



# Land Acknowledgement

March 22, 2021 | City Council Meeting

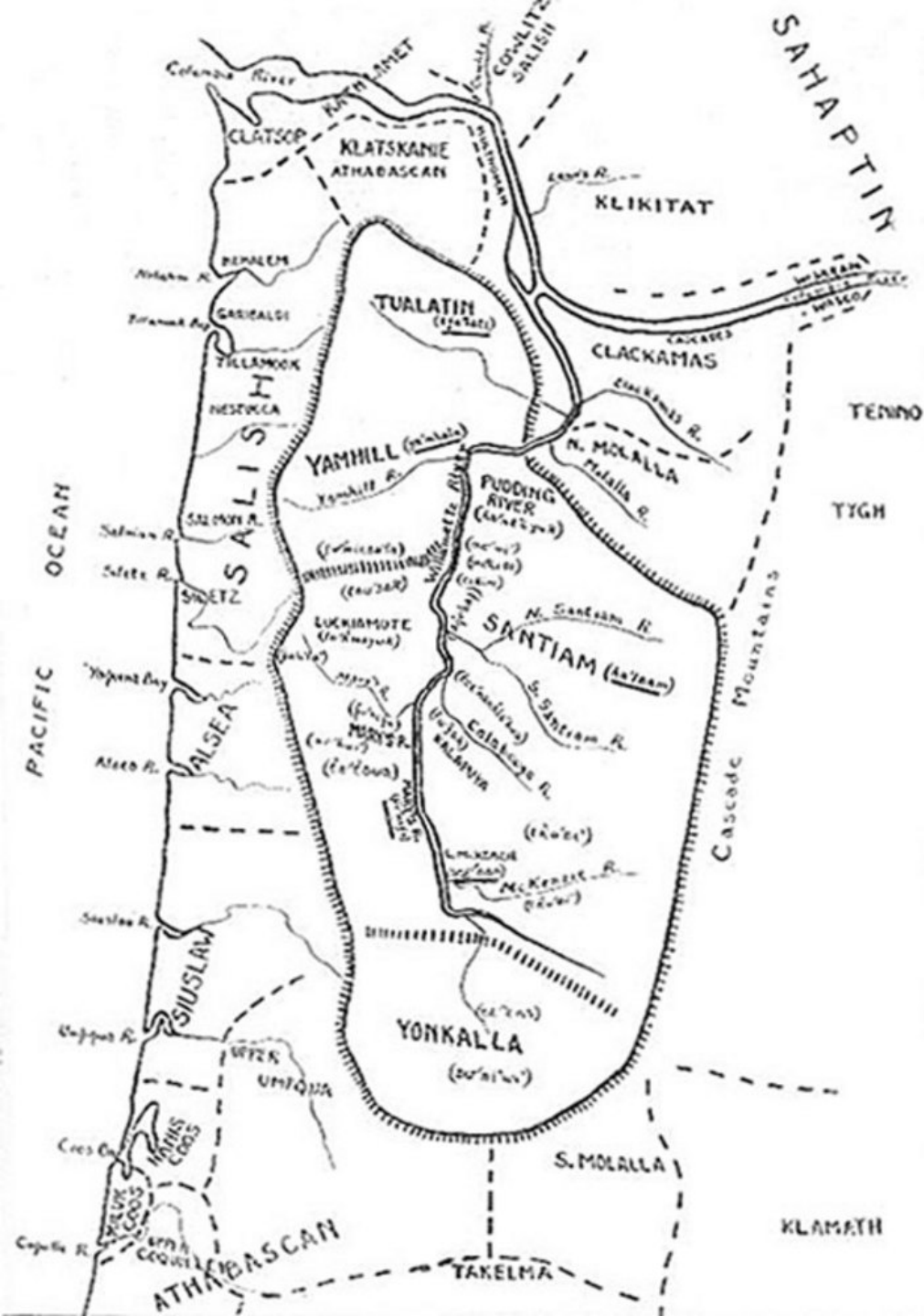
# Agenda

- Tualatin's Indigenous Peoples
- Land Acknowledgements
- Examples
- City of Tualatin
- Discussion

# Tualatin's Indigenous Peoples

- The name Kalapuya (kälə poo' yu) was applied to speakers of **three indigenous languages**.
- Kalapuyans lived in tribal territories containing numbers of related and like-speaking, but **basically autonomous villages**.
- For example, **sixteen named villages** are known for the early nineteenth-century **Tualatin Kalapuyans**.
- Tualatins lived about half the year in dirt-banked, semi-excavated winter houses and the other half camped across their tribal territory.
- Synonyms include Atfalati, Tfalati, and Twalati.

