

# ENFIA Interpreter

February 1, 2021 Vol. 3

## A Message from the President

The Board wishes to thank all of you for staying with us while we navigate these uncertain times. We are eager to get back to exploring the Eldorado National Forest with you once we are able to do so and hope the arrival of spring and a coherent vaccination policy will allow us to do so.

While resuming our interpretive activities and opening the Carson Pass Information Station is our goal, your safety is our first priority.

With the Forest Service as our partner, we will be establishing safety guidelines for resuming our activities.

In the meantime, Carl Gwyn is leading a group looking at offering activities along the Hwy 50 corridor and Karen Heine will be leading a Carson Pass group for managing the

station and Silver Lake Cabin. If any of you have interest in participating in these activities please contact Carl or Karen.

Stay safe and enjoy fresh air.

“Bad weather always looks worse thru a window” Tom Lehrer

Larry Moore President

## Meet Our USFS Liaison, Kristi Schroeder

by Board Member Keli Gwyn

We at ENFIA are privileged to have had Kristi Schroeder serving as our USFS liaison for the past twenty years—and hopefully for many more to come. Her vast experience, wealth of knowledge, and ability to quickly pinpoint the core issues in a situation are tremendous assets that serve us well. Having worked with Kristi this past year, I’ve had the opportunity to see her on the job and to get a peek at one of her off-duty interests during

the excellent interpretive training workshop she presented this past December. Eager to find out more, I asked Kristi three questions that give us all a better understanding of what makes her so cool. Here are her answers in her own words...

**1. How did you first become interested in our national forests?**

My family recreated on the Eldorado and other National Forests. When I was in college several of my friends worked summers for the Forest Service, so I checked into it and applied for several jobs in Biology and Recreation on various forests. Recreation on the Eldorado NF called me back first. My degree is in Conservational Biology and I was intending to become a Biologist. After several summers working in Recreation, I was set to return the next season in Biology when the



Cleveland Fire happened, and they did not hire a Biology crew that year. I returned to Recreation and my supervisor moved on and I ended up in her job. The fast pace and complexity of the Recreation program hooked me, and I never ended up working as a Biologist. My degree and background were still very useful for understanding

what the US Forest Service does and how to interpret and explain our methods, projects, and the environmental issues to the public.

**2. When did you join the Forest Service, and what positions have you held?**

I am unusual for a Forest Service employee in that my entire career has been in one forest. I started out working seasonally in Recreation in various areas; such as, developed recreation, off highway vehicle programs, volunteer management, and conservation education. I advanced into Recreation Management and eventually became the Visitor Center Director in 2000. I started working closely with ENFIA as the liaison at that point. In 2006, I moved into Public Affairs when the Center was closed. I have worked with volunteers throughout my entire career and with ENFIA for the last 20 years. I periodically take on details (special assignments) as a Recreation or Resource Officer in one of the districts and I also serve as a Public Information Officer on wildfire incidents.

**3. What do you do for fun when you're not wearing your many USFS hats?**

For 11 years I was heavily involved with the Boy Scouts of America as an Assistant Scoutmaster and Advancement Coordinator. I stayed with them for several years after my son aged and eagled out until they could

find a replacement. My current



passion is rehabbing wildlife with Sierra Wildlife Rescue. I rehabilitate Raptors (hawks, owls, etc.) and serve as the Raptor Team Leader, as a member of their Education Team, as the Director of Avian Care, and as a Board Member. Keeps me busy and I love working with these majestic birds.

## Summit City Canyon and Monte Wolf's Cabin Adventure (part 1)

By Mark Sandperl

First a little background. In 2016 I became friends with a man, Greg, who among other things had been a Wilderness Ranger in the mid to late 1970s. He told me about Monte Wolf's cabin and his desire to return there. Monte built said cabin in what is now the Mokelumne Wilderness. Monte was a recluse, trapper and a fishing guide, and he disappeared off the face of the earth sometime in the early 1940s, the cabin remains. That

is the highly abridged story of Monte Wolfe.

