

Gee, Sally@SCC

From: Gabrieleno Administration <admin@gabrielenoindians.org>
Sent: Friday, February 9, 2024 4:54 PM
To: Lai, Danh@SCC; Hutzel, Amy@SCC; Gee, Sally@SCC
Cc: Andy Salas; Matthew Teutimez; Kara Grant; ICRM
Subject: Re: Potential Coastal Conservancy project in Los Angeles County
Attachments: Ms. Gee.pdf; Los Cerritos Wetlands_Sec Crowfoot letter_Kizh Nation.pdf

[EXTERNAL EMAIL] DO NOT CLICK links or attachments unless you recognize the sender and know the content is safe.

Mr. Lai, Ms. Hutzel, and Ms. Gee,

This email correspondence is for the written record of our concerns with this project's impacts to our Tribe's cultural resources and heritage. Please include this correspondence for the Conservancy Board's decision making meeting on February 15. As a point of clarification, we are not against the goals of this land swap for the restoration of the natural landscape of the Los Cerritos Wetlands, that is our goal as well and we have been working alongside this project for multiple years to work towards that goal. However, in the multi-faceted process of this project, our concerns arose when we realized the project was using misguided and non factual historic and prehistoric information to help inform their "restoration" process at Los Cerritos wetlands. The information about the indigenous landscape and its history is vastly incomplete and misinforms the public about the indigenous connection to the land and it's ancient occupants. The inclusion of traditional ecological knowledge and oral history of the original people into the restoration strategy for this project was not our idea, but that of other regulatory agencies, and we wanted to help in that effort. However, this project is now rewriting history with non factual information, and this misinformation will be perpetuated into the next generation by this project, which in turn causes damages to our Tribal heritage and cultural history on this landscape. This project is helping to erase our Tribe's factual history that occurred at and around Los Cerritos wetlands. We have brought this to the attention of many others, with no attempts to date, for a resolution or even discussion of these concerns (Letters attached for your review and reference). For this reason, in order to adequately satisfy the spirit of the consultation process, our concerns should be addressed, especially regarding the factual errors. These are not our opinions but are historical, linguistic and ethnographic factual errors being represented through this project. We request the Coastal Conservancy Board to stay taking any final action on this project unless and until the factual inaccuracies and informational deficiencies are fully addressed. Thank you for your time and consideration in this matter.

Attachments:

Letter to Los Cerritos Wetlands Authority, dated June 1, 2022

Letter to Secretary Crowfoot Ocean Protection Council, dated December 22, 2023

Admin Specialist
Gabrieleno Band of Mission Indians - Kizh Nation
PO Box 393
Covina, CA 91723
Office: 844-390-0787
website: www.gabrielenoindians.org



The region where Gabrieleño culture thrived for more than eight centuries encompassed most of Los Angeles County, more than half of Orange County and portions of Riverside and San Bernardino counties. It was the labor of the Gabrieleño who built the missions, ranchos and the pueblos of Los Angeles. They were trained in the trades, and they did the construction and maintenance, as well as the farming and managing of herds of livestock. “The Gabrieleño are the ones who did all this work, and they really are the foundation of the early economy of the Los Angeles area “. “That’s a contribution that Los Angeles has not recognized—the fact that in its early decades, without the Gabrieleño, the community simply would not have survived.”

On Fri, Jan 12, 2024 at 11:04 AM Lai, Danh@SCC <Danh.Lai@scc.ca.gov> wrote:

Hello,

The State Coastal Conservancy is considering participating in a project in Los Angeles County, described in the letter attached. The Conservancy hopes to present the project to the Conservancy board for consideration at its February 15, 2024 meeting. We are reaching out to you to see if your tribe would like further information about the project. If applicable. **Please let me know if you would like to initiate a formal government-to-government consultation or an informal staff-level meeting.** Please let us know by **February 2, 2024** whether you would like to discuss this project and I will coordinate information and consultation requests. I can be reached by email at danh.lai@scc.ca.gov, or by phone at 341-699-7420.

