

The background of the slide is a photograph of a dense forest of tall evergreen trees. The sun is low on the horizon, creating a warm, golden glow that filters through the branches. The sky is a mix of orange and yellow. A large, solid green rectangular box is overlaid on the right side of the image, containing the title text.

# **La reunión de La Fundación Comunitaria de Tahoe Truckee**

**OCTOBER 2021**



# BIENVENIDA Y PRESENTACIÓN

- **Bienvenida a la reunión de La Fundación Comunitaria de Tahoe Truckee**
- **Complete el formulario demográfico del CCTT y Evaluación de la reunión del CCTT (al fin de la reunión).**
- **Presentación: escriba en el chat su nombre, título y la organización a la que representa**

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## WELCOME AND INTRODUCTIONS

- **Welcome to the Community Collaborative Resource Sharing Meeting**
- **Please complete CCTT's Demographic & Evaluation Form (at the end of the meeting)**
- **Introductions: Put Name, Title, and Organization in the chat box**



## FORTALECIMIENTO DE LA COMUNIDAD Y LAS FAMILIAS A TRAVÉS DE LA COLABORACIÓN

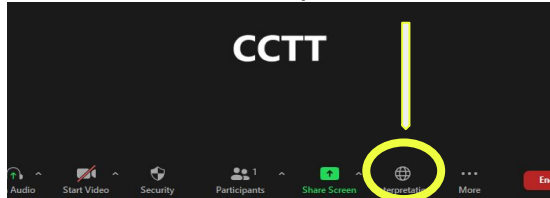
La Fundación Comunitaria de Tahoe Truckee está conformada por **46** agencias con el objetivo común de apoyar las familias en salud, la educación, y a las agencias de servicios sociales y organizaciones sin fines de lucro que trabajan juntos para atender las necesidades de los niños, familias y a los residentes de la región de Tahoe Truckee.

## STRENGTHENING COMMUNITY AND FAMILIES THROUGH COLLABORATION

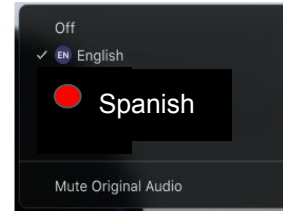
The Community Collaborative, a program of the Tahoe Truckee Community Foundation is comprised of **46** family strengthening health, education, and social service agencies and non-profit organizations working together to address fundamental needs of children, families, and all residents in the Tahoe Truckee Region.

## INTERPRETACIÓN

1. Presione Interpretación



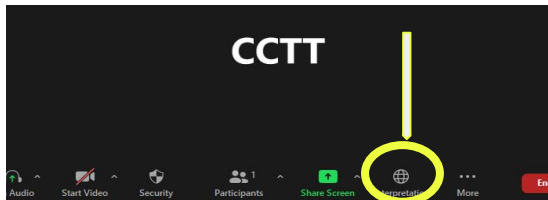
2. Presione para el idioma que quiere escuchar.



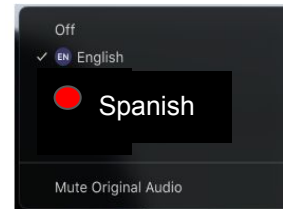
3. (Opcional) Para escuchar en Español solamente, presione Mute Original Audio.

## LANGUAGE INTERPRETATION

1. Click Interpretation



2. Click the Language that you would like to hear.



3. Optional: To only hear the Spanish interpretation, mute Original Audio.



# APRENDIZAJES DE INTERPRETACIÓN SIMULTÁNEA

## SIMULTANEOUS INTERPRETATION LEARNINGS

- Permitir más tiempo
- Pausa entre oraciones o pensamientos completos
- Espere a que cambie la diapositiva
- En el canal de transmisión principal, podemos escuchar a todos menos a la intérprete Valentina.
- La facilitadora repetirá la pregunta.
- Trabajando hacia grupos pequeños bilingües
- Únase al canal de su preferencia de idioma

- 
- Allow for more time
  - Pause between sentences or complete thoughts.
  - Wait for the slide to change
  - In the main broadcast channel, we can hear everyone except for the interpreter Valentina
  - Facilitator will repeat the question
  - Working towards bi-lingual small groups
  - Join the channel of your language preference



# DIRECTRICES PARA LA REUNIÓN/MEETING GUIDELINES

by the Annie. E Casey Foundation/ Por la Fundación Annie. E Casey

- 1. *Aporta tu mejor versión.*** Esto requiere autoconocimiento y conciencia de uno mismo.
  - 2. *Sé un oyente activo.*** Escuchar implica, prestar atención plena y cuidadosa a la otra persona.
  - 3. *Sé amable y generoso.*** Ser amable y generoso nos permite comunicarnos mejor con los demás, ser más autocompasivos y ser una fuerza positiva en la vida de los demás.
  - 4. *Manténgase comprometido.*** Mantenerse comprometido requiere estar moral, emocional, intelectual y socialmente involucrado en la conversación. Mantenerse comprometido significa que escuchas con atención y estás dispuesto a profundizar en tu entendimiento.
- 
- 1. *Bring your best self.*** This requires self-knowledge and self-awareness.
  - 2. *Be an active listener.*** Active listening involves paying full and careful attention to the other person.
  - 3. *Be kind and generous.*** Being kind and generous allows us to communicate better with others, to be more self-compassionate and to be a positive force in other people's lives.
  - 4. *Stay engaged.*** Staying engaged requires you to be morally, emotionally, intellectually and socially involved in the conversation. Staying engaged means that you are listening with curiosity and willing to deepen your understanding.



