



GABRIELEÑO BAND OF MISSION INDIANS

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

The Gabrieleno Band of Mission Indian's plan for the proper restoration of the Plaza Church Cemetery

(presented in response to a letter dated February 25, 2011 inviting stakeholders to a meeting discussing the Cemetery desecration)

Preamble:

- 1) Whereas it must be understood that no one except Ernest Salas or his Tribal Council speaks on the behalf of our Tribe. Opinions or statements made by other individuals are not those of the Gabrieleno Band of Mission Indians - some 500 genealogist certified members.
- 2) Whereas the Plaza Church cemetery is the oldest and most historic cemetery of Los Angeles.
- 3) Whereas the Plaza Church cemetery contains hundreds of our ancestor's burials (documented by our own records from Mission San Gabriel and by the records of Dr. Steven Hackel of the Huntington Library).
- 4) Whereas the cemetery was listed as a City Historical Monument (First Cemetery of Los Angeles, monument no. 26).
- 5) Whereas the cemetery is located within the boundaries of Pueblo de Los Angeles City Historical Monument (Los Angeles Plaza Historic District, monument no. 2310) which amplifies its historical significance. It is also on the National Register of Historic Places (no 362486).
- 6) Whereas the planned new museum LA Plaza de Cultura y Artes (hereafter referred to as Museum) conducted an environmental impact report (EIR) which failed to properly identify and emphasize the absolute high cultural significance of this cemetery site.
- 7) Whereas the Museum failed to exercise a proper review of the adequacy and appropriateness of the EIR and recklessly hired an archaeological firm to conduct an excavation of the City's most historical Cemetery.
- 8) Whereas the Museum's agents (the Sandburg group's archaeologists), upon discovery of the first burial failed to stop and properly notify all the concerned parties, both governmental (i.e. Native American Heritage Commission) and ourselves (the Gabrieleno Band of Mission Indians). Instead they broke the laws and recklessly continued to excavate additional burials thereby substantially desecrating the Cemetery.
- 9) Whereas the Museum only took serious notice of the situation when the desecration came to our attention last January 5, 2011 at which time we, the Gabrieleno Band of Mission Indians, formally protested the atrocity on site.
- 10) Whereas although our archaeologist, Dr. Gary Stickel, and ourselves requested to have access to the reported 118 skeletal remains and associated artifacts that had been excavated, the Museum and the County of Los Angeles have continually refused to grant us access.
- 11) Whereas we Gabrieleno Band of Mission Indians, our archaeologist and Los Pobladores (the descendants of the original Spanish families of Los Angeles) had a meeting with Mr. Miguel Corzo, CEO of the Museum, on January 20, 2011 at which time Mr. Corzo refused to sign a memorandum of agreement to work in good faith with us to resolve the crisis and restore the Cemetery in a proper, respectful manner, and at which meeting Mr. Corzo insulted out tribal members by questioning our legitimacy as Gabrieleno Native Americans.



- 12) Whereas Mr. Corzo, President & CEO of the Museum, as the primary responsible person for the desecration of the Cemetery and our ancestors offered no apology for the major destruction, he offered no contrition or regret for what he and his organization have committed and thus displayed an incorrigible attitude.
- 13) Whereas the County of Los Angeles has notified us in writing that it has assumed the primary leadership role in dealing with the crisis.
- 14) Whereas we have attempted to properly work with the County to resolve the crisis (for example, we offered to provide a monitor during the construction activities that have continued since we first protested on January 5, 2011), however our offer has been repeatedly ignored.
- 15) Whereas we offered to meet with the County in a timely matter and our archaeologist, Dr. Stickel, offered his services (in conjunction with UCLA and USC who have offered their assistance as well). The County de facto rejected those offers and instead have delayed a meeting until today to even discuss the issue let alone resolve it. In the meantime, our ancestors and those of Los Pobladores' lie in desecration. We feel this is a callus, inhumane attitude being displayed.
- 16) Whereas construction has continued despite LA Plaza's official statement dated January 14, 2011 stating that work would hold in this section only. (note that Mr. Corzo in his letter refers to a small rectangular area as the Cemetery's area of concern whereas in reality there is no proof that that small area is the entire extent of the original Plaza Church Cemetery). Yet, Mr. Corzo's Museum has continued to conduct construction work in the immediately adjacent areas

The proposed Gabrieleno Band of Mission Indians cemetery restoration plan:

Due to all the facts stated above, the crisis of the desecration of the oldest and most historical Cemetery in Los Angeles has not been properly resolved in a timely matter. We the Gabrieleno people have suffered destruction of our culture and our people for 250 years here in the Los Angeles area. Enough is enough. We are providing this plan to the County of Los Angeles, the lead agency which has permitted the atrocity of our culture and people to occur and which has not properly worked with us in a timely manner to restore the cemetery in a decent humanitarian manner. We present the plan below not as a request, but as a demand that the City and County of Los Angeles behave in a responsible and legal manner to restore this Cemetery in a proper manner immediately. What the City and County of Los Angeles has accomplished by the manner in which they have supported the construction of the new Museum has resulted in the worst assault in the history of the City of Los Angeles. The County must see to reason and help us without any further delays because what's at stake here is not only the respectful decent treatment of the hundreds of bodies representing our ancestors and the others who literally gave their lives to build the City of Los Angeles but what is also at stake is whether the City and County of Los Angeles are going to properly preserve the unique history of this City and are they going to enforce their own laws to do so.

