

## TERRITORIAL ACKNOWLEDGMENT FOR GRIZZLEY CREEK RANCH *PORTOLA, CA*

The land we're on was taken from the Mountain Maidu. The Mountain Maidu are the native inhabitants of the Feather River region and its many tributaries.

The Maidu lived in small settlements of a hundred or less around the edges of valleys where they had permanent villages. During warm seasons, they would often travel up into the mountains to hunt and gather food and had temporary villages for the warm months. The Grizzly Creek Ranch area was probably part of the area where the Maidu didn't live year round, because of heavy winter snows, but where they hunted during warm seasons. Before European settlers, there were an estimated 9,000-10,000 Maidu in this area. Since colonization, there have been as few as 93. The 2010 US Census shows the Maidu population today is around 4,000. The stark decrease in population was due to initially disease brought in by early explorers as well as Militia's actively removing natives from their land.

In 2018, 140,000 acres of Pacific Gas & Electric Co. land, was set aside for conservation. Some of this land once belonged to the Maidu and now, after much negotiation, about 3,000-acres of grassy meadow and creek is being returned to the Maidu to manage. The land management plan will combine traditional Maidu practices, such as burning to promote the growth of oaks, along with approaches that utilize western science and technology. Maidu call this remnant of their homeland Tasmam Koyom (Ko-yum means valley). The plan, modeled after national parks, includes trails, visitor centers, and a Maidu Cultural Park. Representatives of the Maidu fought hard for this, and hope that as they work to restore the land they will also be restoring their culture and people. The Maidu people want to use this as an opportunity to teach the public about Traditional Ecological Knowledge (TEK) practice.

We wanted to do this territorial acknowledgement to acknowledge the history and legacy of colonialism and genocide in this area. We have the privilege of being here as a result of this colonial history and its residual trauma on indigenous peoples. As environmental educators, we are in the position of being able to help instructors and students understand this privilege, develop more just practices for the future, and to help them develop meaningful relationships with the land, as the Mountain Maidu had and have.

The information was gathered through web searches as well as speaking with staff at a local history museum and speaking with a member of the Maidu tribe and Summit Consortium.