

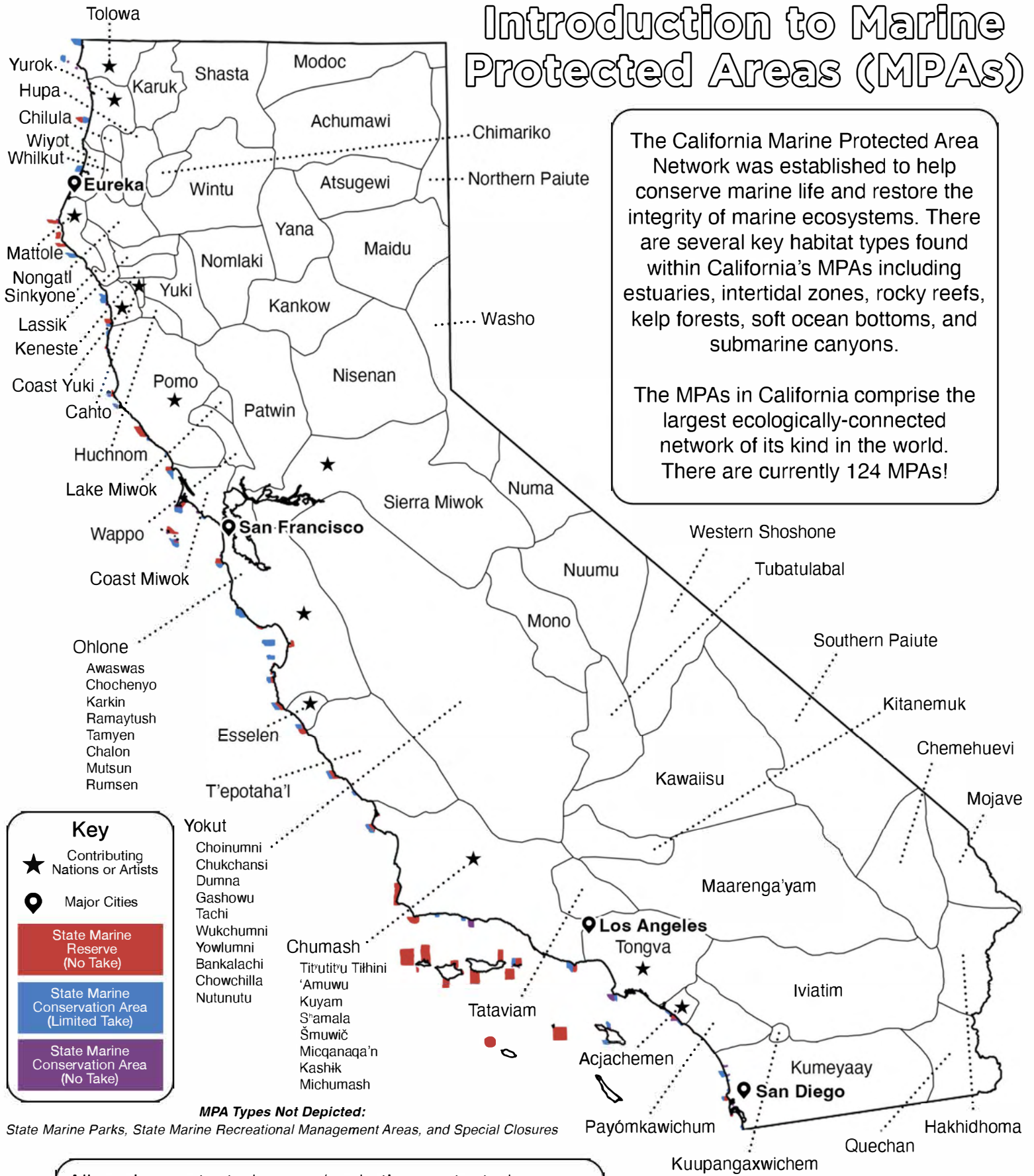
Ancestral Waters



Artwork by: Natyia Whipple

A Coloring and Activity Book on Indigenous
Connections to California's Marine Protected Areas

Introduction to Marine Protected Areas (MPAs)



All marine protected areas (and other protected areas—such as state and national parks) are on Tribal lands and waters. This activity and coloring book will share the relationships of Indigenous Peoples in California to the ocean and coast—and the MPAs that now exist!

This map is not intended to portray exact "borders." It is only meant to demonstrate approximate ancestral territories for educational purposes.

Tribal Relationships to the Coast



Indigenous Peoples have cared for the coast and ocean for thousands of years.

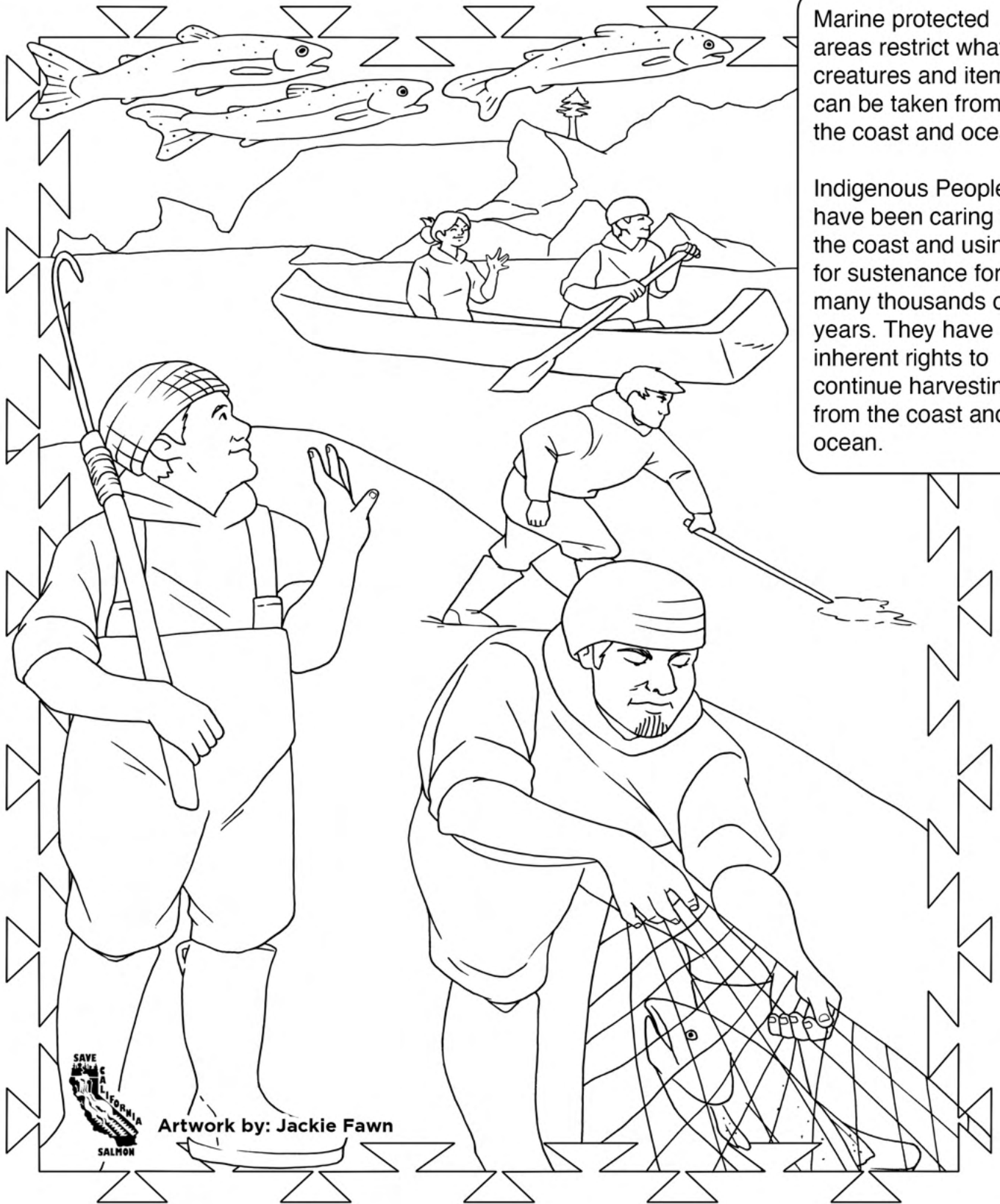
They have special relationships with the creatures, plants, rocks, and water.

When they take things from the coast and ocean, they make sure to do it in a way that is respectful, and they do not take too much at once.

Indigenous Peoples care for the coast and ocean because they believe the ocean and coast are sacred. Indigenous People understand that they need a healthy coast and ocean to survive, and they wish to protect it so that future generations may continue to have a relationship with them.

This coloring and activity book was created from contributions from Tribal Nations, artists, and Peoples. Over 100 federally recognized Tribes live in California (and many unrecognized Tribes). Therefore, this coloring and activity book is not intended to represent the full diversity of Tribal connections to the coast and ocean. Many Tribes that are not represented in this coloring and activity book continue to steward their coasts and oceans. This work is only intended to be one of many important steps needed for the representation, inclusion, and honoring of Indigenous People of California.

Tribal Exemptions

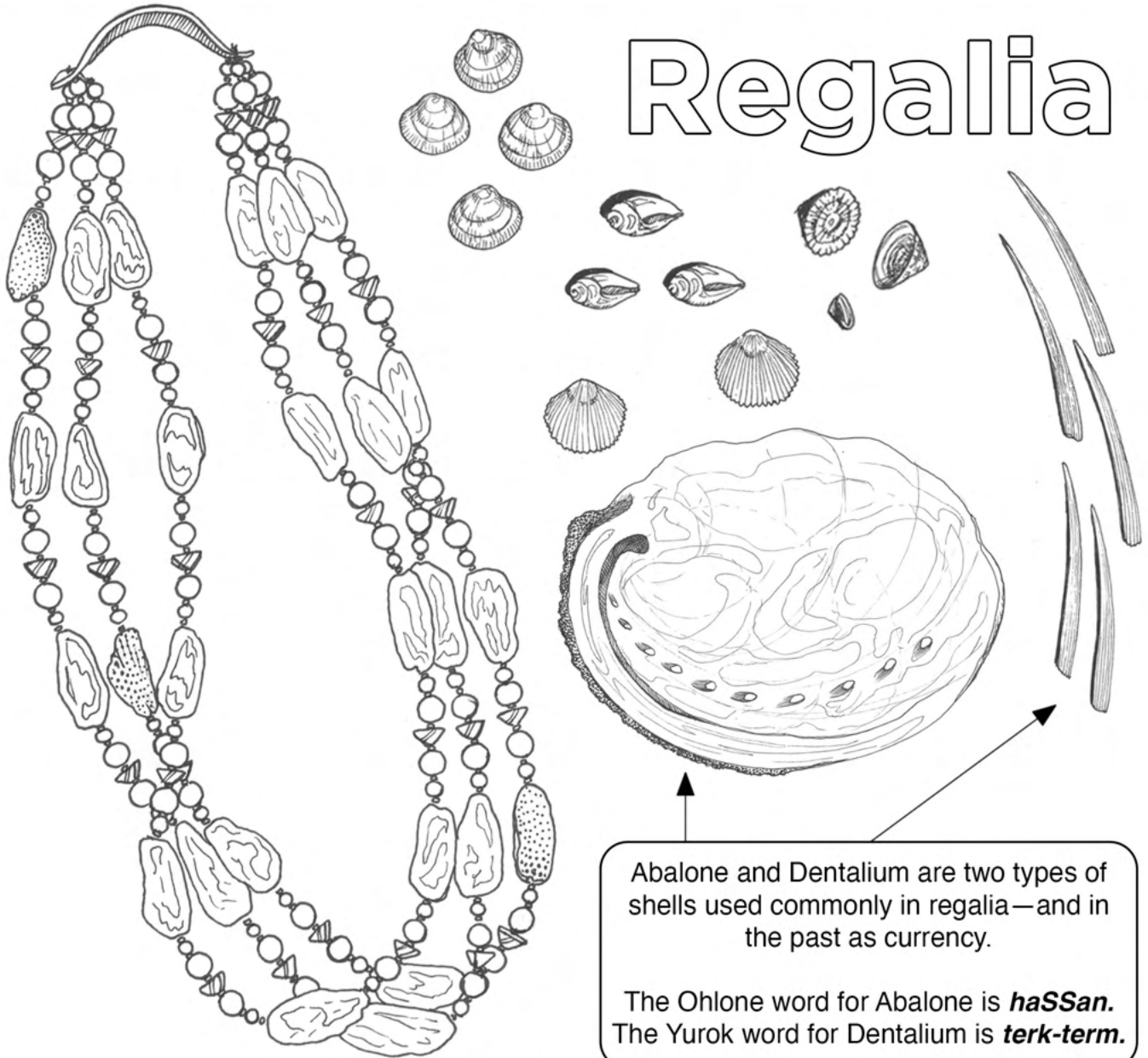


Marine protected areas restrict what creatures and items can be taken from the coast and ocean.