Before we present the key elements of our restoration plan, we want to address the letter of invitation from the LA County CEO's office dated February 25, 2011. We need to clarify what's wrong with the letter because it indicates the perspective the County has towards we Native people. We object to the subject of the letter which is not addressed to we, who along with Los Pobladores, are the primary involved people (stakeholders). Instead, we are referred to as "potential stakeholders" - hardly a respectful addressment. Second, we object to the County referring to the crisis place as "the Plaza de Cultura y Artes site" rather than its proper name of the Plaza Church Cemetery. We are not interested in developing a plan for the Museum. We are interested however in seeing justice done to the restoration of our ancestor's Cemetery. We object to the intention of this meeting being to help the Museum develop their plan. The invitation also alludes to the Cemetery area being under the eventual control of the Museum. Let us be clear to the County that that scenario is completely unacceptable. Neither we nor Los Pobladores care to have the Cemetery under the control of the Museum. That would be equivalent to the Nazi's being in control of a Jewish cemetery.



To ask the people and the organization which committed the crime to come up with a plan, regardless of "stakeholder's" input, for the "appropriate and respectful plan for re-interment of human remains and associated cultural artifacts exhumed..." is to us demonstrating the epitome of insensitivity and inconsiderate regard of not only we living Gabrielenos, but our ancestors who have been damaged and destroyed. The County's perception of the problem is wrong; they are wrongfully supporting LA Plaza de Cultura y Artes and their agenda as opposed to the agenda of the Gabrieleno people and all others who want to preserve our City's most historically significant Cemetery. Therefore, the following elements are provided in our plan to immediately and properly restore and maintain the Cemetery for all people buried there (The Gabrielenos, other Native Americans, and the early Spanish and Mexican period people as well).

Cemetery restoration plan element:

- 1) Los Angeles County, the present owner, maintains ownership and responsibility for maintaining the Plaza Church Cemetery in perpetuity. Ownership of the Cemetery is not to be transferred to the Museum at any time.
- 2) An absolute cessation of all construction activities on the open lot areas that have been under construction is to be enforced by the County and its police forces.
- 3) In light of the abundant evidence of Native American burials at the Cemetery, the County Coroner should make a corresponding redetermination as to the ethnic origins of the remains.
- 4) In concert with that, our Spiritual Leader and Chief Ernest Salas whom the City of Los Angeles has already acknowledged in commemorating the monument to the ancient village of Yangna. He should be appointed as Most Likely Descendant and decision-maker with regard to the Gabrieleno Native American aspects of the Cemetery. We have already shown proof to the NAHC that some of our tribal members have direct lineage to ancestors who lived at the village of Yangna - truly making us the primary stakeholders.
- 5) In order to implement a highly professional and competent archaeological project to restore the Cemetery, the Gabrieleno Band of Mission Indians wishes to have our archaeologist, Dr. Gary Stickel, as Director of the project. We have chosen Dr. Stickel for many reasons. The foremost is that he is the only archaeologist who has come forth unreservedly to help us fight for the preservation and restoration of the Cemetery. He has the sensitivity and 45 years of experience working with Native Americans. He has also obtained the cooperation of both USC and UCLA who have promised assistance to him to carry out the mission to restore the Cemetery. No other archaeologist or archaeology firm will be acceptable to us. He has also assured Los Pobladores that he will work with them with the same sensitivity to restore their ancestor's remains as well.
- 6) Under Dr. Stickel's supervision, a restoration team will be created to properly research, investigate and carry out the necessary field work that is required in order to properly restore the Cemetery.
- 7) The entire open lot area under development for the new Museum will be investigated to determine the true extent of the Cemetery but also any other historical features or artifacts (especially since the area is a State Historic Park). Appropriate archaeological test excavations, ground penetrating radar and other methods deemed appropriate and efficient to define the Cemetery and other historical features and areas as quickly as possible will be utilized. A designated Gabrieleno monitor will be present working with Dr. Stickel during all phases of field work.
- 8) A comprehensive list of all people reported to have been buried within the Cemetery has been compiled by professor Dr. Steven Hackel using original records at San Gabriel Mission.



