Spring Has Sprung!

Ya Nuunukne
"They Tell A Story" In Chochenyo

As we continue our work of Rematriation, we invite our community and supporters to listen to our stories from the land and our growing programs and projects, through our seasonal newsletter.

Sogorea Te' calls on Native and non-Native peoples to heal and transform the legacies of colonization, genocide, and patriarchy and to do the work our ancestors and future generations are calling us to do.
Sometimes you outgrow your pot and sometimes you need to be planted.

When I look at the seeds we’ve grown for three generations, I see seeds that come with stories and lineages resting in my hands.

We take care of these seeds and plants, like grandparents, and in return these Rematriated seeds connect us together.

Each and every tiny seed tells the story of Indigenous people being persecuted for growing their traditional food, and a history of colonization’s failed attempt to remove ancestral seeds from their caretakers.

An attempt to disrupt the food and health sources for Turtle Island.

These seeds and their lessons came back to us because they are resilient and tell the story of Indigenous resistance.

Today, we are privileged to witness the seeds being passed on because of each and every act of resistance to save the grandparents of the seeds we sow today.

Listen to the land, the seeds, and the people who tell these important stories.

We are planting seeds, growing starts, and harvesting plants.

“For a multitude of reasons, many seeds have moved from their lands of origin, from tribal communities outward. We know that seeds move and migrate. It’s naturally a part of a seed’s journey to want to move along kinship routes and trade routes. Corn, herself, moved from a very fertile valley in Oaxaca to all regions of the globe, through trade and through kinship routes.” — Rowen White
WHAT IS REMATRIATION?

INDIGENOUS WOMEN LED

Rematriation is Indigenous women-led work to restore sacred relationships between Indigenous people and our ancestral land, honoring our matrilineal societies, and in opposition of patriarchal violence and dynamics.

Rematriation weaves traditional and cultural knowledge back in harmony with the land. In Lisjan territory, we envision a Bay Area in which Chochenyo language and ceremony are an active, thriving part of the cultural landscape.

RESTORING SACRED LAND BASED RELATIONSHIPS

At this time, we have multiple ongoing relationships with cities, institutions, individuals, and organizations to Rematriate stolen land in Lisjan territory, and to develop relationships of reciprocity.

With the support of our community and Shuumi, a voluntary land tax, we have been able to build the first ceremonial arbor in Lisjan territory in more than 250 years, and Rematriate multiple land sites, including one house to Indigenous stewardship.

Even more amazing... anyone and any city could participate in this process. Hit us up.
CREATIVE COLLABORATIONS

Images are: Wood carving with Tanu Eagleton, in progress mural at a collaborative community space, and a Protect Oak Flat art build with relatives from Apache Stronghold.
We have been receiving many requests for land acknowledgement based knowledge, and are currently working on a system to navigate them in the best way possible. This is a living process, and we can only assist with the implementations of land acknowledgements based in Lisjan territory.

Some key steps in the process for implementing a land acknowledgement is research and reflection! We ask that prior to reaching out to us for a land acknowledgement consultation, or review, that you:

- Consider your own position, privilege, personal/familial/group's history.
- Do the research to find out who’s land you’re on, the history of this land and it’s original people. Familiarize yourself with Indigenous issues and concepts.
- Consider why you are incorporating a land acknowledgement. Who does it serve? Is it centering your own voice, or those of the land’s original people?
- Are you able to compensate an Indigenous person to present the land acknowledgment?
- What resources are you providing to Indigenous people?
- What relationship do you have with this land and it’s original people?

It is important to note that although land acknowledgements are important, they are not reparations, and they require actions to coincide with the statement that you are putting out into the world.

Simply “Acknowledging” Occupation Or Presence On Indigenous Lands With No Other Relationship Or Actions Can Actually Recreate Extraction And Erasure.

Pay Shuumi! Create a fundraiser! Donate land, housing, and assets! Spread the word about our work and Shuumi to your communities!

