

**TAX-NE NES-YA~ (Three of them Existed)****Taa-laa-wa Dee-ni' Genesis at Yan'-daa-k'vt****(This is an ABRIDGED VERSION adapted from Loren Me'-lash-ne Bommelyn; for a play on 12/19/2018)****SCENE 1**

1. Three of Them Existed. They were Thunder, Baby Sender, and Daylight.

(Tax-ne nes-ya~. Yaa-me'-na'-a, Srxii-yvlh-'a, Yvtlh-xay hii nes-ya~.)

2. They lived in the Sweathouse of Knowledge.

(Sheslh-'i~ hii-me' ghvtlh-xat-la.)

3. It was very cold where they lived causing their saliva to run down.

(Hii-me' slh-xat xvm-sk'e's-srii~la. Lha'-dvn xwii da' mvlh sree-k'e tr'ee-ghii~li~.)

4. Food grew everywhere. It rained with golden berries.

(Xwii-ta srtaa~ nes-ta~. Dee-lhts'u hii mvlh lhchaa~la)

**SCENE 2**

6. One day he got up, that Baby Sender. That's how the cold was chased away, it was so.

(Lhaa-'ii-dee-ne' hii naa-na~s-da, ghii Srxii-yvlh-'a. Waa-'vn-t'e xvm-sk'e's dvsh-xay-la.)

7. "First you open the sliding door now," [Baby sender told Daylight.]

("See tvtlh-shvt k'ee num-ti~sh le'.")

8. That is the way that Daylight came into existence.

(Waa-'vn-t'e Yvtlh-xay nast-li~.)

9. Outside, Baby Sender saw that the ocean did not exist. There was no place for them to walk.

(Nii-shan' ghes-'i~ hii duu dvt-la nalh-xat-la. Si~s-xa duu xvm-nii-te.)

10. "The first good world will exist." [He said.]

(Shu' see nvn-nvst-a~ xvm-nii-te.)

11. [Baby Sender spat out and the ocean came into existence.] There he parted along under the water.

Under the water the earth could be seen.

('Alh si~s-xa xvm-num-nii-te waa-te tr'ee-nin-shek. Lhchan' tee-ghvn tr'ee-nin-t'ee-la.

Tee-'vn' 'ee me' xwvtlh-'i~.)

12. This first place is at the center of the world, a correct first place, Yan'-daa-k'vt.

(Dii-ne nvn-'e lhinh-sa'-dvn shu'-naa-see-'a~, Yan'-daa-k'vt.)

### SCENE 3

14. "In the south, a whiteness reaches into the sky and heavens." [A giant, white redwood.]

(Ghii yee-ne' lhkii yaa dii me' dii-yaa-'a~. Lha' K'vsh-chu lhk'ii.)

15. "It is a world for the humans, [I suppose.]"

("Lha' nvn-nvst-'a~ xvsh maa xwvsh-la.")

16. This ocean was [yet newly forming]. Then from the south an expanse come forth.

(Dii si~s-xa duu shvmt ghii~li~. Hat-t'i yan' me-'-vn' xat tr'ee-nin-shvmt ghii~la.)

17. Only [footprints and] tracks were brought forth then.

(xwe' shaa~ tr'ii-nin-lhti~.)

18. "Everything that exists will have budded forth. Every summer new flowers will bloom."

(Xwii-day xvm-ni tr'ee-nin-nvlh-te. Mee-wi shin-nast-li~ ch'aa-bay-yu' xaa-ghi tr'aa~-ghee-nulh-te.)

19. Also the white redwood stands upon the expanse as it slid along.

(Hii-chu k'vsh-chu-lhki k'wvt naa-dii~--'a~ xuu tr'ee-nin-shvmt.)

### SCENE 4

22. My new nephew will exist. [Babysender said.] Now everyone runs [about and travels] forth.

(Shaa-she' xvm-ghii~-nii-te xaa-ghii~-le'. Xwii-t'i le' ghvtlh-dvlh-la.)

24. The salmon without skin did exist. He washes a good one by hand, it was so.

(Lhuk luu-de' xvm-nii-la. Lha' shu' hii-day la' mvlh naa-yvlh-t'e.)

25. My nephew shall eat these ones. [He said.]

(Shaa-she' day hii mvlh yvtlh-xayt-le'.)

26. Into every fork of the river they all shall run. Thus they did evolve.

(Mee-wi nii~-li~ hii min'-ta lhchan'-ta xwii-naa-lee-la. Waa-t'i ghee-lelh-la.)

