



# HISTORY GALLERY

## THE PEOPLE...SACRAMENTO VALLEY INDIAN HISTORY



### UNITED AUBURN INDIAN COMMUNITY

#### OUR HISTORY

The United Auburn Indian Community (UAIC) is the successor to the Auburn Band, largely Miwok Indians. These indigenous communities of California Indians resided near Auburn, California and survived the depredations of the 19th century. This territory offered UAIC ancestors abundant year-round food sources. Food gathering was based on seasonal ripening, but hunting, gathering, and fishing went on all year, with the greatest activity in late summer and early fall.

Seasonal harvests were only for those with personal property and much activity and social behavior centered on them. Status, sharing, trading, ceremonies and disagreements were important adjuncts to the gathering and distribution of food. Grasses, herbs, and rushes provided food and material for clothing and baskets. Seeds were gathered by the use of a seeder beater and tray. They were then parched, steamed, dried, cooked into a mush or dried for storage.

Bear hunts were ceremonial. Black bears were usually hunted in winter, where lighted poles were used to drive them from their dens. Grizzlies that lived on the valley floor were greatly feared and rarely hunted.

The reestablishment of the United Auburn Indian Tribe began when the Department of Interior documented the existence of a separate, cohesive band of Maidu and Miwok Indians, occupying a village on the outskirts of the City of Auburn in Placer County.

In 1917, the United States acquired land in trust for the Auburn Band near the City of Auburn and formally established a reservation, known as the Auburn Rancheria. Tribal members continued to live on the reservation as a community despite great adversity.

Finally, in 1970, President Nixon declared the policy of termination a failure. In 1976, both the United States Senate and House of Representatives expressly repudiated this policy in favor of a new federal policy entitled Indian Self-Determination.

In 1991, surviving members of the Auburn Band reorganized their tribal government as the United Auburn Indian Community (UAIC) and requested the United States to formally restore their federal recognition. In 1994, Congress passed the Auburn Indian Restoration Act, which restored the Tribe's federal recognition. The Act provided that the Tribe may acquire land in Placer County to establish a new reservation.<sup>1</sup>



## WILTON RANCHERIA

### OUR HISTORY

The members of Wilton Rancheria are descendants of the Penutian linguistic family identified as speaking the Miwok dialect. The Tribe's Indigenous Territory encompasses Sacramento County. The lands the Tribe's ancestors inhabited were located along a path of massive death and destruction of California Indians caused by Spanish, Mexican, and American military incursions, disease and slavery, and the violence accompanying mining and settlements. Between March 1851 and January 1852, three commissioners hastily negotiated eighteen treaties with representatives of some of the indigenous population in California. The ancestors of the Tribe were party to the treaty signed at the Forks of the Cosumnes. The Treaty of the Forks of the Cosumnes River ceded the lands on which the Wilton Rancheria in Sacramento County was later established, but promised to establish a rancheria beginning at the Cosumnes River, "commencing at a point on the Cosumnes river, on the western line of the county, running south on and by said line to its terminus, running east on said line twenty-five miles, thence north to the

---

<sup>1</sup> <https://auburnrancheria.com/about-us/our-history-1/>

middle fork of the Cosumnes river, down said stream to the place of beginning; to have and to hold the said district of country for the sole use and occupancy of said Tribe forever.<sup>2</sup>



## SHINGLE SPRINGS BAND OF MIWOK INDIANS

### OUR HISTORY

#### **Gold Rush Brought Devastating and Sustained Genocide**

Although early encounters between Indians and Spanish colonizers in the late 1700s resulted in some violence and spread of disease, it was not until the California gold rush of 1849 that the Miwok and Southern Maidu “Nisenan” Indians experienced devastating and sustained genocide. As a result of the gold rush, Indians in northern California lost the use and control of their aboriginal territories, which forced whole tribes to scatter.

The impact of the gold rush era is revealed in population statistics. In 1769, an estimated 310,000 native people lived within the borders of the modern-day California. By 1913, only 17,000 Indian people remained in the area.