Indigenous Peoples have been caring for the coast and using it for sustenance for many thousands of years. They have inherent rights to continue harvesting from the coast and ocean.

In order to honor these rights, Tribal exemptions allow for members of certain Tribes to harvest from specific marine protected areas, even when other people cannot.

Regalia



Artwork by: Tess Krause

Regalia is clothing or jewelry worn on formal occasions. For Indigenous Peoples, regalia often consists of special items from nature. This necklace is made of abalone pieces and other shells.

Even Indigenous Peoples that do not live by the coast have always been connected to it through complex trading systems of ocean creatures and items used for food, regalia, and currency. Some also travel to the coast for gathering, and are connected to the ocean through rivers and other waterways.

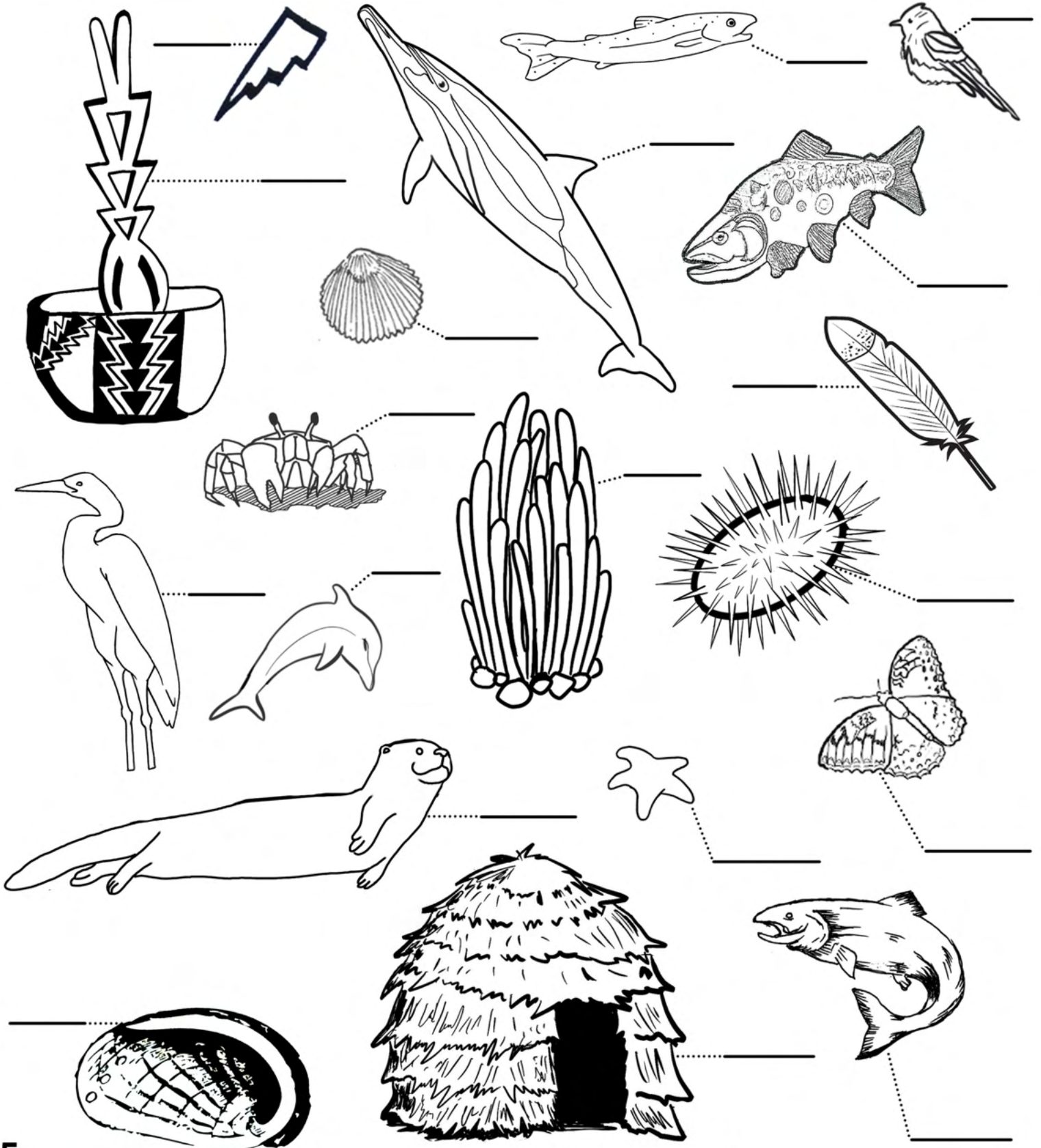
Some marine protected areas across California protect abalone, some of which are endangered and are of great importance to many Indigenous Peoples.

Abalone and Dentalium are two types of shells used commonly in regalia—and in the past as currency.

The Ohlone word for Abalone is *haSSan*.
The Yurok word for Dentalium is *terk-term*.

Scavenger Hunt!

Can you find all of these objects that are hidden throughout this book?
Write the corresponding page number where you found them on the line.



Estuaries

California is home to incredible habitats called estuaries. Estuaries are where freshwater from rivers meets salty seawater from the ocean. These estuaries provide homes and food for many different creatures.

In California, there are 23 estuarine marine protected areas!

Indigenous Peoples are deeply connected to these places. Tribes have used them as places for fishing, collecting, ceremony, and village sites, as well as “waterways” for their boats to move up and down the river and to the ocean. Some Tribes even have creation stories based on estuaries.



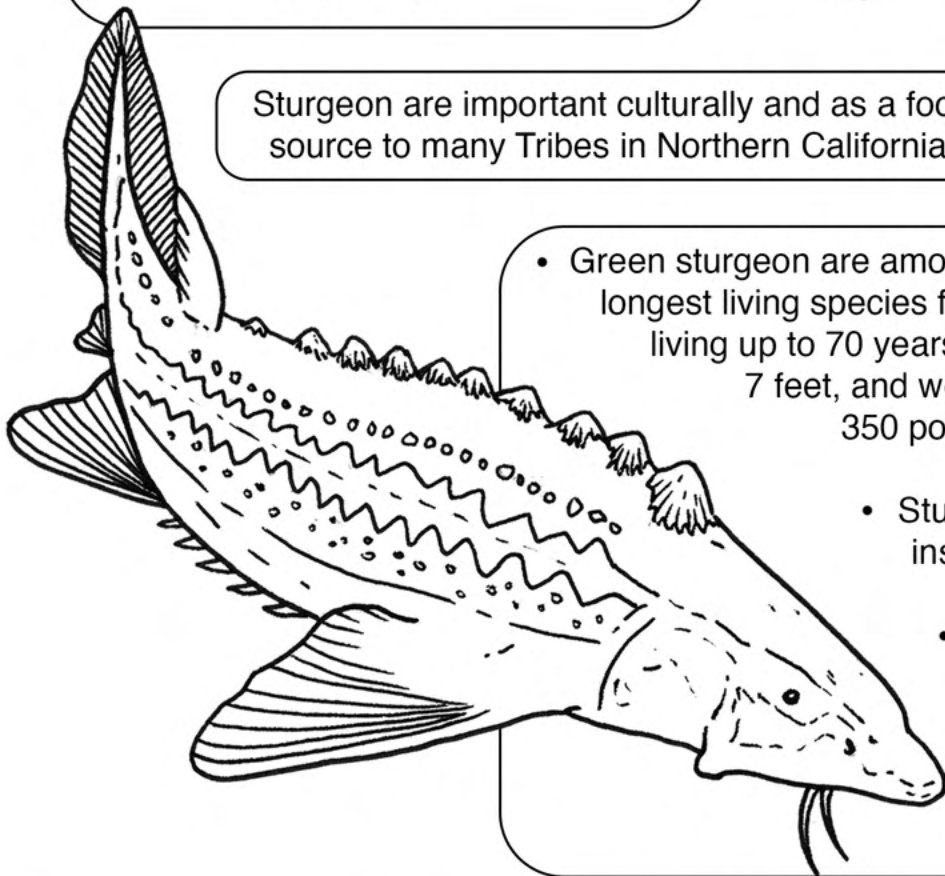
California Sturgeon: The Ancient Ones

Sturgeon are an ancient bony fish that coexisted with the dinosaurs. They diverged from other fish 200 million years ago in the early Jurassic Period, there are 25 species worldwide. Two are native to California: the white sturgeon and the green sturgeon.

Sturgeon are large, long-lived migratory fish who spend most of their adult lives in estuaries (the lower reaches of rivers or the ocean). They migrate upstream in large freshwater rivers to spawn in cool, deep, swift flowing rivers. Sturgeon do not die after spawning like Pacific salmon, and are capable of repeat migrations every 2–6 years.



Sturgeon are important culturally and as a food source to many Tribes in Northern California.



- Green sturgeon are among the largest and longest living species found in freshwater, living up to 70 years, reaching up to 7 feet, and weighing up to 350 pounds.

Fun Facts!

- Sturgeon have no teeth as adults, instead food is swallowed whole.
- The Yurok word for sturgeon is **kahkah**. The word for sturgeon in Karuk is **ishxikihara**. The word for sturgeon in Tolowa Dee-ni' is **Lhvm-chu**. In Hupa, the word for sturgeon is **lo'kyoh**.

Artwork (From Left to Right) by: Solange Aguilar and Daisy Smith

For more information on sturgeon, go to: <https://wildlife.ca.gov/Conservation/Fishes/Sturgeon>

Tolowa Dee-ni'

Nuu-mvsr-tan'-ne Ch'aa-may Shvm

Our Foods are Good Medicine

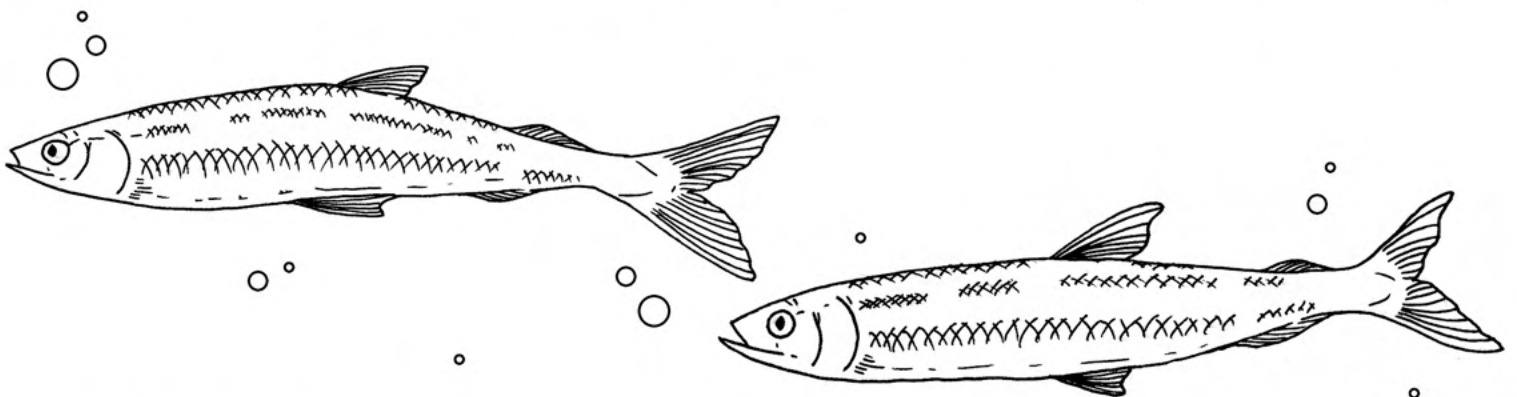
The Tolowa Dee-ni' People live off many ancestral staple foods provided by the *si~s-xa* (ocean). Due to the changing climate and disrupted foodways, harvesting practices have changed over time.

Pictured in the drawing on the opposite page: *Lat Lhts'ay* (Seaweed) is harvested and sundried; *Dvsh-xa~* (Lamprey Eel) is eaten both fresh and alder smoked. *Dee-lhat* (Mussels) are harvested during low tide for food, *sa's* (women's eating utensils), and *ch'vtlh-xvt* (shell dice game.)

