Indigenous Water Talks –
Research on the Santa Ana
and Los Angeles River Environs
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Water Resources and Policy Initiatives
Annual “Virtual” Conference
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Land and Water Acknowledgment

- We pay respect to our elders past, present, and future and to those who have stewarded this land, and these waters, throughout the generations. We are still here...
Relationships – self, nation(s), world

- **Serrano, Cahuilla** – *(Chemehuevi)* –
- **Miye yelo**
- (black Spotted Horse)
- **M’de wakantowan Dakota** –
- **Lakota** *(Howape Luta Win)* –
- **Gaelic Irish, Scandinavian, French**
- – **Ate waya kin Inyan B/Posdata Okashpe** – Standing Rock, member Native Nation, United States, veteran
- **Citoyen du monde** – global commitment – **mni wiconi**
INDIGENOUS LAND AND WATER ACKNOWLEDGMENT

• We acknowledge that the land on which we live, and the waters that pass through these lands, are the traditional and unceded territory of the Indigenous Peoples, the California Indian Nations, who have lived with good relations for thousands of years here –

• the San Manuel Band of Mission Indians, Yuhaaviatam (Yu-ha-vee-a-tom), Tongva peoples as traditional caretakers of Tovaangar (including lands of the Santa Ana River Watershed), the Cahuilla (many Tribal nations south and east of the Santa Ana River Watershed), the Luiseño (south of Santa Ana River), and the Acjachemen (aka Juaneño where the Santa Ana River meets the ocean, now Orange County).

• We acknowledge the past erasures and exclusions enacted by the nation-state and in the spirit of collaboration and engagement, this acknowledgement recognizes Indigenous Nations who continue to resist, live, and uphold their sacred relations across our lands, from the mountain headwaters to where the River meets the ocean. We also pay respect to our elders past, present, and future and to those who have stewarded this land, and these waters, throughout the generations.

• - James Fenelon (Dakota) with Julia Bogany (Tongva, Acjachemen) and Luke Madrigal (Cahuilla)
Julia Bogany, Tongva elder, culture keeper
Creating the Indigenous Research Team

- **Native Team** leaders from the communities, representative, respected and knowledgable – agreement with WRPI
- Tribal Alliance meetings, Cultural Gatherings, so on, SAWPA meetings, university connections, all my relations
- Research design – borrowed UCI/CSUSB design, developed own IRB, **based on Indigenous knowledge (I-TEK)**
- **Three step process** from a **four step design** – not a two step dance for your relatives
Oahe Dam and the Taken Land

Traditional Dakota and Lakota elders who lost land to the Oahe dam floods, tell their stories and histories, lessons for the future

Stories from: Harry Swift Horse
Reginald Bird Horse
Vernon Iron Cloud

These profiles are representative of the many Dakota-Lakota (Sioux) people who lost their land on Standing Rock Reservation in North and South Dakota during the construction of the Oahe Dam and Reservoir, of the Pick-Sloan Missouri River Program.

Completed Report sent to the U.S. Senate Select committee on Indian Affairs – w testimony from the elders 1987
SAWPA & Tribal Nations

- Santa Ana Watershed Project Authority
- Santa Ana Watershed (Protection Actions)
- Santa Ana and Coachella Water Protection
- Santa Ana and Region Water & Land Protectors
- Regional Water & Sacred Lands Protectors
- Sovereignty – Water & Sacred Lands Protectors
- Sovereign Lands and Waters Protection
SAWPA Tribal Components

• Page – **SOVEREIGN TRIBAL COMMUNITIES**
• OWOW planning work the US Department of Interior Bureau of Reclamation
• Page – **ACTIVITY TITLE: DISADVANTAGED COMMUNITY / TRIBAL PILLAR**
• Activity Categories: *Education, Facilitation*
• Page – **ACTIVITY TITLE: TRIBAL CONSULTATION**
• Activity Categories: *Needs Assessment, Community Outreach, Governance Structure*
Tribal communities & contaminants
Cultural leaders, Tribal Alliances, Universities

1) Informational gathering and sharing – tribal alliances (4), local leaders, tribal representatives (Matt L consultant)

Regional cultural leaders (4) – Luke Madrigal (Cahuilla), Julia Bogany (Tongva), Larry Banegas (Kumeyaay), Matt Leivas (Chemehuevi), myself and Renda Dionne, (others)

Universities (colleges) – Cal State San Bernardino (lead), University of California, Riverside; Claremont Colleges; (CSU’s)

Nations – Torres Martinez, Cahuilla, Morongo, Agua Caliente, (Luke Madrigal only: San Manuel, Soboba, Pechanga, Cabazon)
Matt Leivas – the Salt Songs - Chemehuevi
“Sovereignty, struggles, Water is life...”

