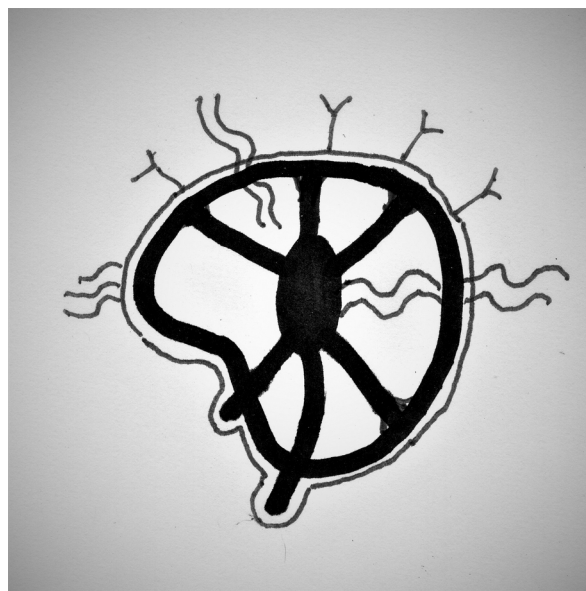


Marginalizing The Chumash Indians

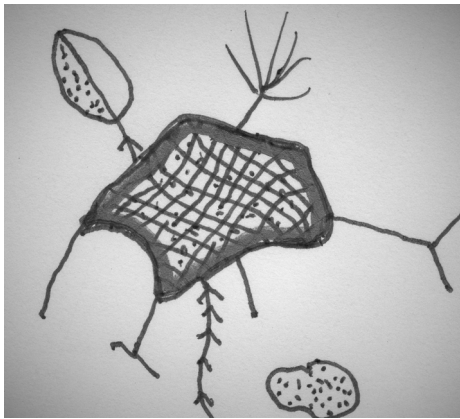


**Web Pages by
Dr. John M. Anderson's**

Native American History

Marginalizing the Chumash

John M. Anderson is a New Western historian, who also writes about the mythology and theology of native Americans. John 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. In this volume, he focuses on the exclusion of indigenous peoples in the southern California political process.



Native American history, Native American, California, Chumash, Santa Barbara, Barbareno, religion, politics, John Anderson, Point Humqag, Point Conception, California Spaceport, Vandenberg Air Force Base, Mike Khus-Zarate, Paul Pommier.

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First edition, 2002

Marginalizing the Chumash

Contraposition

For more than two hundred years the native peoples of California have been forced into opposition to imperialism. Beginning with the Spanish and Mexican invasions in the later half of the eighteenth century, then taken up by the American governments, the Chumash Indian culture has too often been treated as an adversarial anthesis, something to be crushed.

As the year 2000 approached, I and many other witnesses hoped for a long overdue reassessment of the tragic history of the Spanish, Mexican, and American holocausts. It was a unique time, a precious moment ripe for reconciliation, apologies, remediation, historical revision. Another opportunity for a millennium 'reassessment' will not come for another thousand years! Yet the State of California let this historic marker go by without much fanfare. The time had come. But the Chumash and their neighbors remain marginalized.

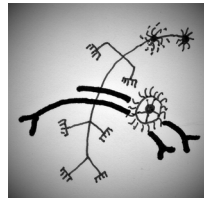
John Anderson,
2007

If ...

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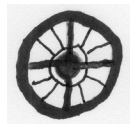
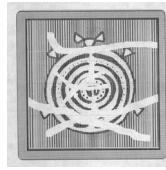


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Introduction

"It is long past time to end the systematic dismissal of the indigenous people from the political process of Southern California politics. Yet, in case after case, the non-reservation Chumash find themselves excluded from meaningful participation in the democratic process.

Who is responsible? Why is this such a persistent problem? And who benefits from the absence of indigenous people from the table of California's politics?"

John Anderson
(From the May 10, 2002 Introduction)

At the beginning of the twenty first century, a number of my web pages featured traditional Chumash viewpoints generally ignored by mass media outlets such as television, newspapers, magazines, or radio.

By this date, the Samala Chumash were prospering from the economic assets of their gambling casino, located near the town of Solvang. In the mass media, this division of the Chumash were called the Santa Ynez (Inezeno). They were being treated with some respect in regional newspapers, as a result of generous donations to local schools and other programs helping the general public. The Samala were also being consulted by federal, state, and local agencies legally responsible for compliance with various laws protecting native California heritage.

Unfortunately, the Chumash people living in other parts of ancient Chumashia were still being marginalized by the mass media and all levels of government. The Tsmuwich branch, known as the Barbareno by the Spanish, and the Lulapin branch, known as the *Ventureno* by the Spanish, remained landless. The government refused to even grant these native families federal recognition, so that they could legally pursue their land claims in court and protect their treaty rights. The Mountain Chumash estates on the

Marginalizing the Chumash

old Tejon reservation were in private hands. They were being rapidly developed against the protest of the Chumash and other native groups previously driven from this reservation.

It was in this context that I wrote a large number of informational web pages on the Chumash people. The first of these pages appeared in the 1990's, while many more were written in the early years of the second millennium. By May 2002, project records documented over a third of a million hits registered by viewers interested in learning more about the Chumash. The project's homepage was called "The Chumash Indians" and it had over 100,000 hits by this date.

Over the seven years since the year '2000, the internet underwent a rapid transformation triggered by a powerful expansion of corporate influence... Over a relatively short period of time government, university and individual underpinnings of the net became less and less influential. Profits and marketing replaced many of the original 'service' priorities of [earlier] internet providers. For the first time, high placement on many search engine listings could be openly purchased. Back in the 1990's, [Chumash Internet Project] web pages routinely appeared among the top ten sites listed by major search engines. But by 2007, many either are not listed at all or appear so low on the indexing that the average user would not bother to dig deep enough through the maze of commercial citations to read our commentary.

At the same time, advertisements grew in size and complexity, downplaying the importance of content. Web page storage which was originally free of charge also became part of the profit system. As a result of these and other factors, much of the information from the Chumash Internet Project's is no longer available on the internet. Yet they remain valuable, for their documentation of public issues hotly debated at the turn of the millennium. Ironically, those of us involved in the Project have returned to print format to disseminate this information. This small book is part of a series of texts documenting older web pages. It features expired commentary discussing the 'marginalizing' of the non-reservation Chumash.

John Anderson

October 4, 2007

Webpage 1



California State Shifts Y2K Observances To The Sesquicentennial

Why Is Native California History Being Cut From the Y2K? ¹

"The State of California is promoting the Year 2000, but it is doing so in an unusual manner. An official state Sesquicentennial Commission has been established as the focal point of the state 'Y2K programming.

Its web-page describes how the state designated the thirty three months prior to September 9, 2000 to commemorate the 150th. anniversaries of the Discovery of Gold in 1848, the Gold Rush, and the Admission of California to the Union.²

Have you noticed that much of the so-called Y2K coverage on television, radio, and the print media focuses on the the computer issues and ignores the larger picture? The term *Millennium* means a period of a thousand years, and you would think that the year 2000 would be a time for Americans to 'think big' about our lives, where we are going as a society, and the impact of environmental degradation and technical changes on our future.

I had hoped that this would be a year when California scholars and native Americans would join together in an interesting dialogue about life in California over the last thousand years! What was it

Marginalizing the Chumash

like when the Penutian and Uto-Aztecan speakers moved into the region, pressing the Hokan and Chumashan speakers into increasingly smaller territories? What has been the impact of new technologies on the lives of Californians over the last thousand years? What environmental impacts can we see resulting from increased population growth over the centuries? And what can we learn of value to prepare ourselves for the next thousand years in California, by asking questions like these?

Inane Commercialism

Unfortunately, the State of California chose to ignore these larger questions and instead passed legislation to spend tax monies on another Gold Rush celebration. The Republicans teamed up with the local chambers of commerce in northern California gave us this inane response to the Year 2000, demonstrating the power of the purse over common sense. They did not have the graciousness to even wait for the second centennial of the Gold Rush, which will come quickly enough in the year 2049

Instead the public is encouraged to focus on a contrived Sesquicentennial, and not to think in thousand year time spans. As a result, you can log onto the [state sponsored] Sesquicentennial web page and see county after county in the Gold field regions responding with Year 2000 celebration while the rest of the state, especially southern California ignores the whole effort.

It is unfortunate that state politicians have chosen to emphasize gold and money over other realities in California history, but if you live in southern California you don't have to be completely left out of the program, just shift it back another fifty years and you get to examine your own gold mining history. This involves the Chumash and other Indian groups whose historians have reported alliances with the Catholic Church. It is a fascinating story, involving Lost Mines of the Padres, charges of smuggling gold and silver by ship from Chumash ports, tribal warfare over the mines, and intrigue between the church and state in old Spanish California."

