

## 6 ROLE OF THE WASHOE TRIBE IN THE WATERSHED

This chapter summarizes aspects of Washoe culture and history associated with the Taylor, Tallac, and Spring Creek watersheds located on the south shore of Lake Tahoe. This summary draws from published sources, unpublished material, and research notes collected for similar reports written for other watersheds in the Lake Tahoe basin over the last three years.

### 6.1 HISTORICAL BACKGROUND

Before disruption of the aboriginal lifeway by Euroamerican encroachment ca. 1850, the Washoe homeland covered a territory straddling the Sierra Nevada north and south from Lake Tahoe, from the southern shore of Honey Lake, south through Antelope Valley and the West Fork of the Walker River (d’Azevedo 1986). The traditional economy was based on seasonally available resources harvested from catchments tethered to camps maintained by specific families. Pine nuts, harvested primarily in the Pine Nut Mountain range east of the Sierra Nevada, dictated fall movement and winter residence. Fish, available nearly year-round but most abundant during spawning runs, dictated residential patterns from spring to fall.

Lake Tahoe was not the only fishery in Washoe territory. Northerners from the Sierra Valley, for instance, gravitated towards Pyramid Lake, and those from the extreme southern end of Washoe territory headed into Bagley Valley to camps along the West Fork of the Carson River. But Lake Tahoe was arguably the most important and most resilient fishery, sustaining both fish and people through droughts that periodically dried every other lake in the Lahontan system (except for Pyramid Lake). Lake Tahoe is remembered as the summer home of many Washoe families and their associates, and as a critical component of their traditional economy, society, and culture.

Until the arrival of Euroamericans, access to Lake Tahoe’s choicest locations was managed by Washoe families who held first-use rights to specific locales. After the taking of these camping and resource areas by Euroamericans through gradual encroachment during the 1860s–1870s (Indian Land Claims Commission, Docket 288, October 31, 1965), and even after destruction of their fisheries, many of these same families continued returning to Lake Tahoe, trading their goods and services (basketry, domestic labor, wood cutting, caretaking, game guiding, etc.) for camping privileges and access to what resources remained. Although cumulative privatization and resource exploitation diminished traditional patterns of life, some Washoe developed working relationships with these newcomers, recognizing they now dictated the terms of continued residence.

Adopting a strategy of accommodation and negotiation and distancing themselves from the Pyramid Lake Paiute War of 1860, Washoe leaders sought assistance from federal agents in protecting their rights to fisheries, pine nut groves, and other resources, and protested the destruction and degradation of these resources (Nevers 1976:52). A steady stream of protests and petitions to federal and state authorities continued over the next thirty years. Then in 1892, the revered leader, *Gumalanga* (the second Captain Jim), raised money and acquired signatures from many of Carson Valley’s white residents on behalf of the tribe, and he and

Dick Bender carried this petition to Washington D.C. They are purported to have met with President Harrison.

Although none of the benefits and compensations they thought they had negotiated came to pass, in 1893, a special agent was appointed to issue individual allotments in the Pine Nut Mountains. Although the Washoe had claimed the Tahoe area as well, in JoAnn Nevers' words: "They offered the Washo a simple choice: accept the pine nut allotments or take nothing at all...land that was largely barren, rocky, and arid" (Nevers 1976:62).

The record shows that Captain Jim continued lodging protests with authorities in efforts to enlist help with trespass and tree cutting that took place on Washoe allotments. *Gumalanga* is said to have spent each summer camped at Jameson Beach almost up until his death in 1911, and is documented as presiding over a "fandango" at Lakeside, an annual feast that was reported to have attracted over 200 Washoe and some Paiute and Maidu visitors in 1889. It is one of his co-wives who is said to be buried at the Camp Richardson Washoe cemetery (Fowler et al. 1981:123).