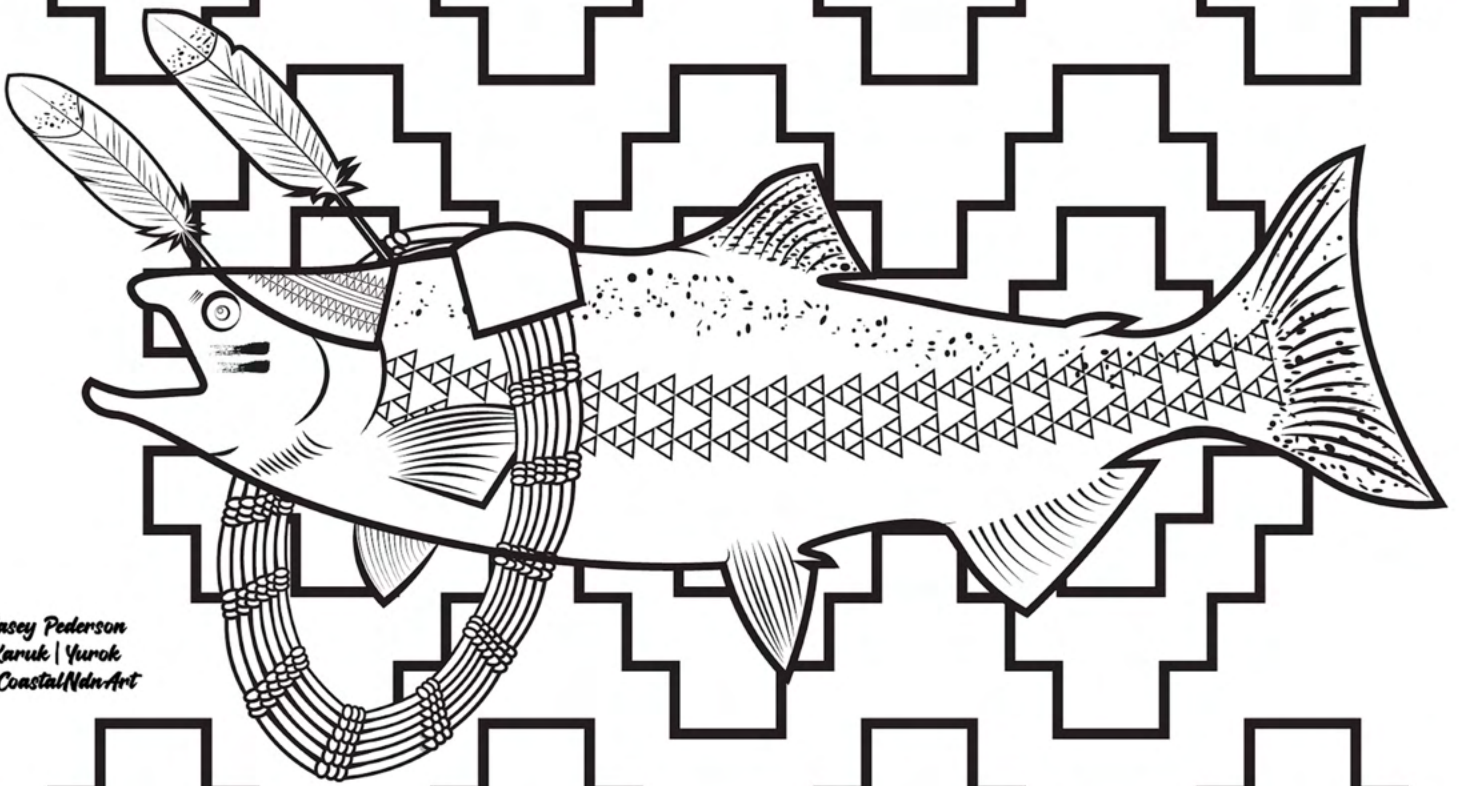
Lhvm-chu Lhts'ay (Smoked Sturgeon) fed Tolowa ancestors and continues to be a source of nutrition. The traditional sturgeon back basketry design shown on a man's carved elkhorn spoon represents the oldest living fish, dating to prehistoric times.

The Tolowa people have a strong relationship with *Lhvmsr* (Smelt/Surf Fish), a rich practice of sun-drying them for their winter stores. *San-chvn* (Acorns) is also a staple food. *Baa-shuk ghvt-sra* (Sandbread), made of acorn and wheat flour, is baked in a hot pebble oven at the ocean's edge today.

Tolowa Dee-ni' Words to Know	
Taa-laa-wa Dee-ni' (Tolowa)	Natlh-mii~-t'i (English)
Baa-shuk Ghvt-sra	Sandbread
Chii-la'-lhrsik	Redtail Perch
Dee-lhat	Mussel
Dvsh-xa~	Lamprey Eel
Dvsh-xa~ Lhts'ay	Smoked Eel
Lat	Seaweed
Lat Lhts'ay	Dried Seaweed
Lhvm-chu	Sturgeon
Lhvm-chu Lhts'ay	Smoked Sturgeon
Lhvmsr	Smelt/Surf Fish
Lhvmsr Lhts'ay	Dried Smelt/Surf Fish
San-chvn	Acorn(s)
San-chvn Tuu-'i'	Acorn Mush
Si~s-xa	Ocean
T'uu-she	Clam(s)



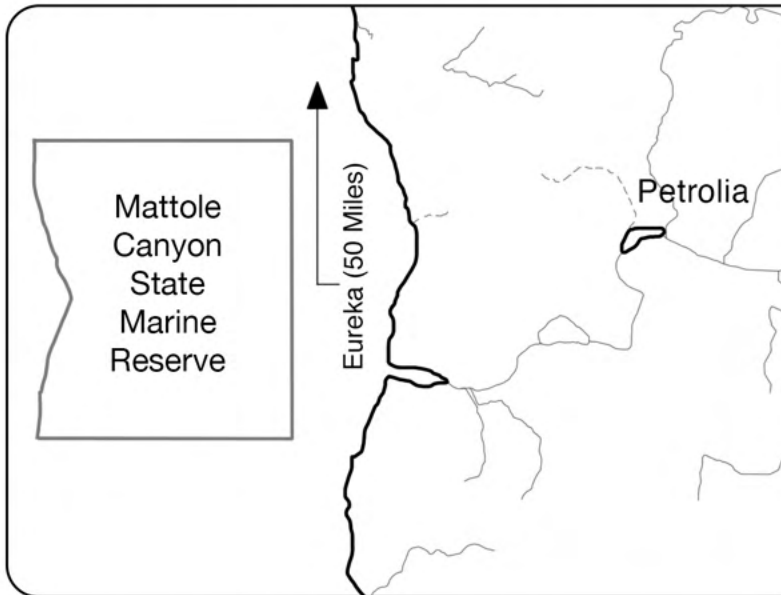
Ew-poh & The Yurok



Casey Pederson
Karuk | Yurok
@CoastalNdnArt

"Ew-poh" is Yurok and translates to the salt water or the Pacific Ocean. This art piece shows a salmon wearing regalia; the regalia is used in the Brush Dance Ceremony, which is a healing ceremony for an individual's health. This piece symbolizes the salmon healing and making their way into the ocean from the river. Some MPAs specifically protect salmon.

The Bear River Band of the Rohnerville Rancheria & Mattole Canyon State Marine Reserve



Mattole Canyon State Marine Reserve is located in offshore waters in what is now known as the Lost Coast region of Northern California. It is situated within the Nek' an-ni' traditional territory of the Bear River Band of the Rohnerville Rancheria. Tribal ancestors and descendants have inhabited and stewarded coastal and adjacent inland regions for countless generations, diligently caring for a wide range of species and thereby enabling these cultural landscapes and seascapes to flourish with abundance and bio-cultural diversity.

Instructions: Practice writing words in the Athabaskan language, spoken by the people of the Bear River Band of the Rohnerville Rancheria.



BhBrenard ©

kũnũs

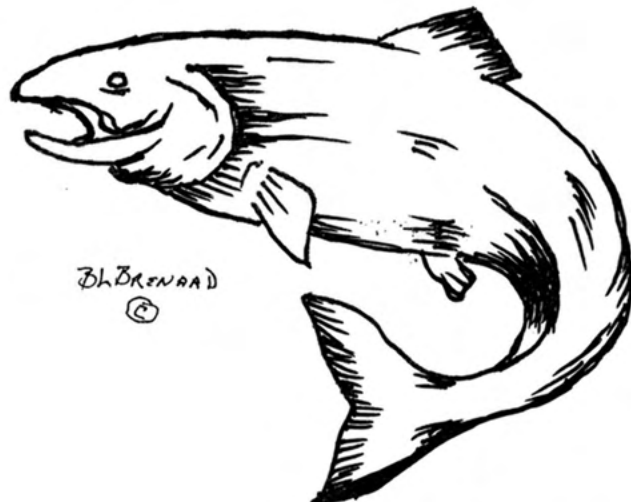
Sounds like kuhna

Canoe

ṭoka'ǎ

Sounds like slowka

Salmon



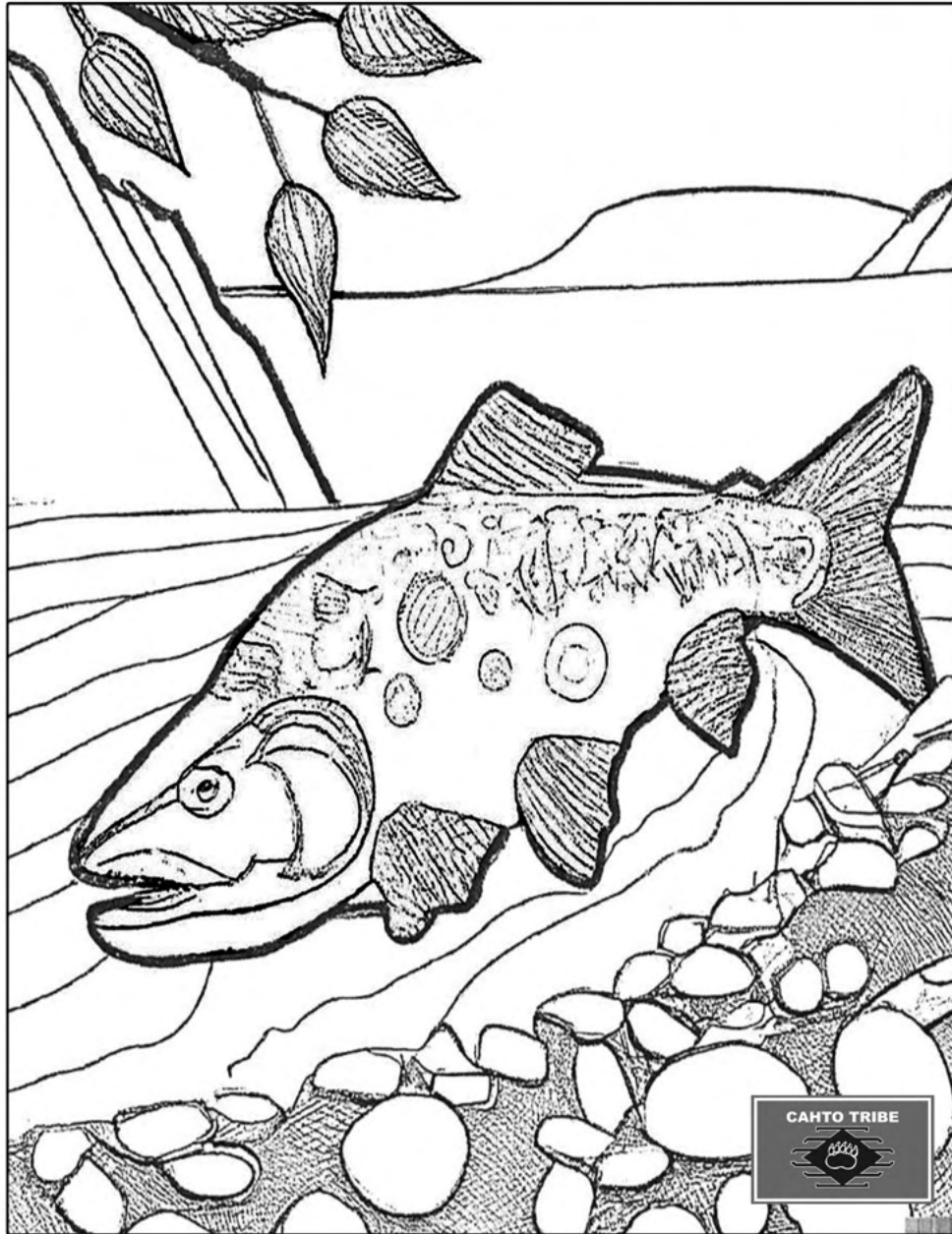
BhBrenard ©



Cahto Tribe and Language

Cahto Creation Story Adapted from Damon B. Akins, Bauer, William J., Jr.

