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BASIN-PLATEAU ABORIGINAL SOCIOPOLITICAL GROUPS

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dows 25 miles to the east, and Kawaiisü (also called Mugunüwü and Panümünt) who occupied the southern portions of Death Valley and Panamint Valley. JH, from Saline Valley, called Death Valley people Tsagwadüka (chuckwalla eaters), the only instance of naming by foods eaten recorded south of Benton, California.

There seems to have been a small winter village at the several springs at Furnace Creek, Tumbica (tumbi, rock), which is at about sea level. TSt remembered an old man, Pa:sanats (bat), whom he thought was chief, his two or three daughters, and several men. These people spoke Shoshoni, Southern Paiute, and Kawaiisü. BD, however, knew of no residents until the borax works were founded by the white man, when Bill Bullen and his son and five daughters moved there from Sigai. Subsequently, Furnace Creek has been headquarters for Shoshoni from a considerable distance. They live in a colony adjoining the modern winter resort, but move to Beatty, Saline Valley, and elsewhere during the summer.

The native subsistence area for the Furnace Creek people was predominantly in the Panamint Mountains, a few miles across the valley to their southwest. The Black and Funeral Ranges to the east were almost totally devoid of foods. The main summer camps were at Wildrose Spring, Blackwater Spring called Bast: (GG), and a spring near the head of Death Valley Canyon called Ko' (Kawaiisü for tobacco). Considerable mesquite, however, grows at Furnace Creek.

South of Furnace Creek the Death Valley population was predominantly Kawaiisü. Kelly (1934, p. 555) describes the boundary of the Las Vegas "band" of Southern Paiute as passing between the "Funeral mountains and Black range, thence south along the western slope of the latter, bringing the Vegas people to the very borders of Death Valley. More than likely Black range was held jointly by the Death Valley Panamint [Kawaiisü] and the Las Vegas; at best it was useful only as a source of mountain sheep and certain edible seeds." It is impossible to trace a boundary with any precision in an area like this. Ash Meadows was a mixture of Southern Paiute and Shoshoni, while southern Death Valley undoubtedly had an appreciable Shoshoni and Southern Paiute element in its population. Moreover, Ash Meadows and Pahrump Valley inhabitants went primarily for foods to the vicinity of Mount Shader and the Spring Mountains to their east and southeast rather than cross 20 miles of waterless, infertile desert to the barren Black Range, which has few peaks which rise even to 5,000-foot elevation in the Artemisia zone. Death Valley people sought foods in the Panamint Range. Thus a considerable territory between Ash Meadows and Death Valley was unoccupied and very little utilized.

TSt remembered three families which lived some 15 miles south of Furnace Creek. They probably spent some time during winter

in the vicinity of the Borax Works and Bennetts Well, which are about 250 feet below sea level, though there is some question as to the adequacy of water here in native times. Their main headquarters were Hungry Bill's ranch (village 48 in fig. 7), at 5,000 feet, well up in the Panamint Mountains east of Sentinel Peak. This was called Püaitungani (püai, mouse + tungani, cave). Foods were procured in the Panamint Range.

There were 17 persons: Panamint Tom, the "chief," his wife, 2 sons and 4 daughters; Tom's brother, Hungry John, his wife, 2 sons and 2 daughters; Tom's sister, her husband, and son, Nüaidu (windy). They spoke both Shoshoni and Kawaiisü.

Some Shoshoni place names in this vicinity:

Hanaupah Canyon, Wicl (from wicivl, milkweed). Panamint Range, Kaigota (J. H), Kaiguta (GH).

Telescope Peak, Sümbutsi or Mu:gu (pointed).

Spring at head of Wildrose Canyon, Wabüts'; sometimes a summer camp for seed gathering.

BEATTY AND BELTED MOUNTAINS

Shoshoni occupied southern Nevada from the Amargosa Desert eastward to the Pintwater Range and possibly beyond, including Desert Valley. Southern Paiute dwelt to the east, though it is probable that the population along the area of tribal contact was a mixture of Paiute and Shoshoni, like that at Ash Meadows.

This region is even less fertile than the Death Valley region, for the valleys are low, extremely large, hot, and generally arid. Few of the low mountain ranges penetrate even the pinyon zone. The great Amargosa Desert, lying east of Death Valley, is some 40 miles long, 12 and more miles wide, only 2,500 to 3,000 feet above sea level, and almost devoid of water and edible plants. Valleys and flats to the north become gradually higher and hence somewhat more favorable to subsistence: Sarcobatus Flat, 4,000 feet; Pahute Mesa, 5,500 to 6,000; Gold Flat, 5,000; Kawich Valley, 5,500; Cactus Flat, 5,500. But the mountain ranges were too low to contribute streams to these valleys and, indeed, had few springs. The highest points of the Yucca and Bullfrog Ranges and of Bare Mountain near Beatty barely surpass 6,000 feet. The Shoshone, Cactus, and Timber Mountains reach only 7,500 feet, Pahute Mesa 7,000 feet, and the Belted Range 8,500 feet.

Some detailed information is available concerning two population centers, the vicinity of Beatty and the Belted Range, where, because there was an unusual number of springs, winter villages were clustered. Each of these centers is, in a sense, a district, for the residents naturally found it most convenient to associate with their nearest neighbors. But the two were somewhat interlinked through considerable intermarriage and some cooperation. But Beatty also asso-

ciated occasionally with Death Valley and the Belted Range residents with Kawich Mountain people. Indeed, TSt said the language differed slightly in the two districts, and JK linked the Belted Range linguistically with Desert Valley to the east.

Camps.—TSt's census for about 1875 or 1880 gave some six camps in the vicinity of Beatty. There were 29 persons in 4 of these. The others were alternate camp sites. As the camps were scattered because of limited water and scarcity of foods, it is hardly proper to call them villages. These were at springs and along the Amagrosa River which flows for a few miles in Oasis Valley but fails to reach the Amagrosa Desert. Other springs in the general region, for example, those in the Bullfrog Hills to the west, were merely temporary seed-gathering camps. People of the Beatty region were called Ogwe'pi (creek), GH, BD, TSt. The winter camp sites are numbered to correspond to figure 7. They were:

49. Indian Camp, at the head of Oasis Valley, about 4,000 feet. Permanent inhabitants, if any, unknown.

50. Howell Ranch, near Springdale. This was sometimes occupied by the family of Takanūasugu from 54, below.

51. Hu: nusū (hu: nupl, canyon+suūvi, willow), at Burn's Ranch (probably Goss Springs on the U. S. G. S. map). One family: a man, his wife (a cousin of TSt's father), and daughter.

52. Ta: kanawa (takapl, obsidian+nawa, between or close to), at Hick's Hot Springs, 3,600 feet. One family: Tu: na k (tuhu, black+nan̄k, ear) from some other locality, his wife (TSt's father's cousin), and son.

53. Sakaināga (willow ?), at the mouth of Beatty Wash on the Amagrosa River. Three camps scattered in this vicinity. The first: TSt's father, who was born there; his wife from Wuṅlakuda in the Belted Range; two sons and a daughter. It also included two brothers (TSt's father's cousins). One of them, named Kadupuaganda, had a wife from Furnace Creek and a son. Total, eight persons.

The second and third camps were headed by two brothers from Gold Mountain, each of whom had married one of TSt's father's sisters. One brother, Tuwunsugu (tuwu, black+tsugupūtsi, old man) had three daughters; the other, Na: sonimuju (na: sonip, grass+muju, head ?), had four sons.