Greg got my attention and interest by sharing his stories and experiences deep in the wilderness and at the cabin. One of the things these rangers would do back in the day was to put ropes across the Mokelumne River to help the Tahoe to Yosemite hikers. Amazing! Sorry got off track there. Doing some research we determined that it was too late in the year, 2016, to attempt this expedition. We patiently waited for Summer 2017 to arrive.

Summer arrived after a long snowy winter, now we had to wait for roads to open, creeks flows to reduce, we are not patient men but wait we must. Mid August we were ready to head out, we packed enough gear for approximately 4 days. It would be about a 30 mile trip on a not well maintained trail and some nasty cross country to boot.

Gear packed, we headed out starting at the Evergreen Trail, near Upper Blue Lake. The trail heads down to the old town site of Summit City, then continues on following Summit City Creek, finally dumping into the Mokelumne River. The trail starts at 8200 feet and ends at 5400 feet, a lot of down on the way in, you know what that means? A lot UP on the way out. The trail was in pretty good shape and easy to follow until we passed by



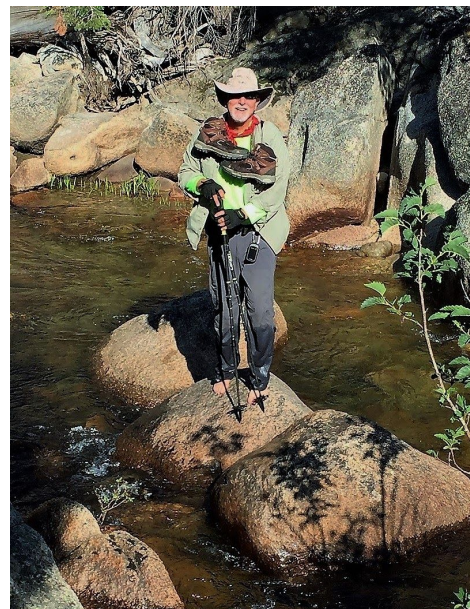
Telephone Gulch. Not only were there LOTS of downed trees, the trail was just plain overgrown and/or just gone. The rain of course complicated things, we didn't know where we were going to camp. After about 8 miles we



found a little flat spot, just big enough for our two tents, then the sun came out and there would be no more rain. Meals cooked, stories told and called home, yep we had cell service, Mt Reba was in the line of sight from where the camp was set up. Just a little side note, while heading down the canyon we were counting and taking the location of downed trees for an upcoming trail maintenance expedition. We got into the 20s before it started to rain and we gave up.

After a nice warm night, we awoke to a brisk morning that would soon change into heat but we were not there yet. We had coffee and breakfast and packed our day packs. We planned to head deeper into the bowels of the Mokelumne Wilderness. The first major obstacle was crossing Summit City Creek. My sure footed friend was able to rock hop across, I on the other hand took

my boots off and crossed in the water. I guess we were following a "trail" there used to be one here. This was once part of the Lake Tahoe to Yosemite trail system. As long as we kept SC Creek to our right (westish), gross navigation was pretty easy but picking the route with the least obstacles became the goal. At times we were on trails and sometimes we were just winging it, often learning what lives between the 40 foot contour lines. Let me digress for a moment, our target, Monte's cabin, was only a tad over 1.9 miles away from our campsite, crow miles that is. Our round trip journey today, sadly, would be quite a bit more than 3.8 miles.



We needed to leave the "trail" all together and start to head north/east cross country towards the cabin. We chose an area that looked promising. We had talked to a couple of people about this, they all concurred this

would be the most perilous point of the journey. Our trek now took us over exposed granite. You know what likes to live in the granite? Rattlesnakes. And remember the heat I mentioned earlier? Hot exposed granite, with snakes, great! So now we were scrambling over boulders, climbing rock cliffs all the while trying to avoid snakes. This part of the journey was brutal, and I told myself I would NEVER do this again. We would climb up about 400 feet in just over two tenths of a mile when we called it quits. We were hot, running low on water and we still had to climb back out of the Mokelumne River Canyon to our campsite. We would ultimately only see one rattlesnake on this part of the trip and it did what rattlesnakes are supposed to do, it scurried under a rock when it saw us. Remember that crow thing? We were only 2053 feet from the cabin, we had not chosen our route wisely.