Best,

Danh Lai he/him
Project Manager | South Coast
South Coast Tribal Liaison
State Coastal Conservancy | www.scc.ca.gov



GABRIELEÑO BAND OF MISSION INDIANS - KIZH NATION

Historically known as The San Gabriel Band of Mission Indians recognized by the State of California as the aboriginal tribe of the Los Angeles basin

June 1, 2022

Los Cerritos Wetlands Authority
Attn: Sally Gee, Project Manager
100 N. Old San Gabriel Canyon Rd
Azusa, CA 91702

Dear Ms. Gee,

This is Chairman Andrew Salas, direct lineal descendant of the indigenous people of the Los Angeles Basin. Thank you for responding to our concerns, I appreciate the difficult position that you find yourself in, and I'm hoping that some clarifications will make things easier for you. The Kizh Nation has been working for decades to protect our heritage and the history of our ancestors, and this includes fighting against people who have been illicitly coopting our lineage for personal and monetary gain.

Our ancestors, the original inhabitants of the Los Angeles Basin, struggled for survival for centuries under Spanish, Mexican, and American rule. The original policy of the newly formed state of California regarding the native population was extermination. This policy resulted in the death of about 80% of California's Indian population in about 20 years. [\[Link Here\]](#) Our people barely survived and until very recently, we were not able to share our history and culture with the outside world. We had to hide who we were in order to protect ourselves. This is why it was so important to my father, Chief and Spiritual Leader Ernest Salas, to create a cultural center where he could display artifacts, tell stories, and impart our culture and history to people outside the tribe. He wanted people to finally understand who the original inhabitants of the Los Angeles Basin were, how they lived, raised their children, told their stories, and explain the connection of our people to the lush land the Great Creator provided to us.

This was his dream and he worked tirelessly to obtain State and Federal recognition in order to accomplish this dream. In the 1990s he was approached by a group of people who offered their help. Although these people were not California Indians, they told my father and his siblings that they wanted to help the tribe get the recognition we deserved. My father trusted these people because they also belonged to a marginalized group. They were educated and he felt they could better navigate the infrastructure involved in getting recognized by the State and Federal governments. He trusted their promises to help the Kizh people, and he was betrayed. Our culture and identity was stolen by people who were supposed to help us. My father was not able to fully reclaim our identity as the true lineal descendants of the original inhabitants of the Los Angeles Basin before he passed, and it is now up to me to fight against a harmful, ahistorical narrative.

Our people were recognized by the State of California in 1994. [\[Link Here\]](#) Once we achieved this important step toward legal legitimacy we began to lose our narrative to those who were supposed to help us. These people began to coopt our identity. They declared themselves to be Gabrielinos and started proliferating the misnomer "Tongva." The term "Tongva" is a harmful historical fiction. It was created due to a 1903 mistranslation of the name of a village by an American ethnographer [\[Link Here\]](#) and has been perpetuated as the "true" name of the Kizh people due to late-20th Century efforts by persons attempting to claim Gabrieleño heritage. [\[Link Here\]](#). A leader of the "Tongva" group, Cindi Alvitre, has admitted "'The name Tongva is what we've chosen to use in the present,' which means 'people of the Earth,' Alvitre said in her office one day, early last fall semester. "There was no one tribe called 'Tongva.'" [\[Link Here\]](#). She was correct in asserting that the original inhabitants of the Los Angeles Basin were never known by a collective name before the Spanish, but

“Tongva” meaning “People of the Earth,” is pure fabrication. It was a 20th century invention based on a mistranslation of a village near the San Gabriel Mission. [\[Additional Link Here\]](#) Thus, employing the term “Tongva” adds to the cultural genocide that is the erasure of the Kizh people. The term “Tongva” was created by people who have no demonstrable genealogical link to California Indian heritage. [\[Link Here\]](#) This is in stark contrast to members of the Kizh Nation who have concrete proof that we are direct lineal descendants of those indigenous to the Los Angeles Basin. This term is a perpetuation of the genocide of Kizh culture, and a distortion of our true history.