- 9) Comprehensive DNA analysis will be conducted of human bone remains as appropriate to correlate them with burial location in the ground at the Cemetery. In addition, DNA analysis as appropriate will be conducted of Gabrieleno's and Pobladores' descendants. In order to match up unknown bone fragments with identified persons buried in the cemetery and their proper burial locations.
- 10) The Gabrieleno Band of Mission Indians and Dr. Stickel need to be granted immediate and full access to all the skeletal material and associated artifacts that have been excavated to date and they need to ascertain how the material is presently being housed and boxed. The material needs to be appropriately placed in proper designated wrappings and containers until they can be properly reinterred.
- 11) Armed with the appropriate information, the human skeletal material that has been excavated to date (a reported 118 burials) will be reinterred at their original precise *in situ* locations within the Cemetery.
- 12) A comprehensive report will be authored by Dr. Stickel in consultation with the Gabrieleno Band of Mission Indians, Los Pobladores, other Indian groups represented at the Cemetery and with his colleagues at UCLA and USC and elsewhere as appropriate. Two of the foremost Native American scholars of California will be asked to review and make constructive comments on the report (Dr. Lowell Bean and Dr. John Johnson).
- 13) Upon the proper reburial of all remains and associated grave goods, the defined Cemetery area will be deemed a proper cemetery that will include a suitable historical marker, a suitable commemorative text that will be provided by Ernest Salas, our Chief. Also, a suitable monument commemorating Los Pobladores who will represent the Mexicans and Spanish that will be installed at their direction (they suggested a memorial wall with all 700 names listed on it). These measures will ensure that the Cemetery is properly reconsecrated as hallowed ground for our ancestors and the other peoples buried there.
- 14) A yearly Gabrieleno Mourning Ceremony will be performed by our Tribe to commemorate the lives lost and their passage onto the spirit world.
- 15) The human remains will not be retained for research by any organization or institution. Our plight is to have them reinterred as soon as possible.
- 16) The Cemetery will be landscaped, fenced and maintained by the County and policed as necessary to make sure that it is not desecrated again. All of this would be in consultation with our Tribe and Los Pobladores.
- 17) The organizations that permitted the most historic and oldest Cemetery in LA to be destroyed and desecrated must pay for its proper restoration and maintenance.

All of the above proper procedures need to be formalized in a binding contract as written by our attorney with the County of Los Angeles and upon the mutual signing of the contract and the provision of the required funding, the necessary archaeological work can proceed to restore the Cemetery in as timely a manner as possible in order to have a suitable resolution of this crisis.



Biography - Dr. Gary Stickel

Dr. Gary Stickel received his Ph.D. in Anthropology, specializing in Archaeology, from UCLA, where he also taught classes in Archaeological Methods and Theory. Some of his major projects have included excavations at underwater Neolithic sites in Switzerland, and excavation he conducted at the legendary birthplace of Achilles (a site called Achilleion) in Greece, and at the legendary "Lost City of the Incas", Machu Picchu in Peru. Dr. Stickel has been involved with California Native Americans and their ancestors' archaeological sites since 1966. Recently, his Native American colleague and friend, Mr. Edgar Perez (member of the Gabrieleno Band of Mission Indians) and Dr. Stickel discovered the Farpoint Site's Clovis Culture data in Malibu. Clovis is the first identifiable culture in the New World, and they were Mammoth hunters who lived during the last ice age, 13,500 to 13,000 years ago. Our National Museum has called their find "unique in the Americas." Dr. Stickel and his archaeological team worked with the Gabrieleno Band of Mission Indians in 2001-2002 with site surveys and monitoring in Whittier Narrows. That project resulted in data that reaffirms the high significance of Whittier Narrows to the culture of these Native Americans.

We have chosen Dr. Stickel for many reasons. The foremost is that he is the only archaeologist who has come forth unreservedly to help us fight for the preservation and restoration of the Cemetery. Dr. Stickel has his PhD from UCLA where he also taught archaeological method and theories which makes him sophisticated in the methods that needs to be used to properly restore the cemetery. He resides in Los Angeles not far from this site and he has the most experience in archaeology of any other in the area. He has 45 years of experience working respectfully with Native Americans and he has demonstrated time and again his willingness to work with Native Americans in a manner that respects their culture and its preservation. Dr. Stickel has an international reputation. For example, the Greek Nation gave him the honor of conducting an excavation in 1976 at the legendary birth places of Achilles, national hero of the Trojan War. In addition, the Peruvian government gave him the honor of conducting an excavation at their Nation's major site, Macchu Picchu in 1983, the Lost City of the Incas. He was the first American archaeologist that the Peruvians allowed to excavate there since it was discovered by Hiram Bingham of Yale. Dr. Stickel has the qualifications, experience and sensitivity that no other archaeologist we know has and he will bring those exceptional qualities to work professionally with the utmost sensitivity to our concerns. He has also obtained the cooperation of both USC and UCLA who have promised assistance to him to carry out the mission to restore the cemetery.



Juaneno Band of Mission Indians

RESOLUTION CALLING FOR THE PROPER TREATMENT OF ALL HUMAN REMAINS AND RESPECTFUL GOVERNMENT-TO-GOVERNMENT CONSULTATION WITH NATIVE AMERICAN TRIBES REGARDING THE LA PLAZA DE CULTURA Y ARTES PROJECT SITE IN DOWNTOWN LOS ANGELES

WHEREAS: The Juaneno Band of Mission Indians, Acjachemen Nation is a sovereign Indian Nation exercising its powers of self-government through its Tribal Council; and

WHEREAS: The Juaneno Band of Mission Indians, Acjachemen Nation has called the coastlands, valleys, and mountains of Orange County in southern California home for more than 10,000 years; and

WHEREAS: The Juaneno Band of Mission Indians, Acjachemen Nation strives to promote and perpetuate the protection of its cultural resources, including burials, cemeteries, historical, archaeological, and sacred sites, for future generations, and thus strongly supports conservation and protection of such resources, even those resources and ancestral remains located outside of the Tribe's traditional territorial boundaries; and

WHEREAS: It is well-documented that many Native American people identified as Juaneno at the time of burial are located at the La Plaza project site owned by the County of Los Angeles; and