27. "Behold, you look at it! The first ones, they came upward everywhere!" The birds swarmed. These sea birds kept returning back.

("Nvn hii ninlh-'i~ see xwii-ta xaa-'e ghii~li~. Ch'ee-yash lhe'-nes-ya~. Dii si~s-xa ch'ee-yash-'e' tr'aa~-ghee-dalh.)

28. Every spring the geese already echoed as they returned.

(Mee-wi dan'-nast-li~ haa~-chu dan' tr'ee-naa-ghvtlh-ts'vt-la.)

## SCENE 5

29. At the first, Bob Cat romped upon the new earth.

(See-t'i Ch'ee-taa-ghee-buu-sri hii k'wvt naa-dest-wet.

30. Then the first human was made.

(Hat-sri~ see xvsh tr'vslh-sri~.)

31. Those first ones, before the humans, will have sickness.

(Dii-se xvlh 'alh-du-'a~ xvsh din-tr'at-te.)

32. For that reason, he made Bob Cat first before us.

(Wvn-t'i nuu-xwvslh-sri~ Ch'ee-taa-ghee-buu-sri see 'alh yvslh-sri~.)

33. For that also, the Quail had fluttered itself in the dust.

(Wvn-t'i T'uu-t'uu-nii-chu hii lht'r'vsr-dvt-lhki yvtlh-dv-ghvtlh-xvt-la.)

34. Before us Bob Cat was made first. It was first sent for your protection, because of sickness.

('Alh Ch'ee-taa-ghee-buu-sri see yvslh-sri~. See hii yvslh-srii~-la.)

35. For those reasons goodness will be made.

Mvn-du' wvn ghii shvm waa yvlh-srii-te.

36. For that, I believe, I am named Baby Sender.

Wvn hat shii waa nvs-svn, Srxii-yvlh-'a 'vm-nvsh-shi'.

37. Baby Sender saw The Widow had hid them all under the surf.

See-dvn-sri~ hii ghes-'in' mii-ne' yee Ts'a~slh-k'wvlh ghii xwii num'-yvtlh-'in'-la.

## SCENE 6

38. Baby Sender poured Daylight's milk into the sea.

Yvtlh-xay ts'uu-svn' taa-nay-ghinlh-ch'vt-la.

39. In great truth, many new ones came to be. It was so.

Lhvn-chu xaa-ghi slii~ lhan nast-lii~-la.

40. A beautiful, first Woman was made.

Lha' tr'aa~-xe shaa~-k'vt yvslh-srii~-la.

41. She and Daylight have many children. These two had sixteen children. They live to the north and south.

Lhan srxii-xe nuu-xu'-lhti~. Dii nant-ne nee-san-k'wee-staa-nii-ch'aa-ta srxii-xe xee-nuy-nin-lhti~. Lhtaa-ne dan'-ta stlh-xat-dvn. Lhtaa-ne yan'-ta stlh-xat-dvn.

42. The Creator instructs them, "Pray for everything you need." He has prepared everything. In the beginning they had everything.

K'wan'-lee-shvm 'aylh-nvn, "Xwii-day 'uu-xu'lh-te wvn k'ee-naa-ch'u'-'a." K'wan'-lee-shvm xwii-day nayslh-sri~. Xwii-day see waa nays-'a~.

43. He instructs them that, "Everything I made you two will have to keep it correctly."

Hii 'aylh-nvn, "Xwii-day-t'i silh-sri~ shu' su'lh-'aa~-te.

44. And you, your wife, your children will speak different languages. Then he ascended to the heavens.

"Nvn, nn-tr'aa-ne', nn-mvsr-xee-ye' wee-ya' srdvn-'a naa-ch'u'-'aa-te. Hat-sri~ yaa-me' 'vn' see-ghaa~-ya.

45. At the center of this earth is the only place the redwoods came to grow. In this earth it is kept this way. That's all of it.

Dii nvn-'e lhinlh-sa'-dvn shaa~ k'vsh-chu xvm-num-ni. Hii dii-ta waa wee-ni yvslh-'a~. Hii-waa-sha~.

**Timeline**

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**PART I Tolowa History - Prehistory**

Genesis

The Taa-laa-wa Dee-ni' emerge at Yan'-daa-k'vt, *The Center of the World*.

Test-ch'as (Tsunami)

The Taa-laa-wa Dee-ni' survive the great primordial Tsunami on Mount Emily on the *Chit-xu* (Chetco River).