When the term “Tongva” was first introduced to the Kizh Nation, it was suggested that we adopt the name because it sounded more Indian than Gabrieleño, even though it is not a real word. We decided to stick with the name that our people had been known by collectively, Gabrieleño, because it had an actual connection to our ancestors and what they had been through. The Proclamation of recognition provided by the State of California recognizes our people as “Gabrielinos” with no mention of the term “Tongva.” [\[Link Here\]](#) We later adopted the name Kizh Nation, derived from the name of our willow dwellings, in an effort to separate ourselves from the people who have stolen our identity. The difference is that Kizh is an actual word that our ancestors used, and our ancestors were known as “kicherenos” by the Spanish. [\[Link Here\]](#) We wanted a name that was actually in our ancestor’s language and had a connection to our people. The Kizh Nation has been working to undo the proliferation of the term “Tongva” because it contributes to the cultural genocide of our people.

I am providing you with this history so that you can understand why it is so important that we are recognized as the direct lineal descendants of the original inhabitants of the Los Angeles Basin and allowed to tell our story. Unfortunately, we cannot share our stories and culture because there are several groups of people who have stolen our identity and want to use our knowledge to legitimize their claims. The Kizh Nation cannot work in tandem with the “Tongva” because they have no connection with the land and will coopt our stories and knowledge in the same way that they have coopted our identity to land themselves on various Native American boards, to head university Native American studies programs, to act as Native monitors to seek out cultural resources that include the remains of our ancestors. We want to share our history and culture with the public at large, but unfortunately our hands are tied until we can overcome this harmful ahistorical narrative that has been foisted upon the people of Los Angeles.

Further, while it is true that CEQA creates an obligation to consult with tribes who request notification, the Native American Heritage Commission is simply meant to facilitate the process of connecting applicants/owners/developers with the appropriate tribe. The NAHC is a database that was never intended to verify who the Most Likely Descendant of the land in question is. The NAHC website explicitly states that “*Cultural affiliations are self-reported by Tribes.*” [Link Here](#) In fact, Larry Myers, former executive secretary of the NAHC has said ““I don’t really want to get caught in an argument over who’s a real Indian; we accept (people’s claims) at face value.”” [\[Source\]](#) It is within your purview to request proof of lineal descent from any groups claiming to be a “tribe.” This is true for Federally recognized tribes and tribes only acknowledged by the State of California. I know that the vast majority of people calling themselves “Tongva” cannot provide such proof because they are not descendants of the original descendants of the Los Angeles Basin. The Kizh, on the other hand, are happy to provide you our genealogical evidence that shows who our people are, and that we are the descendants of the indigenous people of the Los Angeles Basin.

It is for these reasons that we ask the Los Cerritos Wetlands Authority to reconsider associating with people who call themselves “Tongva.” They are not California Indians, let alone Gabrieleño, and have no business consulting on the land upon which our ancestors thrived since the beginning. We have faced genocide in several forms for hundreds of years, and we cannot participate in the further genocide of our culture and history.

Please do not hesitate to contact for any questions and concerns that you may have. I will be happy to provide documentation for any and all claims set forth in this document. Thank you again for your consideration of our existential concerns.

Andrew Salas, Chairperson of the Kizh Nation/ Gabrieleño



Andrew Salas, Chairman
Gabieleno Band of Mission Indians – Kizh Nation

Andrew Salas, Chairman

Albert Perez, treasurer I

Nadine Salas, Vice-Chairman

Martha Gonzalez Lemos, treasurer II

Dr. Christina Swindall Martinez, secretary

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GABRIELENO BAND OF MISSION INDIANS - KIZH NATION

Historically known as The San Gabriel Band of Mission Indians
recognized by the State of California as the aboriginal tribe of the Los Angeles Basin

December 22, 2023

Wade Crowfoot, Secretary
California Natural Resources Agency
715 P Street, 20th Floor
Sacramento, CA 95814

Re: AB52 Failed Tribal Engagement - Los Cerritos Wetland Restoration Project

Dear Mr. Crowfoot:

As Chairman of the San Gabriel Band of Mission Indians – Kizh Nation, the tribe wishes to express its strong support for funding of the Southern Los Cerritos Wetland Restoration Project.

