

Journal #3463 from sdc 9.17.15

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NEVADANS QUESTION REPORT ON YUCCA HEALTH RISKS



These Public Libraries Are for Snowshoes and Ukuleles

By PATRICIA LEIGH BROWN

Libraries from Maine to California are recasting themselves as hands-on creative hubs where people can learn crafts and experiment with technology like 3-D printers.

Any tribal museums have 3-D printers?

A Guide to the Washoe Indians Research Papers of Warren L. d'Azevedo Collection No. 99-39

This collection was processed with the generous financial assistance of the Wenner-Gren Foundation for Anthropological Research, Inc. The Special Collections Department thanks the donor of this collection, Dr. Warren d'Azevedo, for applying for and administering the Wenner-Gren grant.

Warren d'Azevedo

Warren Leonard d'Azevedo was born in Oakland, California, on August 19, 1920. He received his B.A. degree from the University of California, Berkeley, and his Ph.D. from Northwestern University in 1962.

d'Azevedo's graduate studies in anthropology centered on the Washoe Indians of western Nevada and on western Africa where he lived during a graduate fellowship. He taught at Northwestern University, the University of California at Berkeley, the University of Utah, the University of Pittsburgh, and the University of Nevada, Reno, as a cultural anthropologist.

In 1962 while teaching anthropology at the University of Utah he was asked to play a key role in developing and implementing the training of Peace Corps volunteer trainees recruited to teach in elementary and secondary schools in Liberia. He continued to serve as an area specialist for other Liberian Peace Corps training projects during the 1960s, instructing trainees at the University of Pittsburgh, Syracuse University, and San Francisco State College. He was also an advisor for programs in Nigeria and Sierra Leone.

Dr. d'Azevedo was invited to teach anthropology in the combined Psychology and Sociology Departments at the University of Nevada, Reno, in 1963. In 1967, a separate Anthropology Department was established with Dr. d'Azevedo as the first chairman. He retired as professor emeritus in 1988. In addition to an academic interest in Africa, d'Azevedo focused on the Washoe Indians of Nevada and California. He began his contacts and studies of the Washoe culture in 1952 while he was a graduate student at UC Berkeley under Dr. Albert Kroeber and Dr. Robert Heiser. He spent several years living in the vicinity of Hope Valley and Woodfords, California, and in the Carson Valley of Nevada, where he focused on the distribution of the Washoe in their



territory, tribal space, and in their history and their culture. His UCB mentors were involved in the development of the California Indian Claims case and d'Azevedo continued that interest.



Through these studies d'Azevedo developed a far-reaching expertise in Washoe studies, published extensively, and served as an expert witness in court actions involving claims-related and other legal cases.

Warren d'Azevedo directed two notable projects while at the University of Nevada, Reno. The first was the National Science Foundation Summer Field Training Project in Anthropology which Warren directed during its life span of 1964-1971. The project trained anthropology students in the fine art of conducting field studies. Records for the project have been donated by Dr. d'Azevedo to the Special Collections

Department (collection 92-09).

The second project was the publication of a major reference volume on Indians of the Great Basin for the Smithsonian's Handbook of North American Indians series. Warren served as editor for Volume 11 from its inception in 1970 to its publication in 1985. Records of that project were also donated to the Special Collections Department by Dr. d'Azevedo (collection 92-08).

d'Azevedo is married to the former Kathleen Addison and they have two children: Anya and Erik.

Scope and Content

This collection consists of the research papers of Dr. Warren L. d'Azevedo related to the Washoe Indians of Nevada and California. This is the second collection of research papers about the Washoe given by Dr. d'Azevedo to the Special Collections Department. This collection, donated in September 1999, consists of materials which d'Azevedo kept in his home. The previous accession, donated in 1997 (collection 97-04), consists of materials d'Azevedo kept in his office in the Anthropology Dept. of the University of Nevada, Reno. The two collections are closely related but do not replicate each other.

