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LITERATURE REVIEW AND ETHNOHISTORY OF NATIVE AMERICAN OCCUPANCY AND USE OF THE YUCCA MOUNTAIN AREA

INTERIM REPORT

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YUCCA MOUNTAIN PROJECT

LITERATURE REVIEW AND ETHNOHISTORY OF NATIVE AMERICAN OCCUPANCY AND USE OF THE YUCCA MOUNTAIN REGION

Interim Report
January 1990

by

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Table of Contents

Chapter One — Introduction 1

Repository Site Characterization 1
Involved Indian Tribes 3
Major Findings 3
Organization of Report 7

Chapter Two — Summary of Methods and Effort 8

Early Traveler Reports Analysis 8
Government Documents Analysis 8
    Early Government Reconnaissance Expeditions 8
    Annual Reports of the Nevada Indian Agents 9
    United States Census 9
    Reports of the U.S. Geological Survey and the Nevada Bureau of Mines 9
    Archaeological Surveys, Cultural Resource Surveys, and Planning Studies 9
    Nye County Documents 9
    School Enrollment Records 9
Ethnographic and Historical Documents Analysis 10
    Ethnographic Literature 10
    Historical Literature 10
    Unpublished Manuscripts 10
    Photographs 10
Local Newspapers Analysis 10
Visits to Archives in Nevada 13

Chapter Three — Native American Groups with Ties to the Study Area 14

Traditional Native American Groups (Pre-1850) 14
    Traditional Holy Land 14
    Overlapping and Shared Territory 14
    Ethnic versus Band Affiliation 15
Recent Native American Occupants (Post-1850) 18
Involved Native American Groups Based on Literature Search 19
Contemporary Involved Native American Groups 20

Chapter Four — Summary of Native American Occupancy and Use 23

Introduction 23
Native American Use Areas 23
    Core Areas 23
    Permanently Occupied Springs 26
    Areas of Seasonal or Temporary Use 27
    Territories Encompassing All Three Kinds of Use Area 27
Major Factors and Vectors Affecting Native American Occupancy and Use Since Contact . 27
    Disease 27
    Violence 28

Table of Contents (continued)

Appropriation of Resources . . . 28
Cultural Change . . . 30
Place-by-Place Chronologies . . . 31
Oasis Valley Core Area . . . 31
Ash Meadows Core Area . . . 37
Pahrump Valley Core Area . . . 41
Permanently Occupied Springs North and East of Yucca Mountain and Fortymile Canyon . . . 43
Yucca Mountain and Fortymile Canyon Area . . . 48
Conclusion . . . 49

Chapter Five — Keyword Chronological Data Base . . . 50

Introduction . . . 50
Pre-Contact and Early Contact Period, Undated . . . 50
Late 1800s and Early 1900s, No Exact Date . . . 56
Post-Contact Period to 1900 . . . 65
1820s . . . 65
1830s . . . 66
1840-48 . . . 67
1849 . . . 68
1850-57 . . . 73
1858-59 . . . 75
1860-64 . . . 78
1865-69 . . . 82
1870-72 . . . 85
1873-74 . . . 87
1875-79 . . . 91
1880-84 . . . 94
1885-89 . . . 97
1890-91 . . . 98
1892-99 . . . 104
Post-Contact Period Since 1900 . . . 107
1900-04 . . . 107
1905 . . . 113
1906 . . . 116
1907 . . . 123
1908 . . . 126
1909 . . . 130
1910 . . . 133
1911-14 . . . 139
1915-19 . . . 140
1920-24 . . . 142
1925-29 . . . 144

Table of Contents (continued)

1930-34 146
1935-39 147
1940-49 151
Since 1949 153
Twentieth Century, No Exact Date 155

Bibliography 168

Books, Journal Articles, and Government Publications 168
Nye County Government Documents 182
Unpublished Manuscripts and Taped Interviews 183
Photographs 184
Newspaper Articles 185

List of Tables

Table

1 Number and Location of Indian People Involved in the Yucca Mountain Cultural Resources Study 21
2a Documented Native American Occupancy or Use, by Place and Decade 24
2b Documented Native American Occupancy or Use, by Place and Decade 25
3 Southern Paiute Tribal Groupings, Populations, Political Leadership and Regional Links, 1870s 89
4 1900 Census Data on Native American People in Southern Nye County 108
5 1910 Census Data on Native American People in Southern Nye County 134

List of Illustrations

Map

1 Study Area and Surrounding Region 2
2 Traditional Ethnic Boundaries and Locations of Tribes Involved in the Yucca Mountain Project 4
3 Southern Paiute Bands 16
4 Routes of the Forty-Niner Emigrants 45
5 Routes of the Forty-Niners 46
6 Some of the Archaeological Sites on the Nevada Test Site 157
7 Springs, Settlements, Roads, and Railroads in Southwestern Nevada, 1909 158
8 Ranches, Mines, and Settlements in the Amargosa Region, 1870-90 159
9 Towns, Mining Camps, and Railroads in the Amargosa Region, 1890-1910 . . . 160
10 Towns, Mining Camps, and Railroads in the Amargosa Region, 1910-33 161

Photo

1 Native American Settlement at Bullfrog, Nevada, 1906 162
2 Native American Camp, Rhyolite, Nevada, circa 1910 163
3 Native American Women in Fourth of July Foot Race in Rhyolite, 1908 164
4 Native American Residents of Rhyolite, 1907 165
5 Native American Women near Beatty, circa 1901 166
6 The M.M. Beatty Family at the Beatty Ranch, circa 1905 167

CHAPTER ONE

Introduction

This report presents a review of the literature concerning Native American occupancy and use of the Yucca Mountain area and vicinity. It draws on a wide range of material, including early traveler reports, government documents, ethnographic and historical works, and local newspapers. The report complements two other concurrent studies, one focused on the cultural resources of Native American people in the study area and the other an ethnobotanical study of plant resources used by Native American people in the study area. Both concurrent studies are based on interviews with Native American people.

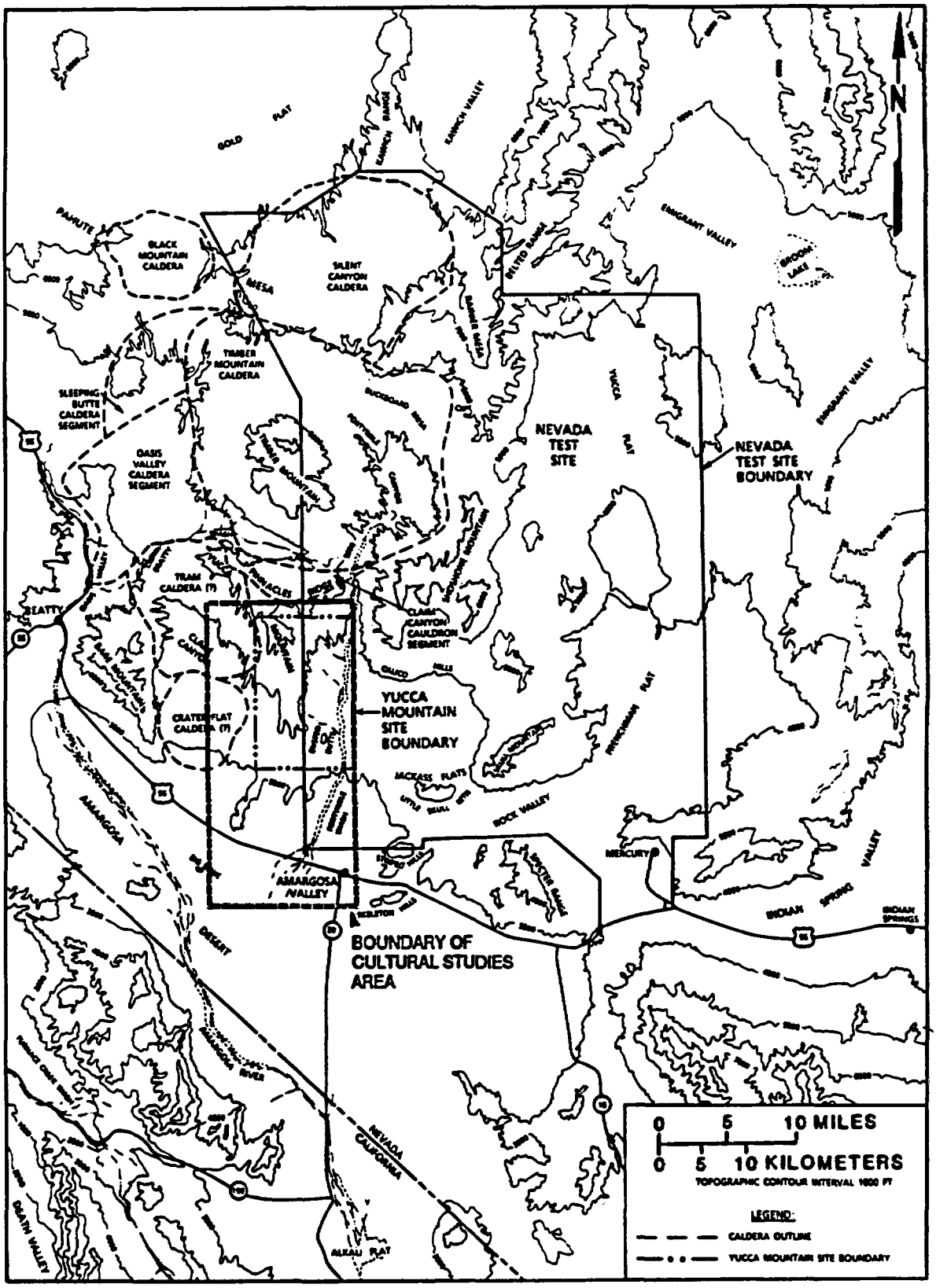
The literature review has had two principal purposes: to determine the completeness of the Yucca Mountain Native American study design (Stoffle, 1987) and to contribute to the understanding of the presence of Native American people in the Yucca Mountain area. A review of the existing literature about the Yucca Mountain area and southern Nye County, supplemented by the broader literature about the Great Basin, has verified three aspects of the study design. First, the review has aided in assessing the completeness of the list of Native American ethnic groups that have traditional or historical ties to the site. Second, it has aided in the production of a chronology of Native American activities that occurred on or near the site during the late nineteenth and early twentieth centuries. Third, it has helped to identify the location of cultural resources, including burials and other archaeological sites, in the study area and vicinity.

Repository Site Characterization

The Nuclear Waste Policy Act of 1982 proposed a plan to safely dispose of commercial power plant wastes, to conduct environmental investigations, and to involve Native Americans in site selection proceedings. A national search for a site where a high-level radioactive waste facility could be located culminated in the environmental assessment studies recommending three candidate sites for further consideration: Hanford, Washington; Deaf Smith County, Texas; and Yucca Mountain, Nevada. When the present study was initiated (June 22, 1987), the U.S. Department of Energy (DOE) was beginning site characterization activities at all three sites. The Nuclear Waste Policy Act, as amended in December 1987 by the United States Congress, now specifies that Yucca Mountain, Nevada, will be the only candidate site to be characterized.

Site characterization includes laboratory and field activities undertaken to establish the geologic and hydrologic condition of the site and the ranges of parameters needed to evaluate the suitability of the site as a potential location for a repository. In conjunction with site characterization, environmental studies are being conducted to assess how site characterization activities may affect the environment. The studies will form the basis for actions to minimize any significant adverse environmental impacts. The literature review and ethnohistory is one product of the Native American cultural resources study, which is part of this environmental research. The cultural resources study area is indicated in Map 1.

Science Applications International Corporation (SAIC), Las Vegas, Nevada, is providing support to the DOE for site characterization and environmental research at Yucca Mountain. SAIC subcontracted the Native American cultural resources study to anthropologists from the Institute for Social Research at the University of Michigan.



Map 1. Yucca Mountain Cultural Resources Study Area (SAIC modification of DOE, 1986).

Involved Indian Tribes

As outlined in the preliminary research design (Stoffle, 1987), the Native American cultural resources study pertains to three ethnic groups—Owens Valley Paiute, Southern Paiute, and Western Shoshone—whose cultural resources are found in the Yucca Mountain region. Ethnographic experiences in the southern Nevada area and an extensive literature review led to the selection of sixteen Indian tribes that potentially would be involved in the Native American cultural resources project. After meeting with each of the sixteen tribes, all requested that they be included in the project. Their involvement has included participating in in-depth ethnographic interviews, tribal council presentations, reviews of cultural resources project reports, and site visits to the Yucca Mountain study area.

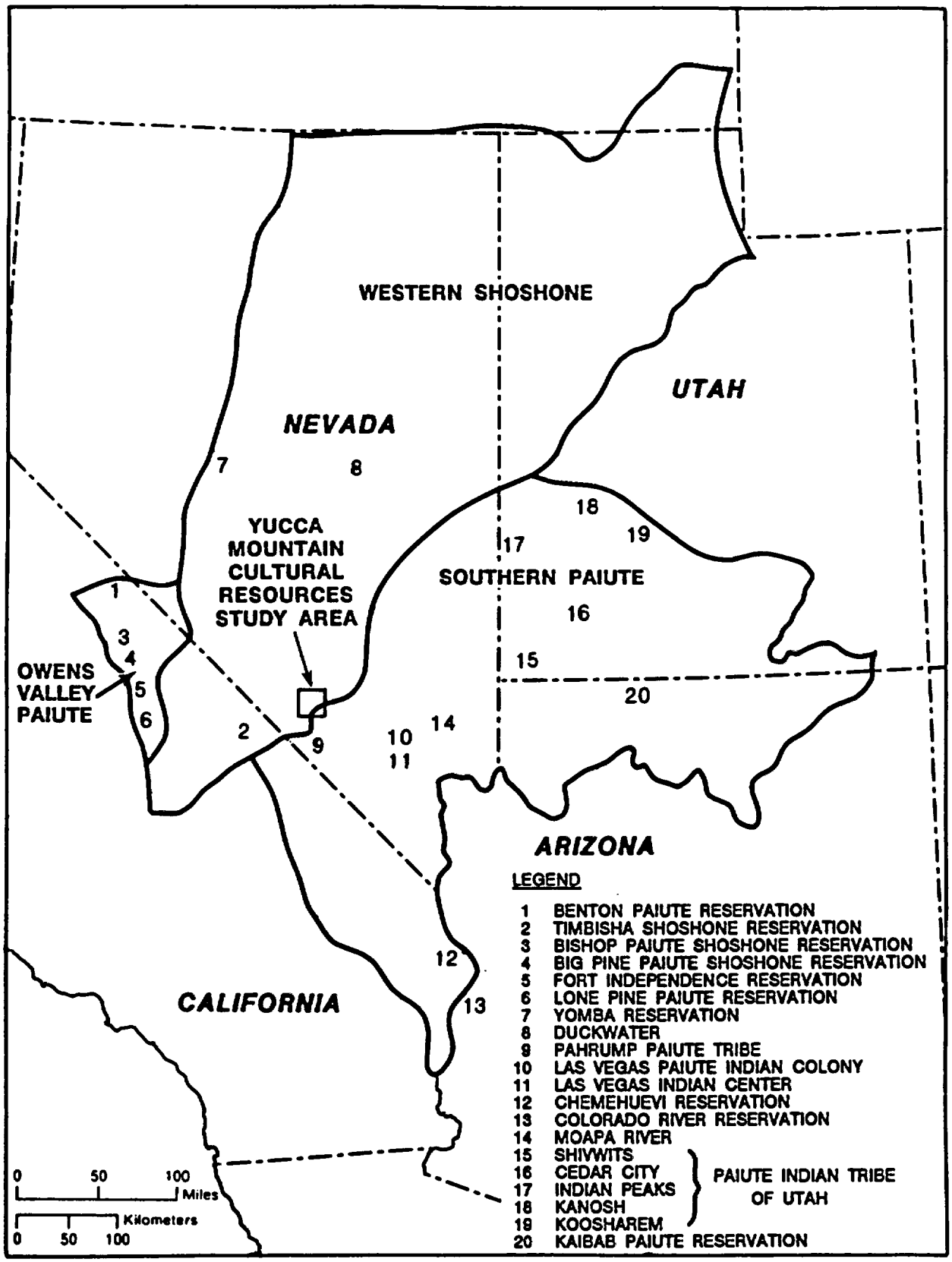
The location of contemporary reservations for the sixteen Indian tribes and the approximate boundary of the Owens Valley Paiute, Southern Paiute, and Western Shoshone ethnic groups in the late 1800s is presented in Map 2.

Major Findings

Documents examined in the literature review reveal that the study area and vicinity are most usefully thought of as comprising three different types of Native American use areas. There are (1) core areas of permanent Native American occupancy to the west and south of Yucca Mountain (Oasis Valley, Ash Meadows, and Pahrump Valley), (2) permanently occupied springs to the north and east of Yucca Mountain (Captain Jack Spring, Whiterock Spring, Oak Spring, Tippipah Spring, and Cane Spring), and (3) areas of seasonal and temporary use (Yucca Mountain, Fortymile Canyon, Timber Mountain, and Pahute Mesa).

Documents examined in the review dispel any notion that the Native American population disappeared or dwindled to insignificance after Euroamericans settled in the region. Documents show that Native American people continued to occupy permanent villages, settlements, and homesites in core areas in the vicinity of Yucca Mountain throughout the post-contact period (up to the present in the case of Oasis Valley and Pahrump Valley and through at least the 1950s in Ash Meadows). In the core areas adjacent to the study area, Euroamericans appropriated many of the springs, but Native American people retained use of some of the springs well into the twentieth century. Native American people continued to own and operate a few farms and ranches well into the twentieth century in Oasis Valley and Ash Meadows, in addition to working on Euroamerican-owned farms and ranches. Documents show that as late as the 1930s Native American people comprised a substantial portion of the population in Oasis Valley and in southern Nye County generally. Documents also indicate that Native American people continued to reside seasonally or year-round at some of the springs to the north and east of the study area through at least the 1930s.

Native American people continued to use seasonal and temporary use areas, including Yucca Mountain and Fortymile Canyon, well into the post-contact period. However, events in the Yucca Mountain area and in the adjoining areas of Fortymile Canyon, Timber Mountain, and Pahute Mesa are poorly documented in Euroamerican documentary sources. This is not surprising, because the general area remained a forbidding, arid, back country zone for most Euroamericans—a zone that has never had any substantial permanent Euroamerican settlement. The results of the literature review suggest that for information on Native American



Map 2. Traditional Ethnic Boundaries and Locations of Tribes Involved in the Yucca Mountain Project (adapted from D'Azevedo, 1986).

occupancy and use in the Yucca Mountain area itself, ethnographic interviews with Native American people must be the primary source. However, the literature review does provide abundant documentation for continued occupancy of Native American people in the surrounding core areas, as well as documentation that these Native American people have continued to practice traditional activities throughout the post-contact period, activities that take them into temporary and seasonal use areas like Yucca Mountain. Documents show that people in the Oasis Valley area and in Pahrump Valley continued to harvest and use medicinal plants, wild food plants, and basketry plants through at least the late 1930s, and to derive part of their cash income as well as part of their non-cash livelihood from these sources. Documents show that most of the jobs and occupations filled by Native Americans in the Euroamerican economic sector through at least the 1930s were temporary, seasonal, or intermittent, enabling Native American people to continue their traditional transhumant adaptive pattern of leaving the core areas to inspect the progress of plant and animal crops to be harvested later; to harvest pinyon nuts, seed grains, medicinal plants, and game; and to participate in social events. The literature review also documents that Native American people in the vicinity of Yucca Mountain were actively involved in mineral prospecting well into the twentieth century, another activity that took them into seasonal and temporary use areas like Yucca Mountain. It should be noted that Native American people played a significant part in the development of mining in southern Nye County.

The literature review indicates that Native American people in the study area and vicinity early adopted many Euroamerican cultural elements, while retaining most of their traditional culture. They early adopted the use of industrially produced clothing and other industrially produced goods. This adoption poses a problem for interpreting post-contact archaeological sites in the study area. Native Americans occupying a rock shelter or cabin in the early twentieth century, for example, would have left much the same kind of debris as a Euroamerican prospector using the same site. While adopting a wide range of Euroamerican goods and techniques, and learning sufficient English to take jobs in the Euroamerican economic sector, Native American people retained most of their traditional culture, and continued to harvest a wide range of wild plant and animal crops, to harvest and use traditional medicinal plants, and to produce and use traditional implements like baskets.

The review indicates that several of the earliest Euroamerican settlers in the vicinity of the study area married local Native American women. These intermarriages enabled Euroamerican settlers to secure allies and to gain access to local indigenous knowledge of climate, topography, water sources, wild food sources, and mineral resources. These intermarriages and their "mixed blood" descendants were important in the development by Native American people of a new cultural synthesis of Native American and Euroamerican cultural elements. Intermarriages between Native Americans and early Euroamerican settlers and the children of these marriages were also important in enabling Native American and Euroamerican ethnic groupings to achieve a modus vivendi of coexistence.

Native American people from outside Nevada were among the wave of immigrants who settled in the vicinity of the study area in the late 1800s and early 1900s. The 1900 census recorded a family in which the three children were identified as half-Indians born in North Carolina. Correspondence and documents left by Indian Agent Lorenzo D. Creel indicate that a Cherokee man settled at Ash Meadows in the early 1900s and lived there through at least the early 1920s.

Documents analyzed in the literature review indicate that Native American burials have been excavated in the study area and vicinity—at Cane Spring and in the Pahute Mesa area—and that there are numerous Native American archaeological sites throughout the study area. Artifact assemblages from some of the rock shelters and other sites suggest Native American occupancy well into the post-contact period.

Aboriginal agriculture, with corn and squash as the major crops, was evidently practiced at Ash Meadows, Cane Spring, and Pahrump Valley, as attested by early traveler reports, reports of early Indian Agents in Nevada, ethnographic studies by Steward (Steward, 1938; Steward, 1941), and recent research by Lawton et al. (1976). After Euroamerican settlement, Native American people in the vicinity of the study area continued to farm, both as farm laborers and on their own behalf—both for subsistence use and for commercial sale.

Several limitations of the documentary data must be noted. These shortcomings of Euroamerican documents underscore the importance of ethnographic interviewing as a source for information about Native American occupancy, use, and cultural resources in the study area.

One important limitation has already been mentioned: Euroamerican sources provide very limited information about Native American occupancy and use in the Yucca Mountain area. This limitation is not surprising because there has never been substantial, permanent Euroamerican settlement in the immediate area. As one moves farther from Yucca Mountain, into the Oasis Valley area, there is much better documentation for some periods, particularly the period between 1905 and 1912, when there were several mining boomtowns and newspapers in the Oasis Valley area. Likewise, in the Ash Meadows area there was a greater concentration and continuity of Euroamerican settlement, and thus more developed Euroamerican documentary sources. Oasis Valley newspapers and newspapers published in more distant locations provide some coverage of the study area, but the coverage is very limited. One cannot move from the dearth of documentation concerning the Yucca Mountain area in Euroamerican sources to a conclusion that Native Americans did not continue to occupy and use the Yucca Mountain area. Rather, one must acknowledge that Euroamerican sources provide very limited data concerning Native American occupancy and use in this particular area.

Second, many Euroamerican observers, particularly in the early contact period, failed to make discriminating distinctions between different Native American ethnic groupings. Native American people in the region were often indiscriminately grouped together under the term "Piute," "Digger," or simply "Indian." Thus, in many documents the term "Piute" is apparently used indiscriminately to refer to Shoshones as well as to Paiutes.

Third, many sources with potentially relevant data concerning the study area remain beyond the scope of this literature review, particularly in terms of newspapers with coverage of the study area and vicinity. The review has attempted to identify and examine basic references relevant to understanding Native American occupancy and use in the Yucca Mountain area, but particularly in the category of local newspapers with coverage of the study area, the authors achieved a sampling rather than a complete examination of all the relevant sources. There are hundreds of additional reels of newspaper microfilm with varying degrees of coverage of the study area that have not been examined. The literature review effort included only limited searching of newspapers in the more recent period since the withdrawal of the study area from public use. However, it is clear that Native American people continued to use the study area even after the area began to be progressively withdrawn from public use.