WHEREAS: Over 100 sets of human remains have been excavated since October 2010, at the La Plaza project site, and one-third to one-half of the burials at the La Plaza site are known to be California Indian, to date the County has not engaged in respectful government-to-government consultation with any California Tribes to discuss and assess the potential negative impacts of previous, ongoing, and proposed activities on the remains of our Ancestors, and of the religious rights of burial descendants and the citizens of impacted Tribes; and

WHEREAS: The failure of the County to conduct government-to-government consultation with Tribes violates the spirit and intent of the Federal and State consultation policies which are designed to assure adequate input from affected Tribes;

NOW THEREFORE BE IT RESOLVED THAT the Juaneno Band of Mission Indians, Acjachemen Nation hereby demands that the County immediately engage in government-to-government consultation with all impacted California Tribes concerning the Native American burials at La Plaza; and

NOW THEREFORE BE IT FURTHER RESOLVED THAT the Juaneno Band of Mission Indians, Acjachemen Nation hereby demands all impacted Tribes and descendants have access to the project and museum site; and

NOW THEREFORE BE IT FURTHER RESOLVED THAT the Juaneno Band of Mission Indians, Acjachemen Nation demands that the County assure that all the Ancestors be reinterred with their belongings in a respectful manner which shall only be determined after significant tribal input; and

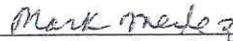
NOW THEREFORE BE IT FINALLY RESOLVED THAT the Juaneno Band of Mission Indians, Acjachemen Nation demands that the County recognize and support the right of every impacted Tribal Nation to have final say over any reference to their Nation, Ancestors, culture, history, or religion that is created as a part of any interpretive and/or public education materials produced at, by, or displayed on La Plaza property or in conjunction with the Foundation.

CERTIFICATION

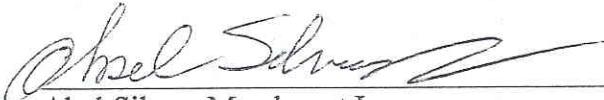
We, the undersigned officers of the Juaneno Band of Mission Indians, Acjachemen Nation, do, hereby certify that the foregoing Resolution was adopted by the Tribal Council by a vote of 5 in favor, 0 opposing, abstaining at a duly called meeting on March 3, 2011, and such resolution has not been amended or rescinded in any way.



David Belardes, Chief and Chairman



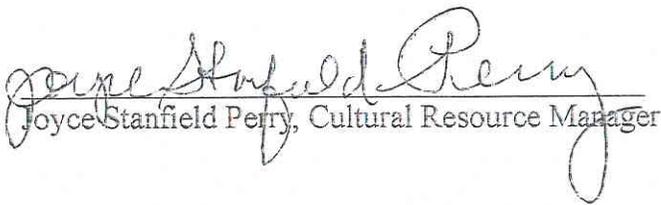
Mark Mendez, Vice Chairman



Abel Silvas, Member at Large



Dawn Murphey, Secretary



Joyce Stanfield Perry, Cultural Resource Manager



Juaneño Band of Mission Indians

March 9, 2011

Michael D. Antonovich
Chair, County of Los Angeles Board of Supervisors
Kenneth Hahn Hall of Administration
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Los Angeles, CA 90012

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County of Los Angeles Board of Supervisors
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Zev Yaroslavsky
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County of Los Angeles Board of Supervisors
821 Kenneth Hahn Hall of Administration
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Supervisor, Fourth District
County of Los Angeles Board of Supervisors
822 Kenneth Hahn Hall of Administration
500 West Temple Street
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Re: Respectful Treatment of Human Remains and County Tribal Consultation Requirements Regarding the Repatriation and Cultural Resource Management Plans at La Plaza de Cultura y Arts

Dear Supervisors Antonovich, Molina, Ridley-Thomas, Yaroslavsky, and Knabe:

The purpose of this letter is to outline the Juaneno Band of Mission Indians, Acjachemen Nation's concerns and recommendations regarding the discovery of human remains at the La Plaza project site and discuss a process for moving forward in consultation with Tribal Nations on a respectful government-to-government basis.

Tribal Sovereignty and County Legal Tribal Consultation Obligations

The Juaneno Band of Mission Indians, Acjachemen Nation, has called the coastlands, valleys, and mountains in southern California home for over 10,000 years. It is well-documented that many of the people buried at La Plaza were Juaneno and estimates place the total number of Native American burials at La Plaza at anywhere from one-third to one-half of all the burials at the cemetery. Additionally, the La Plaza site is within the traditional territorial boundaries of the Tongva people.

Despite this documentation, to date the County has not engaged in respectful government-to-government consultation with any California Tribes to discuss and assess the potential negative impacts of previous, ongoing, and proposed activities on the remains of our Ancestors, and of the religious rights of burial descendants and the citizens of impacted Tribes.

As the California Native American Heritage Commission and others have previously stated, when Native American graves are present, certain federal and state consultation laws apply. Additionally, when federal monies are involved, as they are at La Plaza as a result of a grant received by the organization from the Save America's Treasures grant program, Section 106 of the National Historic Preservation Act (NHPA) applies.

NHPA requires that any federal agency that has direct or indirect jurisdiction over a federal or federally assisted undertaking, or any federal department or agency that has authority to license an undertaking, has to take into account the effect of the undertaking on any site that is included in or eligible for listing in the National Register.

The federal agency must afford the Advisory Council on Historic Preservation a reasonable opportunity to comment on the effect(s) the undertaking might have on cultural properties.

