

VIII. NOTES ON BOUNDARIES AND CULTURE OF THE PANAMINT SHOSHONE
AND OWENS VALLEY PAIUTE *

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Boundary of the Panamint

The Panamint Shoshone, also referred to as the Panamint, Koso (Coso) and Shoshone of eastern California, lived in that portion of the Basin and Range Province which extends from the Sierra Nevadas on the west to the Amargosa Desert of eastern Nevada on the east, and from Owens Valley and Fish Lake Valley in the north to an ill-defined boundary in the south shared with Southern Paiute groups. These boundaries will be discussed below.

Previous attempts to define the Panamint Shoshone boundary have been made by Kroeber (1925), Steward (1933, 1937, 1938, 1939 and 1941) and Driver (1937). Others, who have worked with some of the groups which border the Panamint Shoshone, have something to say about the common boundary between the group of their special interest and the Panamint Shoshone (e.g., Voegelin 1938; Zigmond 1938; and Kelly 1934).

Kroeber (1925: 589-560) wrote:

"The territory of the westernmost member of this group [the Shoshone], our Koso, who form as it were the head of a serpent that curves across the map for 1,500 miles, is one of the largest of any Californian people. It was also perhaps the most thinly populated, and one of the least defined. If there were boundaries, they are not known. To the west the crest of the Sierra has been assumed as the limit of the Koso toward the Tubatulabal. On the north were the eastern Mono of Owens River. Owens Lake, it seems, should go with the stream that it receives; and perhaps Koso territory only began east or south of the sheet; but the available data make the inhabitants of its shores 'Shoshones' and not 'Paiutes.' On the south the Kawaiisu and Chemehuevi ranged over a similarly barren habitat, and there is so little exact knowledge of ethnic relations that the map has had to be made almost at random. The boundaries in this desert were certainly not straight lines, but for the present there is no recourse but to draw them.

"The fact is that this region was habitable only in spots, in oases, if we can so call a spring or a short trickle down a rocky canyon. Between these minute patches in or at the foot of mountains were wide stretches of

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stony ranges, equally barren valleys, and alkaline flats. All through California it is the inhabited sites that are significant in the life of the Indians, rather than the territories; and boundaries are of least consequence of all. In the unchanging desert this condition applies with tenfold force; but ignorance prevents a distributional description that would be adequate.

"It is only known that at least four successive ranges, with the intervening valleys, were the portion of this people -- the Coso, Argus, Panamint, and Funeral Mountains, with Coso, Panamint, and Death Valleys. Thirty years ago they actually lived at four spots in this area -- on Cottonwood Creek, in the northwestern arm of Death Valley; south of Bennett Mills on the eastern side of the Panamint Mountains, in another canyon leading into Death Valley; near Hot Springs, at the mouth of Hall Creek into Panamint Valley; and northwest from these locations, on the west side of Saline Valley, near Hunter Creek at the foot of the Inyo Mountains."

More recent investigations have not changed the broad picture of the Panamint Shoshone as described by Kroeber; they have only refined and augmented the detail.

Merriam's data occur in several forms. These include a listing of boundary descriptions compiled by Merriam's daughter, Mrs. Z.M. Talbot, with a map drawn by her from C.H. Merriam's notes (referred to herein as the Merriam map) *, and various abstracts from Merriam's journals and notes included in his vocabulary lists. Mrs. Talbot's compilation states that the Panamint Shoshone were located south of the Owens Valley Paiute, who occupied Owens Valley to just south of Lone Pine (but not including Owens Lake) west to the crest of the Sierra and south to include Leliter and Searles Lake. On the Merriam map (see map 1) the northern boundary runs in an almost straight line from the crest of the Sierras across the Owens Valley between Lone Pine and Owens Lake, across the Inyo Mountains and out into Saline Valley where it ends. The western boundary runs south from the above line along the crest of the Sierra almost to Walker Pass and including a small wedge of territory west of the crest of the Sierras in the Canebroke Creek area. From this point it runs east, touching the southern ends of China Lake and Searles Lake, crossing the southernmost mountain of the Slate Range, through the pass between Brown Mountain and Quail Mountains, and then turns northeast towards Wingate Wash. At this point the line ends.

Tubatulabal - Panamint Shoshone Boundary

There is apparently no controversy over the Tubatulabal - Panamint boundary. Kroeber (1925: 606) notes that "The land of the Tubatulabal was the region drained by Kern River, down as far as a point about halfway between the forks and Bakersfield." The Kern River drainage should equate with the territory west of the crest of the Sierras.

* The tribal boundary descriptions have since been published (Merriam and Talbot 1974). Merriam's map is published in another place (Heizer 1966).

Voegelin (1938: 9) describes Tubatulabal country as follows:

"Deltoid-shaped wedge of territory claimed by Tubatulabal and Palagewan consisted roughly of natural drainage area of Kern r. and its tributaries from river's source near Mt. Whitney to w. end of Kern canyon 14 mi NE of Bakersfield;..."

Voegelin's small map shows the eastern boundary running (apparently) along the crest of the Sierras, south to Walker Pass, then along the crests of the Kaivah and Palute Mountains southwest to the San Joaquin Valley.

Steward (1938: 71) presents a minority opinion when he states that: "Probably Tubatulabal adjoined the Shoshoni on the south, occupying part of the Mojave Desert west of the Kawaiisu and extending across the Sierra Nevada Mountains. The division of this region between Tubatulabal and Kawaiisu, however, is not certain." (See also Steward 1937 for an earlier expression of this idea.) Other than indicating a possible complication in determining the Kawaiisu - Tubatulabal boundary, the above statement is not necessarily pertinent to the question at hand, since no change in the Panamint Shoshone boundary is postulated.

Merriam's data, as summarized on his map, also delimit the Tubatulabal - Panamint Shoshone boundary as the crest of the Sierra Nevadas.

Kawaiisu - Panamint Shoshone Boundary

Merriam states in his journal abstracts that the Canebrake Creek tribe in Walker Pass spoke the same language as the Panamint Shoshone, but in several other places in his notes states that the Canebrake Creek tribe were Kawaiisu. Zigmond's data (1938) suggest that both the Panamint and Kawaiisu lived in the Canebrake Creek area, but that the latter controlled Walker Pass.

The consensus of opinion, therefore, suggests that Panamint territory extended west of the crest of the Sierra Nevada in the region of Walker Pass to include a small section of Canebrake Creek, but not including the Pass itself.

Merriam notes in his journal abstracts that the New-oo'-ah (Kawaiisu) occupied Indian Wells Valley northeast to Koso Panamint country as well as Salt Wells, Little Owens Lake and "Hawaii" (Haiwee) Wells and ponds. In other places he states that the Panamint Shoshone occupied the area including Little Lake and "Hawaii" (Haiwee) Meadows.

Steward (1938: 81) mentions Panamint Shoshone antelope hunts around Brown, which is located in the western part of Indian Wells Valley, about half way between Little Lake and Inyokern.

Kroeber (1925) does not describe the Kawaiisu - Panamint boundary other than the passage quoted above. He does refer (*ibid.*, pp. 601-602) to the sparse occupation of the desert region between the Kawaiisu territory around the Tehachapi area and the Chemehuevi territory further to the east.

Driver (1937: 58) extends the Kawaiisu east to the Panamint Mountains. He also mentions Steward's observation that they occurred in the southern end of Death Valley.

Zigmond (1938) specifically denies that the Kawaiisu lived in the southern portions of Panamint and Death Valleys. He claims that another group, called Tavina, rapid by the Kawaiisu, lived around the Panamint Mountains. He further relates that the towns of Inyokern and Randsburg were in Koso (= Panamint) territory, although the Kawaiisu occasionally traveled beyond Randsburg to obtain obsidian.

Steward (1938: Fig. 7) draws the boundary line from the middle of Indian Wells Valley through the northern part of China Lake to the crest of the Argus Range, along the crest of the Argus Range to the latitude of Maturango Peak, across Panamint Valley to near Telescope Peak in the Panamint Mountains, north along the crest of this range to the latitude of the head of Emigrant Canyon, then east across Death Valley to Furnace Creek, and from there through Echo Canyon to Ash Meadows. The lower part of Death Valley is assigned to the Kawaiisu. Steward, in a later publication (1941: 211, Map 1, 212) maintains a predominantly Southern Paiute and/or Kawaiisu occupation in the area. In other articles (1937, 1939) Steward makes the same or similar observations.

A boundary, I would suggest, following the available evidence and opinions, would run from Canebrake Creek east near Owens Peak, across the southern part of Indian Wells Valley to the southern end of the Argus Range, probably just north of Salt Wells Valley. From this area it would swing north, near Trona, along the western side of Panamint Valley to about the latitude of Ballarat. From here it would cross Panamint Valley in an easterly direction to the Panamint Range, then southeasterly, perhaps to Wingate Wash, but more probably to Gold Hill. The boundary in Death Valley is confused, but probably includes the area from Gold Hill north. The territory south of this line must remain in doubt. Undoubtedly most of this area was little used, and may have been shared by most if not all surrounding groups.

Southern Paiute - Panamint Shoshone Boundary

Kelly (1934: Map 1) draws the line between the Southern Paiute and the Panamint Shoshone from Ash Meadows west through the pass between the Greenwater Range and the Funeral Mountains to near Furnace Creek, then south along the west slope of the Black Mountains to and including Avawatz Mountain.

Steward (1938: Fig. 7) draws the Southern Paiute - Panamint Shoshone boundary from Ash Meadows west through Echo Canyon in the Funeral Mountains, then south along

the crest of the Black Mountains.

Kelly (1934: 555) says of this boundary:

"from [Johnnie] it passed between Funereal (sic) 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 and the Las Vegas; at best it was useful only as a source of mountain sheep and certain seeds. From Black range the western boundary skirted the base of Avawatz mountains, crossed the barren 'sand hill' district east of Soda lake, and encircled Old Dad mountains."

There is relatively little difference between the two attempts. Kelly's boundary expresses the small amount of geographic information presented by both Kelly and Steward a little better than does Steward's, except for the area between Echo Canyon and Furnace Creek Wash. Neither author present any evidence for this segment of the boundary. Kelly's boundary has been accepted here since it follows a more abrupt topographic break.

