

to creation of the CALFED Bay-Delta Program and paved the way for passage of Proposition 204 of 1996 and Proposition 13 of 2002, which provided funding for water management projects and programs statewide.

Steve Hall was always a strong advocate for science-based regulations that protect public health in a cost-effective manner. Steve was a leading advocate for strategies to address invasive species, reform the federal Endangered Species Act, and resolve water supply and ecosystem problems in the Delta. More recently, Steve led a year-long effort to develop ACWA's recent water policy document, "No Time to Waste: A Blueprint for California Water." Among his numerous pursuits, Steve served on the boards of directors of the California Water Institute and the California Infrastructure Coalition. He also served on the State Reclamation Board, the UC Davis Land, Air and Water Advisory Committee and the California Bay-Delta Public Advisory Committee.

After retirement, Steve's motto became, "As much as I can for as long as I can." Beyond his dedication to water issues, Steve cared deeply about his family, friends, his Lord and the people of California. Steve leaves behind his wife Pamela, two grown children, Jennifer and Adam, three grandchildren, his parents and a brother and sister. For all of us who knew him, he was an exceptional role model for how we should live; a life lived to its fullest. Steve will truly be missed by all. Here's to a truly great servant of the people.

HISTORY OF THE TULE RIVER TRIBE INDIAN RESERVATION

HON. DEVIN NUNES

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Friday, January 22, 2010

Mr. NUNES. Madam Speaker, I rise today on behalf of the Tule River Indians, who I am privileged and proud to represent. The Tules have asked me to share a brief summary of their history, which was prepared by Gelya Frank, Ph.D., with my colleagues and the American people. As someone who is proud of his own heritage and understands its importance, I can well appreciate the pride the Tule River Indians have in their culture and their desire to make it known and am pleased to extend this courtesy to them.

The Tule River Reservation was established in 1856 and farming operations were immediately started with Indians working the land. Initially known as the Tule River Indian Farm, the reservation was set up and administered as part of the Tejon Reservation, the first reservation in California. An Act of Congress of March 3, 1853 authorized the creation of five reservations in California, but they were not all fully established at once. As in the case of Tule River, pieces of agricultural land were located and added piecemeal because of the pressing need to locate Indians in their homelands. This was especially a problem in Tulare County, in the southern part of California's Great Central Valley, or San Joaquin Valley, where a large and stable Indian population remained relatively untouched by the Gold Rush beginning in 1848.

The establishment of the reservations in California followed a failed process of treaty-making, with the Senate abruptly refusing

in 1852 to ratify any of the 18 treaties that it had authorized three commissioners to negotiate with the California tribes the previous year. In fact, the Senate voted to seal all records of its deliberations related to rejection of the treaties for 50 years. According to the unratified Treaty of Paint Creek, of June 3, 1851, a large tract of land in the Tule River region was reserved as a permanent homeland for the local tribes, including the Koyeti and Yowlumne. In 1856, stepping in to conclude a war between settlers and the Tule River Indians, the government established the Tule River Reservation on an existing traditional village site of the Koyeti Tribe.

In 1863, the government closed the Tejon Reservation because of crop failures and the loss of its title to the land to a private party. It relocated the Tejon Indians to the Tule River Reservation, increasing the population at the Tule River Reservation to about 800 Indians. The goal of federal Indian policy in California was to establish reservations as permanent homelands for local tribes where the Indians could support themselves by farming. The reservations were intended to provide land suitable for agriculture and plenty of water for year-round irrigation, as well as access to traditional hunting territories and timber in the mountains. This goal was initially well met with the establishment of the Tule River Reservation but then upended when an employee of the Tejon Reservation, Thomas P. Madden, gained title to 1,280 acres of the land.

Thomas Madden applied for the 1,280 acres in 1857 under a California State program permitting individuals to withdraw public lands for the purpose of locating schools upon them. Madden's activities were officially investigated and documented by the U.S. Treasury Department in 1858 and again by Congress in 1865, but the government did nothing to halt his acquisition of the land or to assert its trust status on behalf of the Tule River Indians. In 1860, when Madden perfected his title, the government was obliged to begin paying an exorbitant rental in order to continue the Tule River Indians' use of the reservation. Although government agents and inspectors recommended purchasing the 1,280 acre "Madden Farm," the government declined to secure the Indians' homeland but continued the rental for sixteen years. The reservation included at least 800 more acres of government land that were fenced and cultivated.