In that spirit of support, I wanted to reach out to you because I am disheartened with the Los Cerritos Wetlands Authority (LCWA) who have curbed our Tribe's participation in the restoration planning for the Los Cerritos Wetland Restoration Project. Back in 2021, I began consultation with the LCWA staff regarding cultural resources and providing information about our Tribe's ancestral connection to their project location while also affirming our Tribe's interest in helping with the planning for the wetland restoration. We had meetings with LCWA staff and Coastal Conservancy staff regarding our cultural history and our connection to the Los Cerritos wetlands area and even during one meeting on March 9, 2022, our tribal biologist, who was working in Germany at the time, took time away from his job there to meet on Zoom with LCWA staff and their biology consultants to provide them with specific information about our Tribe's concerns regarding their restoration plan and how we can provide information to help improve it.

Our Tribal Biologist, Mathew Teutimez, is currently the Chairman of CalEPA's Tribal Advisory Committee (<https://calepa.ca.gov/tribal/committee/>) and in that capacity works alongside California tribes as well as CalEPA Secretary Yana Garcia and CalEPA's boards, departments, and offices on environmental issues that affect California tribes. He was born and raised in Los Alamitos just north of the Los Cerritos Wetlands area and received both his bachelor's and master's degree in biology from Cal State Long Beach, the university next to Los Cerritos Wetlands, and received native plant training from my father, Chief Ernie Salas Teutimez (now deceased), who was also born in Los Alamitos. Matt has worked specifically in the Los Cerritos wetlands conducting nesting surveys for endangered bird species under Dr. Richard Zembal and Dr. John Bradley and spent the beginning of his career working in many of our southern California wetlands from San Diego County to Ventura County supporting our local endangered species which has provided him intimate knowledge of the biology of Los Cerritos Wetlands and surrounding areas.

Andrew Salas, Chairman

Albert Perez, treasurer I

Nadine Salas, Vice-Chairman

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During his conversation with LCWA, Matt noted that the Los Cerritos Wetland is an important area for our Tribe because it still retains many of the native plants that use to exist throughout all of our wetlands and that these areas were used daily by our ancient people to sustain all their needs for minerals, medicines, and foods. He mentioned our tribe would be grateful for the restoration of the wetland's natural setting not only for the ecological benefit but because these wetlands have a very significant cultural value to our Tribe as well. To give you a better understanding of our interpretation of cultural value, let me explain. These wetlands are connected to our ancient village of Pavungna, where the Law Giver, Chinigchinich, first appeared to our people. This landscape still retains the same look and function of the land that the Creator had originally provided to our people since time immemorial. This remnant portion of the ancient wetland complex provides our Tribe inspiration from the resilience of our mother Earth and understanding from the multitude of life lessons that our Creator has placed within every shell, plant, and animal in that wetland.

It was disappointing when Matt and I subsequently reviewed the 2023 draft Cultural Resources Assessment for The Southern Los Cerritos Wetlands Restoration Project report prepared by Cogstone for LCWA. The draft failed to report any of our Tribe's extensive knowledge of the wetland's biological resources and our recommendations for how to collaborate to create opportunities for future funding of the recovery effort and how data collections could be planned for the beginning of the restoration process to support multiple future funding opportunities from CalEPA programs. Matt provided detailed information on the historic landscape features and pre-contact landscape conditions regarding what plants and animals would have been specifically found in the Los Cerritos wetland area. To illustrate this biological information, please see Attachment A. I have asked our Biologist to review *Table 8. Selected salt marsh plants* from the 2023 draft Cogstone report and make his comments.

In addition to the omission of any of our biological knowledge, the draft report is filled with historical inaccuracies and information fabricated by persons with no connection or access to Gabrieleno oral history. (See Attachment B for examples.) Further, in the 2023 draft Cogstone report, our factual information about our Tribe was interwoven into the report in such a way as to lend credibility to misleading and false information of a tribe called Tongva that has no historic or pre-historic legitimacy. The Cogstone report does not reflect professional standards for conducting objective research. As such, it undermines the intent of AB52 and delegitimizes the CEQA process.