54. Pa: navadu (pa, water+navadu, flat), somewhere near the last. Two families. One: two local brothers, Jack and Ego'sugu (ego, tongue), and their wives who were sisters from Tupipah in the Belted Range. The other: Takanūasugu (takanua, crooked foot) from Hu: nusū, his wife (a cousin of Jack and Ego'sugu), and their daughter. This family alternately wintered at Pa: navadū and Howell Ranch.

The chief of these encampments was TSt's father, who directed rabbit drives and festivals until his death. He had no successor because these activities were discontinued.

The other group had about 42 people in winter encampments along the southern end of the Belted Range (Tuṅga'tunu). They were collectively called Ešo (little hill). They were:

55. Wuṅlakuda, a place 2 or 3 miles east of the Ammonia Tanks (Tuna'kuwa, low hill) at about 6,000 feet, where TSt's mother's sister's family

wintered in a rock shelter called Tavondo'wāyo (standing rock). The history of this family illustrates the lack of permanent connection with a locality and the possible far-flung marital connections. It had formerly consisted of TSt's maternal grandparents and their three sons and three daughters; total, eight. After the parents died, there remained at Wu lakuda only one daughter, her husband from some other region and her three daughters and a son; total, six. Of TSt's other maternal aunts and uncles, one aunt went somewhere to Southern Paiute territory to the east to live with her husband. The oldest uncle married a Southern Paiute woman at Pahrump, where he lived, because hunting was better. The second married a Paiute woman at Indian Spring, where he moved. The third, Panamint Joe, married a Paiute woman in the Charleston Mountains and lived with her but seems later to have returned to Beatty where he was "chief" of the Shoshoni at the time of the Rhyolite mining boom, about 1906. TSt's mother moved to the vicinity of Beatty to her husband's home.

During the summer Wuṅlakuda was visited for seeds by Tu: nan̄ki and his family from Ta: kanawa, near Beatty.

56. Mūtsi (thistle ?), in the vicinity of the water holes marked merely "Tanks" on the U. S. G. S. map; elevation, probably more than 7,500 feet. One family: Mūtsisugutsi or Mūtsisuguputsi, his wife, from Sivahwa (below), one son; total, three.

57. Sivahwa, at "Small Tank," a few miles north of the last; about 7,000 feet. One family: Mūtsisugutsi's son, his wife, two daughters; total, four.

58. Tūnā'va, at Whiterock Springs, to the east of the last; 5,400 feet. One family: Wanda'wana (?+da'wana, chief), chief of this general region; his wife, Tsuṅga huvijiji (?+huvijiji, old woman), from Mūtsi; four or five children; his wife's sister; total, seven or eight.

59. Wi: va (a plant), Oaksprings, a few miles to the north; 6,000 feet. An old woman and one or two children. Also, an old man of unknown relationship to the woman. Total, three or four.

60. Kuikun', Captain Jack Spring; 6,000 feet. One-eye Captain Jack and his wife.

61. Tupipa (tupi, rock+pa, water), Tipplipah Springs, about 8 miles to the south on the northern side of Shoshone Mountain, 5,400 feet. Kapitasugupūtsi, his wife (Mūtsisuguputsi's sister), two sons, one daughter, and his unmarried brother; total, six.

62. Topopah Spring, Pokopa (poko, ?+water), at 6,700 feet on the southern side of Shoshone Mountain, probably had occasional winter residents.

63. Cane Spring, Paga'mbuban (Southern Paiute, Paga'm, cane+buhan, much) or Hugwap: (Shoshoni, cane). This site is to the east of the preceding, at the end of Skull Mountain at 4,300 feet. It probably affiliated with Ash Meadows Southern Paiute as much as with Shoshoni and had a mixed population. One family: Wi'na, born at Tupipa; his wife, Paga'mbuban huvijiji; probably born locally; two sons and one daughter; total, five.

Subsistence activities: seed gathering.—Scarcity of game in this general region forced the population to subsist to an unusual degree upon vegetable foods. The annual round of food seeking of the families near Beatty during TSt's childhood required travel over an extensive area of about 1,300 square miles.

In early spring, when stored seeds were exhausted and hunger usually caused much suffering, greens (tuhwada) and Joshua-tree buds

could be had in the vicinity of Sakaināga, so that it was not necessary to move camp. The greens were boiled, squeezed, then eaten.

In May and June, women, perhaps accompanied by a few men, went to gather sand bunch grass (*Oryzopsis*) seeds. If they were fortunate, these could be had about 10 miles to the north, near Indian camp, where another, unidentified species of seed, yubihuva, also grew. Otherwise, they went either 25 miles north to the southern side of Black Mountain or an equal distance south or east to the vicinity of Big Dune, Iron Tank, or the southern side of the Calico Hills in the Amagrosa Desert. They remained a week or two, then transported their seeds back to Sakaināga.

Meanwhile, a group of men spent perhaps a month mountain-sheep hunting in the Grapevine Mountains. As these mountains are about 25 miles away the hunters dried the meat to facilitate transporting it home.

After the women returned to Sakaināga they gathered *Mentzelia* in Beatty Wash, within a few miles of the village, *Salvia* on Bare and Yucca Mountains 5 to 10 miles to the east, and *Lycium* berries in the Bullfrog Hills a few miles to the west. During this time men usually hunted rabbits.

In July it was necessary to move camp from the southern portion of the Belted Range to the vicinity of the villages near Ammonia Tank and Mütsi, where they spent several weeks. First, they gather hu:gwi, a large grass seed resembling wheat, and later rye grass (*Elymus*) seeds.

On rare occasions, instead of going to the Belted Range they went to Surveyor's Well in Death Valley for mesquite.

By August the seeds of the most important food plants had ripened and fallen to the ground, so that people had to subsist until pine-nut time on stored seeds and such miscellaneous items as rabbits, chuckwalla, rats and other rodents, and insects.

In late September or early October pine nuts ripened. Beatty people gathered these in the Belted Range, some 40 miles distant. Though each family customarily picked from the same place, it did not own it; trespass was not resented and permission was not asked if someone else desired to pick there. Where pinyon trees grow, they generally cover thousands of acres and if the crop is abundant in the region there are many good picking places. The only practical consideration was that different families should agree not to utilize the same few acres.

If the Belted Range pine-nut crop were poor, Beatty people went to the Grapevine Mountains, where northern Death Valley people habitually picked. It is not clear why they did not always go here, as these mountains are about 15 miles nearer Beatty than the Belted

Range. A possible explanation is a sociological one. They were more intermarried with the Belted Range people and may have taken this occasion to visit relatives, with whom they would remain for the fall rabbit hunt and perhaps festival. On the other hand, this intermarriage may have resulted from association at pine-nut time and at hunts.

If neither the Belted Range nor Grapevine Mountains had a pine-nut crop, they went to the Kawich Mountains, 50 miles to the north, or to the vicinity of Lida, equally far to the northwest. TSt remembers a trip made on foot to the latter during his youth. Such long journeys, however, were made only when there was acute danger of food shortage. Ordinarily, the distance was excessive and illustrates the limitations which facilities for travel and transportation imposed on the size of the Shoshoni food areas.

Domesticated corn, melons, pumpkins, sunflowers, beans, and perhaps other plants were procured about 1860 but were cultivated on such a small scale that they seem to have contributed little to economic security.