They Became the Hupa

Fifty Taa-laa-wa Dee-ni' leave Yan'-daa-k'vt and populate the Hoopa Valley.

Northern Invasion

The High Front Canoes invade from the north. They attempt to conquer the Taa-laa-wa Dee-ni'.

1700s - 1840s

Spanish and Russians Trading Clipper Ships bring new metals, glass beads and the fur trade.

Taa-laa-wa Dee-ni' Flee

Many Taa-laa-wa Dee-ni' immigrate to Hoopa Valley upon seeing the Clipper Ships for the first time.

1828

Explorer Jedediah Smith passes through Tolowa Dee-ni' homelands while he travels north. History indicates that he introduced them to new technologies and gonorrhea.

1848 through 1859

Oregon Territory established.

1849

The California Gold Rush begins. Gold Fever is the cry!

1849

Oregon Territory prospectors coin the phrase, "The only good Indian was a dead one."<sup>1</sup> Their view of the Taa-laa-wa Dee-ni' is, "No more notice was taken of it than if he had killed a stray dog."

1850's

The Gold Rush begins. Miners dehumanize Native Americans with derogatory terms such as "digger and squaw", some of which continue to this day.

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1850

On April 22, 1850, the State of California enacts the Act for the Government and Protection of Indians, an Indian slavery law that indentured or apprenticed to any White citizen and Indian for a period of involuntary servitude for an average term of sixteen years bringing in from \$50.00 to \$250.00 each. The murder of the Indian parents and sequester their children for sale into slavery was acceptable The Act is repealed in 1863.

1850

California was admitted to the Union and becomes a state in September, 1850, claiming the southern third of the Taa-laa-waa-dvn.

### **Part II Tolowa Dee-ni' History: 1851 to 1856 – Tee-'vt-naa-nelh-ya; The Holocaust**

1851-52

The first Lieutenant Governor and Governor of California is Peter Barnett from 1849-51. The second Governor is John McDonald from 1851-52. In his communications he calls for the extermination of the California Indians.

1851

Intensive mass invasion of White immigration of the Taa-laa-waa-dvn (Tolowa Homeland) begins. The first recorded attack on a Taa-laa-wa town by miners is on the upper eastern drainages. The Dee-ni' population numbers over ten thousand.

1851

Eighteen (18) treaties were signed with 400 California Indian leaders setting aside seven-and-one-half-million (7,500,000) acres of land were ceded to the federal government in exchanged for perpetual use and occupancy to acres in reservation land. Their leaders were given a choice: Be peaceful and sign the treaties, or be killed or driven out of the Country. At 4:00 P.M., October 9, 1851, Indian leaders signed the treaties. The nearest on to the Tolowa Homeland was signed at Camp Klamath on the Lower Klamath River on October 6, 1851 and in Scott's Valley on the upper Klamath River on November 4, 1851.

1852

The new Californians did not want reservations for the *aborigines* because they did not know where the gold was located. The most vocal called for genocide or removal of Indians, even though there were no lands farther west to push the Indians. An editorial in the *Los Angeles Star* of March 13, 1852, summed up the popular attitude: "To place upon our most fertile soil the most degraded race of Aborigines on the continent and treat them as powerful and independent nations, is planting the seeds of future disaster and ruin." The ratification of these 18 treaties that would have set aside nearly seven-and-one-half-million (7,500,000) acres of California land for Indian use was blocked in Senate meetings. A beleaguered Congress ultimately met in secret session in 1852 and rejected all eighteen California treaties under an injunction of secrecy refusing to ratify the good faith agreements between the Whites and Indians. These treaties were never ratified and not until 1905 did the California Indians learn they held no title to any treated land.

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1852

During that autumn Ben Wright shows up in Taa-laa-wa country on the coast with thirty-eight Modoc scalps.

1853-1856

"The Time the World Was Turned Upside Down", *The Tolowa Dee-ni' Holocaust*. The Euro-American invasion and colonization across the Pacific Rim results in numerous mass annihilations of Indians. Millions are exterminated by military massacres and immigrant dragoon squad campaigns. Thousands of the Dee-ni' are murdered.

1853

The word *Natlh-mii~-t'i* (Whiteman) becomes a new word in Taa-laa-wa Dee-ni'. This word describes the butchering behavior of the Whiteman as; "The-One-of the-Knife/Sword"; "The Knife Brandisher".