Thus, it is a reasonable expectation that LCWA staff would take practical steps to review evidence they have received about the identity of the people they are using as native "consultants" for their report. We expect the same vetting of our information and our lineal connection because the main goal in using native consultants is to gather factual Gabrieleño oral history that can also be supported by historical documents and verified sources, not just made-up information from someone who only states they are Gabrieleno but has no proof of lineage. This simple vetting would provide a basis for making an objective assessment of the information presented to them regarding cultural resources in the wetland. When I tried to engage with their staff on this subject, I was met with silence. The discussions then turned to offering to involve us in site monitoring, on a rotational basis, with the same fraudulent people that are from their report. This refusal by LCWA staff to objectively examine readily available evidence to verify what we are saying is true bewilders me.

Andrew Salas, Chairman

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Given that the Cogstone report is not based in fact for the tribal history of the Los Cerritos Wetlands, I was forced to require that the knowledge we had already shared with them be removed from the Cogstone report because our participation would have validated and supported a false history and narrative that is erasing the factual cultural history of our people. Our Tribe is documented through mission, academic, and historical records and we still possess the remaining last remnants of the oral history of this land. It is a sad reality that even in today's world the legitimate ancestral tribal authority in the Los Angeles Basin is still being persecuted for just existing and our true and factual history being forced into silence this way.

Our Request: Our next step is to appeal directly to you and request that our tribal information be considered for the restoration planning but be kept separate from the nonsensical information contained in the Cogstone Report. We want to help with this effort, but the bureaucracy and personal agendas involved in this project have kept us from participating in the actual detailed restoration design process and participating in meetings as part of the design team. We hope our Indigenous knowledge and expertise can be included in this effort because our only motive in our participation is to help heal our ancestral lands.

As I would like the opportunity to meet and speak further with you and your staff on this important matter, after your review of this letter, may I respectfully request a formal response? This will provide a constructive basis for our future discussion. It is difficult to understate how important this is for the well-being of our Tribe and the future health of our land.

Sincerely,



Andrew Salas

Chairman – Gabrieleno Band of Mission Indians – Kizh Nation

cc:

Amy Hutzel, Executive Officer; California State Coastal Conservancy; 1515 Clay Street, 10th Floor; Oakland, CA 94612-1401

Mike Gatto; Assembly Member, 300 E Magnolia Blvd; Burbank, CA 91502

Raymond Hitchcock, Executive Secretary - Native American Heritage Commission; 1550 Harbor Blvd Suite 100, West Sacramento, CA 95691

Matthew Teutimez, Tribal Biologist

Victoria Jones, Tribal Legislative Liaison

Kara Grant, Tribal Attorney

Attachments

Attachment A

Attachment B

Andrew Salas, Chairman

Albert Perez, treasurer I

Nadine Salas, Vice-Chairman

Martha Gonzalez Lemos, treasurer II

Dr. Christina Swindall Martinez, secretary

Richard Gradias, Chairman of the council of Elders

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Attachment A

Note: The first three columns are from the 2023 Cogstone draft report (p. 66), with the fourth column added to reflect the biological resource information provided by Matt Teutimez, Tribal Biologist, Gabrieleno Band of Mission Indians – Kizh Nation.

Table 8. Selected salt marsh plants (2023 Cogstone report, p. 66)