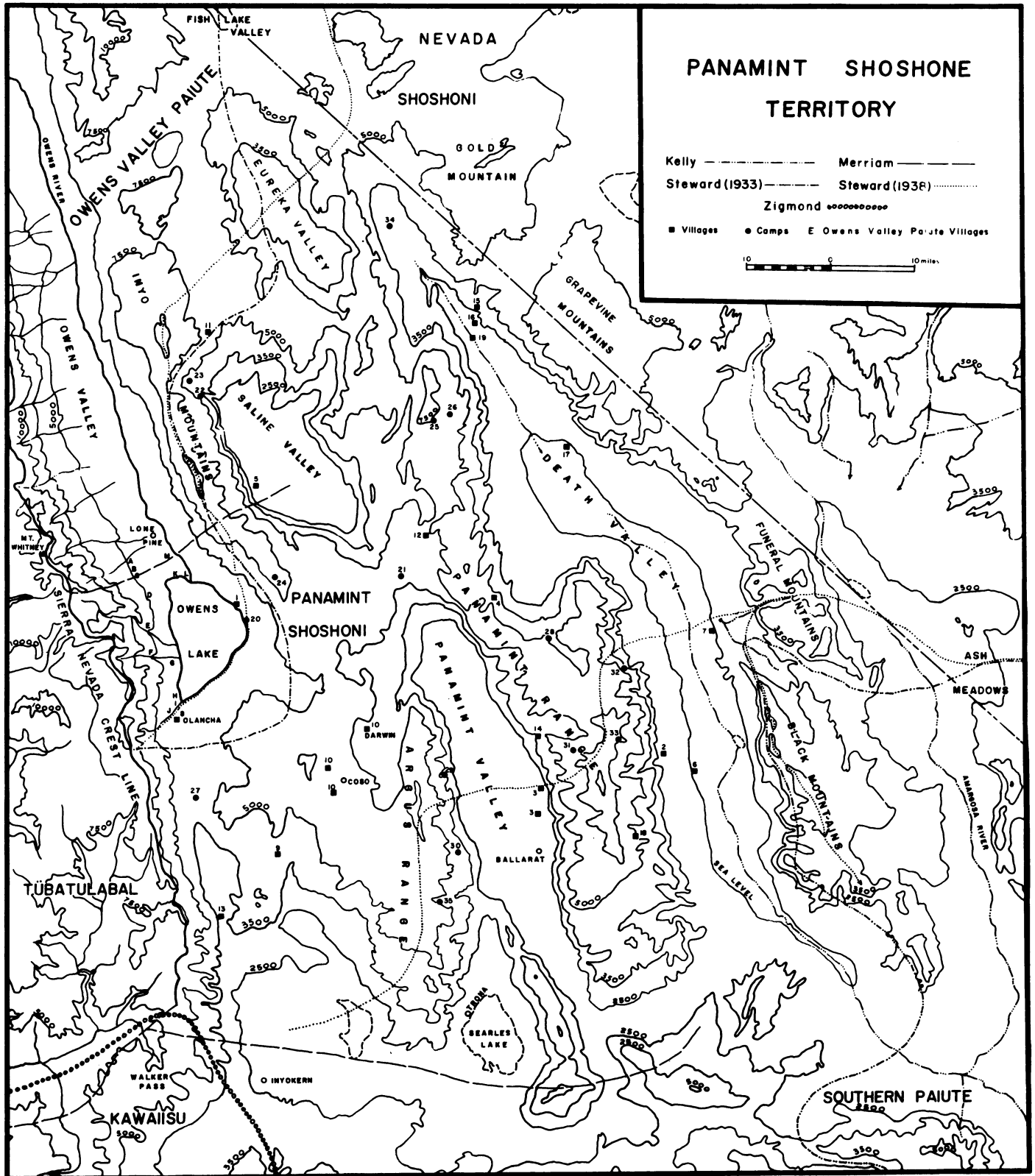
Nevada Shoshone - Panamint Shoshone Boundary

Apparently only Steward presents evidence for the boundary between the Panamint Shoshone and their close relatives the Nevada Shoshone. In his earliest report on the subject (1937: Fig. 1) Steward indicates that the Lida district extended into California, perhaps as far as Eureka Valley. His later work (1938: Fig. 7) suggests that the Panamint Shoshone of Saline Valley and the Waucoba region utilized this area. In addition he notes that the Panamint Shoshone who lived at the west end of Grapevine Canyon and at Surveyors Well utilized the seeds to be gathered on the east slope of the Grapevine Mountains. He also indicates social ties with the occupants of the Lida region. A suggested boundary, though having little specific evidence to support it, would run from Ash Meadows along the eastern slope of the Funeral Range and Grapevine Mountains, northwest to Gold Mountain and Slate Ridge, and on southeast of Fish Lake Valley to near the Sylvania Mountains.

Owens Valley Paiute - Panamint Shoshone Boundary

The Owens Valley Paiute - Panamint boundary problem is basically a problem of who occupied Owens Lake. In 1925, Kroeber gave all of the lake to the Panamint Shoshone. In 1933, Steward gave all of the lake to the Owens Valley Paiute, plus a part of the valley south of the lake. In 1937 (see Fig. 1) he reduced the area south of the lake. In 1938 Steward drew the boundary between the two groups along the southeast shore of the lake.

On Merriam's map the boundary between the two groups in question falls



north of the lake, just south of Lone Pine, and hence, the lake is assigned to the Panamint Shoshone. The evidence collected by Merriam falls into two groups. These are: (1) statements by informants that they, the Panamint Shoshone, owned the land north to near Lone Pine, and (2) on the contrary, the recorded locations of Owens Valley Paiute villages in the disputed area. A similar list, but shorter, of village locations is presented by Steward (1938: 52). Both lists are reproduced in the table below. The four villages occurring in both lists have the same names, although the spelling differs.

It is clear that if these villages are truly Owens Valley Paiute villages and not Panamint Shoshone villages, and there seems to be no question of this point, then the west side of Owens Lake was definitely in Owens Valley Paiute territory. On the other hand no Owens Valley Paiute villages are reported east of the mouth of the Owens River, and Panamint Shoshone camps and the village at Keeler are recorded for this area. It seems logical to conclude from the evidence that the Owens Valley Paiute occupied the west shore of Owens Lake and the Panamint Shoshone owned the east shore from Olancha to somewhere between Keeler and the mouth of the river, and possibly further up the river almost to Lone Pine.

Apparently the Panamint village of Pah-kwah'-se or Ko-nah'-Kaht (Merriam) or Pakwazi'natu (Steward 1938: 52) and the Owens Valley Paiute village of Se-o-no-bitch' (Merriam) were both located at Olancha. Steward (1938: 81) also notes the inter-marriage of individuals from the two groups at Olancha.

<u>Location</u>	<u>Steward</u>	<u>Merriam</u>
A. Tuttle Creek	Pahago watu	Pah'-goo-oo (Pah-hah'-gah-hootch)
B. 1 mi. S of Tuttle Creek		O-gan'-w-we'-te (O'-gan)
C. Richter Creek	Mogohopina watu	Moo'-e-ma-tu (Moo'-e'-ma)
D. Carrol Creek	Suhu'budu mutu	Se-hu'-be roob'ba
E. Cottonwood Creek	Hudu matu	Ho'-rip' (Ho-roob'ba)
F. Ash Creek		O'-zah-wah'-nah
G. South of Ash Creek		Pat-too-roo'ba
H. 1 mi. N of Cartego Creek		Ing'-ah-rah'-no-be
I. Cartego Creek, 1/4 mi.		O'-re-rok-ke'
J. Cartego Creek, 3/4 mi.		Pi'-ah-roo'-ba
K. 1 mi. S of river mouth		Ki-va'-roo-te
L. W side of river mouth		Pah-ving-witch
M. 4 mi. up Owens River		Pah-ro-ko-ah'-ta

Table 1

Owens Valley Paiute villages between Lone Pine and Olancha

North of Owens Lake Steward (1933, 1937 and 1938) shows the boundary as following the crest of the Inyo Mountains. Near Waucoba Mountain the boundary turns to the northeast where it cuts across Eureka Valley and extends on into Nevada where it would presumably join the eastern boundary near the Sylvania Mountains. Steward's

boundary varies in the northern section between his 1933 and 1938 versions. These are indicated on the map. The 1938 version fits Steward's data better than the earlier version. Merriam has no data pertaining to this section of the boundary.

The boundary in this section would thus run from near the Sylvania Mountains southwest across Eureka Valley to about Marble Canyon, then continue in the same direction to Waucoba Mountain. From this point the boundary would turn more to the south and follow the crest of the Inyo Mountains to about New York Butte. From this butte the line would run south between Keeler and the mouth of the Owens River, across Owens Lake to Olancha and continue up Olancha Creek to the crest of the Sierra Nevadas.