Check out our website for information about our work, Lisjan history, Shuumi, and resources. Consider how you can transform this land acknowledgement into a genuine relationship.
As people grow more open to discussion of the exploitation that is the history of this country, it’s become clear that the contemporary landscape is dotted with reminders of the colonialism and racism that have suppressed the cultural expression of Indigenous people.

Removal of statues and other monuments to oppression are a necessary step to creating a healthy, balanced nation. We’ve seen the shadow that ubiquitous Confederate monuments have thrown over the lives of African Americans. They also provide rallying points for believers in ‘the Lost Cause’ of the institution of slavery. Political uprisings of recent years have shown a variety of multi-racial approaches in responding to monuments to racism using strategies ranging from grassroots organizing, ballot measures, to direct actions to remove statues, names of institutions and reclaiming public space.

Concomitant with that work it is vital to support efforts by Native American tribes and Indigenous people to restore the cultural heritage that undergirds the healthy growth of any community. There are many places in which the lives and accomplishments of Native people might be commemorated. Tourists and sports enthusiasts are often surprised by the tribute found on King Street in San Francisco. Giants ballpark.

Embedded in the sidewalk are 104 bronze plaques engraved with the remaining known words of the Ramaytush language spoken by people Indigenous to the area realtors now call Mission Bay. Like many representations, the content of the installation has been reconsidered by some as time passes, The accuracy of the translations has been called into question, as has the appropriateness of tributes that are trod on by pedestrians.....

Excerpt from our collaboration with the amazing author Jewelle Gomez as part of the Dismantling Racism in Public Art Toolkit by Barbara Mumby.

Based on Interviews with Sogorea Te Land Trust members: Inés Ixierda, Vick Montaño, and Nazshonnii Brown.

For the full piece visit this link.
After bringing in a new season, we returned to see our soil builder mix of Bell Beans, Peas, Yellow Mustards, and Daikon Radishes grow into a thick blanket over hugels, flower mound, and rows of produce. The California phacelia we planted this past summer had also reseeded itself; adding onto that layer of winter protection.

Our winter hibernation was a time for rest and renewal as the skies blessed us with heavy rainfall. A period of rest after putting in work to cover crop our sites in time for the winter solstice.

The rain also brought us flowing waters! Tribal members were able to witness Village creek flow for the first time. The rest of the creeks are underground at this land, and the area is quite possibly a village site, given its proximity to the bay.

Here we grow amaranth, sage, mugwort, native grasses, and an assortment of peppers among many other delicious produce. Additionally, we recently planted a variety of California native plants as a part of our rematriation of Quail Creek and restoration of village creek. Plants like willow, dogbane, and yarrow will help to build up the creek bed and raise the water table.

As we settle into this new season, we invite you to reflect on rest, and ask “How am I incorporating rest into my life?”

The production of the new featured film collaboration, Remothering the Land, took place at Quail Creek, in partnership with Patagonia! This film features our very own land team member Nazshonnii, discussing Sogorea Te’s work of Rematriation. Check it out now here!
OUR FIRST BILLBOARD

INES IXIERDA

Our first billboard! In honor of our founders and urban Indigenous grassroots organizers, Corrina Gould (Lisjan Ohlone) and Johnella LaRose (Shoshone Bannock), work to Rematriate the Land!

The 50 foot long piece shows the ghost of a city behind the new growth of plants overtaking it as two Indigenous women with long braids down their backs look onwards, envisioning another future against the bright ombre of sunrise.

Designed by Inés Ixierda with Corrina Gould as part of the LandBack Art Campaign, this is one of 20 billboards by Indigenous artists and their allies across the United States. LandBack Art is connecting artists, activists, and allies working to dismantle and defund systems of colonial violence, invest in Indigenous communities, and return land to Indigenous hands.

Powered by NDN Collective, For Freedoms, and Indígena. It has since been removed from its original location on University Avenue near San Pablo in so called Berkeley, and will soon be shared again at a new location! The future is Indigenous! Support Indigenous led land return!

ISTUNE

Dream House

Chochenyo language carrier Deja Gould has named the first house in Huchiun to be returned to our care, ‘Ištune, the word for dream in her ancestral language.