An Executive Order of January 9, 1873 established a new reservation in a remote location, far from the settlers who were taking up lands in region. The new Executive Order reservation, with an estimated 48,000 acres, was much larger than the old. But it was located in a steep rocky canyon on land not nearly as well suited to agricultural development of that era. The government agent and the Indians expressed their dissatisfaction with it and resisted relocating. For many years, the "Madden Farm" had been agriculturally the most reliable and productive reservation in California. A full generation of Tule River Indians was born on that site. They had made major improvements including tilling the soil, constructing government buildings and houses, digging a 5-mile-long ditch, clearing a 25-mile-long road into the timber and fencing some 2,000 acres. Most of the Indians refused to leave the old reservation. In 1876, the last families were finally forced by soldiers to move to the new location in the foothills.

In the decade after relocation on the Executive Order reservation, the Tule River Indian census steadily declined by attrition to a mere third of the number that had been removed. The diminished agricultural capacity of the Executive Order reservation was evident to early inspectors, but the government

ignored their reports, which indicated that only about 250 acres of relatively flat, irrigable land were available for farming. Furthermore, this acreage along the South Fork of the Tule River was not contiguous but located in scattered patches. A second Executive Order was issued on October 3, 1873 to augment the land base by including the drainage of the Middle Fork of the Tule River, about doubling the reservation to include 91,837 acres. The additional lands were withdrawn five years later, however, by an Executive Order of August 2, 1878.

The Indian Service tried to entice the Tule River Indians to settle on the new reservation by promising them new irrigation ditches and help to reestablish themselves as successful farmers. The extent to which the Indian Service lived up to its promise to help the Tule River Indians with the difficult task of irrigating the soil on the steep rocky Executive Order reservation is detailed in a separate report. In 1919 conflicts with the South Tule River Independent Ditch Company, a group comprised of downstream non-Indian users, threatened the reservation's water rights. Consequently, the government undertook its most extensive project, that of lining the existing ditches with cement and adding several smaller modifications to the irrigation system.

The irrigation work undertaken by the federal government, while making an important starting contribution, was not adequate to fulfill the promise of replacing the agriculturally productive "Madden Farm" with a permanent homeland of comparable value for the Tule River Indians. Although they received insufficient help with irrigation, the Indians persisted in maintaining their ditches as best they could. Some tribal members continued to farm the land through the mid-20th century. The Tribe's farming efforts were disadvantaged by the great distance from flour mills for its grain and from markets. The demands of a cash economy eventually overtook the ability of most of the Tribe to support itself on the poorly irrigated land. Money was increasingly needed for food and clothing, medical bills, building materials, household goods and other supplies. Cattle-raising became a viable industry on the Tule River Reservation by the 1930s for a few fortunate families. For most Tule River Indians, however, agriculture was replaced mainly by seasonal wage labor as fruit pickers, ranch hands, workers in the timber industry, and various kinds of unskilled labor. Despite persistent poverty and lack of infrastructure on the reservation, a stable population began to rebuild itself through the latter half of the 20th century.

PAYING TRIBUTE TO A DOMINICAN-AMERICAN SUCCESS STORY MUSICAL GROUP AVENTURA ON THE EVE OF DOMINICAN HERITAGE MONTH

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Friday, January 22, 2010

Mr. RANGEL. Madam Speaker, Dominican Heritage Month gives us the opportunity to acknowledge and applaud the economic, cultural, and social contributions Dominican Americans have made to this great nation. Dominicans living in our shores have been motivated by the value of hard work and the bonds of family—the same pillars of our society that has built this great nation for over 230 years.

It also gives us an opportunity to consider the many Dominican American achievements, on the island and in the United States. Many of our hemisphere's firsts were established on the shores of Quisqueya. One of those firsts was the sound of Bachata, a guitar-based evolution of the Bolero often compared to the Blues with prevalent tales of heartbreak, sadness, and bitter-sweet romance. The genre began in the countryside and rural neighborhoods of the Dominican Republic and slowly made its way on to small venues. The musical group Aventura, with its unique style of Bachata, hip hop, and R&B fusion, finally brought the genre onto the world stage.