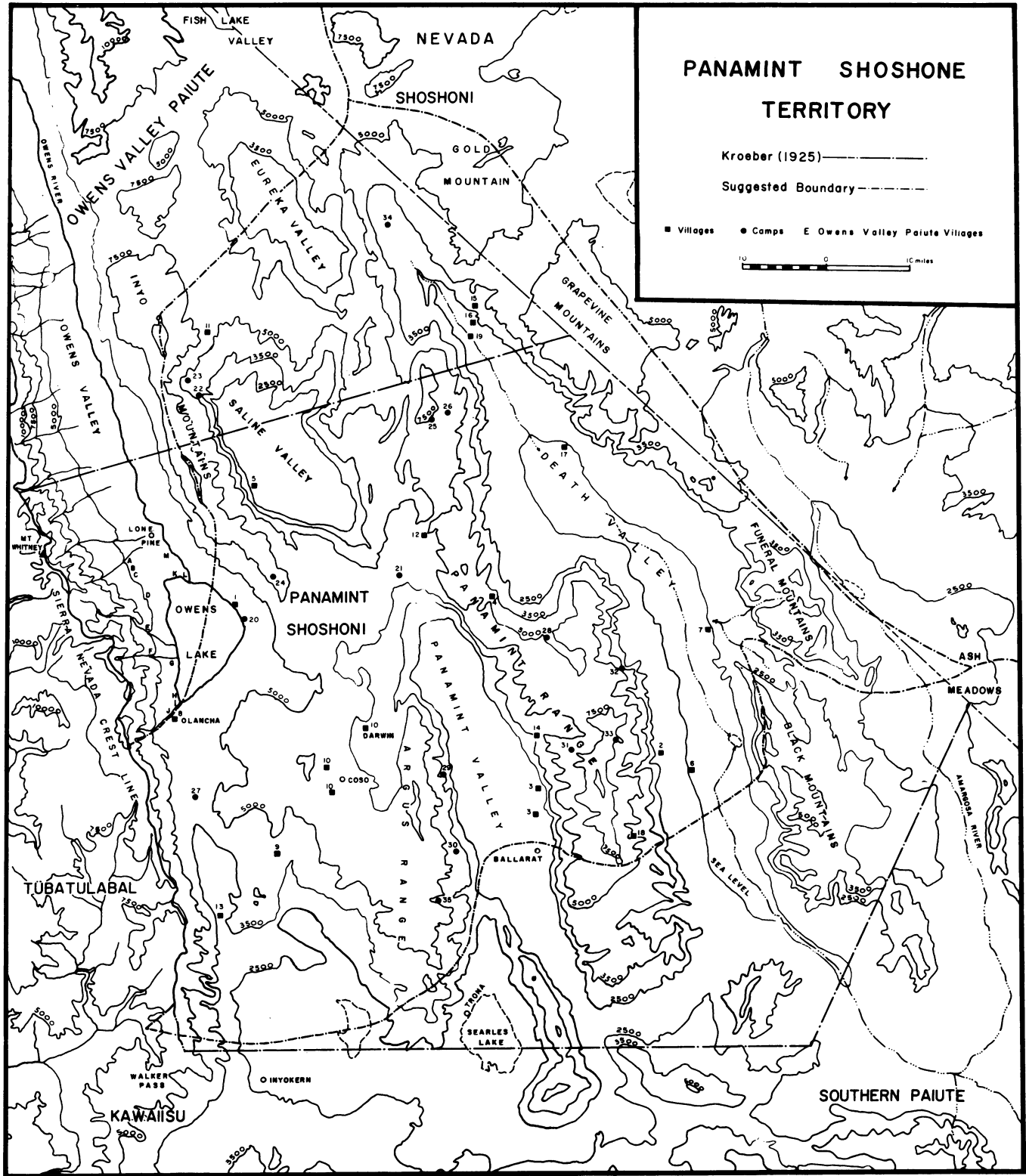
Bands or Subgroups

Political organization among the Panamint Shoshone was apparently limited to winter villages and groups of neighboring villages whose members associated with one another. As Steward (1938: 75) notes, "Intervillage alliances were too temporary and shifting to permit them to form politically stable aggregates or bands... In spite of disruptive factors, however, certain villages naturally associated more often with one another than with others." Steward refers to the areas which include such associating villages as "districts."

Steward (1938: 76-93) lists four such districts. These are:

1. Saline Valley -- includes four main winter villages in three subdivisions: the Ko'ŋnzi at the mouth of Hunter's Canyon; the Pauwü' ji or Pauwü' jiji, at Waucoba Spring; and the Sigai at Goldbelt Spring and at the springs in Cottonwood Canyon, both in the mountains separating Saline, Death and Panamint Valleys.
2. Little Lake and Koso Mountains -- Kuhwiji. Villages were located at Little Lake (Pagunda), Coso Hot Springs (Múa' ta), at springs about five miles south of Darwin (Üyuwum' ba), and at Olancha (Pakwa' si).
3. Panamint Valley -- Winter villages located at Warm Springs (Ha: uta) and Wildrose Springs (Su' ^unavadu).
4. Northern Death Valley -- Winter villages located at the Springs in Grapevine Canyon (Mahunu), at Surveyor's Well (Ohyu), at Mesquite Springs (Panuga) and at the springs at Furnace Creek (Túmbica).

Driver (1937: 58) lists five "subgroups" of the Panamint Shoshone. His list differs from Steward's in that he considers the Furnace Creek peoples as separate from the inhabitants of northern Death Valley. Driver's list follows: (1) Pawo' nda, Koso mountains and valley, Little Lake, Olancha and Darwin, (2) Kŏ' ŏ, Saline Valley, (3) O' hya, the norther half of Death Valley from about Stovepipe Wells north, (4) Tu' mbica, the southern half of Death Valley and Furnace Creek, (5) Haita, Panamint Valley.



Merriam distinguished six subdivisions, differing from Steward in that he distinguished between an Owens Lake group and a Koso area group and separated the Waucoba Spring group from the Saline Valley Group. His groups are: (1) Pak'wa-sitch (Olanca, Keeler, Little Lake, Hawaii (Haiwee) Meadows and all the "Koso country"), (2) Moo-et'-tah also Ko'-so-ze'-um (Koso Mountains), (3) Waucoba area, (4) Saline Valley, (5) Panamint Valley, (6) Death Valley. The last four divisions have no recorded names in Merriam's notes except the term Tim'-be-shă-se which the Pak'wa-sitch applied to both the Panamint and Death Valley groups.

Undoubtedly the variation in the subgroups recorded by various investigators reflects the impermanence of the bonds between subgroups and the particular bias of the investigator. According to one of Merriam's informants the Moo-et'-tah or Ko'-so-ze'-um were virtually extinct, and, as listed above, the Pak'wa-sitch have laid claim to most of their territory.

Not enough information is given in any source to even attempt a more exact delimitation of subgroup or district territorial boundaries.

Panamint Habitation Sites

Various authors have reported village and camp sites occupied by the Panamint Shoshoni. Merriam, Nelson, Price, Dutcher and a few others mention several sites; however, Steward presents a very extensive list. The following compendium derives, therefore, largely from Steward (1938: 76-93). The term village is used to denote the rather permanent winter habitation sites. The large number of villages reported by Steward relative to the number of camp sites is undoubtedly due to the selective memory of his informants, villages being impressed on the individual's memory more firmly than the temporary camp sites. As an additional factor it should be pointed out that many of Steward's recorded place names probably represent camp sites, particularly in reference to springs, but, unless Steward specifically called them camps, I did not count them as such.

Villages:

1. Keeler. Keeler is a mining town on the northeastern shore of Owens Lake. An Indian colony was present as early as 1891 when it was noted by Dutcher (1893: 378) and Merriam. It was still occupied in 1902 when Merriam returned to the area. Undoubtedly the site was occupied solely because of the location of the town of Keeler at this spot.

1. Johnson Canyon, on the west side of Death Valley. This site was reported as occupied in 1891 by Coville (1892: 352) and Nelson (1891: 372). The mouth of Johnson Canyon opens into Death Valley near Bennett's Well. The possibility exists that Bennett's Well and Johnson Canyon are the same site (see Bennett's Well below, No. 6).

3. Near the Hot Springs at the mouth of Hall Canyon. Hall Canyon is on the west side of the Panamint Range. This site was reported as occupied in 1891 by Coville (1892a: 352) and Nelson (1891: 372). Steward (1938: 84) mentions a village at Warm Springs on the east side of Panamint Valley, which may be the same site as the Hall Canyon site, although Steward (1938: 84) implies that they are different. The Hall Canyon appears on the 1913 USGS Ballarat Quadrangle as Indian Ranch and may represent a shift in the location of the local village from the Warm Spring site which Steward mentions.
4. Cottonwood Canyon Springs. Cottonwood Canyon runs into the northern part of Death Valley from the Panamint Range. It is reported as occupied in 1891 by Nelson (1891: 372), Dutcher (1893: 377) and Steward (1938: 80) who reconstructs a census of the village as of about 1890 (see population).
5. Hunter's Canyon. The site is placed at the mouth of Hunter's Canyon on the west side of Saline Valley. It was reported in 1891 by Nelson (1891: 371-372). Steward also reports the location and obtained a reconstructed census for the period of about 1875-1885 (see population).
6. Bennett's Well. Bennett's Well is situated on the west side of the southern part of Death Valley, near the mouth of Johnson Canyon. Steward (1938: 93) mentions it as a possible winter occupation site. Nelson (1891: 372) states: "On the east side of the Panamint mountains, at a place marked "Johnson's R," is a series of three or four little patches of soil along the course of a steep rocky cañon leading down into Death valley, just south of Bennett's mills." In all probability the Bennett's Well location is either the same site or connected with the site referred to as Johnson Canyon above (see No. 2).
7. Furnace Creek. Furnace Creek lies on the east side of Death Valley where the Funeral and Black Mountains meet. Merriam reports an occupation site at Mesquite Flat about one quarter mile north of Furnace Creek Ranch, probably in 1931. Price (1954: 16-17) also reports a summer camp near Furnace Creek ranch in 1931-1932. Steward (1938: 92) reports a small winter village at the several springs at Furnace Creek, but believes that the village dates only from the time of the establishment of the borax works there.
8. Olancho. Olancho is at the southwest end of Owens Lake, on the south side of Olancho Creek. Steward (1938: 81) mentions this village, as does Merriam. The latter visited there in 1931 and 1935, and perhaps earlier as well.
9. Coso Hot Springs. Steward (1938: 81) mentions a winter village at this location.
10. Darwin area. Panamint occupation is mentioned by Merriam for the 1930's.

Steward records a village at a spring about five miles south of Darwin and a camp at Cold Spring. Coville (1893: 254) mentions seeing Indian houses, perhaps abandoned, at Crystal Spring in June 1891. Crystal Spring is six and one half miles southwest of Darwin; Cold Spring is nine miles southsouthwest of Darwin. Cold Spring is probably a separate site, but Crystal Spring may well be the same as Steward's village five miles south of Darwin. Probably a small colony existed at Darwin, particularly during the height of mining activity in this region and continued to 1931 when Merriam visited the area.

11. Waucoba Spring. This spring is on the eastern slope of Waucoba Mountain, a peak in the Inyo Mountain range, northwest of Saline Valley. Steward (1938: 79) reports a winter village here. No other source specifically mentions this site; however, Merriam called one of his subgroups after the area, his informants presumably deriving from this place.
12. Goldbelt Spring. This spring is located in the mountainous country between Saline, Death and Panamint Valleys. The site is mentioned only by Steward (1938: 80), who collected a reconstructed census dating from about 1890.
13. Little Lake. Steward (1938: 81) records a winter village at Little Lake and obtained a reconstructed census for about 1870.
14. Wildrose Springs. This village was in Wildrose Canyon on the western slope of the Panamint Range about eight miles north of Hall Canyon or Warm Springs (see No. 3 above). It is reported by Steward (1938: 84).
15. Grapevine Canyon. A winter village was at the springs in Grapevine Canyon in the Grapevine Mountains (Steward 1938: 87).
16. Grapevine Springs. Steward (1938: 87) would group this locale with No. 15 above. The springs are a short distance outside of Grapevine Canyon. Steward recorded a reconstructed census for these two sites dating about 1860.
17. Surveyor's Well. This village lay about 60 feet below sea level in the southern part of the northwest arm of Death Valley. Steward (1938: 87) reports the site as well as a reconstructed census for about 1870.
18. Hungry Bill's Ranch. This village lies on the east slope of the Panamint Range on the Death Valley side, but orientation appeared to be toward the Panamint Mountains rather than to the valley. The site apparently has some antiquity, but Steward, who reports the site and a reconstructed census, does not give an estimate for the census date.
19. Mesquite Springs. The village at Mesquite Springs, according to Steward (1938: 88) was probably only a camping area before historic times. It is in the

northern part of Death Valley, not far from Grapevine Canyon.