First order of business, after reversing down the cliffs, was to not fall down, not to get bitten by a rattlesnake, then find some shade and water. Summit City Creek provided shade, nice cold water, and a good spot to eat our lunches. After resting for maybe an hour or so it was time to head back to our campsite. Feeling a little despondent about our failed mission, we started the drudge back UP the hill. We were now on a

different track than we were on the way down, always good to have loops in your track logs. One more stop before we got back to camp, we saw that there is a spring listed on the map, nothing like nice cold spring water to top off our water supply. We got to the spring and the little stream that is running off of it. Greg stepped over the stream while I was getting my water bottles out to fill up. Wait what is that sound, barely audible over the bubbling stream sound? Yes there was rattlesnake number 2, within striking distance and not behaving like a good rattlesnake. This guy (or gal) was very happy with its spot by the stream and not happy with us. Very slowly I stepped away, then crossed the stream, we did not really need this water, it just would have been a treat.



We got back to camp, all was ok, no critters attacked in our absence. It was still warm so we were able to refresh ourselves in the creek and lament our failure. We lounged around, ate our dinner and went to bed early.

Day 3 we packed up, made our campsite look unused, and headed

back to the trailhead. A friend of ours thought it would be a good day-hike to come down and meet us, then hike out with us. Fortunately we met up in an area where the trail was pretty obvious. In other spots, we could have easily missed each other. We stopped for lunch along the creek where the trail from 4th of July Lake meets Summit City/Evergreen Trail before continuing UP the trail.

We made it back to the trailhead, although we did not complete our goals, we felt pretty good, being a couple old guys hanging out in the Mokelumne Wilderness, for two nights, three days for a total of 25 miles and 5100 feet in elevation gain. If you want a true wilderness



experience, go for Mokelumne! We did not see or hear another person while in the canyon, except our friend who came down to join us.

We headed back into the canyon in the fall for another attempt at Monte's cabin. Another failure? Success? Part 2 in the next ENFIA newsletter will tell!

To see all the pictures from the adventure you can click on the link

below or copy and paste into your browser of choice.

<https://goo.gl/photos/VASRBq42PSvqgX21A>

## How Carson Pass got its Name

By Frank Tortorich

From a Euro-American perspective, Carson Pass has existed since remnants of the Mormon Battalion opened the trail to wagon travel in 1848.

From the Native American perspective, Carson Pass has existed as a travel, hunting and trade trail for more than 10,000 years.

The Washoe<sup>1</sup> people did not have a specific name for Carson Pass, but they did have a name for what is now called the Caples Lake area. The closest they have is lamuk da-ow, which references the route to Pine Grove.<sup>2</sup>

Carson Pass was not the only trade route the Washoe people used as those routes can be seen from the map<sup>3</sup> on the following page.

### WASHOE PEOPLE OF THE CARSON PASS AREA

The Washoe people are the original inhabitants to the Carson Pass area

<sup>1</sup> Native Americans living mainly on east side of the Sierra.

<sup>2</sup> Darrel Cruz, Washoe Tribe Heritage Office.

<sup>3</sup> Map provided by Darrel Cruz.