An "undertaking" includes any project, activity, or program funded in whole or in part under the direct or indirect jurisdiction of a federal agency, including (a) those carried out by or on behalf of an agency; (b) those carried out with federal financial assistance; (c) those requiring a federal permit, license, or approval; and (d) those subject to state or local regulation administered pursuant to a delegation or approval by a federal agency. 16 U.S.C. § 470(w)(7).

Because the La Plaza project is the recipient of federal funding, Section 106 of the National Historic Preservation Act applies and federal tribal consultation obligations are triggered by the project.

The meeting organized by the County for March 9, 2011, to provide a status review and solicit stakeholder input does not constitute an attempt by the County to engage in respectful government-to-government consultation with impacted Tribes. Indeed, the Meeting Notice doesn't mention Native Americans, California Indians, or any specific Tribal Nation once in the notice.

As a sovereign Indian Nation, the Juaneno Band of Mission Indians, Acjachemen Nation objects to the County's use of the term "stakeholder" to refer to Tribal Nations impacted by the recent excavation of human remains at La Plaza.

County Failure to Properly Notice Tribal Representatives about this Meeting

Although the La Plaza Meeting Notice is dated February 25, 2011, this notice was not received by tribal government officials until Tuesday, March 8, 2011. The postmark date on the envelope indicates that the notices were not mailed until Monday, March 7, 2011.

We strenuously object to the County's failure to provide adequate notice to impacted Tribes and descendants of the people buried at La Plaza and would like the record to reflect the fact that notices were not received by Tribes until well after the February 25, 2011 date listed on the notice.

Recommendations

1. The Ancestors and their belongings should be reinterred to the land from where they were removed.
2. Impacted Tribal Nations have the right to determine how and when the Ancestors are reinterred.
3. Impacted Tribal Nations should have access to the remains at the project site and museum.

4. A cemetery is not an art project. The long-term cultural resource management, conservation, and interpretation plan for the Ancestors at La Plaza is not something that should be developed by an arts institution. Impacted Tribes and the County need to work together to develop repatriation and cultural resource management plans.
5. Tribal Nations should have right of prior approval over any reference to their Nation, ancestors, culture, or religion, that is created as part of any interpretive and/or public education materials produced at by, or displayed on La Plaza Culture de art property.
6. The County should provide a monument listing all the names of the people buried at La Plaza.
7. Tribal Nations with Ancestors at cemetery should be clearly acknowledged in all educational and interpretive materials produced by and about La Plaza.
8. Any additional ground disturbing activities must have a Native American Monitor present and an open door policy for representatives from all impacted Tribal Nations to access information, the project site, and space where Ancestors are presently located.
9. The County should hold a public comment process for the cemetery so that all descendants of individuals buried at La Plaza have an opportunity to advise the County on the best method for respectful treatment of their Ancestors.

If you have any questions you can contact us at 949-293-8522 or kaamalam@gmail.com. We will look forward to your response.

Respectfully,



David Belardes
Chief and Chairman
JBMI



Joyce Stanfield Perry
Cultural Resource Director
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Diverse allies are united to help save ancestors, Campo Santo and Yaangna. Diverse allies include (partial list): Tongva Ancestral Territorial Tribal Nation and Johntommy Rosas; Gabrieleno Band of Mission Indians and Andy Salas; Pobladores 200; Robert (Bob) Bracamontes, Yu-va'-tal 'A'lla-mal (Black Crow), Acjachemen Nation, Juaneno Tribe; American Indian Movement Southern California; Marcie Lane, Committee Member, Protect Sacred Sites "Indigenous People, One Nation;" John Valadez, Andres Duarte families; Anahuak Youth Sports Association, California Cultural Resources Preservation Alliance (CCRPA); The City Project; Concerned Citizens of South Central Los Angeles; Consejo Binacional de Organizaciones Comunitarias; Human Rights Attorneys Paul Hoffman and Carol Sobel; League of United Latin American Citizens (LULAC) California; The River Project.

Visit <http://www.cityprojectca.org/blog/archives/8598> and www.saveancestors.org,
www.savecamposanto.org, www.saveyaangna.org

Principles and goals:

Respectful reburial of 118 sets of human remains including Native Americans at the site of El Pueblo de Los Angeles Camp Santo

No more excavation at the site of El Pueblo de Los Angeles Camp Santo

Leave remains undisturbed at the Los Angeles County Natural History Museum until this matter is resolved

County of Los Angeles and other agencies engage in respectful consultations with Tongva Gabrielenos about the remains, reburials, permanent memorial and site

County and other agencies engage in respectful dialogue with Pobladores and others whose ancestors are buried at the site about the remains, reburials, permanent memorial and site

Access for Native American monitors at the site during construction

Access for Native Americans to the remains at the Museum until this matter is resolved

The County of Los Angeles creates an appropriate memorial at the site of El Pueblo de Los Angeles Camp Santo to preserve and celebrate the remains, sacred site and burial ground in a respectful way through respectful consultation and dialogue with Tongva Gabrielenos, Pobladores and others whose ancestors are buried at the site. The County of Los Angeles creates an appropriate space for interpretive elements about Tongvas Gabrielenos.