Organization of Report

A summary of methods and effort is presented in Chapter Two. Literature review findings related to the study design are then presented in the next three chapters. Chapter Three discusses Native American groups that may have traditional or historic ties to the site. Chapters Four and Five present a chronology of occupation and use of the study area and southeastern Nevada by Native American groups. Chapter Four summarizes and analyzes the data concerning chronology, in terms of (1) major factors and vectors of change and (2) place-by-place chronologies for Oasis Valley, Ash Meadows, Pahrump Valley, permanently occupied springs north and east of Yucca Mountain, and the Yucca Mountain and Fortymile Canyon area. Chapter Five provides a detailed data base concerning occupancy and use, organized chronologically and indexed by keywords. The Bibliography is organized into several sections: (1) books, journals, articles, and government publications; (2) unpublished manuscripts and taped interviews; (3) newspaper articles; (4) government documents; and (5) photographs.

Data regarding the chronology of Native American occupancy and use obtained through the literature review are thus presented in several ways: (1) organized by place, in Chapter Four (Summary); (2) analyzed in terms of different factors or vectors of change, also in Chapter Four (Summary); (3) organized by date, in Chapter Five (Keyword Chronological Data Base); (4) organized by keywords, also in Chapter Five (Keyword Chronological Data Base); and (5) organized by source and author, in the Bibliography.

CHAPTER TWO

Summary of Methods and Effort

This chapter discusses the methods utilized in the literature review and takes note of the extensive body of relevant literature that remains to be examined.

The review of the relevant literature on the Yucca Mountain area examined four major categories of documents: (1) early traveler reports, (2) government documents, (3) ethnographic and historical documents, and (4) newspapers. In each instance, the first step in the analysis was an effort to determine the extent of available materials in each of these categories. Then a non-random sample of documents was acquired to assess the quality of data available in the different types of sources. Finally, a subset of documents, usually stratified by time period, were intensively searched for data relevant to the Native American study design topics discussed in the previous chapter. The literature search was begun on June 22, 1987.

Early Traveler Reports Analysis

Early traveler reports encompass diaries and other records of travelers from the 1820s through the 1850s. The multivolume series edited by Hafen and Hafen (1954-61) was pivotal as a starting point for accessing and analyzing early traveler reports. The series contains numerous reports and diaries written by early travelers along the Old Spanish Trail, by travelers who crossed the study area in 1849, and by travelers on other expeditions in the area, as well as commentary by the editors. Also important as a starting point was Lingenfelter (1986) for its wealth of citations and the bibliographic entries. Citations and the bibliography in Lingenfelter (1986) identified many early traveler reports and analyses of early traveler reports published in the decades since the publication of the Hafen and Hafen series. Another important starting point were the articles and bibliography in D'Azevedo (1986).

Several recent studies examine the passage of a few parties of transcontinental travelers through the study area in 1849, parties now generally referred to as the "Jayhawkers" (Johnson and Johnson, 1987; Nusbaumer, 1967; Koenig, 1984). These works reprint the diaries and reports of people who traveled through the Nevada Test Site area and Fortymile Canyon.

Government Documents Analysis

The category of government documents searched and analyzed encompasses several distinct subgroupings. These subgroupings are discussed in the following sections.

Early Government Reconnaissance Expeditions

Reports of early government reconnaissance expeditions in the study area include the 1859 expedition led by John W. Davidson (Wilke and Lawton, 1986), the 1869 and 1871 expeditions under the leadership of George M. Wheeler (Wheeler, 1871, 1875), and the reports of ethnographic research by John Wesley Powell and G.W. Ingalls in southern Nevada in 1869 (Powell and Ingalls, 1874).

Annual Reports of the Nevada Indian Agents

The annual reports of Nevada Indian Agents were published for some years in the annual reports of the Secretary of the Interior. For other years, the reports were published in the Executive Documents Series of the House and Senate.

United States Census

Not all the U.S. census records for Nevada are available for the years since 1864, when Nevada became a state. The 1870 and 1880 census records do not enumerate Native American people. The 1890 census rolls have been destroyed. The Nevada census records for 1900 and 1910 include detailed enumerations of Indian individuals in southern Nye County, with data on personal names, ethnic grouping, tribal affiliations, occupations, housing, and language. The detailed enumeration for later censuses are sealed; the 1920 and 1930 census rolls, for example, will remain sealed until 1992 and 2002, respectively.

Reports of the U.S. Geological Survey and the Nevada Bureau of Mines

The principal sources in this category were Ransome (1907) and Mendenhall (1909). Reports from the Nevada Bureau of Mines were also important (Kral, 1951; Cornwall, 1972).

Archaeological Surveys, Cultural Resource Surveys, and Planning Studies

Several archaeological surveys, cultural resource surveys, and planning studies for Yucca Mountain, the Amargosa region, and the Death Valley region were used in the literature review. Sources included Worman (1969); Pippin, Clerico, and Reno (1982); Pippin (1984, 1986); DOE (1986); Greene (1981); Kensler (nd); and Busby, Findlay, and Bard (1979).

Nye County Documents

Nye County documents are located at the Nye County Courthouse in Tonopah, Nevada. Relevant materials include records of court proceedings in criminal and civil cases, reports of inquests, and oaths of office. Two visits to the Nye County Courthouse were successful in locating records of proceedings for a limited number of the court cases and inquests for which names of defendants and judges had previously been identified. Many of the documents sought have apparently been lost, although they are listed on the ledgers with accompanying file reference numbers. Local interviews in Beatty identified Native American people who had been employed as sheriff's deputies, and their oaths of office were obtained from the Recorder's Office in the Nye County Courthouse.

School Enrollment Records

An effort was made to obtain enrollment data for the Beatty school system from the early 1900s through the 1940s, in order to document the cohort of Native American students. Unfortunately, neither the District School Offices in Tonopah nor the Beatty School had retained any ledgers for this period. A former Beatty School teacher indicated she had retained ledgers for the 1938-39 school year, but she was unable to locate them. Photographs and oral histories document that Native American students comprised a substantial fraction of Beatty School students through at least the late 1930s.

Ethnographic and Historical Documents Analysis

The category of ethnographic and historical documents searched and analyzed encompasses several distinct subgroupings. These subgroupings are discussed in the following sections.

Ethnographic Literature

D'Azevedo (1986), written by a recognized authority on Great Basin Indian tribes, was a key starting point in identifying the relevant literature in this category. Also important were searches through recent decades of the *Journal of California Anthropology*, the *Journal of California and Great Basin Anthropology*, and the Ballena Press *Publications in Archaeology, Ethnology, and History*.

Historical Literature

Historical literature includes published materials on the history of mining, mining towns, and railroads in southern Nye County. Among the important points of access to this literature were Lingenfelter (1986), catalogs and indexes at the Nevada Historical Society and at the University of Nevada-Reno's (UNR's) Special Collections Department, Elliott and Poulton (1963), and cultural resource studies (Stoffle and Dobyns, 1982; Stoffle, Dobyns, and Evans, 1983). Unfortunately, the key source for information on railroads in the area (Myrick, 1962) provides neither citations nor leads toward more detailed documentation of railroad-related activities in southern Nye County.

Unpublished Manuscripts

Several sources, including Lingenfelter (1986), the catalogs and indexes of the Nevada Historical Society, the University of Nevada Oral History Program, and the UNR Special Collections Department, were important in the identification of potentially relevant unpublished manuscripts written by residents of and visitors to southern Nye County. The UNR Special Collections Department's "A Guide to the Lorenzo D. Creel Collection" led us to correspondence by Indian Agent Lorenzo Creel concerning Native American people and Native American claims to water in the Ash Meadows area.

Photographs

Photographs can often be a useful source of relevant historical data. The authors searched two photograph collections: those of the Nevada Historical Society and of the Central Nevada Historical Society.

Local Newspapers Analysis

Analysis of newspaper coverage of events in the southern Nevada region provided a wealth of information about Native American people in the area and their activities. The pivotal starting point for the newspaper search was Lingenfelter and Gash (1984), supplemented by a similar earlier work by Folkes (1964). Lingenfelter and Gash (1984) identifies all the newspapers published in Nevada and in adjacent counties of neighboring states, organized by geographic location; gives the dates of publication; and provides fairly accurate information about locations of microfilm copies of newspapers, if copies are extant. These reference works made it possible to (1) identify the newspapers published in towns closest to the

study area for each period of time, (2) identify which newspapers were available at what libraries, and (3) select a suitable sample of newspapers from different time periods and locations.

The specific search procedure varied from one newspaper to the next. Most of the newspapers searched consistently devoted one or two inside pages to local and regional news items, with other pages devoted to national and international news and to nationally syndicated columns. Once the pattern had been identified for a particular newspaper, typically only the front page and the local news page or pages needed to be searched. In their search, the authors looked for articles mentioning Native American people, locations in or near the study area, or events in which mention of Native American involvement was likely, such as public celebrations on major holidays. The authors also searched through the columns dedicated to local and regional news.

Since Nevada libraries are the sole sources for most of the Nevada newspapers involved in this search, the initial phases of the newspaper search were conducted via interlibrary borrowing. A field visit to archives in Nevada was crucial for the newspaper search, making it possible to search or sample a large number of newspapers over a wide range of years.

There is no single best newspaper source that covers the study area from the inception of the first newspapers in Nevada through the increasing restriction upon use of the study area in the period since 1940. For each period of time, the search effort focused on newspapers published in the towns that are (or were) nearest the study area, often enhanced by a limited sampling of newspapers from more distant parts of Nevada. In addition, many relevant newspaper articles were identified via citations in books and articles. These newspaper articles were then searched out and photocopied.

Nevada's first newspaper was the *Territorial Enterprise*, which began publication in 1858, initially in Genoa, then in Carson City, and then in Virginia City. No searches were conducted in newspapers published this far from the study area, as a matter of prioritizing effort.

For the period from 1870 to 1901, the Nevada newspapers located nearest the study area were published in Pioche, Belmont, De Lamar, and Tybo. California newspapers located at an only slightly greater distance were published in Bishop and Independence. All of these newspapers contain some coverage of the study area and its immediate vicinity. A number of newspapers were based in Pioche, most of them short-lived. The *Pioche Daily Record*, the *Pioche Weekly Record*, and the *Lincoln County Record*—the same publication with different names at different times—has been published almost continuously from 1870 to the present. This newspaper was searched for the years 1872-75, 1878-84, 1886-91, 1894-97, and 1900-05, although there is undoubtedly relevant material throughout the balance of its lengthy period of publication. Belmont had short-lived newspapers during the years 1867-69. These papers were followed by the *Belmont Courier* which was published from 1874-1901. The *Belmont Courier* was sampled for the years 1888, 1890-91, 1897, and 1899. De Lamar, closer to the study area, had a newspaper published briefly in 1892-93 (the *Ferguson Lode*), which was followed by the *De Lamar Lode* from 1894-1906. These papers were not searched. Tybo, near Belmont, had a newspaper published from 1877-80, the *Tybo Sun*, which was not sampled. Independence, at about the same distance from the study area as Tybo, has had a newspaper from 1870 to the present (the *Inyo Independent*), as well as

other shorter-lived newspapers. Bishop had a newspaper published in 1881-82 (the *Bishop Creek Times*) and from 1885 through the 1920s (the *Inyo Register*), as well as shorter-lived newspapers. None of these Owens Valley area newspapers were searched, although they contain coverage of events in and around the study area, as do newspapers in more distant locations in California (as indicated by articles cited in a number of books and articles dealing with the study area). Priority in the search effort was assigned to sources closer to the study area, so potentially valuable searches of many other sources have yet to be done. Citations in historical works like Lingenfelter (1986) and Zanjani (1988) guided the authors to specific articles in several newspapers that were not otherwise searched or sampled.

Beginning in 1901, newspapers began to be published in Tonopah, about the same distance from the study area as Pioche. Newspapers published in Tonopah included the *Tonopah Bonanza*, published from 1901-29; the *Tonopah Daily Times*, published from 1915-29; the *Tonopah Miner*, published from 1902-21; the *Tonopah Mining Reporter*, published from 1921-29; the *Tonopah Sun*, published from 1904-10; the *Tonopah Times-Bonanza*, published from 1929 to the present; and several other papers that were short-lived or that began publication in the 1960s. Newspapers searched for the 1901-05 period were the *Tonopah Daily Sun*, for 1905-06, and the *Tonopah Miner*, for 1903-05.

For the period 1905 to 1916, there were several newspapers published in the mining boomtowns of the Oasis Valley region just west of the study area. From 1905-09, there were several contemporaneous papers in this area. From 1910-12, there was only one, and from 1913-16 there was one. Because of their proximity to the study area, the limited number of years these newspapers were published, and the limited number of pages per issue, it was feasible to conduct a full search of all the Oasis Valley newspapers for this period. A full search was completed for all issues available on microfilm of the *Beatty Bullfrog Miner*, published from 1905-09; the *Bullfrog Miner*, published from 1905-09; the *Gold Center News*, published from 1906-07; the *Pioneer Topics*, published from 1904-09; the *Rhyolite Daily Bulletin*, published from 1907-09; the *Rhyolite Herald*, published from 1905-12; the *Transvaal Miner*, published briefly in 1906; and the *Carrara Obelisk*, published slightly later in 1913-16. In this same period, newspapers began to be published in Goldfield, including the *Goldfield News*, published from 1904-56; the *Goldfield Review*, published from 1908-09; the *Goldfield Tribune*, published from 1906-30; and a number of shorter-lived papers. The *Goldfield News* was searched for the years 1905-06. Newspapers began to be published in Las Vegas in this same period, beginning with the *Las Vegas Times* and the *Las Vegas Age*, both in 1905, with coverage encompassing the study area. Of the Tonopah newspapers for this period, only the *Tonopah Sun* was searched, for the year 1910. No search was performed in the Las Vegas, Pioche, Caliente, or Belmont papers for this period.

From 1916 through 1946, the newspapers published closest to the study area were those published in Goldfield, Tonopah, Pioche, Caliente, Las Vegas, and the Owens Valley. There was also coverage of events in the study area in newspapers published elsewhere in Nevada and in California. For this period, the *Tonopah Mining Reporter* was searched for the years 1922-26, the *Tonopah Daily Times* for the years 1928 and 1933, and the *Caliente Herald* for the years 1928-29. Sources like Lingenfelter (1984) and Zanjani (1988) were used to guide reviewers to a selected number of relevant articles for this period in a number of newspapers for which no further search was performed.

From 1946 to 1956, the *Goldfield News* published a section titled "The Beatty Bulletin," which provided detailed coverage of the Oasis Valley, Amargosa, and Pahrump areas. A full search of "The Beatty Bulletin" and the *Goldfield News* was conducted for the years 1946-49, 1950, and 1953.

From the early 1960s through at least the 1970s, the newspaper published closest to the study area was the *NTS News*, published on the Nevada Test Side. In its coverage of Native American people, the *NTS News* provides information about the early twentieth century and about archaeological finds, but not about contemporary Native American people in the study area. Both the Nevada Historical Society and the Central Nevada Historical Society have incomplete holdings of the *NTS News*, of which all available issues were searched for the years 1964-69.

Data from newspapers has been cited as fully as possible, both in the text and in the bibliography. This has been done to assist readers in accessing the original sources.

Early twentieth century small town newspapers often printed out-of-sequence, erroneous volume numbers, issue numbers, and issue dates. Often pages were not numbered. Furthermore, in microfilm reprints it is often not clear what the original sequence of pages may have been if the pages are not numbered.

To provide as much assistance as possible for readers who may wish to examine any of the newspaper items cited in this report, newspaper citations in most cases contain all of the following: (1) both the date of publication and the volume and issue number, if the original contains both; (2) the page number (if pages were not numbered in the original, in most cases page numbers have been assigned, corresponding to the sequence of pages in the microfilm print); and (3) the column number. In many cases, the title or header of the article or item is also included in the citation.

The authors believe that the disadvantage of having lengthy citations in the text is outweighed by the advantage of providing several cross-referencing data points to readers who may wish to locate the original newspaper sources.

Visits to Archives in Nevada

The importance of visits to archives should be emphasized. Many sources not available to the authors in the collections of the University of Michigan library were obtained through interlibrary borrowing. Unfortunately, many valuable sources located in Nevada collections do not circulate. Many noncirculating materials of relevance to the study were not listed in any published work and not listed in interlibrary cataloging systems. The on-site searches at the Nevada Historical Society, the Central Nevada Historical Society, UNR Special Collections Department, UNR Oral History Program, and UNR Government Documents Department were essential for identifying and examining many relevant books, manuscripts, and photographs. The on-site archival visits were also very important for the newspaper search. In several days of on-site work at the University of Nevada-Reno, the authors searched through a number of newspapers they had not yet been able to obtain through interlibrary borrowing. They also performed much more extensive searches of other newspapers for which they had previously been able to examine only a few rolls of microfilm.

CHAPTER THREE

Native American Groups With Ties to the Study Area

The issue of how many recent Native American occupants have left traditional cultural properties in the Yucca Mountain area can be partially determined with available data. The location and approximate number of these Native American people, as well as of those who traditionally occupied the Yucca Mountain study area, can be established with some certainty.

Traditional Native American Groups (Pre-1850)

The Western Shoshone, Southern Paiute, and Owens Valley Paiute are the Native American ethnic groups having the most direct affiliation with traditional cultural resources located in the Yucca Mountain area. These groups are well-documented as having lived in the area for hundreds of years before the arrival of the first Euroamericans in the mid-1800s (Kuykendall et al., 1978).

Traditional Holy Land

The Yucca Mountain area is located on the northern boundary of the Mojave Desert and southern boundary of the Great Basin Desert, and is an important area to many Native American ethnic groups. These groups resided there for thousands of years, using the land and its resources and building these into a cultural definition of themselves as a people. Most of these groups perceive that they were created in these two deserts and that, in so doing, the Creator gave them a special supernatural responsibility to protect and manage the land and its resources. In western terminology, these deserts are their Holy Land (Spicer, 1957).

The Southern Paiutes, for example, believe that they were created by the supernatural near Charleston Peak—called *Nuvagantu*—located in the Spring Mountains, twenty-five miles southeast of the proposed Yucca Mountain high-level radioactive waste repository (Kroeber, 1970; Laird, 1976; Stoffle and Dobyns, 1983). According to Laird (1976:122):

> In prehuman times *Nuvagantu* was the home of Wolf and his brother, Mythic Coyote. It was the very heart of *Tuwiin'aruvipu,* the Storied Land.

There was and is no place in Southern Paiute traditional territory more sacred than the Spring Mountains and the areas around them. Concerns for this sacred area have been expressed repeatedly in cultural resource studies involving Southern Paiute people (cf. Stoffle, Dobyns, and Evans, 1983). Most recently, Nevada Paiutes expressed concerns for Pahrump Valley as a sacred area (Stoffle, Evans, and Jensen, 1987) because of its relationship to the Spring Mountains.

Overlapping and Shared Territory

Traditional occupation and joint-use boundaries have changed over time, so that for the last thousand years, three or four Native American ethnic groups could have occupied any specific location in the Mojave Desert or Great Basin Desert, such as the Yucca Mountain area. Each of these ethnic groups could have traditional cultural values regarding any specific location, including the Yucca Mountain area.

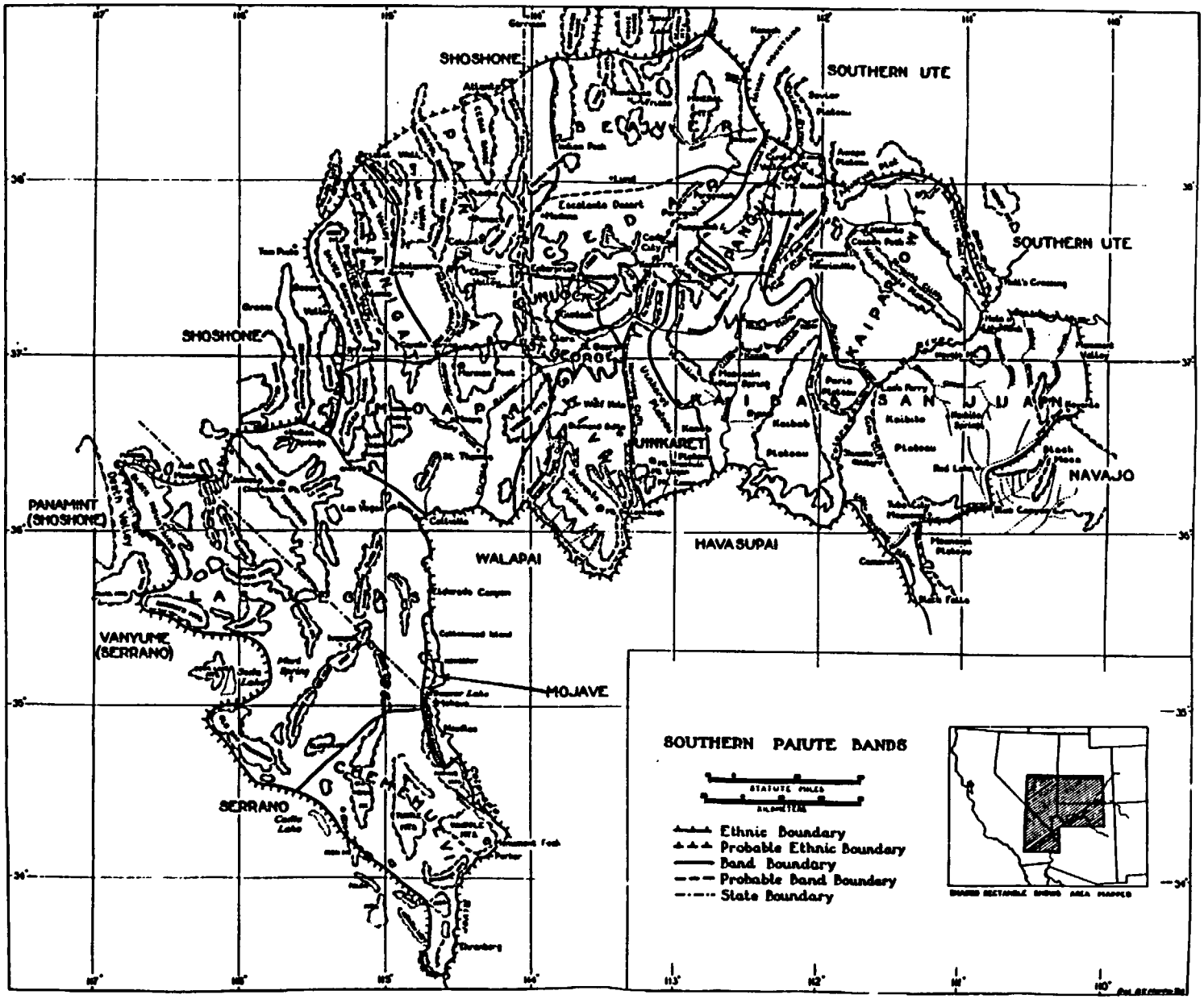
An extensive national debate over which Native American ethnic groups resided in what lands at the time of European intrusion was conducted during the federal Land Claims Commission hearings (Kuykendall et al., 1978). During these legal hearings, it was generally agreed that Yucca Mountain was located on the border between lands traditionally used by the Southern Paiutes and the Western Shoshones (see Map 3; Kelly, 1934). Accepted historical, archaeological, and ethnographic documents place the two ethnic groups in the Yucca Mountain area for hundreds of years before Euroamerican intrusion (Kroeber, 1970; Pippin and Zerga, 1983; Steward, 1938). There is little scientific argument as to which Native American ethnic groups have a primary traditional claim to the Yucca Mountain area.

Ethnic versus Band Affiliation

It is essential to distinguish between the concept of an "ethnic group," such as the Western Shoshone, Southern Paiute, or Owens Valley Paiute, and a "localized band," like the Yomba or Moapa. The difference between these two types of social groups has important implications for defining which Native American groups should be consulted regarding site characterization activities at the proposed Yucca Mountain high-level radioactive waste facility.

The last two hundred years of Southern Paiute ethnic group history can be used to illustrate the two concepts and to demonstrate their importance to the study. The Southern Paiutes are a people (an ethnic group) who share a common culture, language, and society. They traditionally occupied and used a wide territory ranging from Black Mesa, Arizona, in the east to Yucca Mountain, Nevada, in the west and from Sevier Lake, Utah, in the north to Palo Verde Valley on the lower Colorado River in the south (see Map 3; Kelly, 1934). Within this ethnic group territory there were a number of local subterritories that were the primary residence of local bands of Southern Paiutes (see Map 3; Stoffle, Jake, Bunte, and Evans, 1982). The broader ethnically-based social unit—termed here the "nation"—functioned to move goods and services back and forth between ecological zones, thus increasing the population carrying capacity of the region under ethnic control (Stoffle and Evans, 1976; Stoffle, Jake, Bunte, and Evans, 1982). Just as goods and services moved within Southern Paiute national territory, so did people. The same pattern of an ethnic nation with an extensive ethnic group territory subdivided into a number of local subterritories also characterized the Western Shoshone people and the Owens Valley Paiute people.