# DIRECTRICES PARA LA REUNIÓN/MEETING GUIDELINES

**5. Sé abierto y evita el juzgar a los demás.** Escuchar con una mente abierta incluye ser receptivo a la influencia de los demás. Evitar el juzgar a los demás también significa escuchar lo que el hablante tiene que decir para comprenderlo, no sólo para determinar si tiene razón o no.

**6. Decir tu verdad.** Decir tu verdad en conversaciones auténticas que requieren valor al hablar sobre la raza, requiere estar dispuesto a asumir riesgos, esto significa que serás absolutamente honesto y sincero sobre tus propios pensamientos, sentimientos, experiencias y opiniones, y que no te limitarás a decir lo que crees que los demás quieren escuchar.

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**5. Be open and suspend judgment.** Listening with an open mind includes being receptive to the influence of others. Suspending judgment also means listening to what the speaker has to say for understanding, not just to determine whether the speaker is right or wrong.

**6. Speak your truth.** Speaking your truth in authentic and courageous conversations about race requires a willingness to take risks. It means that you will be absolutely honest and candid about your own thoughts, feelings, experiences and opinions and not just saying what you perceive others want to hear.



# DIRECTRICES PARA LA REUNIÓN/MEETING GUIDELINES

**7. "Apóyate" en la incomodidad.** Apoyarse en la incomodidad le exigirá dejar de lado los entendimientos y estereotipos raciales a los que se aferra para poder avanzar. Apoyarse en la incomodidad le exigirá pasar por momentos de vergüenza, confusión, ansiedad y/o miedo.

**8. Fomenta la empatía y la compasión.** La empatía y la compasión te permiten comprender el punto de vista de la otra persona.

**9. Espera y acepta que puede que no pases la página (cerrar el círculo).** No es probable que en una sola conversación resuelvas tu entendimiento personal sobre la raza o la experiencia racial de otra persona. Cuanto más hable de la raza con otra persona, más aprenderá usted y más aprenderá la otra persona.

**7. "Lean in" to discomfort.** Leaning in to discomfort will require you to let go of racial understandings and stereotypes that you may be holding onto in order to move forward. Leaning into discomfort will require you to sit through moments of embarrassment, confusion, anxiety and/or fear.

**8. Enable empathy and compassion.** Empathy and compassion allow you to understand the other person's point of view.

**9. Expect and accept that there may not be closure.** It is not likely that you will resolve your personal understanding about race or another person's racial experience in a single conversation. The more you talk about race with another person, the more you learn and the more they will learn.

Source: <https://www.aecf.org/blog/conversations-about-race>





# SMALL GROUPS/ GRUPOS PEQUEÑOS

Comparta con su pequeño grupo: Regresaremos al grupo grande a las 10:25 am

- ¿Qué es un objeto que te trae alegría? O
  - ¿Cuáles son las cosas que te hacen feliz en tu trabajo?
- 

Please share with your small group: (We will return to the large group at 10:25 am)

- What is an object that brings you joy OR
- What are the things that make you happy at your work?



# AGENDA

<b>10:00-10:25</b>	<b>Bienvenida</b>
<b>10:25-10:40</b>	<b>Presentación de socios de Experiencias Adversas en la Niñez</b>
<b>10:40-11:00</b>	<b>Compartir información de los representantes de las diferentes organizaciones</b>
<b>11:00-12:00</b>	<b>Los Waší·šiw, Una Breve Historia de la gente de aqui por Herman Fillmore</b>
<hr/>	
<b>10:00-10:25</b>	<b>Welcome</b>
<b>10:25-10:40</b>	<b>ACEs Network of Care Update</b>
<b>10:40-11:00</b>	<b>Resource Sharing Around the Room</b>
<b>11:00-12:00</b>	<b>Presentation of the Waší·šiw by Herman Fillmore of the Washoe Tribe</b>

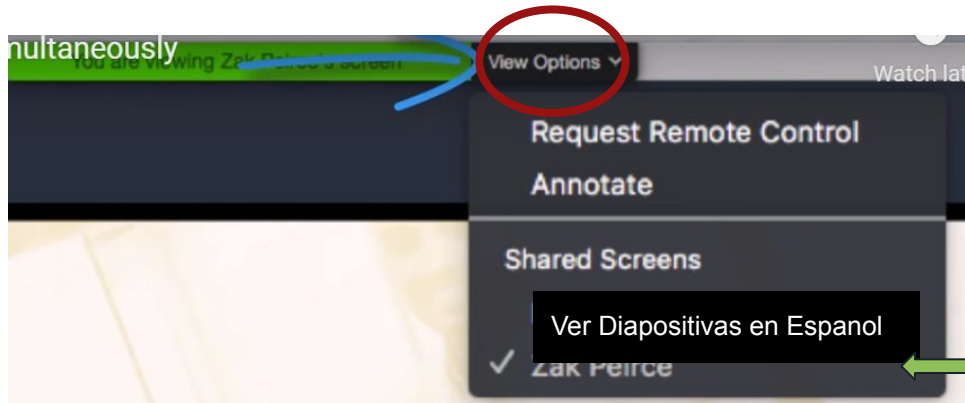


## **Presentación de socios de Experiencias Adversas en la Niñez ACEs Network of Care Update**

# VIEW SPANISH SLIDES

## VER DIAPOSITIVAS EN ESPANOL

1. Click View Options at the Top of the Zoom Panel  
Haga clic en Ver Opciones en la Parte Superior del Panel de Zoom.
2. Click View Spanish Slides  
Haga Clic en Ver Diapositivas en Español