Captain Pete Mayo, already a recognized leader for the California Washoe living in Alpine County, took up the role of chief spokesman for the Washoe with state and federal authorities. He led an initiative in 1914 to send yet another petition, this time to President Wilson. In this instance, protests against poor conditions, tree theft, and other grievances were accompanied by a presentation basket woven by Sara Jim Mayo as "a lasting token of the friendship between the Washoe Tribe towards the whites, and as a reminder of how the tribe was becoming rapidly extinct" (Nevers1976:73).

Captain Pete's daughter, Maggie Mayo, was influential in development of the Washoe basket as an art form. She is considered one of the finest weavers of three-rod *degikup* in the world, and her creations were sought by collector-patrons and reside in museums throughout the world (Cohodas 1979). After marriage to Ben James in 1889, the couple began spending their summers at Jameson Beach (Fowler et al. 1981:119), less than one mile east of Taylor Creek. There, Maggie James wove and sold baskets, instrumental in creating the market for Washoe basketry and influencing later weavers, teaching her daughter, Ennie Cornbread and granddaughters, Mabel Filmore, Dora Johnson, Marjorie George, and Delores James.

Ben James' facility with English, his humor, gentleness, and consummate outdoor skills made him a highly respected and sought-after fishing and game-guide, and he was known to many non-Indian residents around the lake. He had a string of horses and "worked out of the Tallac House, the Tallac Hotel, and other resorts; He was well acquainted with the Popes, the Baldwins and all the millionaires" (Fowler et al. 1981:119). When the federal government finally acted to acquire parcels of land in Carson Valley to be held in trust for the Washoe, he interviewed Washoe working for and living on valley ranches, assisting Lorenzo Creel, the agent conducting the assessment (Ford 1989:118). The parcels eventually acquired in 1917 became the Carson Colony and the Reno-Sparks Indian Colony. He is also said to have been instrumental in the acquisition of the Dresslerville Colony, donated by rancher Fred Dressler, the same year (Clemmer and Stewart 1986:548).

Washoe individuals (*Gumalanga* and Ben and Maggie James) are documented as camping at Jameson Beach as early as the 1880s (Fowler et al. 1981:119–123). Jameson Beach was a convenient and appealing camp for families associated with and employed by “Copelands” or “The Grove” (former names for Camp Richardson), or by the Tallac hotel, resort, and estates. Sometimes, as in the case of Maggie and Ben James, these work agreements included a cabin. Reoccupied every summer, in time, many Washoe came to regard these arrangements as permanent. None of the promises to deed land, however, were ever fulfilled, and although these working arrangements sometimes resulted in relationships characterized as “warm,” in the end, no Washoe was made a landowner in the Tahoe basin.

In some cases, these working relationships lasted several generations, but only rarely survived the social fragmentation caused by WWII and rampant post-war development. Washoe presence continued to diminish through the 1950s. Some individuals found seasonal work but rarely with living accommodations. Without a place to live or the social network once provided by extended families camped around the lake, daily commuting became prohibitive and life at the lake less rewarding. Some Washoe families joined the stream of day-visitors to the lake, tourists in their homeland, but many simply stopped coming. A very few continued to find employment at the lake, maintaining a remarkable continuity of association to specific areas where prior generations had worked. The James family with their extensive and deep roots to the project area is an example of this exception.

Others documented by Fowler et al. (1981:119) as having summer camps in the project vicinity before WWII include: *Gewe* (“coyote” or “gambler”), an enigmatic figure known to have camped near Camp Richardson; Billy and Maggie Merrill who were given a cabin on Baldwin Beach by Anita Baldwin; Captain and Agnes Pete, their daughter, Annie Pete, and granddaughter, Gladys Walker who camped during the summers at Jameson ca. 1900s; and John Peter and his family who camped in the Camp Richardson area.