To have a home come back to Indigenous stewardship and be taken out of the speculative real estate market forever makes our dream of urban Indigenous futures here possible.
Can you imagine a world where our youth are empowered in what they are learning? A world where youth grow up learning the stories of the land, their ancestors, powerful organizers - the stories that have been silenced for generations?

In the spirit of these stories, we are proud to announce the launch of Sogorea Te’s very own Youth Program.

*Mitiini Numma*, the Chochenyo name for "to grow the truth," this program is made to grow future generations of resilient, engaged, knowledgeable, and empowered, Black, Indigenous, and Youth of Color, who are connected to history and have a relationship with the land and water.

This program is designed in collaboration with Dr. Eve Tuck, Dr. K Wayne Yang, and the Tkaronto CIRCLE Lab, and will use an Indigenous Social Justice Curriculum developed and facilitated by program coordinators Celia Espinosa and Eliana Hernandez.

We have many activities planned including cooking, art, site visits, and guest speakers!

Introducing Our Youth Program Coordinators!

Celia was born and raised in the territory of Huchiun, and is passionate about decolonial community based work and is happy to continue the flow of knowledge, empowerment, and resources to uplift communities that have been historically disinvested.

Eliana was born and raised in the territory of Chupcan and is dedicated to empowering, uplifting, and liberating people of color. She is passionate about decolonial work, education, and building community with other resilient people.

We are ecstatic for the opportunity to do this as part of Sogorea Te’ and build community with BIPOC youth in Huchiun! Sign up today!
**ACORN DYE**

*Recipe by Monique Sonoquie*

**Supplies**
- Acorn shells
- Hot water
- Rusted metal
- Pot or tub (this can either be done in a tub outside or on the stovetop)
- Fabric of choice

**Processing**
1. Gather acorns & crack the shells (remove the meat)
2. Boil water & fill the tubs halfway
3. Place acorn shells, rusted metal, and fabric in tub
4. Let simmer for at least 2 hours. Let cool & hang dry!

Monique taught us this recipe during our acorn season this last Fall, and we welcome you all to try it!

**SHUUMI**

*By Ariel Luckey*

Originally inspired by the Wiyot Tribe's Honor Tax, the Shuumi Land Tax is an invitation for non-Indigenous people who live on Lisjan Ohlone land to make an annual contribution to support the work of Sogorea Te'.

As Corrina Gould, our Co-Director and Tribal Chair for the Confederated Villages of Lisjan Nation, says, Shuumi is, “a way of beginning a conversation with your family and yourself: what does it mean to live on occupied territory and how can I live here with integrity?" How do I be a good guest?"

In 2021, 66% of the donations to Sogorea Te' were Shuumi, paid by people who live on Lisjan Ohlone land.

Interested in contributing? Calculate your own Shuumi Land Tax today!

Shuumi Means “Gift” In Chochenyo, The Language That Lisjan People Have Spoken Here In The East Bay, For Thousands Of Years.
"We honor the work of the BAAITS Powwow, Calpulli Huey Papalotl, and other Two-Spirit folx for all the work they have done to create spaces for us and helped catalyze this event. We are excited to finally bring our dreams to fruition.

For many years, Two-Spirit and Queer danzantes in the Bay Area have longed for a space to celebrate their many intersecting identities of queerness and cultural roots." - Mexica Two Spirit Committee

We are deeply grateful. Sogorea Te' has big plans for Rematriation and we’re just getting started. Thank you for building with us.

"Bay Area Mexica Queer/Two Spirit Ceremony in commemoration of Indigenous Peoples day on the forever lands of the Ohlone people."
UPCOMING EVENTS

Good Medicine Native Comedy Night 5/14 & 7/16

WISH LIST

Macbooks For Youth Electric or Hybrid Car Ocean Kayaks & Paddles Life Jackets Work Truck Houses for Indigenous People Land in Huchiun

Ya Nuunukne Spring 2022 Photos By: Ines Ixierda, Eliana Hernandez, Victoria Montano, Celia Espinosa

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THANK YOU FOR YOUR SUPPORT

WE LOOK FORWARD TO ANOTHER SEASON OF REMATRIATION & RELATIONS