for individual tribes to run casinos. Some Indians opposed this legislation claiming that it is an "infringement on their sovereignty."

During the week of August 24, the Indian community had learned that Father Cordano would apologize to the Indians on the lawn of Mission Santa Barbara. On August 30, during the 10 a.m. Sunday Mass, Father Cordano and Robertjohn Knapp, the unofficial leader of the Indian marchers, held hands "before a shrine of burning sage."

According to the Independent, Father Cordano asked "for forgiveness and a common ground to unite them hereafter and Knapp accepted." Apparently this was not enough. Pilulauw Khus, from Morro Bay, told Father Cordano: "I was told you were going to apologize. I don't think I heard those words." To which Father Cordano replied: "I apologize."

One member of the Chumash stated that she didn't feel the

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apology was sincere enough. Another member of the tribe said: "I recognize that his apology took a lot of courage... but I'll see the sincerity when we get our land back."

(October, 1998)

Virgil Cordano A Catholic priest, and a former pastor at the Santa Barbara Mission. The Santa Barbara News Press describes him as the longest serving member of the Fiesta Board which coordinates Old Spanish Days.¹¹ Virgil arrived in Santa Barbara in 1942.¹²

Pilulauw Khus Pilulauw is a highly respected Chumash elder from the Stishni province, who has been active for decades as a spokeswoman for traditional Chumash values in the modern era. Her son Michael served as the historian for the Coastal Band and is a former member of the federal Advisory Council for California Indian Policy). Her son John is active in the Coastal Band, serving on its board or directors.

Robertjohn Knapp He is a Seneca Elder and spiritual leader of the SOS Spiritual Walk that took place between August and September 1998. The organizers of this walk called for "unification of all the tribes throughout the State of California, recognized and unrecognized." [Their] activities culminated at the State Capital in Sacramento.¹³

Catholic Church Apologies

Some Catholics have expressed dismay at my web pages which suggest that their church was responsible for grievous practices during the mission era. They are offended at my proposal that their church should offer an apology to contemporary native Californians such as the Chumash.

Yet, the Catholic church is currently offering public apologies for a number of acknowledged errors, including widespread sexual impropriety by its priests. The American Catholic church is undergoing unprecedented divisiveness, and its' leadership acknowledges the need for repentance. It is not irresponsible in this time of church crisis, therefore, to propose that the Los Angeles archdiocese, the largest in the country, might also reconsider its mission era policies and apologize to the Chumash, Tongva, and other Native Californians.

The Santa Barbara apologies discussed in this chapter, have hopefully helped lay a conceptual foundation for such a broader church apology.

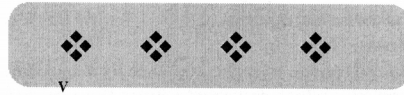
[J. Anderson, 12/10/02]

Apology

Anti-Catholicism? Some readers of my web pages and books make the mistake of assuming that, because I criticize the Catholic Church for its involvement in the invasion of California by Spain and its cooperation with the Spanish and Mexican governments in their brutal colonial occupations of California, I am biased against the Catholic Church. When I talk about the need to apologize to the Chumash Indians in my books, even Chumash descendants who are devout Catholics tell me that they suspected at first that I might be a member of a fundamentalist Protestant church, with unjust prejudices against Catholics. Actually, people who study my writings find that they are as critical of Protestant denominations as they are the Catholic.

I believe in the healing powers of dialogue and praise both Catholic and Protestant spiritual leaders who are active in the world-wide ecumenical movement which is trying to heal religious animosities. In this spirit of brotherhood, I have exchanged views not only with Chumash traditionalists and Protestants, but also with Rev. Scott McCarthy, who is the Pastor of Our Lady of Mount Carmel, which was once the headquarters of the Catholic Church in California during the administration of Father Serra.

I admire McCarthy's efforts in seeking reconciliation with the native peoples of California. He found my own writings of value, and composed a review of one of my books. Here is what he wrote: "A Circle Within the Abyss is a very fine introduction to one California Tribe's way of knowing their place on earth and within the larger universe. John Anderson gives us special insights into the meanings of ancient Chumash sacred stories and integrates them in such a way that they are most understandable for contemporary women and men. He has taken the words of both native informants and cultural specialists and made their wisdom and knowledge user-friendly for all of us."



Should Christians Apologize To the Chumash Indians For Past Genocidal Treatment?

[Commentary by John M. Anderson]

Native American Ecumenical Dialogue

On September 13, '2000 speakers at the Native American Ecumenical Dialogue reacted to the formal apology of the Bureau of Indian Affairs to the native peoples of America. An article in the United Methodists news service provides interesting background commentary.¹⁴

John Ryan's Views on Apology

John Ryan is a professor of religious studies at Manhattan College in New York City. His views on the spiritual act of Christians apologizing to Native Americans is quite interesting. In the conclusion to his article, he cautions: "We apologize through acts of Congress. But the Native way calls for ritual, perhaps the presence of the pipe or the drum, maybe a sweat. Our apologies come too easily on top of calculated promises not kept."

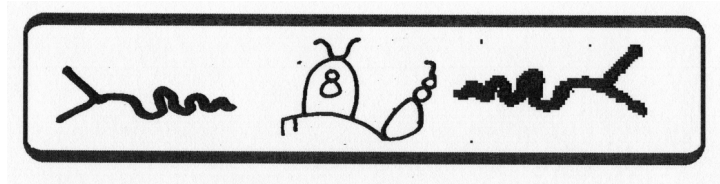
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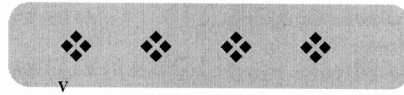
United Methodists Apology: A Model

The United Methodists apologized to the Cheyenne and Arapaho victims of the Sand Creek Massacre. In this formal apology, the Methodists acknowledged that racism is a sin and asked for forgiveness and re-conciliation.¹⁶

An African-American Christian Viewpoint

In this article, a Native American Christian accepted the genocide suffered by his people as part of the price paid to obtain the Christian religion. An African-American writer questions the parallels in the slave trade that brought his ancestors to America.¹⁷





When the Santa Barbara Museum Apologized To the Chumash Indians of California's

[Commentary by John M. Anderson]

Museum Policies Criticized By Local Chumash Indians

"The Santa Barbara Museum of Natural History is responsible for presenting public history on the Chumash, who are the native peoples of the Santa Barbara area.

Unfortunately, the relationship between the museum and a large number of local Chumash families has been deeply strained for more than a decade. Many of these dissatisfied Chumash are members of the Coastal Band.¹⁸ Some have chosen to remain unaffiliated with any official organization, while others are members of the Barbareno Council.

The Santa Barbara (Barbareno) Chumash continue to be deeply divided, due to the negative impact of centuries of Spanish, Mexican, and American governing policies. Families with close ties to local and federal agencies in Santa Barbara have clashed

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with those who avoided contacts with local agencies, preferring to remain anonymous, until recently, within the local Mexican American community."

[J. Anderson, June 20, 2000]

Problems With the Press

"Old animosities between Chumash families continue in contemporary times, and they have been reported on in the local newspapers including the Santa Barbara News Press. Critics of the newspaper argue that its negative media coverage has not been balanced. More coverage is needed, they argue, of less sensational but routine and positive reporting of Chumash affairs off of the reservation. They feel that local papers have only partially responded to their needs and have therefore contributed to the polarization of the rival Chumash groups and confused their non-native readers.

Some of the most active members of the United Chumash Council have been charged by museum staff, and by local Chumash affiliated with the museum, with inadequate documentation of their genealogies. The Santa Barbara newspaper cited two genealogist "and some prominent local Chumash Indians" as denying the ability of some

Nihilism and Academic Relations

I released *Academic Nihilism and the Chumash Indians* in 2002. "It featured my web pages on nihilism, plus related commentary on the writings of Dr. Brian Haley. The ongoing, and often heated, academic debate over nihilism and bias in academic circles, provides very interesting reading. Today, there still is no consensus over the policies that should be followed by local, state, and federal governments [as well as non-government associations] in formally recognizing Chumash groups and in sharing power with them in such areas as monitoring regional archaeological and religious sites.

This debate is decades old. But a turning point came in 1998, when Dr. Brian Haley and Larry Wilcoxon published "The Making of Chumash Tradition" (*Current Anthropology*, Volume 38, December 1997). Their strong criticism of a number other anthropologists led to a series of replies to Haley and Wilcoxon (*Current Anthropology*, Volume 39, August/October 1998). Both of these articles are essential reading for readers trying to understand the factionalization of the contemporary Chumash, and their relations to disharmonious scholarly circles."

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leading United Chumash Council members to document their Chumashness in mission and other government records. Such news coverage only fueled decades of bitter debate over the proper sources of validation of an individual's "Indian" ancestry", i.e. should the authority for identifying membership in Chumash groups come through European documents [such as the mission records] or through local traditions of Chumash communities?"