According to Cohodas (1979:41) and Fowler et al. (1981:122), Tillie and Indian Snooks camped “close to” Fallen Leaf Lake, perhaps along Taylor Creek, as early as 1888, and continued “to return to the Tallac area” into the 1930s. Indian Snook is described as cutting wood, fishing, and tending horses, while Tillie ran the laundry for the Tallac House and sold and bartered her baskets. Tilli Snooks is considered to be a major weaver as is her mother-in-law, Indian Snooks’s mother, Sally Pedo (Cohodas 1979:41). Sally Pedo worked for the Colwells at Rubicon Springs, although by the time her grandson, Jackson Snooks was around, he recalled she was too old to work and that they just took care of her, “because they had known her so long” (Weinberg 1984:201).

According to George Snooks, Jackson’s brother, the family camped in the Blackwood Creek area as well (Siskin 90-03). Jackson also describes camping in Blackwood canyon and the Chambers Lodge/McKinney Creek area where large gatherings took place for football games between Reno area Washoe, who frequented the lake shore north of McKinney Creek, and those from Carson Valley, who tended to stay south of the creek (Weinberg 1984:201). Jackson also described family camps, located at Lakeside near Stateline when he was a young boy (Weinberg 1984:199).

*As far back as I can remember, there was a certain day they would go up to Lake Tahoe, over in that gambling area there, Lakeside where that guy, that Cook, owned that resort there, let my folks and those close to them move anyplace along the area, that shore area. Of course they had to keep the place clean. This man expected whoever fished would bring the fish up to his place and sell it to him.*

Jackson goes on to describe that his family stayed there for about three weeks in the early part of the summer. Although Indian Snooks died in 1936, about the time the arrangement near Fallen Leaf Lake apparently ended, the varying locations of family camps described by the Snooks appear to reflect the extent of visiting commonplace at the time, which depending on your job and responsibilities, could last several weeks. But if even for only a day, people recall how important these Sunday visits were, and report that people walked to gamble and socialize with others at Stateline, Bijou, Homewood-Tahoma, and Camp Richardson (Belma Jones, personal communication, 1993).

The Snooks family history of post-contact life at the lake and Jackson's recollections capture the essence of these living arrangements: that "a family camp" was likely to be extensive; that these work arrangements were informal, reliant on negotiation and maintaining good relationships in a bartering economy that provided a living and domicile; and that families moved around and long-term stable arrangements unusual.

Although these work for camp-and-food arrangements were typical, it is important to remember that Washoe women had developed a strong market for their baskets and were generating cash. Some men became skilled tradesmen as general mechanics, electricians, and carpenters, and developed their own enterprises.

Since the Washoe Tribe achieved federal recognition in 1936 after organizing a government and constitution allowable under the Indian Reorganization Act of 1934, they were able to file a claims case with the Indian Land Claims Commission. Known as Docket 288, the Washoe claims case filed in 1951 dragged on for decades through several tribal councils and the sustained efforts of one or more of Ben and Maggie James' sons. When the claims case was finally settled in 1970, the door closed on any hope some Washoe had held through the years for some kind of compensation or settlement that would translate into land at Lake Tahoe.

During these years, various descendents of Ben and Maggie James and members of their extended families continued to work summers on the south shore and were engaged in their own enterprises: Son Roma James worked at Camp Richardson and acted as a caretaker for the Pope estate, parlaying a curiosity about electricity into skills as an electrician (Steve James, personal communication, 2003). Son Don James took up his father's stable business, sold Christmas trees cut in the Tahoe basin and marketed in San Francisco, and contracted with the California Department of Fish and Game to stock alpine lakes with fingerling trout in what is now the Desolation Wilderness (King 1989). Grandson-in-law, Roy Fillmore, was a chauffeur for a family connected with the Richardsons and a skilled auto mechanic, carpenter, and boat builder (Melba Rakow, personal communication, 2004).

By the 1990s, when federal policies mandated “good faith” consultation with tribal governments, and provided guidance to agencies for identifying “places of importance to ordinary people,” or traditional cultural properties (King 2003), Ben and Maggie James’s grandson, Russell James, and their great-grand children, Darrel Cruz and Lynnette James, were employees of the Lake Tahoe Basin Management Unit.

