



TATAVIAM LAND CONSERVANCY ULART WORKING GROUP

October 17, 2023

WHO WE ARE

The Tataviam Land Conservancy ("the TLC") is a non-profit organization founded in 2018 that restores the traditional territory of the Fernandeño Tataviam people through protective land management strategies, novel conservation practices, and innovative cultural and educational programs.

HERITAGE

Revitalizing traditional culture

PRESERVATION

Revitalizing traditional lands

EDUCATION

Revitalizing traditional knowledge

INDIGENOUS TRIBAL SIGNAGE PILOT PROGRAM

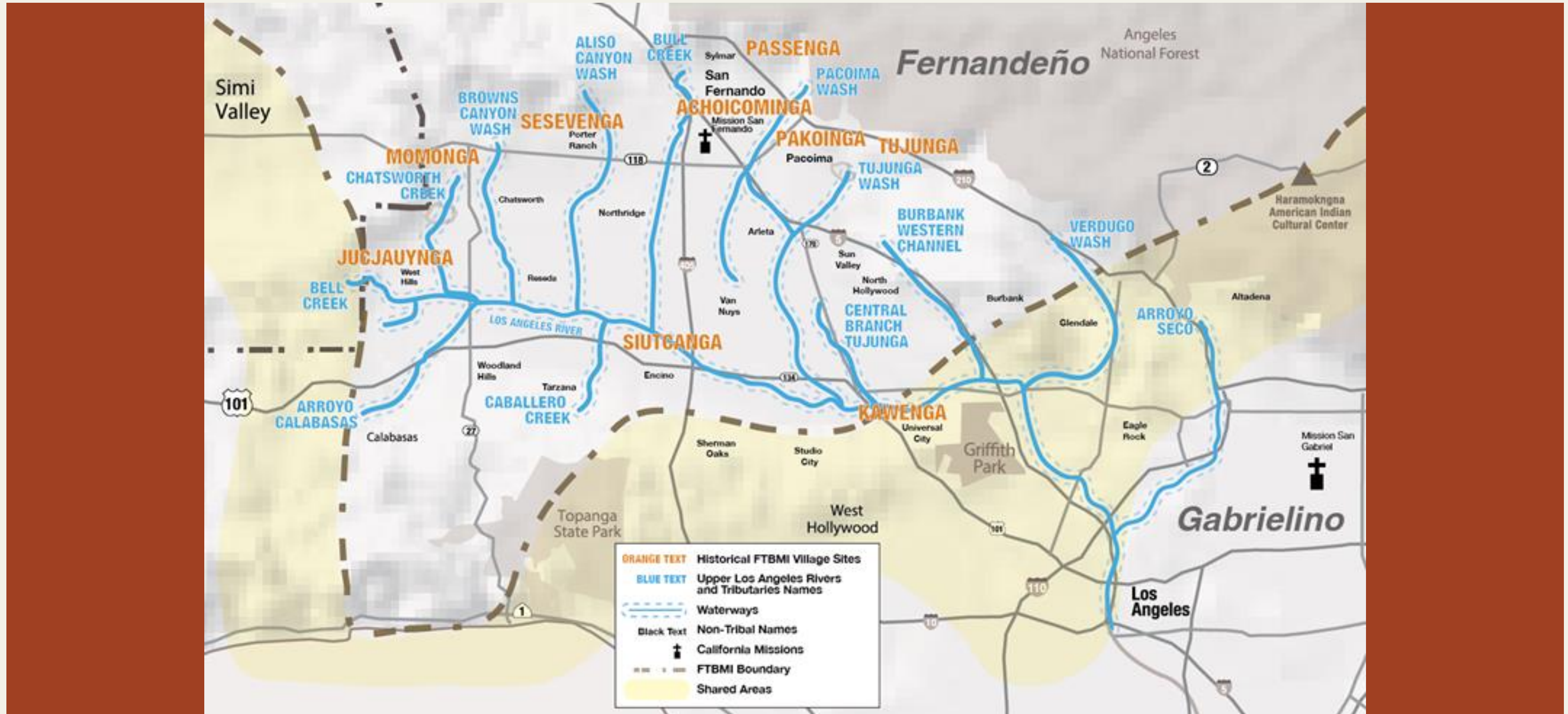
Signs Created BY and FOR the Fernandeño Tataviam community

TLC is in the planning phase of the Indigenous Tribal Signage Pilot Program (ITSPP), an initiative to place Tribal-specific signage throughout FTBMI ancestral homelands. These signs will authentically showcase FTBMI's past, present, and future to the millions of residents and visitors who hike and travel throughout the greater San Fernando Valley.