Excerpted from [“Kalapuyan peoples”](#) and [“Tualatin peoples”](#) by Henry Zenk, Oregon Historical Society

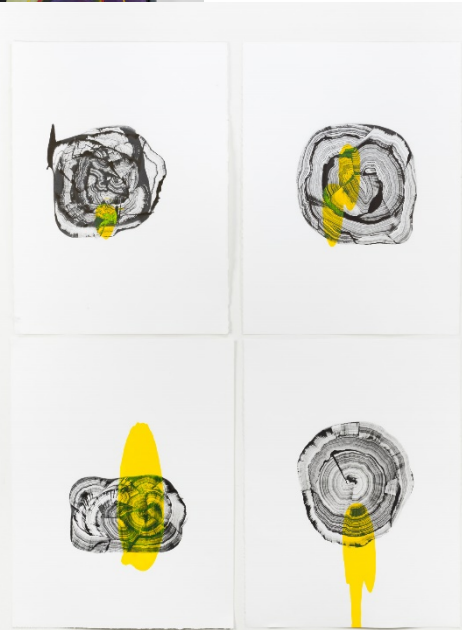




# Tualatin's Indigenous Peoples Today



Everyone's A Winner, Don Bailey (Hupa), This IS Kalapuyan Land Exhibit



The Sun Bathed Everything, Angelica Trimble Yanu (Oglala Lakota), This IS Kalapuyan Land Exhibit

## Atfalati-Kalapuya of Washington County

The Atfalati-Kalapuya had approximately two dozen villages in present day Washington County including Chachemewa near Forest Grove, Chalawai near Lake Wapato, Chakeipi close to Beaverton and Chakutpalui in the Hillsboro area. Chahelim, in Yamhill County, was also an Atfalati-Kalapuya village.

By the time the Oregon Trail pioneers arrived in Washington County, more than 90 percent of the native population had been wiped out by diseases. A small pox epidemic swept through the area in 1782-1783 followed by a malaria epidemic in 1830-1833. By 1848 only about sixty Atfalati-Kalapuya remained.

There were very little conflicts between original inhabitants in the area and settlers. Most differences could be easily settled. For example, in May 1852, four Indians were brought to Hillsboro and put on trial for "unlawful assembly to do unlawful act." They were accused of destroying a settler's house under construction. Their leader, KayaKach, is recorded as saying: "It is my own place, McCloud. Your house should not be built (here). It is my own site. Do you not hear me, McCloud? I have not wanted you to build your house (here). Stop!! I will tear down your house." Surprisingly, the dispute was settled in KayaKach's favor, although he was required to pay a fine of four horses.

Most surviving Atfalati-Kalapuya were forced to leave the ancestral hunting, gathering and trade areas. They moved onto the Grand Ronde Reservation in 1855 after a series of treaties with the United States Government.

Five Oaks, WCHS # 1270-50



### FOREST GROVE INDIAN AND INDUSTRIAL TRAINING SCHOOL

Between 1880 and 1885, Indian children were taken from their homes all over the Pacific Northwest. The children were sent to the Forest Grove Indian and Industrial Training School and forced to assimilate into Euro-American society. The school was moved to Salem in 1885 and became known as the Chemawa Indian School. Today, the Chemawa Indian School is proud to provide Native American and Alaskan youth a positive educational environment and preservation of traditional tribal cultures.