## **6.2 TRADITIONAL LAND USE**

Family members returned each spring to Lake Tahoe from winter camps located mostly along the eastern front of the Sierra Nevada and the Pine Nut Mountains, although some returned from wintering in Miwok country in the western foothills. The first to return to Lake Tahoe in early spring reclaimed favored fishing spots, rebuilding weirs and platforms, constructing and setting traps and nets. They transported fish back to the elderly and others in valley camps and began the process of refurbishing and rebuilding family camps occupied by family and invited guests who came and went throughout the summer and fall.

The most consistently occupied areas at the lake were those with access to the most predictable and abundant resources, such as spawning streams for annual runs of native cutthroat trout. Topography and microclimates dictated by slope and aspect, stream flows, soils and other factors dictated the relative size of these encampments as well as the regularity of their use. Simply put, the largest camps with the most people, the domestic camps and center of family life, were in areas of greatest abundance and space. These places also attracted the most visitors and fostered the most socializing, trade, and exchange of ideas and technology. These locations also supported periodic celebrations of “first foods” that included spiritual observances, dancing, sports, and gambling. These are the places identified, as “important camps” to Freed (1966) and d’Azevedo (1956) in the 1950s, because they were important to the greatest number of people. In fact these more prominent shoreline camps acted as staging areas for members moving to and from smaller task-oriented camps as the season wore on and resources became available elsewhere. There were literally hundreds of smaller camps--task sites occupied for briefer periods of time or along fishing streams that were just as reliable but accommodated fewer people.

Task sites and camps such as those associated with men’s fishing platforms were also constructed in favored locations inherited from their forebears. Some would have been small and somewhat obscure, signaling more privacy and exclusive access. But those associated with communal fishing, such as the large compartment traps set in the lower reaches of the Upper Truckee or during the fall whitefish drives up Trout Creek, would be larger and more public.

Washoe tradition indicates this lifeway dates “from time immemorial,” as long as there have been people in the Great Basin, and most Washoe cite archaeological evidence that dates human occupation at the lake to 8,000, possibly 10,000 years ago as evidence of their own history. Even the most conservative archaeological estimates date the Washoe lifeway, including dependence on seasonal fishing, to at least 2,000 years ago.

As documented for other Sierran and Great Basin groups (e.g., Anderson 1993; Fowler 1996), there is recognition that thousands of years of sustained land use—maintaining livable space, fishing, harvesting plants, gathering fuels, and hunting--would have profoundly influenced the structure and function of the Lake Tahoe basin ecosystem. Moreover, it is clear that sustainable resources would have been a prerequisite of continuous occupation, and that yields could only have been maintained through conservation measures and other management practices as described in Lindström et al (2000:38–42).

Overall, the Tahoe resource base has been characterized by Washoe consultants as abundant but carefully managed and interestingly, that fuel wood rather than food scarcity dictated duration of residence in any one spot. One man recently estimated that people moved camps every two to three weeks, “once they’d cleaned out the area of wood” based on what his grandfather had told him (Wes Barber, personal communication, 2003). This practice also “kept things neat and tidy and kept the fuel load down [against wildfire].” This is not to suggest that people did not need to move to new resource patches, just that domestic base camps were also moved to accommodate fuel collection.

### **6.2.1 THE TAYLOR CREEK WATERSHED: *DAWGASHÁSHIWA***

Ethnographic sources indicate that “as far back as anyone can remember, Washoe camped along what are now Jameson and Baldwin beaches, as well as along Taylor Creek” (Fowler et al 1981:118). Taylor Creek is known to the Washoe as *Dawgasháshiwa* (“clear water”), named in the creation story (see section on Tallac Creek, below), and to Freed (1966). Warren d’Azevedo (1956:86) recorded *dawgasháshiwa dá?aw* (“clear water lake”) as the name of Fallen Leaf Lake.