This collection of research materials about the Washoe Indians of Nevada and California was accumulated over the course of five decades of anthropological field research and scholarship, beginning in 1952. It constitutes a significant contribution to knowledge of the social organization, distribution, ethnohistory, arts, and religion of the Washoe Indians. In addition to materials reflective of the work directly carried out by d'Azevedo, the collection contains information compiled by his graduate students who themselves contributed significant scholarship about the Washoe.

This collection was processed with financial assistance from the Wenner-Gren Foundation for Anthropological Research, Inc. of New York, NY. The grant funded two positions; one held by Penny Rucks, who processed the manuscript materials, and one by Glenda Powell who processed the photographs in the collection. The grant also paid for archival supplies. The Special Collections Department is grateful to the Foundation for their generous financial assistance and to Warren d'Azevedo, for writing and administering the grant. The Department is also appreciative of the care and processing of the collection by Rucks and Powell. Their work made it feasible to catalog the collection and make it available to researchers much more quickly.

Rucks and Powell processed all of the Washoe Indian research materials held by Dr. d'Azevedo at his home in Reno. However, a portion of the collection is still in active use and has been retained by Dr. d'Azevedo.

This collection consists of 10.5 cubic feet of materials, dating from 1902-1998 . All photographs were separated from the archival materials and placed in the [photographic archives](#) of Special Collections. There are restrictions on use of portions of this collection: any field notes with details of personal life or interviews of individuals, in either written or audio form, are closed until the year 2010. Permission to use these kinds of materials must be obtained from the donor, Warren L. d'Azevedo.

The collection was divided into sixteen series. Series numbers were also assigned to those materials retained by d'Azevedo; when they are donated to the Special Collections Department they will be integrated into this collection. The titles of those retained series are listed in the following pages. The series which were transferred to Special Collections include these: Tribal Governments of the Great Basin, Washoe Indian Research Files and Student Papers (partially retained by d'Azevedo); Washoe Burial Sites and Cemeteries, Washoe Materials for the Great Basin Indians Handbook, Cultural Resource Management Reports, Ethnobotanical Research, Antelope Valley Land Use, Field Notes of Early Washoe Ethnographers, Washoe Fishing, and Audio Tapes. Much of this material is unavailable elsewhere.

Included with this collection were a number of published reports, books, journal articles, and monographs. Published materials were separated from the manuscript materials. Those items already in the book collections of the Special Collections Department or University Library were returned to the donor. Materials not already in the Department's book stacks and pertinent to Department's collection policy were retained and will be cataloged as individual items. In any case, the title pages/cover pages of all materials removed from the manuscript collection were photocopied; those photocopies were filed with their appropriate series in order to provide a complete picture of d'Azevedo's reference sources.

Although both "Washoe" and "Washo" are correct when referring to this culture, the term "Washoe" has been used for consistency in this guide unless "Washo" was used as the title of a book or article.

Warren d'Azevedo has honored the Special Collections Department and University Archives with a number of important gifts of his papers and records. The include the following collections:

d'Azevedo, Warren L. Research Collection, 1859-1992. 9 cu. ft. Finding aid available. 97-04.

d'Azevedo, Warren L. Handbook of North American Indians. Vol. 11, Great Basin Indians Editorial Materials, 1970-1985. 13 cu. ft.

Finding aid available. 92-08.

d'Azevedo, Warren L. Papers, 1959-1987, 1990. 9 cu. ft. Finding aid available. AC 0221 (University Archives).

d'Azevedo, Warren L. Peace Corps Training Records, 1961-1970. 2 cu. ft. Finding aid available. 93-40.

d'Azevedo, Warren L. Sven Liljeblad Centennial Album, 1999-25 cu. ft. 99-21.

National Science Foundation (U.S.). Tri-Institutional Field Training Program in Anthropology. University of Nevada, Reno, Ethnological Archives, 1960-1977. Finding aid available. 13.5 cu. ft. 92-09.

In addition, Dr. d'Azevedo has secured the following anthropological collections for the Special Collections Department:

Downs, James F. Papers, 1859-1999. 1.5 cu. ft. Finding aid available. 99-38.

Price, John A. Washo Indians Research Papers, 1961-1988..5 cu. ft. Finding aid available. 99-20.

Wnght, George F. Papers, 1931-1972. 9 cu. ft. Finding aid available. 90-37.