J. M. Anderson
Year '2000

[Link to *Gold Mining*.](#)³
[Link to *Sesquicentennial*.](#)⁴



More Information on the California Sesquicentennial

California State Shifts Y2K Observances From Native Californians ⁵

Year '2000

"If you search on the web for the term 'sesqui-centennial' you will find over 14,000 entries. Here are a sampling of California sesquicentennial sites that may be of special interest to readers curious about the millennium participation of the Chumash Indians and neighboring tribes.

Madera Method Library This history program expands the history of the Gold Rush from just an American viewpoint, to include a second perspective which is that of the Mexican colonials. Next, it needs to expand its program to include the perspective of the Native Californians, and also the Asians, Blacks, and other foreigners who were brought to California to work the mines. Link to Madera.⁶

Sacramento Bee This California newspaper features a number of thoughtful web pages covering native Californian views on the American invasion and the abuses of the gold miners.

Kitsepawit F. L. Kitsepawit helped preserve the history of Chumash mining activities associated with the Catholic Church and the California mission system.

F. L. Kitsepawit and Chumash Mining ⁹

Marginalizing the Chumash

The Tongva Gold Rush The Tongva Indians of the *Pesek* (San Fernando) valley suffered from a gold rush in 1841, almost a decade prior to the American conquest. Note that many eastern Chumash were registered in the work force at the *Pesek* production center ('mission) by the time of this gold fever.

Link to Tongva ¹⁰

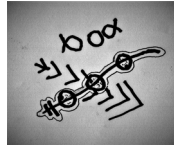
California Parks Sesquicentennial Web Pages These state funded web pages contain a good deal of information on the Cal-Parks compliance with the state's gold-rush theme.

J. M. Anderson
Year '2000

More Links:

Link to the California Holocaust ¹¹

Link to Chaterjee Commentary ¹²



Federal Recognition For the Landless Chumash

Southern California Indian Politics

1995

Excerpt from *The Chumash Nation*,

A text by John M. Anderson

"Media coverage of Chumash activities did not really begin in earnest until the nineteen sixties and seventies. Suddenly, people were reading about the Santa Ynez Indians making improvements on reservation housing and speaking out on destruction of Chumash archaeological sites.

The Coastal Band of the Chumash Nation also attracted media attention, drawing support from Chumash families from Los Angeles to San Luis Obispo. Many of its members participated in an Indian encampment at Point Conception, whose purpose was to protect this spiritual area from destruction by a liquefied gas facility.

By the nineteen nineties San Luis Obispo, Santa Barbara, Ventura and *Tejon* groups were also in the news. Each community has had its unique history and local priorities, and there has been numerous times when debate over public policy has grown heated. Traditionalist and Catholics do not always see eye-to-eye on religious issues, and landless groups often expressed different views on economic development than reservation residents at Santa Ynez. Yet all of the Chumash families have a common goal, to work cooperatively to preserve their language and cultural heritage.

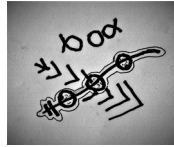
Marginalizing the Chumash

"A major obstacle to the resurgence of Chumash culture remains the lack of a land base for the many groups living away from the Santa Ynez reservation. With the exception of the Santa Ynez, all of the Chumash groups continue to be denied federal recognition. This makes it very difficult to obtain title for land where they could build a community center to host communal gatherings. As their memberships swell, it is increasingly difficult to meet in private homes and to continue to rely on informal relations with local, state, and federal bureaucracies.

In 1998 the State of California will commemorate a century and a half of American rule. As this date approaches, many people find themselves increasingly sympathetic with their Chumash neighbors. What can they do, as individuals and as members of various civic groups, to help the landless Chumash gain federal recognition? How can they overcome the hostile stereotyping of Indians which they may have learned in school? And how can they make sense of newspaper articles identifying various groups as Chumash? Does anyone speak for all the Chumash, and how can we possibly find land for these people during times of fiscal restraint [as in the mid 1990's when California was in a recession]?

In the passages which follow, I have attempted to answer these questions from my own perspective as a non-Indian historian. I am particularly interested in the work of the California Indian Advisory Council, which is currently studying federal policies toward non-recognized and landless California Indian communities. I conclude that all of the Chumash have a great deal to gain through federal recognition, but there are many pitfalls along this path."

John M. Anderson
September, 1995



THE MUNOZ REPORT:

And Chumash Politics

1999

"Dr. Jeanne Munoz submitted an ethnographic study on the Chumash Indians in 1981. It was commissioned by the Army Corps of Engineers in partial fulfillment of federal and state regulations protecting native American cultural resources on the Vandenberg Air Force Base.

The purpose of this web page is to document some of her major findings and to comment on their significance for contemporary Chumash politics.

Vandenberg is located a little west of Santa Barbara, California, on what once was Kagismuwas Indian lands. The Kagismuwas were a Chumash language group whose speakers occupied lands from around Point Conception, and north past Santa Maria.

The Report

Munoz's report should be of special interest to any readers trying to understand the relationships of Chumash groups with local governments, and with one another. Her findings are especially interesting for providing sociological information about Chumash groups in the 1980's, but they also confirm the factionalism which existed at that time within the Santa Ynez Reservation and among non-reservation Chumash.

Today, almost twenty years later, factionalism continues to play a detrimental role in efforts by the Chumash people to

Marginalizing the Chumash

cooperate in preserving their cultural heritage. This is unfortunate. My 1998 article on the California Spaceport addresses this issue, and renews Munoz's call for an expansion of participation for all Chumash groups in the political process governing the cultural heritage sites on Vandenberg."

John Anderson
May 8, 1999

National Parks Conservation Association

This association claimed falsely that it "has been the sole voice of the American people" in the fight to safeguard the cultural treasures of the national parks. In its web pages called "Explore the Parks" the NPCA acknowledged Point Humqaaq as "the gateway by which souls leave the earth according to traditional Chumash beliefs. Yet the organization advocated creation of a national seashore on the Gaviota Coast, managed by the National park Service in coordination with the Air Force in the Vandenberg area. No mention is made of coordination with the Chumash.

This proposed exclusion of the Chumash seems clearly in conflict with the associations claims that one of the goals of its Community Partner's Program is the opening of avenues of communication with "traditionally underserved populations" such as native Americans. ¹⁴

The Santa Ynez Reservation

"The situation on the reservation in 1981 was not amicable. Munoz reported, for example: "That factionalism exists at Santa Ynez Reservation is no secret (it was mentioned by virtually everyone with whom I spoke). One of the primary bases for the factionalism is directly related to the cultural resource management program at VAFB, in particular to the relationship between the Reservation's Business Council and the Air Force in regard to providing Native

American archaeological monitors and excavators.

Many members of the General Council state that the Business Council fails to keep them informed about available monitoring work at the Base, that the Business Council makes certain that the same few people get the monitoring jobs, and that the Business Council, in effect, does not represent them or their best interests." (page 4).

Munoz went on to conclude that the Air Force "has contributed significantly to the maintenance and even exacerbation of the factionalism" (4).

Interrelatedness of Membership

Munoz identified the interrelatedness of the memberships of both reservation and non-reservation as a critical reality, for anyone trying to understand the contemporary Chumash living in the general region around Vandenberg. "For example, the president of one of the groups is cousin to the president of one of the other groups (their mothers are sisters); mother of the leader of another group; mother, sister, sister-in-law, and aunt of members of still another group, godchild of a member of another group; etc.." (6).

Some members of every Chumash group she mentions in the report may be able to trace ancestry, Munoz concludes, to individuals who lived among the Kagismuwas peoples who once occupied the military base lands. "These ties do not assure continuously amicable relations, and there is often overt, sometimes covert, friction among and between the various groups" (7).

Conflicts With University of California Academics

Munoz also concluded that most of the native Americans whom she interviewed about the Vandenberg Air Force Base policies governing Chumash sites preferred "that archaeological resources not be disturbed, i.e. that sites not be excavated" (7). Munoz reported that "none" of the people she interviewed approved of the scientific analysis of Chumash burials (7).

If excavation proves to be the only feasible mitigation method, many Native Americans preferred that artifacts be reburied. And a general dissatisfaction was expressed, concerning the curation of artifacts at the University of California, Santa Barbara. Where curation is a necessity, some Chumash expressed a desire to build their own museum facility to display and interpret artifacts (7).

Non-reservation Chumash Resent Santa Ynez Privileges

Munoz reported "much dissatisfaction" among non-reservation Chumash with the federal government, including the Air Force, for consulting only with the Santa Ynez Business Council rather with ALL groups representing Chumash descendants in the area near Vandenberg. The Santa Ynez Business Council members, she concluded, were not the only Chumash with ties to the cultural resources at Vandenberg (8).¹⁵

Recommendations

Munoz concluded this study, with a number of recommendations that appear at the end of the report. Among her most significant recommendations concerned the need to expand the dialogue between the federal government and the non-reservation Chumash.

Munoz's ends her report saying to the federal government that she would "strongly recommend" that all pertinent Chumash groups identified in her report be allowed to participate in the cultural resource management planning at Vandenberg (10)."

In Retrospect

"Many of the tensions identified by Munoz in 1981 still exist within what she called "the greater Chumash community" (11).