#### **Shingle Springs Rancheria Established**

Despite these harrowing obstacles, Miwok and Southern Maidu “Nisenan” Indians survived the 19th century. In 1916, while conducting a census of Indian people, an agent of the Department of the Interior discovered Indians living along the Sacramento River. The federal government called these native peoples the “Sacramento-Verona Band of Homeless Indians” and set about acquiring land for them. That land is known as the Shingle Springs Rancheria, just off present-day U.S. Highway 50.

In 1970, the Tribe formally organized under their Articles of Association and set up home sites on the Rancheria. In 1976, the Tribe’s Articles of Association were approved by the Secretary of the Interior.<sup>3</sup>

---

<sup>2</sup> <https://wiltonrancheria-nsn.gov/Home/TribalHistory/tabid/305/Default.aspx>

<sup>3</sup> <https://www.shinglespringsrancheria.com/history/>



## YOCHA DEHE WINTUN NATION

### OUR HISTORY

**For thousands of years,** members of California’s Wintun Tribes have been guided by a culture rich with an understanding of medicine, technology, food production and land stewardship. The towns and roads of today were the villages and trade routes of our past. Our land was healthy and our early communities thrived.

The arrival of missionaries and European explorers forever altered the course of Native people in California. Many Wintun people were enslaved to serve the missions, while abuse and disease further dwindled our numbers. By the 1800s, many of our ancestors were purged of their home and hunting lands by opportunists driven by gold and greed. Northern California Native people were decimated by the Gold Rush and federal policies that legalized genocide. During this time the Yocha Dehe population declined dramatically and our ancestors were rendered nearly extinct.

**In the early 1900s,** our Tribe was forcibly removed from our village by the US government and placed on a federally created rancheria—otherwise known as a reservation—in Rumsey, California. Stranded on barren, non-irrigatable land, they struggled to survive. In 1940, our people gained a hard-won relocation to a small parcel of land further south in the Capay Valley, where they managed to cultivate small amounts of food. Without the opportunity to produce more than subsistence levels of crops, our ancestors, who had lived sustainably for thousands of years, became dependent on the US government for survival.

**Finally, in the late 1980s, the tide began to turn.** Some ancestral lands were restored to our Tribe, providing a land base for housing and economic development. It was at this time that the State of California instituted the California Lottery and the federal government enacted the Indian Gaming Regulatory Act (IGRA). The United States Congress enactment of IGRA in particular provided a means to promote economic development and self-sufficiency with the explicit purpose of strengthening tribal self-governance. This offered the Tribe the opportunity to open Cache Creek Indian Bingo on part of our 188 acres of trust land.

Initially, our Tribe knew little about gaming. We focused our resources on building the necessary foundation for our tribal government to manage assets generated by the bingo hall. Powered by hard work and determination, we developed our own management strategy and expanded the bingo hall into the world-class Cache Creek Casino Resort, eventually providing economic development and stability for our tribal members.

The independence gained from the initial influx of gaming revenue gave the Tribe the wherewithal to reacquire some of our traditional lands, to invest in the future of our children through improved education and to provide philanthropic support for communities in need.

**In 2009, the Tribe legally changed our name** from the Rumsey Band of Wintun Indians, as we were originally labeled by the federal government, to Yocha Dehe Wintun Nation, named for our homeland in our ancestral Patwin language. The name change represents an important mark in time for the people of Yocha Dehe. It connects our Tribe to our heritage and expresses our sense of pride and hope for the future.<sup>4</sup>



## IONE BAND MIWOK INDIANS

The Ione Band of Miwok Indians is comprised of Northern Sierra Miwok and Nisenan peoples. For thousands of years, our people have lived on the lands that today make up Amador County and the surrounding area. Following our restoration to federal recognition in 1994, the Tribe has worked tirelessly to acquire, and restore to sovereign status, lands we once called our own. In March 2020 we successfully restored our first trust lands in Northwestern Amador County. Restoration of our homelands has ushered in a new era for the Ione Band, as we continue to flourish as a government and a people, and to build a community to support our many generations<sup>5</sup>

---

<sup>4</sup> <https://www.yochadehe.org/heritage/our-story>

<sup>5</sup> <https://ionemiwok.net/history/>