Processed by: Penny Rucks and Glenda Powell/Guide edited by: Susan Searcy/November 18, 1999

The Washoe Indians Research papers of Dr. Warren L. d'Azevedo have been arranged in the following series:

- I. Tribal Governments of the Great Basin
- II. Lake Tahoe and Cave Rock Research Files/Land use and Politics. Retained by donor.
- III. Washoe Indian Research Files and Student Papers. Split between Special Collections and the donor
- IV. Straight With the Medicine Background Files. Retained by donor.
- V. Washoe Burial Sites and Cemeteries
- VI. Washoe Field Notes. Retained by donor
- VII. Washoe Materials for Great Basin Handbook
- VIII. Cultural Resource Management Reports.
- IX. Ethnobotanical Research
- X. Antelope Valley Land Use
- XI. "The Washoe" Drafts and Revisions. Retained by donor
- XII. Field Notes of Early Washoe Ethnographers
- XIII. Washoe Fishing
- XIV. Maps: Washoe Territory and Land Use Issues, Place Names. Retained by donor
- XV. Correspondence. Retained by donor.

XVI. Audio Tapes

For more details (over 20 pages) go to <http://knowledgecenter.unr.edu/specoll/mss/99-39.aspx>

Licensed vehicles in Nevada 1920 *(Interesting example of an archive)*

<https://books.google.com/books?id=tf1BAQAAMAAJ&pg=PA56&dq=paul+r+williams+reno&hl=en&sa=X&ved=0CFIQ6AEwB2oVChMIsJur6IjyxwIVyZqICh27SQso#v=onepage&q=paul+r+williams+reno&f=false>

<http://www.greatbasinheritage.org/features-great-basin-national-heritage-area>

Treasure Island Job Corps Center, 351 H Avenue, Building 442.Treasure Island
San Francisco, CA 94130-5027 **Phone:** (415) 277-2400 **Fax:** (415) 875-1795

Enrollment Contact

If you or someone you know is interested in joining Job Corps or would like more information, please call (800) 733-JOBS or (800) 733-5627. An operator will provide you with general information about Job Corps, refer you to the admissions counselor closest to where you live, and mail you an information packet.

Career Training

In addition to [academic training](#), Treasure Island Job Corps provides career technical training in several vocational trades.

Job Corps is committed to the development of green job training. All students who enter in Advanced Manufacturing, Automotive, or Construction career technical training areas will train in a variety of green subject areas. These career areas are marked below with a green tree icon .

- Carpentry
- Cement Masonry
- Certified Medical Assistant
- Culinary Arts (Basic & Advanced)
- Electrical
- Facilities Maintenance
- Office Assistant
- Painting
- Plastering
- Security

Advanced Culinary Program

Treasure Island Job Corps offers an Advanced Culinary program that is open to Job Corps students from all across the nation. Students eligible for this program must have:

- A GED or high school diploma
- Recommendations from instructors and other staff
- Completed Basic Culinary career technical training

- A good disciplinary record

The length of the Advanced Culinary program is approximately fourteen months and covers the following sequence of courses:

- Food & Beverage
- Garde Manger
- AM & PM Bistro/Casual Dining
- Baking
- Advanced Pastry
- Fine Dining

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By completing this form, you will receive priority notification of when registration for the 2016 conference officially opens. As a Priority Subscriber, you will have 15 days from the date of notification to complete your registration. Orders are filled on an "as-received" basis. When registration is full, a wait list is activated. PLEASE NOTE THAT ATALM CONFERENCES ALWAYS SELL OUT. DO NOT WAIT TO REGISTER.

You do not need to request Priority Status if you are a past attendee. Past attendees automatically receive priority notification.

Questions? Email atalminfo@gmail.com.

To receive updates on ATALM activities please, "like" the **Association of Tribal Archives, Libraries, and Museums** on Facebook.

