Some Washo materials at UNR:

Dat-so-la-lee, Washo Indian basketmaker : a biography / by Dixie Westergard
Westergard, Dixie
[Nevada? : D. Westergard], c1999  56 p. : ill., map ; 27 cm
UNR Special Collections  E99.W38 D389 1999 » Floor Plan  LIB USE ONLY

Beginning Washo / by William H. Jacobsen, Jr. ; Donald R. Tuohy, editor
Jacobsen, William H
Carson City, Nev. : Nevada State Museum, 1996  iv, 58 p. ; 28 cm
WNC (Carson) NEVCOLL  PM2551 .J28 1996
UNR Special Collections  PM2551 .J28 1996 » LIB USE ONLY

Great Basin-Paiute, Washo, Ute, Bannock, Shoshone [sound recording]
Rhodes, Willard, 1901-1992
UNR Special Collections  M1669 .R46 1984 » LIB USE ONLY

Washo shamans and peyotists : religious conflict in an American Indian tribe / Edgar E. Siskin
Siskin, Edgar E., 1907-
UNR Special Collections  E99.W38 S59 1983 » LIB USE ONLY
WNC (Carson) NEVCOLL  E99.W38 S59 1983
WNC (Fallon)  E99.W38 S59 1983

The Washo Indians : history, life cycle, religion, technology, economy, and modern life / by John A.
Price, John A., 1933-
DRI Library E99.W38 P74 c.2

Personal reflections of the Shoshone, Paiute, Washo
[Ren, Nev.?]: Inter-Tribal Council of Nevada, c1974 vi, 28 p.: map; 23 cm
UNR Special Collections E78.N4 I52 » LIB USE ONLY
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Recollections of a Washo statesman / by John Dressler
Dressler, John, 1916-1970
Reno: Oral History Project, University of Nevada, Reno, Library, [1972?] viii, 156 p.; 29 cm
UNR Special Collections E78.N4 D7 » LIB USE ONLY
UNR Knowledge Center--MARS E78.N4 D7 c.2

Contribution to Washo archeology / [by] Robert G. Elston
Elston, Robert G
Reno: University of Nevada, 1971 iii, 144 p. ill., 3 maps; 28 cm
UNR KC Government Publications 29-Un3ARC 4:2

The infrastructure of Washo Indian mythology / George W. Rich
Rich, George W
1969 196 p.; 28 cm
UNR Special Collections E99.W38 R53 1969a » LIB USE ONLY

Washo tales, translated with an introd. by Grace Dangberg
Dangberg, Grace, 1896-1985
[Carson City, Nev., 1968] 103 p. illus., maps. 23 cm
UNR Special Collections E99.W38 D3 » LIB USE ONLY

Washo marriage: a social institution in transition / by Anita Carol Spring
Spring, Anita Carol
1967 vi, 167 leaves; 29 cm
UNR Special Collections E99.W38 S67 1967 » LIB USE ONLY

The two worlds of the Washo: an Indian tribe of California and Nevada / by James F. Downs
Downs, James F
UNR Knowledge Center E99.W38 D6 » Floor Plan

An attitude-evaluation device for use with Washo adolescents in the Douglas County schools / by John
Ward, John D
1966 87 leaves; 28 cm
UNR Knowledge Center L999 .W373 1966 c.2 » Floor Plan
Thesis 0138 LUO (MARS)
A grammar of the Washo language / by William Horton Jacobsen, Jr
Jacobsen, William H 1964 xvii, 684 leaves : ill
UNR Knowledge Center PM2551.J3 1964a
UNR KC Microform Collection Microfilm M0279 » LIB USE ONLY
UNR Special Collections PM2551.J3 1964a v.1 » LIB USE ONLY

The Washo Indians of California and Nevada, By S.A. Barrett [and others]
D'Azvedo, Warren L
Salt Lake City, University of Utah Press, 1963 201 p. map, diagr., tables. 28cm
UNR Knowledge Center E51 .U8 no.67 c.2 » Floor Plan
UNR Knowledge Center E51 .U8 no.67 c.3 » Floor Plan

Washo economy
Price, John Andrew Carson City : 1962 74 p. : ill. ; 27 cm
UNR Knowledge Center--MARS E78.N4 N5 no.6 c.2
UNR Special Collections E78.N4 N5 no.6 » LIB USE ONLY

Washo economy
Price, John Andrew Salt Lake City, University of Utah, 1962 73 leaves, 28 cm
UNR Special Collections E99.W38 P75 1962 » LIB USE ONLY

Washo religion / by James F. Downs
Downs, James F
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WNC (Carson) NEVCOLL E51 .A58 v.16 no.9