Camps:

20. Spring near Keeler. This spring is reported by Steward (1938: 79) as in the vicinity of Keeler on Owens Lake. It was visited during trips to the lake for larvae and ducks.
21. Jackass Spring. This spring is on the ridge between Saline and Panamint Valleys. Steward (1938: 79) records it as a pine-nut and seed camp. Dutcher (1893: 377) visited a pine-nut camp in this general area which may be the same site or a nearby one.
22. Willow Spring. Willow Spring is at the northern end of Saline Valley. Steward (1938: 79) reports it as a temporary camp used on route to Waucoba Mountain for pine nuts.
23. Paiute Canyon Spring (?). This is another campsite used on pine-nut trips. It is reported by Steward (1938: 79). The query is his.
24. Cerro Gordo Spring. This spring is near the southern end of the Inyo Mountains, between Keeler and the southern end of Saline Valley. Steward (1938: 79) reports it as a pine-nut camp.
25. Burro Spring. Burro Spring is in the Panamint Range about five miles south of Tin Mountain. Steward (1938: 79) reports it as a pine-nut camp.
26. Spring east of No. 15. An unnamed spring which Steward (1938: 79) reports as a pine-nut camp.
27. Haiwee Spring. There are two Haiwee Springs on the Ballarat Quadrangle (1913 edition). One is up the wash from Coso Hot Springs; the other is at the Haiwee Reservoir. It is the latter to which Steward (1938: 81) refers. The locale was used in the Spring when they gathered greens and, presumably, hunted rabbits.
28. Emigrant Spring. Emigrant Spring is in Emigrant Canyon, between Pinto Peak and Tucki Mountain. Steward (1938: 85) describes the place as a temporary seed-gathering camp.
29. Revenue Canyon Spring. Revenue Canyon is located on the east side of the Argus Range, not far from Maturango Peak. Steward (1938: 85) describes the site as "the most important camp on the rare trips to the Argus Mountains for seeds."

30. Lower Shepherd Canyon Springs. Shepherd Canyon is the eastern slope of the Argus Range, due west from Ballarat. Steward (1938: 85) lists it as a camping place on trips.
31. Upper Tuber Canyon Springs. Tuber Canyon is on the west side of the Panamint Range, due west of Mt. Baldy. Steward (1938: 85) reports five springs which were used for pine-nut camps.
32. Blackwater Spring. Blackwater Spring is high-up in the Panamint Range, somewhat south of west of Furnace Creek. Steward (1938: 92) reports it as a summer camp.
33. Death Valley Canyon Spring. This spring is at the head of Death Valley Canyon, which lies on the eastern side of the Panamint Range, between Telescope Peak and Blackwater Spring. Steward (1938: 92) records it as a summer camp.

Population

Kroeber (1925: 589) characterizes the Panamint Shoshone territory as the most thinly populated area in California. He says (p. 590): "It is exceedingly doubtful whether the country would have supported as many as 500 souls; and there may have been fewer. In 1883 an estimate was 150; in 1891, less than 100; a recent one, between 100 and 150." Kroeber's 1883 figure apparently derives from Henshaw's report (1887). It is stated in this report that: "Notwithstanding the popular belief that the Panamint tribe is on the verge of extinction, a census obtained from an intelligent English-speaking woman of the tribe shows their number, by actual count of individuals known to her, to be 106, there being in her opinion about 50 more with whom she was unacquainted, making a total of about 156."

Nelson (1891) mentions two or three families at Cottonwood Creek, Death Valley, several families at Johnson's Ranch and another settlement at the mouth of Hall's Canyon. If we assume an average figure of six people per family, as does Steward, we would get an estimated population for these three villages of from 36 to 54 people. Nelson states that "all told, these Indians must number less than one hundred."

Coville (1892), who was with Nelson on the Death Valley expedition in 1891 states that "About twenty-five individuals of the Panamint tribe were seen, all of whom were living in the Panamint mountains, on the west side of Death valley. The total number probably does not greatly exceed this."

Steward (1938: 78ff) was told by one informant that about 50 to 60 years ago (1875-1885) there were five families or camps at Ko'o, a village (No. 5) in Saline Valley. Using his estimate of six persons per family (derived from the Fish Lake data) he obtains an estimate of about 30 people. Cottonwood Canyon (No. 4) and Goldbelt Springs (No. 12) were reported to have three families totaling 21 people in about 1890. About 75 years

ago (ca. 1860) the village of Mahunu in Grapevine Canyon (Nos. 15 & 16) is said to have had four camps or families and 14 or 15 persons (time not given). Ohyu, at Surveyor's Well had 2 camps totaling about 27 people. Furnace Creek (No. 7) had one family (5 persons), Little Lake (No. 13) about 1870 had 50 to 60 persons and Coso Hot Springs (No. 9) had about 100 occupants. Finally there were reported to have been three families (17 persons) near Bennett's Well (time not given). If we assume that these figures represent the usual population in prehistoric times for the particular areas mentioned, a total population of from 264 to 275 is indicated. This compilation does not include the inhabitants of eight or nine additional villages. The above figure must, therefore, be considered as a minimal estimate. Kroeber's maximum estimate of 500 persons probably still holds, however.

Truesdell (1937) reports that the U. S. Census for 1910 recorded 33 Shoshone in California, and that in 1930 there were 177 Shoshone in California of whom 145 were in Inyo County. He suggests that the increase of Shoshone in California between 1910 and 1930 was due to the migration of Shoshone from Nye County in Nevada to "that part of Inyo County east of Death Valley", i. e. Southern Paiute territory. From these data it is difficult to tell if the figures refer to Panamint Shoshone or Nevada Shoshone in general. We likewise cannot be sure that a migration has taken place. It is entirely conceivable that many Panamint Shoshone were missed in the 1910 enumeration.

Ethnographic Sketch

The Panamint Shoshone have received comparatively little attention in the ethnographic literature. Since Kroeber's brief sketch in the Handbook of the Indians of California (1925: 589-592) they have been investigated and reported on by Steward (1938: 70-93, and Fig. 7), who deals in large part with ecology, and socio-political organization and Driver (1937), who records additional data on the same topics as well as a wealth of data on material culture. While Driver's data are presented largely as lists of traits and omit much information which the ethnologist would like to have available, they still fill a large gap in our knowledge of this particular group.

C. H. Merriam was not originally an ethnographer. His notes pertain particularly to vocabularies, especially plant and animal names, tribal names and tribal distributions. His day by day journals may contain much useful ethnographic detail, but, except for entries from one day (18 Oct., 1902) these were not available to the author. Scattered through his vocabularies are occasional ethnographic notes. It has been assumed that, where Merriam was able to record native words for objects or activities, the Panamint Shoshone were at least familiar with such an object or activity.

It is hoped that Merriam's data, presented here, in conjunction with data gleaned from other sources, will help complete the ethnographic picture.

A few additional sources will be utilized. These are short reports, written by members of the 1891 Death Valley Expedition of which Merriam was director.

Coville's report (1892) deals primarily with the utilization of plants by the Panamint Shoshone, although some additional information is presented. Dutcher (1893) reports on a pinenut camp which he visited in late Summer, 1891. Nelson (1891) reports very briefly on population, camp locations and economy.

Hunting

To judge from the various accounts, deer, mountain sheep, rabbits, small rodents and birds formed the main sources of animal protein. Antelope should also be included, but their importance in the area is not known.

In his report, Driver (1937: 62) lists the unusual animals often not eaten by the peoples in the areas with which he is concerned. The animals not eaten by the Koso, Saline and Death Valley bands are: dog, skunk, buzzard, water snakes, lizards, chuckwalla lizard⁺, frogs, grasshoppers, angleworms and caterpillar chrysalids. Animals eaten by the Koso band, but not by the other two bands are: wolf*, fox, bear*, puma*, and possibly the coyote. The Saline Valley band ate rattlesnake and possibly eagles, but these animals were not eaten by the Death Valley and Koso bands. The Koso deny eating moles* and this animal apparently does not occur in the other areas. Raven and crow and possibly the prairie falcon were eaten by the Saline and Death Valley bands, but denied by the Koso. Animals eaten by all three bands include wildcat, great horned owl, nonpoisonous land snakes and tortoise. Apparently yellow jackets (larvae) do not occur in Death Valley and Saline Valley. The Koso informant was evidently not sure, but thought that yellow jacket larva were not eaten by the Koso.

Merriam has little information on hunting practices. He notes the use of hunting blinds (pi'-ton-ne ((P & W), pi-taw'-ne ((0))). Chalfant (1930: 91-92) gives data which he has culled from various early sources on the use of these structures as well as walls constructed for drives. Ducks were apparently especially common in the late summer (Chalfant 1930: 91) and evidently constituted a good source of food for the Indians. Merriam noted in October, 1902, that the Indians at Keeler on the northeast shore of Owens Lake had "dozens of ducks split open and drying for meat."

Merriam notes the occurrence of the bow and arrow with points of stone as well as of wood. An arrow poison made of the blood from the heart of an unnamed animal was also recorded. The quiver to hold the arrows was made from the skin of a Gray Fox. He also specifically denies the use of the hunting spear and the sling.

+ Merriam notes (Stejneger 1893: 174) that Chuckwalla lizards were "much prized by the Panamint Indians as an article of food." Merriam is undoubtedly correct as he also notes eating chuckwalla himself.

* According to Driver these animals do not occur in the area where they are reported not to be eaten, but Merriam has recorded names for both Grizzly and Black bear (from all groups -- Olancha, Panamint & Death Valley) and puma. He did not record a name for wolf or mole.

Gathering

Gathering of plant foods undoubtedly occupied a large part of Panamint Shoshoni time. Unfortunately Merriam gathered relatively little data on this aspect of Panamint life. Many authors have described the reliance placed on pinenuts as the major food source (see Steward 1938; Coville 1892; Dutcher 1893; and Chalfant 1930). Merriam does describe stone lined pits used for cooking "green stuff" which undoubtedly are the same as the "mescal pits" described by Coville (see above).

Wild tobacco was gathered and stored in bags. Merriam also notes tobacco made into cakes. The native term which he recorded is suspiciously like "cigar," (sow'-ga, saw'-go, sow-oak). Tobacco mixed with water was drunk as an emetic.