Your Information

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[Pope Francis: Indigenous Peoples 'Should Be the Principal Dialogue Partners' on Projects](#)

Pope Francis has released his 192-page climate change encyclical, in which he links Indigenous Peoples' rights to environmental and social justice. indiancountrytodaymedianetwork.com

[Read the pope's encyclical Laudato Si' for yourself | Crux](http://www.cruxnow.com/church/.../read-the-encyclical-for-yourself-laudato-si...)
www.cruxnow.com/church/.../read-the-encyclical-for-yourself-laudato-si...

Jun 18, 2015 - I. Pollution and *climate change*. II. The issue of water. III. Loss of biodiversity. IV. Decline in the quality of human life and the breakdown of ...

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**Islamic Climate Change Declaration More Effective Than ...**  
[www.newrepublic.com/.../islamic-climate-change-decl...](http://www.newrepublic.com/.../islamic-climate-change-decl...)

The New Republic Aug 19, 2015 - Like the *papal encyclical*, the *Islamic Climate Change Declaration* calls for a rejection of human greed for natural resources, respect of nature's ...

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### **Statement to Boarding School Tribunal**

**By Leonard Peltier**

**From Censored News**

**(2 of 2)**

The first time I was able to meet with them alone in the school yard, I told them that we had to grow up and be strong so that we could escape. It WAS ALMOST 2 YEARS BEFORE I TRIED TO MAKE MY FIRST GET AWAY AND ALMOST DROWNED in the Red River. It was the spring of the year, and my cousin Daniel Peltier told me he wanted to go home and asked if I run away with him. The weather was warming up, BUT I longed for my home and also was lonesome for grandma as she was the only mother I had known or could remember, I told him I could not leave my sister and cousin Pauline. They would miss me, and start to cry again, but Danny was persistent so I agreed. With no money or change of clothes, certainly nothing to eat, we took off not knowing which was the right direction we had to go. We just took off and as we got what we thought was a long ways away, we laughed, cheered and danced around to our new found freedom. Then we came to the Red River and we saw that the ice was thin and would be very dangerous to cross. Since we could not find any place to cross and we knew had to get across, we selected the narrowest place we could find and separated to about 20 feet apart.

I remember being told by other older kids on the Nation how to cross thin ice if I really had too, what to look for, and to listen to the ice. I told Danny, "Watch the ice, and if it cracks look for the shortest route to the rivers Bank. If you have to, lay flat on the ice." So we began to cross. As we got near the bank, Danny made it and started to laugh in joy. I was probably 4-5 feet to the bank and the ice started to crack, and it cracked so loud, I knew it was going to break. I tried to slide my feet and make myself even lighter than my 90 lbs. I saw this tree limb from a very young tree hanging over the bank and I went for it. Just as I got there the ice gave and I went completely under the ice cold water. My hand grabbed the limb and I hung on and pulled myself back up. when I got my head out of the water grabbed another limb and pulled myself out, Danny grabbed my hand and pulled, and I got back on land, wet as hell but alive. After a few minutes I started to shiver like crazy as it seemed as if the sun went down and it was growing cold fast. I took all of my clothes off and we rung them out and we wondered how to make a fire as it was growing colder fast. It was getting dark fast and I was getting cold so we wondered what to do next. Danny said, "Lets go back," so we thought about it for a second and decided maybe it was for the best and we started to walk in a chosen direction until we came to a road. We walked for a short distance and a car came by and gave us a life back to the school. We noticed that we had not really gone that far and was sort of ashamed of our attempt to run away.

Now we had to face the music. We decided to say it was both of our ideas and we were lonesome for our homes as we had not seen our parents or relatives for over 2 years. But since we broke



the rules we still had to receive our punishment Ten whacks with the ruler on our butts and our hair given another buzz cut and we had to wear over size clothing and shoes so people would know we were runaways. We also could not go to movies in town for a year. That didn't matter anyway, as we did not have any money to buy 10 cents movie tickets.

I was finally able to get out of Wahpeton after changes were made in Washington D.C. 1956, one rule change was they could no longer keep us there if we had some where to go. Now they could no longer hold us there in the summer months, for just minor violations of the rules and so that the employees had a reason for being there and getting a pay check. If our parents wanted to come and get us, we could go home. I wrote a letter to my mom, still thinking I was hundreds of miles away, to see if she would come get us. She came as soon as she got the letter, which was just a couple of days from when I sent it, but she could not take Pauline as she was not her child, which Now came another hard part to this. We had to leave poor Pauline and from we heard she cried for days. Shortly after, she was put in an institution.