Changing Washo kinship, by Stanley A. Freed
Freed, Stanley A Berkeley, University of California Press, 1960 349-418 p. illus. 28 cm UNR Special Collections E51 .A58 v.14 no.6 c.3 » LIB USE ONLY
UNR Knowledge Center--MARS E51 .A58 v.14 no.1-6

Washo-northern Paiute peyotism, a study in acculturation, by Omer C. Stewart
Stewart, Omer Call, 1908-1991 Berkeley, Los Angeles, University of California press, 1944 p. 63-140 illus. (maps) 27 cm
UNR Knowledge Center E51 .C15 v.40 no.3 c.2
UNR Special Collections E51 .C15 v.40 no.3 c.3 » LIB USE ONLY

The impact of the peyote cult upon shamanism among the Washo Indians [microform] / Edgar E. Siskin
Siskin, Edgar E., 1907?-1941 vii, 316 leaves : ill., maps ; 20 cm
UNR KC Microform Collection Microfilm M0799 » LIB USE ONLY
UNR Knowledge Center--MARS E99.W38 S58 1941a
Wa she shu: a Washo tribal history
Reno, Nev.: Inter-Tribal Council of Nevada, 1976
v, 120 p.: ill., maps; 24 cm
UNR Special Collections: E99.W38 N4 LIB USE ONLY
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Life stories of our native people: Shoshone, Paiute, Washo / illustrations by Dorothy Nez
[ Reno, Nev.?]: Inter-tribal Council of Nevada, c1974
vi, 48 p.: map, ports.; 23 cm
UNR Special Collections: E78.N4 I5 LIB USE ONLY
UNR Knowledge Center: E78.N4 I5 c.3

Dat So La Lee: Queen of the Washo Basket Makers / by Jane Green Hickson
Gigli, Gina
Carson City: Nevada State Museum, 1967
iii, 43 p.: ill., maps; 23 cm
UNR Knowledge Center: AM101 .N464 no.3 Floor Plan
UNR KC Government Publications: 29-M97 6:3

Pine nuts [videorecording]: food of the Paiute and Washo Indians of California and Nevada / supervis
Berkeley, Calif.: University of California, c1961
1 videocassette (13 min.): sd., col.; 1/2 in
UNR KC Multimedia Center: V07626 c.2 Floor Plan

Cave Rock: climbers, courts, and a Washoe Indian sacred place / Matthew S. Makley and Michael J. Ma
Makley, Matthew S., 1974-
Reno: University of Nevada Press, c2010
xii, 132 p., [8] p. of plates: ill., map; 22 cm
UNR Knowledge Center: KF229.A28 M35 2010
UNR Special Collections: KF229.A28 M35 2010 c.3 Floor Plan

The two worlds of Lake Tahoe: a report on Cave Rock / by Warren L. d'Azevedo; Eugene M. Hattori, e
D'Azevedo, Warren L
Carson City, Nev.: Nevada State Museum, [2008]
xi, 59 p.: ill.; 28 cm
UNR KC Government Publications: 29-C91MM 7:26

Late archaic and ethnohistoric pinyon exploitation in Slinkard Valley, an upland environment in
Giambastiani, Dayna Tinsley
2007
xii, 233 leaves: col. ill., maps (some col.); 29 cm
World Wide Web
UNR KC Microform Coll.--MARS
Microfilm Thesis 6333 LUO (MARS)
UNR Knowledge Center: GN899_G536 2007

Straight with the medicine: narratives of Washoe followers of the Tipi Way / as told to Warren L.
Berkeley, Calif.: Heyday Books, c2006
xiv, 120 p.; 21 cm
UNR Special Collections: E99.W38 S83 2006 LIB USE ONLY

Under one sky [videorecording]: Nevada's Native American heritage / a production of the
[ Reno, Nev.]: UNOHP, c2006
1 videodisc (60 minutes): sd., col. with b&w sequences; 4 3/4 in
UNR Special Collections  E78.N4 U54 2006  » Floor Plan  LIB USE ONLY
UNR KC Multimedia Center  DVD3073

Warren d’Azevedo: by dead reckoning: from oral history interviews / conducted by Penny Rucks; edited by Warren L. D’Azevedo
Reno, Nev.: University of Nevada Oral History Program, c2005  xv, 1208 p.: ill. ; 28 cm
UNR Knowledge Center  GN21.D3 D3 2005
UNR Special Collections  GN21.D3 D3 2005 c.2 » LIB USE ONLY

Washoe seasons of life: a Native American story / Karen Wallis, Diane Domiteaux; illustrated by Le Wallis, Karen
Reno, Nev.: Creative Minds Press, c2004 1 v. (unpaged): ill. ; 32 cm
UNR Special Collections  E99.W38 W65 2004 » LIB USE ONLY