The group, which formed in 1996, includes lead singer and featured composer and producer Anthony "Romeo" Santos, guitarist and producer Lenny Santos, bassist Max Santos, and composer Henry Santos Jeter. As of today, Aventura is one of the most unique artists on the music scene. Since its humble beginnings, the group has sold over 1 million albums worldwide. After well over a decade of sparring in the music business, these four young, dynamic Dominican Americans with a seldom-seen chemistry continue to auto-produce soulful, original music that gleams with excellence. In the past year alone, the Bronx-based Bachata band has had the most successful Latin album, spending over five months at No. 1 and spawning four No. 1 singles.

Aventura has not only contributed significantly to the history of the world community, they have also contributed substantially to many of our world's poor and less fortunate communities. From benefit concerts to toy drives, they reach out to help those in need. Even as we pray for those devastated by the earthquake in Haiti, the group has pledged to donate to the relief efforts and will also allow Red Cross volunteers to accept donations on-site at four of their Madison Square Garden concerts, deemed the last tour, later this month.

Since the initial wave of Dominican migration to the most recent arrivals of today, Dominicans have worked hard to contribute to our national identity, educating us all on their culture and traditions and enriching the quality of our shared futures. Aventura solidifies that sentiment in every way. This award-winning group is not just a sense of pride for all Dominicans in our nation and abroad but for all Americans.

Madam Speaker, for this, I ask that you and my distinguished colleagues in the Congress join me in paying tribute to not only the triumphs of Aventura, but also the invaluable impact that this quartet has had on our country and the world.

SHILOH BAPTIST MISSIONARY
CHURCH AS THEY CELEBRATE
THE 40TH ANNUAL DR. MARTIN
LUTHER KING, JR., LOVE MARCH

HON. ROSA L. DeLAURO

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

Friday, January 22, 2010

Ms. DELAURO. Madam Speaker, it is my great privilege to rise today to join all of those gathered in honoring the life and legacy of Dr. Martin Luther King, Jr. Across Connecticut there will be a multitude of events paying tribute to Dr. King, but the longest-running will take place in my hometown of New Haven at the Shiloh Baptist Missionary Church. It is there that community leaders, families, friends, and neighbors will gather to participate in the 40th Annual Dr. Martin Luther King, Jr., Love March.

Founded by the late Pastor George W. Hampton and today carried on by his son, Pastor Kennedy Hampton, Sr., for 40 years on January 15th at eleven o'clock in the morning, the Greater New Haven community has gathered to participate in the Martin Luther King, Jr., Love March. The Love March has never

been cancelled or postponed—wind, rain, snow, nor freezing temperatures have determined the number of participants but has never influenced the commencement of the march.

The late Pastor Hampton began the Love March as a means to remind our community of the important lessons of Dr. King and the Civil Rights Movement. I once heard Pastor Hampton tell the story of his meeting with Dr. King. As I recall, the Pastor told him about his work in the civil rights movement and Dr. King responded, "That's part of the dream—keep it up." Pastor Hampton has certainly followed that charge.

Each time I join in the March, I am inspired by the uplifting spirit of the crowd as we sing and move through the neighborhoods of New Haven. For those of us who remember those difficult times, it seems obvious why we continue these strong traditions. In some ways we should be proud that the younger generations of today ask why we continue, why is it relevant? We, as a nation, have certainly made great strides in our efforts to ensure equality among all of our citizens. However, we still have a long way to go and that is why the Love March and other events like it are so important to our communities. They remind us of how far we have come and renew our commitment to the ideals of justice and full equality for all.

I am proud to stand today to congratulate the Shiloh Baptist Missionary Church on the 40th anniversary of the Love March. I cannot thank them enough for their commitment to ensuring that we always remember the sacrifices that were made by Dr. King to change the very character of our Nation—to open the doors of opportunity to all, right long-standing wrongs and bring justice to those so long denied full partnership in American society. For New Haven, the annual Love March is a cornerstone in the celebration of the life and spirit of Dr. King and remains a stirring reminder of a troubled time and a peaceful soul.