The effects of disease and territorial encroachment by Euroamericans combined to virtually eliminate the national functions and integration of the Southern Paiute nation by the 1840s (Stoffle and Dobyns, 1982; Stoffle, Dobyns, and Evans, 1983). After this time, local bands increased in political importance; however, ethnic identity and the movement of people between ecological zones persisted. As agricultural lands along rivers and springs were appropriated by Euroamericans and as wild food species were reduced by the impact of Euroamerican livestock and by the cutting of pinyon and mesquite trees, wage employment became an increasingly important component of Paiute and Shoshone subsistence. Sometimes this meant relocating the primary residence to Euroamerican settlements or to their fringes (cf. Crum et al., 1976:99-89,91,101; Bowers and Muessig, 1982:22; Forbes, 1967:153; Rusco, 1975:128). In southern Nye County, Euroamerican settlements developed in the same oasis core areas where the bulk of the Native American population already



Map 3. Southern Paiute Bands (Kelly, 1934).

made its primary residence. Here, for much of the Native American population that had survived the impacts of epidemics, employment in the Euroamerican economic sector meant relatively little change in residence site. Some of the Native American families who had their primary residence at springs north and east of the study area probably did relocate into the core areas as Euroamerican impact upon the springs intensified. From these residential "labor camps," whether located at or near the site of traditional villages or in new locations adjoining the Euroamerican towns, Paiute and Shoshone people continued to return to traditional locations to harvest wild food plants in areas that had not been too heavily impacted by Euroamerican development activities, including the Yucca Mountain area. For much of the twentieth century, Paiute and Shoshone peoples' livelihood derived both from employment in the Euroamerican economic sector and from traditional activities of farming and of harvesting nondomesticated flora and fauna.

In the nineteenth century, Euroamericans established state territorial boundaries and jurisdictions that divided Western Shoshone lands between two states, Nevada and California, and divided Southern Paiute lands between four states, Nevada, Utah, Arizona, and California. These developments contributed to an undercutting of the national functions and integration of these ethnic groups. In the twentieth century, the federal government began to set aside portions of traditional territory as reservation lands for Western Shoshone, Southern Paiute, and Owens Valley Paiute people. In doing so, the federal government began to treat local labor camp populations as tribes and their leaders as chiefs. This political fiction recognized legitimate local leadership and control over local resources, but ignored the traditional cultural rights and obligations of the larger nations to use and manage the natural resources throughout their ethnic group territory. For each of these nations, their territory had been conceived as their Holy Land and their responsibilities toward the natural resources had been understood as responsibilities toward a Holy Land.

Despite the divisive effects of the federal political fiction of the localized tribe, Southern Paiute, Western Shoshone, and Owens Valley Paiute people continue to try to maintain national functions and ethnic group integration. Perhaps one of the more obvious mechanisms for this is the practice of placing children of the same couple on different tribal registration rolls. So if, for example, a man on the roll at the Las Vegas Paiute Indian Tribe marries a woman on the roll at the Moapa Paiute Tribe, they may register their children with either tribe. If one of the children marries a person from the Shivwits Paiute Indian Tribe, their children could be registered at any one of three reservations.

For Western Shoshone people in Nevada, particularly elders, it is not uncommon for individuals to be registered at a location where they do not live nor have ever lived. The federal government told these people they had to register someplace, so they simply picked a location, often for unexplained reasons.

Owens Valley Paiute people also often live in a location different from where they are officially registered. This is usually due to different parents originating from different locations, similar to Southern Paiute people. And so Southern Paiute, Western Shoshone, and Owens Valley Paiute people continue to weave themselves back together through kinship ties in an effort to compensate for state and federal administrative decisions that force separation of the ethnic group.

The most important implication of the distinction between traditional ethnic group concerns and the concerns of contemporary localized tribes is that all of the tribes that currently exist within the traditional ethnic territory must be consulted to permit a complete ethnic group response to a project occurring somewhere within the traditional territory. If county and state boundaries are utilized to define the limits of who should be consulted, only those tribes that happen to have a reservation located within those Euroamerican political units are consulted. In order not to exclude some or even most of the ethnic group's members, it is important to consult with any contemporary tribe that contains living members who are identified with a traditional ethnic group territory.

Recent Native American Occupants (Post-1850)

Euroamerican encroachment on Western Shoshone, Southern Paiute, and Owens Valley Paiute traditional territories began in the 1820s. In southern Nye County, many of the most valuable and productive natural resources were in the hands of Euroamericans by the 1870s and 1880s. Western Shoshone, Southern Paiute, and Owens Valley Paiute people increasingly gravitated towards wage labor opportunities during the late 1800s, as did other Native American people in Nevada.

Both the literature survey and field interviews have confirmed that Native American people lived and worked on many of the Euroamerican-owned farms and ranches in Oasis Valley, Ash Meadows, and Pahrump Valley. Some Native American people occupied their own farms and lived in their own villages near the Euroamerican farms where they were employed. In addition, most Euroamerican mining and railroad camps had an adjoining or nearby camp where Native American workers and their families lived. The literature survey documented such Native American settlements on the outskirts of Beatty, Rhyolite, and Bullfrog, as discussed in Chapter Four later.

Living on or near Euroamerican-owned ranches in Oasis Valley, Ash Meadows, and Pahrump Valley, and living in camps adjoining Beatty, Bullfrog, and Rhyolite, Native American people were in fact continuing to occupy the same core areas they had occupied traditionally, though many of the springs had been appropriated by Euroamericans. Native American people continued to make their primary residence in their traditional core areas, and they continued to travel outward from these core areas to harvest natural resources in seasonal use areas like Yucca Mountain. Western Shoshone, Southern Paiute, and Owens Valley Paiute people have continued to be knowledgeable about the Yucca Mountain study area over the years. In 1950, Dick Shutler was guided on an early archaeology survey of the Yucca Mountain area by a Shoshone man from Beatty (Pippin and Zerga, 1983:26). In recent interviews, the authors of this review were told many details of the area by Native American people who used to live and work in the study area before it was withdrawn from the public domain (Stoffle, Evans, and Harshbarger, 1988).

The Euroamerican economic sector of mining, railroad construction, and large-scale commercial agriculture attracted Native American people of many ethnic backgrounds. Railroad lines facilitated the movement of Native American people over great distances, and the use of railroads by Native American people in Nevada is well-documented (CIA, 1874c:281; "Indians Will Join in Celebration," *Tonopah Daily Sun*, July 3, 1906, inside p., col. 4). The literature survey documented that Native American people from southeastern tribes emigrated to Ash Meadows and Pahrump Valley around the turn of the century (1900 Nevada census

rolls; Correspondence Files for 1917, Lorenzo D. Creel Collection, UNR). Native American laborers often were recruited by Euroamerican companies for construction labor or other jobs. In southern Nevada, there were numerous ephemeral peaks of mining activities. After an initial find of high grade ore in a location, a large mining camp would often grow up almost overnight, drawing prospectors from all over the continent as well as laborers from waning camps elsewhere in the region. If the ore proved disappointing, a mining camp might depopulate as quickly as it had grown. In southern Nye County, there were numerous ephemeral boomtowns and camps, including several in the study area. Transvaal and Wahmonie are two of several mining districts within the boundaries of the Nevada Test Site and Nellis Air Force Range (Pippin and Zerga, 1983:55,62-63). Native American people from ethnic groups other than Paiute and Shoshone may have been among the influx of laborers at these camps.

Native American people who immigrated to the traditional lands of the Western Shoshone and Southern Paiute in southern Nevada to work for Euroamerican commercial operations or to farm on their own behalf may have begun to use and perceive the new land and its resources as they had their own traditional territories. For example, Drover (1985) points out that Navajo workers who came to build a railroad across the Mojave Desert remained as maintenance crew members and lived in isolated communities along the railroad. Drover points out that these Navajo people created sweat-lodges, hogans, and other dwellings near the railroad that have cultural value to the Navajos as historic and religious structures. In another recent study (Stoffle, Evans, and Jensen, 1987:14-15), it was noted that Navajo women who were relocated to the Colorado River Indian Tribes reservation replaced most of their weaving and medicine plants with ones available in the Mojave Desert. Also important for the immigrants was learning where minerals for pigment and medicine were located. Inevitably these people died and were buried in the new lands. In general, these data suggest that immigrant Native American people do develop culturally important attachments in traditionally consistent manners to cultural resources in new lands. The data further suggest that the longer the immigrant Native American people remain in the new lands, the more cultural attachments they will form to those lands.

Involved Native American Groups Based on Literature Search

The authors believe that the assessment of tribes in the area made in the initial stages of research remains accurate. The literature search did not document the residence of specific ethnic groups of Native American people other than Southern Paiutes and Western Shoshones in the study area. The literature review did document that a Cherokee man farmed at Ash Meadows from the early 1900s through at least 1920. The literature review also documented that among the early emigrants to Ash Meadows was a family with three children of mixed Euroamerican and Native American ancestry whose mother was identified as an Indian from North Carolina (1900 Nevada census rolls; Letter to L. D. Creel from William Morris, 1917, Lorenzo D. Creel Collection, UNR).

In addition to the presence of Western Shoshones and Southern Paiutes in the study area, the literature search also documented (1) the entry into the region of Native American people from outside Nevada for trading purposes in the late 1800s (*Pioche Weekly Record*, vol. 27, no. 4, October 6, 1883) and (2) the presence of Native American people from unidentified ethnic groups in Idaho as part of a public dance performance in the Beatty area in 1908 (*Bullfrog Miner*, vol. IV, no. 12, June 20, 1908). The literature search did not locate documentation for the presence of Native Americans other than Southern Paiutes, Western

Shoshones, and Owens Valley Paiutes as laborers during the construction and operation of the railroads adjacent to the study area, although this may have occurred given the numbers of unskilled laborers employed (*Rhyolite Herald*, vol. II, no. 34, December 21, 1906), the shortage of local labor (*Bullfrog Miner*, vol. II, no. 9, May 28, 1906), advertisements for Native American laborers for railroad construction work published in the community of Searchlight just across the border in California (*Searchlight*, vol. 2, no. 4, July 3, 1903, p. 6, col. 2), and the documentation of Navajo people's roles in railroad construction in the larger region in the early 1900s (Drover, 1985).

Contemporary Involved Native American Groups

The literature search supports the assumption (that guided the Native American study design) that the Western Shoshone, Southern Paiute, and Owens Valley Paiute ethnic group members are the most directly involved with the cultural resources of the Yucca Mountain study area—particularly members of the Western Shoshone and Southern Paiute ethnic groups. The literature search further supports the assumption that most of the involved people are enrolled at one of fourteen reservations listed in Table 1; are in contact with the Las Vegas Indian Center, Nevada; or are members of the nonward Pahrump Paiute Indian Tribe. All of these groups have been consulted and literature has been searched regarding the ethnohistory of all three of these ethnic groups.

There are a number of Native American people (estimated at more than 5,000) who do not belong to the Western Shoshone, Southern Paiute, or Owens Valley Paiute ethnic groups and who are living in southeastern Nevada. These people are living far from their traditional lands and reservations in towns (especially Las Vegas) located within a couple of hours drive from Yucca Mountain. Most of the Native American people who live off-reservation in southeastern Nevada are not enrolled at one of the local reservations. For example, the State of Nevada Employment Security Department estimates that there were 5,640 Native American people living in Clark County in 1985, of which only 298 (5.3%) were enrolled at the Las Vegas Paiute or Moapa Paiute Indian reservations. Similarly, the Employment Security Department estimates that there were 120 Native American people living in Lincoln County, where there are no reservations. These off-reservation Native American people have been involved in the study through the Las Vegas Indian Center, which has served as the official point of contact.

Table 1 is a listing of the location and approximate number of involved Native American peoples. The population figures in Table 1 reflect the best population information available. The numbers of Native American people living at any one place is a reasonable estimate based on previous field work and available published reports. The exact numbers of people enrolled with each tribe changes because of deaths and births. Different sources of information were used when the authors perceived that a more recent source provided a more accurate population figure (see Table Notes). While the actual population figures will vary slightly, the relative percentage of the Native American people living and/or enrolled at one location is not expected to be significantly different from that presented in Table 1.

Table 1. Number and Location of Indian People Involved in the Yucca Mountain Cultural Resources Study

I.	Southern Paiute Tribes[a]		
	Chemehuevi Paiute Tribe, California	300	
	Chemehuevi Paiutes, Colorado River Indian Tribes, Arizona	300	
	Las Vegas Paiute Tribe, Nevada	113	
	Moapa Paiute Tribe, Nevada	185	
	Paiute Indian Tribe, Utah	516	
	Kaibab Paiute Tribe, Arizona	200	
	Subtotal		1,614
II.	Owens Valley Paiute Tribes[b]		
	Lone Pine, California	115	
	Fort Independence, California	62	
	Big Pine, California	50	
	Bishop, California	500	
	Benton, California	050	
	Subtotal		777
III.	Western Shoshone Tribes[c]		
	Timbisha, California	199	
	Yomba, Nevada	60	
	Duckwater, Nevada	106	
	Subtotal		365
IV.	Off-Reservation American Indian Peoples[d]		
	Pahrump Valley, Nevada	50	
	Las Vegas, Nevada	5,342	
	Subtotal		5,392
	Total Involved Indian Peoples		8,148

[a] Since 1977, Richard Stoffle has been in regular contact with these tribal groups and has conducted numerous surveys which have required a listing of tribal members from the tribal rolls. These figures reflect his most current knowledge about these groups.

[b] These figures are derived from a book by the U.S. Department of Commerce Federal and State Indian Reservations and Indian Trust Areas.

[c] The Timbisha Shoshone figure comes from their Federal Acknowledgment documents; none of these Indian people are members of any other Indian tribe (Federal Register, vol. 47, no. 214, November 4, 1982). Only about 50 of these Indian people live at Furnace Creek, California, but as soon as this new tribe receives full government services and land, many of the tribal members are expected to return to the Death Valley area. The last two figures are derived from the 1980 U.S. Census and were checked with a member of one of these two tribal governments.

[d] The Pahrump Paiute population figure comes from the personal knowledge of Richard Arnold, Director of the Las Vegas Indian Center. An unknown (but perhaps significant) number of Native American people reside on farms and ranches in Nye and Lincoln Counties. The Las Vegas population is an estimate based on the State of Nevada Employment Security Department report for 1985. The figure was derived by taking the 5,640 Clark County Indian population estimate and subtracting the 113 people enrolled at the Las Vegas Paiute reservation and the 185 people enrolled at the Moapa Paiute reservation. These figures were checked by the Director of the Las Vegas Indian Center, who works on a daily basis with Indian people not enrolled at a southeastern Nevada reservation. They live either in the City of Las Vegas or in the rural areas of Clark, Lincoln, and Nye Counties.

CHAPTER FOUR

Summary of Native American Occupancy and Use

Introduction

This chapter presents summary chronologies for the Nevada Test Site and for adjacent areas whose Native American residents used the Nevada Test Site area. Chapter Five presents a detailed chronological data base in which each item is flagged by keywords identifying places, activities, and ethnic grouping if known. Chapter Four summarizes and analyzes the data presented in greater detail in Chapter Five.

This chapter is divided into three main sections, followed by a conclusion. The first section provides a conceptual discussion of three different categories of use area: core areas, permanently occupied springs, and temporary or seasonal use areas. The second section discusses the major factors and vectors of change that have affected Native American occupancy and use of the study area and vicinity since contact, including epidemic disease, interethnic violence, appropriation of resources by Euroamericans, new patterns of employment and trade, and cultural change. The third section presents a place-by-place chronological summary of Native American occupation and use for the following areas: (1) Oasis Valley, a core area; (2) Ash Meadows, a core area; (3) Pahrump Valley, a core area; (4) permanently occupied springs in the vicinity of Yucca Mountain; and (5) Yucca Mountain and Fortymile Canyon, a seasonal and temporary use area.

Tables 2a and 2b provide a simplified summary overview of the data on Native American use and occupancy.

Native American Use Areas

Core Areas

The term "core area" is used to refer to places where large numbers of Indian people kept permanent residences and from which they went out to manage, harvest, and hunt other resources. Oasis Valley, located near Beatty, Nevada, west of the Nevada Test Site, Ash Meadows to the south of the Nevada Test Site, and Pahrump Valley to the southeast have all been core areas of Native American occupation both prior to and since Euroamerican contact in what is today southern Nye County. Each of these core areas contains numerous large springs supplying abundant water. In each core area the abundant water supported several Native American villages located within easy walking distance of each other. There was aboriginal agriculture of corn, squash, and beans in the Ash Meadows and Pahrump Valley core areas (Steward, 1941:231-232; Steward, 1938:183) and there may have been aboriginal agriculture in the Oasis Valley core area as well. The core areas were continuously inhabited, though the roster of individuals and families present in the core areas varied over time.

For their residents, these oasis core areas served as the primary residence within a much larger territory that included other places inhabited seasonally and areas used seasonally for harvesting plant, animal, and mineral resources. From the core areas, people traveled to seasonal camps at higher elevations and in more arid locations to harvest pinyon nuts, wild

Table 2a. Documented Native American Occupancy or Use, by Place and Decade Through the 1940s: Tabular Summary of Data Presented in Chapters Three and Four[a]

Decade	Oasis Valley	Amargosa Valley	Ash Meadows	Pahrump Valley	Spring Mountains	Springs: Captain Jack Whiterock Oak Tippipah[b]
1820s						
1830s			R			
1840s			x	x		x
1850s				R		
1860s			x	R	R	R
1870s	R	R	R	R	R	
1880s	R		R	R	R	
1890s	R		R	R		
1900s	R		R	R		
1910s	R		R	R		x
1920s	R		R	R		R
1930s	R		R	R		
1940s	R			R		

[a] The symbol "R" has been used to indicate that residence of Native American people is documented for an area in a particular decade. The symbol "x" indicates that presence or use by Native Americans is documented. Lack of documentation of Native American residence or use in the Euroamerican sources examined does not, of course, mean that Native American people did not reside in areas and periods of times that lack documentation.

[b] Captain Jack Spring, Whiterock Spring, Oak Spring, and Tippipah Spring have been grouped together because of their proximity to one another.

Table 2b. Documented Native American Occupancy or Use, by Place and Decade Through the 1940s: Tabular Summary of Data Presented in Chapters Three and Four[a]

Decade	Cane Spring	Yucca Mountain	Fortymile Canyon	Tempiute area	Pahranagat
1820s					
1830s					
1840s	R				x
1850s					
1860s				x	R
1870s			R		R
1880s				x	R
1890s					
1900s					
1910s				x	
1920s					
1930s					
1940s					

[a] The symbol "R" has been used to indicate that residence of Native American people is documented for an area in a particular decade. The symbol "x" indicates that presence or use by Native Americans is documented. Lack of documentation of Native American residence or use in the Euroamerican sources examined does not, of course, mean that Native American people did not reside in areas and periods of times that lack documentation.

grains, medicinal plants, rabbits, sheep, deer, and other plant, animal, and mineral resources. It was also necessary to travel through the territory at various times during the year to assess the development of crops to be harvested later, so as to plan the timing and location of harvesting efforts. Individuals and families who made their permanent residence in one of these core oasis areas also left the core area to visit relatives living in other core areas or at permanently occupied springs and to participate in social events including seasonal festivals, funeral ceremonies, and less formal social gatherings. Individuals and families also might shift their residence from one core area to another for a variety of reasons, including marriage and obligations to or disagreements with relatives.

Extending beyond the core area of primary residence, the territories used by families and bands were very extensive. For example, an individual or family whose primary residence was in Oasis Valley might visit the Death Valley area, Yucca Mountain, the southern end of the Belted Range, Shoshone Mountain, Ash Meadows, and various points in between over the course of a year or several years to carry out a variety of activities. Which parts of the territory a family visited in a particular year would vary with climatic factors that had affected the growth of flora and fauna. Where families traveled also would be influenced by the scheduling and location of social events in the region in that particular year.

After contact, Euroamericans took control of most of the springs in these core areas. In Oasis Valley and Ash Meadows, Native American people retained control over a few of the springs and engaged in independent farming and ranching well into the twentieth century.

Permanently Occupied Springs

To the east and north of Yucca Mountain are several springs that were used by Native American people from pre-contact times to the 1950s. Some of these springs were occupied year-round, others seasonally, and still others on a regular but intermittent basis. These springs include Tippipah Spring and Toboban Spring on the slopes of Shoshone Mountain; Cane Spring on the slope of Skull Mountain; the Ammonia Tanks, Captain Jack Spring, Whiterock Spring, and Oak Spring around the southern end of the Belted Range; and numerous other smaller springs and water catchments.

Some families apparently made their primary residence at one of these springs. Other families apparently resided at one of these springs only during the winter season. Still other families came to the area and used the springs only during the fall season to conduct rabbit drives on the flats, harvest pinyon nuts in the mountains, and harvest wild grains at a variety of locations. A fall festival held in the Ammonia Tanks area in some years drew people to the area from Oasis Valley and elsewhere.

Aboriginal agriculture of corn and squash was documented for Cane Spring by the Jayhawker emigrants in 1849, and was probably practiced at other springs in the vicinity as well. Although Native American people used and inhabited these spring sites, the springs in the area north and east of the cultural resources study area do not constitute a core area like Ash Meadows or Oasis Valley. The springs north and east of Yucca Mountain are not concentrated together in a single basin and do not provide a concentrated water resource sufficient to support several Native American villages in close proximity. Because the water sources and Native American habitation sites were more spread out in this area, the impact of Euroamerican appropriation of water resources was even heavier here than in the core areas, where there were sufficient springs to support Euroamerican settlements and enable

Native American people to retain the use of at least a few springs. Some of the springs in this area were appropriated for the use of stage relay stations during the last three decades of the nineteenth century. After this period, it is possible the springs may have reverted to use by Native American people for a time. Scattered and often ephemeral Euroamerican ranching, prospecting, and mining activities that made use of springs in the area apparently coexisted with continued Native American use of at least some of these springs until the creation of the Nevada Test Site.

Areas of Seasonal or Temporary Use

Areas at high elevations and areas with limited water sources including small springs, seeps, and *tinajas* (rock catchments) were used seasonally. Such areas were used seasonally by Native American people who made their primary residence in a nearby core area or at one of the permanently occupied springs like those to the east of Fortymile Canyon. From the core areas and permanently occupied springs, people traveled to seasonal camps at higher elevations and in locations with limited water sources for the purpose of harvesting pinyon nuts, wild grains, rabbits, sheep, deer, and other plant, animal, and mineral resources. It was also necessary to travel through these seasonal use areas at various times during the year to assess the status of crops or game species that would be harvested later and plan the timing and location of hunting and harvesting efforts. Yucca Mountain is a seasonal and temporary use area, used for harvesting wild grains and medicinal plants; hunting deer, sheep, and other game; and hunting or capturing wild horses.

Territories Encompassing All Three Kinds of Use Areas

The territory used by any particular band, family, or individual would encompass both a primary residence in a core area or at a permanently occupied spring and a very extensive area in which a variety of seasonal activities were performed. Territories of different families and of different bands would often overlap and interpenetrate in areas used seasonally, and people would often reciprocally share the use of their territories with other families and other bands.

Major Factors and Vectors Affecting Native American Occupancy and Use Since Contact

Disease

Throughout the Americas, and throughout the Great Basin and Mohave deserts, Native American populations were drastically reduced by the introduction of diseases carried by Euroamericans, diseases to which Native American people had no prior exposure or acquired immunity. The impact of disease upon Native American population levels is well-documented for areas of Nevada that had newspapers by the mid-nineteenth century. Native American people in southern Nye County were exposed to the same disease vectors, but there were few Euroamericans settled in the region prior to the twentieth century and there were no newspapers in the area until the early 1900s. By the time events in southern Nye County began to be chronicled in detail by Euroamerican sources, the Native American population had already been severely reduced. What appeared to be the baseline Native American population to early settlers in Oasis Valley and Ash Meadows was undoubtedly a much smaller population than had occupied the area before contact. And the decline continued during the first decades of Euroamerican settlement in the region. Harsha White, who

moved to Pahrump Valley in the late 1870s and took the census for that region in 1900, observed that the local Native American population had declined dramatically during the period of his residence. He attributed the decline to the impacts of liquor, changes in diet, and venereal diseases from contacts with Euroamericans (*Beatty Bullfrog Miner*, vol. I, no. 27, September 23, 1905, p. 1, col. 1). There is considerable data on succeeding waves of epidemics and their fatal impact upon Native American people for the Pioche area, where publication of a newspaper began in 1870. Until 1904, Pioche was the location nearest to the study area with a newspaper. It can be assumed that the waves of epidemics reported in the area around Pioche (some fifty miles from the study area) also impacted Native American people in the study area, Oasis Valley, Ash Meadows, and Pahrump. Native American people throughout southern Nevada traveled widely, facilitating the spread of disease from one location to another. Even in areas without permanent Euroamerican settlement, there was frequent contact between local Native American people and Euroamerican prospectors and travelers, with water sources often serving as loci for the communication of disease.