Subsistence activities: hunting.—Animal foods were of secondary importance. Deer were virtually unknown within the distance that hunters could conveniently travel. Mountain sheep could be had in the Grapevine Mountains, where individual hunters or small groups of men often went while women were gathering seeds elsewhere. Antelope were either lacking or unimportant in this area. Sometimes, however, Belted Range people went into the Kawich Mountain district, to the north, to participate in large communal drives directed by an antelope shaman. Thus the Belted Range residents, though linked with Beatty in many ways, were also linked with their northern neighbors.

The fall rabbit drive was the only truly communal economic activity. These were usually held in the flats south of Whiterock Springs, under the direction of Wanga^swana, the local chief. Local residents and Beatty people who had come for pine nuts drove together. There were also sometimes visitors from the Kawich Mountains, Ash Meadows, Lida, and even Death Valley. Visitors were most likely to be present when their own pine-nut crop had been poor and that in the Belted Range abnormally good. Sometimes, however, when the Beatty people had not come to the Belted Range for pine nuts, they drove rabbits with Death Valley people in Sarcobatus Flat, 10 to 20 miles north of their villages. TSt's grandfather directed these drives.

At Whiterock rabbit drives lasted about a month, men driving each day while women gathered pine nuts, if any remained. Each morning Wanga^swana informed hunters about the plans for the day, say-

ing, "We will build fires to show you where to go." If the Kawich Mountain people were participating, Kawich, their chief, also talked. Young men drove the rabbits, shooting them meanwhile with bows and arrows, into 10 or 12 nets, each of which was owned by an old man. Each man kept his quarry but unsuccessful hunters were given a few. The main motive of the hunt was to provide skins for twined robes and blankets. The meat was consumed at once.

The fall festival.—The fall festival was held either at Wunjakuda where Wangaswana was director, or at Beatty where TSt's paternal grandfather was director. It was probably rare that each place had a festival the same year; instead, the two districts seem to have alternated each year, playing host to each other. The Wunjakuda festival was held during pine-nut time, and before the rabbit drive, probably in October. At Beatty it was held in conjunction with the rabbit drive. Occasionally Beatty people attended a festival at Willow Spring on the eastern side of the Grapevine Mountains, given by Death Valley people during pine-nut time under the direction of Dock.

The festival lasted 5 days. Wangaswana and an old man from Oak Springs or other chiefs, depending on where the festival was held, talked from time to time. The first night there was an exhibition dance, performed by visitors who were paid by their hosts. The second to fifth nights were given over to the round dance, *wegi* (round) *nük:əp* (dance), after which people dispersed. There was no associated mourning ceremony.

Sweat house.—The sweat house was unimportant in integrating the residents of a large territory, though it served as a meeting place for people of neighboring camps. A sweat house was located wherever there were enough people to make it worth while, for example, at Sakaināga and Indian Camp for Beatty people, and at White Rock and Oak Spring for Belted Range people. These were used by men and women for smoking, gambling, sweating, and as a dormitory (?), thus being somewhat more important as community centers than those in Death Valley.

Warfare.—Warfare was unknown in these districts. TSt had heard only of the fight in upper Panamint Valley, previously described. JS had heard of some fighting with Southern Paiute who had objected to Shoshoni fishing in the stream flowing into the Pahranaḡat Lakes.

Political organization.—Because of the distribution of water holes the population was clustered in two centers, that at Beatty almost constituting a group of relatives. To the extent that each was independent, having its own chief, gathering seeds in its own locality, and holding its own rabbit hunts and festivals, it approximated a

band. The two were linked with each other, however, in that Beatty people gathered pine nuts and drove rabbits sometimes in the Belted Range and the two districts reciprocated with alternating festivals. But Beatty was sometimes linked with Death Valley by gathering pine nuts in the Grapevine Range and participating in rabbit drives and even festivals in that region, while Belted Range people sometimes associated with Kawich Mountain people for antelope drives, pine-nut gathering, and festivals.

In spite of these varying outside associations, however, members of each district usually cooperated with one another in the few communal affairs and had a local chief to direct them. The chief was called *taghwani* (talker) or *pokwinavi*; his wife was called *taghwani huvitc:* (huvitc: 'old woman).

Marriage.—The only bar to marriage was blood relationship. So far as is known, no marriages between even second cousins were recorded. There was no rule of local exogamy nor of postmarital residence. Actually, however, the probability that these small clusters of camps would consist of related nonmarriagable persons was great. Five of the 7 families (29 persons) in the Beatty district were related through one spouse or the other to TSt's father's family; the other 2 were related to each other and possibly to TSt's family. Of nine marriages, seven and possibly eight were exogamous by district, three and possibly four being matrilocal, four being patrilocal. One was possibly endogamous by district, exogamous by camp site, and matrilocal. There were two instances or four marriages between two brothers and two sisters. One of these formed a single camp.

The extent of relationship between inhabitants of the Belted Range district is unknown, though some is evident. Greater endogamy, however, is manifest in that three marriages were exogamous only by village; these were patrilocal. Four marriages were exogamous by district. Three of these were previously mentioned, the spouses going to the Beatty district. In the fourth, the woman remained, matrilocally. Of four intertribal marriages, all by TSt's mother's siblings and all with Southern Paiute, three were matrilocal, one patrilocal, the Shoshoni in all cases moving away.

Marriage was arranged by the boy's father, who gave 10 to 20 strings of bead money (*nauwaku*) and a basket to the girl's father. The girl's mother reciprocated with seeds. Marriage simply entailed the couple's living together.

The sororate and levirate, both junior and senior, were compulsory. To avoid it when remarrying, either party had to pay. Sometimes a sororal marriage also required a slight additional payment to the girl's family.

IONE VALLEY, REESE RIVER, AND SMITH CREEK VALLEY

Ione and Reese River Valleys were more densely populated than the region of Tonopah, but the study of this and of practically all of the remainder of northern Nevada was greatly handicapped by the total lack of suitable maps for location of sites, sources of water, and food resources. Only the extreme southern parts of Ione and Reese River Valleys are covered by the U. S. G. S. "Tonopah" quadrangle.

The Paradise Range which bounds Ione Valley and the Desatoya Mountains which bound Smith Creek Valley on the west are roughly the boundary between Shoshoni and Northern Paiute. (See Wasson, 1862, p. 218.) But a good many Paiute lived in Ione Valley where they had intermarried and some Shoshoni had settled with Edwards Creek Valley Paiute. In 1860, Burton (1862, p. 487) observed that Smith Creek was in Paiute territory.

The culture of these Shoshoni is fundamentally the same as that of neighboring Shoshoni, though slight influences from the Paiute are evident. Borrowed, either from the Paiute or from Shoshoni to the north was the custom of naming people of a general though not definitely bounded region after some prominent food. Thus:

Kulvadūka (Kulya, the root of *Valeriana edulis*+dūka, eat), people of Smith Creek Valley.

Waidūka (wai, *Oryzopsis hymenoides*), people in the vicinity of Cloverdale, to the south.

Wiyumbitūkanū (wiyumbi, buffalo berry, *Lepargyrea*+dūka, eat+nū, people), people in Great Smoky Valley, which was called Wiyumbahunovi (buffalo berry+pa, water+hunovi, valley).

Shoshoni of Reese River called themselves Nū (people) or Mahagūadūka (mahagūa, *Mentzelia* seeds+dūka) and their valley, Mahakūa bahunovi.

Paiute were called Paviotso (TH), Paviyodzo'° (JK). Neither could be translated.