As a non-federally recognized Tribe, FTBMI does not have a large platform to tell their story. So, they're creating their own.

Many are unaware of the First People of this land and their history. These signs will help uplift FTBMI's visibility and culture.

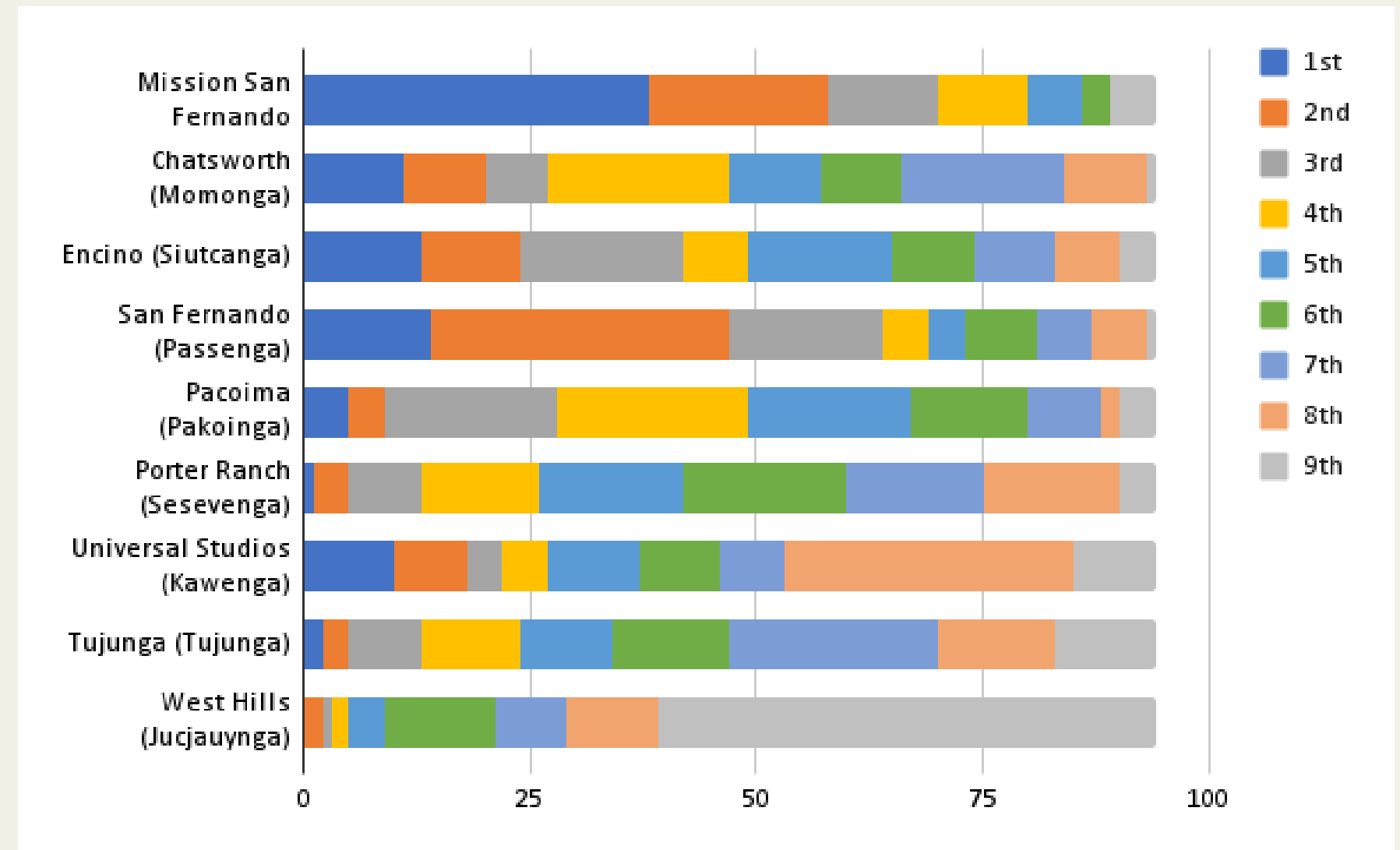
ULART PROJECT BOUNDARIES



Upper Los Angeles Rivers and Tributaries as they align with the traditional Tribal territory. TLC hopes to eventually expand the areas of interest to the Antelope and Santa Clarita Valleys.