We Are the Land: A History of Native California



Cahtos, who live on Mendocino County's coast, tell that after a flood destroyed the first world, Earth Dragon came from the north and waded through the water. Tired, Earth Dragon lay in the water. Nagaicho, the Creator, traveled from Earth Dragon's head and made land on Earth Dragon's body. He turned the head into mountains, on which brush grew. People and animals appeared. Nagaicho caused seaweed, abalone, and mussels to grow in the ocean. He then planted redwoods on Earth Dragon's tail. Finally, Nagaicho made oak trees to provide the people with plenty of acorns to eat.

The Cahto people are connected to the ocean through salmon and rivers. Salmon spend part of their lives in the ocean and in rivers (like the Eel River that goes through Cahto lands).

Learn Cahto Words:

Toonai

Fish

Ch'see'chow

A bullsnake

Too-bii'

In the water

ndoo'-hit,

when it did not exist,

"Diishaan

(someone asked) "What?"

taalghaal'

was thrown into water,

gees

Chinook salmon

toonai-bang?"

will be fish?"

yaa'nii.

they say.

sliing'.

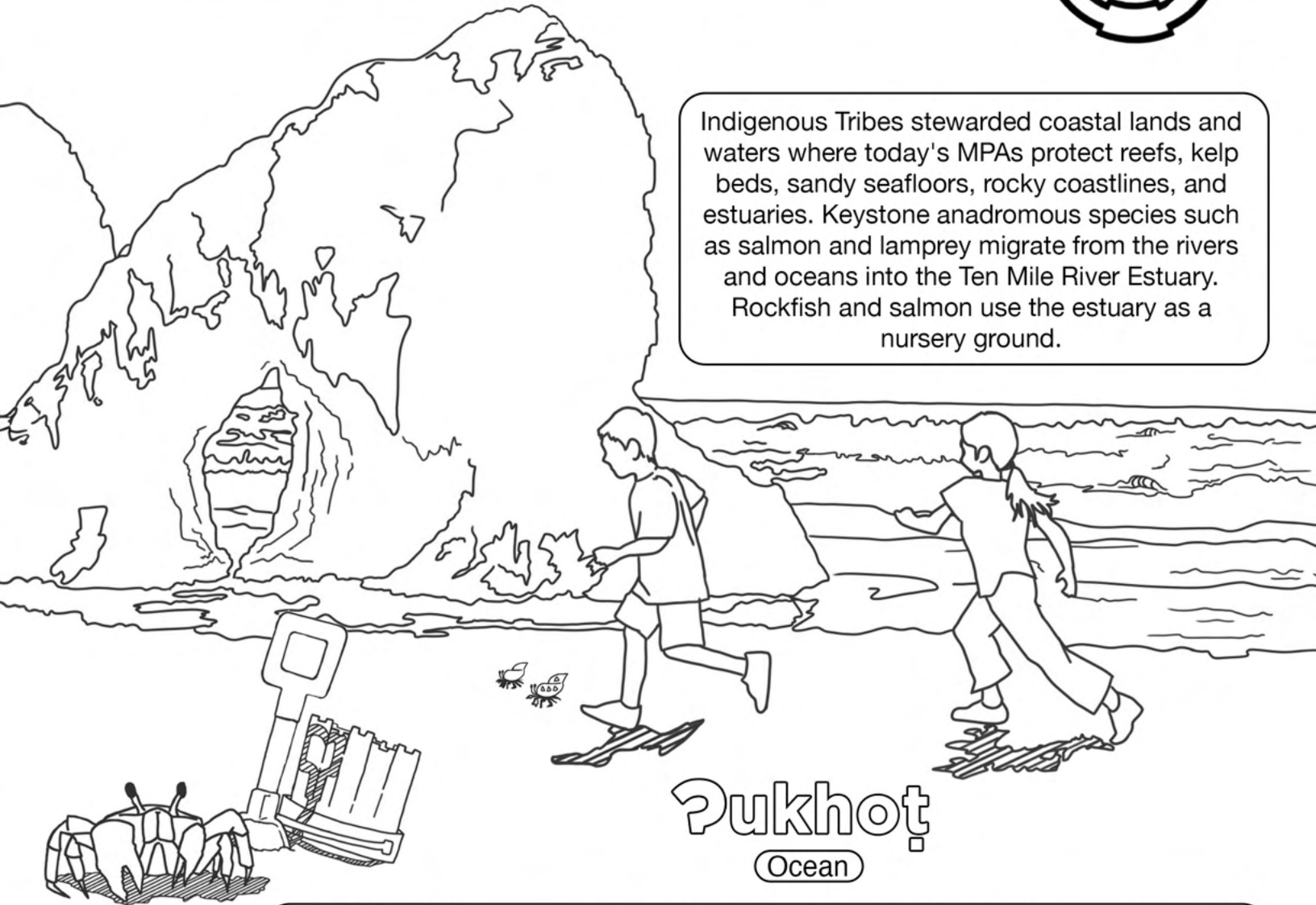
it became.

Coast Yuki & Ten Mile MPAs

Ten Mile MPAs are located in the ancestral territory of the Indigenous Coast Yuki. Eleven Yuki Tribes originated on the Mendocino Coast where the Yukian language originates, dating back to 1300 B.C.



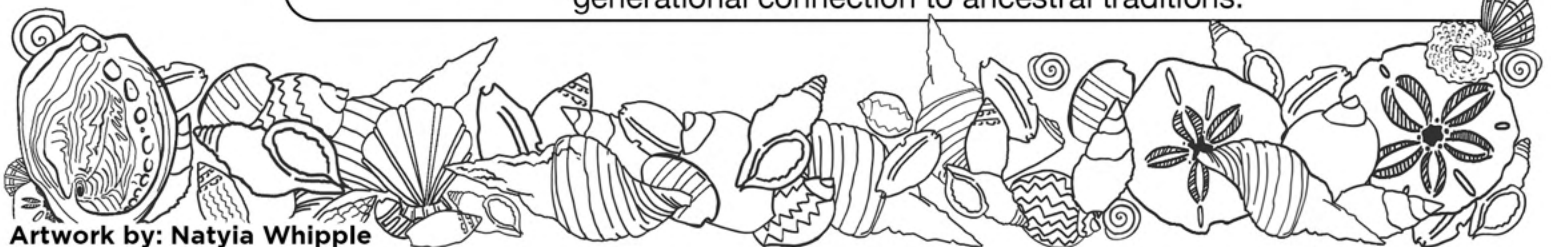
Indigenous Tribes stewarded coastal lands and waters where today's MPAs protect reefs, kelp beds, sandy seafloors, rocky coastlines, and estuaries. Keystone anadromous species such as salmon and lamprey migrate from the rivers and oceans into the Ten Mile River Estuary. Rockfish and salmon use the estuary as a nursery ground.



?ukhot

(Ocean)

Indigenous Pomo Tribes from Lake and Sonoma Counties travel to the Mendocino Coast with the change of seasons for the purpose of food sustenance. Ceremonies inland represent creation stories and cultural traditions from the Coastal Territories. Today, Ten Mile MPAs provides access to Tribal people, a cultural gathering site and a generational connection to ancestral traditions.



Artwork by: Natyia Whipple



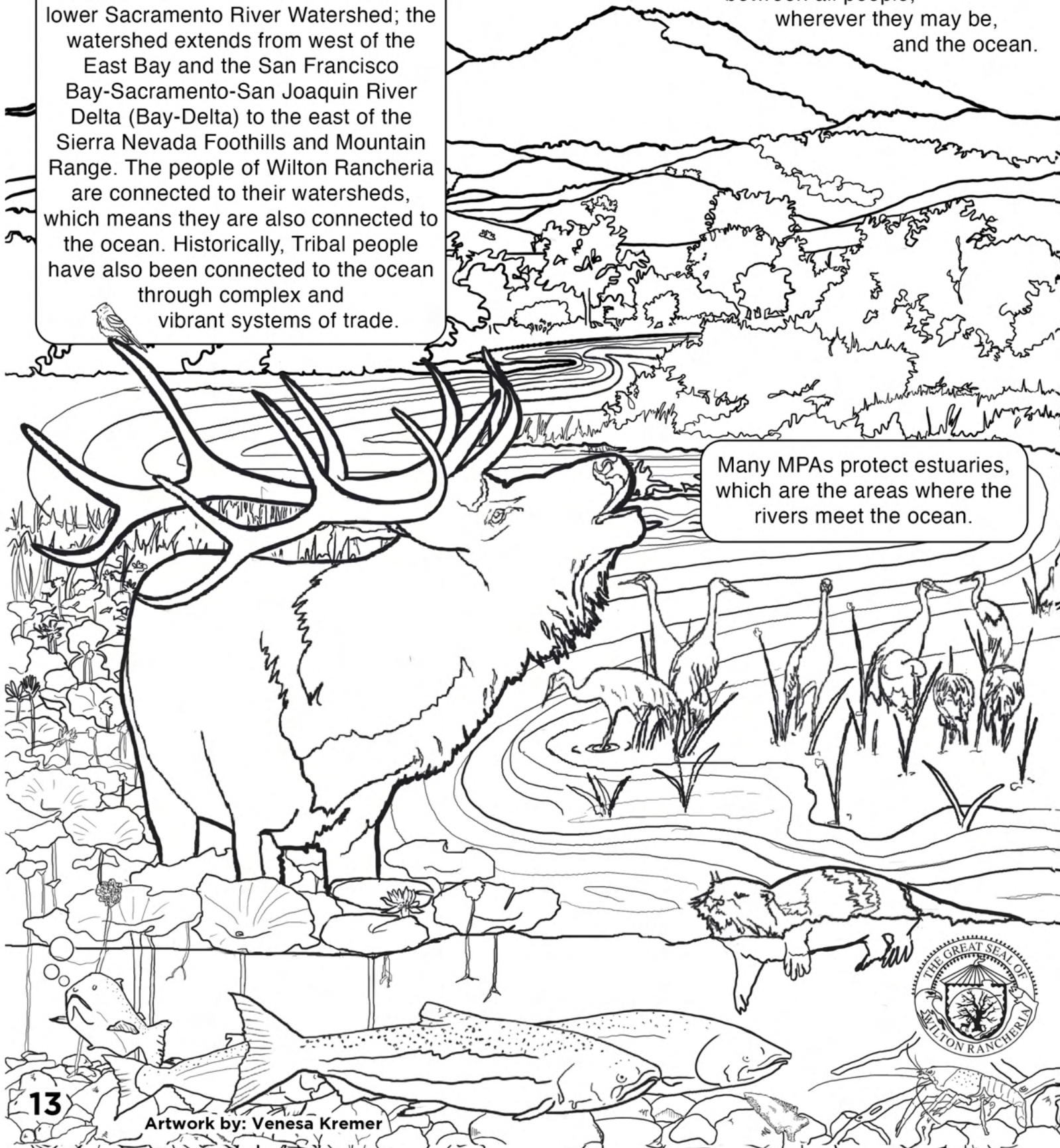
Wilton Rancheria & Watersheds

All people live in a watershed, which is an area of land that channels rainfall and snowmelt to creeks, streams, and rivers, and eventually to outflow points such as reservoirs, bays, and the ocean.

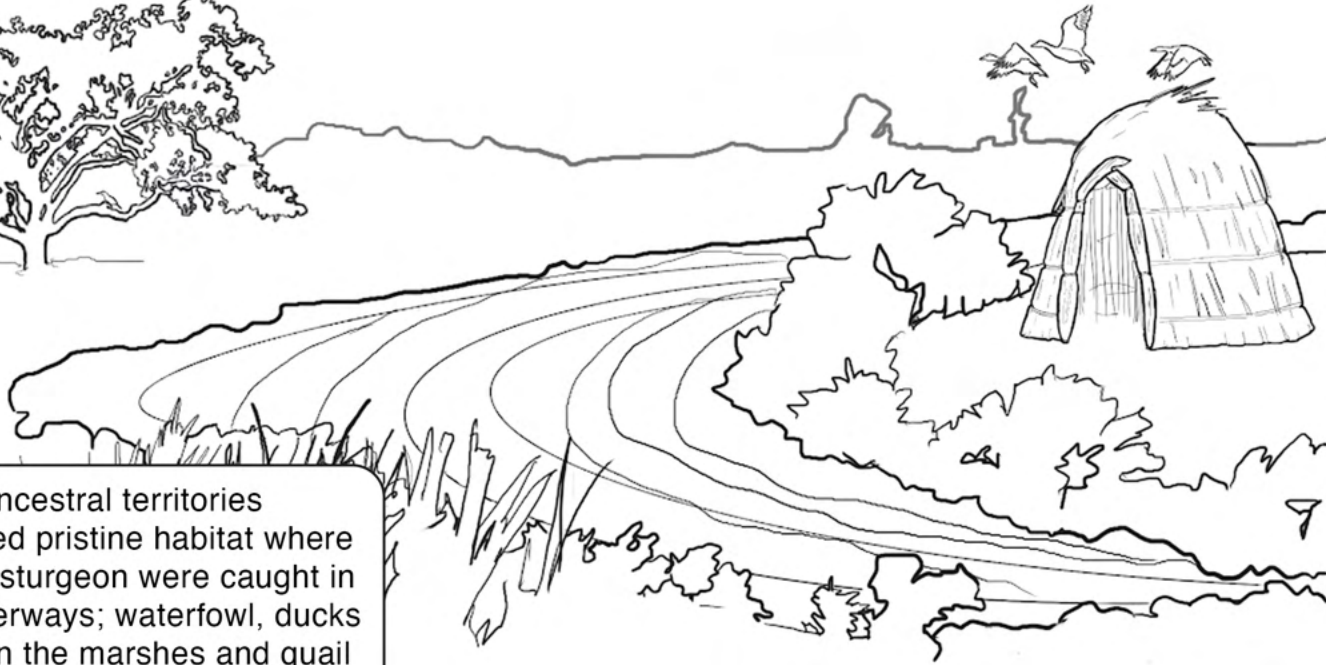
All watersheds lead to a body of water. Our watersheds in California lead to the ocean and create a connection between all people, wherever they may be, and the ocean.