J. Anderson, June 20, 2000.]

DNA Research Is Exciting But Does Not Solve Cultural Identity Issues

"DNA research by museum staff only exasperated the situation, because it was being used by some Chumash descendants to claim special privileges over others whose DNA was not authorized by the museum as authentically Chumash. The problem is the same as faced with any group, which intermarries with outside groups. At what point is a German wife of an Italian, for example, be accepted into her husband's Italian community? When should her half-German children be accepted? And her grandchildren?

The point is that social participation and acceptance into community life is not simply defined for any group of people. Certainly DNA certification of biological links is important, but it is not sufficient for defining group membership any more than is registration in an official 'mission' record. Traditional Chumash from the Santa Barbara area have mentioned this problem to me in a number of emails. They have this brought home each year when the whole city of Santa Barbara gears up to celebrate Spanish Days. They watch as their DNA relatives, intermarried into some of the leading Spanish and Mexican Rancho families of the region, parade in silver saddles and receive the admiration of the crowds. These individuals with Chumash DNA in their genes continued to be publicly honored for assimilating into the European colonial system, and turning away from the culture of their defeated Chumash relatives. They now look to Spain and Mexico for their cultural heritage. And, as a consequence, generations of these Rancho Families riding in the parades and performing ceremonial honors have denied their Chumash heritage completely.

The issues are complex, and the Traditional Chumash bands are asking the general public to appreciate the seriousness of their situation. They ask support for their efforts to preserve their ancestral culture in a rapidly changing world. Needed are two fundamentals: (1) federal recognition of their rights as Native Americans to represent themselves in courts of law and to

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negotiate with local, state, and federal agencies, and (2) an economically viable land base for each of the major Chumash bands [with members living in Los Angeles, Ventura, Santa Barbara, San Luis Obispo, and Kern counties]. Return of economically viable homelands will lay the foundation for an enduring cultural base. My email contacts with traditional Chumash makes it clear that they believe the right to govern a sovereign community and the right to determine their own group membership is fundamental to their future as a people."

[J. Anderson, 11/12/2000]

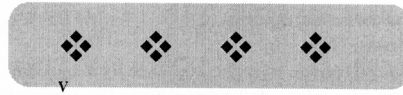
Theo Radic's Views On the 1992 Apology

"Theo Radic's web page describes a 1992 meeting at the Santa Barbara Museum, in which a number of Tsmuwich families presented complaints against the staff of the museum. These dissident families requested an end to museum policies, which acknowledged only the rights of local Indians whose genealogies have been unequivocally documented by mission priests.

These spokespersons asked the museum board of directors to downplay its reliance on Spanish and Mexican mission records. A large number of Traditional Chumash families consider these documents incomplete and culturally biased to such a degree that, at best, they provide only partial evidence of Chumash identity."

!

[J. Anderson, 11/9/2000]



Who Is a Chumash Indian?

The natural history museum in the city of Santa Barbara is an especially interesting case study of censorship controversy. The following commentary featured the views of Theo Radic.

"At issue was a reluctance by certain anthropologists to regard the Chumash as Chumash, an attitude based on research in mission archives that the Chumash regard as insulting. Along with the insistence of some that this is none of the museum's business, it was pointed out that mission records only offer a fragment of the whole picture, at times quite inaccurate, and that only they, the Chumash, know these intricate family ties in full - information they regard as totally private.

The Spaniards responsible for the mission records totally ignored clan organizations. Mixed residency at mission San Fernando, mission San Gabriel and Fort Tejon makes the existing records, based most often on the mother's name, misleading at best. There was anger expressed at the meeting over insinuations that they are not Chumash based on this faulty data, and all desired to establish equally as good relations with the museum as they have with the Park Service.

It was agreed that there was a need for the scientist to broaden their understanding of the meaning "Chumash." Many complaints have been leveled at [the curator of the museum] over this issue.... "

[email from Theo Radic, May 17, 1990]

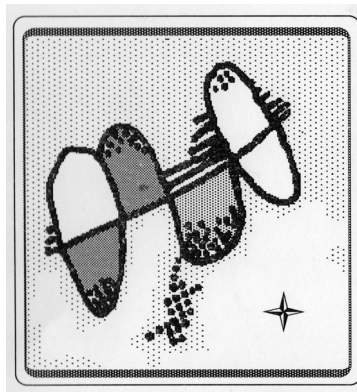
[Santa Barbara Museum Webpage on DNA](#) Readers should access the Santa Barbara museum web page, to read its commentary on DNA research on the local Chumash.¹⁹

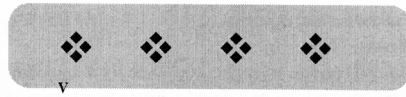
Nokwisa Yona

From: "Breaking the Chains: DNA Testing, Vermont H. 809, and the First Nations", guest commentary taken from *The Abolitionist Examiner*.²⁰

"Although methods exist to establish formal recognition of tribes at both federal and state levels, the procedures for doing so are so complex, tedious, and potentially at the whim of new legislation. In essence, the government has not been highly supportive in the arena of adding new Indians. Nor has it lived up to its obligations and responsibilities for the tribes it does recognize...."

"Being Indian is not about blood and lab samples or supercomputers and databases. Those are things of science. Being Indian, Native American or better yet, being Lokota or Dakota, Abenake or Creek, Chumash or Tulapip, is not about genetics and technology, it is about our relationship with and among each other. It is about our Relations. No blood test or sample, no lab can provide that - not at the quest or direction of the state or any other person."²¹





Commentary on Point Conception As a Sacred Site

By Theo Radic

[Edited by John Anderson]

"I maintain a number of web pages focusing on the religious status of Point Conception to the Chumash Indians of Southern California. The Chumash name for this site is Point Humqaq, and it is believed by many Chumash traditionalist to be the place where their souls depart from the earth after death and ascend into the heavens.

The following communication comes from Theo Radic, who met previously with the Chumash and visited their sites on the California Coast and now lives in Stockmen, Sweden. Radic is commenting on one of my web pages, discussing the inability of contemporary American scholars to remain objectively in their studies of native Americans."

(John Anderson April 30, 1999)

"This sensitive issue seems to transcend religion and science and moves in the deepest levels of the individual and collective psyches. It reveals a fundamental error in scientific thinking that began in ancient Greece, where a similar debate took place as seen in Plutarch's essay "The Passing of the Oracles." As one of the caretakers of Apollo's shrine at Delphi, Plutarch bewailed how the men of science of his day had abandoned the initial sacred impulses of the past, on which alone the splendor of Greece is founded, and instead see the universe in cold abstract terms.

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Humility is called for if anthropologists are ever going to be able to admit that documentation in paper archives and hard disks constitutes only a tiny fraction of the data that exists concerning Chumash reality today. Humility dictates that neither I nor any other non-Chumash person will ever to be able to know. It is obvious that in an oral culture over eight thousand years old, most 'data' remains in the private sphere of individuals and families who equally as obviously have no wish to reveal it to the "dominant society" which has always been hostile to them.

One angry Chumash man at the museum meeting in Santa Barbara in 1992 asked, "Why do we have to prove to you [scientists] who we are?" This valid question has never been adequately answered by the anthropologists. There is a subject that, although it is an all-pervading essence in the universe which they study, is nonetheless ignored by the scientists: spirit. This essence has never received adequate attention from science, despite attempts by psychology. This is because the sacred is not conducive to "scientific" scrutiny. The result is a spiritual scotoma, or "blind spot", in the vision of science in all matters concerning the sacred. Humqaa is sacred even to us, although we are not Chumash. That is all the argument that is needed. One does not devastate sacred places."

^ ^ ^ ^

The following quote concerning Radic's experiences
at Humqaa is taken from his book *Crazy Devil
Sweeping: A Janitor's Reflections on Art and Tao*.

"It suffices to experience the natural beauty of Humqaa in person to know that it is a sacred place, without knowing its status as a sacred Chumash shrine. With its towering cliffs, sentinels of pelicans, cormorants and ravens (*qaa* in Chumash), serene tide-pools and crashing surf, it inspires awe in a way similar to Yosemite or the Grand Canyon... Humqaa is a splendid, windy meeting between ocean and land, like "windy Enispe" that so impressed Homer in the Iliad. In his classic *Two Years Before the Mast*, the Bostonian seaman Richard Henry Dana (after whom Dana Point is named) calls Humqaa "the Cape Horn of California, where sailors say it begins to blow the first of January, and blows until the last of December." Although Dana had experienced terrifying storms off Cape Horn, at Humqaa in 1835, "the force of the wind was greater than I had ever felt it before." The sails of Dana's ship *Alert* were torn to shreds in the ghostly winds of Humqaa. The young Dana had devilish trouble hanging on to the spars in the fierce blasts against which the ship was sailing to San Francisco (she was forced to veer out almost as far as Hawaii to get around this wind). These fierce winds are what the Chumash

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experience as spirits on their way to Shimilaqsha. Indeed, the wind throughout Native California is seen as departed spirits, a

Humility and Hubris

Hubris means 'arrogance, caused by excessive pride'. In past years, Chumash traditionalists have criticized workers in the whole field of anthropology for collective hubris. But they also recognize that many contemporary anthropologists have put aside the extreme Euro-centrism of their mentors and are now willing to question the morality of federal policies empowering them as legal delineators of cultural identity.