3. Mobile Phone Users Do Not Have This Option  
Los Usuarios de Teléfonos Móviles no Tienen Esta Opción.

# Truckee Tahoe Trauma Informed Network of Care Planning Grant

February 1, 2021 – September 30, 2021

<https://www.acesaware.org/>



SIERRA  
Community  
HOUSE



# 6 Goals of the Planning Grant

Community Education

Medical Provider Training

Survey

Screenings

Bidirectional Platform  
Feasibility

Referral Processes



# 6 Goals of the Planning Grant

## Community Education

Increase community awareness of toxic stress and the role of ACEs in health outcomes by hosting one community training in 2021 through the Community Collaborative of Tahoe Truckee.



# 6 Goals of the Planning Grant

## Survey

Develop an assessment tool to measure provider, teacher, parent, and/or community member ACEs knowledge and interest in educational materials and trainings.





# 6 Goals of the Planning Grant

## Referral Processes

Streamline bi-directional referral and linkage processes between Tahoe Forest Health System Behavioral Health, Tahoe Truckee Unified School District Student Services and Nevada County Behavioral Health.



# 6 Goals of the Planning Grant

## Medical Provider Training

Increase awareness of toxic stress and the role of ACEs in health outcomes by having 12 providers train and attest to the ACEs Aware Provider Training.



# 6 Goals of the Planning Grant

## Screenings

Tahoe Forest will increase the number of pediatric patients younger than 12 years old screened for ACEs at Well Child Visits in the MSC Pediatrics clinic by 25% by the end of 2025.



# 6 Goals of the Planning Grant

## Bidirectional Platform Feasibility

Collaborate with the Tahoe Forest Project Management Team to develop a project plan to analyze feasibility of a bi-directional referral platform and the implementation timeline.



# 6 Goals of the Planning Grant (Summary)

## Community Education

Increase community awareness of toxic stress and the role of ACEs in health outcomes by hosting one community training in 2021 through the Community Collaborative of Tahoe Truckee.

## Survey

Develop an assessment tool to measure provider, teacher, parent, and/or community member ACEs knowledge and interest in educational materials and trainings.

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# Increasing Screenings: TFHS Pediatric 3-month Pilot launching November 2021

- Multi-Expertise Clinical Workgroup
- Developed clinical workflows
- Piloting the ACEs (PEARLS) screening at 3/6-year Well Child Visits
- Medical Provider reviews the ACE score, assesses for ACE Associated Health Conditions, and provides education
  - *What is Toxic Stress*
  - *Self Care Tool for Pediatrics*
  - *Stress Busters Wheel*
- Those at risk of toxic stress are referred to the Pediatric Care Coordinator and/or Pediatric Behavioral Health



# Tahoe-Truckee ACES Aware Provider Survey

- Survey Participants Could Win a \$10 Coffee Bar Gift Card
- Put Name in the Chat Box

English Survey Link: <https://www.surveymonkey.com/r/ACETahoe21>

Spanish Survey Link: <https://www.surveymonkey.com/r/PFKQ3DV>



## **Resource Sharing Around the Room**

**Compartir información de los representantes  
de las diferentes organizaciones**



# LEARNING JOURNEY | TOPICS

<b>Part 1: Frameworks</b>	Overview of frameworks for an organization to use in order to infuse racial and social equity into their culture and programming
<b>Part 2: Facilitation / Holding Conversations</b>	Providing participants with tools, guides, and practice holding conversations about race. Being white in an anti-racism movement.
<b>Part 3: History / U.S. / Society</b>	Background on the origin of the concepts of race; racism in our laws and policies; understanding structural and strategic racism
<b>Part 4: Internal</b>	How we feel and perceive race and racism; bias, privilege and fragility
<b>Part 5: Interpersonal</b>	How race plays out in interpersonal relationships, how to recognize racism and microaggressions, how to be in solidarity and speak up, and how to accept and own mistakes we will all inevitably make
<b>Part 6: Industry / Field</b>	Examining how racism plays out in our industry (nonprofits) and specific areas (philanthropy, direct service, etc)
<b>Part 7: Institutional</b>	Assessing our individual organizations; using a framework to develop and implement plans



## **The Waší-šiw**

**A brief history of the people from here**

Herman Fillmore  
Director of Culture/Language  
Resources Department  
Washoe Tribe of NV and CA

# The Waší·šiw

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A brief history of the  
people from here

October  
2021



## Terminology

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- ▶ **Wá·šiw and Waší·šiw** - I will use Wá·šiw and Waší·šiw in place of “Washoe” or “Washo” when referring to the people land and language; although, the tribe is recognized as the Washoe Tribe of Nevada and California. Every Tribe has a unique name for itself that may be different than what they are recognized by federally.
- ▶ **Indigenous Peoples** - used in place of American Indians or Native Americans to talk about the Indigenous Peoples of the Americas (Aboriginal Peoples is another term used; mostly in Canada).
- ▶ **Tribes/Tribal Nations** - Federally or State recognized groups of Indigenous Peoples with unique ties to their homelands, distinct languages/cultures, and history of self-governance prior to arrival of settlers.
- ▶ **Pan-Indigeneity** - Aspects of Indigenous Peoples Cultures and Cultural norms that are shared (think Powwows - not every tribe participated in powwows traditionally but today Indigenous Peoples from across the country come together at powwows as a unique pan-Indigenous gathering).