It is probable that in native times Ione, Reese River, and Smith Creek Valleys were separate though not completely independent districts. As the information given by informants comes largely from late post-Caucasian days, it shows a single, persuasive chief, Tu:tuwa (called Totoi by the white man), extending his influence over these and neighboring valleys, as far north as the Humboldt River. This almost certainly does not represent the scope of political unity in native times.

JF thought the dialect was a little different north of Eureka, east in Great Smoky Valley, south near Cloverdale and Tonopah, and west in Ione Valley. WJ denied the last.

Reese River Valley, lying between two high ranges, is unusually fertile and is one of the few valleys favored with sufficient water to maintain a perennial stream. The Toyabe Range on the east

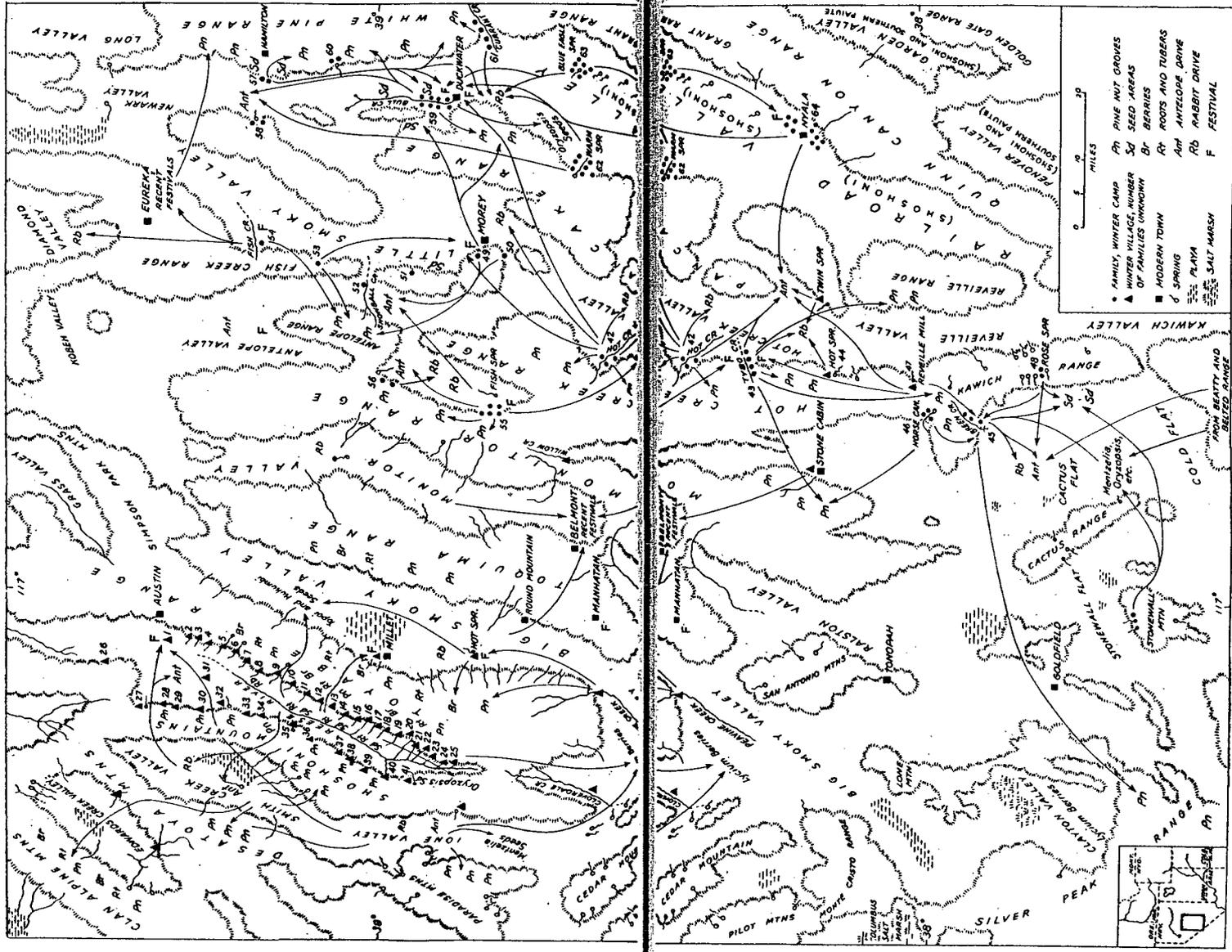


Figure 8.—Villages and subsistence areas of central Nevada.

extends upward beyond the pinyon zone, having several peaks which surpass 11,000 feet. Though precipitous, this range had many plant foods and gave rise to numerous springs. The Shoshoni Mountains on the west are lower, the highest peak being just over 9,000 feet, but they contained some springs and important food resources.

Although the local population was undoubtedly denser than in most parts of the Shoshoni area, there is no reliable estimate of it. If each of the 41 camps in Reese River Valley listed by JF had but 1 family of 6 persons, the total population would be 250 persons in 900 square miles, or 1 per 3.6 square miles. This seems too much and JF's guess that there were 1,000 to 2,000 persons is certainly excessive. In 1872 Powell and Ingalls (1874, p. 12) estimated it to be 530 persons.

Village or camp sites.—The following is the approximate location of camp sites in the Reese River Valley south of Austin, the numbers corresponding with those on the map (fig. 8). Although JF thought each was a winter encampment of several families, it is more likely that some were mere temporary seed camps, or even place names. Those which were camp sites, however, were conveniently located, for the mountains behind them afforded pine nuts, roots, and seeds, while the low and partly marshy valley floor provided seeds and roots, most of which grew within 4 or 5 miles of each camp. In fact the only long trips that were necessary were for pine nuts when the local crop failed and for communal antelope and rabbit drives and festivals. These might require travel up to 40 or 50 miles, depending on the location of the village.

Reese River Valley slopes gradually upward from probably about 6,000 feet or slightly less in the vicinity of Austin to 7,400 feet at the head of the Reese River at Indian Valley.

Starting at Austin and proceeding south, down the western slope of the Toyabe Range (hunupi in these names means canyon), the camps were:

1. Wiyunutuahunupi (wiyūmbi, buffalo berry+nutua, close, i. e., the thick buck brush closes the canyon), the first creek south of Austin, about 2 miles from Austin. Fall festivals held here.
2. Āngasikigada (ānga, red+siki, sideways+gada, sitting), 1 mile from last; a canyon here; the name is from a peak in the vicinity.
3. Tutumbihunupi (tu, black+tumbi, rock), 1½ miles from last.
4. Ohaogwaihunupi (ōha, yellow+ogwai, ground), 1 mile from last.
5. Bambicpahunupi (bambic, stinking+pa, water), about 2 miles from last.
6. Soḡwatumbihun (soḡ'gwa, lava+tumbi, rock), about 1½ miles from last.
7. Gunuvijəp (gunuvip, elderberry bush+Jəp, here, i. e., occurs here), about 1½ miles from last.
8. Biahunupi (bia, big), Big Creek, west of Kingston.
9. Məzagūahunupi (məza, the round cactus+kūa, peak), 2 miles from last.
10. Oapihunupi (oapi, a yellow stone used for paint), 2 miles from last.