Dr. Brian Haley has come to be recognized as a spokesperson for the more conservative anthropologists, who do not want to give up privileged positions in the area of federal policy. His recent publications demonstrate that not all anthropologists are willing to forgo the exclusive powers of identity given to their profession by American federal Indian policies.²²

Sik'in means 'to be offended in Chumash'.²³ When one Chumash offends another, the slighted person is insulted and an apology is expected. Should the offender refuse through pride to offer an apology, a division in the social order is created which weakens the whole community. The insistence of conservative American anthropologists, in maintaining their privileged role, is seen as an insult to the Chumash.

Chumash families, such as those in the Coastal and Barbareno bands, rightly insist that they should play a greater role in determining the legal status of their tribal enrollment and the protection of their cultural heritage. When Haley et al. Classify their tribal enrollment as "neo-Chumash" [even before these bands submit their federal recognition papers] their actions are seen to weaken the Chumash body politic.²⁴

phenomenon intimately linked with breath (especially one's last).

In May 1980 excavations for a liquefied natural gas terminal at Point Conception revealed rocks that had been worked by human hands which were deemed part of the sacred shrine by the Chumash. A university geology professor deemed the marks on the rocks as merely the result of erosion, although this site has been frequented by Chumash seers [they say] for centuries and most likely millennia. The marked rocks are said to be between 4,000 and 5,000 years old. Archaeologists were baffled by the find and initially made a statement that the rocks were placed there by human hands and are similar to others found in southern California. The Chumash withheld comment in the beginning, but were "allowed" to speak at an informal Public Utilities Commission meeting concerning the excavation. Chumash elder Victor 'Sky Eagle' Lopez said: "We know what it is, but we can't tell you because you either won't believe us or else you'll dig it up to prove us wrong."²⁵

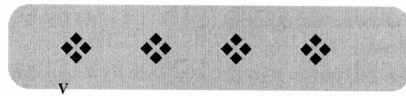
The same article quoted another Chumash spokesman, who said. "No

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shrine has ever been found like this by scientists. We know it to be the remains of a spiritual ceremonial area near the burials of our ancestors." Geology experts denied this and maintained that the formations were the result of erosion. Removing the sacred status of this site would obviously facilitate the industrialization of Humqaq and make even more profits for greedy men.

I did the *tai chi* form at Humqaq. Here, all is as it should be. From Humqaq to Montauk [on the Atlantic coast], from Chumash to Shinnecock [keepers of the Eastern Gate to the continent], a rainbow of multi-racial good will arches in secrecy over the entire continent, from the green Atlantic to the blue Pacific. Here, the bonafide welfare of the continent is musically seen to by those who love it most. [...] My surfing friend E .P. often speaks of this universal, bonafide good will for the continent in terms of the Turtle Island Confederation. Apparently, this is some sort of continental network linked with the Way, from Hudson Bay to the Gulf of Mexico, from the Western Gate at Humqaq to the Eastern Gate at Montauk Point, Long Island. [...] E. says that this secret government of the continent was in full effect in 1492, in which year it was (temporarily) terminated by brute force."

(Theo Radic, email to J. Anderson)



Santa Barbara County: Looking Beyond An Apology To the Chumash Indians ²⁶

[Commentary by Dr. John Anderson]

2000

Apology to Chumash

"A number of my web pages talk about apologizing publicly to Native Americans for the brutal way in which they have been treated by the dominant society. The Pope, the President of the United States, and many Protestant religious leaders have formally apologized for genocidal policies of the past.

In this spirit of reconciliation, I believe that each of the counties and municipalities occupying traditional Chumash lands should seek public atonement for the Chumash who are their First Citizens.

And no other California county inherited the lands and resources of so many Chumash subdivisions as did Santa Barbara county. And yet generations of Santa Barbara county officials have remained fundamentally indifferent to the needs of the Chumash.

The often controversial exception to this pattern of indifference is the federally recognized Santa Ynez Reservation, which has received county attention and cooperation far beyond the other Chumash councils."

[J. Anderson, 6/12/2000]

Santa Barbara County Occupies Parts of Five Chumash Provinces

"More than any other southern California county, Santa Barbara benefits from the seizure of the natural resources and lands of five traditional Chumash sub-divisions.

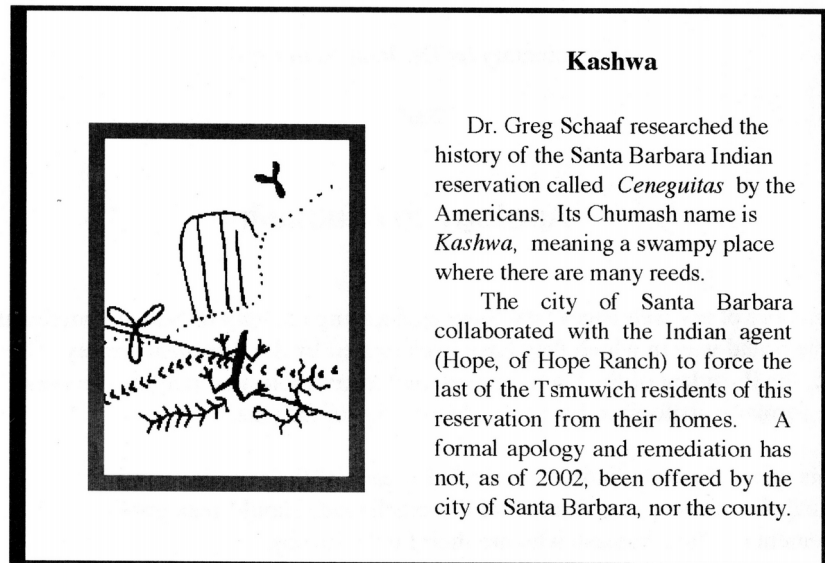
The Tsmuwich people occupied the coastal areas near the county seat of Santa Barbara. The Samala people occupied the upper Samala [Santa Ynez] Valley located just north of Santa Barbara. The Kahismuwas people occupied the lower Santa Ynez drainage, in the coastal region now claimed by the Vandenberg Air Force Base. The Cuyama people occupied the Cuyama Valley. And the Mountain [Kastac, Tecuya, Tashlipun, Moowaykuk, Tejon reservation] Chumash occupied the [central and north] sections of the county."

The City of Santa Barbara Abandoned the local Chumash

"The city of Santa Barbara, and American immigrants living in the surrounding areas of the county, stood by and ignored the continued harassment of the Chumash living on the Santa Barbara reservation in the area that is now occupied by Hope Ranch (an upper class suburb of Santa Barbara).

Hope was the Indian agent assigned by the American federal government to protect the treaty and human rights of the Chumash. Agent Hope failed to control violence against the residents of the reservation, while elected Santa Barbara officials refused to intervene to protect local native residents.

One by one, the Chumash residents of the Kashwa reservation were driven from their homes, leaving their vacant homesteads in the hands of the Indian agent.



The City of Santa Barbara held title to a small segment of this reservation. City officials were therefore in a position to take a bold stand against racism and religious intolerance. They not only had this opportunity to refuse to sell the city's title to Kashwa lands, but the city officials could have easily afforded to increase the desperately inadequate land holdings of the Indians. Tragically, the city council refused to preserve its title or turn it over to the Chumash, thus rejecting a historic opportunity to benefit the last residents of Kashwa. Instead, the council members voted to sell the legal title to the highest white bidder.

In this single act, the city of Santa Barbara destroyed the last refuge of local Chumash residents, setting the stage for generations of impoverishment and underground status for its First Citizens [the Tsmuwich branch of the Chumash, who were known to the Spanish as the *Barbareno*]."

The cost of preserving the small remaining lands at Kashwa was only a trivial sum. ²⁷

What Positive Steps Can Be Taken By Santa Barbara City and County?

"It is generally acknowledged that the Native Californians received a raw deal, when their lands and natural resources were seized by armed Americans and their human and civil rights violated.

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The first governor of California was a racist, who publicly advocated the extermination of the native peoples of the region. The Chumash suffered desperately in Santa Barbara County, as a result of decades of shameful state and local policies. It is clearly time for Santa Barbara city and county to do more to not only end the injustices but also to help rebuild viable Chumash communities which are vibrant, hopeful, and prosperous."

What are some of the steps That can be taken now?

[1] Local Recognition The county and city governments need to immediately give formal recognition of the Chumash groups supported by local Chumash families. Local government bureaucracies should seek an inclusive policy of formal recognition, instead of an exclusive policy. An underlying principle of recognition should be that the Chumash have the right to band together in associations of their own choosing. In any given area, therefore, more than one Chumash council or self-help association might deserve recognition.