### FIVE OAKS

The Atfalati-Kalapuya camped for hundreds of years near Helvetia in an oak meadow called Chatakuin, which meant place of the big trees. The site later became a gathering spot for early pioneers. Five Oaks historic site is visible today from the Sunset Highway near Helvetia Road. The two remaining original trees are thought to be more than 500 years old.



Boys were taught trades such as carpentry, blacksmithing and shoemaking at the Forest Grove Indian and Industrial Training School, ca. 1880-1885. Davidson, WCHS # 11.025

## Grand Ronde today

Today the Confederate Tribes of the Grand Ronde Community of Oregon includes twenty-seven tribes from Western Oregon and Northern California that were relocated to the Grand Ronde Reservation in the 1850s, including the Umpqua, Molalla, Rogue River, Kalapuya and Chasta. Tribal membership now includes over 5,000 people throughout the world. With restoration of the reservation, tribal efforts have rebuilt institutions and service programs for members. Grand Ronde also established a philanthropic foundation called the Spirit Mountain Community Fund, which invests millions of dollars each year in support of Northwest Oregon community projects.

Today the descendants of the Kalapuya continue to celebrate and preserve the rich cultural heritage and ecological stewardship based on thousands of years of tradition.



Grand Ronde Queen Leah Strubbe



A fancy dancer taken at the 2006 Annual Cultural Pow-wow held in Grand Ronde, Ore.

Veterans Pow-wow held each July at the Grand Ronde Pow-wow Arena.



Opening ceremony for the Ft. Yamhill State Park in Grand Ronde, Ore.



Grand Ronde's Clabbe Family aboard "Barkays," during the 2006 Inan-Tribal Canoe Journey.



# THIS IS KALAPUYAN LAND

“**This IS Kalapuyan Land** acts as both a museum exhibition title and land acknowledgement. It is also a declaration of perpetual stewardship by the Kalapuyan people. “We have always been here, we will always be here.”

- [Excerpt from \*Decentering Whiteness in the Museum\*, by Steph Littlebird Fogel](#), Guest Curator at Five Oaks Museum

# What is a Land Acknowledgement?

A land acknowledgement is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories.

- [Laurier Students' Public Interest Research Group](#), Ontario, Canada

An Indigenous Land or Territorial Acknowledgement is a statement that recognizes the Indigenous peoples who have been dispossessed from the homelands and territories upon which an institution was built and currently occupies and operates in.

- [Guide to Indigenous Land and Territorial Acknowledgements for Cultural Institutions](#), New York University

Land acknowledgements are Indigenous protocol to show respect for indigenous peoples and recognize their enduring and continuing relationship to the land. Committing to authentic land acknowledgements can also raise awareness about histories that are often suppressed or erased.

- [Land Acknowledgements](#), Oregon State University Extension Service



# Why do a Land Acknowledgement?

- Offer recognition and respect.
- Counter the “doctrine of discovery” with the true story of the people who were already here.
- Create a broader public awareness of the history that has led to this moment.
- Begin to repair relationships with Native communities and with the land.
- Support larger truth-telling and reconciliation efforts.
- Remind people that colonization is an ongoing process, with Native lands still occupied due to deceptive and broken treaties and practices of eminent domain and other mechanisms intended to benefit government or corporate America.
- Take a cue from Indigenous protocols, opening up spaces with reverence and respect.
- Inspire ongoing action and relationships.

# How to do a Land Acknowledgement

- U.S. Department of Arts and Culture's [Honor Native Lands: A Guide and Call to Acknowledgement](#)
  - **Step 1: Identify** – The first step is identifying the traditional inhabitants of the lands you're on.
  - **Step 2: Articulate** – Formulate the statement of acknowledgement you'll share.
  - **Step 3: Deliver** – Offer your acknowledgement as the first element of a welcome.
- Native Governance Center's [Tips for Creating an Indigenous Land Acknowledgement Statement](#)
  - **Start with self-reflection.** Why am I doing this land acknowledgement? What is my end goal? When will I have the largest impact?
  - **Do your homework.** Research the Indigenous people to whom the land belongs; the history of the land and any related treaties; names of living Indigenous people from these communities; Indigenous place names and language; and correct pronunciation.
  - **Use appropriate language.** Don't sugarcoat the past.
  - **Use past, present, and future tenses.** Indigenous people are still here, and they're thriving.
  - **Land acknowledgements shouldn't be grim.** They should function as living celebrations of Indigenous communities.