The County of Los Angeles and La Plaza de Cultura y Artes ("LPCA") provides a transparent process, records and information to address the questions about: what did they know, when did they know it, what did they do about it, and when did they do it regarding the excavations of human remains and cultural artifacts

Publish a report within 30 days prepared in consultation with Tongva Gabrielinos, Pobladores, others buried at the site to address the question: Why didn't they just stop

Unite people around these principles and goals and bridge differences

The African American Burial Ground in New York City and the original site of Jamestown are best practice examples. See: http://www.africanburialground.gov/ABG_Main.htm and http://www.preservationvirginia.org/rediscovery/page.php?page_id=1

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The City Project is a 501c3 Not for Profit Organization

Stakeholder meeting talk

March 9, 2011

We thank all of you for meeting tonight here on what was once our largest tribal village, Yangna. We are here tonight as we are the voices of our great grandfather and grandmothers who cannot be heard. I hope you can listen with an open mind to what we have to say. I have provided a more detailed statement of what I'm about to say.

Initially, I'd like to state some very important parameters to tonight's meeting.

First, it must be understood that we, the Gabrieleno Band of Mission Indians, are the primary stakeholders in this matter. We have documentation from Dr. Steven Hackel of UC Riverside & the Huntington library confirming that of those buried at the Cemetery of this Pueblo of Los Angeles, the Gabrielenos have the largest percentage of any other group. We are the only Gabrieleno group that has been certified by a Native American geneologist in the history of our community. For Mr. Corzo's information, we are the legitimate tribe - recognized by anthropologists Dr. Lowell Bean and Dr. John Johnson. We have shown proof to the NAHC that our tribal members have direct ancestors from the village of Yangna and we have many great grandparents buried at this cemetery who were also the founding fathers of Pueblo de Los Angeles.

Second, it must also be understood that no other person or group represents our people. We are under the leadership of Chief Ernest Salas and his son Andrew. Although there are other factions or groups claiming Gabrieleno ancestry, none of them have been certified. You are not to confuse their opinions and recommendations as those of our tribe. We will not allow them to make decisions on behalf of all Gabrielenos. We are some 400 strong and our voices will be heard.

Thirdly, we will not tolerate the dealings of prior projects such as Playa Vista and Bolsa Chica where fraudulent Indians took charge and made cowardly deals in the name of greed.

Therefore, if you choose to ignore the following concerns and recommendations, we will not stop in our protests. We will utilize your opening ceremony, the media and any other legal means necessary to get the voices of our dead ancestors heard.

We have many legal concerns over what has been done at the direction of the County. At the beginning of this project, the NAHC was not contacted regarding the cultural sensitivity of this site. Neither the County of Los Angeles nor the firm conducting the EIR, Sapphos Environmental, ever contacted any local Native American tribe and they failed to follow normal procedures as set forth by state law. The EIR was incompetent, citing the wrong the Cemetery as having been moved as well as failing to contact local historians, local Tribes and archaeologists. This project should have stopped immediately when full burials were first found back in October. Why didn't this happen? Instead, the Sandburg group and Supervisor Molina continued violating CA safety and health codes, CEQA guidelines and NAGPRA laws. Molina and Corzo have ignored our simple requests to even have a monitor on site. How did you think you'd get away with this? How did you think you could hide 118 burials from us? It should have never come to this. Why has it taken so long to meet with you? Where is Supervisor Molina tonight? Why doesn't she take the time to hear our concerns face to face? Who are these "stakeholders" you speak of? This word is offensive – by definition,

stakeholder is someone without any rights awaiting the resolution of a dispute. It is you, LA County that are the stakeholders without any claims or rights to our ancestors.

This is what must be done from here on out. We want a proper reburial of all those unearthed. There must be a chain of custody and thorough, complete inventory of what has been unearthed, so that we know exactly what you have and who is responsible for their safe keeping. The archaeology firm, the Sandburg group, that desecrated this cemetery must be fired. We do not want the same people that desecrated this Cemetery to have anything to do with preserving it. Their hands have been dirtied. They have proven themselves unprofessional and unethical as has Mr. Corzo. We want our archaeologist, Dr. Gary Stickel, who has solicited the help of both UCLA and USC to reconstruct the Cemetery. The construction of the entire open lot must stop immediately and true extent of the cemetery must be determined so its boundaries can be protected. DNA analysis must be conducted to match bone fragments and rebury them at their original precise location. A monument stating all those buried there within a County managed prayer park should be resurrected.

What is at stake here is not only the respectful decent treatment of the hundreds of bodies of those who literally gave their lives to build the City of Los Angeles. But what is also at stake is whether the City and County are going to properly preserve the unique history of this city and are they going to enforce their own laws to do so.



[El Pueblo Campo Santo Location of Cemetery “Not Tested or Validated”](#)

Posted: March 15th, 2011

The County of Los Angeles presented the drawing below of El Campo Santo “Preliminary Conceptual Design” at a public “meeting” on March 9, 2011. The drawing purports to depict the “Historically Documented Area of Campo Santo Cemetery,” as well as the “Conceptual Campo Santo Memorial Area” that the County is suggesting in the wake of its unearthing of 118 sets of human remains.

The drawing does not show where the County has unearthed 118 sets of human remains.

The area marked as the Campo Santo cemetery in the drawing “is not tested or validated,” according to the president of Sapphos Environmental Group who presented the drawing at the March 9 “meeting.”