To direct the Secretary of Agriculture to convey certain land in the Lake Tahoe Basin Management Unit
United States. Congress. House. Committee on Resources
GBC (Elko) Government Docs  Y 1.1/8:108-185 microform
UNR KC Government Pubs Microform  Y 1.1/8:108-185 » LIB USE ONLY
UNR KC Government Pubs--MARS  Serial 14852

Lake Tahoe Basin Management Unit, Nevada: report (to accompany S. 490)
United States. Congress. Senate. Committee on Energy and Natural Resources
GBC (Elko) Government Docs  Y 1.1/5:108-91 microform
UNR KC Government Pubs Microform  Y 1.1/5:108-91 » LIB USE ONLY
UNR KC Government Pubs--MARS  Serial 14813

Washoe Indian Tribe trust land conveyance
United States
UNR KC Reference Collection  AE 2.111:117/pt.1 » LIB USE ONLY

Land exchange in Idaho, building and land conveyance in Sandpoint, ID, Washoe Indian Tribe Trust, am
United States. Congress. Senate. Committee on Energy and Natural Resources. Subcommittee on Public Lands and Forests
GBC (Elko) Government Docs  Y 4.EN 2:S.HRG.108-80 microform

READiscover Nevada: a Great Basin Indian bibliography of the Northern Paiute, Southern Paiute, Wash
Carson City, NV : Nevada Literacy Coalition, [2003]  37 leaves : col. ill. ; 28 cm
Shamans through time: 500 years on the path to knowledge / edited by Jeremy Narby and Francis Huxley
New York : J.P. Tarcher/Putnam, c2001 321 p. : ill. ; 24 cm
UNR Knowledge Center BL2370.S5 S526 2001 »

Anytime you visit your Paiute Ancestral homeland, The National Park Service Allows any
Native free entrance to the Park under Traditional Visit. They will issue you a pass upon entry and will waive entrance fee any time under traditional Visit, so when ever you want to visit this home land of the Paiutes, You are free. The Park Service will ask for the pass when you exit the Park, so I hope you consider taking many of your crew to visit our Homeland anytime you wish since your fee is waived. This is a mandate of Dr Patricia Parker of the Washington DC NPS Office. 202-354-6965

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8 Things You May Not Know About Memorial Day
By Barbara Maranzani

For nearly 150 years, Americans have gathered in late spring to honor the sacrifice of those who have given their lives in service to their country. What began with dozens of informal commemorations of those killed in the Civil War has grown to become one of the nation’s most solemn and hallowed holidays. From its earliest incarnation as “Decoration Day” to its modern-day observances, check out some surprising facts about the history of Memorial Day.

1. Memorial Day and its traditions may have ancient roots.
While the first commemorative events weren’t held in the United States until the 19th century, the practice of honoring those who have fallen in battle dates back thousands of years. The ancient Greeks and Romans held annual days of remembrance for loved ones (including soldiers) each year, festooning their graves with flowers and holding public festivals and feasts in their honor. In Athens, public funerals for fallen soldiers were held after each battle, with the remains of the dead on display for public mourning before a funeral procession took them to their internment in the Kerameikos, one of the city’s most prestigious cemeteries. One of the first known public tributes to war dead was in 431 B.C., when the Athenian general and statesman Pericles delivered a funeral oration praising the sacrifice and valor of those killed in the Peloponnesian War—a speech that some have compared in tone to Abraham Lincoln’s Gettysburg Address.

2. One of the earliest commemorations was organized by recently freed slaves.
As the Civil War neared its end, thousands of Union soldiers, held as prisoners of war, were herded into a series of hastily assembled camps in Charleston, South Carolina. Conditions at one camp, a former racetrack near the city’s Citadel, were so bad that more than 250 prisoners died from disease or exposure, and were buried in a mass grave behind the track’s grandstand. Three weeks after the Confederate surrender, an unusual procession entered the former camp: On May 1, 1865, more than 1,000 recently freed slaves, accompanied by regiments of the U.S. Colored Troops (including the Massachusetts 54th Infantry) and a handful of white Charlestonians, gathered in the camp to consecrate a new, proper burial site for the Union dead. The group sang hymns, gave readings and distributed flowers around the cemetery, which they dedicated to the “Martyrs of the Race Course.”