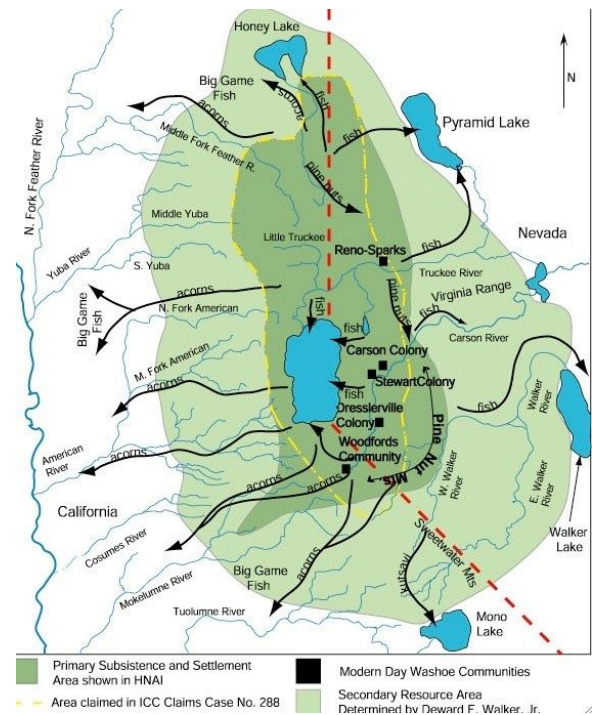
for at least 10,000 years. The Washoe are a Hokan speaking people distinct from the neighboring tribes. Washoe territory extended from Honey Lake California to the north, south to Sonora Pass California, and east from the Pine Nut Range in Nevada to the west slope of the Sierra Nevada with Lake Tahoe as the center of the Washoe world. Washoe territory has dramatic landscapes and ecological diversity from high alpine forests, lakes and rivers, meadow systems to pinyon juniper woodlands and semi-arid landscapes and in the eyes of the Washoe; *“the most beautiful country of all.”* The Washoe occupied the Carson Pass during the summer months, hunting and fishing and harvesting plants in the local area and moved to lower elevations during the harsh winter months. It was a seasonal lifestyle moving with the changing seasons.

Because the Washoe are situated between two geographic regions, they are ideally suited to trade between the two regions, for example, obsidian, hides, seeds, salt, acorns, and seashells were common exchange goods.

With the sudden influx of hundreds of thousands of immigrants flocking to the gold and silver mines of

California and Nevada all within a span of a decade, the Washo way of life changed forever.

The Washoe persevered and continued to thrive in the local area. Washoe still come to the Carson Pass area for the same reasons they did years ago.<sup>4</sup>



Map provided by Darrel Cruz

## THE FIRST WHITE MEN TO USE CARSON PASS

In 1843-1844, John C. Fremont led his second mapping expedition west to the Oregon Territory. After they finished their work in the Oregon Territory, they turned south and traveled along the east side of the Cascade Mountains and continued along the east side of the Sierra Nevada. By this time, it was into

<sup>4</sup> Ibid.

December and January and they needed to find a way to cross the Sierra to Sutter's Fort for food and supplies.

During this journey Fremont continued his scientific work of mapping, plant, and animal identification and naming features. Fremont named a river, the Carson River after his friend Kit Carson.<sup>5</sup> Kit Carson was hired by Fremont on this trip as a hunter and Indian fighter<sup>6</sup>, but not his guide as is commonly stated. Those duties were assigned to Thomas "Broken Hand" Fitzpatrick.<sup>7</sup>

While in their search to find a way through the snow and over the mountains, they engaged several Indians seeking information.<sup>8</sup>

Fremont engaged one of the men, a young Indian they called Mélo, to be their guide.<sup>9</sup>

By the first of February, the snow was getting so deep that they resorted to beating down the snow with mallets to form a firm trail for the horses.<sup>10</sup>

The Indians told them where the pass was, but they then left the Fremont

group during the night because of their fear of dying in the snow.

After a great struggle over 29 or 30 feet of snow, the group finally was able to cross over the 8,000-foot summit that we now call Carson Pass.<sup>11</sup>

Fremont led his starving and bedraggled group down to the American River, on to Sacramento, arriving at Sutter's Fort and safety on March 6, 1844.

During all this difficult time Fremont and his cartographer Charles Preuss continued their scientific work. However, Fremont did not name the pass for his friend Kit Carson.<sup>12</sup> In fact neither man named the pass at all. On the Preuss maps published in 1848, there is no indication of a pass.<sup>13</sup>



Photograph from the author's personal collection

The first appearance of the name "Carson Pass" is on the 1857 map by George H. Goddard's *Britton & Ray's Map of the State of California*.<sup>14</sup> Now,

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<sup>5</sup> Peter Browning, *Place Names of the Sierra Nevada*. Wilderness press, Berkeley CA. 1991, 32.

<sup>6</sup> Donald Jackson and Mary Lee Spencer, *THE EXPEDITIONS OF John Charles Fremont, Volume 1 Travels from 1838 to 1844*. University of Illinois Press. Urbana, Chicago, and London 1970. 382 & 387.