[2] Cultural Heritage County and city governments should take the lead in fostering Chumash cultural heritage programs. In cities like Santa Barbara, where it has long been the official policy to celebrate Spanish and Mexican heritage, much bolder efforts need to be made to increase the status of Chumash culture throughout the celebration planning. Representatives from Chumash councils should be asked to sit on boards of directors for the Fiesta. And Chumash elders from these councils should be publicly recognized and asked to address crowds when Rancho family members speak in major Fiesta events.

[3] Membership on Boards of Directors Museums, missions, and other public institutions should broaden Chumash representation on their boards of directors. Contemporary Chumash councils, such as the Coastal Band, the Barbareno Council and the Santa Ynez Reservation, should be asked to appoint board members, instead of the museums, missions, and public institutions making appointments.

This change in policy would lead to a wider representation on the boards, and expand the dialogue with a broader segment of Chumash descendants. For generations, the emphasis of museums and other public history institutions in Santa Barbara county has been on material objects and ancient history. Books, displays, videotapes, and web sites featuring the life stories of Chumash individuals [who grew up in a racist Southern California] continue to be conspicuously absent from regional bookstore offerings.

In more recent times, commercialization of public programs has diminished incentives to promote any books except best-sellers.

Apology

New guidelines are needed, which reinforce the importance of non-commercial history.

[4] Federal Recognition Santa Barbara county and municipalities should take the lead in seeking federal recognition for all of the contemporary Chumash councils. Existing federal policies governing legal recognition are unjust. The county and cities should become much more aggressive advocates of civil and human rights for the Chumash people living within their jurisdiction.

[5] Purchase of Land Santa Barbara county and municipalities should advocate and help finance acquisition of a land base in each of the traditional Chumash cultural groups. Community land ownership should not be the exclusive aboriginal right of the Santa Ynez Reservation families.

Funds should be made available immediately to help the various bands prepare their federal recognition efforts, including funding for ongoing legal counsel. County and municipality officials should consult directly with existing Chumash groups, in an effort to identify desirable lands, and they should become advocates of acquisition with state and federal agencies if title to parts of these lands are held by state or federal agencies such as state parks or federal forests.

[6] Sacred Sites Local, state, and federal laws protecting Native American religious sites remain inadequate. The county and municipalities should take a lead in protecting Chumash sacred sites, including purchasing or transferring land titles to the Chumash for the purpose of establishing tribal religious sanctuaries [such as Point Conception, Pine Mountain, Toshololo Mountain, Wasna Mountain, etc.].

[7] Return of Missions The county and municipalities should negotiate with the Catholic Church and the California State Park Service for the purpose of developing a plan to return governance of the Chumash 'missions' to the Chumash people.

The missions within Santa Barbara County jurisdiction include facilities and lands at Taynayan [Santa Barbara], Sacupi [Purísima I], Amuwu [Purísima II], and Alajulapu [Santa Ynez]. Similar negotiations should begin to plan transfer of land titles to the associated mission annexes in Santa Barbara county.

[8] Islands Santa Barbara county and municipalities should join with local Chumash councils in changing federal policies which ban the Chumash from their ancestral islands. The islands in the Santa Barbara Channel were once a population center of the whole region, prior to the introduction of devastating plagues spread among the Chumash islanders by visiting European ships.

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The county and municipalities should dialogue with environmental groups, to facilitate the presence of Chumash people in all future island programming. The Nature Conservancy, which owned much of Limu (Santa Cruz) island but kept the Chumash out of negotiations concerning governance of the island, and the federal Marine Sanctuary, which also excludes the Chumash, should be foremost on any list of organizations and agencies selected for county and municipality lobbying in behalf of the local Chumash."

[November 14, 2000]

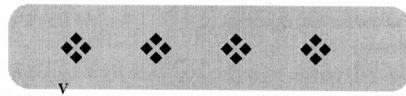
Purpose of Statement "I made the above suggestions not as a comprehensive program of remediation, but to begin to answer the many emails, phone calls, and letters sent to me asking for specific suggestions for moving forward in a healing spirit of reconciliation."

[J. Anderson 11/14/2000]

Positive Steps "The reader should be aware that progress has been made in recent decades to better the legal and human rights of the Chumash Indians, and there are many individuals and groups in Santa Barbara county who are gaining a growing appreciation of their importance to the area's cultural heritage. There are numerous web sites that document positive efforts now being made by government agencies, private foundations, and individuals to better the situations of the Chumash and other Native Californians."

[John Anderson, June 1, 2001]

The San Luis Obispo Chumash "The Stishni people, whose territory is mainly in San Luis Obispo county, were intermarried with the Chumash living in the northwestern most sections of Santa Barbara county in ancient times. Since the occupation of their lands by the Americans, they have also intermarried with the Santa Ynez Reservation Chumash [the Samala]."



An Apology From The Television Industry ?

Buffy the Vampire Slayer

"In 1999 the producers of the popular television series called Buffy the Vampire Slayer aired a highly controversial episode, which depicted the Chumash Indians as demons, seeking vengeance against all viewers of European descent. I can only describe this episode an unfortunate example of cultural bigotry against the aboriginal peoples of California.

One overview of the episode explains: "The European inflicted such brutish atrocities on the peaceful tribe that they swore vengeance on Anglos in general." After twenty years of working with Chumash people, I find this characterization offensive and unfair. In fact if Latino or Asian-Americans had been characterized as demons and beasts, I would expect that this episode would have caused an uproar in California. The Chumash Indians do not deserve this treatment. Again and again, I am impressed with the efforts of surviving Chumash families to find reconciliation, forgiveness, and peaceful co-existence with the non-Indians occupying their lands.

This does not mean that they are passive or have given up hope of regaining title to parts of their ancestral lands. And viewers should realize that this type of demonizing of the Chumash makes traditional families cringe, especially when it continues to occur in obvious violation of good taste and basic fairness to a minority that is struggling to rebuild its shattered economic and cultural base.

The Buffy episodes are directed by David Grossman and are presented by the WB television network. they deal with the occult,

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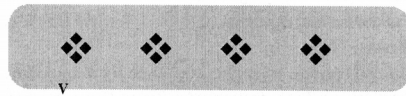
and Buffy is the featured heroine in this popular series. "In every generation, there is a chosen one," the promo announced. "She alone will stand against the vampires, the demons, and the forces of darkness, she is the slayer." Buffy slays the Chumash demon with a ritual knife constructed by the evil Chumash. The Chumash people are not a force of darkness, and it seems to me that an apology is in order and some positive television coverage of contemporary Chumash life is also in order." ²⁸

[Web page by J. Anderson]

Corporate America and Apologies

Only a few years ago, it was nearly inconceivable to imagine that any major American industry would offer a public apology to the general public, much less Native Americans. Yet with the ongoing Enron scandal, the collapse of the stock market, massive losses of retirement income to millions of Americans, industry apologies for wrongdoing have become daily headlines.

A recent end-of-the-year article in the Christian Science Monitor, for example, stated: "2002 was a year of corporate scandals with details so bizarre they seem satire." ²⁹ This article went on to report that Enron's former chief executive received \$152 million in compensation in the year prior to the company's bankruptcy. Alelphis' Communications chief executive officer was charged, among others, with conspiring with other corporate executive to loot the company. "The lengthy list of business follies in 2002 hammered confidence in corporate ethics and governance. The climate of distrust is one reason the Dow Jones Industrial Average will register its third straight yearly decline - the first such string of declines since 1941. The Standard and Poor's 500 Stock index is also down for the third year in a row - for the first time since the Depression in 1932." ³⁰



The California Holocaust

[Commentary by John M. Anderson]

2000

"The California Indians suffered holocaustal population declines, as a result of colonial intrusions by the Spanish, Mexicans, and Americans.

World religious leaders have taken the initiative in formally apologizing to victims of genocide, and the example of the Catholic Pope and other Christian theologians have stimulated discussion of apologies and related financial compensation to victims of genocide.

Persons interested in studying genocide in California may find recent international developments of interest, particularly in the area of reparation negotiations. The ethics of reparation receive headlines in Europe but are seldom discussed in the context of America's holocaust against native peoples. Below, you will find information and internet sites that discuss some of the issues involved in this often emotional dialogue."

[October 2, 2000]

Catholic Pope Apologizes for Genocide

"Pope Paul visited the Yad Vashem Holocaust memorial in Israel and told a world-wide audience that the Roman Catholic Church "is deeply saddened by the hatred and displays of antisemitism directed against [Jewish people] by Christians at any time and in

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any place." Paul stated that the Holocaust "lives on, and burns itself into our souls."

These comments came only a short time after the Pope made a historic appeal, asking forgiveness of non-Catholics for two thousand years of sins committed by Catholics."