The Wilton Rancheria Tribe descends from the ancestral territories of the lower Sacramento River Watershed; the watershed extends from west of the East Bay and the San Francisco Bay-Sacramento-San Joaquin River Delta (Bay-Delta) to the east of the Sierra Nevada Foothills and Mountain Range. The people of Wilton Rancheria are connected to their watersheds, which means they are also connected to the ocean. Historically, Tribal people have also been connected to the ocean through complex and vibrant systems of trade.

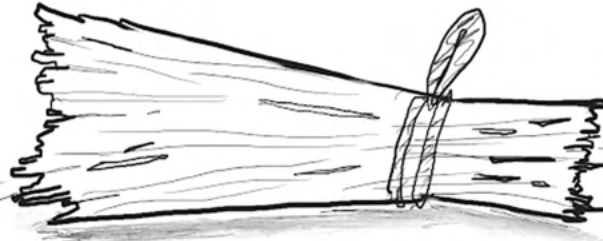
Many MPAs protect estuaries, which are the areas where the rivers meet the ocean.



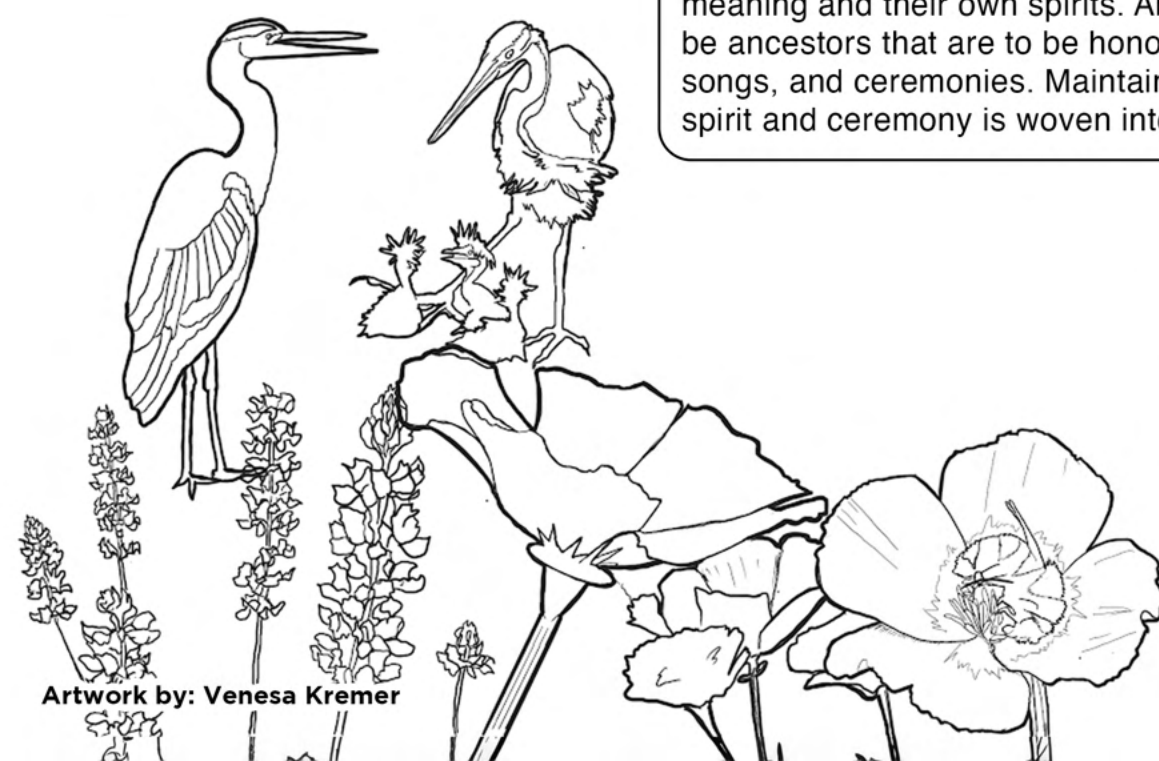
The Bay-Delta Estuary holds mythological importance anchored in spiritual traditions passed down through generations.



The ancestral territories encompassed pristine habitat where salmon and sturgeon were caught in the vast waterways; waterfowl, ducks and geese in the marshes and quail in the woodlands were netted; and antelope, deer, elk, rabbits, and other animals were hunted for sustainability.



The people of Wilton Rancheria believe all things—people, plants, animals, land, and sky—are connected, filled with meaning and their own spirits. Animals are considered to be ancestors that are to be honored through oral history, songs, and ceremonies. Maintaining balance in the world, spirit and ceremony is woven into daily life.



The Thunder Being

*Original Story by William "Bill" James, via S. A. Barrett (Pomo Myths)
Retold by Sal Martinez*

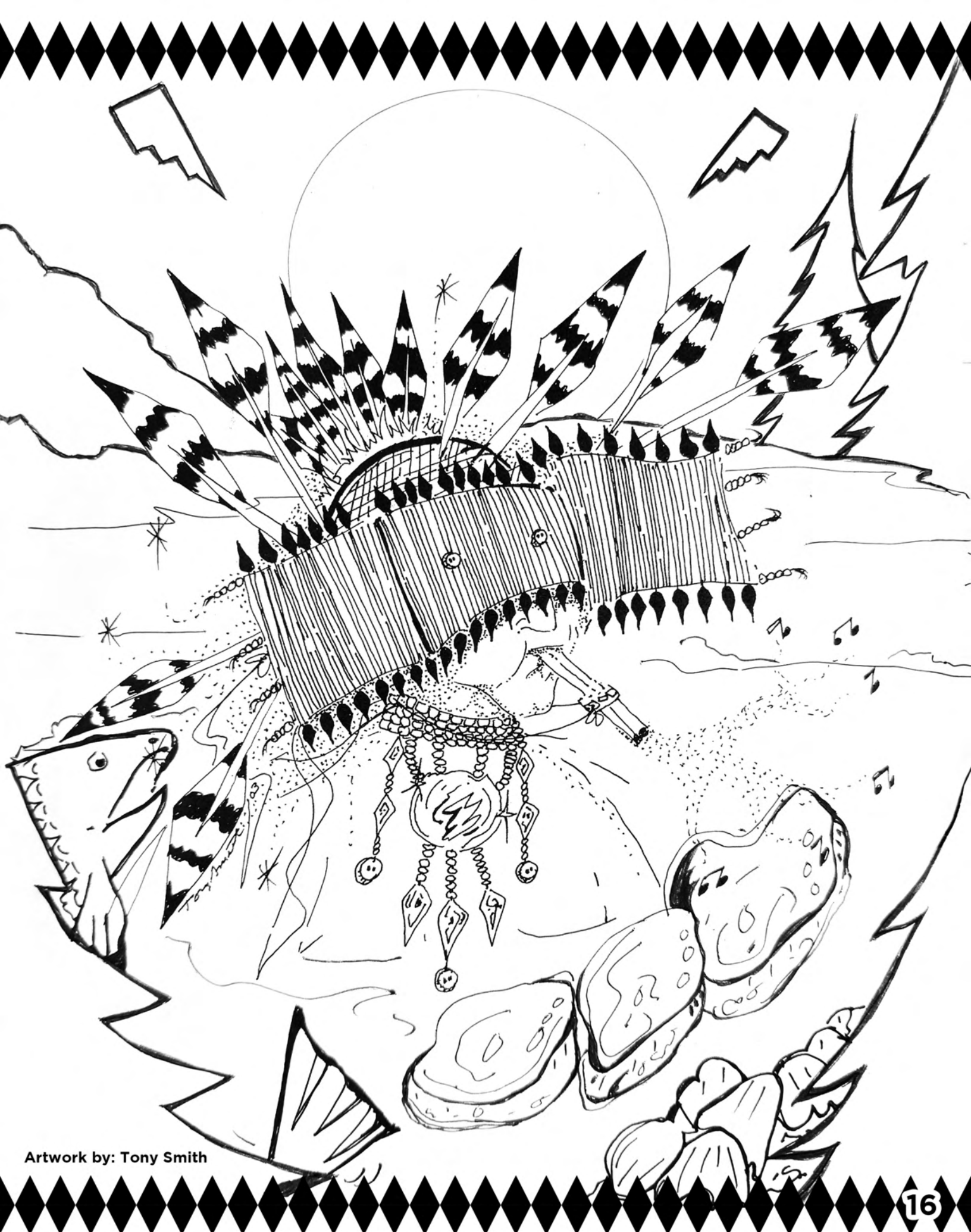
Long ago a man, woman, and their child lived at *p'dahaw* ("river open-mouth"). The man went hunting and wasn't able to find anything for four days, so his family became very hungry. The man's sister had salmon, but was selfish claiming she did not have any to give.

Upset, the man put on his dance things: his flicker band, feather skirt, whistle, his head-net with feather horns and painted his body in black and white. He grabbed his bow and arrow and left north for the creek then headed west to the ocean without saying a word.

When he was waist-deep in the ocean, the woman, their child, and his sister came towards him. They hollered and cried for him to return home. He kept going deeper, until the last thing the woman and their child and his sister saw was his "feather horns." He was gone and never seen again.

The man believed Thunder Man was responsible for his family starving and his sister's selfishness. It is said the man went into the water to confront Thunder Man, who lives in the ocean, in a house where all kinds of fish swim around him. His house looks like a polished grain of salt. Every spring he releases fish from his house. This is why salmon go upriver in the spring.

Thunder Man's body and hair are all white, and he wears a cape covered full of abalone pendants, and his eyes shimmer like the inside of an empty abalone shell. When lightning strikes, it's said that's him winking his eye. The sound of thunder is him flying through the sky and flapping his cape. On the beach, abalone pendants can be found with a hole in them already. These pendants came off the cape of the Thunder Man, which is said to be full of good luck.



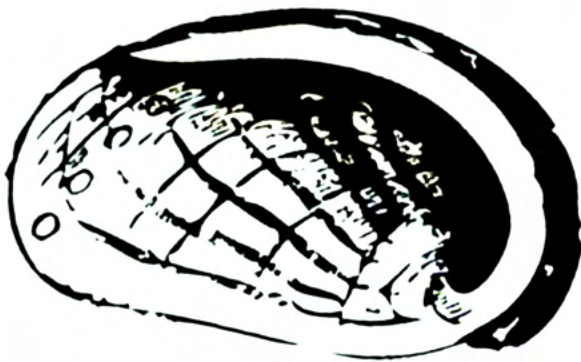
Artwork by: Tony Smith

The Ohlone

Provided by Indian Canyon Mutsun-Ohlone

The San Francisco Bay Area has always been home to the Ohlone, a group of local California Indigenous Peoples. Ohlone is pronounced Ohlone-e. The word Ohlone comes from the name of a single Ohlone Tribe, the Oljon (pronounced "Ol-hóne"); there were actually about 58 different Ohlone Tribes. This group is also sometimes called Costanoan (pronounced C6h-stah-no-an). This word comes from a Spanish term "Costaño," meaning "Native peoples of the coast."