Indeed, the 2008 Sapphos Archeological and Human Resources Assessment (see below) explicitly states that one cannot tell where the Campo Santo cemetery was: **“The exact extension of the southern portion of the cemetery is unknown. Existing documentation describes its location but there is no mention of the dimensions of the plot.”** Page 9.

The Assessment highlights problems with historical maps to determine the boundaries of the Campo Santo: an 1872 map **“lacks a scale and was drawn nearly 30 years after the cemetery was closed.”** The Assessment incorrectly states that the 1873 Ruxton map has “no indication of a boundary on the west side.” Page 9. In fact, [the 1873 Ruxton map does indicate the boundary for the Old Cemetery — well beyond the area depicted in the County’s drawing.](#) According to the Assessment, 1830, 1855 and 1850 maps **“do not show anything that provides an indication of the location of the cemetery.”** Page 10.

Attachments 2 and 4 to the Assessment also show the Campo Santo Memorial Garden **far to the west of where the County is now saying the Campo Santo was** (see below).

LA Plaza Project



- Avoidance of *in situ* human remains
- Respectful land use treatment
- Access for descendants
- Education and interpretation

Preliminary Conceptual Campo Santo Design

The 2008 [Archeological and Human Resources Assessment](http://tinyurl.com/6hj52le) is available here: <http://tinyurl.com/6hj52le>

Click here to see [Assessment Attachment 2](#) and [Assessment Attachment 4](#), which show the Campo Santo Memorial Garden far to the west of where the County is now saying the Campo Santo was.

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SIERRA CLUB CONSERVATION POLICIES

Archaeological Sites

Archeological resources are the material result of past human activity. These irreplaceable resources include, but are not limited to, artifacts, campsites, villages, dwellings, earthworks, and rock art. These resources represent the cultural heritage of humankind and are a legislatively recognized and protected non-renewable component of the environment. The protection and preservation of archeological resources should be considered a priority in all actions taken or promoted by the Sierra Club. Specifically, the Sierra Club advocates the following:

1. Protection of Archeological Resources All government agencies, whether federal, state, regional, or local, including the Army Corps of Engineers, the Bureau of Land Management, the U.S. Forest Service, and the National Park Service, should refrain from any activity that would result in the disturbance or destruction of significant archeological resources.*

a. Any publicly funded, licensed, or permitted undertakings must take into consideration any impacts on significant or potentially significant archeological resources, in accordance with all applicable laws and regulations (e.g., the National Historic Preservation Act and the Archeological Resources Protection Act). All governmental agencies must follow the regulatory procedures designed to ensure the identification, evaluation, and protection of significant archeological resources. Further, all appropriate agencies must abide by the mandate of the American, Indian Religious Freedom Act, and any other administrative policies requiring consultation with Native Americans when their archeological resources are affected.

b. We applaud those governmental jurisdictions that have also enacted legislation providing for the evaluation and protection of significant archeological resources on land subject to their jurisdiction and on projects they fund. We further applaud those Native American groups that have done the same. We support the enforcement of these laws and urge all governmental agencies and Native American groups that have not enacted such controls to do so.

c. While laws and regulations are very important to cultural resources protection, funding to accomplish these things is critical. We urge the adequate of funding of preservation and enforcement projects carried out under federal, state, and tribal antiquities laws.

d. All environmental organizations and other groups that may come into contact with archeological resources, such as outfitters and wilderness schools, should carefully evaluate and monitor their activities, especially outings to ensure that they do not damage those resources.

e. We urge the Bureau of Land Management to cease its broadly destructive process of vegetation removal by chaining. The destruction of valuable archeological and natural resources is not justified by the resultant rangeland creation.

2. Prevention of Vandalism and Looting of Archeological Resources on Public Lands
Agencies managing public lands must pursue enforcement and prosecution under existing laws.

a. Public land agencies must increase their efforts to prevent violations and to apprehend and prosecute violators. We strongly support the intensified efforts by law enforcement agencies and public prosecutors to eliminate looting and vandalism of archeological resources.

b. Because a knowledge of the extent and nature of archeological resources is necessary for their management and protection, public land agencies must give a high priority to inventory and documentation. We urge Congress to provide the funding necessary for this work. Such inventory should be conducted under the auspices of professionally qualified specialists, as defined by the Society of Professional Archeologists or the Secretary of the Interior.

c. The Sierra Club supports the enactment or strengthening of anti- looting and anti-vandalism laws where they are inadequate.

d. The Sierra Club supports public education concerning the destructive nature of vandalism and looting.

e. The Sierra Club strongly endorses efforts by the American Association of Museums, the International Committee of Museums, the Association of Art Museum Directors, and UNESCO to curb the looting of sites and the transfer of illegally or unethically obtained archeological materials.

3. Prevention of Vandalism and Looting of Archeological Resources on Private Lands
The Sierra Club encourages the prohibition of looting and vandalism of archeological resources on private lands. This may be accomplished by tax incentives for landowners (e.g., through conservation easements), through purchase of such lands by governmental or private agencies, or by enacting federal or state legislation (such as is the case with Mexico and Great Britain) protecting all archeological resources whether on public or private lands.