(March, '2000)

Germany Allocated \$5 Billion For Reparations

"In the same week that the Catholic Pope asked forgiveness in Israel for its anti-Semitism, the German government in Berlin finalized an agreement allocating \$5 billion dollars to the surviving slave and forced laborers of Hitler's Germany. Critics objected to this settlement package, saying that it did not even begin to compensate the victims for their financial losses, much less deal with the complex moral issues of punitive damages. And ongoing violence by neo-Nazis against immigrant workers continued to grow in Germany, as issues of national and 'race' identity continued to divide the country." ³¹

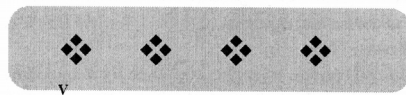
(March, '2000)

U.S. Congress Apologizes For Conquest of Hawaii

"Public law 103-150 was passed November 23, 1993 by a joint resolution of Congress. Its purpose was "to acknowledge the one hundred anniversary of the January 17, 1893 overthrow of the Kingdom of Hawaii and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawaii."

Since the passing of this official apology, some progress has been made in expanding the public dialogue over returning land and natural resources to the native Hawaiians. Native Americans living on the mainland have joined hands with the native Hawaiians in their struggles, including some Chumash."

Concluding Remarks



Atonement comes only after admission of one's errors (sins) and a open hearted effort to make amends to those offended against. In America, the sins against the native people were so abysmal that the non-native society has collectively refused to acknowledge the holocaustal roots of the American society.

The web pages cited in this text have in common the theme of apologizing. The intent of this collection of web pages was to explore the role of apology in seeking to reconcile native Californians with non-native residents of the state. As we enter the twenty-first century, outdated policies which hold back native aspirations need to be discarded before social justice can be realized.

The Meaning of Repentance In Chumash Ethical Philosophy

To repent means to turn from sin and seek contrition. Penitence involves humble realization and sorrow for ones one's faults. In this sense, modern anthropologists and other scholars need feel no personal penitence for the past policies of nineteenth and twentieth century American scholars, though they were guilty of racist attitudes based on Social Darwinism and Christian dogmatism. But it has been the argument of this text that modern scholars should be contrite for their own role if they enforce unjust federal policies towards Native Americans, especially when compliance with these policies brings them academic advancement or monetary rewards.

Traditional Chumash believed that atonement is reached when the individual or community soul is in balance with the cosmos.

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The French connotation of this term is that the social order returns to harmony, has one tone or as the Chumash phrase it has One Shadow.³² Therefore, when a Chumash elder stands up in a public meeting, let us say in a county planning and zoning hearing, and asks for an apology for a perceived wrong, they do so with the attitude that such an apology is healthy both for the abuser and the abused. The purpose is not to humiliate the abuser, but to ask him to acknowledge an error and thereby return everyone involved to a state of reconciliation, a state of beauty.³³

[John Anderson, December 20, 2002]

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Returning The Missions To the Chumash

Excerpts from a 1986 Letter to Mike Khus,
Coastal Tribal Historian

"I feel that the whole mission system should immediately be returned by the Catholic church and other governmental bodies to the native peoples and should be converted to native uses (including public relations programs such as those now run by colonial groups such as the Catholic church, but with the purpose of educating the Americans of the dignity and viability of the native cultures). This position will be stated repeatedly in my books, for it is basic to the general transfer of resources to the native nations of California which is essential to an equitable settlement of land, resources, etc. needed by the Americans (not only the natives). It is my conviction that the history of California belongs to all peoples implicated in the events, and that the brutal injustices of the Spanish and American periods have damaged the colonial culture as deeply as the native victims.

American society today is unbalanced, self-destructive, and (worse) destroying Mother Earth at an accelerating rate. Though the Americans have little inclination to stop this destruction, voices of dissent are important. To heal ourselves, we must face ourselves, our ugly past of racism and imperialism, and make retribution. Few want to hear the real voices of the past, and many can make careers rewriting it so that it is acceptable to American institutions....

Recent contacts with Ventura College were very discouraging. Both Ventura and Oxnard are cutting back on minority studies, using political arguments of class attendance to justify their policies. Though courses on European culture (Western Civilization), Chicano, Black, Woman, and a general survey course on native history on the continent is offered, no one course on local history is being offered. Mexican history is offered, but not Chumash. The California history course makes no mention of any native cultures, beginning with the Spanish period and moving through the Mexican and American periods. Oxnard college is even

Apology

worse. I suspect a similar pattern exists at each of the campuses: total rejection of local history (because it reveals a painful past and questions the values of the ongoing American way of life)."

[J. Anderson, November 1986]

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Theo Radic's 'Apology' Commentary

"At issue was a reluctance by certain anthropologists to regard the Chumash as Chumash, an attitude based on research in mission archives that the Chumash regard as insulting. Along with the insistence of some that this is none of the museum's business, it was pointed out that mission records only offer a fragment of the whole picture, at times quite inaccurate, and that only they, the Chumash, know these intricate family ties in full, information they regard as totally private.

The Spaniards responsible for the mission records totally ignored clan organizations. Mixed residency at mission San Fernando, mission San Gabriel and Fort Tejon makes the existing records, based most often on the mother's name, misleading at best. There was anger expressed at the meeting over insinuations that they are not Chumash based on this faulty data, and all desired to establish equally as good relations with the museum as they have with the Park Service. It was agreed that there was a need for the scientists to broaden their understanding of the meaning of "Chumash".

Many complaints have been leveled at John Johnson [the Curator of the Santa Barbara museum] over this issue, the latest being one that led to this meeting stemming from a conversation he had with Phil Holmes. Steve Craig said that the museum should recruit and not exclude people from the community, which happens when one person of Chumash origin not acknowledged by the others as representing them is regarded by the museum as the representative of the Chumash. Kote Lota calls such a person a "pet Indian" and felt that such preferential treatment excludes the rest of the Chumash community. The anthropologist in question he saw as a "nuisance". Speaking directly to John Johnson, Kote said, "You are hurting a lot of people - a lot of families."

John Ruiz, Kote's half-brother, was irritated at how relations with the museum had deteriorated since the death of Travis Hudson and the tomol (plank canoe) project a few years ago, when the participants were denoted as "Chumash" when it suited the museum's publicity needs. But now they are humiliated by on-going insinuations from the museum that they are not Chumash. All

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present were very upset over this.

Clay Singer pointed out how early anthropology made an attempt to classify the world's races into white, red, black, etc., and how this was grounded in scientific ignorance. This becomes a key issue in view of legal questions concerning the repatriation of native artifacts and skeletal remains in museums to their original cultures. Posing the question, "Are there pure-blooded English, Germans or anything else?", Clay answered that there is no such thing as a pure-blooded anything, for the nature of human society is to "bleed and breed" over national boundaries.

Charlie Cooke spoke of his thirty-three years of struggles to be recognized as who he is, and stated, "We are the most likely descendants to receive the artifacts, regardless of what tribes may represent our ancestry." Addressing this point, Clay Singer said that legally, even a full-blooded Norwegian, if accepted into the tribal group as a bonafide member, is entitled to all the benefits the law provides the group. Genetically determining who is and who is not Chumash is a futile snipe hunt, a chimera that can never be caught. As for another misconception, someone exclaimed: "We don't like being called Indians. Indians are in India."

The grievances that culminated on this day have been building up for years, with other unforgotten incidents in the past as their source. Among these was an *LA Times* article based on an interview with John Johnson [Santa Barbara museum curator] in which ethnographic information was misused. Alul'Koy said that it was degrading to have strangers scrutinizing one's family and making decisions about private matters that only her people are qualified to make. She stated that things her 'auntie' told her about her family tree contradict the mission records. John Johnson examined the mission records for her family as well as those for her husband Kote's family. Earlier, he told the present writer that Kote was not Chumash and things Kote said about his ancestry should be "taken with a grain of salt." This is a roundabout way to call a man a liar, and Kote is understandably offended.

No one brought up the point that it was, at the very outset, gestures of ill-will towards the Chumash that resulted in these coveted mission records, an insult by the Spanish colonizers to an entire culture. (At San Juan Capistrano mission, the Spanish priest Boscana referred to the Acjachemen people as "monkies".) A-lul'Koy added that her people live to protect the land, its sacred sites and the burial grounds which have already been desecrated. She did not want her grandchildren to have to fight the museum to be recognized.

Redstar, who recently released two tame condors in the back country of Ventura county, regretted that the oldest of the elders have not "come out" because of this official attitude towards the

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Chumash community, which fosters fear and apathy. One old Saticoy aunt of his used to prepare ceremonial herbs, but no longer. Redstar said that this traditional knowledge is needed today. He showed all present his infant daughter, who is genetically part of both cultures, and lamented that she and her children might still have to continue the tedious struggle for recognition.

John Ruiz indignantly asked: "Why do we have to prove to you who we are?" and Steve Craig admitted that it was "a tremendous invasion of privacy" to delve into old records and draw conclusions about living people and their families. Choy Slo believed that John Johnson "acted in a malicious manner towards our nation." Museum director Dennis Power acknowledged there was room for improvement.

The misunderstandings come from the written word - the inflexible written word. Clay Singer pointed out the gap between the two cultures present at the meeting, the one used to written records and the other to the oral tradition. Scientists usually believe written records to be the more accurate of the two, but Pilulaw claimed the oral tradition was the more accurate. Perhaps Pilulaw was alluding to the unending stream of falsehoods recorded in print generation after generation in the Occident.