Practice writing the Ohlone words on the lines below:



haSSan

Abalone



Suuyut

Sea Otter



huuyi

Fish



Ohlone Earth Song



Provided by Indian Canyon Mutsun-Ohlone

pire kan-ama,
sii kan-patYtYan,
hiTTew kan-nossow,
sottow kan-nossow

Earth my Body
Water my Blood
Air my Breath
Fire my Spirit



Artwork by: Solange Aguilar

Indian
CANYON

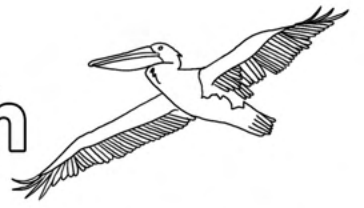
Border: Ohlone Basket Design



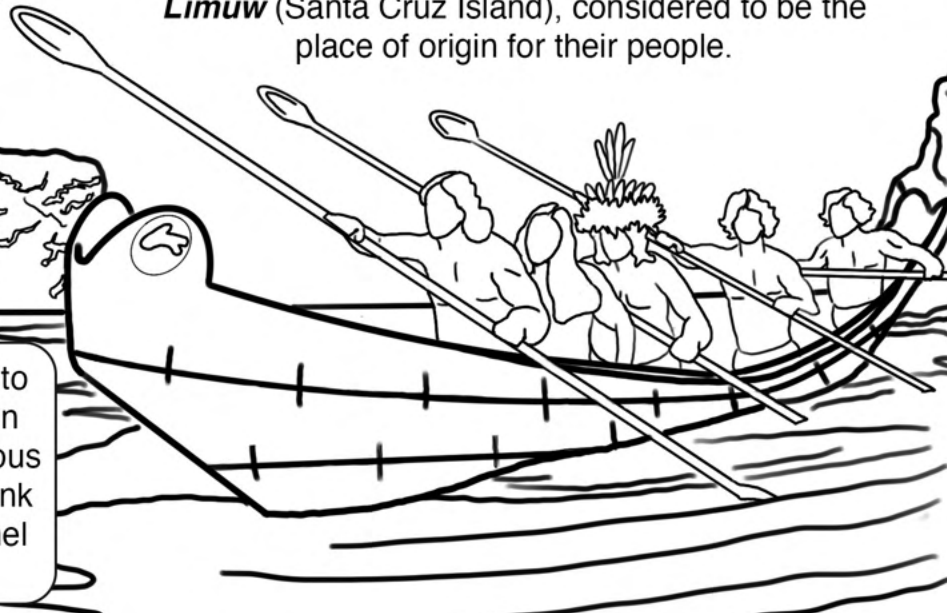


This drawing shows Ex'celen Spirit Dancers protecting the Esselen people when the flood waters reached to the top of Watiyi (today known as Pico Blanco)—the place of Esselen creation. Eagle, hummingbird, and coyote meet at the top of Watiyi (pronounced Wa-tee-yee).


The Channel Islands & The Chumash



The Channel Islands contain eight islands, home to over a dozen marine protected areas, off the coast of California. The island most sacred to the Chumash is **Limuw** (Santa Cruz Island), considered to be the place of origin for their people.



Historically, Limuw allowed many people to flourish on its beautiful land and waters. In 1997, the Chumash revitalized an Indigenous maritime tradition by building a **tomol** (plank canoe) to cross the Santa Barbara Channel like their ancestors.



In 2001, the Chumash made the crossing. With the support of a strong community, a familiar tradition was awoken from its long sleep since 1834. This annual crossing has inspired future generations to help preserve the culture, land, and waters that hold it so dearly.

Lisamu'

Morro Bay contains a Marine Protected Area in San Luis Obispo County. Morro Rock is known to the Chumash as **Lisamu'** or "the one that stands in a sacred place." Lisamu' took care of the people and held the spirit of the ancestors. As a sacred place, Lisamu' is a place of prayer and ceremony. The Chumash are the keepers of the Western Gate, a place where all souls travel through when they die. Lisamu' was three times its size before the late 1880's when the Army quarried it to make the Port Saint Luis breakwater. Today, Chumash people still fight to preserve the plant and animal relatives that their ancestors held sacred.



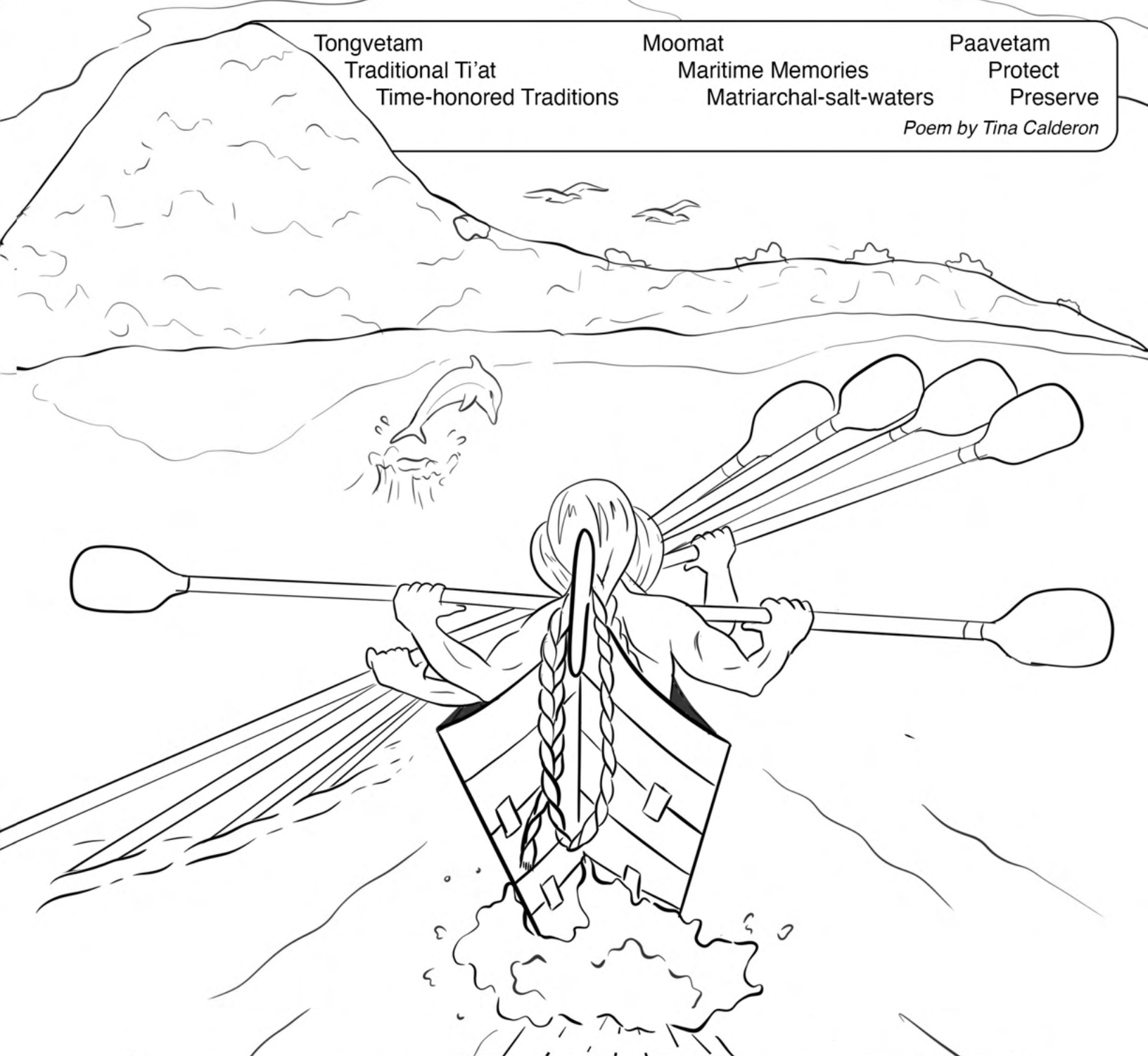
Tongvetam & Moomat

Tongvetam
Traditional Ti'at
Time-honored Traditions

Moomat
Maritime Memories
Matriarchal-salt-waters

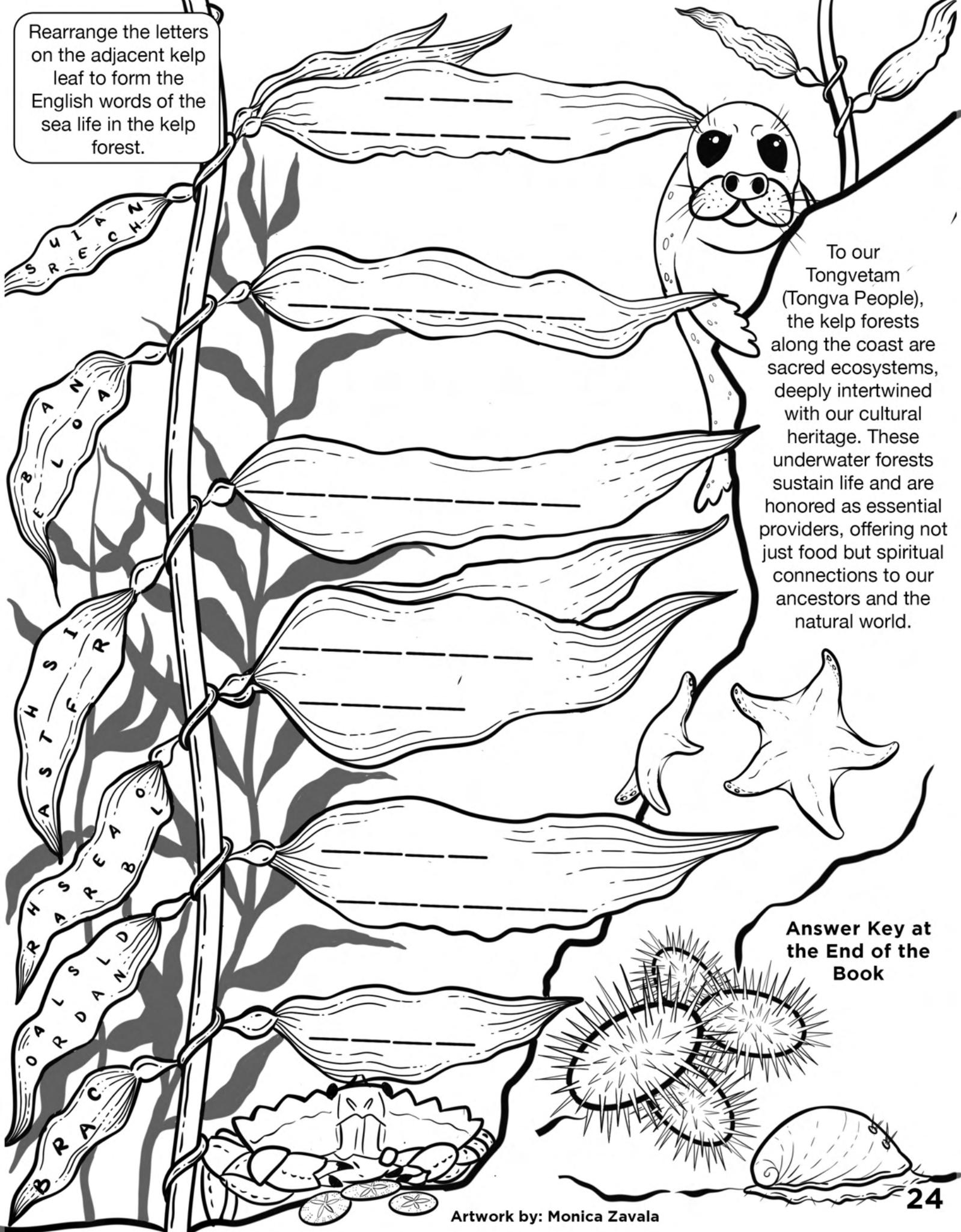
Paavetam
Protect
Preserve

Poem by Tina Calderon



Tongvetam (Tongva People) have deep respect for **Moomat** (the ocean world). **Paavetam** is sea life (those Peoples of the water), they are our relatives, and it is our responsibility to protect them and harvest respectfully so that we cause no harm and keep this amazing saltwater ecosystem.

Rearrange the letters on the adjacent kelp leaf to form the English words of the sea life in the kelp forest.