# Examples:

City of Northfield, MN

City of Eden Prairie, MN

Portland Parks Foundation

Willamette University

*We stand on the homelands of the Wahpekute and other Bands of the Dakota Nation. We honor with gratitude the people who have stewarded the land throughout the generations and their ongoing contributions to this region. We acknowledge the ongoing injustices that we have committed against the Dakota Nation, and we wish to interrupt this legacy, beginning with acts of healing and honest storytelling about this place.*

## City of Northfield, MN

- Task Force drafted statement in partnership with faculty and students from St. Olaf College and Carleton College.
- City Council Resolution in November 2020
- Published on [City's website](#).

*It is important to acknowledge that we are gathered upon the ancestral, traditional and contemporary homelands of the Dakóta. Through treaties the U.S. government seized Ojibwe and Dakóta land in Minnesota. Specifically, signing of the treaties of Traverse des Sioux and Mendota in 1851 opened land located to the west of Ĥaĥáwakpa/Wakpá Thánka (Mississippi River), allowing pioneers to settle in what is now Eden Prairie.*

*We acknowledge this land has a complex and layered history, and pay respect to the elders who have stewarded the land throughout the generations and continue to do so. We offer this statement as a step toward healing and make a commitment to learn the history of the land Eden Prairie is built on, to recognize, support, collaborate with and advocate for Indigenous People, and to consider the convergence of legacies that bring us to where we are today.*

## City of Eden Prairie, MN

- Human Rights and Diversity Commission drafted statement in partnership with Christal Moose of the Mille Lacs Band of Ojibwe in Minnesota.
- City Council Proclamation in November 2020
- Commission created a [Eden Prairie Land Acknowledgement Statement Guide](#) for community groups, businesses and beyond.
- Published on [City's website](#).

*The Portland Metro area rests on traditional village sites of Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas, Bands of Chinook, Tualatin, Kalapuya, Molalla, and many other tribes who made their homes along the Columbia River. Indigenous people have created communities and summer encampments to harvest and enjoy the plentiful natural resources of the area for the last 11,000 years.*

*We want to recognize that Portland today is a community of many diverse Native peoples who continue to live and work here. We respectfully acknowledge and honor all Indigenous communities – past, present, future – and are grateful for their ongoing and vibrant presence.*

*We also acknowledge the systemic policies of genocide, relocation, and assimilation that still impact many Indigenous/Native American families today. As settlers and guests on these lands, we respect the work of Indigenous leaders and families, and pledge to make ongoing efforts to recognize their knowledge, creativity, and resilience.*

# Portland Parks Foundation

- Published on [Foundation's website](#).

*We are gathered on the land of the Kalapuya, who today are represented by the Confederated Tribes of the Grand Ronde and the Confederated Tribes of the Siletz Indians, whose relationship with this land continues to this day. We offer gratitude for the land itself, for those who have stewarded it for generations, and for the opportunity to study, learn, work, and be in community on this land. We acknowledge that our University's history, like many others, is fundamentally tied to the first colonial developments in the Willamette Valley. Finally, we respectfully acknowledge and honor past, present, and future Indigenous students of Willamette.*

## Willamette University

- Published on [University's website](#).
- Available for anyone wishing to share it at the start of their event. Will also be shared at University Commencements, University Convocation, and University-wide lectures.



# City of Tualatin

- The City of Tualatin was incorporated in 1913.
- In 1978, John Bergstrom created the City's first logo. Per the direction of the City Council and documented in an article in the Lake Oswego Review, the logo should depict "Tualatin's Indian heritage and community growth".
- Many streets, neighborhoods, and City assets reference Indigenous people or places. For example, the Ki-a-Kuts Bridge over the Tualatin River is named after a Chief of the Atfalati people.



# Discussion