11. Tüdüpahunupi (tudupi, turquoise); 1½ miles from last; turquoise mined here aboriginally for beads.
12. Yudigivo'ihunupi (yudigip; thin slabs of rock+vo'i, on top; so-called because the trail to Eureka crossed over these rocks); 2 miles from last.
13. Aihyu'hunupi (aihyu', the pole used to pull down pine nuts), about 2 miles from last.
14. Navahodava (navahoda, dug out+pa, water; named from the fact that wells were dug here to procure water); 3 miles from last.
15. Gu:vadak'lahunupi (gu:vada, long+k'la, peak), 2 miles from last or about halfway between Austin and Bell's ranch.
16. Baiämbasa'hunupi (baiya", yellow jacket+basa', dried up), about 1 mile from last.
17. Kwinähunupi (kwina, gwina, hawk or eagle), 2 miles from last.
18. Tosak'lahunupi (tosa, white+k'la, peak), 3 miles from last. This is probably near Clear Creek, at about 7,000 feet.
19. A:sung'wahunupi (ä:sun, yellowish+k'la, peak), 1 mile from last.
20. Wakalahunupi (waka, pinyon tree), 1 mile from last.
21. Böyü'wihunupi (böyü', trail+wia, pass), 3 miles from last. A trail to Great Smoky Valley passed over here.
22. Yümbahunupi (yümba, yomba, root of *Carum gairdneri*), 3 miles from last.
23. O:nihunupi (o:ni, winding or crooked ?), about 2½ miles from last.
24. A:dumbihunupi (a:, white+dumbi, rock), about 2½ miles from last.
25. Bukwiyo''hunupi (warm water in a pool or small spring), about 4 miles from last and a little south of Bell's ranch.

Winter sites similarly were located at sources of water along the eastern slope of the Shoshoni Mountains, near pine nuts, which were gathered in this range. These were:

26. Sünungol (sünü", seeds of *Lappula*+kol, peak), about 10 miles northwest of Austin and slightly north of Mount Airy. It is possible that this fell into the territory of the district to the north.
27. Sova, sofa (so, much+pa water), a spring near the summit of Mount Airy; Tu'tuwa, the chief, lived here.
28. Tüosava (tüosa, boulder+pa, water), 2 or 3 miles south of last.
29. Yü'tomba (yü'tom, badger hole+pa, water, i. e., water in badger holes), 1 mile from last.
30. Evimba (evi, white chalk+pa, water), 3 or 4 miles from last.
31. Dumboi (dumbi, rock+boi, cave), at foot of hill near river, with some camps nearby. No one occupied the cave. Two or three miles from last.
32. Hukumba (hukumbi, "pine needles" or seeds ?, which cover up the spring+pa), about 2 miles from last.
33. Kosiva (kosi, dust+pa, water, i. e., muddy water), 3 miles from last.
34. Wü:payagahunupi (wü:payaga, spreading or expanding, i. e., at the canyon mouth), 3 miles from last.
35. Dawciw'lhunupi (dawciwap, rabbit brush), 2 miles from last.
36. Kü:nuvidumbihunupi (kunuvi, elderberry+dumbi, rock), about 1½ miles from last. A source of elderberries.
37. Pazuyuhol' (pa, water+zuyuhol', dripping, i. e., down the rocks), 4 miles from last.
38. Wangodü'sikhunupi (wangovi, "white pine"+dusiki, a peak which rises gradually on one side and precipitously on the other), 2 miles from last.

39. Ava (a, white+pa, water; named from the white ground in the vicinity), 2½ miles from last.
40. Bohoba (bohovi, *Artemisia tridentata*+pa, water), a spring, 3 miles from last.
41. Dongwicava (dongwicap, wild cherry+pa, water), slightly south of Ione, west of the Bell ranch.
- Another camp, which properly fell into the Ione Valley district, was southwest of Berlin Peak at a spring called Wánzi awa" (wanzi, antelope+awa", chest; significance unknown).

No village sites were obtained for Ione Valley. The population was predominantly Shoshoni with some Northern Paiute intermixed. Two Paiute villages in Edwards Creek Valley given by TH were:

Wanahunupi (wana, net or string), on a creek on the eastern side of the valley.

Acamüdzi', near a little mountain southeast of Alpine.

Place names. Shoshoni Mountain, Hotoya' (ho, wood+toyavi, mountain). The following places are in this range.

Berlin Peak, Duvanoha' (duva, pine nut+noha', ?)

Ongua (on, rocky+kau, peak), a low, rocky peak on the pass between Peterson's and Welch's ranches.

Nagaho:ngua (naga, smallest+ho:ng, rocky+k'la, peak), about 2 miles south of last.

Wedodo' (?), a small peak standing out in the flat of the valley near the hills about 3 miles south of the last. Used as a point of reference in giving direction.

Dügung'la (dügu, "wild potatoes"+k'la, peak), about 1 mile from the camp at Evimba. A place for gathering "wild potatoes."

Boinawiya (boina, *Sophia* seeds+wiya, pass), about 1 mile south of last, where a trail crosses the mountains and where boina was abundant.

Ä:g'la (ä:, white+k'la, peak), a peak about 1 mile west of the camp at Dumboi.

Tungwigadü (tumbi, rock+gwi:p'i, smoke+gadü, sitting, i. e., the bluish, smoky looking rock ledges on the hill somewhat below the summit on the eastern side of the range). About 4 miles south of the camp at Wü:payagahunupi.

Toyabe Mountains, Biatoyavi (bia, big+toyavi, mountain). The following are in this range:

Tumüza:pi (tumbi, rock+za:pi, point), a peak about 2 miles south of the camp at yudigivo'l.

Welch's ranch in Reese River, Wandonawünun: (wando, pole+nawünun:, standing up). This name seems to have been taken from the fact that the white soldiers erected some kind of signal poles.

Near Edwards Creek Valley:

Yundumba (yun, ?+tumbi, rock+pa, water), springs in the Clan Alpine Mountains southwest of Alpine, which served as a pine-nut camp.

Sonaduhaga (? , a Paiute word), springs south of the last, also a pine-nut camp.

Nadapika" (nadapi, their rock+ka", peak), a peak in the Mount Airy Range.

Düt:sofe" (Paiute word), Eastgate.

Subsistence activities.—Economy differed here in minor ways from that farther south. First, there are more roots and berries in propor-

tion to seeds, though the pine nut continues to be of outstanding importance. Second, certain characteristic southern plants disappear, among them *Salvia*, tonopuda (unidentified), Joshua tree, and mesquite. Third, the practice of sowing wild seeds was first encountered here. The brush in "basins" in the hills near the winter villages was burned and *Mentzelia* and *Chenopodium* seeds were broadcast. There is no question that this practice was native, for it was described in all parts of north central Nevada. Planting was done by all village members and the plot protected against trespass. Reese River, Ione, and Smith Creek Valleys all planted in the same way. It was, however, probably a minor factor in subsistence.

Plant foods were nearly all gathered within convenient distance of the encampments, thus permitting the population to be somewhat more stable and sedentary than most Nevada Shoshoni.

Seeds procured in the valleys were: Sand bunch grass (*Oryzopsis*), second in importance only to pine nuts and sometimes gathered in sufficient quantity to last all winter; June, July. *Sophia*; June, July. *Mentzelia*; June, July. Dui, unidentified; July, August. Hukūmbi (unidentified), especially in Great Smoky Valley; September. Tule, in marshy places; August, September. *Lappula*. *Artemisia tridentata*, some eaten. Most of these required trips of only three or four days, people carrying water into the arid desert in basketry ollas.