<sup>7</sup> Ibid. 383 & 389.

<sup>8</sup> Ibid. 624.

<sup>9</sup> Ibid. 625.

<sup>10</sup> Phil Pasquini, *The Story Behind The Kit Carson Tree Blaze Marker*, Flypaper Press, Novato, California 2017. 3.

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<sup>11</sup> Ibid. 5

<sup>12</sup> Pasquini, 5.

<sup>13</sup> Jackson, Map Portfolio, Map 5.

<sup>14</sup> Pasquini, 5.



onto the story of the Kit Carson blaze and monument.

Photo above is labeled “Cutting Down of the Kit Carson Tree” was taken in 1888. The blaze was saved and sent to Sacramento for preservation.



Photograph courtesy of Phil Pasquini

The tree blaze replica as shown on the plaque reads “Kit Carson 1844.”

The most often asked question: “Did Kit Carson carve his name on this tree?”

I, personally, do not think that Kit Carson carved his name on the tree in 1844. The record tells us that the group was starving. There was 20 to 30 feet of snow on the ground and the weather for most of the time was snowing. Who would take the time under those conditions to dig down through 30 feet of snow to ground level just to carve your name on a tree?

However, I think it is possible that Kit Carson did carve his name on that tree, but at a different time.

In the summer of 1853, Kit Carson with a group of men were driving 6,500 head of sheep from New

Mexico to sell to the miners in California. The route they chose was the Carson River route taking them over Carson Pass.<sup>15</sup>

One can speculate if Kit Carson did carve his name on that tree it could have been in 1853. Aware this was where the Fremont 1844 expedition crossed the Sierra, Carson could have back dated the carving to 1844.

Another thought is that Kit Cason did not carve his name at any time, but it could have been someone else at a different time.

It may forever remain a mystery as to who did the actual carving.

It would appear that George Goddard may have decided to name the pass for Kit Carson after seeing this blaze. This may very well be when and how this ancient Indian trail got its name “Carson Pass.”

Postscript: For those interested in more details, I suggest the book *The Story Behind the Kit Carson Tree Blaze Marker* by Phil Pasquini sold by ENFIA at its retail outlets.

## **A message from the Carson Pass Information Station**

ENFIA is looking forward to serving the public again and hopeful that the Carson Pass Information Station (CPS) will be able to open this

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<sup>15</sup> M. Morgan Estergreen, *Kit Carson A Portrait in Courage*. University of Oklahoma, Norman 1962. 209.

summer at some point. Karen Heine, who serves as secretary on the ENFIA Board, will also be the new Carson Pass Coordinator. The Carson Pass Station will operate more as a team this season with Lisa Irving-Peterson serving as Retail Team Lead and Philip Hartvig taking on the Facilities Lead position.



Instead of an in-person docent meeting in the spring, the docents will all be invited to a Zoom meeting to hear about the exciting innovations and plans to open in the summer of 2021. Save the morning of May 8<sup>th</sup> for this Zoom Meeting. More specific information about this meeting will come in the form of an email to all Carson Pass docents.

We will also award mileage pins and welcome new docents on May 8<sup>th</sup>. The docent signup calendar will be in the same format and will open shortly after the May 8<sup>th</sup> meeting. By that time, ENFIA hopes to know if we can open as we normally do, or if we might modify the station to serve people through the map window to avoid close contact with the public.

One new feature the Carson Pass Coordinator has planned is to provide a training video so new docents and

experienced docents can review the procedures for issuing fire permits, backcountry permits, and opening the station. ENFIA plans to post this video on the webpage so members can view this at their leisure. We invite any and all ENFIA members to become docents at the Carson Pass Station. It is a commitment of six days of volunteering at the Carson Pass which involves welcoming the public and answering questions, interacting with PCTers and other



hikers, selling our fantastic merchandise, issuing fire permits and backcountry permits, and possibly leading an interpretive hike on flowers or trees or geology (whatever your specialty is). The Facebook page has been continuing to post amazing pictures of the area and we welcome pictures to include on the webpage if people are visiting the area. Anyone interested in becoming a docent at the Carson Pass should contact Karen Heine at [kheine006@gmail.com](mailto:kheine006@gmail.com) for more information.