1853

In the spring the settlers burn *Taa-'at-dvn* (Crescent City) and killed many Dee-ni'. "They [The Taa-laa-wa] were being pushed to the wall by the march of civilization. After the punishment of the Indians at Battery Point a large number of survivors removed to a Rancheria near the mouth of the Smith's river, known as Yontocket ranch."<sup>iii</sup>

1853

*Xaa-wan'-k'wvt* (How-on-quet) at the mouth of Smith's River is burned where seventy Dee-ni' perish. Some survivors are imprisoned in the military Concentration Camp at Wilson Creek. Others are relocated to *Shdvn-das-'a~* (The Island) a Xaa-wan'-k'wvt suburb.

1853

Crescent City settlers attack and obliterate *Yan'-daa-k'vt* (Yontocket), the Tolowa *Center of the World* during the Ten-day Winter Solstice Nee-dash World Renewal Ceremony. Four hundred-fifty Dee-ni' and their visiting tribal neighbors are ruthlessly slaughtered. The Yan'-daa-k'vt Massacre is the second largest mass murder of Indians in American history.

1853

Forty plank houses burned at *Duu-srxuu-shi* (Winchuck) village with the old people in them.

1853

On September 10<sup>th</sup> the Rogue River Treaty creates the Table Rock Reservation near Medford.

1854

On February 15<sup>th</sup> attacks continued with the burning of *Chit* (Brookings/Harbor) by Mr. Miller.

1854

On November 24<sup>th</sup> at 12 o'clock Black Mow, Jim and Narpa are hung at Battery Point for the alleged murder of California Jack.

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1854-55

In December White rumors escalated about the presence of Rogue River, Chetco and Klamath Indians at a local rancheria in Smith's River Valley. The Taa-laa-wa Dee-ni' are there gathered in making preparations for their ancient annual Nee-dash Earth Renewal Ceremony at 'Ee-chuu-le' (Lake Earl) because Yan'-daa-k'vt had been obliterated.

1855

The Rogue River War breaks out.

1855

On January 1<sup>st</sup> at the 'Ee-chuu-le' (Lake-Earl) village seven layers of Taa-laa-wa Dee-ni' celebrants are burned in the Dance House. Crescent City Herald reports only seventy dead. Not included were those victims shot in the lake or sent to the bottom of the lake with rocks tied around their necks.

1855

Headman K'ay-lish negotiates the peace Treaty at *Xaa-wan'-k'wvt* (How-on-quet).

1855

President Franklin Pierce established the lower Klamath River Reservation and set up a military post, Fort Terwer, "to lessen friction between the new Californians and the Indians."

1856

316 Tolowa Dee-ni imprisoned on Battery Point rock in Crescent City.

1856

The Tolowa Dee-ni' Holocaust expands. The entire Rogue River drainage and the costal front was attacked from *Natlh-tee-ne'-dvn* (Lone Ranch) to *Ts'aa-xwii-chit* or *K'wvt-tu'-myn* on the (Sixes River). On the shirt tails of the Howonquet Treaty three bothers of the wives of Headman K'ay-lish, arrive at *Xaa-wan'-k'wvt* from the ruins of their native *Natlh-tee-ne'-dvn* (Lone Ranch). K'ay-lish is forced to kill his brother-in-laws or the White emissaries would slaughter the balance of Tolowa Dee-ni'. The demise of the brothers ends the Tolowa Holocaust and the Rogue River "war".

1856

The Rouge River war ends. The Dee-ni' population plummets from ten thousand in 1851 to approximately two thousand survivors in 1857.

### **Part III Taa-laa-wa History: 1856 – 1870 The Displacement Period - Ethnic Cleansing**

1856

The Taa-laa-wa Dee-ni' Holocaust ends. The Ethnic Cleansing of the Southwestern Oregon Territory of the Dee-ni' is done by forcibly removing the Dee-ni' to the Coast Reservation at Siletz beginning July 9, 1856. The U.S. Government removes one thousand eight hundred thirty-four (1,834) Dee-ni' to the concentration camps at the Coast Reservation from 1856-58, with

## Tolowa History Timeline

some Dee-ni' taken as far away as the Warm Springs and Umatilla Reservations in eastern Oregon.

1857

Del Norte County was founded in 1857, from part of the territory of Klamath County upon the ashes of the Tolowa Holocaust and their subsequent ethnic cleansing that had begun in 1856.

1859

The Oregon Territory becomes a State on 14<sup>th</sup> of February.