Seeds from the canyons and mountains were: Pine nuts, the most important. *Chenopodium*; August. Sihū, red top grass; August. *Elymus*, wild rye; August, occurs also in valleys. Sunflower; August.

Practically all seeds were stored in some quantity for winter use.

Roots, mostly from the mountain, were: hü'^a (unidentified), yomba (*Carum gairdneri*), onions, and hunib: (unidentified) in June, July. Tōpoi (unidentified), July; Reese River Valley, where Ione Valley people secured permission to gather; also Big Smoky Valley. Du'u, "wild potato," valleys, canyons; July. Goi-yu'u (*Valeriana edulis* ?), valley near Ione; July. Mahavit (*Eleocharis* or *Brodiaea* ?), wet parts of valleys; June, July; people from all parts of the valley usually dug it between Welch Ranch and Ledlie, near Austin. Nəp: (unidentified), swamps in valley; ripe in July but could be dug throughout winter. All but hü'ü and du'u were dried and stored.

Berries, practically all growing in canyons and mountain sides, were: Buffalo berries (*Shepherdia*); crop only in certain years; August. Service berry (*Amelanchier*); July. Wild cherry (*Prunus*); August. Elder (*Sambucus*); September. Gooseberries (*Grossularia*); July, August. Wild currant (*Ribes*); July. The first four were dried and stored. *Lycium*, none in Ione and Reese

Valleys, but procured with permission or by invitation of local residents around Peavine and Cloverdale Creeks, to the south; dried, stored.

Communal antelope and rabbit hunts were the main collective economic activities.

Antelope hunts depended upon the whereabouts of antelope and of an antelope shaman. There seems to have been only one shaman, Wanzigwəp tsugu' (wanzi, antelope+gwəp, fence, i. e., antelope corral+tsugu', old man), for Reese River, Ione, Smith Creek, and Edwards Creek. (There was another shaman in Great Smoky Valley.) Drives were held in March (gwāmua; gwəp, corral+mua, month) in Reese River Valley, usually just below Austin, or in neighboring valleys to the west.¹¹

Rabbit drives were held after pine-nut trips, in connection with the fall festival, which lasted 5 days. The location seems to have varied from year to year, but it is uncertain whether each valley performed independently. In Reese River, Wangodo^b was director. Ione Valley people usually went to Reese River, but may have had their own hunts, under a local director. Sometimes they went to Smith Valley, where Wagon Jack was probably director. Hunts involved several nets and large crowds of drivers.

Deer were unimportant in this region. They were hunted either by individuals or small groups, probably involving little more than village members.

Ownership of seed areas.—In both Ione and Reese River Valleys, choice pine-nut tracts were owned and protected against trespass by villages, whether or not village members were related. Villages, however, probably were often but single families or related families. Each tract embraced some 100 to 200 acres and was bounded by natural landmarks known to everyone. Tracts were in the mountains behind the villages. Thus, camps on the eastern side of Reese River Valley owned tracts in the Toyabe Mountains, those on the western side in the Shoshone Mountains. The same was true of Ione Valley. MJ's people in Ione Valley owned a tract on the western slope of the Shoshone Mountains a few miles southeast of Mount Berlin, near their winter village, and another in the Paradise Mountains, on the western side of the valley, perhaps 12 miles away. If the crop failed at these, her family was usually invited by her mother's step-father to pick on his tract in the "Alpine" (Desatoya or Clan Alpine ?) Mountains.

Plots which were burned and sowed with wild seeds were also village-owned. There is some doubt whether plots of other wild seeds were similarly owned. GJ and JF held that all seed areas were di-

¹¹ A detailed account of the procedure of the antelope shaman during a hunt has been given elsewhere.

vided into village-owned tracts, the owners inviting others to gather if the crop were abundant. That trips to near Cloverdale to gather *Lycium* berries and to Great Smoky Valley to gather topoi roots and hukumbi were made only with permission of the local residents substantiates this. Gus Thomas, however, thought people were at liberty to gather where they pleased, except on pine-nut and sowed-seed land.

Trespassers were driven off with words, if possible, but there was no fighting or killing. Tutuwa's brother, a weather shaman, once produced a heavy downpour of rain and hail to drive trespassers from his seed lands.

Inheritance is confused by the claim of village ownership. It seems to have been patrilineal, however, when a single family was involved, women gathering on their husband's tracts.

Ownership of seed territory is contrary to Shoshoni custom. Two explanations are possible for its occurrence here. First, the idea may have been borrowed from neighboring Paiute, who, according to all Shoshoni, had property rights in seed areas. (This, however, was denied for Paiute in the vicinity of Winnemucca, to the north.) In this case the situation would perhaps resemble that of the Saline Valley Shoshoni, who also adjoined Paiute with such concepts and were also exceptional in claiming property rights in pine-nut tracts. Second, it may have developed from the fact that the population here was denser, more stable, and able to get all essential foods within a small radius of the village, so that habitual use led to ownership. In this case the ownership would presumably have developed somewhat like the Owens Valley Paiute ownership of seed lands.

Smith Valley people, immediately north of Ione Valley, did not, however, have ownership of any tracts except those of sowed seeds. Trespassers on these were shot. (TH.)

Ownership of sowed plots accords with the Shoshoni principle that there are property rights only in things on which work has been done.

Festivals.—The fall festival was held in conjunction with the rabbit drive. This was usually at Wandonawunum: and sometimes at Wiyunutuahunupi in Reese River Valley, but might be in other valleys if, for any reason, rabbits were hunted in them. JF said that they followed, FS that they preceded, pine-nut trips.

The aboriginal area participating in festivals is open to question. In post-Caucasian times Austin became the site of large festivals which drew people from not only throughout Reese River Valley north to Battle Mountain, and from Ione, Smith Creek, and Edwards Creek valleys, but even Paiute from Walker River and Walker Lake, 100 miles away. Tutuwa was director.

For 5 days the men drove rabbits daily and everyone danced at night. Dances were the round dance, the horn dance, which is a

variation of the round dance, and the recently borrowed back-and-forth dance. Though danced primarily for pleasure, there was and still is some belief that the round dance brings rain.

FS's account of the Austin festivals introduces a few elements which may have been native but are suspiciously like practices of Northern Shoshoni whom he observed at Owyhee. When visitors arrived, FS said, Tutuwa assigned each family a place in the camp circle which surrounded the dance ground in place of a dance corral. It had an opening on the eastern side, directly opposite which Tutuwa camped, and a pine-nut tree or post in the center. People merely erected temporary windbreaks for shelter. During the dance Tutuwa talked from time to time, telling the boys not to steal or make trouble and urging people to bring out food for feasts. Captain Charlie also talked.

In addition to the main fall festivals, lesser gatherings were held in spring and summer for the round dance. These were generally also directed by Tutuwa.

Warfare.—Several casual fights with Paiute from the west were recorded, but these contributed little to social solidarity, and were conducted with a lack of specific war procedure. Two or three times, before the arrival of the white man, marauding bands of Paiute men bent on sheer mischief, according to Shoshoni accounts, killed women and children in the festival camp in Ione Valley, while men were away hunting rabbits. The Shoshoni men, without a special leader, followed the Paiute and killed them. In one instance the Shoshoni killed all the Paiute except one man. They cut off his ears and sent him home as a challenge. Eventually an old Paiute man came over to give shell money (GJ and JF thought shell money had not been used) to the Shoshoni, asking that they be friends and trade rabbit-skin blankets and other goods with the Paiute (PH).