Speaking in defense of his besieged colleague, Steve Craig said that until Chumash artifacts and human remains at the museum are repatriated to the Chumash, it is the role of the museum staff to protect the interests of the anthropologists as well as the artifacts. He blamed zealous land-developers and journalists for eliciting information from John Johnson and then misusing it, and believed that John Johnson needed to be "protected". Kote Lota then asked if John Johnson was that terribly naive. Kote complained of Christian "pet Indians" who have little knowledge of traditional Chumash values stepping into the limelight and speaking on behalf of people who do not acknowledge their authority to do so. Mati Waiya added: " **** does not represent us," referring to a person of Chumash descent who had collaborated with John Johnson.

Finally, the main purpose of the meeting was on the table. However unwillingly, John Johnson offered an apology to the Chumash present, as he apologized years ago for a damaging LA Times article that hurt many people. (The museum's official minutes of this meeting do not mention this apology.) The general feeling was that it was hoped a third apology will never be needed. Johnson was thanked ironically for having united all the Chumash clans in a way that they have been seldom united. Normally, the Chumash community keeps a low profile, and even anthropologists know little of their activities. But, as Mati Waiya put it, once burial grounds are desecrated or other offenses committed, they emerge in defense of their homeland with a very determined sense of purpose. They asked the museum to have a better idea of what is happening

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in the Chumash community at large, to have more empathy with real, living human beings, and not mere scientific concern for a culture officially deemed extinct.

Clay Singer suggested that a cultural anthropologist could act as liaison between the Chumash community and the museum, thought by all to be a good idea. When asked by Kote if he would like to be this liaison, Clay politely declined. Choy Slo was most often silent, but when he chose to speak, his voice reverberated authoritatively with thousands of years of Chumash culture. He wished to emphasize the gravity of this issue, gravity which has consistently been ignored by American society and anthropologists studying them. Should the offenses continue, and this grave situation be regarded in a nonchalant manner, Choy Slo spoke of "other levels of war". As quiet testimony to the gravity of his words, Alan White Bear, war chief of all the clans, stood in the back with his arms folded, listening to every word. Choy Slo added: "We are the keepers of the Western Gate", a reference to Point Conception, one of the most sacred sites in the Chumash realm."



Negotiations Between the Chumash Indians And the Santa Barbara Mission

Year 2000

[Commentary by Dr. John Anderson]

A Grant Facilitates Talks

"In 1999, the Fund for Santa Barbara awarded nearly \$6,000 to the Coastal Band of the Chumash Nation, to assist in a series of discussions with the staff of the Santa Barbara Mission. The Coastal Band has many members living in Santa Barbara, Ventura, and San Luis Obispo counties of southern California. It recently elected new officers, and has renewed its federal recognition efforts."

[J. Anderson, November 24, '2000]

"The Fund staff described the purpose of its grant as to facilitate a series of discussions between the Coastal Band and Catholic officials running the Taynayan center [called the Santa Barbara 'mission by Catholic historians]: "These conversations would center around historical wrongs and future reparations and solutions including possible financial assistance with health care, road repair on newly acquired land, and a newspaper."34

Links ³⁵



Chumash Responses: Apology and Future Cooperation

[Edited by John M. Anderson]

Chumash Indian Commentary: Santa Barbara Channel Islands

"We would like to work with the Nature Conservancy in the Santa Barbara area to provide us with assistance in protecting our sacred lands. I believe the Nature Conservancy is working with the National Parks on Wimat [Santa Rosa] island. It would be appreciated if the Barbareno Council would be invited to attend these meetings to participate in the decision making process concerning the future of the Chumash islands."

Paul Pommier

Chairman of the Barbareno Chumash
[Email to J. Anderson, July 10,

'2000]

Related links

[Suggested internet reading, by Dr. John Anderson]

Chumash Islands: A large number of web pages feature issues of island governance. You can access them by searching for such keywords as Santa Cruz, Santa Rosa, San Miguel, Anacapa, California, Channel Island National Park, Nature Conservancy, Chumash, Channel Island Marine Sanctuary, etc.

You can also access:

Return Land to the Chumash Islanders ³⁶

Chumash exclusion From the Islands ³⁷

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Chumash Still Excluded from Island Managements [June '2000]³⁸

Chumash Islands ³⁹

No Island History ⁴⁰

Bibliographies of Chumash Island Leaders ⁴¹

Wimat (Santa Rosa) Island ⁴²

Wimat As a Source of Culture ⁴³

Limu & Wimat island summer solstice traditions ⁴⁴

Chumash Sites on Wimat Island ⁴⁵



No Brave Champion

[Commentary by Dr. John Anderson]

1997

Scholarly Racism

A decade ago, I wrote *No Brave Champion*, providing an overview of the role of prejudice in the academic press and administrative policies of anthropology programs in California. The subtitle of this text was: "The University of California, Racism, and the Chumash Nation". This 1997 publication, and the hostility expressed by some readers, eventually served as a stimulus to writing the 'apology' web pages featured in *Apology: To the Chumash People of Southern California*.

Taking Responsibility

"These passages express one person's viewpoint on a very complex subject, accommodation to popular prejudice by American researchers studying native American culture. Some readers may find the opening passages abrasive, but I hope they will read on and measure the book's merit after completing the chapters.

I do not believe that scholars can write morally 'neutral' texts in the humanities. The problem explored in this book, therefore, is not that ethical values have crept into the articles and books of the University of California professors. What is important is that we clearly understand the explicit and implicit judgments intertwined with facts and figures presented in our classrooms, and that we take responsibility for the impact of these judgments on the lives of people - for both the living and future generations." ⁴⁶

Racism In Modern California

"California needs to frankly acknowledge that its culture and economy has been built on a foundation of racism. It should

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be publicly acceptable to condemn this as a shameful heritage, for California society will soon be undergoing profound changes in race relations. A realistic assessment of the past is essential for laying the foundations for better race relations in the future...

As a person of European descent, I am concerned about the widespread popularity of such conservative ideas ["Ethno-centric world views" supporting the continuation of Euro-Christian culture] in California. Conservation is only a virtue if what is being conserved is desirable. The period of overt racial bias in America is one which we should gladly put behind us."⁴⁷

Christian Need of Apology

2007

"Christianity is not above reproach for arrogance and willingness to use violence against populations of differing theological traditions. We cannot forget the legacy of European witch hunts which drove many of our early European immigrants to this continent. Nazi Germany and fascist Italy were supported by Christian populations who complied with social programs enforced through totalitarian means. Early European immigrants to America threw themselves against the natives with ferocity, and their own records of these first American wars documented the hatred which drove whites into committing heinous acts in the name of their god.

By the time California was attacked by the Americans, racism was so ingrained in the social values of the invading Christians that they made no effort to hide it. Later generations were embarrassed by their parents' virulent racism, and passed state curriculum guidelines to suppress dissemination of information about their extreme racism.

Subsequently, state curriculum materials were designed to whitewash this shameful era of state history. Racist textbooks continued to be approved by state, county, and city officials determined to legitimize the American occupation of the region and suppress understanding of native grievances. The result has been public funding for racist texts."

(John Anderson, February, 2007)

Endnotes

- 1** See *Uxnikwayapi*, meaning 'to repent' in the glossary for related discussion. *Sus-axnisukutac* means 'to apologize' (Samala); one root is *Axnisukutan* meaning 'to have pity on'.
- 2** The homepage for the Chumash Internet Project was located at <http://expage.com/chumashindians>. Most of the project webpages were written by the author [Anderson,] without formal affiliation with any Chumash group. A selection were written by Chumash spokespersons, as a result of an ongoing dialogue concerning issues of apology and remediation.
- 3** On 12/10/02 this web page had 835 hits. It was located at Expage.com/apology111.
- 4** A link was provided here to Cordano.
- 5** A link was provided here to the Fund for Santa Barbara. Note that the local Chumash name for the Santa Barbara mission site was Taynayan.
- 6** Suggested link is: "Modern Techniques Offer Clues to the Past", www.sbnature.org/research/anthro/chtech/html.
- 7** A link was provided here to my web pages on the popular television series called Buffy the Vampire Slayer. These web pages were featured in the opening two chapters of the text entitled *Demonizing the Chumash Indians* (Anderson, 2002). "The viewers should realize that this type of demonizing of the Chumash makes traditional families cringe, especially when it continues to occur in obvious violation of good taste and basic fairness to a minority that is struggling to rebuild its shattered economic and cultural base."(Anderson, *Demonizing*, 8).
- 8** (Les Field, *Current Anthropology*, April 1999).
- 9** (Email: Oct 12, 2000).
- 10** Some readers of my web pages discussing apologies from mainstream religious and secular institutions in America, are uncomfortable with related commentary. They want to believe that church records are beyond questioning, so they surmise that such exposition exaggerates problems within the official church.
The recent sex scandals involving Catholic church officials should confirm to these doubters that the Church does, indeed, cover up misdeeds of its clergy. In the case of the sexual scandals rocking the church in 2002, nine Roman Catholic Bishops have resigned since 1990, offering apologies for their wrongdoings.
- 11** A link was provided here to the News-Press newspaper article on this topic.
- 12** A link was provided here to Cordano's commentary on a controversial television segment on theology.
- 13** A link was provided here to Knapp's interview about his

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activities and the goal of this walk which is "to reclaim our rightful heritage as the California people."