1860

From 75 to 200 *Wee-yan'* (Wiyot) Dee-ni' were massacred on Indian Island in Humboldt County during their World Renewal Ceremony.

1862

The establishment of the Smith's River Reservation, the Taa-laa-wa Dee-ni' were gathered. Many Wee-yan' Dee-ni' are herded to from Humboldt Bay to the newly established Smith's River Reservation.

1863

The Act for the Government and Protection of Indians, an Indian Slavery Law is repealed.

1868

The Tolowa Smith's River Reservation is annulled to create the Hoopa Valley Reservation. Rather than relocating to the Wee-yan' Dee-ni' from the Smith's River Reservation the government executes and buries them into a mass pit grave.

1866

In December the revered Headman K'ay-lish passes away at The Island located in the estuary of the Smith River.

### **Part IV Taa-laa-wa History: 1870 - 1902. The Survivors of the Holocaust and their Descendants**

1870

Following the Wee-yan' Dee-ni' executions the Tolowa Dee-ni' are imprisoned at Camp Gaston on the Hoopa Valley Reservation.

1870's

In Humboldt County Tribal villagers of either gender were shot on sight by the U.S. "First Battalion of Mountaineers, California Volunteers". They would ride into Native villages and execute everyone, then burn the village. Entire communities were destroyed in a single night. Children were enslaved, and women forced to be prostitutes.

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1872

The *Naa-xwvtlh-'vn' Nee-dash* (Ghost Dance) was introduced from Dee-ni' of Siletz lasting nine years. Thousands of Holocaust victim spirits are assisted to cross the water and find peace on the other side.

1878

Off-reservation Boarding Schools for American Indian children began on November 1<sup>st</sup>. Federal policy changed after the Gold Rush. Native Americans were transported to re-education centers at Chemawa in Oregon, Stewart Indian School in Nevada and the Sherman Institute in Riverside California in order to assimilate them into the American culture where "kill the Indian, save the man" is the operational philosophy.

1887

Congress passed the General Allotment Act aka the Dawes Act that provided for the distribution of land to Indians for the various reservations, but also gave the federal government power to evict Indians from their current location.

1887

The Dawes Act or the Severability Act was enacted February 8, 1887. The Act was amended on February 8, 1891, on May 8, 1906 and further on June 25, 1910, the Omnibus Act. The act remained in effect until 1934. The Act weakened native communities because families and tribes were forced onto individual assignments of land. During the 1890s Dee-ni' living in the homeland received Individual Trust Allotments. Others received allotments at Roseburg in Oregon.

1895

Indian Scalping bounty payment receipts for a State funded practice of paying for scalps are recorded to this late date in Del Norte and Siskiyou Counties.

### **Part V Taa-laa-wa Dee-ni' History: 1902 - 2010 The Modern Period**

1902

The last pre-contact Dee-ni' "Phillip" living at the *Xaa-yuu-chit* (Hiouchi) village along the Smith River was murdered.

1902

The reservation Imprisonment Ban is lifted. The Dee-ni' imprisoned at the concentration camps on the reservations in California and Oregon return to the homeland.

1903

*Shdvn-das-'a~* (The Island) began to wash into the Smith's River.

1906

113 Dee-ni' were counted in Del Norte County with additional small residual populations in Southwestern Oregon.

## Tolowa History Timeline

1905

The California Indians learn they held no title to any lands of the eighteen (18) treaties of 1851

1906

The Smith River Rancheria was established.

1908

The Shdvn-das-'a~ Cemetery and the interred were moved to the newly established Smith River Rancheria.

1910

Census counted only 121 Taa-laa-wa Dee-ni' in California and 383 Dee-ni' in Oregon and a few at Siletz. The population reduction was the result of direct attacks, massacres, retaliations by Whites on their settlements and starvation on the concentration camps followed by the spread of European disease there and throughout the Homeland.

1910

The remnant population holds on to life in the homeland at Agness, Brookings-Harbor, Cushing Creek, 'Ee-chuu-le' (Lake Earl), Elk Creek (Crescent City), Gasquet, Gold Beach, Nii~-lii~-chvn-dvn, Pebble Beach, Shdvn-das-'a~ (The Island), Yan'-daa-k'vt (Burnt Ranch) and Wagon Wheel.

1910

In the decades following the Holocaust the Winter Solstice Nee-dash continued on The Island in the Dance House that belonged to Headman K'ay-lish. In 1910 the last Nee-dash was held on The Island.

1911

The Nee-dash ceremony was moved to the Smith River Rancheria.