Tribal Alliance meeting
Torres Martinez Desert Cahuilla Indians
May 12, 2017
by
James V Fenelon
Professor of Sociology &
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California State University, San Bernardino
Tovaangar
Indigenous Sovereignty – Spirituality
– From Where We Stand (the Rock)

_Hau Mitakuyeoni!_ – Indigenous (Dakota) greeting

- _Desert Cahuilla_ of Torres Martinez region
- _Cahuilla_ peoples, Serrano _Tongva_ (to West)
- _Luiseno, Kumeyaay_ (to the South)
- _California Indian peoples_ (to North)
- _Chemehuevi- Mojave_ (to the East)

Humanization “Indians” to Societies / Nations
Lakota, like many Indian Nations, resisted invasion and remember historical events different than US mainstream society.

Here is depicted Lakota repulse of Custer’s troops at Medicine Tail coulee, Battle of Little Big Horn, 1876 (post-1868 treaty) buffalo robe painting.

Indigenous history, art, identity, education, and politics differ from U.S.
Listening Sessions – first round – “listen”

• **2)** Listening Session I – tribal specific invitations and open-ended Native Americans
• Tongva Youth Center in El Monte
• Sherman Indian School in Riverside
• Processing of session “data” from notes, recordings, and participant feedback from two sessions
• Assessing and creating Categories and informational points based on cultural viewpoints
Tongva generations related to Land, Water

• Working Agenda
• Native American / Indigenous People
• Listening Session on Water in the Santa Ana Watershed
• Related Issues on Land, Water and Cultural Sovereignty
• April 21, 2018
• Tongva Youth Center
• 4528 Baldwin Ave.
• El Monte, California
Opening session on Tongva land, Cahuilla song

- **Introduction:** 10 am circa Prayer, Acknowledgement, Birdsong
- California State University, San Bernardino – WRI Indigenous Team leaders: (members) – **Julia Bogany, James Fenelon, Luke Madrigal**
- **Presentation:**
  - Initial *Brainstorming* – Issues and Perspectives
  - *Small Groups* – brainstorming and listing of issues and problem areas
  - *Whole Group* – sharing initial listings, prioritizing and categorizing
- **Lunch** 12 noon or so
- **Debriefing** (and de-colonizing)
- Gifting and **Recognitions**
- **Retire** by 2pm or before
Tongva listening

- Tongva leaders - "chief" and Julia’s relative
- prayers and songs, native introductions, opening statements
Listening session 2\textsuperscript{nd} – Cahuilla led

• **Santa Ana Water District--SAWPA Project** and **The Water Resources Institute**

• [academic partnership (California State University at San Bernardino) with the Southern California communities driven by vision that sustaining water resources rests on research, analysis and public policy collaboration.]

• Saturday, June 16th from 10 am - 2 pm Sherman Indian High School. (Home Ec dining room)

• **Leader – Facilitator:** Luke Madrigal

• **Native Listening Session on Water – Indigenous Perspectives in Cahuilla land, Riverside on June 16th:**
Agenda

• **Opening Prayer**, Introductions
• **Birdsingers** or Cultural Activity
• Opening Framing of **Tribal Water Issues** (Anthony Madrigal)
• **Listening Session** - one full round, then opening up
  • Possible break-out groups, listening and speaking
• Lunch (probably working)
• Follow-up listening session, possibly including other Native groups
• Concluding thoughts and Sharing
• **Sending the Spirits** home....
Cahuilla birdsingers open at Agua Caliente
CATEGORICAL Results of 1st Listening Session – Tongva
We found 12 Categorical response areas, accompanying phrases, and 2 Methodological areas:

• 1 Legal
  • Tongva and A M able to reach out as a tribal government to other sovereign people
  • Government agencies do not want to recognize/listen to Tongva people because they know its native water and do not want to recognize where its taken from. Atrocity when developers do not divert projects for Native burial and
  • Wasteful companies take water and trees from land and give nothing back to community

• Federal Recognition
  • CA tribes seen as a formality or courtesy to reach out but there is no “teeth” or accountability to not following Native wishes about land-use
Consultation versus Consent and Citizenship

- Native people have greater wisdom cause and effect
- Move from “Being a consultant to decision-makers”

A Morales

- Uniting globally, non-native, native, business, scientist, politicians, faith-based, academic citizens
- Citizen involvement – tribal citizens
Community to Tribal to State to Federal Recognition

• 3 Societal structures Medicine as Ancient
• 4 Signs of discrimination
• ceremonial sites
• Federal Recognition v State v Tribal v community
• Institutional Discrimination Religious Rights NARF
• Focus on disadvantaged communities
Traditional cultural practices are being restored, revitalized (SunDances, as community ceremony, are at “places” – struggles over traditional/treaty lands).