## Terminology cont.

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- ▶ **Sovereignty** - Tribes have limited sovereignty within the lands that they occupy; however, this level of sovereignty is comparable to that of States as Tribes have a direct relationship with the Federal Government and States do not have the authority to enact laws within Tribal Nations Boundaries.
- ▶ **Self-Determination** - authority granted to sovereign nations that allows Tribes to enact and enforce their own laws, govern themselves through Tribal Governments, provide education and health care inline with Culturally relevant practices.
- ▶ **Colonization** - “the action or process of settling among and establishing control over the indigenous people of an area.” - Oxford Dictionary
- ▶ **Decolonization** - “the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own indigenous culture.” - RacialEquityTools.org

## Terminology cont.

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- ▶ **Historical Trauma** - is multigenerational trauma experienced by a specific cultural, racial or ethnic group. It is related to major events that oppressed a particular group of people because of their status as oppressed, such as slavery, the Holocaust, forced migration, and the violent colonization of Native Americans (Administration for Children and Families).
- ▶ **Traditional** - I will use this term to talk about traditional practices of Indigenous Peoples that predate contact as well as those traditions that have continued uninterrupted by colonization.
- ▶ **Oral Histories** -
- ▶ **TEK** - Traditional Ecological Knowledge, also called by other names including Indigenous Knowledge or Native Science, (hereafter, TEK) refers to the evolving knowledge acquired by indigenous and local peoples over hundreds or thousands of years through direct contact with the environment.

## Indigenous Peoples in the United States

- 574 Federally Recognized Tribal Nations
- Pre-colonization there were roughly 300 distinct languages spoken in North America
  - Of that roughly 187 are still alive today; however, less than 40 of those languages are still being taught in the home.



Waší·šiw

The people from here

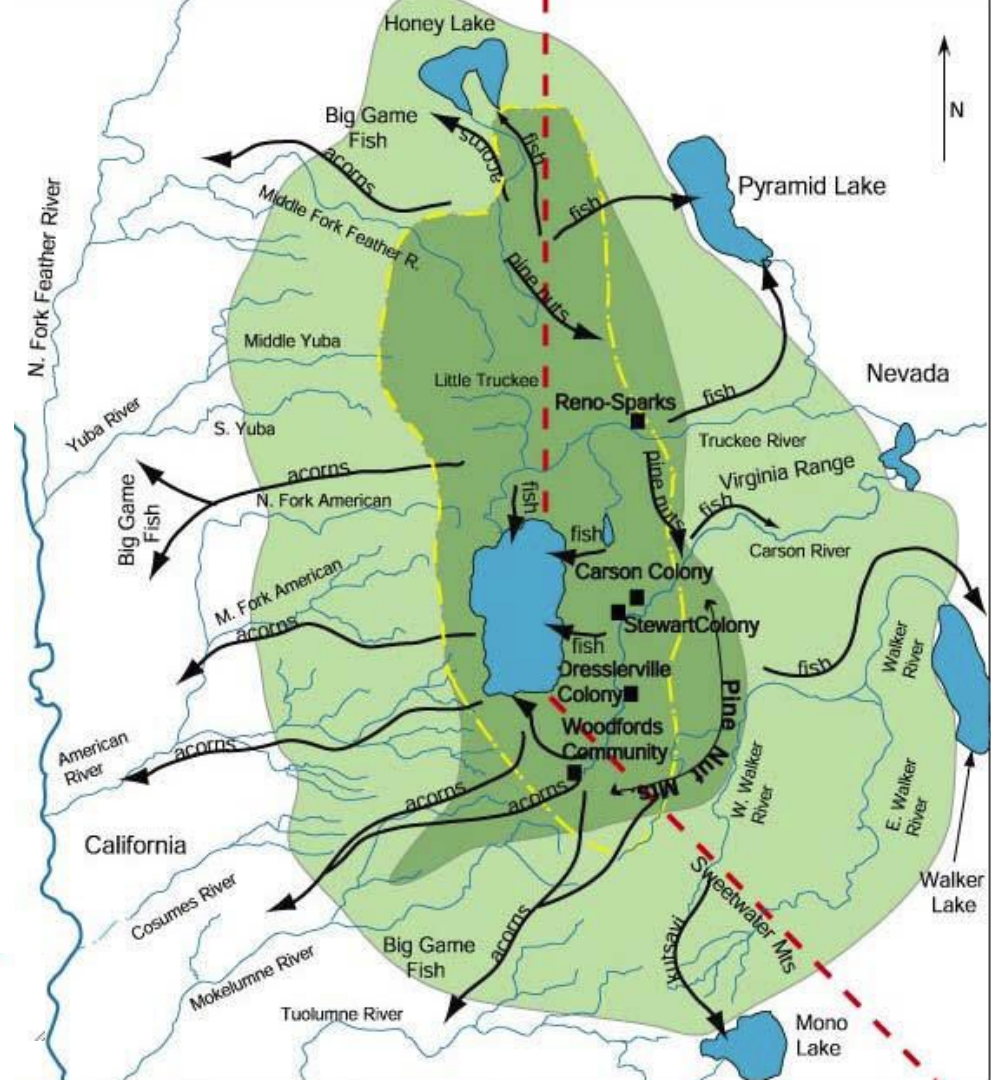




# Waší·šiw ʔítde?

## • Homelands of the Washoe People

- Once extended from Susanville to Mono Lake and from the Great Basin to the foothills of the Sacramento Valley.
- Today Washoe Tribe consists of 4 reservations or “Indian Colonies” as well as allotment lands or “trust lands”.