Violence

Violent conflicts between Native Americans and Euroamericans were another important demographic factor contributing to a reduction of the Native American population in and around the study area. Euroamericans began killing Native American people as soon as contact began and this pattern continued well into the twentieth century. In Nevada, as elsewhere, the number of Native American people killed by Euroamericans was far greater than the number of Euroamericans killed by Native American people, as noted by a Euroamerican in the Pioche area in 1873 (*Pioche Daily Record*, vol. 6, no. 13, April 1, 1873, p. 3, col. 3). Shootings of Native Americans by other Native Americans in southern Nye County were also all too frequent following the acquisition of alcohol and guns in combination with the economic, social, and cultural stresses upon Native American populations engulfed by the Euroamerican frontier.

Violence perpetrated upon Native American people by Euroamericans resulted in efforts by Native American people to avoid contact with Euroamericans in the early post-contact period. Accounts by the forty-niner emigrants of their travels through the Nevada Test Site area document this pattern of withdrawal from contact. The same accounts record that the forty-niners took Native American people as captives in the Nevada Test Site area. The travelers saw numerous indications of Native American habitations and presence, and on several occasions saw Native American people fleeing from their approach.

Appropriation of Resources

In a desert region like southern Nevada, water is the crucial resource. Well before there was any permanent Euroamerican settlement in the vicinity of the study area, Euroamerican livestock were heavily impacting resources important to Native American people in the study area and vicinity. From the 1830s on, large numbers of livestock were moved through southern Nevada along the Old Spanish Trail, consuming wild grasses Native American people harvested for seed grains and impacting springs in the vicinity of the trail. Livestock of the emigrants who crossed the Nevada Test Site area in 1849 undoubtedly had a heavy impact on springs and associated plant resources along the routes. Mormon and other mining and livestock grazing activities in the region intensified in the 1850s. In the study area and vicinity, Native American resistance to Euroamerican presence and Euroamerican appropriation

of resources often focused on livestock, with Native Americans shooting oxen, horses, and cattle. In 1849, several forty-niner oxen that had grazed at the Native American farm at Cane Spring for ten days were shot two days after the party of forty-niners had resumed its journey (Johnson and Johnson, 1987:61; Belden, 1954:64). At Ash Meadows, Native Americans specifically targeted the work horses in the herd of livestock brought to the area by the Younts in 1876, killing all the horses with collar marks, in an apparent attempt to prevent Euroamericans from establishing a ranch there (Doherty, 1974:166-167).

Beginning in the 1870s, Euroamericans began establishing permanent ranches in the vicinity of the study area and appropriated many of the springs in the Oasis Valley, Ash Meadows, and Pahrump core areas, as well as some of the springs in the area east of the cultural resources study area. Native American people, however, retained control over some of the spring water resources in each of the three core areas.

Euroamerican appropriation of water resources accelerated after 1904 with the mining boom that centered in the Oasis Valley area. This boom soon led to the construction of a railroad through the region. Many of the Oasis Valley springs were acquired by corporations that supplied piped water to the Oasis Valley boomtowns and to the ore processing mills servicing the mines of the region. Even in the boom years, however, Native American people continued to retain the use of some of the springs in the Oasis Valley area and in Ash Meadows.

It is important to note that Native Americans and Euroamericans perceived transactions concerning water differently. In the Euroamerican understanding, when Euroamericans traded money or other goods to Native Americans for the use of a spring, the Euroamericans believed that they had acquired outright ownership of the spring and that the Native American people had relinquished any prior rights. In their understanding of the same transaction, Native American people believed that they had accepted gifts or payments in return for sharing the use of water sources over which they, the Native Americans, retained jurisdiction. It was, of course, the Euroamerican legal system and Euroamerican interpretations of these transactions that prevailed. In 1918, Ash Meadows Charley gave evidence of just such a clash of viewpoints. He testified that he had accepted payment from a Euroamerican in exchange for permitting the Euroamerican to use some of the water from a spring for one year only. The Euroamerican challenged Ash Meadows Charley's rights to any further use of the spring water on the basis of the payment the Euroamerican had made to him ("Testimony Taken in Ash Meadows," September 29, 1917, Correspondence Files of Lorenzo D. Creel). At springs where they saw no permanent habitation, Euroamericans believed no one owned the spring and that it was their right to claim the spring, even though Native American people may have had traditional rights to the spring and may have used it on a regular basis. A case in point are the "wild grapes" which Euroamericans observed at many of the springs throughout the region. What looked like wild grapes to Euroamericans was probably a significant, regularly harvested crop for Native American people in the core areas.

Euroamerican settlement in the Oasis Valley, Ash Meadows, and Pahrump Valley core areas began in the late 1800s. In the early 1900s, a mining boom in the vicinity of Oasis Valley resulted in a massive influx of Euroamerican population, the establishment of numerous towns and mining camps in and around Oasis Valley, and the construction of a railroad across the northern edge of Ash Meadows and through Oasis Valley. As these develop-

ments occurred, Native American people took up a variety of new employments, in addition to continuing their traditional pursuits of cultivating corn, beans, squash, and other crops; harvesting pinyon nuts, wild grains, and other plants; hunting game; hunting and capturing wild horses; harvesting firewood; and harvesting selected mineral resources.

Many of the jobs local Native American people took in the Euroamerican economic sector were similar to, or extensions of, their traditional employments. Many local Native Americans worked as farm and ranch laborers for Euroamerican employers. Some continued to farm independently, marketing crops to the new mining towns, including traditional crops like melons. Local Native American men worked as prospectors, guides, cowboys, trackers, and deputies, all of these being jobs to which Native Americans brought a superior knowledge of terrain, water sources, game species, and mineral resources, acquired through generations of intimate familiarity with the extensive territories used by local Native American families. Local Native American men worked as wood cutters, construction laborers, teamsters, and mine laborers. Local Native American women worked as domestics, cooks, and laundresses, again extensions of traditional domestic tasks. Some local Native American women wove baskets for commercial sale. Native American people harvested and marketed pinyon nuts and firewood in the new mining towns, traditional activities that now had an expanded market during the boom years of the mining camps and towns. It should be noted that most of these occupations were temporary, seasonal, or intermittent, enabling Native American people to maintain their traditional transhumant adaptive pattern of seasonally leaving the core areas to inspect the progress of plant and animal crops to be harvested later; to harvest pinyon nuts, seed grains, medicinal plants, and game; and to participate in fall festivals and other social events.

Native American people played a major role in the development of mining in southern Nye County. Many local Native Americans were active prospectors on their own behalf, locating their own mining claims. Many of the producing mines in southern Nye County were initially located by local Native American people. Several Native American people guided Euroamerican prospectors to valuable ore deposits, but were not made equal partners as they may have expected and may have been promised. Mineral prospecting was one of the activities that took Native American people into the cultural resources study area. Native Americans also worked as mine laborers.

Cultural Change

Native American people in the study area and its environs early adopted many aspects of Euroamerican culture. They adopted Euroamerican clothing styles and new modes of transportation including the wagon, the railroad, and later the automobile. They learned sufficient English to function in the Euroamerican economic sector. Native American people adopted new cultural elements from Euroamerican culture, while retaining most of their traditional Native American culture. Alongside employment in the Euroamerican economic sector, they continued to practice their traditional pattern of seasonal harvesting of wild food resources. They continued to use extensive territories and to define their territories in the same way as they had for generations. Traditional medical practices and the use of traditional medicinal plants continued. Native American people continued to speak their traditional language. The 1900 census indicates that in many of the Native American families in southern Nye County, wives and children did not speak English, while most male heads of household are listed as speaking English.

Native American people achieved a new synthesis of traditional Native American culture and Euroamerican culture, functioning in two overlapping cultural worlds. Intermarriages between local Native American women and Euroamerican men and the resulting "mixed blood" descendants were important loci for this synthesis.

Once Native American people had adopted industrially produced clothing and other industrially produced goods, the archaeological remains of a remote Native American habitation site became difficult to differentiate from the archaeological remains of, for example, a prospector's camp. It is sometimes assumed that because a site (or strata of a site) contains industrially produced goods, this indicates it was occupied by Euroamericans, overlooking the fact that Native Americans acquired and used most of the same goods during a period that is now over a century in duration. Artifacts at Whiterock Spring illustrate this issue. The artifacts include the remains of a 1928 Buick, from which Worman concluded that ranching was probably carried on there into the 1930s (Worman, 1969:36). In recent field interviews, a Shoshone man who had lived at Whiterock Spring pointed out the remains of the old Buick and stated that it had been abandoned there by another Shoshone man now living at Duckwater. Both men had resided at Whiterock Spring in the 1920s and 1930s.

From the mid-1800s on, Native American people in the study area and vicinity selectively adopted much of Euroamerican culture, while retaining most of their traditional culture, creating a new synthesis. The Ghost Dance movement in the period 1889-90 was a dramatic instance of this synthesis. The Ghost Dance movement was a synthesis of traditional elements of Native American culture and elements of Christianity. Frequent Ghost Dances are documented for the area around Pioche in those years. It is likely that some Native American people in the Oasis Valley, Ash Meadows, and Pahrump core areas and in the arc of permanently occupied springs to the east and north of Yucca Mountain participated in the Ghost Dance movement. However, unlike the Pioche area, none of these areas had a newspaper to chronicle local events during that period.

Native American people were also impacted by some of the addictions purveyed by Euroamerican culture. Michael Hittman documents widespread use of opium by Paiute people in Smith and Mason Valleys in the nineteenth century, as a response to the demographic, economic, and cultural stresses resulting from the impact of the Euroamerican frontier upon Native American communities (Hittman, 1973). This pattern may or may not have occurred in the study area as well. Certainly alcohol had a major impact on Native American society in the area. Alcohol consumption is implicated in many deaths of local Native American people—deaths resulting from quarrels between Native Americans and Euroamericans, as well as from quarrels between Native Americans.

Place-by-Place Chronologies

Oasis Valley Core Area

Oasis Valley was a core area of Native American occupancy in pre-contact times, and Native American people have continued to occupy the area up to the present. Oasis Valley has numerous large springs and an intermittent watercourse, the Amargosa River.

The literature review documents the continuing residence of Native American people in Oasis Valley from the 1870s, when the first Euroamericans settled there, through the 1960s

(see Table 2). Field interviews document that Native American people have continued to reside in Oasis Valley to the present. When Euroamerican settlement in Oasis Valley began, there were several Native American villages located at major springs along the valley. Several of these locations continued to be the site of Native American communities well into the twentieth century. Other Native American settlements grew up on the outskirts of the mining boomtowns located in the Oasis Valley area in the decade beginning in 1904.

Oasis Valley was a core area of primary residence within a much more extensive territory of seasonal use areas. The territory used by Native American people residing in Oasis Valley encompassed Yucca Mountain, Shoshone Mountain, Yucca Flats, the Belted Range, and the Grapevine Mountains (Steward, 1938:36,93,96). They traveled even further to visit relatives and participate in social events in the Kawich Mountains and in the Pahrump area (Steward, 1938:96,185). The territory used by Oasis Valley Native American people thus encompassed the cultural resources study area. As of the late 1800s, Oasis Valley area Native Americans had a long-established pattern of uses on Yucca Mountain and uses in the area north and east of Yucca Mountain. Many of these uses continued until the creation of the Nevada Test Site. Oasis Valley area Native American people periodically journeyed through the study area to join people living at the springs around the southern end of the Belted Range for fall rabbit drives, harvesting of grains and pinyon nuts, and a five-day fall festival. People from Ash Meadows also participated in the fall festivals held in the area at the south end of the Belted Mountains and sometimes harvested as far north as Shoshone Mountain, just east of Yucca Mountain (Steward, 1938:90,183-185).

The Native American population of Oasis Valley was undoubtedly drastically reduced by disease in the nineteenth century. Much of this reduction occurred prior to Euroamerican settlement in the area and well before newspapers began to provide detailed chronicles of events in the area. By the time Euroamerican documentation of the area began, much of the demographic impact of disease upon the Native American population had already occurred. After several decades of population decline, the Native American population seems to have reached a reduced plateau by the late 1800s. Since the late 1800s, the Native American population in the Oasis Valley area seems to have remained fairly constant or declined only slowly through at least the 1940s. This was in contrast to enormous fluctuations in Euroamerican population levels during the same period. There was only a handful of Euroamerican settlers living in Oasis Valley until 1904, when a mining boom struck the area. Within a few years, the town of Rhyolite had attained a population of several thousand (Weight and Weight, 1985:18,26). There were many other smaller towns and mining camps including Bullfrog, Beatty, Springdale, Pioneer, Gold Center, Transvaal, and others, all in Oasis Valley or in the surrounding mountains within a few miles of Oasis Valley. By 1909, the boom had passed and the Euroamerican population was in decline. By the time of the 1910 census, the population of Rhyolite had already declined to 630 persons identified as Whites and 10 persons identified as Indians (1910 Nevada census rolls). Rhyolite and most of the other settlements were soon transformed into ghost towns. The peak of population reached in Oasis Valley sometime during the first decade of this century has never been equaled since then. The 1920, 1930, 1940, and 1950 censuses show a population of only a few hundred people in all of southern Nye County. In 1960 and 1970, the population of the Oasis Valley area (censused as Beatty township) had barely surpassed 1,000. In 1980 the population of Beatty township was about 3,500, still considerably less than the population of Rhyolite at its peak.

At least since the late 1800s, there apparently have been both Shoshone and Paiute families and intermarriages involving Paiutes and Shoshones living in the Oasis Valley area.

1870-1900 Period Powell and Ingall's survey of Numic peoples in 1871 apparently missed the Oasis Valley area, giving population figures and other data for Pahrump, Ash Meadows, and the Amargosa south of Ash Meadows, but not for the Oasis Valley area. Julian Steward's Shoshone interviewee with the initials "TSt," of Beatty, stated that there were half a dozen Native American villages in the Oasis Valley in the vicinity of Beatty in about 1875-80. According to "TSt," there were villages at (1) Indian Camp at the head of Oasis Valley; (2) Howell Ranch near Springdale; (3) *Hu:nusu*, probably the location of Goss Springs; and (4) Hick's Hot Springs, as well as several smaller camps at the mouth of Beatty Wash (Steward, 1938:94).

Montillus Murray Beatty, one of the earliest Euroamerican settlers in Oasis Valley, married a local Native American woman after he arrived in about 1894. Reportedly the local Native American community offered him hospitality for a time, then asked him to leave. When he did not, the intercession of the Native American woman he later married was apparently crucial to sparing his life and permitting him to remain in the area (Earl, 1986:10-13). M.M. Beatty's son Montillus Murray Beatty, Jr., identified his mother as a local Paiute (M.M. Beatty, Jr., Taped Interview, 1968). Intermarriages between local Native American women and some of the earliest Euroamerican settlers in the Oasis Valley and Ash Meadows enabled these ethnic groups to coexist. Similarly, intermarriages of Paiutes and Shoshones in the same region presumably facilitated coexistence between Paiutes and Shoshones in those areas where their territories met and overlapped.

1900-09 Period This is the period with the fullest documentation, because during this period there were several mining boomtowns in the Oasis Valley area. Newspapers were published in three of these towns, including a newspaper published daily in Rhyolite in 1907-09.

M.M. Beatty, Jr., stated that during his childhood (late 1890s and early 1900s) several bands of Native Americans camped at his father's ranch near the later site of Beatty, with several different bands of 15 to 20 persons each spending some of their time there and spending other parts of the year as far away as Furnace Creek and Pahrump (M.M. Beatty, Jr., Taped Interview, 1968). M.M. Beatty, Jr., also stated that young Native Americans whose families were staying in the area often accompanied M.M. Beatty, Sr., into the mountains to the east to capture and tame wild horses (M.M. Beatty, Jr., Taped Interview, 1968).

Until 1906, a band of about 25 Native American people, which had a man named Panamint Joe Stuart[1] as its headman, lived at a ranch at the spring where the town of Springdale was later established. Euroamerican sources typically refer to Panamint Joe as a Shoshone Chief. In 1906, Panamint Joe Stuart sold the ranch to A.J. Lidwell and relocated his band to a wood camp in the Grapevine Mountains (*Bullfrog Miner*, vol. II, no. 23, August 31, 1906, p. 1, col. 2; *Bullfrog Miner*, vol. II, no. 24, September 7, 1906, p. 3, col. 6; *Rhyolite Herald* Pictorial Edition, Midwinter Supplement, March 1909). Testimony from a 1906 court case documents that there was a Native American-owned and operated ranch near Howell's ranch (*Beatty Bullfrog Miner*, vol. 1, no. 42, January 6, 1906, pp. 3-4).

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[1] Some sources use the spelling "Stuart," while others use the spelling "Stewart," when referring to Panamint Joe Stuart or other relatives. For consistency, this report uses the spelling "Stuart" when referring to Panamint Joe Stuart.

There was another Native American settlement at the northern edge of Rhyolite. In 1908, a fight between two Native American men at the Native American camp north of Rhyolite resulted in a death (*Rhyolite Daily Bulletin*, vol. 1, no. 233, October 13, 1908, p. 1, col. 1). Later that year, at Christmas, the sheriff jailed the entire camp of Native Americans residing at the northern edge of Rhyolite after Euroamerican neighbors complained about a great deal of drinking and quarreling in the Native American sector (*Rhyolite Daily Bulletin*, vol. 1, no. 294, December 26, 1908, p. 4, col. 1). Photographs also document the presence of Native American people in Rhyolite. Postcards from Rhyolite's boom days provide photographs of nine Native American people seated in front of a building in Rhyolite ("Some of Rhyolite's First Inhabitants," A.E. Holt album, Nevada Historical Society), a Native American encampment near Rhyolite ("Indians Gambling— A Bunch of Piutes in Camp at Rhyolite, Nevada," Indian Photograph #549, Ethnic File, Nevada Historical Society), and a "squaw race" in Rhyolite (Indian Photograph #544, Ethnic File, Nevada Historical Society). There is also a group photograph of Panamint Joe Stuart, his son Young Joe, and a Euroamerican named Pete Busch, all in Rhyolite (Ritter, 1982:no page number). Another photograph shows an Indian camp near Bullfrog, a few miles from Rhyolite (inscribed "Our Neighbors at Bullfrog Nevada," Indian Photograph #550, Ethnic File, Nevada Historical Society).

Native American people also lived in and near the town of Beatty. A Native American woman identified as the wife of Captain Jack died of pneumonia in Beatty in 1906 (*Beatty Bullfrog Miner*, vol. II, no. 37, December 1, 1906, p. 12, col. 2). In 1907, two Native American women engaged in a violent quarrel in the street in Beatty and several other Native Americans were onlookers, as well as a crowd of Euroamericans (*Beatty Bullfrog Miner*, vol. 3, no. 40, December 28, 1907, p. 1, col. 2). Photographs show an apparent family grouping ("Indians in Beatty," Indian Photograph #553, Ethnic File, Nevada Historical Society) and three Native American women standing next to a small building ("Indians near Beatty," Indian Photograph #555, Ethnic File, Nevada Historical Society). When M.M. Beatty became postmaster of Beatty in 1905, a Tonopah newspaper noted and described him as "very popular with whites and reds alike" (*Tonopah Miner*, vol. IV, no. 5, July 15, 1905, p. 6, col. 4).

Native American people from Oasis Valley and the surrounding region participated in Fourth of July celebrations and other public sporting events and entertainments in Rhyolite and Beatty. Fourth of July celebrations in the Oasis Valley towns during the mining boom sometimes included special racing events limited to Native American participants. Native American women participated in a "squaw race" as part of the Fourth of July program in Rhyolite in 1908 (*Bullfrog Miner*, vol. IV, no. 16, July 11, 1908, p. 5, col. 3). A photograph exists of one such "squaw race" in Rhyolite ("Squaw Race, Rhyolite Nevada," Indian Photograph #544, Ethnic File, Nevada Historical Society). Native American people also participated in races not limited to Native American participants. In 1907, the winner of a Fourth of July horse race in Beatty was a horse owned by a Euroamerican and ridden by a Native American girl (*Beatty Bullfrog Miner*, vol. 3, no. 15, July 6, 1907, p. 1, col. 2). In 1908, Panamint Joe ran in a Fourth of July 70-yard dash for men over 50 in Rhyolite (*Bullfrog Miner*, vol. IV, no. 16, July 11, 1908, p. 5, col. 3).

Native American people gave several public performances of Native American dances in the Oasis Valley towns. In 1908, Panamint Joe orchestrated several such performances in Rhyolite and Bullfrog, including one on the Fourth of July. On at least one of these occasions, a troupe of Native American dancers from Idaho was scheduled to perform (*Rhyolite*

Daily Bulletin, vol. 1, no. 178, April 20, 1908, p. 1, col. 3; *Bullfrog Miner*, vol. IV, no. 5, April 25, 1908, p. 8, col. 3; *Rhyolite Herald*, vol. IV, no. 8, June 17, 1908, p. 5, col. 5; *Rhyolite Herald*, vol. IV, no. 10, July 1, 1908, p. 10, col. 4; *Rhyolite Daily Bulletin*, vol. 1, no. 228, October 7, 1908, p. 4, col. 1).

Native American people in the Oasis Valley area worked as prospectors, guides, trackers, and cowboys in the surrounding region, and marketed pinyon nuts and firewood harvested in the surrounding mountains. A 1906 court case documents that Bob Montgomery met "Indian Johnny" in Oasis Valley and hired him to work as a prospector, staking claims for Montgomery in the surrounding region (*Beatty Bullfrog Miner*, vol. 1, no. 42, January 6, 1906, pp. 3-4). In 1906, Panamint Joe marketed pinyon nuts in Rhyolite (*Bullfrog Miner*, vol. II, no. 24, September 7, 1906, p. 3, col. 6). In 1908, three Native American men—Panamint Joe Stuart, Wild Bill, and Amargosa Albert—accompanied a mining engineer and another Euroamerican to survey mining claims owned by the Native American men in the Panamint Range. Later Panamint Joe was back in Beatty showing samples of ore from his mining claims (*Beatty Bullfrog Miner*, vol. IV, no. 13, June 20, 1908, p. 4, col. 2; *Bullfrog Miner*, vol. IV, no. 12, June 13, 1908, p. 5, col. 3). In 1909, Panamint Joe lost his life, apparently from food poisoning, while he and his wife Maggie guided a party of Euroamericans through the Death Valley region (*Rhyolite Herald*, vol. V, no. 13, July 24, 1909, inside p., col. 4). Bob Montgomery helped provide financial support for Panamint Joe's widow as a reward for the Stuart s' services to Euroamericans, sending money to her in Beatty (*Rhyolite Herald*, vol. V, no. 13, July 24, 1909, inside p., col. 4; *Rhyolite Herald*, vol. V, no. 21, September 18, 1909, p. 2, col. 3).

1910-19 Period The 1910 census enumerated 30 Native American people in Springdale precinct, north of Beatty. Their occupations included three cowboys, two prospectors, two farm laborers, and one laundress. All were listed as paying taxes. All were identified as Shoshones (1910 Nevada census rolls).

The 1910 census enumerated ten Native American people in Rhyolite precinct. Their occupations included two basket weavers and two woodcutters. All were identified as Shoshones (1910 Nevada census rolls).

In 1915, the Carrara newspaper published several editorials complaining about illegal sales of liquor to Native American people in the surrounding area and calling for stricter law enforcement measures toward both Euroamerican and Native American parties involved in such sales (*Carrara Obelisk*, vol. II, no. 24, April 17, 1915, p. 8, col. 2; *Carrara Obelisk*, vol. III, no. 4, November 27, 1915, p. 8, col. 1). Carrara, today a ghost town, was located a few miles south of Beatty.