In retrospect, I can only conclude that the federal government basically rejected Munoz's recommendations over the last twenty years, keeping contact with non-reservation groups while continuing to focus its consultation on the Santa Ynez Reservation.

Little progress has been made to raise the landless Chumash groups up to the status of Santa Ynez. Federal recognition and a 'landbase' is still denied the non-reservation Chumash, who represent the vast majority of Chumash descendants in contemporary California. This situation empowers developmental interests, caters to only one segment of the Chumash, exacerbates the hostility of many Chumash to the academic community, and encourages factionalism which distracts the Chumash from effectively protecting their heritage sites elsewhere in Southern California.

Marginalizing the Chumash

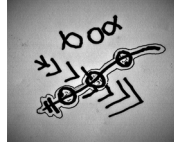
In the April 1998 edition of *Frontiers*, the environmental publication of the Air Force Space Command, an article features the Vandenberg cultural resources program. It acknowledges "over 10,000" descendants of the Chumash tribe living in Southern California. It argues: "however only one Chumash community has managed to survive to the present day. This small band of the Chumash Indians remains on the Santa Ynez Indian Reservation..."

Clearly, the message of Munoz's report has been forgotten. Many Chumash communities have "managed to survive" in spite of the Air Force Space Command's recent statements. What is a community? Must it have a land base and federal recognition to exist? And if it does not have a land base, who is responsible? The model of community implied in this article is very disappointing to these unrecognized Chumash communities.

A reliable source at Vandenberg recently informed me that non-reservation Chumash have been consulted in the past about developments on the air base and would be welcomed to participate in future consultation. If this consultation means that the landless Chumash groups would participate with equal status as the Santa Ynez, then this would be a significant step forward. Twenty years is a long time to wait, and recent developments of a commercial spaceport near Point Conception has drawn the attention of Chumash as far away as Kern County.

It is time for federal, state, and local governments to reach out to join hands with the many contemporary Chumash communities in Santa Barbara, Ventura, San Luis Obispo, Kern, and Los Angeles counties." ¹⁶

John Anderson
May 8, 1999.¹⁷



What Role Should the Chumash Indians Play In Planning for the *Gaviota Coast* *National Seashore* ?

2001

The Gaviota Coast: Have the Feds Failed to Adequately Assess the Chumash Factor?

"The National Park Service is involved in a two year study of a seventy-six mile coastal area, located west of Santa Barbara, California.

A primary topic of consideration is a proposed national seashore. I remain an advocate of this seashore proposal as long as it includes setting aside a large part of this land for a long-overdue home for the Santa Barbara Indians.

People closely following these hearings recently contacted me, asking if I could provide them with current information about the role of the Santa Barbara Chumash in this study.

Do they want a reservation on this coast, and are the local Chumash willing to work closely with environmental groups to

Marginalizing the Chumash

establish policies that would guarantee environmental protection of resources and wildlife for any land agreement they might sign? I could not immediately answer these questions.¹⁹ And I am concerned that these hearings have progressed to date without adequately exploring the coastal reservation option.

I maintain a large number of web pages on the Chumash, including many that describe sacred sites in this study area, propose returning island lands to the Chumash, as well as advocate setting aside lands for a religious sanctuary for the Chumash at Point Conception. But as important as these issues are, they pale in comparison to the imperative of acting now to set aside coastal lands for a federal reservation for the Santa Barbara Chumash.

The study area for the National Parks Service contains the last best hope for the native peoples of the Santa Barbara coast to obtain a homeland. Yet this option is not even on the agenda, as far as I can determine, though protection of the sacred areas near Point Conception is a featured topic of discussion.



It remains my impression that little progress has been made over the last few years to expand the federal government's consulting base, to fully incorporate non-reservation Chumash.

It is encouraging to see that the Coastal Band is actively pursuing federal recognition at this time. But the political reality is that the federal government continues to deny them legal recognition, as it denies legal recognition to various other local Chumash groups such as the Barbareno Council which has not yet initiated federal recognition procedures. The process of legal recognition is time consuming, expensive, and frustrating. It takes years to complete [decades would be more accurate]. In the meantime, the feasibility study moves forward for the Gaviota Coast. Will the federal government lock up its options without seriously addressing the reservation issue, nor inviting any of the Santa Barbara Indian factions as serious players at to the bargaining table?"

John Anderson May 18, 2001

Who Sits At the Planning Table?

One issue underlying the public debate over the future of the Gaviota Coast is the difficult question of who is morally responsible for seeing that the various factions of the Santa Barbara Chumash get a fair deal in these hearings? Should the Santa Barbara City Council take initiative, for example, if the federal and state governments fail to include all of the local Chumash

groups as major participants in this dialogue? Surely the city of Santa Barbara has a special moral responsibility, since it played a key role in selling off the *Kashwa* reservation lands,

Marginalization by Local Newspapers

Newspaper coverage of Chumash issues has grown slowly since the 1980's but remains cursory, biased toward colonial information, and often fundamentally flawed in historical accurateness. National coverage of Chumash issues remains almost non-existent. Coverage by the Los Angeles Times is occasional and often superficial, and coverage by regional newspapers continues to be an embarrassment of neglect.

By the fall of 2001, Santa Barbara News Press coverage of Chumash issues concerning the Gaviota Coast was still limited. In an article on the purchase of 782 acres of Tuxmu canyon by a non-profit Land Trust for Santa Barbara County, for example, only cursory mention was made of Chumash land claims. Historical information emphasized colonial occupation of the Tuxmu canyon, highlighting the 1842 construction of an adobe ranch building by the Mexican military commander of the Santa Barbara garrison. No mention is made of Chumash resistance to troops stationed at this garrison, and the seaport of Tuxmu is described as "buried five feet underground" implying that it is extinct, buried, and marginalized.

The Land Trust spent \$7.3 million to buy this land, yet I can find no indication that the Coastal Band or Barbareno Council were consulted concerning their views on future development, which includes a proposed museum and meeting place. Will the museum include only colonial history?



See Appendix D for related discussion

Marginalizing the Chumash

thereby throwing the local Chumash literally out of their homes at Cieneguitas [Hope Ranch].

And if the city council failed to act, should the County Commissioners intervene? And if they failed to act, should the local churches not intervene? Surely, the Catholic church has a unique role in this potentially disastrous federal hearing process which could lock up ownership of the Gaviota Coast, denying a coastal land base for the local Indians. And should environmental groups join together and insist with one voice that higher priority be given the Indian homeland option, if the churches remained silent about the native issue?

The labyrinthine relationship between the Chumash and the above groups, and local, state, and federal agencies has developed over generations. The Chumash themselves do not even agree on all issues. Reservation and non-reservation Chumash are at odds on many issues. Unfortunately many people in Santa Barbara county have put aside Chumash issues as beyond understanding, involving irreconcilable dilemmas and constant guilt feelings. But continued avoidance only masks an unjust situation. The need is stronger than ever for acting to rectify the absence of federally protected land for these native families.

One Chumash group, the Coastal Band, actually owns a small piece of land in the study area and therefore should be stake holders in any dialogue about their ancestral lands. But what about the other Santa Barbara families, who have chosen to affiliate with a different Chumash council or to stay independent of any organization: are they to be ignored because they lack a land base? And what about the San Luis Obispo and Tejon Chumash councils, whose members also lack federal recognition and a land base? What role should they play, especially in the discussions over protections for Point Conception as a sacred site?

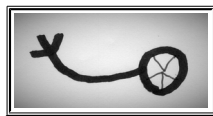
There is still time to open up the federal hearing process to these and other Chumash issues. Local, state, and federal governments need to reconsider their policies toward the non-reservation Chumash. It will not be enough to turn to the Santa Ynez Chumash Reservation for consultation. Clearly the Santa Barbara coast is a distinct cultural area from the Santa Ynez valley where the only federally recognized land base is located. A separate reservation is needed for these unique people of the Santa Barbara coast, who do not want to be part of the existing reservation in the Santa Ynez valley.

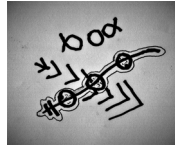
An effective alliance between environmental groups and the non reservation Chumash is still a possibility. If this cooperation grows into an articulate voice advocating a meaningful role for native Americans in managing natural resources on the Gaviota coast, then I think the public will gain a much better education on Chumash related issues.

Marginalizing the Chumash

The next step will be to bring in leaders of regional churches, whose moral weight would prove pivotal in the months to come."

John Anderson
May 26, 2001





Planning the Gaviota Coast National Seashore

2001

The Barbareno Chumash Council

Paul Pommier, a member of the Barbareno Council, wrote me con-firming his advocacy of a homeland for the Santa Barbara Chumash on California's Gaviota Coast. The Barbareno Council will be meeting soon, and the seashore planning process will be on the agenda. Discussion will include the need for a general meeting of non-reservation Chumash, to discuss this matter collectively.