Spiritual (wakinyan) landings (to the left), Bear Butte sacred lands dispute (above), near treaty Black Hills in South Dakota.
Spiritual relations to Land, Water, Ceremony

• 5 Spiritual
• Special people designated thank creator with good mind+ ability ask for water, rain with power, hope understanding.
• Wasteful companies take water and trees from land and give nothing back to community – ceremonial sites
• More ceremony and practicing religious rights
• Ways of Thinking  Blessing Rain Song
Historical Wisdom in Places and Peoples

• 6 Environment
• Historical Wisdom and of Environment.
• ceremonial sites  Big Bear, sacred mountain Spirit in Hot Springs
• Tongva support kept a dangerous development project from destroying Bighorn Sheep and migratory bird paths.
Advantage – culture; Dis – class, social power

• 7 Social class  Social Class and Inequality
• Affordable housing and homeless concerns
•
• 8 Cause and effect
• Native people have greater wisdom of cause and effect
• Education in School
CATEGORICAL Results of 1st Listening Session – Cahuilla and others at Sherman Indian School

- Categorical Results from Listening Session I at Sherman Indian School
- Cahuilla led – birdsingers and cultural representatives (4 tribes)
- Cultural cohesion
- This picture is of
- San Manuel and
- other singers at
- Cal State CSUSB
- a few years ago
Perspectives

• CATEGORICAL Results, 1st Listening Session – Cahuilla led

• Tongva,
Civic leader’s Eagle Feather bonnet, on display at Sitting Bull (tribal) College’s library (books), on Standing Rock.

Community colleges and universities provide many important educational opportunities help to re-build eroded institutions on many Indian reservations, strengthening Indian nations.
Listening session II – “feedback” – interact

3) Listening Session II – feedback to tribal nations, first group invitations, opened to Native Americans

- Pitzer of Claremont Colleges – focus on Tongva, peoples from Santa Ana (north) and Los Angeles Rivers
- Sherman Indian School – focus on the Cahuilla (Mountain, Desert, ____ ) and Santa Ana River (entire basin area)
- (initial analysis / findings reported back to tribal peoples from first sessions, new participants)
4) Emergent projects and proposals from Sessions Tribal Alliances and cultural group meetings

- Robidoux Center – ancient regional trading center, Indigenous plants, food and waterways – Cultural / Tribal histories, education circles, demonstration site

- Tribal representation – Cahuilla (from the 4 directions), Tongva, Serrano, Luiseño, Acjachemen

- Robert Redford Nature Conservancy – Claremont Tongva-led information center, clearinghouse – Existing site near Botanical Gardens (proposal not developed)

- Kuvununga Springs – Tongva ancient village site at natural springs (L.A. not far from UCLA) – (Gabrieleno Tongva maintained, reception site for meeting Indigenous visitors)
– mni wiconi  water flowing for the people’s health (the essence of all life)
Project proposed – Robidoux (nature center)

• See attachments for the
4 Tribal Nations sign with Catholic Bishops – Kuvununga Springs – facilitated by Julia Bogany
Project possibility – Kuvununiga Springs (Tongva)

- Tongva village site – natural springs – teaching and meetings
- Indigenous welcoming protocols – recognition ceremonies
- Native Hawaiian, Maori
- Language, traditions
- Coordinate activities
- Gabrielino Tongva can
- come to agreement,
- separate tribal entities
Leaders who pass on their cultural Legacy
Cahuilla, Serrano, Tongva – Luiseño, Acjachemen, Chumash Santa Ana & Los Angeles Rivers

Important Issues arising from the 2 year ethnographic research project conducted by the CSU-SB Native Research Team for the WRIP Water Resources and Policy Institute
Working together for our Native Nations
Re-orientation, Revitalization, Renewal

- Sovereignty – political, cultural, legal, inherent – self determination
- Water and Land – shared with social and spiritual qualities
- Fauna and flora – single ecosphere that humans share, Recognition
- Rivers as flowing – life and awareness – from mountains to the sea
- Inter-Generational – family and youth for a future, Rights
- Dominant society – recognize and follow Indigenous protocols
- Peoples tribal – community orientation inclusivity, reparations
- Song and spirit – inter-connected with all life, mother earth
- First users – nations / tribes, decolonization, ancestors
Calling on the Spirits to Honor the Earth, Water and People who Live on Turtle Island