In the 1950s, Roma James (one of Ben and Maggie James’s sons and father to Steven James) told d’Azevedo about two milling places “up the streams from Fallen Leaf Lake [Taylor Creek]” that were associated with the historic Washoe camp across Highway 89 from Camp Richardson (d’Azevedo 1956:86). Freed (1966:80) was told in the 1950s that “the first stream west of Camp Richardson” was visited from spring through early summer for speckled trout and birds’ eggs collected from the “nearby swamp.” Scott’s bizarre and perhaps apocryphal story about a petrified body of an Indian woman being discovered in the gravels of Cascade Lake mentions “an old Washoe Indian camped at the outlet of Taylor Creek” in the summer of 1880 (Scott 1957:137). In 1963, Manuel Bender ranked Taylor Creek the third most valuable fishery out of 11 listed by him at Lake Tahoe (Wright 90-37).

A man locating Washoe campsites at Lake Tahoe “prior to 1910” placed two camps along Taylor Creek (one on either side of highway 89). He also identified two locations where large fish seines had been located (south of both camps) (d’Azevedo 99/39:III/5). The source of this information is a man named Marcus Robinson, said to have been 81 years old in 1965 when this information was collected. None of the Washoe people recently consulted about him remember him and suggest he may not be Washoe (JoAnn Nevers, pers. comm.). Nevertheless, his information is at least as complete as Freed’s (1966) and d’Azevedo’s (1956), with additional detail on the locations of temporary camps and fishing seines.

Bill Craven in a recent interview with Susan Lindström (Lindström and Rucks 2003: 22) recalled Washoe men setting “fish dams” in Fallen Leaf Lake. He also related there had been a large Washoe encampment along Glen Alpine Creek at the “Cathedral,” at the upper end of Fallen Leaf Lake, where men would drop off their families—women and children—to work for the resort during the summer and weave and sell their baskets, then return to work in Carson Valley.

In Taylor Creek itself, organized and large-scale fishing by the Washoe likely ended with establishment of the Tallac Fish Hatchery in the 1890s, and use by the Baldwins and their guests. Scott (1973:397), for instance, reports that prior to 1900, “Taylor Creek had furnished some of finest fishing in the Sierra.” He also noted the “lily pond at Tallac Meadow where Taylor Creek spread out into a marshland before flowing into Tahoe,” had been the scene of frequent nocturnal frogging expeditions undertaken by “the Tevis boys and other sporting gentry from Tallac” (Scott 1973:431).

Details of Washoe fishing methods and technology, including descriptions of various systems of communal trapping and net setting, are described in a report for reclamation work along the Upper Truckee (Lindström and Rucks 2002). These descriptions and consultation with Washoe community members and Bill Craven could clarify which techniques are most likely to have been employed at Fallen Leaf Lake and perhaps, in Taylor Creek. Additional interviews could also locate these areas where historic populations are said to have camped: Tillie and Jackson Snooks and the encampment along Glen Alpine Creek. Such information would not only contribute to regional social and environmental history, it would improve modeling of post-contact archaeological site structure.

## **6.2.2 TALLAC CREEK WATERSHED: *DEBELELELEK***

By contrast, ethnographic sources indicate no subsistence or habitation in the Tallac watershed. In fact, it is an area that would have been avoided by the casual visitor or for any mundane purpose. *Debelelelek* (“reddened” or “smeared with red”) is named in “The Weasel Brothers,” a cornerstone of Washoe oral tradition, narrated to Grace Dangberg in 1920 by Blind Mike and translated by Henry Moses Rupert (Dangberg 1968:41–89). Tallac Creek is the setting for one of the turning points in this narrative, when Damalali, the younger brother, scalps waterbaby, causing a tsunami-like event that only subsides as he throws back its hair. The subsiding water leaves alpine lakes. This story continues to be told, and as is true of any oral tradition, there are many versions, variations, and embellishments, but the scalping of waterbaby is fundamental to them all.