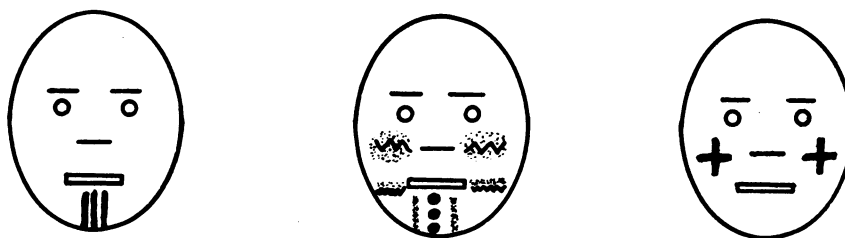
Clothing and Ornament

Merriam records blankets woven of rabbit-skin, wildcat-skin and woodrat skin, presumably the latter woven on a cordage base. Men's garments include a belt, a breech-cloth, a shirt of mountain sheep or deer skin which reached to the knees, deer-skin moccasins (at least in the summer) and a headband of buckskin. Women also wear a shirt like that of the men, a deer-skin skirt and a basket hat. Yucca bark is reported to be used to wrap around the legs to form leggings.

Necklaces of bird bones, big seeds and shells were worn, but the sex of the wearer is not mentioned. Nose sticks and ear pendants were worn. The latter include mountain quail top knots.

Merriam observed several women at Keeler in 1902 who painted their faces. His comments follow: "Most of the older women tatoo their faces and some of the young ones paint their cheeks red. One had a cross on each cheek. Several had interrupted dots in a vertical row on the chin. One young woman had brilliant red cheeks with a zigzag across each cheek, and a double zigzag running out from each angle of the mouth -- the upper line red, the lower black. The chin had a vertical row of large black dots, on each side of which was a vertical red band (see Fig. 1). Several of the women have three black lines under the chin."

Figure 1



To judge by Merriam's vocabulary lists red, yellow, black and white paints were used (i. e. they had words for paints of these colors). Tattoo marks were called nah'-tsip-po-han (at Waucoba) and o-nah'-moo-in (at Olancha -- apparently the same as the Owens Valley Paiute word). Face tattooing was variously recorded as too'-ah-rip and dow'-ah (Death Valley).

The women are reported to wear their hair brushed out with a bang in front.

Basketry:

Basketry was made by both the twining and the coiling methods. The willow rods used for the warp or foundation were called wah'-be (P), wah-wahp (P), or gwah-be (P). The active element was usually willow also and was called soo'-hoo-be (P) or soo'-be (P). Merriam recorded the following materials used for designs (all reported by his Panamint Valley informants): root of tree yucca (Yucca brevifolia) (toom-oi'p) which gives a red color, sedge or bulrush (Scirpus) (Nat-soo'-e-yab-ba, and ung-up'-pe) which gives a black color when the roots are soaked in ashes (according to Kroeber 1925: 591), the horns of the pod of the unicorn plant (Martynia) (too-pah-bit or oom) were also used for black designs, and duck feathers (Anas) (to-sav'-ve-ne). In the 1902 journal of his stay at Keeler, Merriam notes the use of quail "plumes" on baskets.

In regard to the use of feathers as basketry decoration it is of interest to note that Driver (1937) records the use of feathers by his Koso informant, but that this technique was denied by his Saline and Death Valley informants as well as by his Owens Valley Monache informants at Independence and Big Pine. A further decorative technique mentioned by Merriam and also reported by Driver's Death Valley informant is the practice of leaving the bark on the willow weft strands (especially in twining) and exposing the bark surface to make a design.

Merriam states in his 1902 journal that the foundation of coiled baskets was usually composed of three willow rods, although he also notes that one woman used two willow rods and one grass stem. Kroeber (1925: 591) reports only a "bundle of Epicampes grass stems containing a single woody rod..." as the foundation of the coil. Driver (1937: 78) reports the use of bunch grass (Epicampes rigens) in basketry but does not indicate the manner in which it was used.

Merriam notes the occurrence of urn-shaped baskets, both twined and coiled, conical burden baskets, possibly large cooking basket bowls at one time, circular coiled winnowing trays, triangular twined winnowing trays, women's bowl-shaped hats, three sizes of water jugs and two types of cradles, in his journal notes made at Keeler in 1902. In his vocabularies he also mentions a seed paddle.

Merriam's urn-shaped basket is probably the same as Driver's (1937) "Tulare

bottleneck'' shouldered basket. Merriam records the name wah-wahp for the coarse twined variety of this shape. Driver's informants are unanimous in mentioning a coiled basket of this shape, but only the Koso informant reported the twined variety. The same informant is the only one to report feathers at the shoulder of the basket. He gives no term for the coiled variety of this basket. Another decorative technique, recorded by Merriam, used on the twined variety of the urn-shaped basket, is the use of wefts from which the bark has not been removed to form two parallel zigzag lines around the shoulder of the basket.

Merriam's Death Valley informants told him of a basket type called o-po' and mah-goo'-pah. Its shape is not given, but Merriam suggests that it may be the basket used to hold the burnt bones from a cremation.

Apparently large cooking or boiling baskets are no longer used. Both Merriam's and Driver's informants denied using them; however, Merriam purchased one basket of this type from an informant which was an heirloom piece and claimed by the original owner to be "more than a thousand years old." It is tempting to suggest that the cooking basket was replaced by the pottery cooking bowl, and that the occurrence at the comparatively late date of 1902 of a basket of this type, despite its being an heirloom, argues for a comparatively recent introduction of pottery into the area.

Merriam notes two kinds of burden baskets: an open weave, presumably twined, called se-gab-ben-o't-se, and a tightly woven variety, called wah'-sah or wo'-sah. The latter terms, wo'-sah or wah-sah (DV & P) and chi-ni'n (W) are also given as general terms for a burden basket. Burden baskets, according to Merriam, are conical with rounded bottoms which are covered with leather and are very broad at the mouth. As decoration they often have several black bands near the mouth. They are finished with a double ring around the top -- the innermost composed of the warps of the basket, carried around in a cylindrical bundle (much as in those of the Sierra Miwok according to Merriam). The outer or top ring is made of a strong willow hoop of essentially the same diameter as the under one. The basket is fortified on the inside by two sticks, eight to ten inches long, placed horizontally above the middle of the basket, to which the carrying band is attached.

Merriam states that nearly all of the old women wear basket-bowl hats, and ... "as they brush the hair out a good deal it is surprising what large bowls some of them wear. They are like the Paiute bowl hats." The hats are twined (diagonal twining according to Driver) although one of Driver's informants claimed a coiled hat as well. Merriam records the following names for the women's hat: shees-o-paw (P), soo'-zah-po (D, P, W & DV) and neutsap'-po (O).

Closely woven, triangular winnowing trays were called too-mah, and Merriam notes in his vocabulary that they are made by Paiutes. Apparently this statement does not imply that the Panamint Shoshone did not make this variety of basket. In regards to this type of tray he says: they are "deep at the broad end -- the ends of the rods at

this end are worked into a cylindrical bundle about the size of, and lying directly beneath, the enclosing hoop or rod, so the broad end is doubly fortified. The sides of the encircling rod are braced at intervals instead of continuously, which gives a better effect."

Merriam also records another similarly-shaped tray of coarse open work for roasting pinenuts called yan'-do (P & W) or yan'-doo (DV & P). According to Driver's list (1937: 78) the latter was made of plain openwork twine, whereas the former was close diagonal twine in most cases.

Merriam records another roasting tray for small seeds which is smaller and more closely woven. For this form he records the names pan'-to (P), tan-zo'-tse (W) and too'-mah (PS). It is not clear from Merriam's lists as to whether there are two or three distinct, named varieties of these triangular winnowing or roasting trays.

Circular winnowing trays were also made. Merriam compares this form to those made by the Kern Valley and Kelso Creek Indians (i. e. Tubatulabal and Kawalisu). They were called to'-rah (P, W, DV, & O) or tor-ra^h. Driver (1937) also reports this type of tray. His informants were not entirely consistent in the usage of this basket, but apparently it could be used for winnowing or playing dice or both.

Merriam records three sizes of twined water bottles (diagonally twined according to Driver), small, large and very large, whereas Driver only records small and large varieties. Merriam records the names se'-wo-sat'-se (P, W & DV) and se-wo'-sah (PS) for the small bottle and se-o-so (P) and o'-sah (W, DV & O) for the large bottle. The very big bottle was called pe-ap'-per-rah se-o-so (P), but it should be noted that pe-ap'-per-rah means large or big.

Merriam states that the small and medium sized baskets are shaped like those of the Tubatulabal, but the large ones (holding five gallons or more) are like those of the Paiute.

Merriam records a seed paddle called ton'-na-hu-e (P & W) or ton-na'-hu (DV & P). Driver (1937: 77) describes the seed beater as plain twine with parallel warps.

Two kinds of cradles were recorded. One has a frame made of a forked branch with cross sticks tied onto it. These are compared to those made by the Tubatulabal and Wiktchumne (Yokuts). The other type has a very long oval frame made of a looped willow rod with cross bars. Both have head shades and shell dangles according to Merriam; all of Driver's informants remembered pendants on cradles.

Merriam recorded the terms ko'-no (P & W), ko'-ho (DV), kaw-no (PS), or kawn'-hah (O) for the oval frame cradle. The fork or triangular frame cradle was called ho-ko'-no (P). Merriam further notes that the latter type was pointed at the base

so that it could be stuck into the ground.

Merriam's notes on Panamint Shoshoni kinship terminology are unfortunately restricted in scope; however, the data that are given show several interesting differences from Steward's more complete listing. Merriam worked with this group both before and after Steward worked with them, but unfortunately the data which are at hand do not distinguish between the material collected before 1910 and that collected after 1930. Since Merriam's data suggest some change in kinship terminology from that presented by Steward it would be most interesting to know the direction of that change in time. Merriam's list of terms is presented in table 1.

The most interesting differences between the two lists are found with the words for grandmother and aunt. For the latter Steward lists bahwa for the father's sister and doka'vü'^u for the mother's sister. Merriam records (almost certainly incorrectly) the term um-bow'-wah (um being a possessive) for both kinds of aunts. The term must correspond to Steward's bahwa (father's sister). Steward gives two terms for grandmother: father's mother - hutsi'ⁱ and mother's mother - gago',^o. Merriam has recorded (again incorrectly) gah'-go from the Olancha and Waucoba areas for both kinds of grandmothers, and in the Panamint Valley area for the father's mother. The term hu'-tse occurs as an alternate in the Olancha area and as the only form (father's mother only) in the Death Valley area. Both of these differences result in a system of terminology which is closer to that of modern America than is that recorded by Steward. It may be suggested, therefore, that the terminology recorded by Merriam either shows acculturation to the modern American system or, more probably, can be taken as Merriam's failure to clearly distinguish between purely aboriginal and more recently acquired practices.