(Email to John Anderson, May 28, 2001)

"This is a very important issue because these federal hearings will affect the remaining Chumash sites on the Gaviota Coast, where we have many burial sites and historical villages. The various non-reservation councils need to join together to try to stop the desecration of our ancestral sites. Developers must know that we oppose disturbing our ancestors, who lay to rest on this coast."

(Email to John Anderson, May 25, 2001)

The Coastal Band of the Chumash Nation

The Coastal Band just contacted me to confirm that they want to participate in future federal hearings on the Gaviota Coast.

(Email to J. Anderson, June 7, 2001)

The San Luis Obispo Chumash Council

Mark Vigil, spokesperson for the SLO Council [the northwestern-most Chumash] contacted me today, to confirm its support for a coastal reservation for the Santa Barbara Chumash families.¹

Email to John Anderson
May 28, 2001

Sierra Club: The San Luis Obispo County

Tarren Collins, Chair of the SLO County Sierra Club chapter, wrote to confirm that preservation of the Gaviota Coast was a priority for her organization. She is fully sympathetic to the need to join together with the Santa Barbara Chumash families to discuss their role in any national seashore planning, including the issue of a homeland for these native peoples. "My concern is that the Chumash issues need to be in the forefront soon..."

(Email to John Anderson, May 23, 2001)

*For related information on Tarren Collins, see *Chumash Law* in the glossary.

Gaviota Coast Conservancy

Bob Hazard of the board of directors of the Conservancy wrote: "Protecting a home for original Americans within a National Seashore should be a consideration" (Comment entered into the Gaviota Coast Discussion Board, May 27, 2001; you can read associated discussions at *Coast Discussion*. Readers can read about the environmental advocacy efforts of the Conservancy at the webpage called *Conservancy*).

¹ Note that Chumash families living in San Luis Obispo County are also seeking a federally protected homeland of their own, separate from a reservation on the south coast.



More Commentary

Paul Pommier "This area of the coast under study is contains many Chumash heritage sites of great importance to the Barbareno Chumash Council, and to the other Santa Barbara Chumash who are not part of our council. This study area is our home where our ancestors were born [Paul is a descendant of a Dos Pueblos Chumash family].

If we could work with the non-Indians in a joint planning process, I believe we could come to an agreement that could protect the environment of the coastline while providing us with our first permanent land base. The Santa Barbara Chumash could then seek grants to put our people to work in various programs including educational outreach projects, and we would then have a means of providing low income housing for our people to live who cannot afford the high rent and mortgages of nearby Santa Barbara, Gaviota, Montecito, etc.

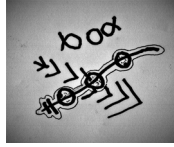
The Santa Barbara Chumash are prepared to work hard to move from the poverty of the past. Some of us have hopes of building a senior care home for our people, which is badly needed. I am willing to do all I can to work with others so that we may improve our way of living. " ²²

(Email to John Anderson: May 28, 2001).

Mike Khus A past historian for the Coastal Band wrote to say that he agreed with the goal of integrating a homeland for the Santa Barbara Chumash families into any future plans for the Gaviota Coast. Khus concluded: "Tarren Collins' comments are quite valid..." ²³

(Email to John Anderson, May 26, 2001.)





The Chumash Still Excluded From Formal Participation

No Meaningful Role for Local Indians In Governing California's Islands

2000

Naval Conflict of Interests With the Chumash Indians

"In a previous web page on the Marine Sanctuary off the coast of Santa Barbara, California, I commented on the lack of participation by the local Chumash Indians in the sanctuary's management.

The California situation is so bad that the Chumash still have not been invited to participate on the advisory committee, much less provided a formal co-management status by the federal government.

At the end of this web page, I asked who has the moral responsibility to take the lead in advocating immediate changes in the policies and procedures of the Marine Sanctuary. Tongue in cheek, I suggested that the U.S. Navy take on this role. But this is not likely, of course, since the Navy (like the Air Force at the nearby Vandenberg base) has basic conflicts of interest with allowing meaningful native California participation in governing the Chumash islands and regional naval facilities located on traditional Chumash shipping centers like Point *Mugu*.

Marginalizing the Chumash

A Naval Air Warfare Station is located on *Tukan* (San Miguel) island, and it is administered by the Point *Mugu* Naval center on the mainland. A web page on naval facilities lists the major federal claimant to this facility as the Commander in Chief of the Pacific Fleet [Cincpacflt].

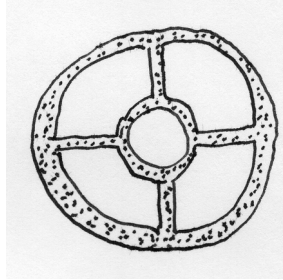
It is interesting to note that the navy acknowledges only "three" archaeological sites on the whole island in spite of the presence of many more documented sites [from both Chumash historical sources and archaeological studies of the island). This is very odd, since the navy recognizes 355 archaeological sites on San Nicholas island. Clearly this downplaying of native sites on *Tukan*, lessens the perceived claims of the Chumash to a meaningful role in cultural preservation programs or even eventual occupation of parts of *Wimat* island.

The relations between the Navy and the Chumash is not much better on the mainland, especially at the Point *Mugu* Naval base where the leading Chumash Traditionalist stronghold of *Simomo* and *Mugu* were once centered. The Naval Air Weapons Station now claims the lagoon where these important Chumash seaports were once located. This station and its affiliated lands in Ventura county are claimed by the Commander of the Naval Air Systems Command.*

The navy has apparently done a fine job of facilitating the academic study of the two main Chumash archaeological sites on the lagoon, but has done so in relative isolation from the majority of *Lulapin* (Ventureno) Chumash. Consultation with Chumash affiliated with *Satwiwa* and Oak Park, local facilities with Chumash components, is a good start in bringing in local native views, but a much more ambitious program is needed to gain federal recognition and a land base for the local people."

John Anderson,
June 10, 2000





Concluding Remarks

The process of marginalization of indigenous people continues in California, though there is some progress being made. The emergence of the non-reservation Chumash as 'players' in planning and zoning decision-making is a key component of slow but positive change. But other issues are before the public which involve subtle forms of marginalization. The use of native names by schools, corporations, and even governments is an example of marginalization that has gained a good deal of attention in the mass media in the last decade. It involves complicated social processes, which do not lend themselves to easy solutions.

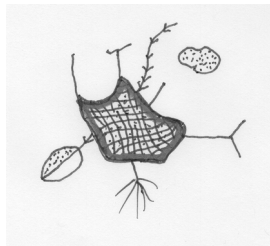
Amber Machamer, a member of the Coastal Band, was interviewed in March 2002 by the *Sacramento Bee* conferring her views on the California assembly bill 2115 which is designed to curtail the use of native names and images by non-natives. Machamer explained that opponents of the bill "may not understand that practices such as coloring a mascot and face paint, plopping feathers onto a headband and whooping it up with war dances are derogatory, discriminatory and mock sacred Indian traditions." "The message to Indians is that "you guys are our toys", said Machamer, a member of the Committee of Native American Rights. "We can use your culture and religion for our own entertainment. And there is nothing you can do about it." ²⁴

Machamer and other traditional Chumash who have been active in the mascot issue are asking the public to consider the full spectrum of marginalization within contemporary American society. The ultimate form of marginalization is complete denial of a culture's existence; for the Chumash, this was manifested in false extinction claims made by generations of historians. Extinction is closely tied

Marginalizing the Chumash

to assimilation programs fostered by federal and state governments, including California. But now that many native peoples, such as the Chumash, are gaining public understanding of their continued existence they enter a new phase of public relations. Now they are asking not only for recognition but also for basic respect.

John Anderson
May 24, 20



Appendix A

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Barbareno Council Asks The National Park Service To Support A Chumash Homeland On the Santa Barbara Coast

"In the last years of the twentieth century, the federal government funded a feasibility study to determine the best use of the last surviving open space on the Southern California coast. This study area is located west of the town of Santa Barbara.

Prior to the invasion of California by the Spanish military in the late eighteenth century, this coastline belonged to the Tsmuwich and Purisimonto divisions of the Chumash Indians. In the 1850's, American troops seized the Chumash lands, along with the territory of all other native peoples of California.

Now, at the beginning of the twenty first century, the American government is studying the benefits of classifying this huge coastal area as a federal seashore. Unfortunately, this federal reclassification has the potential of eliminating local Chumash land claims, unless the federal government changes its long standing policy of denying Chumash claimants legal status so they can defend their land claims in federal courts.

On December 28, 2001, Paul Pommier sent the following letter to the National Parks Service. It proposed legal designation for 20,000 acres of the contested coastline for a Chumash homeland. "

John Anderson
January 10, 2002

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Statement by Paul Pommier ²⁵

"The Barbareno Chumash Council is an organization representing many native California families whose ancestors lived for thousands of years in an area of the California coast in and near the town of Santa Barbara. This coastline is often referred to as the Santa Barbara Channel.