So after 3 years, I was out of boarding school's prison. I don't how much has changed since my days. Some say it is no longer like it was in my days, some say it is. I know none of my family/ children has ever been put in one of those schools. Yet, I know because some families don't care for their children, some boarding schools are needed. BUT I know my experiences with Wahpeton will be a memory of a hell, I take with me to my death.

I have been a resister to the attempted genocide of my people ever since those days, and for this I will more than likely die in a prison. On February 6th, 2015, I will have served 40 years in a federal prison, even after the prosecutor said in 1984 in a high court, the government doesn't know who killed their agents and have no proof against me, because there is none. I was sentenced to 2 life sentences to run consecutively. When I was indicted a life sentence was 7 years, which means I have served 5 life sentences and 4 years, for resisting genocide against Native people. I am only guilty of being Indian.

<http://bsnorrell.blogspot.com/.../leonard-peltiers-written-st...>



## **Garth Towersap at**

Taken at the Shoshonean Reunion (with [Yolanda Manning](#), [Gwyn Towersap](#)) & oh yeah, Mom!!!

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**[Myron Dewey](#)**

**[September 11 at 11:01pm](#)** ·

I was think about yesterday's meeting with BLM, BIA, Forest Service and visitors as I am driving.

I asked the BIA representative Jerry EMM, why was BIA there facilitating the meeting if they have no jurisdiction or responsibility over traditional harvesting areas off the reservation? And he said to me, that he really cares about what is happening to the pinenut trees. So I asked him, if BLM wants to co-manage the lands with tribes, then why are we negotiating or compromising how many trees will be cut? He said that we have a window open with BLM, if we don't do anything then that window will close.....I also had this discussion with the forest service Jeff Ulrich, District manager, which he seems to want to help work with tribes. But again, he suggest that the trees are going to get cut anyways, and at least he is coming to tribes for their opinion on where they will get cut. I ask him the same question, why do we have to compromise? I share with him that one year pinenuts may be in this area, the next in another....the area the forest service cut by accident, our children will not be able to harvest there in their lifetime.

During my public comment I shared with the tribal members as well as the visitors, "the reason for cutting and destruction is that you are not connected to this land, you have not sang songs there, prayed there, picked medicine there, harvested there, or honored your relatives who are laid to rest here....you are not connected to your food source, therefore by having no connection to the land, it is easy for you to do your job and make mistakes clear cutting, lease out to mining and not respect the land. This we are witnessing in our lifetime the repeat of the last 150 years...

My other question to BLM, Forest Service was who is accountability for the mistakenly cutting our Pine-but trees? .....no answer from them, because their was no consequence for the action!



#### [Indian Affairs | FAQs](#)

What are Indian treaty rights? From 1778 to 1871, the United States' relations with individual American Indian nations indigenous to what is now the U.S. were defined and conducted largely through the treaty-making process. These "contracts among nations" recognized and established unique sets of rig... [www.bia.gov](http://www.bia.gov)

## Who owns California's water? Gold Rush-era laws cripple system

Kurtis Alexander , San Francisco Chronicle

Who owns California's water? Gold Rush-era laws cripple system. Old laws threaten SF's water supply.

## 5 fixes for California's age-old water-rights system

Kurtis Alexander , San Francisco Chronicle

The town of Mountain House was jolted this summer by news that its water was about to be shut off.

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## Books in the home as important as parents education level: University of Nevada, Reno

Whether rich or poor, residents of the United States or China, illiterate or college graduates, parents who... [unr.edu](http://unr.edu)

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## Talking Paiute- Numu Yaduan m.numuyaduah.com

Digital Smoke Signals presents Numu Yadoo-a-Talking Paiute

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## NEVADANS QUESTION REPORT ON YUCCA HEALTH RISKS

The federal Yucca Mountain nuclear waste project that's been presumed dead for five years still has a pulse.

<http://erj.reviewjournal.com/ctuz3688753Biz26400047>

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