An additional difference to be noted between Merriam's and Steward's data is found in the terms for wife's sister and brother. Steward recorded wife's sister as usambia and wife's brother as nandoi. Merriam recorded them respectively as nan'-to-we and ni'-pu'. Thus the term recorded by Merriam (which is taken to be an error) for wife's brother is apparently the same as that recorded for wife's mother. Merriam's recording of the term for wife's sister may be the same as the term which Steward recorded for wife's brother.

Owens Valley Paiute

The Owens Valley Paiute were studied by Julian Steward (1933, 1938, and 1941). No attempt has been made to compare the bulk of Merriam's data on these people with Steward's published material; however, it was noted that Merriam believed the Owens Valley Paiute (Merriam's "Monache") were linguistically distinct, i. e., spoke a different language, than that of the neighboring Northern Paiute of the Mono Lake area. Steward indicates no more than dialect difference between the two peoples. Merriam's notes contain a brief manuscript, which is published here (Appendix I), in which he attempts to demonstrate the degree of difference between the two languages. Modern linguistic analysis by S. Lamb may confirm Merriam's idea.

Assuming this difference is valid we must then face the problem of where to draw the boundary between the two groups. The Merriam map includes the Round Valley group (Kwe'-nah-pat'-e) and the Benton Valley group (Ut'-te-ur re) with the Owens Valley Paiute (Monache) and places the Long Valley group (Pah ing'-re-noo'-tse) with the Northern Paiute of Mono Lake. The boundary would run on his map from the crest of the Sierras eastward between Round Valley and Long Valley, then northward along Casa Diablo Mountain and the Benton Range to the Nevada border. Lamb would draw the boundary between Long Valley and Mono Lake.

Merriam's notes help somewhat in determining this boundary. One of his informants told him that the inhabitants of Long Valley were the same people as those at Mono Lake. The same informant mentions two Owens Valley Paiute dialects. The inhabitants of Round Valley, Benton-Queens Valley and south to Big Pine (not included) speak the northern dialect (Lamb's Northeastern Mono); the inhabitants from Big Pine (inclusive) south to Owens Lake, as well as those in Fish Lake Valley, speak the southern dialect (Lamb's Southern Mono, except for Fish Lake Valley, which he places with the Northeastern Mono).

Usually Merriam's informants described the language of an area as being the same or different from another area. Thus one of his informants from Bishop stated that people at Benton talk the same as those at Bishop and the same as the Northern Paiute. The same informant also stated that the peoples of Round Valley and Benton Valley spoke the same as those of Bishop, that peoples from Big Pine and south talked slightly different from those at Bishop, and those in Fish Lake Valley talked the same as at Big Pine. He further stated that Long Valley peoples talked the same as those at Mono Lake.

Other informants stated that (1) the people at Big Pine and Independence talked the same, but that those at Lone Pine were different; (2) those at Benton were slightly different from those at Bishop; (3) Round Valley talk was the same as Big Pine; and (4) Long Valley speech was different than Big Pine and may be like that of Mono Lake.

Steward (1933: 236) presents a similar picture of linguistic variability as follows:

"Though fairly homogeneous culturally, the Paiute were differentiated by habitat and dialect. Owens valley even had differences of dialect, though all were mutually intelligible. Distinctive dialects occurred at: Owens lake and Long Pine; Fish Springs; Independence; Big Pine; Deep Springs valley; Bishop, Laws, and Round valley. Benton, said by some to resemble Mono Lake, was difficult to Owens valley people. Mono lake speech, which Bridgeport resembled, was more difficult; Walker lake was scarcely intelligible."

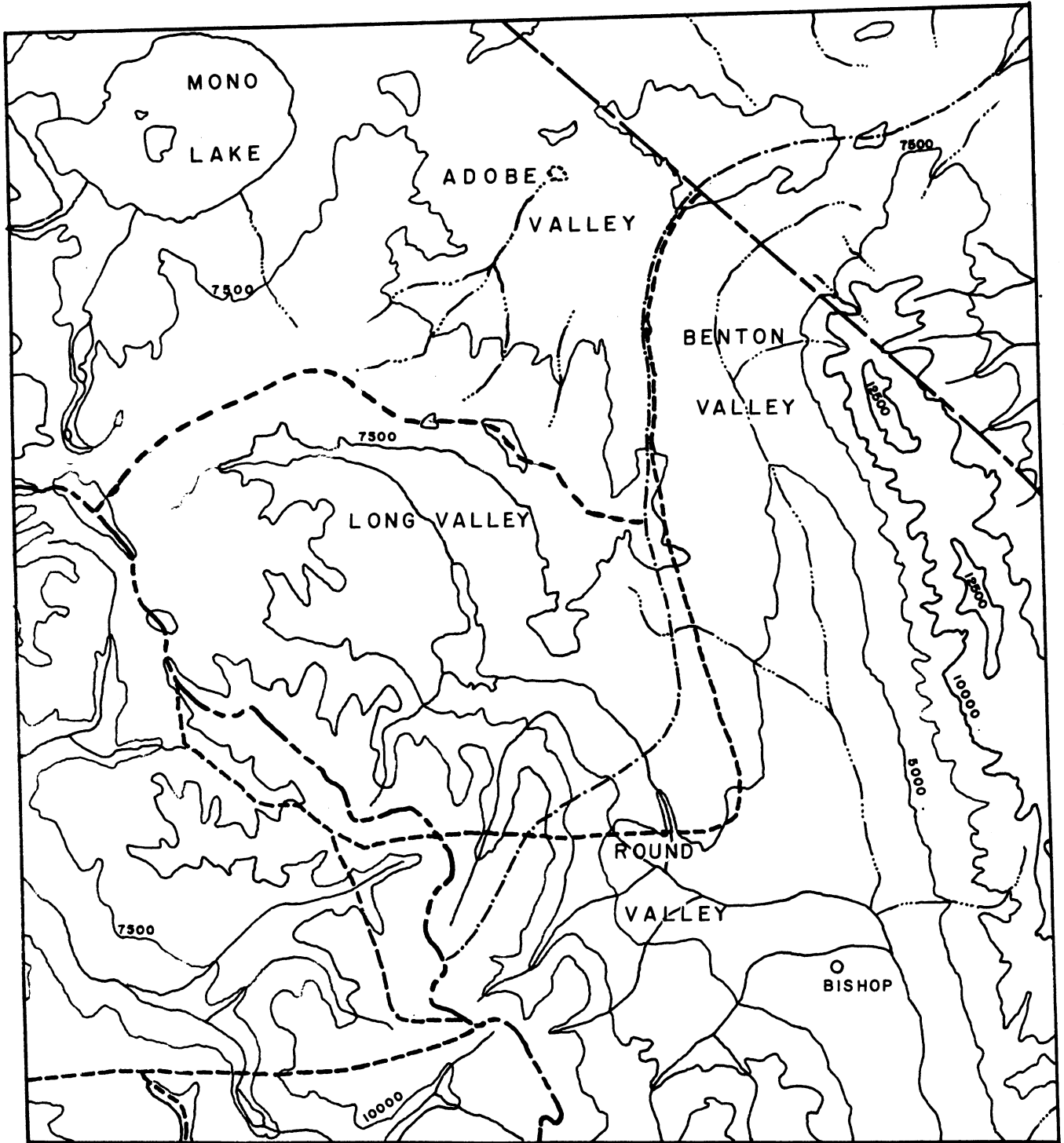
It is clear that dialect differences existed throughout Owens Valley Paiute territory. Determination of the exact number and degree of difference between dialects is a task for a trained linguist. There appears to be a marked difference between most Owens Valley Paiute dialects and that spoken around Mono Lake. Although Steward apparently did not think this difference great enough to set off the two major groups into separate language groups, Merriam apparently did. Merriam also considered the closest linguistic relatives of the Owens Valley Paiute to be the Western Mono (he grouped these two peoples together as the Monache Paiute). Lamb concurs with Merriam on both of these points.

The problem to be considered here is whether the Long Valley and Benton Valley peoples were closer, linguistically, to those at Mono Lake or to those further south. The consensus of opinions of Merriam's informants suggests that Long Valley should fall with the Mono Lake group and the Benton Valley peoples with the peoples to the south. Lamb, however, believes that both groups should be classified linguistically with their neighbors to the south. Both boundaries are shown on the map.

One further bit of evidence is contained in a letter of James W. Nye, Governor of Nevada, dated May 28, 1862, who states that the southern boundary of the Northern Paiute passes along the south side of Adobe Valley, which lies between Mono Lake and Benton Valley (Merriam, MS notes).

To summarize then, with the Merriam map, the few scraps of additional data and topographic features, we may describe the boundary between the Long Valley - Mono Lake group and the Benton Valley - Round Valley and south group. The boundary would start in the west at the crest of the Sierra Nevadas near Red Slate Mountain, run east near Mt. Morgan to the narrows between Long Valley and Round Valley, which contains the canyon of the Owens River, across to Casa Diablo Mountain, then north, apparently along the crest line, along the Benton Range which lies between Adobe and Benton Valleys to the divide at the head of Benton Valley.

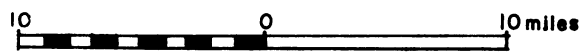
Fish Lake Valley would form the locale of the easternmost Owens Valley Paiute. The remainder of Owens Valley Paiute territory is shown on Map (see also the previous section on the Owens Valley Paiute - Panamint Shoshoni boundary).