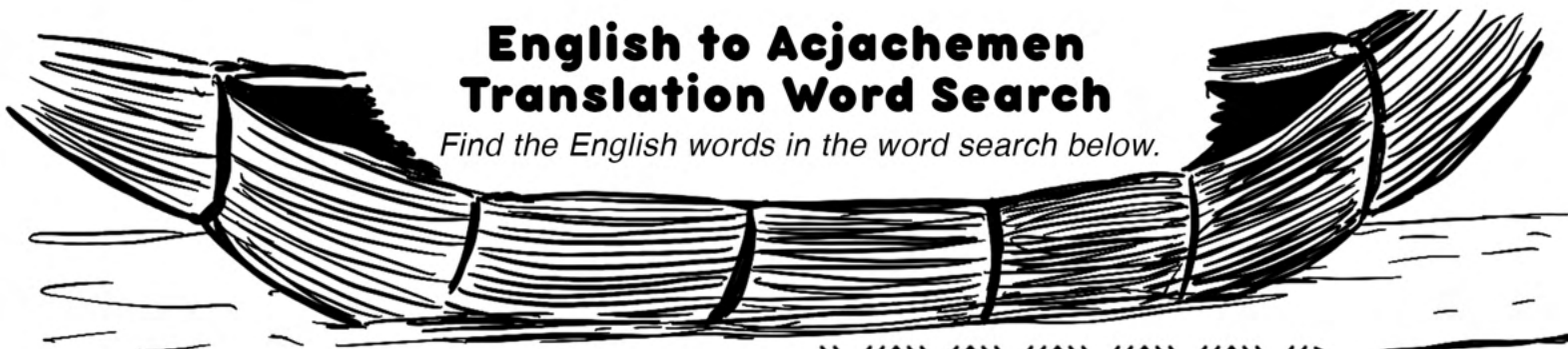


To our Tongvetam (Tongva People), the kelp forests along the coast are sacred ecosystems, deeply intertwined with our cultural heritage. These underwater forests sustain life and are honored as essential providers, offering not just food but spiritual connections to our ancestors and the natural world.

Answer Key at the End of the Book

English to Acjachemen Translation Word Search

Find the English words in the word search below.



D D H W T C L I M A T E J A T
 H O D R P Y L S H E L L S A V
 G V S M A S R Y E K X X Z T D
 B S C T U L E I Z E P H K Y Y
 E C K Z V M O D F J R H T C C
 B Z E N L S G C O H O V I U O
 D X L R K C X L X R T C R R N
 P O P R E S E R V E E R Q R S
 B S L C F V V D G N C A V E E
 X E B P F I S H C M T B G N R
 U A S O H W H A L E X Z V T V
 L L G K C I A F B Z N I V L E
 S I I A W E N J W M J W K I J
 C O R A L C A Q V X R Y J U I
 Y N Y B C L H N M D U K T O J

Answer Key
at the End of
the Book

OCEAN
móomat

WHALE
koyóowut

CLIMATE
kliima

CORAL
tóota

SHELL
'óoyimal

CURRENT
mítha

PROTECT
kwáavichu

SEALION
páskal

PRESERVE
'óka

CONSERVE
-kúy

KELP
tanáaxat

DOLPHIN
páatingal

TULE
pivéesash

CRAB
ngóoxikat

FISH
kiyúul

Crossword Puzzle

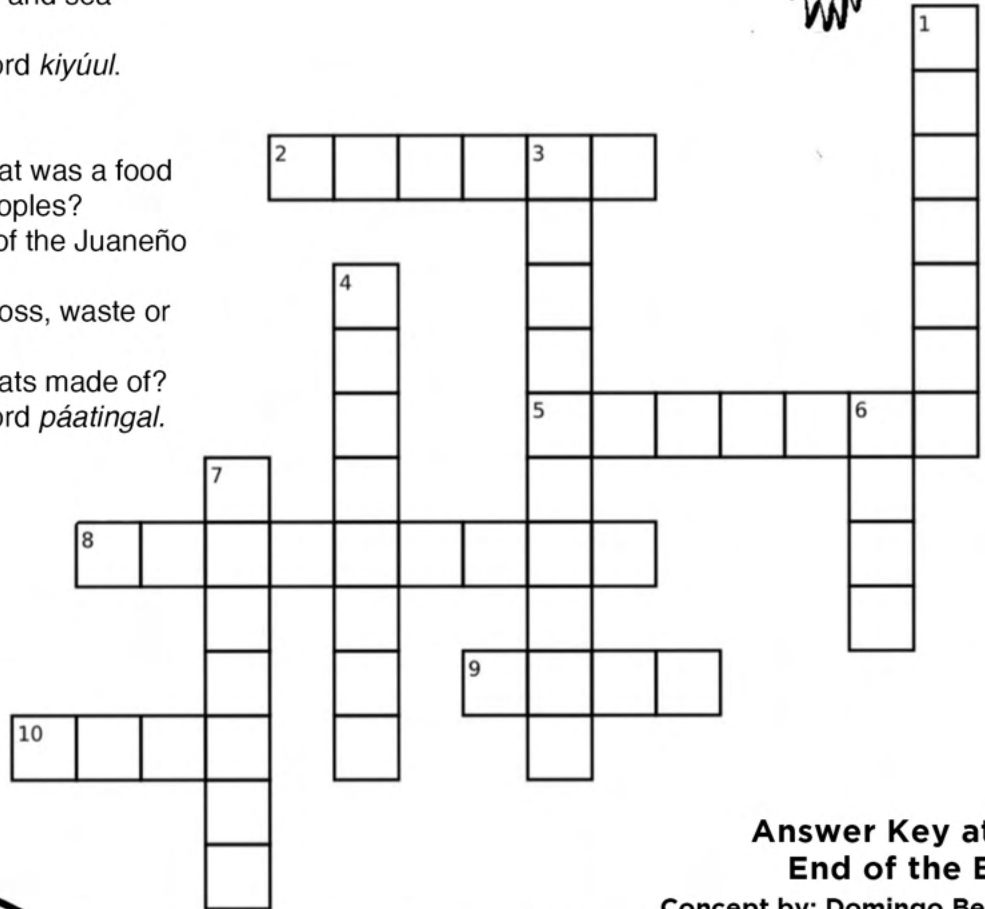


Across:

2. Translate the Acjachemen word for ocean.
5. What do you call the average weather patterns over many years?
8. Marine _____ Area
9. Which underwater towers provide food and shelter for fish, invertebrates, and sea mammals?
10. Translate the Acjachemen word *kiyúul*.

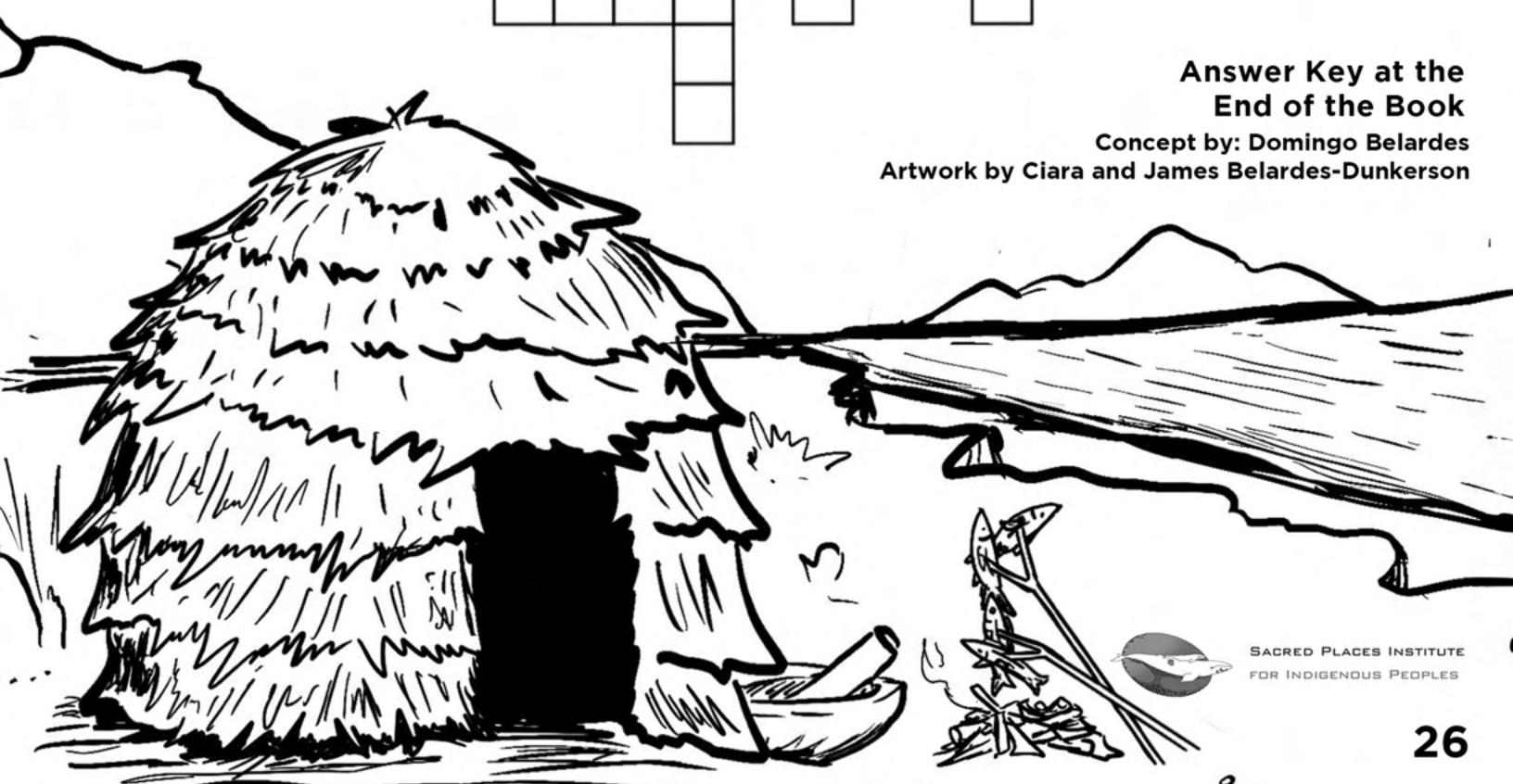
Down:

1. An ocean dwelling mollusk that was a food source for the Indigenous Peoples?
3. What is the traditional name of the Juaneño people?
4. What means to protect from loss, waste or damage?
6. What are the Acjachemen boats made of?
7. Translate the Acjachemen word *páatingal*.



Answer Key at the End of the Book

Concept by: Domingo Belardes
Artwork by Ciara and James Belardes-Dunkerson



Contributors



Natyia Whipple
*Concow/Maidu/
Nomlakai/Pomo/Yuki*

Natyia Whipple is a 14-year-old member of the Round Valley Indian Tribes; she is Concow, Maidu, Nomlakai, Pomo, Yuki. She attends Cardinal Newman High where she

received recognition as an outstanding art student. She plays basketball and lacrosse for her school and plans to study environmental science. Natyia created the cover page in respect and gratitude of our Coastal Pomo Tribes who share cultural teaching and ceremony throughout Pomo country. We are blessed to dance and share the songs of the Kashia and Point Arena Manchester elders.



Jackie Fawn
Yurok/Washoe/Surigaonon

Jackie Fawn is a Yurok/Washoe/Surigaonon graphic illustrator currently residing in Akwesasne, Mohawk Territory. Her art has been recognized in Indigenous spaces by her vivid depictions of warrior

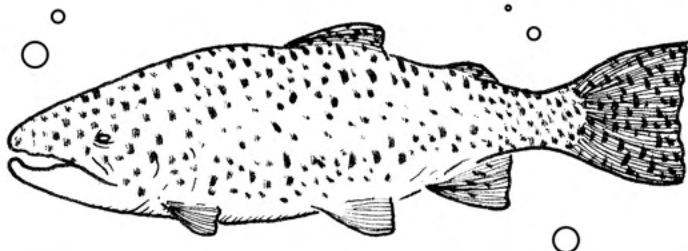
women defending the land and people against modern day colonialism. In recent years, Jackie's work has begun to enter educational curriculum, environmental organizations, and health campaigns to uplift Indigenous resiliency and healing. She is a self-taught artist that has been greatly influenced by creative resistance tactics. The series of art featured in this book was a powerful creative journey in uplifting and protecting ecosystems that are constantly endangered by climate change and human interference. My dream is for folks to learn and connect with these important habitats and taking the necessary steps in protecting these spaces for generations to come.



Tess Krause

Tess Krause is a multimedia artist born and raised in Humboldt County, favoring subject matter such as horses, animals, fantasy, and ocean themes. She designed the North Coast Native Protectors logo and helped design coloring

pages for children's educational resources within an MPA Watch teacher toolbox kit. Tess lives in Trinidad California with her animals that like to sleep on her supplies when she's working.



Daisy Smith
Tolowa/Yurok/Kashia Pomo

Daisy Smith first and foremost is a fisher woman; growing up without men in her life she took on fishing to care for her family. She consistently practices traditional food sovereignty, gatherings, and

preserving and sharing her knowledge with others. She is a Pomo dancer and an enrolled Yurok Tribal member.



Marva Sii-xuutesna Jones
*Tolowa Dee-ni'/Yurok/
Karuk/Wintu*

Sii-xuutesna is an enrolled Dee-ni' (Tolowa) citizen, Yurok, Karuk, and Wintu of Northern California and fortunately raised at her maternal

Nii-lij-chvndvn village and comes from *Mvn'sr'ayme'*, 'Enchwa along the Smith River and the paternal villages of *Wohsekw* and *Wtechpues* along the Klamath River. *Sii-xuutesna* comes with many ancestral practices, experiences, and Indigenous community-building expertise. Strong connections to these core values of speaking her languages, eating her ancestral foods, singing her songs, sharing these practices, and living these ancestral understandings through the lens of her people keep her whole.