14 A link was provided here, leading to information on Ecumenical church dialogues.

15 A link was provided here, leading to a web page on John Ryan with the full text of his article.

16 A link was provided here to the Methodist web page on this topic.

17 A link was provided here, leading to information on African-American acceptance of genocide in exchange for gaining Christianity. It was followed by links to the Chumash historian F. L. Kitsepawit, who rejected Christianity and described the Catholic church in highly critical terms.

Another link led to information on the murderous actions of the American gold miners in the 1850's, when genocide was the publicly acknowledged goal of the California state government.

18 The Coastal Band membership includes Chumash families living in Ventura, Santa Barbara, and San Luis Obispo counties.

19 This web page comments on the Chumash Indians DNA research of Dr. John Johnson. Johnson collaborated with Dr. J. Lorenz at the Genetic Testing Laboratory in Colorado. Johnson's web page can be reached at: www.sbnature.org/research/anthro/chtech.html.

20 (Nikwisa Yona, The Abolitionist Examiner, April/May 2001,).

21 J. Johnson, the Curator of anthropology at the Santa Barbara museum of natural history, stated in the museum's 1995 annual report that the surviving Chumash fall into only thirteen mitochondrial lineages. Johnson's DNA analysis suggested a "great antiquity" of the Chumash residency in southern California.

22 Brian Haley and Larry Wilcoxon's "Anthropology and the Making of Chumash Tradition," appeared in Current Anthropology in December 1997. It caused a great deal of resentment from the non-reservation Chumash communities whose cultural links to their ancestral traditions were denied by Haley and Wilcoxon.

In 2002, Dr. Haley published a follow-up article in the Swedish journal of anthropology called *Acta Americana*, Vol 10, No.1. This article was called "Going Deeper: Chumash Identity." In this publication, Haley repeated his previous defenses of the role of anthropologists as the proper delineators of identity. He indicated that it was a "responsibility" imposed on anthropologists as part of their academic obligations.

Members of the Coastal Band, Barbareno, and other Chumash bands have questioned Haley's position and argued that the Chumash peoples should become the primary source of authority for self-defining their own membership role. They also express discontent with the fact that as we enter the twenty first century the majority of American anthropologists remain white, middle-class males in spite of decades of efforts to broaden this narrow racial and socio-economic base.

23 See Insult in the glossary for related discussion.

24 Theo Radic wrote a response to Brian Haley's 2002 article ("Going Deeper") in *Acta Americana*. Radic's response will appear

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in the same journal in 2003. Radic wrote: "One of several ways for anthropologists 'complicit with colonialism' to deny legitimacy to Native Californians is to pronounce them, for example, "neo-Chumash." This deplorable misrepresentation has proven successful to date, for the Chumash people in question have been consistently denied federal recognition by such self-appointed "judges of authenticity of tradition.", whom federal agencies continue to recognize as brokers of "identity negotiation."

The Coastal Band of the Chumash Nation, representing Chumash descendants in Los Angeles, Ventura, Santa Barbara, and San Luis Obispo counties is currently preparing a federal re-recognition application. As Brian Haley continues to cause turmoil in the community, it seems prudent for him and his colleagues to refrain from further judgment until they examine this pending evidence." [Dated 12/1/2002]

25 (*Santa Barbara News Press*, July 3, 1980).

26 This web page had 9340 hits on 12/10/02. It can be reached at: <http://www.john888.freeyellow.com/apology33.html>.

27 A link was provided here to Dr. Greg Schaaf's Kashwa research that appeared in the *Solstice Journal*, Winter, 1981.

28 This chapter is taken from J. Anderson's web page: <http://expage.com/demon777>. It can also be found as chapter one of *Demonizing the Chumash Indians* (Anderson, 2002).

29 "Enough Penance for Corporations?" *Christian Science Monitor*, December 31, 2002, page 1.

30 ("Enough Penance," *Christian Science Monitor*, 1/31/02, page 4).

31 This web page also covers the Dutch government apology to the Jewish victims of genocide in Holland during the German occupation of World War II. "The Amsterdam stock exchange apologized for allowing Jewish-owned equity to be systematically confiscated under the German holocaust of the second world war. A federal commission led the way in urging negotiations between the Jewish community and the national stock exchange. Included in the negotiations were financial compensation issues, such as unreturned assets and suffering"(February, '2000).

These Dutch negotiations were taking place at a time when other European nations were struggling with their own collaboration with Nazi policies. Under Dutch law, many assets were returned to Jewish families after the defeat of the Germans but the Dutch banking and commercial interests refused to publicly admit their complicity with the Nazi genocidal regulations.

32 For a discussion of the Chumash ritual concept of 'One Shadow', see *Autumn Equinox* (Anderson, 56; Shadow, glossary entry: "... the Chumash people are encouraged, at the summer equinox ceremonies, to remember that they have a single shadow, i.e. that they have one spirit, a shared fate based on communal values.").

33 In Traditional Chumash philosophy good behavior and beauty are fundamentally linked concepts. For example, *Xinchi* means 'to

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be ugly' in Chumash (Tsmuwich, 40) and it also means 'to be bad'! Similarly, 'to be beautiful' and 'to be good' are mirror image concepts.

See Bad in the glossary for related discussion of the terms bad and ugly. See 'Anaqipnas' in the glossary for related discussion).

34 See Grant in the glossary for more information.

35 A series of links is provided here, including a link to the Coastal Band web page at: <http://expage.com/chumashindians>.

36 This link is <http://expage.com/islanders2>

37 This link is no longer on the web.

38 This link is <http://expage.com/noisland277>.

39 This link is <http://expage.com/chumashislanders>.

40 This link is <http://expage.com/noislandhistory>.

41 This link is no longer on the web.

42 This link is <http://www.angelfire.com/id/newpubs/wimat.html>.

43 This link is <http://angelfire.com/id/newpubs/wimat2.html>.

44 This link is <http://angelfire.com/id/newpubs/wimat3.html>.

45 This link is no longer on the web.

46 (No Brave Champion, Anderson, 3rd edition, from the introduction dated May 14, 1997).

47 (No Brave Champion, Anderson, 11).

Glossary

Apology See Repentance for related discussion.

Terms: *Susaxnisukuta'n* means 'to apologize' (Samala, 91); one root is *Axnisukutac'* meaning 'to have pity'.

Avoidance Compare Responsibility.

Terms: *Uxnik'* means 'to avoid' (Samala, 409). Yee translated *Uxnik'* as meaning 'to run away', 'to flee', 'to escape' (Tsmuwich, 37). *'Imi* means 'to be mute' (Tsmuwich, 12).

Bad See Sin and Stubborn for related discussion. Compare Good. Terms: *Xinch'i* means 'to be bad' (Tsmuwich, 40; also means 'to be ugly'). *'Aximik'* means 'to be bad' (Samala, 473, 'to have bad luck').

Balance The key concept in Chumash ethics. When a person's behavior is in balance, he experiences peace as does a community which is in balance. See Beautiful, Good. Compare Ugly.

Terms: *Tipashumawish* means 'to be peaceful' (Tsmuwich, 33).

Beautiful That which is beautiful in Chumash aesthetics is in balance. See Good and Balance for related discussion.

Terms: *'Anaqipnas* means 'beautiful' (Tsmuwich, 2). *Tipashumawish* means 'to be at peace' (33). Contrast *Xinch'i* which means 'to be ugly' (Tsmuwich, 40; also means 'to be bad').

Error See Sin for related discussion.

Good To be good in Chumash ethics has the connotation of being in balance (peace). See Balance and Beautiful for related discussion. Compare Bad, Greed.

Terms: *Ccho* means 'good' (Tsmuwich, 7; also means 'to be nice', 'to be alright').

Greed The Chumash believed that greed ruled life on the middle and lower worlds, where greed is unmitigated by ethical training toward personal and communal responsibility.

Terms: *Aqniywus* means 'to desire' (Tsmuwich, 3; also means 'to want'). *Axyum* means 'to be stingy'. *Axik* means 'to be stingy' (3; also means 'to be tight'). *Aqkitwo'n* means 'to profit from' (3). *Taksunimay* means 'to tempt' (31; also means 'to overpower'). *Hik* means 'possessions' (9; also means 'belongings', 'things'; 'to own').

Discussion: See *Hewelege* (Anderson, second edition 2008) for related discussion of Chumash pride in their traditional way of life. Also see *Chumash Autumn Equinox* (Anderson, 2007, second edition) for the *Nespi* teachings of N. Wech.

Missions See Production Centers.

Outsider In Chumash mythology, Coyote is the exemplary outsider. He represents the talented individual who is tolerated within a community until he [inevitably] offends so many people that he is exiled. Contrast Insider.