NORTHERN PAIUTE-OWENS VALLEY PAIUTE BOUNDARY

Merriam -----

Suggested Boundary - · - · - ·



Appendix I

Dialectic Change Between Mono Lake and Owens Valley

by C. Hart Merriam

A change of dialect occurs between Mono Lake and Owens Valley bands, as shown in the following words. It is notable that in almost all of these words Mono Lake agrees with the Northern Piute tribes and Owens Valley with the Sierra Monache. Further comparison shows that these Owens Valley and Sierra Monache words in some cases agree with the Panamint Shoshone, in others with the Southern Piute. *

	<u>Mono Lake</u>	<u>Owens Valley</u>
Woman	Mo-gō-t'-ne (NP)	Hu'-pe (M)
Old man	Wi-ē'-che (NP)	Tsoo'-goo-tse' (M)
Old woman	Too'-be-dzah'-ne (NP)	Hu-bitch'-e (M)
Forehead	Neum'-ah, Ah' (NP)	Tah-bah'-re-ah' (M)
Eye	Poo'-yah (NP)	Tah-bōs' (M)
Chin	Kahm'-moo (NP)	Tah-gahn'-is (M)
Mouth	Too'-bah (NP)	Tah-rip'-pah (M)
Navel	Tse-wor'-rah (NP)	Tā-tse'-go (M)
Stomach	Ah-sē (NP)	Tah-bōts
Bladder	Se-noo'-bah (NP)	Tah-zeep' (M)
Fat	Yu-hoo' (NP)	Yu-hoo'-ve (M)
Saliva	To-he' (NP)	Tah-doo- ^p he'nah
Sick	Neu-mi' (NP) Neum-ah-dūh	Kah-maht'-te (M)
Good	Pe-shāh'-u (NP)	Chow'we (M)
Angry	Stā' (NP)	Te-hu-yi't' (M)
Afraid	Se-ā'-te (NP)	Too-yet'-te (M)
Water	Pah'-ah (NP)	Pi'-yah (M)
Mountain	Ki'-bah (NP)	Toi-ab'-be (M)
East	Tah-bah'-nah-gwut (NP)	Se'-ve'
Yesterday	E-dze' (NP)	Yung'-o (M)
Now	Yah'-hoo (NP)	Me-yu'-kah (M)
No	Ki' (NP)	Kah-roo'-ō (M)
Bear	Pa-roo'-ah (NP)	Pah-hah'-bitch (some M)
Coon	Pa-hoo'-nah	How-o'-tsah (M use Y)
Mountain Lion	Kah'-gwe-dū'-ho (NP)	So'-kah-ah (M use Y)
Mink	Pā-yu'-nah	Pah-zook'

* Sierra Monache is Merriam's term for the Western Mono. In the chart NP stands for Northern Paiute, M for Sierra Monache (Western Mono), and Y for Yokuts.

	<u>Mono Lake</u>	<u>Owens Valley</u>
Weasel	Pa-ve'-ge (NP)	Pas-soo'-go (M)
Groundhog	Ke'-du (NP)	Yah'-hah (M)
Porcupine	Mě'-hah	Mũ'-hah
Pocket Gopher	Yu-nat'-zib-ba (NP)	Yung'-nah
Kangaroo Rat	Kō'-dze (NP)	Mwe'-ah (M)
Whitefoot Mouse	Po-natz' (NP)	Moo'-yah
Sparrow Hawk	Ud-de-dũ (NP)	Pi'-yu (M use Y)
Mountain Quail	Too-hoo'-tah (NP)	Pi-e'-ah
Dove	E-ho'-ve (NP)	Po-nij'-je (M)
Nighthawk	Pe-yu'-za (NP)	Pe-ă-nan-nah
Shrike	So-num' (NP)	Chip'-pe-tah (M and Y)
Bluebird	Too-yu'-be	Hā'-we (M and Y)
Junco	Nũ'-bah Ho-ze'-bah (NP)	Mo-no-pe'-wah
Hummingbird	Son-noi'-ěh (NP)	Te'-yu-ho' (M use Y)
A bird	Hoo-ze'-dah (NP)	We'-go-woi'-yo (M)
An egg	Nō-hō (NP)	Tu-mo'-nah' (M)
Frog	Pah-mo'-go (NP)	Pish-koo'-too (M)
Mosquito	Mah-po'-ne (NP)	Tse'-pah (M)
Yellow jacket	No-dah' (NP)	O-noi'-o (M)
Wild Tobacco	Poo'-e-vă-mo (NP)	Yah-wahd'-zah
		Wah-wah'-dah
		Ten-ap'-pe choi-ah
		Sah'-go (M)

	<u>Bad</u>	<u>Bad & Angry</u>	<u>Afraid</u>	<u>Bear</u>
Bannok	Sut-ti-u	Sut-ti'-ū	Soo-a-e	Wid-dah
Pyramid Lake	Se-ta-u	Sh'tah	Su-a	Par-doo-ah
Walker Lake		Sě-tā-i		
Mono Lake	Su-tah'-u	Stah-ah	Su-e-e	Par-oo-wah-ah
Bridgeport	Stā-tā-i	Sta	Se-ā-te	Par-oo-ah
Bishop and Big Pine	Set-ti-do	Set-tah-ah	Se-ā't	
Lone Pine	Tah-tsah-ah	Tu-hoo-yat	Too-yet-ti	Pah-hah-bits
Monache		Tu-yi't	Tu-yuk-kah	
Shoshone, Ft. Hall	Tah-tsah'	Tu-hoo-yat	Too-yuk-ki	Pah-hah-bits
	Ke-zahnd	Too-hoo-yat	Too-yet	Ah-ne
	Titch-ind	Too-hoo-wuk	Too-e-yend	Un-no
So-so-ne	U-tsit	Too-hoo-kwe		Wu-dah
Shoshone, Rd. Mt.	Aht-sit	Ta-ho-vuk	Too-e-yen	Woo-rah
Panamint		Too-hoo-wuk	Too-e-yen	Wur-rah
Goseute				Pah-hah-bits
				Wu-rah

Panamint Shoshoni Kinship Terminology

English	Steward		Merriam	
	(Little Lake)	(Olancha)	(Death Valley)	(Panamint)
Father	nüp:ü	e-nah'-pah	'ap'-pü	nub-bah
Mother	bia	ne-ve ow'-tah	be'-ah	be'-ah
Son	dua		bā'-dē	nē-roo'-ah
Daughter	bedu		pah'-be	nū-bej'-je
Brother		bah'-be	dow'-we	ā-dow-we
Elder brother	bavi'i	bah'-be	bēh-be	
Younger brother	dāvi	ne dow'-we		
Sister		ne dahm'-we	pot'-se	
Elder sister	bats'i	ō-vah'-che		bat'zy
Younger sister	nami'i	ne bōd'-ze		baz-dzy
Father's father	gūno'o	ne nam'-me		bat-zy
Mother's father	dogo'o	e-nahm'-ne	gun'-noo	baz-dzy
Father's mother	hutsi'i	gun'-noo	dō'-gō	
Mother's mother	gago'o	do'-go	nu'-che	gah'-go
Grandson		gah'-go		
Daughter's son	dogo'o	ne hu'-tse	dō'-gō'	gah'-go
Father's brother	tsugu'na	gah'-go		
Mother's brother	adabu	ju-goo'-nah	zoo-goo-nah'	zoo-goo-nah'
Father's sister	ba ^h wa	e-tsoo'-goo-nah		
Mother's sister	doka'vū'u		um-bow'-wah	nur'-rah-bo'
Husband	guha	nu-goo'-ah	um-bow'-wah	um-bow'-wah
		goo'-hah	goo'-ah	nu-goo'-ah

Panamint Shoshoni Kinship Terminology (p. 2)

English	(Little Lake)	Steward (Olancha)	(Death Valley)	(Panamint)	Merriam (Waucoba)
Wife	bunahavi'i	nu ban-av'-ve boo-nah' bitch-e	goo'-nah hah'-be	u-bin-ah-be	nu-wu'-nah-ha'-be
Husband's mother	naipü'ü	ni'-pah ne ya'-pah	ni'-pah		
Wife's mother	naipü'ü	ni'-pah	ni'-pah ni'-pu nan'-to-we ni'-pu'		
Wife's sister	usambia				
Wife's brother	nandoi				