1920-29 Period Beatty's Fourth of July program for 1923 included a race "solely for the Indian maids on their ponies" (*Tonopah Mining Reporter*, vol. 1, no. 44, July 1, 1923, p. 2, col. 7). In 1924, Mike Hughes, a Native American man living in Beatty, shot his next-door neighbor, Ika Shaw, who was also a Native American. The two men were brothers-in-law. Mike Hughes served prison time for the non-fatal shooting (*Tonopah Mining Reporter*, vol. III, no. 37, May 10, 1924, p. 4, col. 6; State of Nevada vs. Mike Hughes, 1924). Native American people from Beatty were among those employed in the construction of Scotty's Castle during the period 1925-31 (Sennett-Walker, 1987:83).

1930-39 Period A joint report by the Bureau of Indian Affairs (BIA) and the Soil Conservation Service states that in 1937 there were about fifteen Native American families living in Beatty and another four families living at a ranch two miles northwest of Beatty. The report indicated that many of the families used the camp at Beatty as a winter camp, while others made it their residence year-round (TC-BIA, 1937b:4,7). Another BIA joint report includes the names of eight Native American men from Beatty who were employed by the Works Progress Administration (WPA) during 1936: Holley W. Charley, Wilbur Patterson, John Scott, Louie Sharp, Ike Shaw, Sullivan Shaw, Tom Stewart, and Jud Stewart (TC-BIA, 1937a:21). The BIA survey noted that during the 1930s many of the Beatty area Native American people had been employed in the construction of Death Valley Scotty's Castle, and that local ranch jobs formerly filled by Native Americans had been filled by importing labor from elsewhere. With the construction work at an end, Beatty area Native Americans no longer had access to ranch jobs and had also lost their former "squatters' rights" to the use of land on ranches where they had formerly been employed (TC-BIA, 1937b:2,4). As of the late 1930s, WPA employment was the most important source of income.

An oral history by Ert Moore, who taught at Beatty School from 1936 to 1942, provides additional information about the Beatty Native American community in the late 1930s. Moore stated that there was a Shoshone Indian camp located across the Amargosa River from the town of Beatty (Moore, 1979:20-21). Harvesting wild food resources was still a major part of subsistence for Oasis Valley Native American people. In the fall of 1936, the entire Native American camp at Beatty was empty and none of the Native American students were in school, having gone north to harvest pinyon nuts (Moore, 1979:25). Living in the Native American community at Beatty was a medicine man who, according to the schoolteacher, had considerable influence among the local Native American community (Moore, 1979:25).

In the 1930s, Native American students formed a substantial fraction of the student body of Beatty School. A photograph of the Beatty junior high school class in the 1932-33 school year shows a total of eleven students, at least three of Native American ancestry (Photograph, File 309, Palsgrove Collection, Central Nevada Historical Society). In 1936, Beatty School had a total enrollment of about 50 students, the majority of them Native Americans. In a high school class of ten students, eight were Native Americans. In the lower grades, there were about 25 Native Americans and 15 Euroamericans (Moore, 1979:20-21). Even for the most advanced Native American students, English was still a second language (Moore, 1979:20-21). A photograph of the entire Beatty School student body for the school year 1938-39 shows 49 students, 19 of them with visible Native American ancestry (Collection of Chloe Calvin Lisle).

In the late 1930s, two Beatty Shoshone men, Ike Shaw and Tom Steward, were among those Native American people in the Beatty area interviewed by Percy Train and others in a study of medicinal plants used by Nevada Indian people (Train et al., 1974:1,4). Train stated that Ike Shaw of Beatty "had a wide knowledge of medicinal plants and a substantial record of effective cures" (Train et al., 1974:4). Julian Steward also carried out ethnographic interviews with Native American people in Beatty in 1935 (Stewart, 1938:preface, no page numbers).

Court documents also substantiate the continued residence of Native American people in Oasis Valley in the 1930s. In 1932, Mike Hughes, a Native American resident of Beatty, was accused of assisting Fred E. Lea in illegally branding cattle belonging to Samuel S. Lockett

in the Black Mountain area. Two other Native Americans were hired as trackers in an attempt to locate the horses and the places at which the accused men had camped (State of Nevada vs. Fred E. Lea and Mike Hughes, 1932; and State of Nevada vs. Frederick E. Lea, 1933).

1940-49 Period In 1947, players on the Beatty softball team included several men of Native American ancestry: two members of the Cottonwood family and two members of the Strozzi family (*Goldfield News and Beatty Bulletin*, vol. 44, no. 12, August 1, 1947, p. 1, col. 7; *Goldfield News and Beatty Bulletin*, vol. 44, no. 15, September 5, 1947, p. 1, col. 4). In 1949, Danny Shoshone, a Native American youth from Beatty, was jailed for robbery and later escaped (*Goldfield News and Beatty Bulletin*, vol. 47, no. 1, May 13, 1949, p. 1, col. 1). Players in a Labor Day horseshoe pitching contest with teams from Beatty, Shoshone, and Tonopah included several Native American men from Beatty: Bombo Cottonwood, Spike Cottonwood, Bobby Shoshone, and Joe Strozzi (*Goldfield News and Beatty Bulletin*, vol. 47, no. 18, September 9, 1949, p. 1, col. 6).

1950-61 Period In 1950, Bessie Shaw died in Beatty. She was known as a medicine woman, the wife of Ike Shaw, and had lived in Beatty for many years (*Goldfield News and Beatty Bulletin*, vol. 48, no. 31, November 3, 1950, p. 1, col. 4). In 1953, David Shoshone of Beatty was injured while riding in a truck with a Euroamerican family (*Goldfield News and Beatty Bulletin*, vol. 50, no. 39, June 26, 1953, p. 1, col. 2). In 1953, Gilbert Landis, a Paiute man who grew up in the Lida area, became the deputy sheriff for Beatty. In 1957, he was promoted from part-time to full-time status and served until 1968, when he retired (*Tonopah Times Bonanza and Goldfield News*, July 5, 1968, p. 4, col. 1). In 1959, Joseph Strozzi, a local man whose mother was a local Native American, became another sheriff's deputy for the Beatty area (Oath of Office, 1959). In 1961, David Shoshone was killed in an automobile accident. His belongings were taken to the Cottonwood family (Inquest File, 1961).

Period Since 1961 Field interviews have documented the continued residence of Native American people in Oasis Valley through the 1960s, 1970s, and 1980s to the present. An expanded literature search for this period would be expected to locate published documentation as well.

Ash Meadows Core Area

Ash Meadows has been a core area of Native American occupancy in both pre-contact and post-contact times. Native American people continued to reside in Ash Meadows at least through the 1950s. Ash Meadows has numerous large springs and was an area where aboriginal irrigation agriculture of corn, beans, squash, and sunflowers was practiced by Paiutes (Steward, 1941:231-232). The literature review located documents substantiating continuing residence of Native American people in Ash Meadows from contact through the 1930s, and field interviews documented continued residence of Native Americans through the 1950s. The data indicate that, at least in the twentieth century, there were both Paiute and Shoshone families living in the Ash Meadows core area.

Ash Meadows is directly south of Yucca Mountain, with no intervening mountains, and it is likely that Native American people from the Ash Meadows area entered the Yucca Mountain area frequently. Indeed, it is probable that many historical references to the Ash Meadows region encompass the southern portion of the Yucca Mountain area. According to Steward's Native American interviewees in Ash Meadows, Native Americans from Ash Meadows some-

times journeyed to Shoshone Mountain, east of Yucca Mountain, to harvest pinyon nuts. Sometimes they harvested sand bunch grass seeds (*Oryzopsis hymenoides*) at Big Dune, just south of Yucca Mountain. They also occasionally hunted deer at Shoshone Mountain, butchering them there and drying the meat and skins before transporting them home (Steward, 1938:183). Ash Meadows people also traveled north, presumably through the cultural resources study area, to participate in fall festivals held in some years in the area around the Ammonia Tanks (Steward, 1938:90,98).

1840-80 Period Ash Meadows Native Americans attacked a party of emigrants who had crossed the study area in 1849, according to Ash Meadows Charley, an Ash Meadows Native American leader who was apparently a child in 1849 (Zanjani, 1988:62). Reportedly, Charles Breyfogle stayed in a Native American camp in Ash Meadows in 1864 and was trailed by an Ash Meadows Native American youth when he left there (*Beatty Bullfrog Miner*, vol. 1, no. 15, July 1, 1905, p. 5, col. 1). Powell and Ingalls' field survey of Numic people in 1871 listed a population of 31 Native Americans for Ash Meadows, identifying them as the "Kay-yai-chits tribe" led by Chief Nu-a'-rung (Powell and Ingalls, 1976:12). In 1876, a party of Euroamerican travelers led by Joseph Yount pastured a large herd of livestock in the mountains at the eastern edge of Ash Meadows. All the work horses were selectively killed by Native American arrows near "Horsehutem Springs." Reportedly the key party responsible for the killings was a Native American man thereafter known as "Hos Killim" (Brookes, 1970:10-11,39). When Euroamericans began settling in Ash Meadows in the late 1870s, many of the Ash Meadows Native Americans moved to a single large ranch of their own at a spring a mile east of Longstreet Spring (Lingenfelter, 1986:21).

1880-1900 Period In 1880, a Euroamerican man named Rockwell stole a mule from Shoshone people at a Shoshone settlement in Ash Meadows. After the Native Americans countered by confiscating his possessions and sending him away, Rockwell returned to the settlement at night and killed four Native American people (Lingenfelter, 1986:141). In 1891, there were three ranches in Ash Meadows. One of the three ranches was owned and operated by a Native American man named "Indian Charley" (*Belmont Courier*, vol. 18, no. 19, June 13, 1891, p. 2, col. 3). An 1892 article in the *American Anthropologist* indicates that the Native American population in Ash Meadows was a mixture of Paiute and Shoshone people (Coville, 1892:359). Mary Scott, an Ash Meadows Shoshone woman, found gold during a hunting trip east of Death Valley, and traded information on the location to Bob Black, an Ash Meadows Paiute man (Zanjani, 1988:114-115). According to Zanjani, there were two Native American camps near Longstreet's ranch during the 1890s, one on a hillside behind Longstreet's cabin and another at Point of Rocks (Zanjani, 1988:76). One of the Native American families living in Ash Meadows at that time was the Black family, which was Paiute. One of the Black family members, Fannie Black, later married Jack Longstreet. This was one of many intermarriages in the region between Native American women and Euroamerican men, intermarriages that apparently enabled the different ethnic groups to coexist in the area.

1900-09 Period In the early 1900s, Native American men from Ash Meadows worked as laborers mining borax in the Ash Meadows area (Sennett-Walker, 1987:83). Ash Meadows Charley, a Shoshone resident of Ash Meadows, owned and operated a 200-acre ranch there. Mary Scott, also a Shoshone resident of Ash Meadows, owned and operated a 160-acre ranch that produced vegetables, hay, and livestock (*Beatty Bullfrog Miner*, vol. 1, no.

44, February 3, 1906, p. 3, col. 4). Among the Native American people identified in the 1900 census for the Pahrump precinct—encompassing all of southern Nye County—is the family of "Charley Ash Meadow" (1900 Nevada census rolls).

Information about several murders also provides documentation about Native American people in Ash Meadows during this period. In 1905, Bob Black, an Ash Meadows Paiute man, killed his wife, his brother, and two other persons, all four of them Native American residents of Ash Meadows. Several Native Americans from the Ash Meadows area went to the authorities to give information on the whereabouts of the killer (*Goldfield Review*, vol. I, no. 38, July 13, 1905, p. 6, col. 2; Lingenfelter, 1986:314). Zanjani notes that Native American people usually preferred to handle crimes between Native American people themselves, but that in this case they were willing to cooperate with Euroamerican authorities because Bob Black had killed so many people (Zanjani, 1988:113-119). Bob Black was never tried or sentenced, however.

1910-19 Period The 1910 census enumerated 54 Native American people in the Johnnie precinct. The Johnnie precinct encompassed Ash Meadows and Pahrump Valley and the census data do not indicate which families lived in which area within the census precinct. For the Ash Meadows Charley family, it is clear that Ash Meadows was home, as it probably was also for the Ash family and the Meadows family. All the Native American people whose occupations are listed are identified as either farmers or farm laborers. Seven of the twenty Native American families listed in the census are identified as owning a farm. Thirty-six individuals are listed as having a Paiute mother and a Paiute father. Eight are identified as having both a Shoshone father and a Shoshone mother. Six are identified as having a Paiute father and a Shoshone mother (these are all children of Ash Meadows Charley). One is identified as having both a Panamint Shoshone father and a Panamint Shoshone mother. One is identified as having a white father and a Shoshone mother. Two are identified as having a white father and a Paiute mother (1910 Nevada census rolls).

In 1910, a Rhyolite newspaper reported that Indian farmers at Ash Meadows were shipping "dandy" melons to market in Rhyolite (*Rhyolite Herald*, vol. 6, no. 17, August 20, 1910, p. 1, col. 6).

Disputes over water rights in this period also provide documentation for the continued residence of Native American people in Ash Meadows and their continuing use of Ash Meadows springs to irrigate their own fields. In 1917, State Engineer J.G. Scrugham took testimony from Ash Meadows Charley regarding Charley's rights to spring water for irrigation. Ash Meadows Charley had accepted payment ten years earlier from a Euroamerican man, G.G. Davis, for the use of spring water for one year, and Davis was now challenging Ash Meadows Charley's rights to continue using the spring (Testimony Taken in Ash Meadows, September 29, 1917, Correspondence of Lorenzo Creel, UNR). William Gideon Morris, a Cherokee Indian who settled in Ash Meadows around 1907, filed claims and sought the assistance of Indian Agent Lorenzo D. Creel to perfect his title to water there (Letter to L. D. Creel from William G. Morris, December 28, 1917, Correspondence of Lorenzo Creel, UNR). Correspondence from 1918 by Indian Agent Lorenzo Creel indicates that "a number" of Native American people were residing and farming in Ash Meadows (Letter to Marguerite David from L. A. Dorrington and L. D. Creel, Lorenzo D. Creel Collection, UNR).

1920-29 Period In 1920, William Gideon Morris, a Cherokee man self-employed as a farmer in Ash Meadows, wrote to Indian Agent L.A. Dorrington concerning three orphaned Paiute children under the guardianship of Mary Scott and Shoofly Jim, Shoshone residents of Ash Meadows. Morris stated that the children's deceased grandfather had left the children a home with three small springs, which the grandfather had used for irrigation since 1904. Morris also expressed concern about a syphilitic white man infecting the Native American community in Ash Meadows with venereal disease (Letter to L.A. Dorrington from William Morris, November 9, 1920; Letter to William Morris from L.A. Dorrington, November 24, 1920, Lorenzo D. Creel Collection, UNR). In the late 1920s, Native Americans from Ash Meadows were among those who were employed as laborers in the construction of Scotty's Castle during the period 1925-31 (Sennett-Walker, 1987:83). The 1928 obituary of Jack Longstreet stated that his Native American wife, Fannie Black, still had relatives living in Ash Meadows (*Tonopah Mining Reporter*, vol. 6, no. 46, July 28, 1928). After Longstreet's death, Fannie Black left the Kawich Range, where the Longstreets had been living, to stay with Native American relatives in Ash Meadows. However, she apparently found the pressure of her relatives upon her inheritance too much to bear and eventually left Ash Meadows (Zanjani, 1988:146-147).

1930-39 Period A BIA report indicates that, as of 1937, there were four Native American families living in Ash Meadows at an isolated location. Two of the families, comprising eight individuals, were studied. Population data for the other two families are not included in the report. The report stated that the community was headed by an elderly Native American woman who claimed ownership of the land. The report indicated that the land was apparently in the public domain and the woman's ownership uncertain, but that a recent controversy over water rights at that location had been decided in favor of the Native American people (TC-BIA, 1937b:10). About an acre was under cultivation as garden and orchard and another ten acres were irrigated as pasture. The report indicates that the cash income of this community was "supplemented rather substantially by the food, fruits, and vegetables the families raised" (TC-BIA, 1937b:10). The report noted that the bulk of the families' cash income was from wages in the private sector, working on ranches, and working for nearby mining companies (TC-BIA, 1937b:11,12).

Julian Steward conducted ethnographic interviews with three Native American residents of Ash Meadows: "AH" [apparently Albert Howell] identified as a "half-Negro, half-Southern Paiute man;" "MHo," identified as a "full-blood Southern Paiute woman" married to AH (the couple moved from Pahrump to Ash Meadows at the time of their marriage); and "MS," identified as "three quarters Southern Paiute, one-quarter Shoshoni," born about 1865 in Ash Meadows and still living there in the 1930s (Steward, 1941:212-214).

Period Since 1940 The literature review did not uncover documents concerning Native American occupancy in the more recent period, but field interviews have documented the continuing residence of Native Americans in Ash Meadows through the 1950s. Detailed census rolls for 1940 are sealed until 2012. More extensive sampling of the hundreds of microfilm rolls of Nevada and California newspapers with potential coverage of the Ash Meadows area would be expected to uncover documentation of Native American occupancy in Ash Meadows for the period since 1940.

Pahrump Valley Core Area

Pahrump Valley was a core area of Native American occupancy in pre-contact times, and Native American people have continued to occupy the area up to the present. Pahrump Valley has numerous springs and was an area where aboriginal cultivation of corn, beans, squash, and sunflowers was practiced by local Paiute people (Steward, 1938:183). Pahrump Valley is southwest of Ash Meadows. The two areas are linked by numerous passes through low hills.

There is little physical separation between Ash Meadows and Pahrump Valley and there has been continuing close interaction between Native American people in Ash Meadows and in Pahrump Valley. Likewise, there has been continuing interaction between people in the Pahrump/Ash Meadows area with people in Oasis Valley and people in the area of permanently occupied springs north and east of Yucca Mountain. Thus, the study area is surrounded by core areas on the west and south and an arc of permanently occupied springs to the north and east. People in these surrounding areas of permanent occupancy maintained ongoing ties. They often participated in each others' festivals, intermarried, and sometimes shared the use of harvesting areas. In traveling between these zones of permanent occupation, undoubtedly Native American people frequently traveled through the study area.

Evidence for the close linkage between Pahrump and Ash Meadows, and thus for the linkage between Pahrump and Oasis Valley and the southern Belted Range, includes the following information. Julian Steward's Native American interviewees in the 1920s and 1930s stated that, in the nineteenth century and into the early twentieth century, the location of major festivals in the area rotated between Pahrump Valley, Las Vegas, and Moapa, with Native American people also coming from Ash Meadows, Oasis Valley, and San Bernardino to participate (Steward, 1938:184). Steward interviewee "AH" stated that Tecopa was chief of both Pahrump and Ash Meadows (Steward, 1938:185). In the 1900 census, Native American people in Ash Meadows and Pahrump (and in Oasis Valley as well) were enumerated together in a single census precinct called the Pahrump precinct. In the 1910 census, Native American people in Ash Meadows and Pahrump were enumerated together in a single census precinct called the Johnnie precinct, named after the mining district and mining camp that was located at the juncture of Ash Meadows and Pahrump Valley. In 1907, a Native American man, apparently a son of Ash Meadows Charley, was killed at the Pahrump ranch (*Rhyolite Daily Bulletin*, vol. 1, no. 4, September 26, 1907, p. 1, col. 2; Lingenfelter, 1986:21). In 1947, Bessie Shaw, an Oasis Valley Shoshone and a medicine woman, was in Pahrump for the funeral ceremonies honoring an Indian girl killed a year earlier (*Goldfield News and Beatty Bulletin*, vol. 44, no. 15, August 22, 1947, p. 1, col. 4).

1860-1900 Period In the 1860s, a Paiute man, Mormon Charlie, started the first stock ranch in Pahrump Valley (Lingenfelter, 1986:97). The 1869 expedition led by George M. Wheeler reported that a substantial number of Paiute people lived at Pahrump Spring and cultivated corn, squash, and melons there (Wheeler, 1872:84). The report also noted quantities of grapes growing at the spring. Wheeler referred to them as "wild grapes," but they were probably tended and harvested by the local Native American people. The report of the Wheeler expedition states that Paiute camps were found at several locations in the Spring Mountains, to the east of Pahrump Valley (Wheeler, 1875:37). Wheeler estimated a population of three or four hundred Native American people in the area from Las Vegas westward, encompassing the Spring Mountains and adjacent lowlands, with the greatest concentration

in the Spring Mountains (Wheeler, 1875:21). It is not entirely clear how much territory is encompassed in Wheeler's estimate. It probably includes Pahrump Valley and may include Ash Meadows and the study area, as well as Spring Mountain. In any case, it indicates a substantial Native American population in the vicinity of the study area. A second expedition led by Wheeler in 1871 employed a number of Native American people from the Spring Mountain region: "From among the Pah-Utes, in the Spring Mountain Range, often as many as seven or eight guides and messengers were employed at one time" (Wheeler, 1871:28). In the report of their field studies in 1871, Powell and Ingalls listed a population of 56 Native American people at Pahrump Spring, identifying them as the "Par-room'-pats tribe under the leadership of Chief Ho-wi'-a-gunt" (Powell and Ingalls, 1873:11). By the mid-1870s, a number of local Paiute people were employed on a ranch in Pahrump Valley owned by a Euroamerican, Mr. Bennett (Doherty, nd:1-4). A traveler through the region in the late 1880s noted that there were only a few Euroamericans living in Pahrump Valley and that most of the local population was Native American (Spears, 1892:86-87).

During this period, Native American people of Pahrump Valley were involved in the development of mining in the mountains around the valley. In 1878, Chief Tecopa of Pahrump showed Euroamerican settlers in Pahrump Valley locations of ore in the Spring Mountains, and mines were developed there by Euroamerican investors, including the Younts and the Whites of Pahrump Valley (Doherty, nd:5-6). In 1891, several Native American men were involved in a mining dispute at the Johnnie mine in Pahrump Valley. The dispute led to a shoot-out in which several Native American men were wounded and Phil Foote, a Euroamerican man, was killed (Lewis, 1969:5).

1900-09 Period The 1900 census for the Pahrump precinct enumerated a total population of 107 persons. Seventy-four were identified as full-blood Native Americans and three were identified as mixed-bloods with a Native American mother from North Carolina (1900 Nevada census rolls). Pahrump was the only census precinct in all of southern Nye County. Thus, the totals for both Native Americans and Euroamericans include Ash Meadows and Oasis Valley, as well as Pahrump Valley. In 1905, some 100 Paiute people participated in a ceremony at Pahrump to honor Chief Tecopa who had died a year before. Ponies were killed and clothing was burned in the traditional manner of honoring the dead ("Indian Powwow," *Beatty Bullfrog Miner*, vol. I, no. 27, September 23, 1905, p. 1, col. 1). In 1907, a Native American man, apparently a member of the Ash Meadows Charley family, was killed by a Euroamerican man named Charles Clay at Pahrump ranch, where a number of Native Americans were employed. Clay went to the Native American camp near the ranch and demanded that some of the men there procure a Native American woman for him to sleep with. When the Native American men refused, Clay shot and killed a man who was apparently the son of Ash Meadows Charley. A posse of Native American men from Pahrump accompanied the sheriff in pursuit of the killer (*Rhyolite Daily Bulletin*, vol. 1, no. 4, September 26, 1907, p. 1, col. 2; *Bullfrog Miner*, vol. III, no. 27, September 28, 1907, p. 1, col. 2). In 1909, "Indian Henry," the brother of M.M. Beatty's Native American wife, was killed in Pahrump by two Native Americans: John Scott, a son of Ash Meadows Charley, and Ed Bruce. The killing was reportedly linked to Indian Henry's failure to honor traditional burial customs. Indian Henry had continued to use a wagon belonging to the Black family after Bob Black had killed other members of the family two years earlier. According to tradition, the wagon should have been burned in honor of those deaths (*Bullfrog Miner*, vol. V, no. 18, July 24, 1909, p. 4, col. 1; Inquest File of Indian Henry, 1909).

1910-19 Period The 1910 census enumerated 54 Native American people in the Johnnie precinct, encompassing both Ash Meadows, Pahrump, and the Johnnie area, which lies between Pahrump and Ash Meadows (1910 Nevada census rolls). A map titled "Pahrump Valley Ranch, 1916 and 1917" shows a Native American village located near the pond and swimming pool, and about three quarters of a mile from the main ranch buildings, which included a hotel (Lynch, 1978:89).

1920-29 Period The literature review did not locate documentation regarding Native American occupancy in Pahrump Valley during the 1920s. More extensive sampling of Nevada and California newspapers for this period would be expected to document the activities of Native American people in the area during this period.