Primary Subsistence and Settlement  
Area shown in HNAI

Area claimed in ICC Claims Case No. 288

Modern Day Washoe Communities

Secondary Resource Area  
Determined by Deward F. Walker, Jr.



## First Contact

### A brief history of the Wašī·šiw ʔítdeʔ

- 1825: Explorers enter Washoe country (Jedidiah Smith).
- 1844: First recorded mention of Washoe People by Captain John C. Fremont in the winter of 1844 in Alpine County, California, described Washoe wearing snowshoes.
- 1850: California Government and Protection Act, which established the means whereby Indians of all ages could be indentured or apprenticed to any white. Eleven years later an editorial in the *Humboldt Times* noted:

*“This law works beautifully. A few days ago V. E. Geiger, formerly Indian Agent, had some eighty Indians apprenticed to him and proposes to emigrate to Washoe with them as soon as he can cross the mountains. We hear of many others who are having them bound in numbers to suit. What a pity the provisions of this law are not extended to Greasers, Kanaks, and Asiatic’s. It would be so convenient, you know, to carry on a farm or mine when all the hard and dirty work is performed by apprentices”.*

# Eradication

- 1850: The price for an Indian scalp in California was 25 cents a scalp.
- 1851: the United States paid out one million dollars for scalps
- 1851: Peter Burnett, California's governor in 1851, stated: ... *that a war of extermination will continue to be waged between the two races until the Indian race becomes extinct, must be expected. While we cannot anticipate the result with but painful regret, the inevitable destiny of the race is beyond the power and wisdom of man to avert.*
- 1854: Commissioner of Indian Affairs in California, T.J. Henley, proposed to the federal government that all California Indians be hauled off to a reservation east of the Sierra Nevada Mountains in order to "rid the state of this class of population."



# Changes to Washoe Way of Life

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- ▶ **1857:** Potato War at Milford, California; supposedly Washoe's harvested potatoes from a farm and in retaliation the local militia killed a bunch of Washoe's on several occasions; however, the Washoe's don't have a recollection of the events as it was stated.
- ▶ **1858:** The Carson Valley Agency was established with Frederick Dodge as the first Indian Agent
- ▶ **1859:** Silver was discovered in Western Nevada. 20,000 miners arrived seeking riches this began the immediate destruction of the lands to support the mining industry and was the beginning of the end of a way of life for the Washoe.
- ▶ **1859:** Indian Agent Frederick Dodge proposed to move the Washoe to the Pyramid Lake and Walker River Reservations.

# Changes Continued

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- ▶ 1859: Commercial fishing at Lake Tahoe started and by 1880 they had depleted the cutthroat from Lake Tahoe.
- ▶ 1860: Washoe were blamed for killing two white men at Carson City because Washoe arrows were stuck in the bodies. Three Washoe men were sacrificed for the crime, but escaped and shot and killed while running away. Two white men had later come forward and admitted to the murders but the damage was already done and Washoe people paid the consequences.
- ▶ 1860: Pyramid Lake War, the Washoe donated guns to the state militia because the Washoe thought an enemy of their enemy is their ally. The guns were never returned to the Washoe.
- ▶ 1860: Soldiers attacked and kill Washoe women near Slide Mountain, Washoe Valley, Nevada
- ▶ 1861: Washoe requested a Treaty with the US Government
- ▶ 1862: U.S. Department of Interior introduced name for Tahoe but didn't become official until 1945 as Lake Tahoe. Mark Twain despised the name because it is a Washoe word.

# Mark Twain - not my favorite writer...

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- ▶ 1863: the San Francisco newspaper Golden Era reprinted a column from the Territorial Enterprise [Virginia City] attributed to Mark Twain in which he discourses with a friend named “Grub” concerning the name Tahoe:
  - ▶ Hope some early bird will catch this Grub the next time he calls Lake Bigler by so disgustingly sick and silly a name as “Lake Tahoe.” I have removed the offensive words from his letter...which at least has a Christian English twang about it... Of course Indian names are more fitting than any others for our beautiful lakes and rivers, which knew their race long ago...but let us have none as repulsive to the ear as “Tahoe” for the beautiful relic of fairyland forgotten and left asleep in the snowy Sierras when the little elves fled from their ancient haunts and quitted the earth... I yearn for the scalp of the soft-shelled crab--be he Indian or white man--who conceived of that spooney, slobbering, summer-complaint of a name. Why, if I had a grudge against a half-price [Black Person] I wouldn’t be mean enough to call him by such a epithet as that... “Tahoe”--it sounds as weak as a soup for a sick infant (Golden Era, September 13, 1863).
- ▶ 1869:-As for the naming of the Lake, our beloved humorist Twain adds the following ethnocentric eloquence to his earlier diatribe:
  - ▶ “Sorrow and misfortune overtake the legislature that still from year to year permits Tahoe to retain its unmusical cognomen! Tahoe!...“Tahoe means grasshoppers. It means grasshopper soup. It is Indian, and suggestive of Indians. They say it is [Paiute] -- possibly it is Digger -- those degraded savages who roast their dead relatives, then mix the human grease and ashes of bones with tar, and ‘gaum’ it thick all over their heads and foreheads, and ears, and go caterwauling about the hills and call it mourning. These are the gentry that named the Lake.” (cf. James 1915:26)