Panamint Shoshone Place Names

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Black Spring	tuwa'dambahwatü	tuwada, a bush + pa, water + watü, place	J. H. S.
Blackwater Spring	bast:	?	J. H. S.
Burro Springs	yětum'ba	?	J. H. S.
Cold Springs	ogwedü (Ogwaidü)	creek	J. H. S.
Cold Spring	üyuwum'ba	a black rock?	J. H. S.
Coso Hot Springs	müa'ta	boiling	J. H. S.
Crystal Spring	mo-ah'-tah	?	C. H. M.
Daylight Spring	tcivügund:u	?	J. H. S.
Dodd's Spring	yat-tum'-bo	?	C. H. M.
Emigrant Spring	bast:a	?	J. H. S.
	tingah'ni	cave	J. H. S.
	pah'-bah'-sup	?	C. H. M.
	pah'-be-koo	?	C. H. M.
	koo-choo'-e	?	C. H. M.
Goldbelt Spring	tuhu	black?	J. H. S.
Grapevine Canyon & probably Grapevine Springs	mahunu	from hunupi, canyon	J. H. S.
Haiwee Springs	hugwata	? (possibly hugwi, wheat grass + watü, place)	J. H. S.
Haiwee Springs, springs near	icamba	ica' ^a , coyote + pa, water	J. H. S.
Hole in Rock Spring	mo'-num bah'-che	?	C. H. M.
Jackass Spring	ica, ^a wumba	ica, ^a , coyote + pa, water	J. H. S.
Lead Canyon Spring	pau'onzi	?	J. H. S.
Lower Centennial Spring	tcia'bugwai	tcia'bi:p:, many rose bushes	J. H. S.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Lower Shepherd Canyon Springs	taka'goba	taka'go, valley quail + ba, water	J. H. S.
Lower Warm Spring	puigét; ü	green rock	J. H. S.
Mesquite Springs	panuga	no meaning?	J. H. S.
Paiute Canyon Spring (?)	yadadüp	kind of rock	J. H. S.
Poison Spring	wah-bah'	?	C. H. M.
	waw-bah'	?	C. H. M.
Quartz Spring	pambu'iva	?	J. H. S.
Rose Spring	tunahada	?	J. H. S.
Sand Springs	yogomba	yogömi or yogombi, a flat + pa, water	J. H. S.
Spring at head of Wildrose Canyon	wabüts' ⁱ	?	J. H. S.
Saratoga Springs	moo'-tah	?	C. H. M.
Spring by Maturango Peak	tuhupa	from hupai'hya, shade?, of the mountain + pa, water	J. H. S.
	tuṡwuvi	?	J. H. S.
	paga'wagandü	paid: ^u = watering place for animals	J. H. S.
Spring by Wood Canyon	pag ^w o'i	?	J. H. S.
	pipum'ba	a plant	J. H. S.
	pi bump':		J. H. S.
Springs by Snow Canyon	tahahunü	tahavi, snow + hunubi, canyon?	H. H. S.
Spring east of Burro Spring	pakwü'tsi	?	J. H. S.
Spring in canyon running into Panamint Valley east of Darwin	ogwedü	creek	J. H. S.
Spring in Revenue Canyon	tusi'gaba	a canyon that narrows sharply	J. H. S.
	tusi'gava		J. H. S.
Spring near head of Death Valley Canyon	ko'	kawallsu for tobacco	J. H. S.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Springs near Millspaugh	pa'a	water	J. H. S.
Springs near Modoc mine	hunupa	hunupi, canyon + pa, water	J. H. S.
Tule Spring	yah'-e-var'-ra	?	C. H. M.
Upper Centennial Spring	tcia'navadü	rose bush place	J. H. S.
Upper Shepherd Canyon Springs	nia'va	?	J. H. S.
Upper Warm Spring	pabu'inü	water reservoir?	J. H. S.
Warm Spring	pa-boo'-nah	?	C. H. M.
Warm Springs	poo'we char-ring gah	?	C. H. M.
Waucoba Spring	icam'ba	ica'a, coyote + pa, water	J. H. S.
Wildrose Springs	su'navadu	su:vi, willow + nardu, flat	J. H. S.
	soo'-nah-bar're	?	
	soo'-nah-bar're		
	soo'-nah-var		
	sin-no-var		
Willow Spring	honovegwa'si	a yellowish gravel	C. H. M.
Cerro Gordo Springs	wiva'a	?	J. H. S.
Spring at head of Wildrose Canyon	wabütsi	?	J. H. S.
Johnson Canyon and Spring Place	tau'-no-kwin	?	C. H. M.
Spring near Keeler	tonomadü	?	J. H. S.
Spring in Inyo Mts., near Waucoba	pah-mo'-che	?	C. H. M.
Cottonwood Creek	hoo'-room	?	C. H. M.
Furnace Creek	tim-bish'-she-no-kwin	?	C. H. M.
	tümbica	tumbi, rock	J. H. S.
Olancha Creek	pah-kwas'-se-gut	?	C. H. M.
	pah-kwah'-see	?	C. H. M.
Salt Creek	tugu'mümi	tuguwü, sand + wütü, place	J. H. S.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Owens River	pah'-tah	river	J. H. S.
Owens Lake	patsiata	any large lake	J. H. S.
	pat'-chet-tah	?	C. H. M.
Little Lake	pat'-se-at'-tah	?	C. H. M.
	patch-e-at-tah	?	C. H. M.
	pah-wo'n-tahng	?	C. H. M.
	pagunda	lake	J. H. S.
	pah-boon'-dah	?	C. H. M.
Canyon at NW head of Death Valley	o-vin'-tah nav-var	?	C. H. M.
Chuckawalla Canyon	wesh-show'-wah	?	C. H. M.
Cottonwood Canyon	navadū	big canyon	J. H. S.
	nah-vah'-re		C. H. M.
Death Valley Canyon	wish'-she	?	C. H. M.
Furnace Creek Wash	ah'-se-boo'an-noo-pe		C. H. M.
	pah'-room b'-ah no'-noop		C. H. M.
Hall Canyon	te-ar'-rum bi'-ah	?	C. H. M.
Hanaupah (Hanupa) Canyon	wici	wicivi, milkweed	J. H. S.
	wish'-she		C. H. M.
Happy Canyon	wah'-ko no-noon	?	C. H. M.
Jail Canyon	tun-do'-sah	?	C. H. M.
Johnson Canyon	poo'-e-cher'-ring-ah	?	C. H. M.
	poo'-e-cher-rin-gah	?	C. H. M.
Pleasant Canyon	rau'-no-kwin	?	C. H. M.
	kwe'-dap-po no-noon	?	C. H. M.
Six-Spring Canyon	mo-roo-nah-che no-noop	brush? canyon	C. H. M.
Tuber Canyon	tu'-vah noo'-pe	pinenut canyon	C. H. M.
Willow Creek Canyon	tim-bit'-tah no-noo'-pe	rock canyon	C. H. M.
	tim'-bish yo'-wung	?	C. H. M.
Death Valley	tim-be'-shah		
	tim-bish'		
	tim-be'-shah	?	C. H. M.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Death Valley (con.)	bow'-no-pe bo ^w '-no-be	? ?	C. H. M.
NW part of Death Valley (called variously Surveyor's Well, Mesquite Flat, Mesquite Valley)	ohyu o'-ye o'-e-hu oi'-hu	mesquite ? ? ?	J. H. S. C. H. M. C. H. M. C. H. M.
Salt Flat, Death Valley	oi'-yo-gum'-be oi'-yo-rum-be	? ?	C. H. M. C. H. M.
Fish Lake Valley	so'-ro-kwahn	? plain, flat, earth or ground	C. H. M.
Owens Valley	yaw-gum-pe yo-gump	? ?	C. H. M.
Panamint Valley	pan'amint pan'-a-min yo'-gum how'-ta yo-wung	? ? ?	C. H. M. C. H. M.
No. part of Panamint Valley	ha:uta ko, o	? deep place	J. H. S. J. H. S.
Saline Valley	kò' ko'-o ko'-o	? ? ?	C. H. M. C. H. M.
Emigrant Gap	top-me'-ah too-me'-ah	? ?	C. H. M.
Windy Gap (Wingard Pass)	to'-nin-che-wa too-wij'-je-hoo'-no	? mountains?	C. H. M. C. H. M.
Alabama Range	toi'-yah hah-be'-te		C. H. M.
Argus Mountains	tin'-dab-boq tinda'vu mugu		C. H. M. J. H. S. J. H. S.
Slate Range	tin'-dab-boo tin'-ta-boo		C. H. M.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Matarango Mountain	tin'-da-boo	?	C. H. M.
Mountain in Argus Range			
W. of Searles Lake	moo-kub'-ba	?	J. H. S.
Avawatz Mountains	ah-pi-che	?	C. H. M.
Black Mountains	pe-shah'-pe toi-ab'-be	red mountain	C. H. M.
Dry Mountain	sü:ndugai	?	J. H. S.
Tucki Mountain	tah'-ke	?	C. H. M.
	tuk'-ki	?	C. H. M.
	too-me'-ah	?	C. H. M.
Funeral Mountains			
E of Furnace Creek	po'-pah	?	C. H. M.
N of Furnace Creek	pe'-ge	?	C. H. M.
E of Eagle Borax Works	too-goo'-mah	?	C. H. M.
Gold Hill	choong'-gah	lime ?	C. H. M.
Grapevine Mountains			
S of Grapevine Canyon			
	ow-wah'-gi	?	C. H. M.
	ow-gah'-gi	?	C. H. M.
High Sierra Range	pe-ap'-per-rah toi-ab'-be	?	C. H. M.
	pah'per-rah toi-ab'-be	?	C. H. M.
Mt. Whitney	te-wo'n-kahmp	?	C. H. M.
Sleeping Beauty Mountain	ad'-dah-rah we'-ah	?	C. H. M.
Olancha Peak	ar-rah'-go we'ah	?	C. H. M.
Sierra Nevada Mountains	manov ^u putoyavitu	long mountain	J. H. S.
Inyo Mountains	nününop: ^ü	high	J. H. S.
	nun'-no-nop'	?	C. H. M.
	pan'-no-do yab'-be	?	C. H. M.
	pah-mo'-che	?	C. H. M.
	sah-go'-ro	?	C. H. M.
Cerro Gordo Mountains	sah-go'-ro'	?	C. H. M.
Cerro Gordo Mine	sah-go'-ro'	?	C. H. M.
Koso Mountains	ki'-no-mo-ne'-ah	?	C. H. M.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Mountains between Saline, Death and Panamint Valleys	sigai sigaiwatü	flat, on the mountain top	J. H. S.
Panamint Range	kaigota	?	J. H. S.
Panamint Mountains	kaiguta ki' -goo-tah ki' -goot	?	J. H. S. C. H. M.
Telescope Ridge	ki' -go toi' - ab-be tim' -bo ab-be	?	C. H. M.
Telescope Peak	kaiguta mu:gu mugudoya she' -um -ba se' -ump si'umbutsi sia	?	C. H. M. J. H. S. J. H. S. J. H. S.
Tin Mountain	tinguhu	pointed	J. H. S.
Ubehebe Peak	toyavipiap:u	mugu + doyavi, mountain	C. H. M.
Waucoba Mountain	wugodoyavi	?	C. H. M.
Amargosa (Amargosa to Beatty)	o-wep' -pe	gravel	J. H. S.
Ash Meadows	koi' -yo-po' -tah	tinguta, play + ?	J. H. S.
Ballarat	kah' -wu	mountain - big	J. H. S.
Bennetts Well	too-gah-bos	wungo, juniper + duyavi, mountain	J. H. S.
Charcoal kilns near Wild Rose	wah-bo' -te	?	C. H. M.
Darwin	yet' -tang nug' -gah yet-tahng' -ahnd	?	C. H. M.
Eagle Borax Works	to' -we	?	C. H. M.
Mesquite Flat			C. H. M.

Modern Name	Panamint Shoshone Name	Suggested Meaning	Authority
Furnace Creek Ranch Flat	lat'-tu-ah	?	C. H. M.
Green Water	pah-wi'-pah	?	C. H. M.
Camp at Hall Canyon	te-ar'-rum bi'-ah	?	C. H. M.
Hungry Bill's Ranch	pūaitugani	puai, mouse + tugi, cave	J. H. S.
Olancha - Keeler area			
Alancha	pakwa'si	probably pa, water + kwasi, end	J. H. S.
Olancha and E and S of Owens Lake	pah-kwah'-se	?	C. H. M.
	ko-nah'-kaht	?	C. H. M.
Olancha (?)	ko-nah'-kaht		C. H. M.
Keeler	koo'-no kah'-to	?	C. H. M.
	ko' -nah-kan'zah		C. H. M.
	ko-no-kan'-to		C. H. M.
Keeler area on Owens Lake	tono'musa	tonovi, greasewood + musa, sweat house?	J. H. S.
Old name for Keeler	pah'-nah-ki'-dup-pa	?	C. H. M.
Stovepipe Wells	too-goo'-mut-tah	?	C. H. M.
Trona region	ūwā'gatu	?	J. H. S.

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Panamint Shoshone, Death Valley Region.
1891



Panamint Shoshone, 1931.



Panamint Shoshone housetypes in mesquite thicket. Death Valley.
April 17, 1931.



Panamint Shoshone wikiups in mesquite, Death Valley, CA.
April 17, 1931



Pakwasitch, Panamint Shoshone boy using bow and arrow.
April 1891