The National Park Service is completing a three-year study to determine the feasibility of adding part of this coastline to the National Park system as a National Seashore. I am writing this letter to make certain that the religious views and land-use goals of the Barbareno Chumash Council are appropriately integrated into your planning process.

The term used by the National Park Service for the area currently under study is 'Goleta'. It includes approximately 76 miles of California coastline and 200,000 acres of land which lie within the aboriginal territory of the Barbareno and Purismento Indians. One of the expressed goals of the feasibility study is to identify and encourage the participation of "key stakeholders" in the planning process. As we have discussed in previous conversation, the Barbareno Chumash are key stakeholders. Yet it was not until very late in the planning process that our Council became aware of your activities.

We do not attempt to speak about the spirituality and land-use goals of Barbareno Chumash families that belong to the Coastal Band or other organizations with Barbareno Chumash members. But we can speak for our participating families, who seek a permanent land base on the coastline under study.

We have consulted with the Coastal Band and have attended meetings of the Gaviota Coastal Conservancy in an effort to broaden our contacts with other key stakeholders and to educate our membership about the many issues under discussion. We have talked to regional church leaders, large landowners, environmental groups, developers, and staff members of the National Park Service. After assessing these and other sources of information, the Barbareno Chumash Council has decided to endorse the following basic goals:

1. To put aside 10% of the land under study for a 'homeland' for the descendants of the Barbareno Chumash Indians. This 20,000 acres should be located on the coast, from Dos Pueblos Canyon west to Refugio Canyon. The Barbareno Council has drawn up preliminary plans for a Tribal Administrative center, Elders' Health Care Facility, Drug and Alcohol Prevention Center, housing for Barbareno families, a Tribal Library, and a Demonstration Village for tourists.

2. To protect the archaeological, historical, and economic use sites of the Barbareno and Purismento Chumash, which lie within the 200,000-acre feasibility study area.

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3. To protect the religious sites of the Barbareno and Purismento Chumash that lie within the study area. To facilitate this goal, a tribal religious sanctuary should be set aside at Point Conception, which is one of the most important spiritual sites in the aboriginal Chumash territory.

4. To facilitate federal recognition for the non-reservation descendants of the Barbareno Chumash, as well as other divisions of the non-reservation Chumash. Lack of federal recognition has hindered generations of Barbareno Chumash, who are a distinct division of the Chumash people. They consider themselves separate from the Samala Chumash, who have federal recognition and the only existing reservation.

I hope this short list of objectives will help your staff focus on these issues of pressing importance to the Barbareno Chumash Council. It is our expectation that the Barbareno Chumash will be respected as "key stakeholders" in your draft feasibility study. We expect that the goals addressed will appear in each of your "management alternatives" which will appear in the publication scheduled to be available soon for public review.

The descendants of the Barbareno Chumash have been systematically excluded from public policy for generations, as a result of the refusal of the federal government to legally recognize our existence as a people and thereby denying us a land base where we could preserve our culture. For thousands of years, our ancestors were a coastal people. The Gaviota Coast, with its extensive open lands, is our best hope for gaining title to an unspoiled section of our ancestral coastal land. Please help us at this critical time of our history.

We welcome an ongoing dialogue in the months ahead, and will do everything in our power to cooperate with local, state, and federal agencies responsible for the protection and administration of public facilities on the Gaviota Coast.

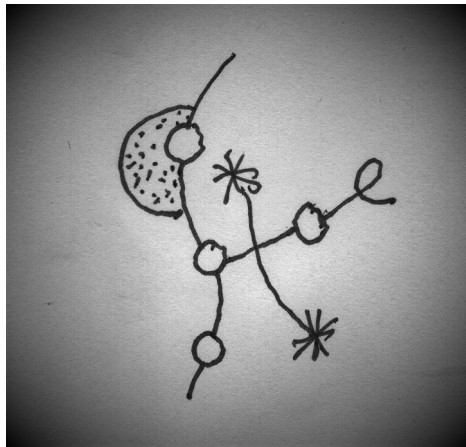
Paul Pommier
December 28, 2001
Elder, Representing the
Barbareno Chumash Council

■ ■ ■ ■

Environmental Groups and the Chumash

"The issue of renewed Chumash occupation of their ancestral islands generates mixed responses from environmental organizations which are lobbying for preservation of species on these critical island habitats.

Anderson is especially critical of the Nature Conservancy for its failure to allocate even one acre of its vast island holding to the Chumash Indians. In his books and web pages, he advocates a new alliance between environmental groups like the Nature Conservancy and native peoples, in which a workable balance between limited human occupation and species survival is negotiated with native people seeking to return to their ancestral lands...." ²¹



Appendix B

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Coastal Band Responds To the National Seashore Study

To: Ray Murray, Planning and Partnerships Team
Leader, Gaviota Coast Feasibility Study.

"On behalf of the Coastal Band of the Chumash Nation (CBCN), I am requesting that the tribe be included as a key stakeholder in planning for the proposed national seashore park along the coastal area from Goleta to the northern boundary of Vandenberg AFB.

The CBCN and its members have worked to preserve the cultural and natural resources of this region for many years, sometimes with the cooperation of other interested groups and state and local governments. There are many significant prehistorical archaeological sites as well as cultural-use sites in this area. The tribe also owns a 60-acre parcel of land near Gaviota, which is used for cultural, social and ceremonial purposes. One of the most well known sacred sites of the Chumash Nation is Humqaq or Point Conception. Therefore, we remain keenly interested in any significant changes or plans for this region. (both the CBCN and the Barbareno bands include members with Purisimto Chumash ancestry and should be consulted in the future when Vandenberg AFB sites are impacted; unfortunately, such consultation has been rare in the past).

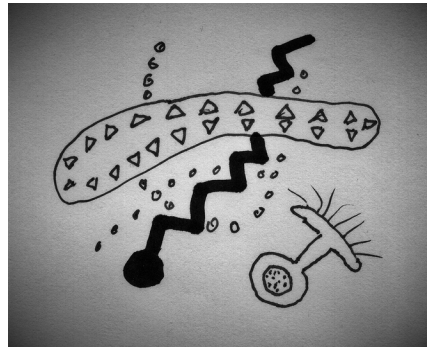
The CBCN wants Humqaq (Pt. Conception) to be made into a cultural/religious sanctuary with absolute protection for the benefit of all the Chumash Nation. We also want some portion of the region to be returned to the Chumash people, namely members of the CBCN and Barbareno bands to compensate the original owners of these lands for use by the United States government and the American people. All options in the feasibility study should include these elements.

Please keep us advised of the progress of your feasibility study for the national seashore park, future public hearings and all

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other activities concerning the status of this proposal. Thank you."

Michael A. Khus-Zarate
Representative for the Coastal Band
of the Chumash Nation ²
January 28, 2001.



Appendix C

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HUMQAQ

Twenty Years After the Occupation, the Struggle Continues

1998

Excerpts From An Article
by Mike Khus-Zarate

The following excerpts were taken from a 1998 article called "Humqaq", which appeared in the journal called *News From Native California* (fall edition; see pages 23-26.

Opening Remarks

The preliminary passages of this text describe how the Chumash Indians arrived at Point Conception in 1978, to set up an encampment to protest the development of a liquefied natural gas facility proposed for construction at this sacred site.

Many traditional Chumash joined this protest because they believed that Point Conception was the Western Gate used by their ancestors' souls on their journey into the heavens after death. In time, they were joined by numerous sympathizers, both Indian and non-Indian.

This article, published twenty years after the encampment, reassesses the importance of the encampment to the Chumash, and comments on new threats to the shrine at Humqaq, from an expanding commercial space port and other development proposals in the vicinity of the *Humqaq* shrine [J. Anderson, March 1999].

"The Occupation of Point Conception, as it came to be known,

had begun in July, and for nine months the encampment would be the most prominent and dramatic manifestation of resistance against the construction of a liquefied natural gas (LNG) terminal on this pristine coastline."

A Time of Struggle and Contentment

"The delays forced by the Occupation led society at large to reconsider the LNG project, and by 1980 PG&E had pulled out of the consortium; the shortage of domestic natural gas never materialized, and one state energy official admitted that the project was "belly up."

The Struggle Continues

"It is the summer of 1998. Humqag remains. However, development presses upon this place more than ever. To the east, two facilities for processing oil and gas have been built, and urban sprawl from Santa Barbara has inched miles closer. To the north, Vandenberg Air Force Base, attempting to find relevancy after the Cold War for its massive missile launch facilities, has been nominated for America's own commercial spaceport, estimated to generate \$200 to \$300 billion in business per year by the year 2000. The U.S. is playing catch up in the commercial space business, holding 30% of the international market share, but anxious to grab more of it. States are competing for the spaceport, eagerly offering to subsidize private development with huge tax breaks. Members of the California Space and Technology Alliance, made up of three hundred government, business, scientific, and labor representatives, have lobbied hard for their state."

A New Generation

[Khus-Zarate describes how "the battle lines between development and resource preservation have been joined and sharpened" in the last twenty years. But the shrine at *Humqag* is again under threat of destruction as "development interests have effectively counterattacked on the political front"].