1930-39 Period A BIA report indicates that, as of 1937, there were five Native American families and about thirty Native American individuals living in Pahrump. Four families, comprising twenty-six individuals, were studied. No population data are provided for the fifth family (TC-BIA, 1937b:17). The report indicates that 23.1% of the aggregate cash income for the four families studied came from the "Sale of Wild Foods" (TC-BIA, 1937b:17). The report states that during the summer months most of the families left the camp to work on ranches; some on nearby ranches, others at a greater distance (TC-BIA, 1937b:16).

1940-49 Period The 1940 census enumerates a total of 43 persons in the category "Other Races" (other than "White" or "Negro") for Beatty township, which encompassed all of southern Nye County. Many of these 43 persons can be presumed to be Native Americans, some of them living in Pahrump Valley, but the census enumeration for 1940 will remain sealed until 2012 (1940 Census). In 1947, the Nye County Sheriff went to Pahrump to investigate a report that three Native American girls living there had been shot with poisoned arrows. The sheriff discovered that Shoshone and Paiute people in Pahrump had been observing a cry dance honoring a Native American girl who had been killed there a year earlier. Native American participants believed that Bessie Shaw, a medicine woman from Beatty who was participating in the ceremonies, had magically shot the girls in response to a failure to follow proper ceremonial procedures (*Goldfield News and Beatty Bulletin*, vol. 44, no. 15, August 22, 1947, p. 1, col. 4).

Period Since 1950 Native American people were still living in Pahrump in the 1970s and 1980s. In 1971, two grandnieces of Chief Tecopa, both residents of Pahrump, were among the participants in an official ceremony to dedicate a monument to Chief Tecopa at the Pahrump cemetery. A photograph shows them seated on the speakers' platform (Lynch, 1971:191). In 1987, the Pahrump Band of Paiutes filed a petition with the BIA for federal acknowledgment as an Indian tribe (Federal Register, vol. 52, no. 237, December 10, 1987, Notices, p. 46842). More extensive sampling of Nevada and California newspapers would be expected to uncover additional published documentation of Native American occupancy and activities in Pahrump Valley since 1950.

Permanently Occupied Springs North and East of Yucca Mountain and Fortymile Canyon

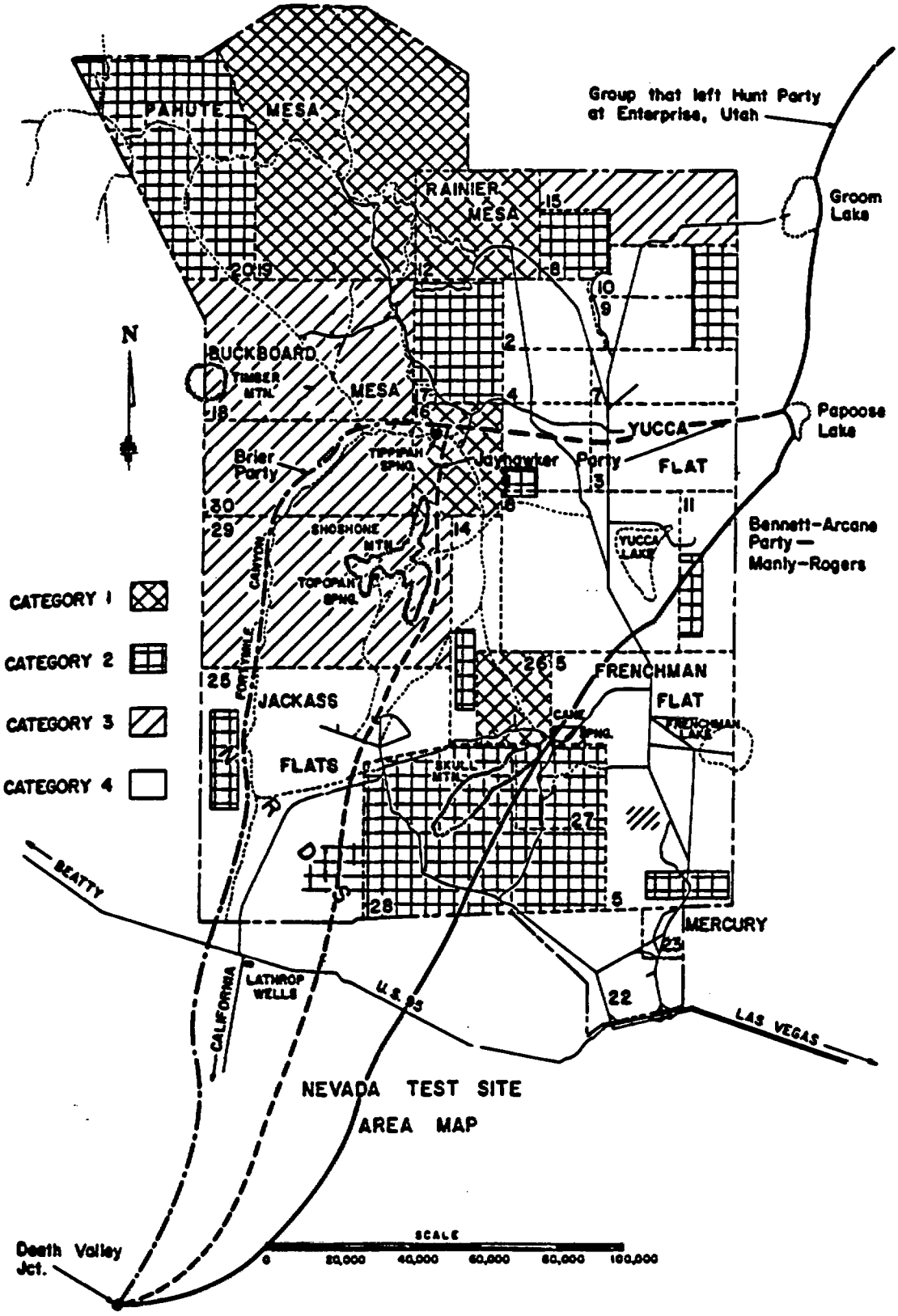
To the north and east of Yucca Mountain are several springs that were used by Native American people in pre-contact times and after contact well into the twentieth century. These springs include Tippipah Spring and Toboban Spring on the slopes of Shoshone Mountain; Cane Spring on the slope of Skull Mountain; the Ammonia Tanks, Captain Jack Spring, Whiterock Spring, and Oak Spring around the southern end of the Belted Range; and nu-

merous other smaller springs and water catchments. Some of the springs were occupied year-round, others were occupied seasonally, and others were used on a regular but intermittent basis. Although Native American people used and inhabited these spring sites, the springs in the area north and east of the culture resources study area do not form a core area comparable to Ash Meadows or Oasis Valley. The arc of springs north and east of Yucca Mountain are not concentrated together in a single basin and do not provide a concentrated water resource sufficient to support several Native American villages in close proximity.

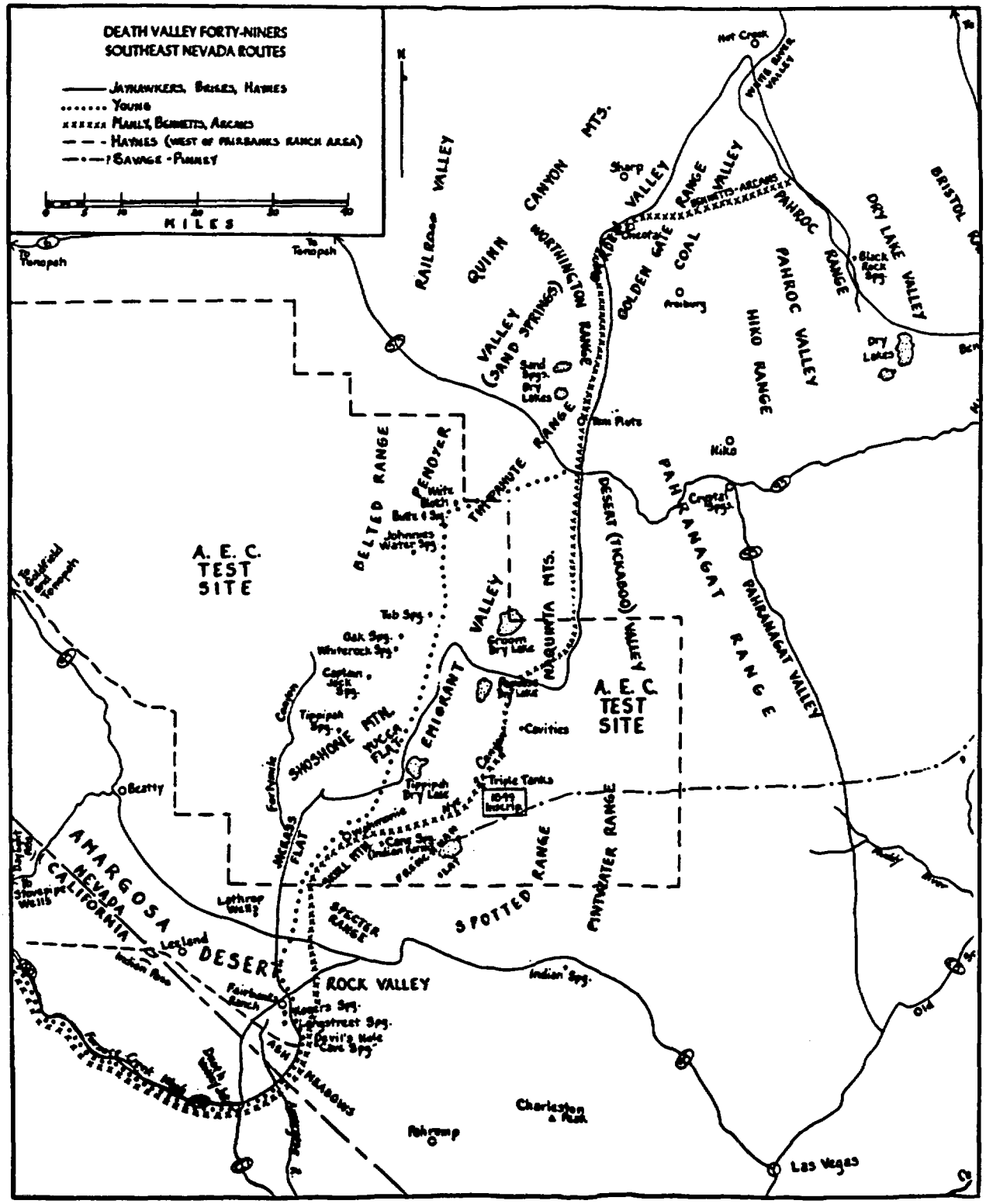
The first documentation of Native American use of the springs north and east of the Nevada Test Site was by the emigrant parties who crossed in 1849 what is now the Nevada Test Site. William Lewis Manly, John Rogers, and Sheldon Young all recorded numerous indications of Native American occupancy and use in this area. The emigrants saw Native American people at several points (Manly, 1928:135,139,140) and captured Native American people on at least two occasions to obtain information about water sources (Manly, 1928:137; Nusbaumer, 1967:36). The emigrants found food cached in caves (Manly, 1928:148) and they found that Native American people had made beneficial improvements at many springs. At one spring they found Native American people engaged in cleaning accumulated sand out of the spring, at another they found a rock cover over the catchment, while at still another they found a clay catchment constructed under a seep on a canyon wall (Manly, 1928:134-135,137,148,160; Nusbaumer, 1967:36). Native American people forcibly detained by the emigrants gave the emigrants directions to the location of springs in the southwesterly direction the emigrants were traveling. One of the springs to which the emigrants were directed was apparently Whiterock Spring (Long, 1941:174-176).

Aboriginal agriculture of corn and squash is documented as having been practiced at a Native American rancheria at Cane Spring when the first Euroamericans known to have traveled through the Nevada Test Site area arrived there in 1849 (see Maps 4 and 5). A party of Jayhawker emigrants with William Lewis Manly and John Rogers as its scouts stumbled upon a Native American rancheria at Cane Spring and noted a cornfield that had already been harvested. When they arrived at the rancheria, Manly and Rogers were given a handful of corn by one of the Native American people living there (Manly, 1928:151). While Manly and Rogers rejoined their party and led it to the spring, the Native Americans fled, apparently taking their store of corn with them. The Euroamericans camped at the spring for over a week and discovered a cache of harvested squash, which they consumed (Manly, 1928:148,151,156; Nusbaumer, 1967:38,40,42; Rogers, 1894:64). Two days after leaving the rancheria, some of the party's oxen where shot with arrows. Manly and Rogers concluded that this was retaliation for the party's having eaten up the cache of squash at the rancheria (and presumably also for the impact of the party's livestock on the plant resources at the spring) (Manly, 1928; Rogers, 1894).

Native American occupancy and use of the springs in the area north and east of the Nevada Test Site is not well-documented in Euroamerican sources. The arc of springs, and the area around them, never attracted substantial permanent Euroamerican settlement. Euroamericans saw this area as a forbidding, arid back country, as evidenced by the well-publicized sufferings of the Euroamerican emigrants who crossed the area in 1849. Euroamerican uses of the area were mainly temporary uses by prospectors, hunters of wild horses, bootleggers, and outlaws on the run. A few Euroamerican livestock ranching operations came and went at some of the springs. In the late 1800s, the freight and mail stagecoach route from Salt Lake City to southern California crossed the Nevada Test Site area.



Map 4. Routes of the Forty-Niner Emigrants (Worman, 1969).



Map 5. Routes of the Forty-Niners (Koenig, 1984).

Whiterock Spring, Cane Spring, Tippipah Spring, and an unspecified location in Fortymile Canyon are all identified as having been the sites of relay stations along the stage route or routes during the period from about 1870 to 1900 (Pippin and Zerga, 1983:54,57; Worman, 1969:12-15; *NTS News*, vol. VII, no. 2, January 24, 1964, pp. 4-5). There were a few small-scale mining operations in the region, most of them involving limited production and few of them in operation for more than a short time. There was an ephemeral boom of prospecting and mine development work near Cane Spring in 1928. After the discovery of gold in the Skull Mountain area, the camp of Wahmonie was established. It reached a population estimated at between 1,000 and 2,000, and then emptied out, all in the span of a few months. During its existence, the camp was supplied with water from Cane Spring (Koenig, 1984:90).

None of these Euroamerican uses led to any substantial permanent Euroamerican settlements in the area. Thus, it is not surprising that little documentation of this region exists in Euroamerican sources, and that Euroamerican sources yield very limited information about Native American people's occupancy and use of the area.

Based on his interviews with Native American people in Oasis Valley in the 1920s and 1930s, particularly with the interviewee he identified with the initials "TSt," Steward documented that Native American people had winter camps at many of the springs to the north and east of Yucca Mountain and Fortymile Canyon. "TSt" stated that in his youth, in the late 1800s, Native American people were living at winter camps at the following locations: (1) *Tunava* at Whiterock Spring, (2) *Wi:va* at Oak Spring, (3) *Kuikun* at Captain Jack Spring, (4) *Tupipa* at Tippipah Spring, (5) *Pokopa* at Topopah Spring, (6) *Pagambuhan* at Cane Spring (7) *Wuniakuda* near the Ammonia Tanks, (8) *Mutsi* near "Tanks", and (9) *Sivahwa* near Small Tank (Steward, 1938:93-95). "TSt" gave the names of the families, the individuals, and the inter-relationships of the Native American people he identified as living at these springs (Steward, 1938:93-95).

Steward's data indicate that some families apparently made their primary residence at one of these springs. Other families apparently resided at one of these springs only during the winter season. Still other families came to the area and used the springs only during the fall season. In the fall, rabbit drives on the flats, pinyon nut harvesting on Shoshone Mountain, wild grain harvesting at a variety of locations, and a fall festival held in some years in the Ammonia Tanks area drew people to the area (Steward, 1938:93-99). Steward's primary interest was in reconstructing the locations and populations of Native American people prior to or at the time of the earliest Euroamerican settlers. It is not clear from the data Steward provided how much later the various sites were occupied by Native American families (Steward, 1938:93-95, map facing p. 58).

Belted Range people maintained sweat houses at Whiterock Spring and Oak Spring (Steward, 1938:96-98). In some years, fall festivals were held at *Wuniakuda* near the Ammonia Tanks, involving days and nights of dancing, gambling, and socializing, with people coming from Oasis Valley to participate. In other years, the fall festival was held in Oasis Valley and the Belted Range people came to participate in the festival there (Steward, 1938:97-99).

Captain Jack, the Native American man for whom Captain Jack Spring is named, reportedly occupied a rock shelter in the area of Whiterock Spring from the late 1800s through the early 1900s, returning later to reoccupy the shelter and dying there in 1928. As of 1948, the shelter reportedly contained a hammered brass bracelet "of the type popular with Indian women during the 1850s and 1860s," several mealing stones, and a variety of rusted metal

goods ("Archaeologist and Party in Survey of 40-Mile Country," *Goldfield News and Beatty Bulletin*, vol. 44, no. 50, April 23, 1948, p. 2, col. 4). Excavations of rock shelters in the vicinity of Captain Jack Spring in the 1960s yielded both lithic and industrially produced artifacts (Worman, 1969:19-22,40).

A Native American burial located at Cane Spring was excavated by Frederick Worman in the 1960s. The burial had already been vandalized, but screening the fill yielded 62 glass beads (Worman, 1969:14,136). There are archaeological remains of several Native American campsites in the vicinity of Cane Spring (Worman, 1969:12).

Excavation of two rock shelters near Whiterock Spring disclosed both blue and white glass trade beads (Worman, 1963:no page numbers). Artifacts at Whiterock Spring include the remains of a 1928 Buick (Worman, 1969:36). A Shoshone interviewee who resided at Whiterock Spring in the 1920s and 1930s identified another Shoshone man, now living at Duckwater, as having abandoned the Buick there.

In the vicinity of Tippipah Spring, there are archaeological remains of numerous Native American campsites (Worman, 1969:11).

Yucca Mountain and Fortymile Canyon Area

Events in the Yucca Mountain and Fortymile Canyon area are very poorly documented. Euroamericans regarded this area as a forbidding, arid back country. Euroamerican uses of the area were mainly temporary uses by prospectors, hunters of wild horses, and outlaws. Several mines were operated in the Fortymile Canyon area, most of them small-scale and/or short-lived. The principal, more permanent use was the freight and mail stage route that ran through Fortymile Canyon in the late 1800s, with a relay station located somewhere in the Fortymile Canyon area. There has never been any significant permanent settlement of Euroamericans in this area. Thus, it is not surprising that there is little documentation concerning the region in Euroamerican sources, and not surprising that Euroamerican sources provide very little information regarding Native American people's occupancy and uses in the area.

In about 1880, a prospector reportedly entered the Fortymile Canyon area to search for the location of ore he had been shown by one of the emigrants who had crossed the Nevada Test Site area in 1849. The prospector was looking for a spring with a cottonwood tree near a conjunction of Native American trails. As he neared the location, he was reportedly confronted and driven away by Native American people (*Carrara Obelisk*, vol. 2, no. 1, May 8, 1914, p. 6, col. 3).

In the early 1930s, Steward's interviewee, "TSt" of Beatty, stated that during his childhood in the late 1800s, Native American families from the Oasis Valley area had harvested *Salvia* on Bare Mountain and Yucca Mountain (Steward, 1938:96). In July, families from the Belted Range harvested *hu:gwhi*, a large grass seed resembling wheat. Later the families harvested rye grass (*Elymus*) seeds in the area around the Ammonia Tanks (Steward, 1938:96). In September, Oasis Valley people went to the Belted Range to harvest pinyon nuts (Steward, 1938:96). Fall rabbit drives were held on the flats south of Whiterock Spring, "under the direction of Wangagwana, the local chief." Rabbit drives lasted about a month and often included participants from Ash Meadows, Death Valley, Lida, and the Kawich Mountains (Steward, 1938:97-98).

The Carrara newspaper reported that a Native American man who had been involved in locating the Montgomery-Shoshone mine took some high-grade ore to a broker in Goldfield in 1912. He did not say where the ore came from, but was later trailed by interested parties as far as Oak Spring. They lost track of the Native American prospector in the Fortymile Canyon area (*Carrara Obelisk*, vol. II, no. 1, May 8, 1914, inside p., col. 3.)

A Native American burial was excavated in the 1960s in the Pahute Mesa/Ranier Mesa area. Archaeologists recovered 1,311 glass beads and a skull with buckskin and basketry coverings (*NTS News*, vol. 7, no. 21, October 30, 1964, pp. 1,4,5,8). Other material was removed by vandals or amateurs before the excavation was completed. Several rock shelters on Pahute Mesa were partially excavated in the 1960s and yielded both lithic and industrially produced artifacts (Worman, 1969:19-22,40). At the McKinnis site, located in the Timber Mountain area and overlooking Fortymile Canyon, surface surveys and limited, shallow test excavations yielded a wealth of Native American artifacts (Worman, 1969:29-36,89-116). Unfortunately, testing of nuclear devices has disrupted and left an overburden of up to 50 feet over the McKinnis site. Worman was only able to carry out limited test excavations before the site was obliterated. "Big George's Cave" in Cat Canyon in the Buckboard Mesa/Timber Mountain area contained hundreds of petroglyphs, including petroglyphs on small rocks (Worman, 1969:27).

Conclusion

Native American occupancy of the core areas to the west and south of the culture resources study area is well-documented. Native American occupancy and use of the arc of springs to the north and west of the study area is documented in a limited way. Not surprisingly, there is very little documentation concerning Native American occupancy and use of the Yucca Mountain and Fortymile Canyon area. Euroamerican sources provide little documentation of Native American activities in this area, because there has never been any substantial permanent Euroamerican settlement there. While there were producing mines in the area, none were big producers and many were short-lived. Throughout most of the area, Euroamerican use was ephemeral use by prospectors, hunters of mustangs, and outlaws. The area remained a forbidding, arid, marginal back country zone for Euroamericans. Thus, for information on Native American activities in the culture resources study area, it is logical that interviews with Native American people be used as a primary source of data.

CHAPTER FIVE

Keyword Chronological Data Base

Introduction

This chapter provides a detailed chronology of events, activities, and places bearing upon the identification of Native American peoples and their patterns of occupation and use in the study area and vicinity. This data base offers detailed documentation for the analytical summary of chronology presented in Chapter Four and makes possible a fairly detailed tracing of the changes and continuities in Native American activities in the study area and vicinity. The bulk of the included items refer specifically to the activities of Native American people. Also included are items that do not refer specifically to Native Americans, but concern mining activities, railroad construction, diversion of springs to towns and mines, and other development activities that had major impacts upon local Native American occupancy, use, and activities.

This Keyword Chronological Data Base is chronologically organized and divided into five subsections: (1) Pre-Contact and Early Contact Period, Undated; (2) Late 1800s and Early 1900s, No Exact Date; (3) Post-Contact Period to 1900; (4) Post-Contact Period Since 1900; and (5) Twentieth Century, No Exact Date. Items in the third and fourth sections are chronologically organized by year. Each item in the data base is preceded by italicized keywords and followed by a citation referring to the bibliography. Five maps and six photographs relevant to some items in the data base are presented at Page 156.

Data from newspapers have been cited as fully as possible, both in the text and in the bibliography. This has been done to facilitate the re-accessing of original sources by interested readers. Early twentieth century small town newspapers often printed out-of-sequence, erroneous volume numbers, issue numbers, and issue dates. Pages were often not numbered. In microfilm reprints, it is frequently not clear what the original sequence of pages may have been, if the pages were not numbered. To provide as much assistance as possible for readers who may wish to examine any of the newspaper items cited in this report, newspaper citations in most cases contain all of the following: (1) both the date of publication and the volume and issue number, if the original contains both; (2) the page number (if pages were not numbered in the original, in most cases page numbers have been assigned corresponding to the sequence of pages in the microfilm print); and (3) the column number. In many cases, the title or header of the article or item is also included in the citation.

It is believed that the disadvantage of having lengthy citations in the text is outweighed by the advantage of providing several cross-referencing data points to facilitate the process of locating the original newspaper sources by readers who may wish to do so.