INDIGENOUS TRIBAL SIGNAGE PILOT PROGRAM

- Timeline:
 - Planning Phase (Community Outreach, Research, and Design): Target completion by Feb. 2023
 - Implementation Phase (Approvals, Fabrication, and Installation): Target completion by Feb. 2024
- Locations:
 - Estimated 4-5 parks throughout the San Fernando Valley located at historical village sites
- Tribal Citizen Survey Distribution
 - Currently at 73 responses



INDIGENOUS TRIBAL SIGNAGE PILOT PROGRAM

Do you think it is culturally significant to add interpretive signage about the Tribe throughout the San Fernando Valley?

63 - Yes

1 - No

4 - Maybe

[Yes], because We Are Still Here. Our history is important. The local people need to know the real history of the land that they live on. Our people need to remember who we are.

Yes, because it shows that the tribe is valuable to this community, environment, and as an extension to other tribes who have stewarded and continue to steward this land.

Yes, because it brings awareness and helps to preserve our heritage for future generations as well as preserves the history of the land.

[Yes, because] I feel like most " Angelinos" don't understand that they live on our ancestral lands and that we are still here being forced to rent or buy it back from settlers.

Do you think adding interpretive signage about the Tribe throughout the San Fernando Valley will raise public awareness about the Tataviam land, people, and Tribe?

63 - Yes

1 - No

4 - Maybe

Yes because visibility starts small and every little thing matters.

I do believe it will improve awareness, because it will show for the Tataviam people not be overlooked any longer. They are real people and they still exist. They have history, but they are not history.

My hope is that the knowledge imparted by the signage would move people to honor the sacred land they are standing on.

INDIGENOUS TRIBAL SIGNAGE PILOT PROGRAM

- Design Mockup
 - 4-5 Panels per site
 - Content: FTBMI Tribal history, contemporary organizations, site-specific village history, cultural practices, and ecological information
 - An immersive storytelling experience along walking paths in parks
 - Potential elements: audio recordings of elders, QR codes, native plantings, shade structures, kids drawings

Welcome To
Siutcanga
(shee-yoot-kung-guh)
"The Place of the Live Oaks"

Hamiinat!
Welcome to our traditional homelands.

You are standing on a significant landscape for the local Tribe, the Fernandeano Tataviam Band of Mission Indians, a native sovereign nation of Los Angeles County. While you may know it as Encino, our people have called it Siutcanga (*shee-yoot-kung-guh*), "The Place of the Live Oaks," for thousands of years.

Funding Provided By: Santa Monica Mountains Conservancy

OUR TRIBAL HISTORY

FERNANDEÑO TATAVIAM BAND OF MISSION INDIANS
"The People Facing the Sun"

Our distinct community originated in the lineages and cultures of the period preceding the establishment of the Mission San Fernando in 1797, from which we received the name *Fernandeano*. Mission San Fernando enslaved our ancestors from their autonomous villages in the San Fernando, Simi, Santa Clarita, and Antelope Valleys.

A COALITION OF LINEAGES

Prior to colonization, Fernandeanos lived in villages comprised of one lineage—one extended family of many generations. Each village had its own political leader and traded with neighboring villages. Early Spanish explorers noted that tribal members at the village of Siutcanga (present-day Encino) made "very good well flavored gruel and sage" that they served to the visitors under a large white oak tree. It's likely that they were eating acorns (*wihue*), one of our traditional foods.

Siutcanga was the ancestral home of one of the Fernandeano leaders, Antonio Maria Ortega. He was one of the last fluent speakers of the Tataviam language and a respected healer in the community.

MISSION SAN FERNANDO

Enslavement at Mission San Fernando drastically altered the daily lives of our people. Families were separated, children were married off, sacred sites were demolished, cultural practices were outlawed, traditional ways of life were destroyed, food sources were removed by environmental degradation, and the Fernandeanos were massacred through Spanish-brought disease, hunger, violence, and slavery.

While enslaved at the mission, the many lineages from different villages formed a single tribal identity that became today's FTBMI. Today, the Tribe is headquartered in San Fernando, CA.

The FTBMI Ancestral Territory and Villages.

The Mission San Fernando.

Fernandeanos at the Mission.

Funding Provided By: Santa Monica Mountains Conservancy

INDIGENOUS TRIBAL SIGNAGE PILOT PROGRAM

- Challenges
 - How do we tell the FTBMI story? How do we encapsulate community visions?
 - How do we collect and incorporate desires of 900 citizens?
 - With no precedent, what should FTBMI tribal signage look like?
 - How do we create a model that is helpful to agencies?
 - Displacement of cultural and historical knowledge
 - Bureaucratic barriers and delays
 - Maintenance and theft concerns
 - Content disagreements with the SF Mission and others
- What's next?
 - Continued community engagement
 - Continued negotiations with agencies
 - Iterative process of discussion and editing
 - Design and fabrication contracting