"Government oversight for cultural resources has been reduced as budgets for individuals such as Santa Barbara County's single staff archaeologist and agencies such as the Native American Heritage Commission are gutted. Conservative court appointees have emaciated the few protections offered by law; protection under the 1978 American Indian Religious Freedom Act dissipated under the infamous G-0 Road decision of 1988.

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Questions of federal recognition cloud implementation of the Native American Graves Protection and Repatriation Act. Cultural resources, including burials on private lands, are still considered to be the property of the landowners. As often as not, government agencies refuse to acknowledge tribal interests, or they minimize Native participation in their archaeological projects, sometimes hiring free-lance monitors who operate without tribal or community accountability."

"Archaeologists were among the most valued allies of the 1978 Occupation. The united front presented by Indians and archaeologists added to WLNQ's [Western Liquefied Natural Gas Company] woes and extended project delays. Archaeological reports also buttressed Native testimony about the sacredness of Humqaa at numerous public hearings, helping the public and the media to understand prehistoric and contemporary Chumash religious interests.

From many of these same archaeologists came much of the support for Chumash management of cultural resources. Working relationships formed at the time have lasted two decades. But this relationship was never easy or without cost; often these professionals experienced criticism and discrimination for their sensitivity and openness towards the Chumash. Likewise, many Chumash themselves have been subjected to questionable determinations about the authenticity of their religious beliefs and their very identity by others motivated by an array of economic, political, and personal interests.

The unwary observer of Chumash affairs and the spaceport issue at Point Conception might easily become confused by those who want to turn back the clock on independent Chumash participation in development issues that impact their sacred sites."

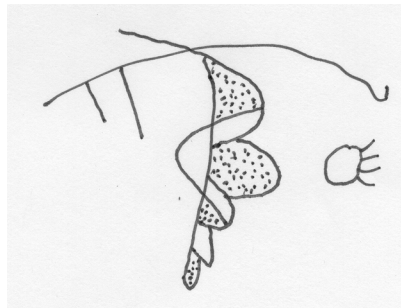
The text ends with a brief description of efforts being made by various Chumash bands to protect the shrine at Humqaa, where the spirits of the Chumash "are destined to pass out of this world." Current projects include the creation of new internet pages to educate the public about contemporary Chumash affairs, joint sessions of Chumash bands whose members are working together to address pan-Chumash issues such as the threat of the new spaceport to Humqaa, and the development of an oral history project designed to preserve the history of past struggles to save Humqaa. John Anderson, April 1999].

The Author

Mike Khus-Zarate has a master's degree in history from Stanford University, and teaches high school history in central

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California. He is a member of the Coastal Band of the Chumash Nation, has been active in cultural and federal recognition policy issues for many years, and serves on the federal Advisory Council on California Indian Policy." This web page edited by Dr. John Anderson



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TUXMU CANYON

A Website: Case Study of Marginalization

2002

"The 2001 acquisition of 782 acres of *Tuxmu* canyon, by the Land Trust for Santa Barbara County, provides an insightful case study of the ongoing marginalization of the Chumash people by profit, non-profit, and governmental agencies.

Tuxmu was a Chumash seaport located on the creek that drains this deep canyon west of Santa Barbara . Instead of using the nearby Onomyo (Gaviota) pass which is the route taken by modern freeway traffic, ancient travelers used *Tuxmu* trails to move north over the coastal mountains. By the time of the Spanish invasion of California, *Tuxmu* was allied with other local towns in an federation led by *Sisolop* [located to the west, at what is now known as Cojo Anchorage]. These towns were closely tied to *Tuqan* and *Wimat*, the two most western Chumash islands.

Tuxmu residents tried to preserve their independence by raising cattle and agricultural products, which were sent in tribute to the Spanish production center located in the next valley to the north. When the major of *Shyuxtun* went over to the Spanish and his followers helped build the Taynayan production center (Santa Barbara mission), *Tuxmu* and allied townspeople resisted being relocated into this labor facility. Instead, when forced off of their lands they chose to register as workers at the *Amuwu* (Purisima) and *Alajulapu* (Santa Ynez) production centers.

As a result of *Tuxmu's* strategic location on a well-traveled mountain pass, descendants of the first military commander of the fort in Santa Barbara seized the canyon for their private ranch estate. In 1842, this branch of the Ortega family used Chumash labor to construct an adobe home in the canyon. This building served as a stage coach station throughout the early American eras.

Marginalizing the Chumash

Eventually the Americans bridged the *Tuxmu* canyon and improved the nearby Onomyo [Gaviota] pass for wagon and later automobile traffic. And later the roadway was enlarged into highway 101. And *Tuxmu* became a relatively unused drainage except for its non-Indian ranch owners who used it for cattle, avocado, and citrus production. Because of its relatively pristine condition, the Land Trust for Santa Barbara County became interested in options for preserving *Tuxmu* canyon's rich historical and environmental resources.

The Trust was able to raise \$7.3 million dollars after a year of fund-raising. One million of this money was set aside for administration, physical improvements, and an endowment for stewardship and maintenance of the site.²⁷ As far as I can determine, all of this fund-raising was done without ever contacting the local Chumash associations. So they provided no input into the design of the *Tuxmu* canyon project which was called Arroyo Hondo. Yet many layers of government were involved, employing staff who should have known that the Chumash were stakeholders. They should be routinely consulted before the project planning moved beyond its preliminary stages. Why the indigenous people were excluded from planning is difficult to determine. Both the Coastal Band and the Barbareno council would have eagerly participated in the project, but they were not consulted by the Trust, nor by any of the private and government organizations which provided funds for the project.

The descendants of the Tsmuwich Chumash lacked federal recognition and had no reservation lands. One of the arguments for failing to allocate land for these indigenous people was lack of funds, due to hard fiscal times. Yet Four million dollars was soon granted to the Trust by the California Coastal Conservancy, apparently without consultation with the Chumash to determine whether the Trust's administrative plans were consistent with the goals of indigenous people. And another one and a half million dollars was granted by the state Department of Fish and Game, though the Wildlife Conservation Board which also apparently failed to contact the Chumash. Half a million was granted by the state Department of Transportation, under its environmental enhancement and mitigation program. But this state agency, which has systematically ignored the non-reservation Chumash in the past, apparently made no effort to contact the Coastal Band or Barbareno councils.²⁸

Three local foundations contributed almost half a million dollars to the *Tuxmu* canyon project, but I can find no evidence of consultation with the Chumash. And in January of 2001 the Santa Barbara Board of Supervisors voted to award the Trust another three hundred thousand dollars, for the purchase of the canyon lands.²⁹ The contract between the Land Trust and the Santa Barbara County Supervisors stipulated that the trust had to "prepare and implement a detailed management plan that provides equitable, non-discriminatory public access to the site while protecting natural

habitats. The condition requires the Land Trust to solicit input on the plan from the general public, the County, and other responsible agencies and stakeholders." The Chumash apparently were not classified as responsible stakeholders, since they were not consulted.³⁰

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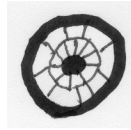
When Planning Breaks Down

Officials from the Land Trust were interviewed by the *Santa Barbara News Press* in September of 2001. The staff of the Trust and the newspaper reporter knew of the existence of the *Tuxmu* archaeological site, since it was directly mentioned in the article. Yet those interviewed chose to refer to the canyon by its Spanish name *Arroyo Hondo*.³¹ Michael Feeney, the Trust's executive director made the trust's emphasis on colonial history evident in his statement: "It's such a wondrous place to be able to spend time and see what the Gaviota coast was like 150 years ago."³² Once again, the public was encouraged to examine California history only from the perspective of Europeans and to look no deeper than one-hundred and fifty years!

Melinda Burns, the newspaper reporter assigned to this story did acknowledge the presence of the archaeological site, but described it as laying five feet underground, thereby dismissing its significance in the minds of many readers.³³ A careful assessment of canyon history would probably confirm that the burial of the archaeological site was caused by flooding due to overgrazing of cattle by colonials managers in the late Mexican and early American eras.

It appears that Santa Barbara county learned little from the racial and cultural bias and the rampant commercialization which characterized the recent California Sesquicentennial. Large funds were made available to preserve the natural environment of Arroyo Hondo, and special efforts have been made to educate the public about its Mexican and American occupation. But no lands were put aside for the local Chumash. Their story remains largely untold, and they were once again left out of the loop. A complex web of private and government organizations chose this exclusion and their actions were wrong. Many web pages are available to the reader interested in understanding this case in more detail."