1914

The first Land assignments were issued on the Smith River Rancheria.

1920s

Taa-laa-wa women sterilized by the Bureau of Indian Affairs health program.

1923

The Commissioner of Indian Affairs Charles Burke imposed a Religion Prohibition with the Dee-ni' religious freedoms abolished on February 23. The Nee-dash Ceremony is busted up by the Bureau of Indian Affairs agents. Dance Makers arrested, regalia is confiscated and sold. Nee-dash goes underground.

1924

Indians granted U.S. citizenship.

## Tolowa History Timeline

1928

Indian Shaker religion reaches the Taa-laa-wa Dee-ni' from the Siletz Dee-ni'.

1929

The Taa-laa-wa Dee-ni' incorporated the *Del Norte Indian Welfare Association* as a non-profit organization.

1932

The Boarding School near Fort Gaston still houses indigenous people.

1945

Tolowa descendants, reported as numbering 150 at two settlements near Crescent City.

1953

The Federal Government imposed Public Law 280. P.L. 280 and hands over to state control many federal jurisdictions over their own lands and crimes and, severely limits their hunting and fishing functions and rights.

1958-60

The Smith River Rancheria is terminated creating the *Howonquet Community Association* for the management the residual terminated community properties of the former rancheria. The Taa-laa-wa Dee-ni' continued their tribal governance through the Del Norte Indian Welfare Association. The Tolowa Dee-ni challenges Termination. Initial writing of the Dee-ni' language explorations begins. The English language and alphabet lacked essential sounds needed to write Dee-ni', so writing it is abandoned.

1959

The Indian Claims Commission issued an order stating that the Indians of California had aboriginal title, as of 1853, to approximately 64 million acres of California land west of the Sierra Nevada. A settlement of twenty-nine-million-one-hundred-thousand (29,100,000) was "awarded" as redress. The Indian Claims Commission approved the settlement in 1964, and Congress appropriated the funds that same year.

1969

The Del Norte Indian Welfare Association sponsors the formation of the Tolowa Dee-ni' Language program at Del Norte High School. The Association sponsors the creation of California Indian Day.

1972

The Del Norte Indian Welfare Association collapses leaving behind an established Tolowa Dee-ni' language program.

1972

The Aboriginal Title of California payment was distributed.

## Tolowa History Timeline

1972

The Tolowa Dee-ni' join the Jesse Short litigation and won for the assets of the Hoopa Valley Reservation.

1973

The *Nelechundun Business Council* is formed on the un-terminated lands of the Jane Hostatlas Allotment at Nii~-lii~-chvn-dvn near Fort Dick. The Council re-builds the Nee-dash Ceremony and confronts Termination.

1976

The Nee-dash ceremony returned as an open unfettered ceremony at Nii~-lii~-chvn-dvn.

1982

Nelechundun Business Council acquires an Administration of Native Americans (ANA) grant for the Tolowa Status Clarification Project.

1983

The first edition of The Tolowa (Smith River, Chetco, Tututni) Language text published.

1983

The Tolowa Status Clarification project examines the federal status of the Taa-laa-wa Dee-ni' and compiles the Tolowa ethnography and history and submits the petition for Tolowa Federal Acknowledgement.

1983

The Tolowa Dee-ni' regains Federal Trust status from the Tillie Hardwick vs. United States court case ruling.

1983-96

The Nee-dash Ceremony returns to Siletz Oregon.

1985

The second edition of The Tolowa (Smith River, Chetco, Tututni) Language text was published as the XUS WE-YO'.

1987

The Tolowa Dee-ni' reestablishes their tribal government at Smith River Rancheria.

1988

Federal Judge Margolis removes the Tolowa Dee-ni' as plaintiffs of the Jesse Short-Hoopa Yurok Settlement Case.

1995

The Taa-laa-wa Dee-ni' perform the Salmon Ceremony on the Applegate River on May 13<sup>th</sup> and 14<sup>th</sup>.

## Tolowa History Timeline

1997

The development of the current Tolowa Dee-ni' Alphabet.

1999

The Smith River Rancheria Gaming Compact became effective on September 1.

2006

The Taa-laa-wa Dee-ni' Wee-ya' text published.

2000

Taa-laa-wa Dee-ni' mobilize and open a daycare, Lucky 7 Casino, a fuel mart and build How-on-quet Hall.

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<sup>i</sup> Genocide in Northwestern California, J Norton.

<sup>ii</sup> History Del Norte County California, A.J. Bledsoe.