Pre-Contact and Early Contact Period, Undated

— *Paiutes: Pahute Mesa/Ranier Mesa: burial* — Map in Worman (1969) shows location of "Paiute Burial" in the Pahute Mesa area. [Worman 1969:2]

— *Paiutes: Pahute Mesa/Ranier Mesa: burial site* — "Test Site employees Ray Hansen, Jim Christensen and Richard Lamb, all of REECo's Architect and Engineering Department, discovered the burial site. The men were stationed in the forward area....on a rock-strewn slope about 100 feet above the floor of a small

valley. Four talus boulders formed a narrow crack about eight feet long and three inches to two feet wide....the skull and basketry fragments were brought to Mercury....The Sheriff's Office notified Fred Worman of LASL (he is official AEC archaeologist for NTS) of the find and turned the skull over to him... Unfortunately, word of the discovery of the burial site had gone out over Test Site radios and some amateur archaeologist...cleaned out the rest of the burial site before Worman and Tuohy could investigate it." Following are excerpts from headers under photographs accompanying the article quoted above:

a. "Ray Hansen (left) shows Chief Deputy Sheriff Bob Revert the Indian burial site he discovered with other Test Site employees in a remote area of NTS."

b. "Pat Provo and Fred Worman examine the skull in the NTS News office." Archaeologists Worman and Tuohy carefully screened debris from the excavation and found 1,311 glass trade beads. Positive association with the interment was established when a red and white trade bead tumbled out from the foramen magnum of the skull.

c. "The skull and basketry fragments being removed from the burial site. They were given to the Nevada State Museum and Curator Donald Tuohy reports: 'Preliminary studies of the brain case and mandible indicate that the individual was a child, probably less than ten years old at the time of death....Small bits of tissue still adhered to the skull...The skull and mandible apparently were placed inside an open-work twined carrying basket. The basketry fragments are heavily coated with pine pitch; they are from a stiff twined basket made from peeled willow....Adhering to the cranium was a fragment of buckskin. Proper archaeological excavation of the burial site would have yielded valuable information on orientation of the burial, but other remains and artifacts were removed in an unauthorized excavation before Archaeologists Tuohy and Worman got to the site.'" [*NTS News*, vol. VII, no. 21, October 30, 1964, pp. 1,4,5,8]

— *Paiutes: Cane Spring: burial* — Worman briefly discussed his excavation of a "Paiute grave." "Historical artifacts included 62 whole or broken beads found by screening the fill from a Paiute grave 'dug' by some past vandal. Photographs of the 36 best samples are shown in Plate 8-B." A small map on page 14 showed the location of the 'Paiute Grave.' [Worman, 1969:14,136]

— *Archaeological sites: Nevada Test Site: burial: Paiutes* — Donald R. Tuohy, Nevada State Museum Curator of Archaeology noted that as of 1969: "The archaeology of the Nevada Test Site, a federal preserve embracing much of southern Nye County, is little known. A systematic survey of the archaeological resources has never been undertaken, and it may be safely assumed that hundreds of archaeological sites have already disappeared beneath highways and other installations. The archaeological potential of the Nevada Test Site is high. The full range of archaeological sites from habitation caves to burial sites and petroglyph sites may be found on the preserve. Artifact preservation is excellent in some of these shelters. During a one-week visit, the author visited seven archaeological sites and partially excavated two of them. The excavated sites, a burial site and a cache site yielded cultural materials, open work twined basketry, glass trade beads, digging sticks, and one-piece hardwood arrows. The presence of small triangular projectile

points, small side-notched projectile points, and Southern Paiute utility Brown Ware potsherds and vessels...also indicates Southern Paiute occupation and utilization of the Test facility. At the same time, the presence of Pueblo pottery types, North Creek Black-on-gray and Washington Corrugated indicates trade with Pueblo groups, or actual occupation of the Test facility by these people....Tuohy says it seems paradoxical that an area set aside for scientific purposes lacks a planned study of the prehistoric cultural landscape that might be obliterated by missile age developments." [*NTS News*, vol. VII, no. 21, October 30, 1964, pp. 5,8]

— *Archaeological sites: Nevada Test Site: rock shelter* — Worman provided details on numerous archaeological sites on the Nevada Test Site, including latitudinal and longitudinal coordinates of the locations; listings, tables, and discussions covering excavated materials; and photographs of the sites and many of the artifacts.

Sites described include:

a. *Tippipah Spring* — "Prehistoric campsites surround the spring to a distance of approximately one-half mile." As of 1969, there had been no excavations at the site, but material found on the surface included Southern Paiute Brownware sherds, knives, projectile points, and a scraper. [Worman, 1969:10-11]

b. *Cane Spring* — "Indian campgrounds lie on hilltops and gentle slopes to the east, west, and northeast....Three rock-outlined circles were found...on cleared bedrock....abundant materials were recovered from loose sand at all levels... The recovery of 122 artifacts in the small portion of the one campsite tested is a good prognostication of the amount of material that must remain.... Artifacts excavated from the limited sample included 62 glass beads (from a grave site). Artifacts included points, knives, scrapers, pendant, drill, gravers, metates, and a lead bullet." Worman suggested that the rock circles may have been hunting blinds. "The circles are smaller than the 'sleeping circles,' described by Rogers, from the San Dieguito culture. I found lying down in them, on the hard rock, extremely uncomfortable after a short time. However, placing shrubs between the rocks converted the structures into excellent blinds where a hunter could wait for animals..." [Worman, 1969:12-15,32]

c. *Topopah Spring* — "Artifacts and flakes were found throughout the area." [Worman, 1969:15-16]

d. *Fortymile Canyon area* — Unnamed rock shelters in the Buckboard Mesa Quadrangle "in a side canyon to the north of the road into Forty Mile Canyon...This area has a number of small shelters...and may deserve further archaeological investigation. Two shelters, showing evidence of occupation, were chosen as being representative...Both shelters had been disturbed previously as indicated by small piles of screened fill in front of the openings..." [Worman 1969:16-18]

e. *Pahute Mesa* — Among six rock shelters in the Timber Mountain area were:

- Rock shelter #1, which had already been disturbed. "Materials from this shelter, entirely of a historical nature, consisted of eight trade beads."
- Rock shelter #2, which yielded both lithic artifacts and industrially produced artifacts including a rivet, a nail, a boot lace hook, and glass beads, as well as a pumice pipe and a shell bead. "A semicircle of stones in front appears to be the remains of a small pen, possibly for confining a burro or two."
- Rock shelter #3. "The fill was one inch deep at the maximum, and the only artifact was a four-hole metal trouser button." [Worman, 1969:19-22]

f. *Big George's Cave, Buckboard Mesa/Timber Mountain area* — There is a large rock shelter on the south side of Cat Canyon. "A well-made wall has been built across the front of the cave to act as a windbreak and to create added comfort for the inhabitant....Artifacts, hundreds of petroglyphs (some even on small rocks) and an open site...immediately above the cave serve as an indication of considerable Indian occupation....Materials shown in Plate 24 and described in Table XVI were all removed from a 3 foot by 3 foot by 4-inch deep test pit...A splinter awl and a blue, hexagonal trade bead." [Worman, 1969:25-27]

g. *Unnamed site, Buckboard Mesa/Timber Mountain area* — "[A] campsite on a flat area in the bottom of the north end of Forty Mile Canyon....The site is about 100 yards in diameter....Surface artifacts were present but not abundant." [Worman, 1969:28]

h. *Paiute Pinon Cache, Timber Mountain Q area* — "The opening of the cache was covered with mud and interwoven branches....An 18-inch circular hole opens into a circular cavity 6 feet in diameter and about 14 inches high." The cache contained a tin pan. [Worman, 1969:29]

i. *McKinnis site, Timber Mountain/Fortymile Canyon area* — The McKinnis Site is located on the east flank of Timber Mountain on a flat overlooking Fortymile Canyon. This site is now covered with an overburden up to 48 feet deep created by "Project Buggy," part of the Plowshare Program. "Fortunately, the surface of this area was well examined in advance of the event, and it was possible to do some trenching....Only a small portion of the archaeological area remains uncovered....Notification of the archaeological nature of a part of the site came to me from William McKinnis of LRL, who had picked up a large number of artifacts....Saller collections were also made by John M. Townley of the AEC Nevada Operations Office and Donald G. McGuffin of LRL. All three men were very cooperative and loaned me their collections...Proveniences are not given for the materials which I collected. By the time I became aware of the site, it was a matter of surveying, as rapidly as possible, mainly because of the impending program....a 50- by 4-foot trench and three 5- by 5-foot test pits were dug...maximum depth was 8 inches."

Artifacts from Worman's surface survey and shallow excavations at the McKinnis site (not including collections made by other individuals) included:

- 85 pottery sherds (including 81 of Southern Paiute Brownware)
- 154 projectile points of various types
- 158 knives or partial knives
- 34 scrapers of various types
- 4 drills, 2 choppers, 2 graver, 1 axe or maul
- 1 shaft polishing stone, 2 crescents [Worman, 1969:29-36,89-116]

j. *Whiterock Spring* — A stone cabin and corral remain, as well as the body and chassis of a 1928 model Buick (Worman, 1969:39-40). [Field interviews indicate that the Buick left at Whiterock Spring was left there by a Western Shoshone man now living at Duckwater (Ted Shaw. Personal communication).]

k. *Captain Jack Spring* — "Several types of Indian sites were represented at short distances from the spring. Two rockshelters had been used. Several small sites were protected by pinon trees. Artifacts from the site included both lithic materials and enamelware, canteens, pots, and pans of industrial manufacture." [Worman, 1969:40]

— *Archaeological sites: Nevada Test Site: rock shelter* — Rodgers Rock Shelter, on Ranier Mesa, about two miles from Whiterock Spring, was excavated by Frederick C. Worman in 1962. Among the artifacts recovered were two types of glass beads, indicating the rock shelter was used in the post-contact period. There were 17 white opaque glass beads identified as "of the type known as the 'seed' bead, an early trade item in the northwest...introduced into the Plains area before 1850" and 8 dark blue glass beads known as "Hudson's Bay Beads" that were "among the earliest used in the Canadian trade. These beads could have been introduced into NTS at any time after 1850 through trade with tribes to the north." [Worman, 1963:no page numbers]

— *Archaeological sites: Fortymile Canyon* — Ceremonial rock circles in Fortymile Canyon are shown in photograph. [Koenig, 1984:71]

— *Archaeological sites: Nevada Test Site: rock shelters* — Worman stated that "two excavated rock-shelters and four observed ones were all occupied, at least sporadically by traveling bands, into fairly recent times. [Worman, 1963:no page numbers]

— *Archaeologists: Cane Spring: camps* — Numerous Native American campgrounds were located on hills to the east, west, and northeast of Cane Spring. Test diggings revealed an abundance of artifacts. [Worman, 1969:12-15]

— *Native Americans: central Nevada: aboriginal agriculture* — Steward said that in pre-contact times "wild seeds were sown broadcast in central Nevada but neither irrigated nor cultivated....The main species sown were *uep:* (*Cheno-podium album*, goosefoot, or lambs-quarters) and *kuha* or *kuhwa* (*Mentzelia dispersa*)." All groups burned brush to facilitate growth of wild tobacco and sometimes of other wild-seed plants. [Steward, 1941:232]

— *Paiute: Ash Meadows: aboriginal agriculture* — Steward said that Southern Paiute at Ash Meadows practiced "true horticulture" in "pre-Caucasian times." He recorded the following as "Native plants" at Ash Meadows:

a. Corn.
b. Pumpkins or squash.
   - *Padan'a*, a crooked-neck squash occurring in all colors.
   - *Hama'tats*, a round, deeply furrowed, greenish or brownish variety.
   - *Tuwunt'*, a large, round, green variety.
c. Beans.
   - *Kaka'-damudi*, black-eyed beans.
   - *Wa'samudi*, brown beans. [Steward, 1941:231-232]

"Small gardens, cultivated by both men and women, were made wherever there was water. Moist ground near a stream was preferred; otherwise land was irrigated. Weeds, of which AH said there were formerly few, were pulled by hand or by means of the digging stick; mesquite might be burned off. Seeds were dropped into holes punched with the digging stick. Corn was shelled and kept in a flat-bottom pot....Pumpkins and squash were cut into long strips, which were tied together, dried and stored in dome-shaped brush houses. Beans were kept in buckskin bags or pots" (Steward, 1941:231-232). According to Steward, "The northwestern limit of aboriginal horticulture was probably Pahrump Valley and Ash Meadows. Crops grown were corn, squash, beans, and sunflowers. Cultivation...entailed planting small fields in moist soil near streams and using a little irrigation. The cultivated fields at Manse and Pahrump in Pahrump Valley were scattered in small plots. Apparently there was insufficient arable land for all families to own plots. Those without land traded wild plant foods for cultivated crops. AH seemed to think that these foods were freely distributed rather than actually borrowed." [Steward, 1938:183]

— *Paiutes: Ash Meadows: Pahrump: aboriginal agriculture* — Steward indicated there was aboriginal horticulture of corn, squash, beans, and sunflower in Ash Meadows and Pahrump. [Steward, 1938:183]

— *Southern Paiute: aboriginal agriculture* — Fowler and Fowler noted that "Southern Paiute horticulture antedated White contact. Escalante in 1776 reported small fields of maize and the use of irrigation ditches on Ash Creek...Jebediah Smith reported Paiute farms along the Colorado River in 1826 and there are frequent references to Paiute farms and irrigation ditches and dams in the journals of early Mormon settlers in southern Utah and southern Nevada." [Fowler and Fowler, 1971: 283]

— *Native Americans: Pahranagat: agriculture* — According to Davis, "The Pah-ran-a-gat Indians are a branch of the Ute family and derive their tribal appellation from the cultivation of the watermelon, which in their language is called *pah-ran-a-gat* (*pah* meaning water, and *ran-a-gat* meaning melon or vine-growing). As the prospectors first entered the country occupied by them they found this band inclined to peace and engaged after their rude manner in tilling the soil. Although they raised a small quantity of wheat and some corn, their principal crop was the squash. A diminutive species of sunflower was also planted for the seeds it yielded, and some watermelons were also to be found in their cultivated patches. Grass seed was also largely used by them as food. To irrigate the land under tillage they had constructed several ditches which were creditable to these primitive engineers." [Ingalls, 1913:187]

— *Paiutes: Muddy River area: aboriginal agriculture* — "The Piutes did little or no farming. They grew some corn, beans, and squash, with no soil preparation or system as they didn't have any tools to work with." [Hafner, 1967:8]

— *Paiutes: Owens Valley: aboriginal agriculture* — Steward concluded that irrigation of wild plants in Owens Valley was of aboriginal origin. [Steward, 1930:156; Steward, 1970:123; Steward, 1977:376-377]

— *Paiutes: Owens Valley: aboriginal agriculture* — Steward's informants stated that irrigation in Owens Valley began in aboriginal times. [Steward, 1930:149-156; Steward, 1933:247-249]

— *Paiutes: Owens Valley: aboriginal agriculture* — Lawton concluded that irrigation by Owens Valley Paiutes "was almost certainly of indigenous origin and that they were engaged in agriculture by definition." It was suggested that ditch irrigation of wild plants may have extended over a broader area of the Great Basin than just Owens Valley. [Lawton et al., 1976:15]

— *Paiutes: Owens Valley: aboriginal agriculture* — Busby et al. (1979) stated that "[d]eliberate irrigation was used by the Owens Valley Paiutes to increase the natural yield of several root and seed plants through the maintenance of community owned diversion dams and ditches....The honorary position of head irrigator (*tuvaija*) was filled each spring by election at a popular assembly....Irrigation was primarily directed towards two plants, tupusi and nahavita, in the irrigated plots, although the overflow water also irrigated other wild seeds and tubers (Steward, 1933:247)....Nahavita and tupusi have recently been classified as the wild hyacinth (*Dichelostemma pulchella*) and yellow nut grass (*Cyperus esculentus*) by Lawton et al. (1976:33-36) after an intensive investigation of irrigation among the Owens Valley Paiute....Lawton et al. concluded that a well developed agricultural system existed in Owens Valley at the time of white contact focused on the irrigation of 'root crops' rather than the traditionally grown species of other Native American conventional agricultural systems as in the rest of North America. Operating as an adjunct to the hunting and gathering of wild food items, the system was probably of an independent origin." [Busby, Findlay, and Bard, 1979:164-165]

Late 1800s and Early 1900s, No Exact Date

— *Shoshones: Paiutes: territories* — According to Lingenfelter, Shoshones occupied the northern half of Death Valley, the Panamints and Grapevines, and the upper Amargosa River basin from Ash Meadows north. Paiutes occupied Death Valley south of Furnace Creek and the southern reaches of the Amargosa River. Kawaiisu occupied the extreme southern end of Death Valley and of the Panamint Range. Paiutes occupied Death Valley. Actual boundaries were "ill-defined," blurred by intertribal marriages. [Lingenfelter, 1986:16]

— *Oasis Valley: Belted Range: villages* — Julian Steward conducted his ethnographic fieldwork with Paiutes and Shoshones, including informants from the region of Beatty and the Belted Range, from 1926-1935. He generally attempted to reconstruct the patterns of use and occupancy typical of an earlier period, drawing on the knowledge of older informants. For the Beatty area villages, Steward presents a reconstruction for the period of "1875 or 1880." Some of these patterns of use

and occupancy continued up to the time of his interviews and beyond, but Steward does not specify to what degree there had been changes or continuities, since his interest was in constructing a portrait of "traditional" cultural patterns. His data derive from ethnographic interviews with Paiute and Shoshone informants conducted between 1926 and 1935. [Steward, 1938: preface (no page number)]

— *Paiutes: California tribal groupings* — Paiute tribal groupings in California included Saline Valley Shoshone; Koso Valley Shoshoni; Owens Lake and Lone Pine Paiute; Fish Springs Paiute; Independence Paiute; Big Pine Paiute; Deep Springs Valley Paiute; and Bishop, Laws, and Round Valley Paiute. [Steward, 1933:236-7]

— *Shoshones: Paiutes: mixed intermarriage of Shoshones and Paiutes: mixed population* — Steward viewed "southern Nevada from the Amagrosa (sic) Desert eastward to the Pintwater Range and possibly beyond" as Shoshone territory, but noted that "it is probable that the population along the area of tribal contact was a mixture of Paiute and Shoshoni like that at Ash Meadows." Steward documented that there was intermarriage between Shoshones and Paiutes in the Beatty area, in the Belted Range area, and in the Ash Meadows area. [Steward, 1938:93,94-95]

— *Shoshones: Oasis Valley: Belted Mountains: villages* — Steward listed fifteen locations of winter camps in the region of Beatty and the Belted Mountains. Most of the locations were clustered around Beatty and the Oasis Valley and in the Belted Mountains "because of the unusual number of springs" in these areas. Steward notes that relatively detailed information is available for the Beatty and Belted Range areas due to the clustering of villages in both. The Beatty people and the Belted Range people were linked together through "considerable intermarriage and some cooperation." The Beatty people also "associated occasionally" with Death Valley people. The Belted Range people associated with the people of the Kawich Mountains. [Steward, 1938:93]

— *Oasis Valley: villages* — According to Steward, Oasis Valley people had winter camps at the following locations:

a. Indian Camp at the head of Oasis Valley.
b. Howell Ranch near Springdale.
c. *Hu:nusu*, later Burns Ranch, near Goss Springs.
d. *Ta:kanawa*, later Hick's Hot Springs.
e. Three camps at *Sakainaga*, at the mouth of Beatty Wash.
f. *Pa:navadu* at the mouth of Beatty Wash.

[Steward, 1938:93-95, map facing p. 58]

— *Belted Range: villages* — According to Steward, Belted Range people had winter camps at the following locations:

a. *Wuniakuda*, a rock shelter near the Ammonia Tanks.
b. *Mutsi*, near waterholes called "Tanks" on USGS maps.
c. *Sivahwa*, "Small Tank" on USGS maps.
d. *Tunava*, at Whiterock Spring (where the chief of this area lived).
e. *Wi:va*, at Oak Spring.
f. *Kuikun*, at Captain Jack Spring.

[Steward, 1938:93-95, map facing p. 58]

— *Cane Spring: Tippipah Spring: Topopah Spring: camps* — According to Steward, there were winter camps of Native American people at:

a. *Tupipa*, or Tippipah Spring.
b. *Pokopa*, or Topopah Spring (both Tippipah and Topopah are on the flanks of Shoshone Mountain).
c. *Pagambuhan*, or Cane Spring.

Steward notes that the camp at Cane Spring "was probably affiliated with Ash Meadows Southern Paiute as much as with Shoshoni and had a mixed population." [Steward, 1938:93-95, map facing p. 58]

— *Shoshones: Oasis Valley: villages* — According to Lingenfelter, Shoshones had several winter camps in Oasis Valley. The main camp was at Sakainaga on Beatty Wash about three miles from the later town of Beatty. Other nearby camps included *Panavadu*, *Takanawa*, and *Hunusu*. [Lingenfelter, 1986:2,20]

— *Shoshones: Belted Range: camps* — At the southern end of the Belted Range were several camps, including camps at Tippipah Spring and Topopah Spring, totaling 40-50 people. [Steward, 1938:94]

— *Shoshones: Panamint: village sites and camp sites* — Grosscup (1977) lists 19 village sites and 14 camp sites for the Panamint Shoshones. [Grosscup, 1977:118]

— *Native Americans: Oasis Valley: camps* — M.M. Beatty, Jr., stated that bands of Native Americans camped at his father's ranch (near the town of Beatty in the 1890s and early 1900s). Several bands traveled the area, making their rounds between Beatty, Pahrump, and Furnace Creek, each band with 15 or 20 persons and its own headman. [Taped Interview with M.M. Beatty, Jr., November 1, 1968, Nevada Historical Society]

— *Native Americans: Oasis Valley: study area* — M.M. Beatty, Jr., stated that his father would take Native American youths who camped in the area around the Beatty ranch into the mountains to the east to capture and tame wild horses. [Taped Interview with M.M. Beatty, Jr., November 1, 1968, Nevada Historical Society]

— *Shoshones: Oasis Valley: Belted Range: fall festival* — Beatty area people celebrated a fall festival at Beatty in some years and at the Ammonia Tanks at the south end of the Belted Range in other years. Ash Meadows people also participated in festivals at these locations. [Steward, 1938:98,90]

— *Shoshones: Oasis Valley: northern Death Valley: hunting: fall festivals* — Shoshones of northern Death Valley sometimes joined people of the Oasis Valley area for rabbit drives and fall festivals. The two groups also intermarried. For example, in the post-contact period, one of Cold Mountain Jack's daughters (from northern Death Valley) married a man from the Beatty area. Joe Button's younger brother married Maggie from Sigai. After the marriage, the couple moved to Beatty. [Steward, 1938:86]

— *Shoshones: Oasis Valley: Belted Range: sweat houses* — Sweat houses served as meeting places for people of neighboring camps. Sweat houses served as community centers. There were sweat houses at the head of Oasis Valley, at the mouth of Beatty Wash, at Whiterock Spring, and at Oak Spring. [Steward, 1938:98]

— *Native Americans: Amargosa: Death Valley region: fall festival* — The major communal social gathering for villages in Death Valley and along the Amargosa was the annual fall festival, which was held after the pinyon nut harvest and celebrated for several days "with a circle dance, feasting, gambling, and a mourning ceremony at which all the belongings of anyone who had died that year were burned." [Lingenfelter, 1986:18]

— *Shoshones: Oasis Valley area: wild plant harvesting* — Steward noted that "the annual round of food seeking of the families near Beatty during TSt's [Steward's identifying initials for this informant] childhood required travel over an extensive area of about 1,300 square miles." [Steward, 1938:95]

— *Shoshones: Oasis Valley area: wild plant harvesting: Beatty area* — People harvested *Salvia* on Yucca Mountain and Bare Mountain, rye and other grass seeds near the Ammonia Tanks east of the Belted Range, and pine nuts in the Belted Range. [Steward, 1938:36]

— *Shoshones: Beatty: pinyon nuts* — The Beatty area people gathered pinyon nuts in the Belted Range and intermarried with people there. Beatty area people also intermarried with people in the Kawich Mountains. [Steward, 1938:96]

— *Shoshones: Oasis Valley: pinyon nuts* — Oasis Valley Shoshones usually went to Shoshone Mountain and the Belted Range for pine nut harvesting. [Lingenfelter, 1986:20]

— *Shoshones: Oasis Valley: Belted Range: hunting* — Oasis Valley area people had communal rabbit drives on Yucca Flats in the area south of Whiterock Spring, with visitors coming to participate from Ash Meadows, Kawich, Death Valley, and Lida. [Steward, 1938:97]

— *Shoshones: Belted Range: intermarriage of Shoshones and Paiutes: Panamint Joe Stuart* — Panamint Joe Stuart was from a Belted Range village near the Ammonia Tanks. He "married a Paiute woman in the Charleston Mountains and lived with her," but later returned to the Beatty area "where he was 'chief' of the Shoshoni at the time of the Rhyolite mining boom." His oldest brother married a Paiute woman at Pahrump. His other brother married a Paiute woman at Indian Springs. [Steward, 1938:95]