John Anderson
May 24, 2002



Endnotes

- 1 This web page was linked to expage.com/sesqui
- 2 During the Sesquicentennial, the foundation maintained a web site at www.ss.ca.gov/sesqui/foundation.htm
- 3 This web page was linked to expage.com/chumashmining
- 4 The Sesquicentennial web page was at expage.com/goldrush. And the Native web page was at expage.com/sesqui2
- 5 This web page was linked to expage.com/sesqui2
- 6 Information on this library was located through the internet search: "Madera Method Library" plus "gold rush."
- 7 Janet Fullwood, reporter for the *Sacramento Bee*, commented in her columns on the holocaustal impact of the American gold rush on the Miwok Indians. In her May 3, 1998 article entitled "Miwok's Less-than-golden Fate Recalled At Park," for example, she wrote about the gold rush and the Grinding Stone State Historic Park. Fullwood interviewed supervising ranger Curt Kroft. "the story here is a sad story because the gold rush forever changed the life of the Miwok, who were pushed out of their lands they had occupied for centuries." "Native people, he adds, in reference to California's much-ballyhooed Gold Discovery to Statehood Sesquicentennial, "do not celebrate the gold rush." Further details were found at calgoldrush.com/travel/miwok.html
- 8 This web page quotes from the author's book called *The Yokut Shield*. Information and extracts from this book were found at: www.angelfire.com/id/newpubs/yokutshield.html.
- 9 Information on the Chumash historian F.L. Kitsepawit, was located at john444.freeyellow.com/kitsepawit.html. Information on the 1841 discovery of gold on the Chumash's eastern border with the Tataviem Indians, could be found through the search: "Zalvarado" plus "sunsite.berkeley.edu" This web site [www.parks.ca.gov] told about the economically marginal Tataviem gold field that was found 8 leagues north of the *Pesek* (San Fernando) mission. Very little information was provided about the Tataviem people, or their efforts to protect their homeland from Spanish mining abuses.
Since the year 2000, when "More Info On the California Sesquicentennial" was initially made available on the internet by Anderson, he researched the history of the Tataviem more thoroughly for a [unpublished] book which will be called "Maringayam History." In this new publication, the gold field discovered in 1841 is

correctly identified as a Tataviem gold field, not Tongva. The Tataviem, who were called the *Allikilik* by the neighboring Chumash, are a subdivision of the larger Maringayam language family, which is called Serrano by the Spanish. Moreover, it is shown that the Tataviem people were more closely allied to the neighboring Kitanemuk in the nearby Tejon area, rather than the Tongva.

10 See www.parks.ca/gov for related information.

11 This web page was at: John888/freeyellow.com/holocaust.html

12 Search for "Chaterjee" plus "Earth Island Journal" (spring 1998) for a web version of her article entitled "The gold Rush Legacy: Greed, Pollution and Genocide."

13 This quote is taken from the book called *The Chumash Nation* (Anderson, fourth edition, 1999). A 'back to homepage link' refers the reader to the text found in webpage one of this book.

14 The National Parks Conservation Association sponsored web pages on the Gaviota Coast in the early 2000's. Association staff could be reached at 13000 19th. St., Suite 300, Washington, D.C., 20036.

15 A long series of web page links appears at this point in the text, including such topics as the California Spaceport located near the Chumash sacred shrine called Point *Humqaaq*, Chumash conflicts with the academic community, Mike Khus' article on academic nihilism, and the arguments for a United Chumash Council to monitor the Vandenberg Air Force Base Chumash sites [instead of the Santa Ynez Reservation council].

16 A link is presented here to contemporary Chumash associations: expage.com/chumashindians.

17 I ended this web page with a somewhat more complex statement of disclaimer than usual for my web pages of this period. It read: "This commentary on Dr. Munoz's report and her recommendations was written by John Anderson. For a complete understanding of Dr. Munoz's views, Anderson recommends that the reader read the full report. Anderson's commentary does not necessarily represent the views of the Chumash Indians, either individually or in a group, or of federal, state, or local officials.

S0 The Chumash are a diverse peoples, with differing opinions on both historical and spiritual matters. The author encourages the reader to examine alternative viewpoints, from both Chumash and non-Chumash authors.

18 In the context of this debate, the term 'colonial' was used to indicate Spanish development in *Tuxmu* canyon. The much older Chumash archaeology and history was being marginalized by mainstream media and government agencies.

19 This statement was made May 26, 2001. In the months that followed, my contacts with the Barbareno and Coastal Band Chumash councils made it clear that they were, indeed, very interested in full participation in the federal study of the coast.

20 This webpage included numerous links to related information on the Chumash including information on the *Kashwa* (*Cieneguitas*) reservation located in Santa Barbara, federal recognition problems faced by the landless Chumash, and information on the National

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Park's official web page on the Gaviota Coastal Study. Given the sensitivity of issues raised on this web page, I expanded my routine denial of Chumash Indian approval of my internet commentary, with the following text: "Specifically, my comments make no claim to represent the views of the Santa Ynez Reservation Chumash whose participation in the National Seashore debate or advocacy for a separate reservation for the Santa Barbara Chumash is unclear to me at this time." (May 18, 2001)

21 This quote is taken from a web page entitled "The Chumash Islanders: What Part of the California Islands Should be Returned to Their Original Owners?", by J. Anderson. It was located at: expage.com/islanders2.

22 See Appendix A for the official statement of the Barbareno council on a Gaviota Coast homeland.

23 See Appendix B for the official statement of the Coastal Band on the Gaviota Coast homeland.

24 Amber Machamer is a member of the Coastal Band. These quotes appear in an interesting article on the use of native American names and images as mascots by non-native institutions. The article is called "Taking Offense Over Sports mascots," *Sacramento Bee*, March 31, 2002.

25 This letter was sent December 28, 2001, to Director Ray Murray, Gaviota Coast Feasibility Study, National Park Service headquarters in San Francisco.

26. Khus listed his email at Mkhus7@aol.com. Ray Murray's office was at (PGSO-Planning and Partnerships Team) 1111 Jackson Street, Suite 700 Oakland, CA 946. Links cited on this web page included "Mike Khus On Point Conception."

27 Santa Barbara County Board Agenda Letter, prepared September 20, 2001.

28 The Coastal Resource Enhancement Fund is financed by mitigation fees paid by developers of offshore oil and gas reserves, including those which were confiscated from the Chumash in the nineteenth century without payment. Yet no funds were made available to the Chumash to purchase lands, to obtain legal assistance, or to hire staff to research the many grant proposals and submit alternative planning options for the use of *Tuxmu* canyon. In *Identifying the Old and the New Jonjonata*, I documented the troubled relationship between the non-reservation Chumash and Caltrans in the 1990's. Essentially, Caltrans [the California department of transportation] has ignored these Chumash and focused resource allocations on Spanish, Mexican, and American aspects of state history - to the detriment of the indigenous peoples such as the Chumash.

29 Santa Barbara County, Board Agenda Letter, prepared September 20, 2001. "In January of 2001, the Board of Supervisors allocated \$300,000 to purchase Ranch Arroyo Hondo."

30 An interim management plan for the Arroyo Hondo canyon project was developed by a student from the University of California. He is studying for a master's degree at the Santa Barbara Environmental Science and Management program. His internet resume states that he worked with the Land Trust for Santa Barbara

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County, including contacting and interviewing state and federal agencies regarding regulatory and permitting issues. No mention is made whatsoever to the indigenous people, the Chumash, and their potential role in cultural research and managing the proposed project.

The Chumash should have been contacted as part of the regulatory process so I was interested to see the guidelines and goals of the Environmental Science and Management program. Its web page stated: "The School's mission requires scholars who will build the natural and social science knowledge base underlying current environmental issues, as well as public policy, legal, and business scholars who will evaluate and design environmental policies at the local, state, national, and international levels." The program boasted that its faculty members "play leading roles in advising government agencies, corporations, and non-profit organizations about scientific, management, and policy issues" and that its graduates will "become the next generation's academic and professional leaders."

I find it disturbing that this statement of program goals fails to even mention the importance of social justice in evaluating public policies. Environmental programs need to be especially sensitive to Native Americans issues, since it is sometimes the most committed environmentalists who want to deny all human use of ecologically sensitive habitats. Yet these lands are often those needed by marginalized indigenous peoples to preserve their cultures.

The Santa Barbara program claims that its graduates will work "in government agencies, corporations, non-profit organizations, and consulting firms." Until curriculum changes are instituted in this program or its program goals clarified, such aspirations may be more a concern than a cause of celebration for the Traditional Chumash. Was it not possible for the program staff and students to gather all of the stakeholders together and openly acknowledge that the Chumash are desperately trying to have lands on the Gaviota Coast put aside for a reservation? But perhaps *Tuxman* canyon is uniquely qualified as a nature reserve. If this was the case, the minimal compromise solution would have been to ask the local Chumash councils to join the coalition in making plans to preserve and manage *Tuxman*, with the understanding that land will definitely be put aside for these councils elsewhere on the coast.

31 "Land Trust to Preserve Slice of Gaviota Coastline," M. Burns, 9/27/01, Santa Barbara News Press.

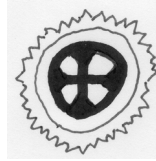
32 Historical records from the Spanish, Mexicans, and Americans contain numerous variants of the name *Tuxmu*. Alternatives include *Tuhmu*, *Tuqmu*, and *Tucumu*. The term may mean 'a deep cut', 'a divide', or 'a separation', with the possible root *Ux* ('divide') and the root *Mu* ('place of'). This would explain the Spanish adoption of the term *Arroyo Hondo* which means 'deep canyon'. An alternative root [but much less probable] may be *Tuq*, which means 'a small grasshopper' (Tsmuwich, 34).