ENFIA is hoping to be able to open the Silver Lake cabin up for our



docents to use this season. More information will be shared during the May 8<sup>th</sup> meeting, and ENFIA will follow all COVID rules and procedures. ENFIA is looking into some upgrades for the Silver Lake cabin. Perhaps a new front door will greet visitors in the summer. We are also exploring some options to repair the woodpecker damage and prevent further issues in the future. Because the cabin is classified as a historic building, many permits must be secured before any work can be done.



ENFIA is optimistic about the 2021 season. Carson Pass has seen many visitors in this last year without our volunteer docents, and we look very forward to being able to welcome those visitors in person this summer.

“The mountains are **calling and I must go.**” — John Muir E

## What Is In A Place Name?

By Lester Lubetkin

In the last few years, two distinctive landmarks within or near the Eldorado National Forest have been renamed with indigenous place names, removing degrading or derogatory

terms and the association with the Confederate President.

***Hungaelti Ridge*** (pronounced Hunga-Lel-Ti) is the prominent ridge east of Silver Lake on the Amador Ranger District, and extends southwest to near Onion Valley and Bear River Reservoir. The new name was proposed by the Washoe Tribe of Nevada and California. The term, ‘Hungaelti’ means ‘up there’ and can also signify ‘Southern Washoe’. "We say ‘Hungaelti’ when we are talking about people from ‘up there’ meaning part of our traditional territory," Washoe Tribal Historic Preservation



Officer Darrel Cruz told the Eldorado National Forest. "The land and the people are very closely connected." Hungaelti Ridge forms part of the western border of the Mokelumne Wilderness within the Eldorado Forest.

***Da-ek Dow Go-et Mountain*** is a peak and popular destination within the northeastern part of Mokelumne Wilderness, in the Humboldt-Toiyabe National Forest. ‘Da-ek Dow Go-et’ is a phrase in the Washoe tribal language that translates to ‘saddle



between two points'. Irvin Jim, chairman of the Washoe Tribe's Hung A Lel Ti community in Woodsford,



Photo by Scott Rodd , Capital Public Radio

described how he went to a Washoe elder, who suggested the name. "We had a name for every peak, every stream, every creek, ditch, puddle — everything," Jim said. "To start putting names — Washoe names — the way they should be, back into these places, is really important." The Washoe Tribe is also working to change Jeff Davis Creek near the renamed peak to ***Da-ek Dow Go-et Wa Tah***.

Brian Bibby, in his book "Deeper than Gold" used the term *cultural landscape* to describe "seeing the land through a different lens . . . informed by myths, language, culture and genealogy". I have heard that the black bear's sense of smell is so good that it can create a visualization of the landscape just based on smell. And so, maybe through learning the indigenous place names, we can start to visualize the landscape the way that the people living here hundreds and thousands of years ago saw it - places where food and tools were collected, where events happened and the land

was tended, and where spiritual guidance could be found.

Most of the names we see on maps today and that we regularly use were assigned or created by explorers, map makers or local residents and often relate to family names, events or famous people in our country's history. However, some of the names in common use were derived from local Native American words, but were not necessarily the name that the local Native Americans used for those places.

For instance ***Cosumnes River*** is derived from the name of a Plains Miwok (Miwko?) village located in the lower reaches of the river and is within the language area of Kosomne?, which is roughly the area between Wilton and Rancho Murietta. Some think that the name of the Cosumnes River is believed to come from combining the Miwok word 'kosum' meaning 'salmon' and the '-umne' suffix meaning 'people of'. However, CSU Chico Professor of Geography Donald Hankins says that "Koso? is the [Plains Miwok] word for toyon, and it is in this area where toyon becomes more common in the landscape". The 'mne' is a geographic term linked to 'place of'. Professor Hankins points out that the suggestion that the term Cosumnes relates to the salmon is not based on any work with anyone in the community, but based on the dictionary of Central Sierra Miwok language, rather than the Plains Miwok. The Miwok people called the North Fork of the river 'U-se'Bi-te'.