Political organization.—Natively, the land-owning village seems to have been a fairly stable political unit, though I have no information on village chiefs. Cooperation between villages, as elsewhere in Nevada, seems to have been variable. Probably the people of Reese River Valley south of Austin habitually assembled for the combined festival and rabbit drive. Ione Valley and sometimes Smith Valley people joined them, though it is not clear whether they came merely as guests. The whereabouts of an antelope shaman determined which people cooperated in antelope hunts. There were no other native activities to weld the inhabitants of the different areas into true bands.

In recent times, however, people of Reese River Valley and Ione Valley seem to have held a common festival and looked to the same chief to represent them, so that they were thought of by informants as being something of a band. Austin, settled in 1860, has long been a center of Shoshoni population from a large area.

The main task of the chief, dagwani, in native times was to direct the festival. The earliest known Reese River Valley chief was Tutuwa (Totoi). In 1862, Wasson (p. 219) estimated his followers to number 300 to 400. He was succeeded by his brother, Tom Totoi. Tom was succeeded by his sister's son, Captain Joe Gilbert. Joe was succeeded temporarily by his brother-in-law, Jim Butcherman, who was too old but became temporary chief at the request of the white people until someone else could be found. Eventually, Joe Gilbert's son, Aleck Gilbert, took the position, but today it means little and Aleck has moved to Duckwater. Succession thus seems not to have been primarily governed either by inheritance or public choice, but by appointment by one's predecessor.

Powell and Ingalls (1874, p. 12) list four chiefs for the Reese River Valley in 1872: To-to'-a, Koo-soo-be-ta-gwi, Behr-ha-naugh, and Uhr-wa-pits; and three for the vicinity of Austin: Weg-a'-whan, Wedg-a'-gan, and Kush-sho-way; To-to'-a was the chief of the "alliance" or entire group, called Na-hae-go.

Antelope shamans received their powers in dreams.

Though Tutuwa was said to have been festival chief for all valleys, Reese River, Ione, and Alpine Valleys probably had their own rabbit-drive directors. TH, Smith Valley, thought that Tutuwa appointed the rabbit-drive director.

Marriage.—The relationship of marriage to communities was not distinctive. Districts and probably many of the larger villages were made up of unrelated families which could intermarry, so that there was no rule of local exogamy. Blood relationship was the only bar to marriage and recent cases of second-cousin marriage are strongly disapproved.

In this region, however, we first encounter certain new types of marriage which are practiced by most Shoshoni to the north. The most interesting of these is a kind of cross-cousin marriage. A number of localities to the northeast and east, described below, had true cross-cousin marriage. Others, like Reese River and Ione Valley, prohibited marriage of true cross-cousins but preferred marriage of what may be called pseudo cross-cousins. That is, marriage was preferably with the mother's brother's or father's sister's stepchild, but was prohibited with the pseudo parallel-cousin, the mother's sister's or father's brother's stepchild. The relationship of these forms of marriage to social structure is discussed in a concluding section, as none is wholly intelligible unless set in the perspective of a comparison of a number of areas.

Marriage was arranged largely by a man's parents, who gave generous presents of goods to the parents of the prospective bride. Although the latter gave some reciprocal presents, these gifts seem to

have constituted a semibride purchase. There are no census data, but informants declared that there was temporary matrilineal residence, during which the boy hunted for his parents-in-law in a kind of bride service. Permanent residence was usually patrilineal, but was determined by individual circumstances rather than by any rule.

The levirate and sororate were both extremely strong, informants believing that a person had no choice but to follow them. Lack of children made no difference. The reason for these customs was said to be the strong affection which existed between brothers-in-law and sisters-in-law. No additional payment was required when the levirate and sororate were followed. Disregard of them led to the assassination of the offender. (The last seems improbable.)

Two other methods of obtaining a wife, which were common to the north and east, were abduction and personal combat. In the first, a man, aided by several friends, went to a girl's house and, beating down opposition should it be offered, carried her off without regard to her or her family's desires. In the second, a man, coveting the wife of another man, went with his friends to her home. He and the husband fought with their fists and the winner took the woman. Neither involved use of the bow and arrow or intentional bloodshed. Both practices have more point where the population was sparser and potential spouses scarcer.

It is not known whether fraternal polyandry was practiced. It has been reported among Paiute to the west and northwest and occurred among Shoshoni to the north and east (Stewart, O. C., 1937; Park, 1937), but not to the south. Throughout the area including Shoshoni to the south, however, the levirate and sororate were very strong and polygyny was preferably sororal.

GREAT (BIG) SMOKY VALLEY AND MONITOR VALLEY

Geographically, these valleys resemble Reese River Valley, though they are somewhat less fertile. Virtually no information is available, however, for the region of Ralston Valley and the extreme southern portion of Great Smoky Valley, north of Tonopah. The area is comparatively arid and probably had a sparse, scattered population.

Great Smoky Valley is enclosed by the Toyabe Range on the west and the Toquima Range on the east. The former is comparatively arid on the Great Smoky Valley side in the north but the southern portion, which culminates in Arc Dome (11,775 feet), gives rise to many small creeks at intervals of a mile or two. There were probably camps on each of these but the largest villages were at Millett's Ranch on the South Twin River (6,002 feet), at Darrough's Hot Springs (5,609 feet) called Üdü'ba (hot water), and at Peavine Creek. There

may also have been other villages but it was not possible to procure a list of them.

Even less information is available about Monitor Valley. It, too, was between high ranges, both the Toquima Range on the west and the Monitor Range on the east having a number of summits above 10,000 feet and a general elevation which produced considerable moisture but no important rivers in the valley.

Fragments of information suggest that Great Smoky Valley Shoshoni were like other Nevada Shoshoni in all important features.

Subsistence activities resembled those of Reese River, except that there was no ownership of seed areas. Thus, Hot Springs people gathered seeds in their own valley and in the Toquima and Toyabe Ranges where they pleased. There was probably no danger of their trespassing on Reese River pine-nut groves in the Toyabe Range, for they ordinarily gathered on their own side of the summit.

The Great Smoky Valley 5-day fall festival was held, after pine nuts were harvested, at Hot Creek, Millett's Ranch, Manhattan, or elsewhere. They were directed by Captain John. After the dance, Captain John would announce the 10-day rabbit hunt, held at various places in the valley. Visitors from Reese River, Austin, and elsewhere attended these and it is possible that, in post-Caucasian times, at least, Monitor and Ralston Valley people had customarily joined forces with the Great Smoky Valley people under Captain John. (JK.)

Belmont, a mining town settled in 1865 in the southern end of the Toquima Range, however, became the center of a fairly large white and Indian population at an early time and seems to have had local festivals and rabbit drives under a special director, Old Joe (JK). JS, who had lived in Belmont during his childhood, circa 1875 or 1880, said the early, post-Caucasian director was Timpanovo'tsugupu^{tsi} (timb:, rock+pa, water+novo', tank, i. e., water in a rocky basin after a rain+tsugupu^{tsi}, old man). After he retired, Bill Kawich, who had come from the Kawich Mountains, became director. He is probably Powell and Ingalls' Kai'-wits, who was chief of 116 persons at Belmont and vicinity. These authors name "Brigham" as chief of 25 Indians in Big Smoky Valley (1874, p. 12).

Festivals at this time drew Indians, traveling now with horses, from most neighboring valleys. PH, however, named Bogombits dagwani (bogombits, wild currant+dagwani, chief) as director of joint festivals held by people of Belmont and Stone Cabin. At what period he was director is not known.