33 Traditional Chumash cringe when they read in newspapers or hear on television descriptions of their ancestral town sites as

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buried so many feet underground. It is a veiled way of saying that they and their culture are buried and not relevant.

The National Parks' Conservation Association provides a good example of such language. In their web page on the Gaviota Coast, part of a series called "Explore the Park, " they told the public that: "This area once supported more Native Americans than any other spot along the California coast, and it is rich in archaeological sites, particularly the buried ruins of Chumash villages." No information is provided about the names and histories of these Chumash sites. Nor does the text explain that the Chumash people still existed, that they were not buried or extinct. Instead the text goes on to praise this pristine coastline for its biological diversity.



Glossary

CHUMASH A native California language family, whose ancestors occupied millions of acres of coastal California, in the general region of Santa Barbara. Subdivisions include the Tsmuwich (Barbareno), *Lulapin* (Ventureno), *Humaliwu* (Malibu), *Kagismuwas* (Purismeno), *Stishni* (Obispeno), *Samala* (Inezeno), and Mountain (Tejon) Chumash.

Discussion: The Mountain, *Tsmuwich*, and *Samala* divisions of the Chumash made formal treaties with the federal government, but only the *Samala* were allowed to keep their reservation into modern times.

BARBARENO COUNCIL This council claims representation for many Chumash families claiming Tsmuwich ancestry.

- This council was formed by Tsmuwich descendants who did not want to be members of the Coastal Band of the Chumash Nation. They wanted separate federal recognition, with a homeland on the Santa Barbara coast where their ancestors lived.

- This division of the coastal Chumash had a special claim to the Santa Barbara Indian reservation which was recognized by the American federal government. See Kashwa Reservation for related discussion.

COASTAL BAND The Coastal Band of the Chumash Nation represents a large number of members who claim ancestry with *Lulapin*, *Humaliwu*, *Tsmuwich*, *Kagismuwas*, and *Stishni* Chumash. See Barbareno and Stishni for regional Chumash councils whose members are separate from the Coastal Band.

INEZENO A Spanish name for the *Samala* Chumash division, which lived on the middle *Samala* (Santa Ynez) river. See Samala for further information.

KASHWA RESERVATION See Tejon Reservation for the second treaty protected reservation where Chumash lived.

Terms: *Kashwa* was the name of the Tsmuwich [coastal Chumash] town located on the *Kashwa* wetlands, west of the Santa Barbara Mission. '*Alapkaswa*' is the *Samala* name for the Tsmuwich living at *Kashwa* (*Samala*, 439; the prefix '*Alap* means 'inhabitant of', 'person from such and such a place').

The Spanish renamed the Chumash town and the affiliated wetlands *Cieneguitas*.

- Land titles to both *Kashwa* and the *Tejon* reservations were

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stolen by the federal agents employed to protect them.

• The best source of information on the *Kashwa* reservation are the writings of Dr. Greg Schaaf.

KHUS, MIKE See Webpage 6.

LULAPIN The term used in this text for the Chumash living on the coast of Ventura county.

Terms: The selfname for the residents of this section of the county is undetermined. Numerous divisions of this population group have been identified, however.

The Samala used the term '*Alapmicqanaqa'n*' for the people of the *Mitskanaka* (*Micaqnaqa'n*) production center which is also called the Ventura mission.

MARGINALIZING California law, politics, and custom has marginalized the Chumash for generations, treating them as 'others'. Also see Other.

Terms: Neither the Tsmuwich nor Samala dictionary lists *Marginalizing*.

Related terms: *Alitiktik* means 'an edge' (Samala, 45, 'and end', 'a tip'; the root *Tik* means 'a tip', 'a point'). *Tik* means 'a tip' (Tsmuwich, 32, 'point')

Cyi'w means 'an edge' (Samala, 106, 'a rim'; the root *Yiw* means 'an edge'). *Pana'yi'w* means 'an edge' (Tsmuwich, 22).

NATIONAL SEASHORE See Webpage 5. See Tsmuwich for the people of the coast near Santa Barbara and Kahismuwas for the people of the coast near Lompoc and the Vandenberg air force base.

Terms: *Muhuw* means 'shore' (Tsmuwich, 18, 'beach'). *Muw* means 'coast' (Samala, 230; *Smuwic* means 'a coast dweller'; *Yimuw* means 'to go to the coast').

OTHER Generations of Americans have considered the Chumash as outside of the mainstream culture. Also see Marginalizing.

Terms: *C'oyni* means 'the other' (Tsmuwich, 7, 'other', 'another' 'different'). *C'oyini* (Samala, 105).

Mik'o'y means 'to be outside of' (Samala, 221; *Mipolk'o'y* means 'in back of').

POMMIER, PAUL See Webpage 6 and Appendix A.

SAMALA The Samala Chumash lived in the Samala valley, which is called Santa Ynez by the Americans. The only existing Chumash reservation is located in this valley, a little east of the contemporary town of Solvang.

Terms: *Samala* is their selfname (also *Tsmala*). *Samala* (Samala, 299; *Shamala* refers to the tribe, the language, and a Samala person; *Shamalan* means 'to speak Samala').

The Spanish called them *Inezeno* (*Ineseno*) after the Santa Ynez 'mission'.

SAN LUIS OBISPO CHUMASH See Stishni.

SANTA BARBARA See Tsmuwich, Barbareno Council, and Kashwa Reservation for related discussions. See Webpage 5 for the politics of the National Seashore which was proposed on the Tsmuwich coast west of the city of Santa Barbara.

SANTA YNEZ See Samala Chumash.

SESQUICENTENNIAL The prefix *Sesqui* means 'to be more by a half';

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thus a sesquicentennial means 'one hundred and fifty years'.

- It is the argument, in the web pages cited in this text, that the decision by the State of California to celebrate a sesquicentennial at the turn of the second millennium [year '2000] was a deliberate effort to marginalize the role of native Californians during the millennium celebration. Instead of looking back and celebrating a thousand years of regional history, which was mostly native, the State lavishly celebrated only the last one hundred and fifty years of history. The emphasis was on the gold rush and the wonders of the economic development which resulted. The webpages cited in this text questioned what happened to the other 93% of state history?

STISHNI The northwestern division of the Chumash speaking people.

Terms: The Spanish renamed them the Obispeno, in reference to the Tixlini 'mission' which they called San Luis Obispo.

TEJON RESERVATION In 1851, the Mountain Chumash signed the Tejon treaty which guaranteed their land claims to the Tejon reservation. See Kashwa for the other reservation where Chumash lived.

- This treaty 'homeland' was located in the general area of modern Bakersfield.

TONGVA The native people of the Los Angeles Basin. These Uto-Aztecans were neighbors with the eastern Chumash, such as the *Humaliwu*, *Lulapin*, and Mountain Chumash.

TSMALA See Samala.

TSMUWICH The Tsmuwich Chumash lived on the mainland of the Chumash [Santa Barbara] channel, in and near the modern town of Santa Barbara. See Barbareno for related discussion.

Terms: *Tsmuwich* means 'people of the coast'.

TUKAN ISLAND A Chumash island, which has been taken over by the Naval Air division of the American defense department. See Webpage 8 for related discussion.

VENTURENO See Lulapin.

VIGIL, MARK See Webpage 6.

YEAR TWO THOUSAND It is the contention of web pages cited in this text that the State of California deliberately chose to celebrate a sesquicentennial of the American invasion of California, rather than focus public attention on the last one thousand years of regional history.

Terms: The American press often used the term "Y2K" to designate the year '2000.

Y2K See Year Two Thousand for related discussion.

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Other Books by the author:

Nihilism, Academic Relations, and the Chumash Indians

Internet commentary, 2002.

Demonizing the Chumash Indian Internet commentary, 2002.

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, 44 pages, 1994.

No Brave Champion Racism, the Chumash Indians, and the University of California, third edition, 1999.

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 Moon, Mars, and Chumash Traditionalism A study of the commercial spaceport built on the western Chumash coast, and its impacts on contemporary Chumash, second edition, 2001.

Kuta Teachings Reincarnation theology of the Chumash Indians, death and rebirth, recapitulation, 56 pages, 1999.

A Circle Within The Abyss Chumash Indian religion, metaphysics. 38 pages, third edition 1996.

Enememe's Friends Chumash theology. Third edition, 24 pages, 1996.

The Chumash House of Fate The gambling gods of ancient California, gambling, cosmic dualism, the celestial Abyss, ritual directions, the hand game, fate and free will, 44 pages, 1997.

Apology to the Chumash Indians

Anderson, 2006

(Excerpt)

**Why Mainstream Americans Owe
An Apology to the Chumash Indians of California**

"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 native peoples into parity with the non-native majority"

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