Although Freed (1966) was not told this place name, Debelelelek, he was told there was a deposit of red clay located near the lake, where “The Washoe used to decorate themselves and to paint their bows and arrows.” However, d’Azevedo (1956) identifies Tallac Creek by the same name given to Dangberg and related by Nevers (1976). When recently asked about Tallac Creek, one Carson Colony resident who said she went often to Taylor Creek for meditation and to simply reconnect with the land, emphatically stated her people would have continued to avoid Tallac Creek out of respect.

### **6.2.3 SPRING CREEK WATERSHED**

There are no references in the ethnographic literature to this location or name. However the “Washoe Campsites Prior to 1910” map (d’Azevedo 99/39:III/5) mentioned above, locates a temporary camp perhaps at the head of Spring Creek. There is no topographic relief shown on the base map, however, and the location could also refer to the south shore of Cascade Lake.

### **6.3 PRESENT DAY LAND USE**

Washoe use of the Taylor, Tallac, and Spring Creeks watersheds is largely centered on maintaining elements of traditional lifeways and passing down technical and spiritual knowledge to future generations. Although still in the planning stages, the proposed construction of a Washoe cultural center would take place within the area of these watersheds and provide an important focal point for the ongoing activities of the Washoe Tribe. Present-day Washoe land use occurring in the area includes the following:

- ▶ Washoe people continue to visit the Taylor Creek area, some for recreation, some “to meditate, renew their spirits and reconnect with the land.”
- ▶ There is a traditional doctor who comes to Taylor Creek as part of his practice.
- ▶ Basket makers have indicated that there is a unique basket willow, highly desirable because it grows particularly long and required fewer “add-ons” for larger baskets. It was collected and honed for rods and as threads. This willow was also collected in Trout Creek (Florine Conway, personal communication, 2004) and was reported in Taylor Creek (Marjorie George, personal communication, 1993).
- ▶ There have also been long-standing plans to construct a 4500 square foot structure as a Washoe Cultural Center with additional facilities, including a caretaker’s residence, outdoor amphitheatre, walkways, and an interpretive trail system near the Taylor Creek snow park (Lake Tahoe Basin Management Unit 1998; Washoe Tribe of Nevada and California 2001). This report only notes the need to coordinate with tribal representatives about the status of these plans.

### **6.4 WATERSHED POLICY AND LEGISLATION: FOREST SERVICE – WASHOE TRIBE RELATIONS**

In 1997, a Memorandum of Understanding (MOU) between the U.S. Forest Service (Forest Service) Lake Tahoe Basin Management Unit (LTBMU) and the Tribe was established. Stemming from this relationship was the formulation of a wetlands conservation program in 1999 under the Washoe Tribe/LTBMU Wetlands Cooperative Agreement. This cooperative effort is intended to develop and implement a course of action to restore and enhance wetlands located on lands administered by the Forest Service. In addition, the 1997 MOU provided for the following:

- ▶ property for the development of a Washoe Cultural Center,

- ▶ additional land to provide for unrestricted Washoe member's access to the lake shore, and
- ▶ collaborative resource management for Taylor Creek.

Tribal relations are also discussed in the 2004 *Sierra Nevada Forest Plan Final Supplemental Environmental Impact Statement* (SNFPA). The SNFPA *Record of Decision* outlines the Forest Service's continuing government-to-government consultation efforts with the Native American community and their commitment to honoring the provisions detailing the cooperative nature of the Forest Service and Native American relationship.

## **6.5 WASHOE TRIBE WATERSHED MANAGEMENT GOALS**

The Washoe Tribe's long-term goals for the watershed center on enhanced levels of Washoe stewardship and management of the area. Through the restoration of native species and natural ecological processes and the encouragement of traditional land-management practices, the Tribe supports the return of the watershed ecosystem as near to its pre-historic era condition as possible. An outline of Washoe involvement in the watershed and a review of the Tribe's ties to the area and its management is discussed in detail in the *Meeks Creek and Taylor Creek Wetland Conservation Plan* prepared for the U.S. Forest Service by The Washoe tribe of Nevada and California, Washoe Environmental Protection Department (2001).