# Nevada Territory - “State of Washoe”

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- ▶ 1863: On November 2 of 1863 the elected delegates of Nevada Territory met in Carson City to frame a constitution for the “State of Washoe.” A number of the delegates objected to the name, among them an L.O. Stearns from Esmeralda County who offered the following remarks:
  - ▶ “We are here, sir, to brush away the relics of Washoe barbarism, Pi Ute ignorance and atrocity... We oppose the name Washoe because it represents the lowest and most despicable tribe of Indians that ever desecrated the American continent--Wash-oe, Wash-what? This despicable tribe--a disgrace to the name of Indian-- possessing all his baser instincts, and none of his manly attributes... Let his name go down unsung and unpainted upon the escutcheon on the gem of the Pacific” (Sacramento Daily Union, November 9, 1863).

# Early Requests for Reservation Lands

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- ▶ 1864: Indian Agent Jacob Lockhart recommended 360 acres in Carson Valley and 360 acres in Washoe Valley be set aside as reservation lands for Washoe.
- ▶ 1865, 1871 & 1877: The Indian Agency recommended Washoe reservations but there was no action taken
- ▶ 1866: H.G. Parker, Superintendent, Nevada Indian Affairs Agent stated “there is no suitable place for a reservation in the bounds of their territory and, in view of their rapidly diminishing numbers and the diseases to which they are subjected, none is required.”



# Destruction to Washoe Lands

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- ▶ 1877: July 17, 1877 - Carson Valley News (Genoa)- FISH DYING - Indians report great mortality among the fish in the Carson river. They say, "No more catch-em. Heap sick. Heap die." Whether it is the low stage of the water or the use of poisonous or explosive material that causes the destruction, no one pretends to know. We understand that it is confined exclusively to the West Fork, nothing of the kind being perceptible on the East Fork. Fish above the rear of the wood drive are as plentiful and healthy as ever.
- ▶ 1877: September 13. 1877 - Territorial Enterprise (Virginia City)-The Indians are preparing to go out into the mountains in search of pine nuts. Pine Nut Valley is the nearest point where they can hope to gather.
- ▶ **1880: April 11, 1888, Captain Jim, Captain Pete, and Captain Walker met and prepared a petition to Governor Kinkead of Nevada requesting that he stop the destruction of pine nut trees and also the depletion of fish in Lake Tahoe:**
  - ▶ "We demand that the Government stop further destruction of the property belonging to the Washoe Indians... Or, in default thereof, that the Government of the United States make us a suitable compensation for the same (Council of Washoe Indians, 1880)".
- ▶ 1880: A new law forbid Washoe from fishing because the commercial fishing at Lake Tahoe depleted the Lahontan Cutthroat. *Again the Washoe paid the costs for someone else's crimes.*
  - ▶ 1881: Indians at Lake Bigler are destroying many fish with spears. As the law does not appear to affect them, it would be a good thing to arrest the whites who purchase the speared fish. If the Indians cannot dispose of the fish in that way, they will soon discontinue the practice (Genoa Weekly Courier, April 22, 1881).
- ▶ **1890: December 17, 1890 the Stewart Indian School opened in the south end of Carson City. Named after Nevada's first Senator William Stewart. Washoe children were forced to live at the school which was under the authority of the War Department.**

# Fight for Rights

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- ▶ 1891: About 150 Washoe Indians [were] assembled near Bijou a short time ago and were addressed by Captain Jim, the highest authority of the tribe. The meeting was the outgrowth of the conviction of an Indian for spearing a fish... He stated that they were the only tribe left without a reservation and that the old Indians who were unable to work for a living thought it pretty hard to be prohibited from spearing fish to live on... The speaker held that the Government should provide a reservation for the Washoe's... (Genoa Weekly Courier, July 3, 1891:6).
- ▶ 1893: The Washoe Pine Nut Allotments in Nevada totaling 64,000 acres and Sacramento Allotments in California totaling 2,600 acres was established and completed in 1910. Any water source within the Pine Nut Allotments was set aside as State Selection for the purposes of non-Indian uses.
- ▶ 1899: Carson Indian Agency presented deeds to 528 Washoe for 62,713 acres of allotments
- ▶ 1912: Nevada Governor and Lt. Governor petition congressional delegate for legislation to secure lands for Washoe
- ▶ 1913: Captain Pete and Captain Pete Mayo made another petition asking for better lands for homestead and water
- ▶ **1914: Captain Pete, Captain Pete Mayo and Sara Mayo took a special gift basket to President Woodrow Wilson with a petition and grievances for the protection of Washoe territory, received a thank you but received no action for better conditions from the president.**
- ▶ 1916: In May an Indian appropriations bill authorizes the purchase of lands explicitly for Washoe Indians and other landless Indians of Nevada
- ▶ **1917: April 5, 1917 Douglas County Nevada passed an ordinance that ordered all Indians out of Gardnerville and Minden by 6:30 PM every day or go to jail for ten days or pay a fine of \$25.00 or both. (Repealed 1974)**
- ▶ 1917: 156 acres of Carson Colony established, 40 acres of Dresslerville Colony established, 20 acres of Reno Sparks Colony established through an act of congress
- ▶ **1918: Douglas County Nevada issued work permits that demanded all Washoe men work in the hay fields or face prosecution**