4. Archeological Research in Wilderness Areas
Archeological resources within designated wilderness and wilderness study areas must be protected in accordance with applicable laws. Accordingly, professional archeological research in such areas should be allowed, so long as it results in no long-term or irreparable impacts to wilderness attributes.

a. Professional archeological research within wilderness areas should be permitted when and where it has been approved under existing applicable permitting procedures.

b. Archeological excavations in wilderness areas should be small and inconspicuous (except where the archeological resources would be destroyed by natural forces) and should employ techniques that minimize impacts on the surrounding environment and that, to the maximum extent possible, return the site to its previous, natural state. As with all wilderness activities, actions need to be consistent with wilderness management. No surface disturbance shall be allowed where wilderness values outweigh the archeological values.

5. International Archeological Protection The Sierra Club supports and encourages the enactment of legislation and funding of actions that promote the preservation and protection of archeological resources throughout the world.

a. All nations should recognize, preserve and protect their archeological heritage.

b. All governments should support international efforts to eliminate international trade and exchange of illegally acquired antiquities and archeological remains.

c. All nations should avoid activities at home or abroad that will result in adverse impacts on significant archeological resources.

* Significant archeological resources are equivalent to saying that they are eligible for the National Register of Historic Places. Basically, this means that these resources have the capability of yielding scientifically meaningful information about the past people who created them.

(Adopted by the Board of Directors, November 11-12, 1989; amended May 17-18, 1997.)

[The policy on archeological resources in wilderness areas of February 14-15, 1970, is replaced by Section 4 above.]

Environmental Justice

The Board of Directors of the Sierra Club recognizes that to achieve our mission of environmental protection and a sustainable future for the planet, we must attain social justice and human rights at home and around the globe. The Board calls on all parts of the Club to discuss and explore the linkages between environmental quality and social justice, and to promote dialogue, increased understanding and appropriate action.

(Adopted by the Board of Directors, September 18-19, 1993.)

Environmental Justice Principles

Remembering that the Sierra Club's founder, John Muir, said: "Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul alike," and reaffirming our stated Purposes:

The Sierra Club's purpose is to explore, enjoy, and protect the wild places of the earth; to practice and promote the responsible use of the earth's ecosystems and resources; and to educate and enlist humanity to protect and restore the quality of the natural and human environment; and to use all lawful means to carry out these objectives.

We adopt the following Environmental Justice Principles to provide a vision of how our Club's Purposes should justly serve the Earth and all of humanity. Through these Principles, we intend that Earth's wild places should be protected so that all people and future generations may explore and enjoy nature's beauty; that the Earth's ecosystems and resources should be used responsibly and sustainably so that all people and future generations may share nature's bounty; that the natural and human environment should be restored to the benefit of all people and for other living things, and their future generations; and that no community should bear disproportionate risks of harm because of their demographic characteristics or economic condition.

1. We support the right to a clean and healthful environment for all people

A. The Right to Democracy

We support government by the people. Corporate influence over governments must be constrained to stop the erosion of the peoples' right to govern themselves and governments' ability to establish justice and to promote the general welfare.

B. The Right to Participate

People have the right to participate in the development of rules, regulations, plans, and evaluation criteria and at every level of decision-making. Environmental decision-making must include the full range of alternatives to a proposed action or plan, including rejection of the proposed action or plan. Barriers to participation (cultural, linguistic, geographic, economic, other) should be addressed.

C. The Right to Equal Protection

Laws, policies, rules, regulations, and evaluation criteria should be applied in a nondiscriminatory manner. Laws, policies, regulations, or criteria that result in disproportionate impact are discriminatory, whether or not such a result was intended, and should be corrected. We support environmental restoration and the redressing of environmental inequities.

D. The Right to Know

People have a right to know the information necessary for informed environmental decision-making.

E. The Right to Sustainable Environmental Benefits

People are entitled to enjoy the sustainable aesthetic, recreational, cultural, historical, scientific, educational, religious, sacred, sustenance, subsistence, cultural, and other environmental benefits of natural resources. However, actions that tend to ruin the integrity, stability, and beauty of the biotic community are unethical.

F. The Right to Equity

Environmentally degrading land uses should be avoided, but when such uses occur, they should be equitably sited taking into account all environmental and community impacts including the cumulative and synergistic ecological and health effects of multiple facilities. All people have the right to a safe and healthful work and home environment.

G. The Right to Generational Equity

Future generations have a fundamental right to enjoy the benefits of natural resources, including clean air, water, and land, to have an uncontaminated food chain, and to receive a heritage of wilderness and a functioning global ecosystem with all species naturally present.

H. The Rights of Native People

We oppose efforts to dispossess indigenous peoples of their lands, their cultures, and their right to self-determination. We support Native Peoples' wielding of their sovereign powers to protect the environment and to establish environmental justice.

2. We support an end to pollution

The long-range policy goal priorities for environmental protection must be:

- (1) to end the production of polluting substances and waste through elimination, replacement, redesign, reduction, and reuse (zero waste),
- (2) to prevent any release of polluting substances (zero emissions, zero discharge),
- (3) to prevent any exposure of plants, animals, or humans to polluting substances, and
- (4) to remediate the effects of any such exposure.

3. We support the precautionary principle

When an activity potentially threatens human health or the environment, the proponent of the activity, rather than the public, should bear the burden of proof as to the harmlessness of the activity. Where there are threats of serious or irreversible damage, lack of full scientific certainty shall not be used as a reason for postponing measures to prevent environmental degradation.

(Adopted by the Board of Directors, February 17, 2001.)