KAWICH MOUNTAINS

The Kawich Range, north of the Belted Range, gives rise to a few springs where a small number of winter camps were clustered.

These, together with the camps at Tybo Creek and Hot Creek, to the north, are shown on the map, figure 8. There is no information about camps in the Reveille Mountains or extreme southern Railroad Valley. The northern part of Railroad Valley is described with Little Smoky Valley, below.

Some idea of the aridity which restricted population in this area may be had from the fact that all the sources of water in the Kawich Range and the territory to the south and west are entered on the map, figure 8, from the very detailed U. S. G. S. "Kawich" quadrangle. The valleys are all in excess of 5,000 feet, however, and the mountains, though not high, extended into the pinyon zone in several localities, so that foods, while not abundant, sufficed for this sparse population.

Encampments.—In the area for which encampments are given, JS thought there had been a total of 20 families, LJB estimated 15. This would be about 90 to 120 persons. As these families ordinarily ranged over some 2,025 square miles, the population would be 1 person to 17 or 22.5 square miles.

Winter encampments frequently shifted, especially with respect to good pine-nut crops. They were usually at springs at 6,500 to 7,000 feet but might, if pine nuts were plentiful, be higher in the mountains where snow was used for water.

42. Hot Creek, about 10 miles north of Tybo, had two families, one headed by Hot Creek John, Kawüsi, the other by Brigham. Total, about 10 persons (AO). For festivals, they went to Duckwater, in Railroad Valley, or Blabahuna, in Little Smoky Valley, and later went with people from Stone Cabin to Belmont; for antelope hunts they probably occasionally joined Tybo and Kawich; for rabbit drives they joined Little Smoky Valley people, under Morey Jack.

43. Tybo Creek (from taivo, white man); native name, Kunugiba (kunugip, elderberry+pa). Three or four families under a chief named Kunugipajugo. These people got pine nuts near Rocky Peak, to the west, in the southern part of the Hot Creek Range, in the Kawich Range, and sometimes in the Reveille Range, but never as far away as the Quinn Canyon Mountains to the east. The maximum length of these trips was about 25 miles. They usually joined Kawich Mountain people for antelope and rabbit drives, some of which were held in southern Hot Creek Valley, others near the Kawich Mountains. They either had local festivals with Kawich Mountain people participating or went to the Kawich Mountains.

44. Hot Springs, to the south, had several winter encampments.

The Kawich Mountains, called Piadoya (big mountain), had several scattered camps at the various springs. These totaled nine or more, and included that of the chief of this region. These were:

45. Breen Creek, 6,800 feet, 3 families, totaling 15 persons known to JS. These were: Kawatc (Kawich), the chief, whose first wife was unknown, and one son; second wife from Tybo, one daughter; third wife a Southern Palute, two sons, two daughters; total, eight. Second, Kawatc's sister, her husband from Tybo or vicinity, two daughters. Third, Kawatc's second sister, her husband, a Shoshoni from somewhere east, and one daughter. (JS.)

46. Longstreet Canyon or Horse Canyon, 7,000 feet, Hugwapagwa (hugwa, cane+pagwa, mouth of canyon). Three families; total 23 persons. Family heads were three brothers. One, the oldest and so-called chief, his wife from a local camp, four sons, one daughter. The next brother, wife from Hugwapagwa, seven sons, one daughter. The third brother, LJB's father, his wife from the Montezuma Mountains, two sons, two daughters. (JS.)

47. Reveille Mill probably had several persons. (JS.)

48. Rose Spring, Tüava (probably tuabl, service berry+pa, water). Two families. (LJB.)

Of 6 marriages recorded here, 5 were with persons from regions other than the Kawich Mountains. Three of these were patrilocal, 2 matrilineal. The sixth marriage followed only village exogamy and was patrilocal.

Subsistence activities.—Pine nuts were gathered by Kawich Mountain people in the local mountains. When they were scarce, the chief directed each family where to gather; when abundant, each family gathered where it liked. When there was no local crop they went to the Monitor Range east of Belmont, 25 to 50 miles distant, and even to the Silver Peak Mountains near Lida, 75 miles distant. (LJB.)

Other seeds were gathered in the vicinity of winter villages in the Kawich Mountains. Also, Antelope Spring in the Cactus Mountains was base camp for gathering seeds of bunch grass, *Mentzelia*, yuvikui (*Chylismia* ?), and tüüga (unidentified) during May and June. Belted Range and even Lida people sometimes went to the Cactus Mountains. No one wintered there because there were no pine nuts.

In November, after pine-nut harvests, all Kawich Mountain people assembled, usually in Cactus Flat, to drive rabbits for several days or even a month. Each morning the director, LJB's father's oldest brother who was the chief's, Kawatc's, cousin, announced plans for the day's hunt and told people where to go. Sometimes Kawich Mountain people visited Whiterock Spring in the Belted Range to drive rabbits under the direction of the local chief. (LJB.)

Communal antelope drives directed by a shaman were held in the spring. Participants are not known, though some Belted Range people took part.

Festivals.—These were held during pine-nut harvest and therefore wherever the crop was good, for example at different villages in the Kawich Mountains. Sometimes they were held at Tybo. Recently, at least, people joined forces with Indians at Belmont, Tom being director of these enlarged festivals and Kawatc also rising to prominence. Kawich people did not participate in Belted Range festivals. (LJB.)

Political organization.—For the greater part of the year, the nine or more individual families of the Kawich Mountains were independent. Had they cooperated exclusively with one another in communal hunts and festivals they would have formed something of a band. Actually, though they usually assembled for these activities, some families were likely to join peoples to the north or south. Also outside people frequently came to the Kawich Mountains.

There seems to have been a kind of village chief where the cluster of camps was large enough to warrant giving the leader of the several generally related families this title. The chief of the general area, at least in post-Caucasian times, was Kawatc. He directed festivals, pine-nut trips when nuts were scarce and when all the families traveled together, and possibly rabbit drives. A shaman directed antelope hunts. Kawatc's influence was later extended, when, after the mining boom in 1865, Belmont acquired a large community of Shoshoni who held festivals of some magnitude.

LITTLE SMOKY VALLEY AND VICINITY

Information about this valley is mostly from BH; a little is from his brother, PH. They formerly lived near Morey, an old stage station on the road between Warm Springs and Eureka. As the activities of the residents of Little Smoky Valley were extremely interlinked with those of neighboring valleys, it is necessary to include the latter in some matters.

The dialect spoken in Little Smoky Valley seems to have been shared by people with whom its occupants were in most frequent contact. BH said it was the same in Hot Creek Valley, around Tybo, in Willow Creek, Fish Creek, and Little Smoky Valleys. It was slightly different at Belmont, Duckwater, Antelope Valley, Eureka, and in the Kawich Mountains. This would suggest that people of Hot Creek and the Kawich Mountains were not in as close contact, as information from informants to the south had indicated. But as the language changed in a gradual, progressive manner and not through distinct, well-bounded dialects, present data from language sheds little light on alignment of social groups.

This valley had no local name for itself but was called by Railroad Valley people Yuwinai (yuwin, south+nai, dwellers).

Its geography is essentially like that of the regions to the south and west, just described.

Villages and camps.—The following were recalled by BH from his boyhood, about 1880. Locations were necessarily approximate because of want of a suitable base map. The total population for the 9 villages and camps of Little Smoky Valley and Fish Creek Valley

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