Another place name that has its root from the indigenous people is the ***Mokelumne River***, which forms the southern boundary of the Eldorado Forest. Like the Cosumnes River, this name is based on the Plains Miwok language and is constructed from



‘moke’, meaning fishnet, but also the name of the Plains Miwok village ‘Mokel’, located along the lower reach of the Mokelumne River near Lockford, and like the Cosumnes, the suffix ‘-umne’ meaning ‘people of’ or ‘place of’.

And ***Omo*** Ranch, located on the southwestern boundary of the Eldorado Forest gets its name from the Northern Sierra Miwok village ‘Oino’ that was located nearby.

***PiPi*** Valley (also spelled Pi-Pi or PyPy, and pronounced “Pie Pie”) is another location thought to have an indigenous name. The name is believed to be from an unknown Native American language. This valley is along the Middle Fork of the Cosumnes River. Historically, Miwok tribal members used to camp in this



region in summertime. Professor Hankins from CSU Chico noted that the name may come from the word that some Northern Miwok/Nisenan individuals have used for ‘butterfly’ (papa’i).

In many places, the place names used by the indigenous people are no longer used, but have since been replaced on maps and general usage by European names or other names derived from other languages. Many of the original indigenous place names have been lost, but some are still remembered. The Washoe Tribe, whose tribal lands include the eastern portion of the Eldorado NF, has been developing a list of original place names and has over 300 place names in the Washoe territory for which they are collecting documented information, photos and linguistics. And CSU Chico professor Don Hankins has worked on a map-based ethnography of the Plains Miwok, including areas beyond the traditional homeland, extending to places in the High Sierra. This work includes names associated with old villages and other places.

Here are some indigenous place names that you won’t find on today’s maps, but are remembered by the

descendents of the original people that lived here. Knowing these place names help us to recognize that the area of the Eldorado National Forest was home to many people, it was where these people found their food and other resources, it was tended and nurtured to provide those resources, or where they met with people from other tribes to trade for materials and goods. As Forest Service ecologist, and Yurok tribal member, Frank Lake points out “So much of the California landscape and ecosystems was perceived as a natural system, but really was a cultural relic”, tended by the indigenous people living in the area.

***Patelni meki*** is the Washoe name that was applied to the rocky bluff just south of the town of Strawberry, along Highway 50. The name means ‘Eagle’s Nest’.

***It yesiw*** is the Washoe name that was given to a place known as ‘Sliding Rock’, found along the Mokelumne River above the salt springs at the upper end of Salt Springs Reservoir. For those familiar with the bare bedrock chutes along this section of the Mokelumne River, this name is perfectly appropriate!

And ***Da ow dogonile*** is the name of the natural lake along Middle Creek southeast of Carson Pass. This lake was carved by the glacier that filled this valley some 15,000 years ago. This lake was known as ‘Shouting Lake’ by the Washoe people in recognition of the clear echoes that could be heard there. The lake was later enlarged when an earth fill dam

was constructed across the outlet between 1872 and 1881, and is now known as Upper Blue Lake.

Many of the local streams and rivers had names used by the indigenous people. ***Pul-Pul-Mull*** (or reported as ***Pum-pum-el*** or ***Pum-pum-mul***) was the Nisenan name for Webber Creek which is the stream in the canyon located south of Highway 50 near Camino, and ***U’ Me-guk*** was the name for Camp Creek, near Sly Park. There was a indian village site at the meadow that is now inundated by Sly Park Lake. The village site was known as ***Chu’-ni*** by the Miwok of Pleasant Valley and called ***Tgon-o*** by the Nisenan of Placerville.

Ecologist Frank Lake helps us to understand the value of recognizing and using indigenous place names by explaining that “acknowledging tribal place names can be a form of reconciliation, repatriation and restoration for tribes recovering traditional knowledge and related subsistence or ceremonial practices that are otherwise mostly invisible to mainstream Californian and American society. Tribal place names give context, and can enrich the understanding and history and stories and teachings of a place and its people”.