# Indian Reorganization

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- ▶ 1934: The Indian Reorganization Act of June 18, 1934 was enacted.
  - ▶ 1935: First Tribal Council.
  - ▶ 1936: January 24, 1936, the Constitution and By-laws of the Washoe Tribe was approved by the Department of Interior, Indian Affairs
  - ▶ 1937: February 27, 1937 the Washo was given a Corporate Charter and designated as a Federally Recognized Tribe.
- ▶ 1951: August 10, 1951, Washo filed petition with the Indian Claims Commission known as Docket-288. October 31, 1969 almost twenty years later, the Washo was awarded their claim against the United States for illegal taking of Washoe lands. The settlement was drastically reduced from the original amount to \$5,053,350 (\$5,523,536) with 70% Per capita, 20% Investment, 10% properties investment.
- ▶ 1951: Chief Hank Pete...now sixty-nine years of age...says his one desire is to have a small piece of land at Lake Tahoe... It is today that Indians have no right to make campfire around the Lake. Can't even look for herbs for medicine. Can't go for wild berries. Property owners do not permit... Some place for a Washoe campground could be found, where Washoe's could come at least during the summer months (Lake Tahoe Journal, May 11, 1951:1).

## Recent Past

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- ▶ 1978: The Washoe Hunting and Fishing Commission was established
- ▶ 1980: The Washoe won the court case to regulate their own hunting and fishing. Nevada does not have the authority over Indian lands
- ▶ 2002: November 2002, Rock climbing was banned at Cave Rock by the US Forest Service and permanently banned in 2004.
- ▶ 2009: Skunk Harbor Lake Tahoe was conveyed to the tribe totaling 23 acres with lake access. The tribe renamed it in 2010 “dewdiʔiš Tugamum” (trees looking in the water) for the parcel and “ʔúçili Wáʔa” (chipmunk stream) for the no-named stream.
- ▶ 2016: Dance Hill (ʔitgumum Tewéweʔ ʔušášiš) was listed on the National Register of Historic Places as a Traditional Cultural Property, Carson Valley, Nevada.
- ▶ 2017: Cave Rock (Déʔek Wadápuš) was listed on the National Register of Historic Places as a Traditional Cultural Property, Lake Tahoe, Nevada. A Historic Marker placed at the Cave Rock State Park commemorating Déʔek Wadápuš.



Traditions Today

*Washoe Basket  
Carson Indian  
Stewart, Ne*

Although the history of Wá·šiw people since contact has not been pretty, the Washoe Tribe of NV and CA continues to persevere and maintain many traditions as living and alive within the Tribe. As our creation story outlines, “our land will take care of us and in return we will care for the land”.

# dí·ŋa lé·di

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Herman Fillmore

Phone:

(775) 782-0013 Ext. 52202

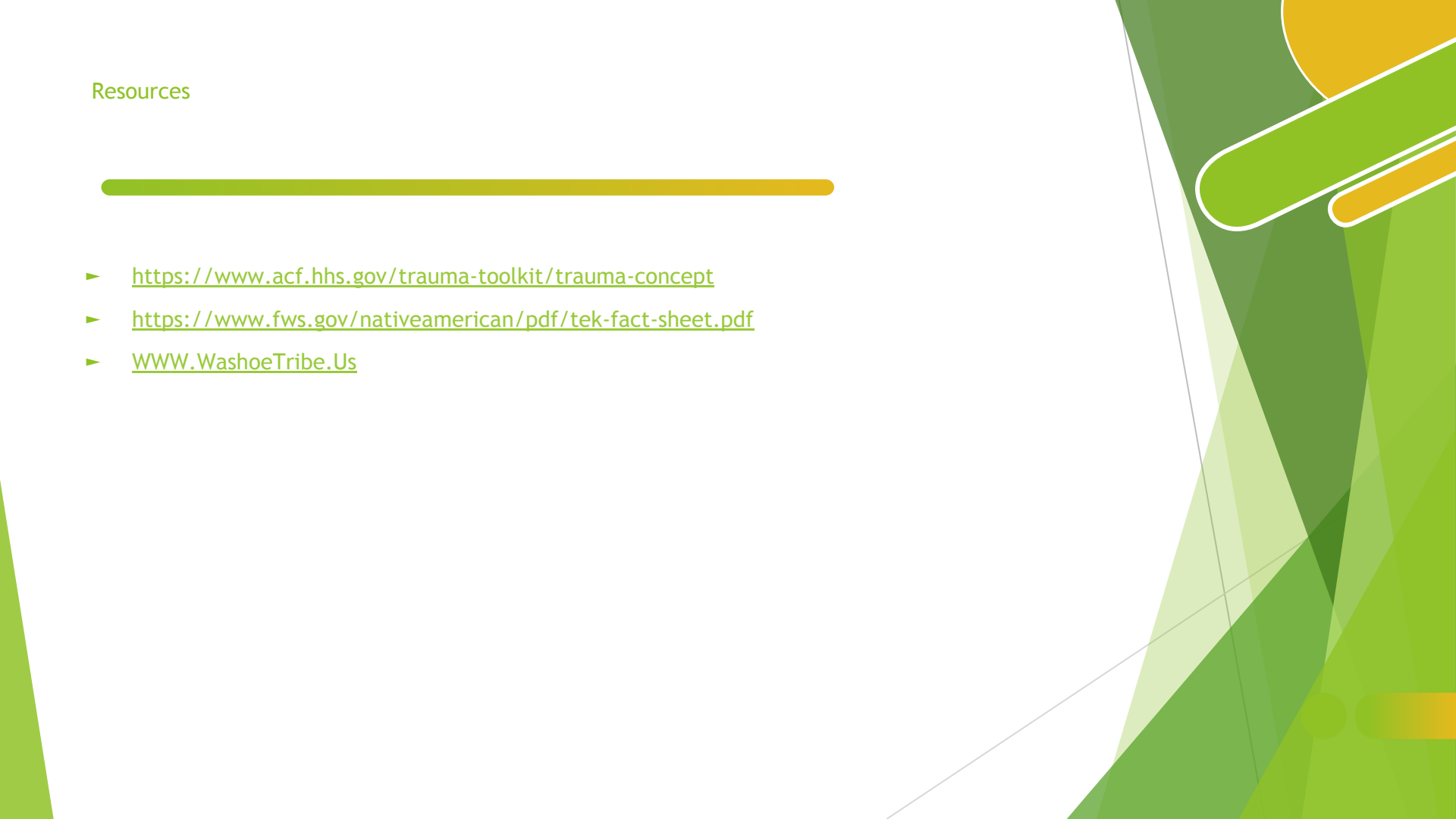
Email:

[Hfillmore@washoetanf.org](mailto:Hfillmore@washoetanf.org)



## Resources

A thick horizontal bar with a color gradient from green on the left to yellow on the right.

- ▶ <https://www.acf.hhs.gov/trauma-toolkit/trauma-concept>
  - ▶ <https://www.fws.gov/nativeamerican/pdf/tek-fact-sheet.pdf>
  - ▶ [WWW.WashoeTribe.Us](http://WWW.WashoeTribe.Us)
- 
- Abstract geometric shapes in various shades of green and yellow, including a large yellow circle in the top right and several overlapping triangles and rounded rectangles.

## Correspondence to San Francisco Herald

1857-60: A correspondent of the San Francisco Herald in Genoa, Nevada (using the pen name "Tennessee") wrote a series of letters between 1857 and 1860 that contain vivid examples of ambivalent white views of the Washoe. The following paginated extracts are from The Tennessee Letters (Thompson 1983): Two more men have been murdered today...by them Washoe Indians... About three hundred Washoe's are encamped within a few miles of this place [Carson Valley], and they have declared their intention to kill all the whites in the Valley. (p. missing, suspicion rests upon him. (p. 3)1)...It has turned out that only one man was killed --by whom it is not known, but as his partner suspicion rests upon him. (p. 3)

...The Washoe Indians...are a warlike and dangerous tribe, numbering some eight thousand. They cherish an antipathy to the white man, and lose no opportunity to do him injury when there is little danger of discovery. Some weeks ago, Uncle Billy Rodgers shot two of them in the street here, for theft... Their enemies, the [Paiutes], say it is dangerous for the whites to go unarmed out of sight of the settlements. (p. 3) [Ironically enough, the settlers were engaged in a war with the Pyramid Lake Paiute two years later, and the Washoe were praised for aiding the whites.]

...Our old adversaries, the Washoe Indians, of whose bloody deeds you used hear so much...seem to be disposed to peace...perhaps the red skinned rascals are propitiated by a present of a pound of flour apiece, made to about a hundred of them a short time ago, by our Indian Agent, Colonel Dodge. (p. 19)

...During the late severe weather we have had, the Washoe Indians have suffered much for want of food...several have died of starvation...and probably a great many more among the mountains. Game, such as they are accustomed to hunt, is becoming scarce, and it is high time for Uncle Sam to provide something for their assistance. Major Dodge, it is true, has done all in his power, but thus far his time has been occupied almost exclusively with the Pah-Utahs.

...[The settlers]...attempted the destruction of some wolves by means of strychnine baited beef, which being stolen and eaten by a band of Washoe Indians, resulted in the death of seven of them. (p. 49)

...The [Washoe's] are engaged in packing acorns from California to Lake Bigler, where they are to have a grand feast and fishing. (p. 53)

...Captain Jim, the Washoe chief, refused to permit whites to fish in Lake Bigler, but Maj. Dodge has succeeded in convincing the rascal that he cannot whip the whole world with his few hundred redskins. (p. 59)

...Whatever was once their condition, it is quite apparent that at the present day and generation our Indians here are so poor as to need the care of the Government. I have an original suggestion...to sell them to the highest bidder for cash...instead of being a burden...they would be a fruitful source of revenue and...the poor devils would be better provided for by individuals than...at the hands of government officials. (p. 110-111)

...“Captain Jim of the Washoe’s” was visited the other day by the Agent, and considerable donations were made to him and his tribe. They are allencamped on Lake Bigler, within the California line, where they have been fishing. This whole tribe remains at peace. (p. 154)





### **VISIT US**

11071 Donner Pass Rd  
Truckee, CA  
96161

### **MAIL**

PO Box 366  
Truckee, CA  
96160

### **EMAIL**

[alison@ttcf.net](mailto:alison@ttcf.net)

### **PHONE**

530.587.1776

### **FAX**

530.550.7985

[@ttcfgives](https://www.ttcfgives.com)

