



Anthropology of Sienna Rose



Noon Payomkawichum pi Qeenqikuktum

(I am Luiseño and of the Ground Squirrel clan)

No\$uun 'ahuyaxi looviq nooto omqalqla

(I am happy you are here with me)

Noon pilachikat chamteela pi chamteela
kwaavichukat

(I am language learner and language protector)



I HEAR THEIR VOICES.
THEIR FACES. I CAN'T
SEE. THEY HAVE MUCH
TO TALK ABOUT. AND
THEY WANT TO
SPEAK WITH ME.

BDT



This role was given to me by my elder,

To follow in his footsteps and continue to awaken what we call a *sleeping language*

In 1864, as part of a national policy of assimilation, Congress prohibited Native Americans from being taught in their own languages.

“The first step to be taken toward civilization, towards teaching the Indians the mischief and folly of continuing in their barbarous practices, is to teach them the English language”.

Pictured to the right is my Nopiwiwa Neshmal who lived during this banning but remained trilingual speaking Spanish, English and most importantly Chamteela.

With the passing of the Native American Languages Act of 1990 Native Americans are entitled to use our own languages.

Meaning that my generation of cousins are the first to be born not under these laws.





In our tribe, being a healer is closely tied to language.

Understanding how our ancestors interacted with the world around them extends to the plants and animals we coexist with.

My elder was an ethnobotanist and teacher of plant medicine to the younger generation, a role I hope to fulfill in time.

Decolonizing our medicines improves our understanding of traditional healing practices and creates a bridge between our ancestors and our descendants.

Panál

Scientific Name

Yucca whipplei

Common Name

Our Lord's Candle

Locality Topanga St Pk 5mi N. P.

Habitat Chaparral

Collector Richard Bugbee Date 5/1/1998

Family Name AGAVACEAE



Púúchi-xushpoku cháám poné-y cham-'óki-vota-ma.
gee-should:have we it-acc our-save-can-ra
Gee, we could have saved it.

Pítóó má'ma-an 'amááy-um.
now like-pr:pl y.generation-pl
Now the younger generation is interested.

Ló'xa-vichu-wun túkma-l, pá'kama-l, chóó'on hí-sh.
make-want-pr:pl basket-abs basket-abs every thing-abs
They want to make baskets and everything.

Audio & Interview of my aunt Viliana Hyde Calac speaking with various anthropologists circa 1930's. Speaking about our plant medicine and animals.

pí' yááwa-q michá'.
and absent-pr:sg anywhere
And there is no way to.

Páášuk-la: 'awóó páášuk-la hí-cha qáy
plant-abs other plant-abs something-abs not
Plant (Calandrinia maritima): Páášukla is another

That buckwheat is good.

Pó' buckwheat Mómya-m pom-tééla-nga.
it buckwheat American-pl their-language-in
The word for wuláqla in English is 'buckwheat'

Páášanga-l: Nóó qáy 'ó'na-q 'óóno.
plant-abs I not know-pr:sg that
Plant (Sidalcea malveoflora): I don't know that one.

No-náqma po-túung-i 'óóno 'íí-q.
my-hear its-name-acc that also-pr:sg
I've heard its name.

Pí' téé hí-cha michá-t 'ánki-ch-i.
and I:don't:know what-abs kind-abs like-abs-acc
I don't know what it was like.

No-yó' múyuk-i 'ayáli-k téngal-ish.
my-mother much-acc know-used:to medicine-abs
My mother knew a lot about medicinal herbs.

No-\$wáámay po-ká', pó' no-kúung
my-daughter her-grndprnt he my-husband
My daughter's grandmother, my husband's

po-yó', pó' 'íí-qu\$ po-'ayáli míí-qu\$.
his-mother she also-pst her-know be-pst
mother also knew a lot.

Yixélva-l-um-xushpoku míí-qa-nik
intelligent-abs-pl-should:have be-dur-ssp
If we had been intelligent,

pá' pí' cháám chóó'on hí-sh pom-mííx-i
then and we every thing-abs their-thing-acc
we would have saved all their things,

'óki-ma, mán chóó'on hí-sh tungáni-qa-nik
save-ra or every thing-abs record-dur-ssp
or we could have recorded the names of the plants and how

michá''axáninik 'atááx-um yumáykawi-ch-um
how person-pl ancient-abs-pl
people long ago used to treat illnesses with them,



Some Traditional Plants and their Chamteela Po'tuungum

Takavshic (Douglas nightshade) used to place drops in sore or inflamed eyes. The primary drug in the berries is atropine which is still used in western medicine.

Hunwut qwaiva (Buckthorn) dried bark is used to cure constipation with a laxative/purgative action.

Chevnash (Yerba mansa) used to cure G.I. ulcers

Huvawut (Mint) effective in settling an upset stomach.

Naqtumuc (Datura leaves) steamed to produce a vapor that acts as a decongestant.

Pa'aku (Mugwort) cauterization of wounds

Shukawut (California Croton) Abortive

With the loss of my elder this past October, I found myself really struggling to remain dedicated as a language protector and to understand why. Why fight so hard if one day you just return to the Creator, taking all that you have learned with you? Why dedicate my life to this? Would it not be easier to give up, assimilate, but then what does that get me? My elders, ancestors, and our descendants - what is it all for? I've spent a lot of this year still questioning and evaluating my feelings, and I still don't have the answers. But despite the uncertainty and unanswered questions, I have come to realize that I am a part of a larger narrative, a race that extends far beyond my own existence. I am now carrying a torch passed down to me, and I am determined to honor those who came before me and inspire those who will follow in my footsteps.





My life has been deeply shaped by the wisdom and resilience of my elders and ancestors. Without their courageous stand against colonial assimilation, I and our culture would not be here today. I am committed to carrying on this legacy of learning, teaching, and preserving our heritage. I aspire to pass down the gift of speaking chamteela as a first language to my future children, a tradition that has not been able to be upheld in over a century.



Wam' noo 'angeey Poloov Temet

Goodbye & Good day