The use of traditional methods of stewardship can be implemented according to information derived from ethnographic and anthropological studies and, most importantly, oral history, and the knowledge of Washoe Tribal Elders. Traditional Washoe land management practices methods are specifically geared towards ensuring the long-term availability of various plant and animal species critical in Native lifeways and practices. Although such land use patterns were not specifically designed solely to maintain healthy ecosystems, they did in fact have the effect and benefited not only the floral and faunal species themselves, but Washoe culture as well. Systematized plant harvesting for medicinal and spiritual purposes, creek diversions designed to perpetuate particular fish species, and the use of controlled burns all serve to provide the Washoe with plant and animals important to their culture while at the same time enhancing and preserving the natural environment of the watershed. In addition to implementing land use practices, the Tribe seeks to establish educational programs to inform the general public about Washoe stewardship and culture and to pass on these practices to future generations of Indian and non-Native peoples.

In order to re-establish a functioning ecosystem where native plant and animal species can thrive, the Washoe Tribe seeks the restoration of the critical foundation of wetland and riparian habitats through the protection and restoration of water flow and retention areas. These include, but are not necessarily limited to the following broad goals outlined in the December 2001 *Ma'yala wata* (Meeks Creek), *Dagchu wata* (Taylor Creek) Wetland Conservation Plan:

- ▶ restore and protect naturally functioning creek channel configurations,
- ▶ maintain flood frequencies at historically documented intervals,
- ▶ restore and protect natural ecosystem functions and processes,

- ▶ restore and protect pre Euroamerican period wetland habitat diversity, distribution and density,
- ▶ increase the size and diversity of functioning wetlands,
- ▶ increase creek channel bank stability and enhance associated riparian corridor vegetation,
- ▶ protect endangered plant and animal species,
- ▶ protect plants used for traditional purposes,
- ▶ monitor and control noxious weeds and invasive plant species,
- ▶ increase floodplain function to improve water quality,
- ▶ preserve flood flow storage in the floodplain,
- ▶ monitor native plant community nutrient utilization,
- ▶ filter and store suspended floodplain sediments, and
- ▶ improve nutrient cycling in floodplain soils.

In large part, implementing more specific goals for the traditional stewardship of the watershed depend on the broad outline noted above. In order to re-establish specific plant and animal species to the watershed and protect those native and culturally significant species already known to be present in the area, the foundation of a suitable habitat needs to be established. Some of the more focused elements of the Tribe's desired watershed restoration efforts include improving fish, wildlife, and plant habitats and restoring, stabilizing, or increasing the populations of various macro-invertebrates, birds, mammals and fish including the Lahontan Cutthroat Trout. The Washoe Tribe has also defined a number of specific plant and tree species as being important to the watershed ecosystem and traditional cultural practices. These include the lodgepole pine, Tahoe yellow cress and quaking aspen.

In keeping with the Tribe's long-term approach towards the management of the watershed, an important goal is to establish educational programs for the general public. These programs would focus on the importance of native species and the need to protect the region's unique natural ecosystems. The Washoe Tribe proposes public outreach and educational efforts combined with the establishment of monitoring strategies to ensure the natural stability and integrity of the watershed. The Washoe Environmental Protection Department (WEPD) has consulted with Washoe Tribal Elders regarding traditional stewardship practices which could be incorporated into long-term management plans for the watershed.

Realization of many of the LTBMU's and Tribe's goals, including monitoring, traditional stewardship, restoration, and education efforts is dependent upon securing suitable financial resources. Consequently, in order to support the LTBMU's restoration of the watershed to a viable natural state, the Washoe Tribe seeks to establish secure partnerships with private and public agencies and organizations from throughout the Lake Tahoe Basin.

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