Common name	Scientific name	Tribal Uses (as claimed by people in Cogstone interviews)	Responses provided by Matt Teutimez, Tribal Biologist, Gabrieleno Band of Mission Indians – Kizh Nation
Pickleweed	<i>Salicornia pacifica</i>	Food	There are more species of pickleweed to consider because all species will provide food for humans but other species such as <i>Arthrocnemum subterminale</i> and <i>Salicornia bigelovii</i> also provide unique ecological support for many of the animal and insect species at the Los Cerritos wetland.
Cordgrass	<i>Spartina foliosa</i>	<i>Not mentioned</i>	A critically important saltmarsh plant that is required by Ridgeway Rails for nesting. This plant still grows at the Los Cerritos wetland but is highly reduced and does not currently provide enough habitat to support Ridgeway Rails. However, this <i>Spartina</i> population can be used as a source population for acquiring more individuals to expand the population rather than using any plants from outside sources or nurseries. It is important to maintain the same genetic lineage of the Los Cerritos salt marsh plants because salt marshes are not all the same and the plants within them reflect those differences. Therefore, keeping the same genetic stock is an important consideration when introducing plants to revegetate any salt marsh.
California sea lavender/ western marsh rosemary	<i>Limonium californicum</i>	Food; medicine	No comment provided
Southern tar plant	<i>Centromadia parryi ssp. australis</i>		No comment provided
Salt grass	<i>Distichlis spicata</i>	Used to season food	This grass had lots of other uses such as a brushing material for cleaning implements or removing cactus thorns from objects or medicine for acne, calms the heart, can be a laxative and was useful as an indicator species for discerning the locations of fresh or saline waters.
California boxthorn	<i>Lycium californicum</i>	Edible berries	This plant is a rare upland coastal sage scrub plant that does not occur readily within a salt marsh. If coastal sage scrub plants want to be included then they are most appropriate in an upland area outside of the salty soils, and there should be more species from the coastal sage scrub habitat that should be included other than this rare species which may be difficult to establish.
Watercress	<i>Nasturtium officinale</i>	Food, leaves eaten (personal communication; Dorame 2021)	This plant is not known to occur in salt marsh soils but grows best in riparian environments with freshwater flow. It can tolerate some salts but the plant growth and natural antioxidant defense compounds (medicine), such as, vitamin C, carotenoids, and polyphenols reduce with increased salts in the soil. I suggested that a more appropriate water plant would be <i>Pluchea odorata</i> commonly called marsh fleabane.

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Bladderpod	<i>Peritoma arborea</i>	Food; flowers boiled (Ramirez and Small 2015: 12-17)	This plant is an upland coastal sage scrub plant and does not occur within the salt marsh. There are other coastal sage scrub species such as <i>Artemisia californica</i> , <i>salvia mellifera</i> , and <i>Sambucus nigra</i> that have current ethnobotanical value to our tribe's uses today and should also be considered.
Evening primrose	<i>Oenothera elata</i>	Food; medicine	This plant is an appropriate native plant but if not controlled can become dominant and outcompete other native plants which will result in heavy maintenance needs. Prepare for maintenance needs when including this plant.
			Additional Plants that were discussed during the March 9, 2022 meeting but do not represent all of our suggestions for additional species to be included
Marsh Fleabane	<i>Pluchea odorata</i>	<i>Not discussed</i>	This plant was suggested to LCWA because it tolerates alkaline soil, salt and seasonal flooding and is easily established for filtering urban runoff contaminants that may be coming into the salt marsh. This plant is commonly used by our tribe for wetland restoration efforts to clean incoming urban runoff but is also medicinally used by our tribe for its anti-inflammation and immune support purposes. Science has also identified <i>Pluchea odorata's</i> abilities to support the body's immune system during its response to cancer cells. This plant is a great attractant for local pollinators as well.
Fremont Cottonwood	<i>Populus fremonti</i>	<i>Not discussed</i>	This tree was suggested to be used in locations within the restoration project that has freshwater sources and/or urban runoff. These trees were culturally significant to the area because the ancient placename of Povungna referred to the seed bearing cotton balls created from this tree. Our tribe currently uses the bark and oils for antiseptic and healing aids for cuts and skin conditions and recognize it as a natural symbol for the Los Cerritos Wetland area.

The information above is part of a more comprehensive discussion that has occurred between our Tribe and LCWA staff about the restoration efforts planned for Los Cerritos Wetlands. In these conversations we have highlighted key information to help LCWA staff appreciate the multitude of interconnections that occur within a saltmarsh and how traditional ecological knowledge and understanding can lead to a more successful restoration effort and healthier environment. Information that was discussed pertained to the tribe's personal knowledge of the historic ecological and cultural conditions of the wetlands and how the wetlands were part of a natural wetland complex that has occurred there for thousands of years.