Casey Pederson
Karuk/Yurok

Ayukii—Hello—My name is Casey Pederson, I'm a Karuk and Yurok tribal member and reside in Humboldt County in Northern California. I'm an Indigenous artist

who uses my culture and upbringing with my community as the inspiration for my artwork.



Barry Brenard
Nek' an-ni'

Barry Brenard was born in 1958. Barry is a product of the boarding school era and was raised in Carson City, Nevada. He was taught the Washoe/Paiute

traditions in his early years. Since 1989, he has sought out his Northern California Heritage, the artwork he creates has been a part of his life from the beginning and has developed in caring for the traditional values and beliefs of his cultural teachings. He combines his art and his teachings of song and prayer in all he interacts with the world today. Barry works with all the Tribal Members at Bear River Rancheria and the greater community to enhance the quality of life for everyone. Barry has become an elder of his Tribe and Spiritual Leader of the Nek' an-ni' People.

Contributors



Venesa Kremer
*Wasco/Tenino/Pit River/
Nisquali/Kalama/Yaqui/Yurok/
Taino*

Venesa Kremer was born in the Pacific Northwest, near the Warm Springs Reservation. California has been her home for the last 15 years

where she currently lives near the delta in the Sacramento Valley. She is Wasco, Tenino, Pit River, Nisquali, Kalama, Yaqui, Yurok and Taino. Venesa understands why people have lived here for centuries and is proud to be able to care and tend the ancestral lands and waters of the Wilton Tribe so it can stay healthy for years to come.



Sal Martinez
Pomo

Sal Martinez is a Tribal Citizen of the Manchester Band of Pomo Indians (MPA). He currently serves as a Trustee and President of the Point Arena Schools Board of Trustees and formerly serves as

Secretary of the MPA Tribal Council. An amateur Tribal historian, linguist, and cultural preservationist, his passion lies within his people and family. He currently works at the Garcia River Casino and resides on the Point Arena side of the Rancheria with his wife, Ann, and children, Salvador and Maya, and mother, Stephanie Martinez.



Tony Smith
Pomo

Tony Smith is a member of the Manchester Point Arena Band of Pomo Indians and descendent of the Kashia and Yokayo Tribes in Mendocino County. He is a construction worker, artist and

traditional Pomo Dancer and Singer.



Kanyon Sayers-Roods
Mutsun-Ohlone/Chumash

Kanyon Sayers-Roods is a California Indigenous Two-Spirit/Two-Face Cultural Representative. Proud of her heritage, Kanyon is deeply active in Native communities. She is an

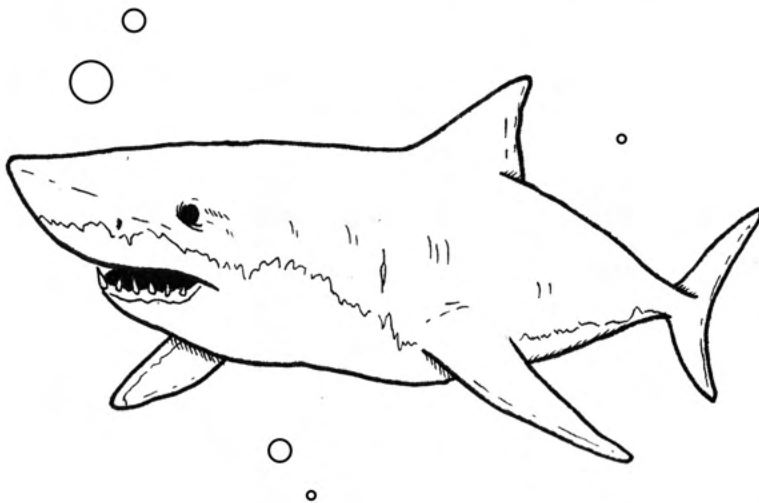
artist, poet, published author, activist, student, and teacher. Daughter to Ann-Marie Sayers, and raised in Indian Canyon, a Living Cultural Heritage Site and Trust Allotted Land and in Central California, Kanyon carries forward her ancestors' legacy. With dual degrees in Web Design and Interactive Media from the Art Institute of California, Sunnyvale, Kanyon is dedicated to learning, teaching, and sparking conversations around decolonization, reindigenization, and permaculture, while continuing her artistic passion. Her art has been showcased at the De Young Museum, Somarts Gallery, Gathering Tribes, Snag Magazine, and numerous powwows/Indigenous gatherings. She was a featured instructor in an accredited online course in the Queering Psychedelics curriculum, and promotes Cultural Sensitivity/Awareness through trainings/workshops, including workshops teaching this to the teachers. She serves as the Tribal Chairwoman of Indian Canyon Nation, President of Costanoan Indian Research Inc, and CEO of Kanyon Consulting LLC.



Guillermo "Yermo" Aranda

Born and raised in San Diego, California, Guillermo comes from a family of artists, craftsman, and musicians. Guillermo is a gifted and prolific artist, well known and celebrated in his community for his

enormous contributions of mural painting. From San Diego, California to Napa Valley in Northern California. Guillermo has completed over 80 murals, the majority of which are in the Santa Cruz and Monterey county areas. He is a co-founder of "Toltecas en Aztlan" (1968), a union of multi-media artist's organization. Toltecas en Aztlan initiated the Chicano Park Murals in San Diego, CA (1973), recognized by the City of San Diego and the State of California as a historical site. And in 2017, approved by President Obama as a National Historical Landmark. The Chicano Park Murals have sparked interest throughout the world. Artists in Mexico, Europe, and the United Kingdom study Guillermo's work as a muralist. In March of 2011, Guillermo was the guest of "Viva" and Riverhorse TV in Manchester, Great Britain, for the premiere of 'Under the Bridge,' a feature length documentary for PBS/BBC at the 17th Annual "Viva" Spanish and Latino Film Festival. His work is described as contemporary traditional art, reflecting an imagery of Indigenous ancestry in the modern world with the timelessness of natural forms, juxtaposed against contemporary images, bold vibrant and alive.



Contributors



Matthew Dominguez *Chumash*

Matthew Dominguez is a Chumash/Mexican American artist specializing in acrylic and digital illustrations focused on Indigenous empowerment. As an Indigenous Culture Bearer since 2010, he

makes regalia, instruments, and contemporary abalone jewelry. His first mural was painted in 2020 titled, "Tongva man," an ode to the original people of LA. Since joining Muralism in August 2021, he has lead the completion of 12 mural projects. He is an experienced special needs aide with a specialization in impacted individuals.



Domingo Belardes *Acjachemen*

Domingo Belardes is the spiritual leader of the Juaneño Band of Mission Indians. President of the Blas Aguilar Adobe Foundation, working to preserve the history of Orange County through research

and education. For the past 40 years, he presented at numerous events on the traditional culture of the Juaneño/Acjachemen people. Domingo provides interpretive services and replicas of traditional cultural objects for regional and state parks throughout Southern California. He is committed to protect the culture and the sacred sites of the Juaneño/Acjachemen people.



Tina Calderon *Tongva/Chumash/Yo'eme*

Tina Orduno Calderon is a Culture Bearer of Gabrielino Tongva, Chumash, Yoeme, and Chicana descent. She is wife, mother, grandmother, sister and auntie to many. Tina is a singer, song keeper,

traditional dancer and storyteller who also enjoys creative writing and composing poems and songs. To date she has composed over two-dozen songs in her ancestral languages of Tongvé and Chumash. Tina works as a Cultural Advisor to many organizations who are environmental champions in various forums. She also educates students and community groups around the importance of acknowledging and respecting land, water, minerals, plant and animal relatives as well as the sacred elements.



Tori McConnell *Karuk/Yurok*

Former Miss Indian World 2023, Tori McConnell is 24 years old and from Humboldt County. She is a descendent of the Karuk and Yurok Tribes who aspires to elevate the voices of California Tribes. Ms.

McConnell is an accomplished artist whose artwork exemplifies Indigenous Knowledge and advocacy for our inherent right to cultural food sovereignty and the protection of our waterways. Providing a platform for Indigenous women she has uplifted awareness to the MMIP (Missing Murdered Indigenous People) crisis and mental health access for Indigenous communities.



Monica Zavala *Gabrielino Tongva/ Acjachemen*

Monica, a proud member of the Gabrielino Tongva Nation, Acjachemen, and Mexican heritage, draws profound inspiration from

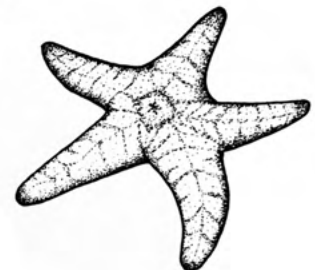
her diverse cultural background, infusing her artwork with the subjects of traditions. Specializing in illustration, painting, sculpture, creative writing, and digital art, she possesses a talent that knows no bounds. She passionately collaborates with various Native communities. Through her work she documents their issues, traditions, and ceremonial practices, shining a spotlight on the cultural heritage. Monica showcases her creativity as an illustrator. Whether crafting fictitious characters, immersive environments, engaging short comics, or stunning realism, her illustrations breathe life into the fantastical and the tangible alike. Monica remains devoted to her artistic pursuits. As long as she possesses the ability, she will continue to create—weaving narratives that bridge the past, present, and future of Indigenous cultures with the stroke of her brush and the power of her imagination.



Solange Aguilar *Mescalero Apache/Yo'eme/ Kalinga/Kapampangan*

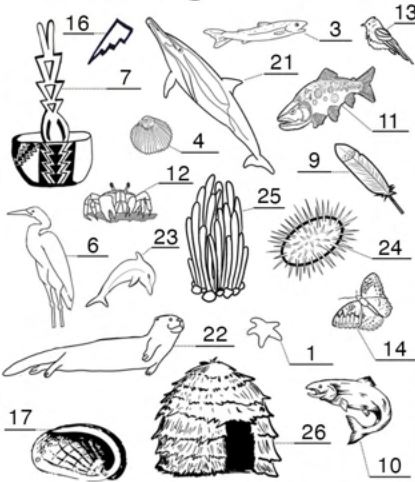
Solange Aguilar (They/Ze) is a queer artist, poet, and zinemaker currently living in Qenepstin, Chumash Territory (Santa Barbara, CA). They are a first place winner in

the Santa Barbara Poetry Slam, a recipient of The Pachamama Skillshare and Women's Creative Collective for Change artist scholarship, and a 2021 fellow from the Artist2Artist program by the Art Matters Foundation. Their work has been featured in *News from Native California*, *Earth First! Journal*, at the Los Angeles County Museum of Art, the Museum of Contemporary Art Santa Barbara, Santa Barbara City College's West Campus, and in Harvard Library's zine collection. They are the graphic designer for this book and also did some of the illustrations, including the starfish on this very page.



Answer Key

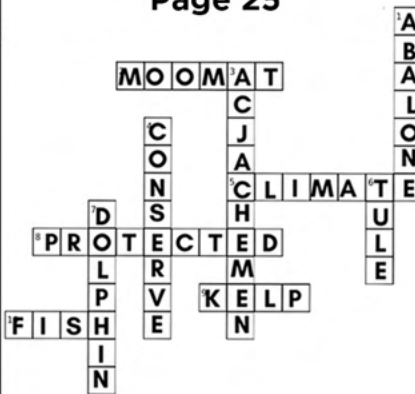
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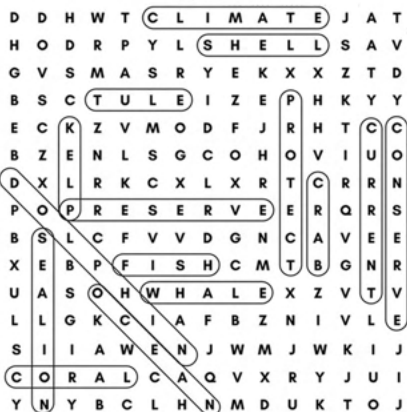
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Sea Urchin
Abalone
Starfish
Harbor Seal
Sand Dollar
Crab

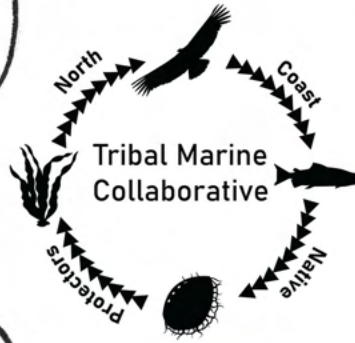
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Tori McConnell '23