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Introduction

Climate change poses a threat to California’s tribes through its impacts on the ecosystems in which they live and are connected. The health of a tribe is tied to the health of the land and environment. California tribes are the original biologists, historians, climatologists, and scientists of the land. Tribal knowledge, developed through generations of observation, stewardship, and reciprocal relationships with the land, is a key component in understanding the impacts of climate change on human lives and their environment.

This is the second time that the *Indicators of Climate Change in California* report has included tribal reports. In the previous edition (4th edition), over 40 California tribes contributed to documenting the tribal impacts of climate change by producing eight tribe-specific reports and co-hosting and participating in three listening sessions. Four of those reports were updated for this edition, one was reprinted without updates, and three new reports were added. Three tribe-specific reports from the 4th edition were not updated or re-published and have been included in the appendix to this tribal volume in their original form. In addition to reports, five tribes have shared their experiences of climate change through OEHHA’s video series, *California Tribes and Climate Change: Voices from the Frontlines*. Collectively, these narratives reflect a diverse range of landscapes, perspectives, cultures, beliefs, and climate change experiences. All reports, listening session summaries, and videos are available on [OEHHA’s website](#).

In this report, the term “California tribes” refers to all tribal nations in the state, including those that are not federally recognized or currently landless. Each tribe has



the right to govern the collection, ownership, and application of its own data. This report upholds Indigenous data sovereignty by presenting knowledge and data only with the explicit permission of the respective tribes.

This volume contains tribes' descriptions of changes to the ancestral lands they have taken care of since time immemorial, the boundaries of which are beyond government-imposed reservations or rancherias. While much of traditional tribal territory is now divided and regarded by colonizers as distinct districts, to tribes, the land is physically and conceptually inseparable in terms of ecology as well as culture, spirituality, and history. Territory maps are often not agreed on, while language maps depict more fluid borders that are respected by tribes and illustrate where tribes historically traveled.

When tribes speak of nature, they include themselves. Nature and its great variety of plants and animals are on an equal level with people. Caring for the non-human environment is as important as caring for one's relatives. The Earth provides food, medicines, and ceremonial materials that are part of tribes' daily life. They are embedded within the tribes' cultural, social, spiritual, economic and political systems. Knowledge of the unique interactions between species and their habitat provides the foundation for tribal actions to manage the landscape. This is ever more important under the evolving conditions due to climate change.

Reports from the following eight tribes in this volume and three tribes from the previous edition bear witness to the impacts of climate change on tribes:

Reports in the current (5th) edition:

Big Pine Paiute Tribe of the Owens Valley
Big Valley Band of Pomo Indians of the Big Valley Rancheria
Bishop Paiute Tribe
The Karuk Tribe
Mono Lake Kootzaduka'a Tribe¹
Nevada City Rancheria Nisenan Tribe
Pala Band of Mission Indians
The Wiyot Tribe

Reports from the 4th edition which are included in the volume Appendix for reference:

Amah Mutsun Tribal Band, 2022
North Fork Rancheria of Mono Indians of California, 2022
Santa Ynez Band of Chumash Indians, 2022

¹ The Mono Lake Kootzaduka'a have included a summary of their climate change impacts in this publication. For more information, please contact the Tribe using the contact information provided at the end of their summary.