Mr. Teutimez recommended pursuing the least invasive methods and cautioned against removal of any of the wetland soils, if the proposed mechanical contouring for new channels occurs, because these wetland soils take decades and even centuries to reduce the organics to be able to support the numerous subterranean organisms present in healthy wetland soils. This includes not destroying salt pans that support the local salt marsh tiger beetles that are the natural prey for the federally listed Belding's Savannah Sparrow that still survives at Los Cerritos Wetlands and does not migrate to other wetlands. Since this land still contains natural remnants of the original wetland, this project gives a great opportunity for us to learn and allow the land to teach us how it heals itself rather than always using the industry standard of heavy machines and outsourced plants from non-genetically conducive populations in wetland

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restoration. Everything is connected and specific needs for the plantings, tidal flushing, specific soil biota, and complementary plant communities should be considered.

The traditional knowledge of local medicinal plants was imparted to Matt Teutimez by the late Chief Ernie Salas Teutimez and other elders such as Angelica Orteggo and Lorraine Nava-Teutimez. This knowledge and training are not available from professors at any university.

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Attachment B

Some of the fanciful assertions in the Cogstone report.

1. *Page 24, Cogstone: "The Project area is within the traditional homeland of the Juaneño (Acjachemen)"*

This is not Acjachemen Territory. The territory North of Aliso Creek belonged to the Gabrieleño.¹ The territory south of Aliso Creek belonged to the Acjachemen. Aliso creek is over twenty-six miles south of the Los Cerritos Wetlands.

2. *Page 62, Cogstone: "The LCWA met with Julia Bogany of the Gabrieleno/Tongva San Gabriel Band of Mission Indians, who stated that the Los Cerritos Wetlands was probably used as a "salt works".*

No, the Los Cerritos Wetland is a salt marsh, not a salt works. There are specific subterranean geologic features (passages from the ocean that flow underground and inland to the salt beds) that helped create the salt works in Redondo Beach. This subterranean geology does not exist at the Los Cerritos wetlands and would not function as a salt source the same way as the Redondo Beach area.

3. *Page 64, Cogstone: "Mr. Rocha recalls the stories that his mother would tell him about the Los Cerritos Wetlands, "So, my mom would talk about the days her uncles used to come out here in a four-man skiff and fish for crab, shrimp, mussels, whatever.""*

Crabs large enough for "fishing" do not occur in the Los Cerritos wetlands. There are only small crabs, known as fiddler crabs, that occur in the mudflats and only grow as big as a silver dollar.

4. *Page 9, Cogstone: "Based on linguistic, ethnographic, and archaeological cultural affiliation, prior to the arrival of the Spanish, the Project area was occupied by the Tongva."*

What does this mean? How did LCWA verify this statement for the report? The literature clearly identifies the Gabrieleño as the inhabitants of the Los Angeles Basin long before the Spanish arrived. However, this report takes great pains to promote the narrative of Tongva. None of these Tongva individuals have knowledge of the lived experience which comprises our Gabrieleño (Kizh) oral history.

Please note that the principal author of the Cogstone report, Desiree Martinez, self-identifies as Tongva. This fact is not disclosed in the report or in her resume. Was this information disclosed to LCWA staff? If so, did LCWA staff examine if there was a conflict of interest or discuss whether Ms. Martinez would be able to prepare an objective report?

¹ The Gabrieleño have lived in the Los Angeles Basin for thousands of years. Genealogies based on Mission San Gabriel records, document Kizh Nation lineage to the Gabrieleño villages that existed when the Spanish arrived in the 1770's. In 1994, the California State Assembly and Senate jointly recognized the San Gabriel Band of Mission Indians' territory as encompassing the entire Los Angeles Basin area and the Channel Islands of Santa Catalina, San Nicholas, San Clemente, and Santa Barbara from Topanga in the west, to Laguna in the south, and to the foothills of the San Gabriel Mountains in the east. (Resolution Chapter 146, Statutes of 1994 Assembly Joint Resolution 96).