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Terms: *C'oyini* means 'the other' (Tsmuwich, 7; also means 'other', 'different'). *Etemesus* means 'to be opposite' (8). *Enemes* means 'the other side' (8; one root is *Mes* meaning 'to cross over'). *Icchaxi* means 'an enemy' (9). *Ich'antikiwash* means 'a former friend').

Discussion: *Xenophobia* means 'a fear' and 'hatred of strangers'. American scholars have frequently accused the Chumash and their native California neighbors of xenophobia. But it was the invading Spanish, Mexicans, and Americans who were most guilty of hostilities toward strangers, based on their religious dogmatism which fostered hatred of foreigners.

Polite Person In traditional Chumash diplomacy, officials were expected to conduct themselves as polite persons respecting the views of others. Compare Insult, Pride, Stubborn.

Terms: *Alsukush* means 'a polite person' (Tsmuwich, 2; *Suku* means 'to respect' (27).

Discussion: Spanish, Mexican, and American government officials made no concessions to politeness in their dealings with the Chumash.

Pride Also see Stubborn. Compare Polite Person.

Terms: *Aqimowon* means 'to be proud' (Tsmuwich 3; also means 'to be mean', 'to be wild'). *Yulp'ok* means 'to get puffed up' (42). *Sushitaxmaysh* means 'to show off' (31; also means 'to boast').

Production Centers The five so-called Chumash missions are described as production centers in the author's web pages and history texts. These five centers of agriculture, manufacturing, and herding were *Mitskanaka* (Ventura), *Taynayan* (Santa Barbara), *Tixlini* (San Luis Obispo), *Sacupi* (Purisima), and *Alajulapu* (Santa Inez).

Recognition: Legal The American federal government recognized three Chumash reservations in the nineteenth and twentieth centuries. They were the Santa Barbara, Tejon, and Santa Ynez reservations.

Discussion: Corrupt federal agents, assigned to protect the treaty rights of the Chumash, gained title to the Santa Barbara and Tejon reservations. They were aided by local, state, and federal bureaucrats and politicians hostile to native Californians.

Since the Tsmuwich and Mountain (Tejon) Chumash have already been formally recognized by the federal government, the proper terms for twenty-first century negotiations over treaty rights and land is re-recognition or renewal of recognition.

Remediation Compare Greed for related discussion.

Terms: *Ashyan* means 'to pay' (Tsmuwich, 4; also means 'to buy'). *Ush'anti* means 'to receive' (76).

Repentance To repent is to to be self-reproachful for what one has done in the past. See Sin for related discussion.

Terms: *Uxnikwayapi* means 'to repent' (Tsmuwich, 37; one root is *Uxnik* which means 'to escape'; also means 'to flee from', 'to run away'). Another root is *Wayap* which means 'to exchange' (38; also means 'to trade').

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Sus-axnisukutac means 'to apologize'(Samala). One root is *Axnisukuta'n* meaning 'to have pity on'(Samala, 91). Also see *Axnisin* meaning 'to be ashamed'(Samala, 91).

Saqnik'ulsh means 'to be sad' (Tsmuwich, 25).
Aqnichk'a'ya is a related term meaning 'to be sour'(3).

Responsibility In Chumash ethical philosophy, responsibility for one's actions includes concern for other, especially the community in which one lives. Compare Irresponsibility and Avoidance.

Terms: *Saxkuy* means 'to trust' (26).

Discussion: In Chumash mythology, Coyote represents the impulsive childhood personality which is dominated by greed. Again and again in these tales, Coyote is banished from a community because of his reprehensible behavior. Typically, it is Eagle (the mayor) who acts as the responsible person who throws Coyote outside the social order. Eagle no longer trusted Coyote.

Shadow: One In Chumash political philosophy, the phrase used to describe a community is that such people throw One Shadow.

Discussion: It was the goal of Spanish, Mexican, and American imperialists to extinguish the Shadow of the Chumash people.

Sin Foolish Coyote is the great sinner in Chumash folklore. See Bad and Repentance for related discussions.

Terms: '*Achkawish* means 'a sin' (Tsmuwich, 1; also means 'to do something badly', 'to suffer an accident'). *Ackaw* is one root meaning 'to sin' (1). *Si'yi* means 'to make mistakes' (26; also means 'to miss the mark').

Sorry See Repentance for related discussion.

Stubborn In Chumash psychology, stubborn behavior is a virtue if it is guided by responsible principles. But stubbornness is a fault, if guided by greed, fear, or ignorance. See Polite Person, Pride, and Sin for related discussions.

Terms: *Utishish* means 'to be stubborn' (Tsmuwich, 36; also means 'to be hard'). '*Ap'ich* means 'to refuse' (3). *Usshom* means 'to deny' (36); *Ussho* which means 'to let'(36; 'to let something happen'?) is probably a related term.

Ugly In Chumash psychology, something is considered ugly if it is out of balance, discordant with the beauty of the world . See Sin and Bad for related discussions. Compare Beautiful.

Terms: *Xinch'i* means 'to be ugly' (Tsmuwich, 40; also means 'to be bad').

Uxnikwayapi See repentance for discussion.

Academic Nihilism: And the Chumash Indians

A Related text
By John M. Anderson

Second Edition 2007

Commentary:

"Dr. Brain Haley published an article in the Swedish journal *Acta Americana* which provided a harsh review of my scholarship and that of Theo Radic who published a previous article critical of Haley. In rebuttal Haley dismissed the views of Radic and myself as those of "laymen" and concluded that I was a pseudoscholar." I suppose both Radic and I should consider ourselves honored to be in the bad graces of Haley, since this means our commentary must be reaching enough of an audience to be worthy of impugning.

At issue is the question of who should play a role delineating Chumash identity. Haley insists that academically trained experts should bear this heavy "responsibility" while Radic, I, and many others have called for a revision in federal policies to broaden the circle of delineators. And the various contemporary Chumash communities, we argue, should play a critical role in bearing responsibility for identifying tribal membership.

I do not know today how many members of the Coastal Band of the Chumash Nation can certify their 'Chumashness' adequately to satisfy existing federal guidelines. And I have not claimed in the past any special knowledge or experts in genealogy. My judgment on federal re-recognition of the Coastal Band awaits the publication of their federal application which is being developed at this time. This year, I served as a consultant on the pre-1900 history segment of the Coastal Band's application, and await their findings on genealogy and family histories in the twentieth century.

In my judgment, Dr. Haley acted in a self-defeating manner when he published this Swedish article. Haley suggested, in context with other puzzling statements about "neo-Chumash", that I should be stripped of my doctoral title and be relegated to the status of a "pseudo-scholar" or "layman." Exactly how Haley and his colleagues can strip scholars who dissent against their findings of their university degrees is never explained. Will

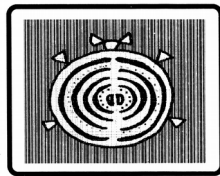
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every scholar who helps the Coastal Band or other non-reservation Chumash such as the Barbareno come under similarly desperate dismissal? The reader needs to ask themselves why such enmity is given mischievous legitimacy by being published in a mainstream academic journal."

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Other Books by the Author

- Demonizing The Chumash Indians**, Internet commentary, 48 pages, 2002.
- Marginalizing the Chumash Indians**, Internet commentary, 48 pages, 2002.
- Nihilism, Academic Relations, and the Chumash Indians**, Internet commentary, 56 pages, 2002.
- Identifying the Old and the New Jonjonata** A case study of public history politics involving a Chumash archaeological site, third edition, 44 pages, 2001.
- The Chumash Nation**, A history of the Chumash people with commentary on their role in contemporary California political life, fourth edition, 1999.
- The Piercing of the Yokut Shield** Warfare and diplomacy in California's Central Valley in 1851, history of the Tejon reservation. Yokut, Chumash, Tejon, 52 pages, 1999.
- No Brave Champion** Racism, the Chumash Indians, and the University of California, third edition, 1999.
- Kuta Teachings** Reincarnation theology of the Chumash Indians, death and rebirth, 56 pages, 1999.
- A Circle Within The Abyss** Chumash Indian religion, metaphysics, 38 pages, third edition 1996.
- Enememe's Friends** Chumash theology, 44 pages, sixth edition 2001.
- The Chumash House of Fate** The gambling gods of ancient California, gambling, cosmic dualism, the celestial Abyss, fate and free will, 44 pages, third edition, 2001.



Apology?

In this text, Dr. Anderson examines the question of whether mainstream America owes an apology to the Native Peoples of the continent for centuries of genocide which shattered their economies and attempted to annihilate their cultures.

The author focuses on the Chumash Indians of Southern California, in the commentary featured in this short book. He documents the current efforts of the Catholic Church to seek reconciliation with other Christian denominations, through use of formal apologies followed by ecumenical initiatives of good will. In related internet commentary, he examines the impact of the apologies given to by the Catholic church to the Chumash in the City of Santa Barbara. In related chapters the role of the City of Santa Barbara is destroying the Kashwa reservation is examined, from the perspective of traditional Chumash families living in the city and surrounding counties.