3. The holiday’s “founder” had a long and distinguished career.
In May 1868, General John A. Logan, the commander-in-chief of the Union veterans’ group known as the Grand Army of the Republic, issued a decree that May 30 should become a nationwide day of commemoration for the more than 620,000 soldiers killed in the recently ended Civil War. On Decoration Day, as Logan dubbed it, Americans should lay flowers and decorate the graves of the war dead “whose bodies now lie in almost every city, village and hamlet churchyard in the land.” According to legend, Logan chose May 30 because it was a rare day that didn’t fall on the anniversary of a Civil War battle, though some historians believe the date was selected to ensure that flowers across the country would be in full bloom. After the war Logan, who had served as a U.S. congressman before resigning to rejoin the army, returned to his political career, eventually serving in both the House and Senate and was the unsuccessful
Republican candidate for vice president in 1884. When he died two years later, Logan’s body
laid in state in the rotunda of the United States Capitol, making him one of just 33 people to have
received the honor. Today, Washington, D.C.’s Logan Circle and several townships across the
country are named in honor of this champion of veterans and those killed in battle.

4. Logan probably adapted the idea from earlier events in the South.
Even before the war ended, women’s groups across much of the South were gathering informally
to decorate the graves of Confederate dead. In April 1886, the Ladies Memorial Association of
Columbus, Georgia resolved to commemorate the fallen once a year—a decision that seems to
have influenced John Logan to follow suit, according to his own wife. However, southern
commemorations were rarely held on one standard day, with observations differing by state and
spread out across much of the spring and early summer. It’s a tradition that continues today: Nine
southern states officially recognize a Confederate Memorial Day, with events held on
Confederate President Jefferson Davis’ birthday, the day on which General Thomas “Stonewall”
Jackson was killed, or to commemorate other symbolic events.

5. It didn't become a federal holiday until 1971.
American’s embraced the notion of “Decoration Day” immediately. That first year, more than 27
states held some sort of ceremony, with more than 5,000 people in attendance at a ceremony at
Arlington National Cemetery. By 1890, every former state of the Union had adopted it as an
official holiday. But for more than 50 years, the holiday was used to commemorate those killed
just in the Civil War, not in any other American conflict. It wasn’t until America’s entry into
World War I that the tradition was expanded to include those killed in all wars, and Memorial
Day was not officially recognized nationwide until the 1970s, with America deeply embroiled in
the Vietnam War.

6. It was a long road from Decoration Day to an official Memorial Day.
Although the term Memorial Day was used beginning in the 1880s, the holiday was officially
known as Decoration Day for more than a century, when it was changed by federal law. Four
years later, the Uniform Monday Holiday Act of 1968 finally went into effect, moving Memorial
Day from its traditional observance on May 30 (regardless of the day of the week), to a set day—
the last Monday in May. The move has not been without controversy, though. Veterans groups,
concerned that more Americans associate the holiday with first long weekend of the summer and
not its intended purpose to honor the nation’s war dead, continue to lobby for a return to the May
30 observances. For more than 20 years, their cause was championed by Hawaiian Senator—and
decorated World War II veteran—Daniel Inouye, who until his 2012 death reintroduced
legislation in support of the change at the start of every Congressional term.

7. More than 20 towns claim to be the holiday’s “birthplace”—but only one has federal
recognition.
For almost as long as there’s been a holiday, there’s been a rivalry about who celebrated it first.
Boalsburg, Pennsylvania, bases its claim on an 1864 gathering of women to mourn those recently
killed at Gettysburg. In Carbondale, Illinois, they’re certain that they were first, thanks to an
1866 parade led, in part, by John Logan who two years later would lead the charge for an official
holiday. There are even two dueling Columbus challengers (one in Mississippi, the other in
Georgia) who have battled it out for Memorial Day supremacy for decades. Only one town,
however, has received the official seal of approval from the U.S. government. In 1966, 100 years after the town of Waterloo, New York, shuttered its businesses and took to the streets for the first of many continuous, community-wide celebrations, President Lyndon Johnson signed legislation, recently passed by the U.S. Congress, declaring the tiny upstate village the “official” birthplace of Memorial Day.

8. **Memorial Day traditions have evolved over the years.**

Despite the increasing celebration of the holiday as a summer rite of passage, there are some formal rituals still on the books: The American flag should be hung at half-staff until noon on Memorial Day, then raised to the top of the staff. And since 2000, when the U.S. Congress passed legislation, all Americans are encouraged to pause for a National Moment of Remembrance at 3 p.m. local time. The federal government has also used the holiday to honor non-veterans—the Lincoln Memorial was dedicated on Memorial Day 1922. And, while its origins have little to do with fallen soldiers, the Indianapolis 500 has certainly become a Memorial Day tradition of its own—this year marks the 102nd time the race will be run to coincide with the holiday.

w/ thanks to John B
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