— *Paiute: Pahrump: Ash Meadows: Las Vegas: pinyon nuts: territories* — Steward said that for the Southern Paiute of Pahrump, Ash Meadows, and Las Vegas, "[p]ine-nut tracts were owned by men and inherited by their sons. A woman gathered on her husband's land. Trespass sometimes caused fights but usually resulted merely in verbal exchange. It was generally avoided, however, because owners were believed to practice witchcraft against trespassers. Permission to gather on a tract was readily extended to families which owned tracts in areas where the crop had failed. Thus, Shoshone people from Ash Meadows were often invited to pick on the Spring Mountains, and when the Spring Mountains crop failed, Paiute were invited to pick in the Shoshoni Mountains." [Steward, 1938:183]

— *Shoshones: Northern Paiutes: Lida Spring area* — Most of the Shoshone in the Lida area lived at *Pauwaha*, now Lida Spring. Most of the Paiute lived at *Tunava*, now Pigeon Spring. Palmetto Dick, a Northern Paiute, was *pakwinavi* of all the people in the area in the late nineteenth century. [Lingenfelter, 1986:22]

— *Paiutes: Shoshones: Ash Meadows: mixed population* — People at Ash Meadows were a mixture of Shoshones and Southern Paiutes. [Lingenfelter, 1986:21]

— *Paiutes: Ash Meadows: Pahrump: fall festival* — Steward reports that "in recent times" the location of the fall festival rotated between Manse, Pahrump, Las Vegas, and Moapa, with visitors coming from Beatty, Ash Meadows, Pahrump, Las Vegas, and other places as far distant as San Bernardino. According to Steward, the last such festival was held in the first few years of the twentieth century. [Steward, 1938:185]

— *Paiutes: Amargosa: Pahrump: fall festival: pinyon nuts* — Four villages celebrated fall festival together at Pahrump (Pahrump, Yaga, Mogua, and Nogwa), and they all harvested pinyon together in the Spring Mountains. [Lingenfelter, 1986:22]

— *Paiutes: Amargosa: Pahrump: Chief Tecopa* — Tecopa of Pahrump was *pakwinavi* of all four villages (Pahrump, Yaga, Mogua, and Nogwa) in the latter half of the nineteenth century. [Lingenfelter, 1986:22]

— *Paiutes: Pahrump: pinyon nuts: hunting* — Pahrump Paiutes hunted as far as the Shoshone Mountains. Ash Meadows Shoshones were often invited to harvest on the Spring Mountains, and when pinyon nut crops failed in the Spring Mountains, Paiutes were invited to harvest in the Shoshone Mountains. [Steward, 1938:183]

— *Paiutes and Shoshones: Ash Meadows: pinyon nuts* — Ash Meadows people gathered pinyon nuts in the Spring Mountains together with Southern Paiutes from villages farther south. [Lingenfelter, 1986:21]

— *Paiutes: Ash Meadows: Oasis Valley: wild plant harvesting* — Ash Meadows people harvested sand bunch grass seeds at Big Dune, just south of Yucca Mountain. There they sometimes met Shoshone people from Beatty. [Steward, 1938:183]

— *Paiutes: Shoshones: Owens Valley: mixed population* — Steward reports that, in aboriginal times, Fish Lake Valley in the Owens Valley area had a mixed population of Paiutes and Shoshones. [Steward, 1938:58-59,62-65]

— *Shoshones and Paiutes: Belted Range: Spring Mountains: intermarriage of Shoshone and Paiutes: Panamint Joe Stuart* — Panamint Joe Stuart was from the Belted Range. He married a Paiute woman from the Charleston Mountains (in the Spring Mountains). [Steward, 1938:95]

— *Native Americans: Oasis Valley: Death Valley: Southern Nevada: territories: kinship ties* — Families from Fish Lake Valley, Lida, and northern Death Valley were connected by marriage and bloodlines to families from Beatty, Furnace Creek, Saline Valley, Darwin, and other areas of the Panamint Mountains. "Home generally referred to the large area used by a family as the home range; the place of an individual's birth was a specific location within that range...These ranges can be traced back through time for at least three generations." Among examples of home ranges for specific families is that of the Stewart family from Beatty. They "traveled to the east into the Belted Mountains, west into Death Valley, and north to Lida." [Sennett-Walker, 1987:82-83]

— *Native Americans: Oasis Valley: Amargosa River: intermarriage of Native Americans and Euroamericans* — "Long prior to the discoveries of ore at Tonopah and Goldfield the springs in Oasis Valley, just north of the site of Beatty, proved attractive to a few desert wanderers who took Indian wives and established rude ranches along the Amargosa River, the only stream of drinkable water within a radius of 40 miles." [Ransome, 1907:41]

— *Paiutes: Pahrump: camp: farm labor* — George T. Childers, grandson of Joseph Yount (first owner of the Manse Ranch) spent his youth at Pahrump. He noted that a "Piute squaw" served as the doctor at his birth in Tecopa in 1878 and that "Piutes, who lived on the slope above our adobe house, did all the work on the farm." "I still speak Piute [noted Childers] as I had no white playmates." ["Early History of Pahrump, Death Valley Told in Letter," *Goldfield News and Beatty Bulletin*, vol. 47, no. 1, June 24, 1949, p. 1, col. 4]

— *Paiutes: Pahrump: Native American prospecting: Chief Tecopa* — Chief Tecopa of Pahrump agreed to show George Montgomery gold ore in the mountains near Pahrump in exchange for a new suit of clothes every year. [Cook, nd:24]

— *Native Americans: Ash Meadows: Pahrump: political leadership: Chief Tecopa* — Steward's interviewee "AH" of Ash Meadows named 'Tacopa' as the chief for the region of Ash Meadows and Pahrump. [Steward, 1938:185]

— *Paiutes: Ash Meadows: intermarriage of Native Americans and Euroamericans: Black family* — Jack Longstreet's common law wife from the early 1900s until his death was a Paiute woman, Fannie Black Longstreet, of the Black family from Ash Meadows. Fannie's sister was the wife of Albert Howell. As of about 1906, Fannie Black was living with a gambler in Rhyolite. After being beaten by the man, Fannie sought protection from Longstreet who was in Rhyolite at the time, indicating that the two at least knew each other at that time. There was a confrontation between the gambler and Longstreet, and Fannie lived with Longstreet from that time on. [Zanjani, 1988:109-111]

— *Paiutes: Ash Meadows: Native American prospecting: Black family* — Bob Black accompanied Walter Scott (Death Valley Scotty) on several prospecting trips. Black located some "rich float while hunting mountain sheep in the Avawatz Mountains." Scott and Black made several attempts to locate the ledge where Black had found a chunk of nearly pure gold. [Zanjani, 1988:116-117]

— *Ash Meadows: outlaws* — In the late 1800s, "Ash Meadows was a favorite stopping place for travelers on the way to California, as well as a notorious hideout for outlaws." [Lewis, 1969:5]

— *Ash Meadows: outlaws* — Zanjani noted that Ash Meadows was frequented by outlaws and desperadoes in the late 1800s and early 1900s. Many murders were committed in the Ash Meadows region, but the area was largely outside the sphere of effective law enforcement. [Zanjani, 1988:112-114]

— *Native Americans: Ash Meadows: mine workers* — "[T]he borax works east of Death Valley employed Indian men from Ash Meadows." [Sennett-Walker, 1987:83]

— *Native Americans: Whiterock Spring: rock shelter: Captain Jack* — A 1948 archaeological survey team examined a rock shelter north of Whiterock Spring, believed to have been occupied by Captain Jack in the late 1800s and early 1900s. The guide of the survey first saw the rock shelter in 1931. At that time, it contained a wide array of industrially produced household goods. In 1948, a hammered brass bracelet "of the type popular with Indian women during the 1850s and 1860s" was found, as well as several mealing stones and a variety of rusted metal items. Captain Jack is said to have been a "Paiute renegade Indian who left his tribe and hid out in the hills, making his headquarters in this open faced rock shelter...From this place he is alleged to have raided an emigrant train and returned again with his loot. He had a small band of outlaws with him and was ultimately outfoxed by the United States cavalry. All of his band except himself and two others were killed. Captain Jack and his two henchmen fled to Mexico (so it is said). Later, Captain Jack returned to Nevada. He died at his cave about 1928." ["Archeologist and Party in Survey of 40-Mile Country," *Goldfield News and Beatty Bulletin*, vol. 44, no. 50, April 23, 1948, p. 2, col. 5]

— *Native Americans: Rhyolite: camp* — A postcard published by A.E. Holt is titled "Indians Gambling—A Bunch of Piutes in Camp at Rhyolite, Nevada," circa 1910. [A.E. Holt album, Photo Collection, Nevada Historical Society]

— *Native Americans: Beatty* — A photo shows three Native American women and a Native American girl and is inscribed "Indians near Beatty," circa 1910. [Indian Photograph #555, Ethnic File, Nevada Historical Society]

— *Native Americans: Beatty* — A photo of a Native American man, woman, and child, inscribed "Indians in Beatty," no date. [Ethnic File, Photo Collection, Nevada Historical Society]

— *Shoshones: Rhyolite* — A photo of three men captioned "Pete Busch with Young Joe and Panamint Joe, Chief of Rhyolite Shoshone Indians." [Ritter, 1982: np]

— *Native Americans: Rhyolite: entertainment* — In the boom years of Rhyolite, a Sells Floto circus performed. "Rhyolite turned out en masse," including "Indians from miles away." [Ritter, 1982:6]

— *Native Americans: Oasis Valley: Panamint: Death Valley: intermarriage and kinship ties* — Native Americans interviewed by Beth Sennett-Walker indicated that "families from the northern areas, Fish Lake Valley, Lida, and northern Death Valley, were connected by marriage and blood lines to families from Beatty, Furnace Creek, Saline Valley Darwin, and other areas of the Panamint Mountains. '[H]ome' generally referred to the large area used by a family as the home range; the place of an individual's birth was a specific location within that range....These ranges can be traced back through time for at least three generations." [Sennett-Walker, 1987:82]

— *Native Americans: Timber Mountain: pinyon nut harvesting* — Worman examined what he identified as a Paiute pinyon nut cache on Timber Mountain. The cache included a tin pan, documenting that the cache dated to the post-contact period. [Worman, 1969:29]

— *Pahrump: towns: Native American employment* — The town of Sandy was located in Pahrump Valley and had a post office from 1896 to 1910, at which time the name was changed to Ripley. Sam Yount, son of Joseph Yount, ran a store and post office there. "There was an Indian mail carrier." [Boyer, nd:67,72; Carlson, 1974:209]

— *Paiutes: Pahrump area: Native American leadership: interactions between Native Americans and Euroamericans: Indian runners* — "Years before this incident [in 1904] Tecopa had sent word by runners to the miners in Calico of an intended raid on them by some renegade Indians. miners were so grateful to him for saving their lives that they asked him what he would like as a gift. He said he wanted a high silk hat and a red blanket. So, thereafter, as long as he lived, the miners in Calico kept him supplied with a silk hat and a red blanket." [Boyer, nd:77]

— *Paiutes: Timpahute area: hostilities between Native Americans and Euroamericans* — Two Native Americans, Tempiute Bill and Moquitch, were suspected of killing a man at Crescent. Hearing this, the two fled, but were apprehended by officers. They were then lynched by vigilantes. Hostilities between Native Americans and Euroamericans in the area flared after the lynching. Six miles east of Hiko, Native Americans attacked three easterners walking the Emigrant Trail to California, killing two of them. Euroamericans organized to hunt down Native Americans in response, capturing and hanging the two Native American men believed responsible for the attack and attacking "two of the main Indian camps in daybreak raids. At the largest, on the site of Pahranagat's present community center, seventeen Indians were killed. About the same number were slaughtered at another camp further up, probably around Crystal Springs." [Ashbaugh, 1963:78-79]

— *Jack Longstreet: relations between Native Americans and Euroamericans* — Longstreet "spoke fluent Paiute, was regarded as a leader among the Indians, and his role as mediator for Indian rights in the white world was the one that historians have found frontiersmen married to Indian women typically played. Indian agency officials tended to regard these men as troublemakers, but it is also possible to see them as champions of Indian rights." [Zanjani, 1987:45]

— *Native Americans: Death Valley: mineral resources* — Ralph "Dad" Fairbanks "was browsing around out back of Shoshone one day and went into the Indian camp. There I found an Indian woman, Panamint Tom's squaw, washing her hair. She was doing it in an old gold pan full of something that looked like a mixture of mud and water and about the thickness of buttermilk. I watched her, and when she'd finished the job her hair was soft and clean and glossy. I asked where she got the stuff and she pointed out a certain hill. I immediately went to the hill, found a veritable mountain of valuable filtering clay, and staked out my claim to it. When I first started prospecting, this claim wouldn't have been worth a thin dime. But the change from oats to gasoline had made a big difference. I knew that this clay was extensively used in the refinement of petroleum and that, up to the time of my finding the deposit, the entire supply used in this country had been imported." Fairbanks sold the claim to the Shell Oil Company. [Lisle, 1974]

— *Native Americans: southern Nye County: disease and population decline* — From 1890 to 1905, roughly two-thirds of the Native American population in southern Nye County died from "sickness of body and spirit that the census taker ascribed to the white man's whiskey and his love." [Zanjani, 1988:111]

— *Paiutes: Owens Valley: fandangos* — The locations for fandangos were at Bishop, Big Pine/Independence, Benton, Oasis, and Mono Lake. Western Mono and Miwok people sometimes attended. [Steward, 1933:321]

— *Paiutes: Owens Valley: population* — Aboriginal population in Owens Valley was estimated at between 1,700 and 2,000. [Liljeblad and Fowler, 1971:415]

— *Paiutes: Owens Valley: population* — Aboriginal population in Owens Valley was estimated at over 2,000. [Wilke and Lawton, 1976:46]

— *Rhyolite: population* — The peak population of Rhyolite during the decade 1900-1910 was estimated at over 10,000. [Weight and Weight, 1985:26]

— *Fortymile Canyon: stage road* — In the early mining days, a road was cut through Fortymile Canyon to Tippipah. [Koenig, 1984:72]

— *Fortymile Canyon: stage routes* — During the period 1870-1900, there were freight and mail routes through the Nevada Test Site, specifically through Fortymile Canyon. [Pippin and Zerga, 1983:57]

— *Fortymile Canyon: stage road* — The Emigrant Trail was used as a part of the mail and freight route between Salt Lake and Los Angeles, with relay stations at Whiterock Spring, Tippipah Spring, Fortymile Canyon, and Ash Meadows. [*NTS News*, vol. 12, no. 6, August 8, 1969, p.7]

— *Fortymile Canyon: mining activities* — It is reported that a lead-silver mine was worked in Fortymile Canyon in about the 1880s. In 1905, the old mine was re-discovered and worked again. Mr. Doser, one of the owners, brought some of the old tools into Beatty from the mine. "A certain party in Beatty, while a resident of Eureka, Nevada, over twenty years ago [sometime before 1885] remember (sic) an outfit of Mexicans that made irregular trips into this country and returned with a string of animals loaded with silver ore identical in appearance with that of the old mine in Forty Mile. This party is of the opinion that they mined their ore at this place, transported it on mule back over 200 miles, and made a good profit. A quantity of selected and sorted material was mined and put aside for another trip but for some reason was never removed." ["The Old Lead-Silver Mine of Forty Mile," *Beatty Bullfrog Miner*, vol. 2, no. 47, February 23, 1907, p. 2, col. 2]

— *Oasis Valley area: Fortymile Canyon: mining activities* — "[A] generation before the discovery of Tonopah and Goldfield, persons unknown, presumably mexicans, mined ore at a number of points in the eastern portion of Bullfrog district....Proof...is had in the decaying rock heaps and chimneys between Beatty and Gold Center, and in the slag and quantities of copper-lead ore scattered about the 'ancient reduction works'....M.M. Beatty, who resided near this town of his name for ten years, told a *Miner* representative this week that prospectors, before Bullfrog was thought of, discovered another arastra three miles east of Beatty
Other old mines, worked by people and at times unknown, have been stumbled upon by latter day prospectors and promptly located...Messrs Doser and Llewellyn of Beatty own a valuable piece of property in Forty Mile canyon...which was worked in the past by Mexicans." ["The Old Mines of the District," *Beatty Bullfrog Miner*, vol. 2, no. 51, March 9, 1907, p. 9, col. 1]

— *Cane Spring: stage road* — Cane Spring has structures used for a stop on the freight road between Utah and San Bernardino before 1900. [Worman, 1969:12-15]

— *Beatty area: trails* — A historic trail follows Yucca Wash until it crosses a low pass east of Chocolate Mountain into Beatty Wash, probably dating to early twentieth century prospecting. [Pippin, Clerico, and Reno, 1982:77]

— *Oasis Valley area: mining activities* — Many years before the mining boom around Oasis Valley in the first decade of the twentieth century, there was a Mexican mine in the Bullfrog area, a few miles southwest of Beatty. The miners left a shaft 100 feet deep, a stone house, and a corral. [*Tonopah Miner*, vol. IV, no. 16, September 30, 1905, p. 1]

— *Bare Mountain: mining activities* — There were gold-producing Mexican claims on Bare Mountain about 12 miles southeast of Beatty. [Cornwall, 1972:3-6]

— *Wahmonie: mining activities* — The Hornsilver mine in the vicinity of Cane Spring dates prior to 1905. [Kral, 1951:206]

— *Calico Hills: mining activities* — The Quartz Gold Company mining operations were located in the Calico Hills, just south of Shoshone Mountain and east of Fortymile Canyon. [Myrick, 1963:494]

— *Wahmonie district: mining activities* — In addition to the Hornsilver mine, there were two travertine quarrying operations in the southern portion of the Specter Range and a copper prospect known as the Lucky group in the Striped Hills (both areas south of Skull Mountain). [Kral, 1951:207]

— *Panamint Valley: Owens Valley: mining activities* — In the early 1900s, the mining industry revived in the Panamint and Owens Valley regions. [Greene, 1981:23]

— *Chemehuevi: Charleston Mountain: hunting territories* — Van Valkenberg's Chemehuevi informants indicated that Chemehuevi families had hereditary rights to hunting territories and pinyon nut gathering territories on Charleston Mountain. The informants also referred to Chief Tecopa as one of the last two chiefs. [Van Valkenberg, 1976:13]

— *Paiutes: Owens Valley: agriculture* — The two principal plants produced in the irrigated fields were apparently the wild-hyacinth (*Dichelostemma pulchella*) and the yellow nut-grass (*Cyperus esculentus*). Other plants that also benefited from irrigation apparently included love grass, wheat grass, wild rye, and sunflower. [Wilke and Lawton, 1986:47; Lawton et al., 1976]

Post-Contact Period To 1900

1820s

1826 *Paiutes: Santa Clara River: agriculture* — Jedediah Smith saw 15 to 20 Indian people as he scouted far ahead of his party along the Santa Clara River. After rejoining his party and returning to the spot chosen for a camp, Smith and his group saw 20 or 30 Indian people there. Smith eventually persuaded one Indian to approach him, and then "10 or 12 of them came bringing in their hands an ear of corn as an emblem of peace...As provisions was our greatest present desire we were much pleased to hear that they had corn and pumpkins close at hand. The Indian people brought quantities of corn and pumpkins." Smith traded various

goods for a supply of corn. Two days later he reported: "I visited some Indian lodges a mile above our camp on the creek for the purpose of seeing how they farm. Their little corn patch is close on the bank of the creek for the convenience of water. The Creek is dammed about and the water is conducted in a trunk to a place where it can be spread over the surface. For a hoe they use a piece of wood 3 in broad and 4 feet long." Smith also recorded farms of corn, pumpkins, and squash at the Muddy River. [Smith, 1977:57-59,64]

1827 *Paiutes: Santa Clara River: agriculture* — Jedediah Smith led a party of trappers through the Rockies, Utah, and southern Nevada on the way to California. Smith's journal records that they encountered a "nation" of "Pa-Ulches" raising corn and pumpkins along "Corn Creek," the Santa Clara fork of the Virgin River. [Hafen and Hafen, vol. 1, 1954:115]

1827 *Native Americans: Santa Clara River* — When Jedediah Smith revisited the Santa Clara River where he had observed Indian farms and traded for corn and squash, he found the site deserted: "Not an Indian was to be seen, neither was there any appearance of their (sic) having been there in the course of the summer their little Lodges were burned down." [Smith, 1977:58]

1829 *Old Spanish Trail: Santa Clara River: trappers* — A party of trappers including Pegleg Smith (Thomas L. Smith) trapped along the Santa Clara and Rio Virgin rivers. Two of the men then transported the skins to Los Angeles, but there is no information about the route they took. [Hafen and Hafen, vol. 1, 1954:136]

1830s

1829-30 *Amargosa River: Spring Mountains: trade* — A livestock trading expedition traveled from New Mexico to California, under the leadership of "commandant" Antonio Armijo, who kept a diary. The party crossed southern Nevada from Las Vegas to the Spring Mountains, and traveled along the Amargosa River to Resting Springs. [Hafen and Hafen, vol. 1, 1954:159; Hafen and Hafen, vol. 2, 1954:18-9]

1830 *Native Americans: Amargosa Valley* — On January 7, Rafael Rivera, a scout with the Antonio Armijo party, returned to the party's main camp at the mouth of Las Vegas Wash and reported he had found an Indian village on the Amargosa River. [Hafen and Hafen, vol. 1, 1954:167]

1830 *Paiutes: Amargosa Valley: village: interaction between Native Americans and Euroamericans* — Antonio Armijo's pack train traveled from the Las Vegas Wash southwestward across the Nevada desert. On January 14, it arrived at the Amargosa River, which Armijo's diary refers to as the "River of the Payuches." The diary states that there was a peaceful encounter between the travelers and the residents of a Paiute village. Armijo's diary entry reads: "At the River of the Payuches, where a village was found: nothing happened for it was gentle." [Hafen and Hafen, vol. 1, 1954:164,167]

1830 *Amargosa Valley: Old Spanish Trail: trade* — A trading party led by William Wolfskill and George C. Yount was the first recorded party to follow the route later known as the Old Spanish Trail on a journey from New Mexico to California. [Hafen and Hafen, vol. 2, 1954:19]

1830s *Old Spanish Trail: trade* — From 1830 on, there was regular traffic along the Old Spanish Trail, conveying woolen blankets westward in the fall, and driving herds of horses and mules eastward in the spring. The Old Spanish Trail had become "an established, well-worn route long before the Mormons came to settle in the Great Basin in 1847." [Hafen and Hafen, vol. 2, 1954:19-21]

1830s *Paiutes: Old Spanish Trail: Native American slave raids* — American Indians of the southern Nevada deserts were among those captured by slave traders for sale in New Mexico. Paiutes of the Nevada deserts were often raided by other Native American ethnic groups and their children were then traded into slavery. [Hafen and Hafen, vol. 2, 1954:21,261-2]

1830s *Paiutes: Amargosa/Death Valley* — The largest American Indian village in the area was at Yaga (now Tecopa Hot Springs) with about 70 residents, seen by Euroamericans in 1830. [Lingenfelter, 1986:21]

1834 *Owens Valley: Euroamericans: trappers* — Joseph Reddeford Walker made several traverses of the Owens Valley in the 1830s and 1840s, the first apparently a beaver-hunting expedition, which he led in 1834. [Wilke and Lawton, 1986:9]

1840-48

1844 *Native Americans: Resting Springs: hostilities between Native Americans and Euroamericans* — Mexican livestock traders with a herd of some thirty horses were attacked by a band of some 100 Native Americans while camping at Resting Springs. Two men survived, and joined the Fremont party when it passed through the area shortly thereafter. [Hafen and Hafen, vol. 1, 1954:289; Fremont, 1845:261]

1844 *Amargosa Valley: Fremont expedition* — John C. Fremont was the first official American explorer to travel a substantial portion of the Old Spanish Trail, traveling from west to east and passing through the Amargosa Valley, Resting Springs, Pahrump Valley, and Mountain Spring in the Charleston Mountains. [Hafen and Hafen, vol. 1, 1954:286-298]

1844 *Amargosa Valley: Fremont expedition: hostilities between Native Americans and Euroamericans* — In late April 1844, the Fremont expedition reached Agua de Tomaso (Bitter Springs). There Kit Carson and another scout went to track down the horses stolen from the party of Mexicans whose survivors had joined the Fremont expedition, and to find the Indians who were responsible. They found the horses some fifty miles from Bitter Springs; they killed two Indians, returning with their scalps. [Hafen and Hafen, vol. 1, 1954:290; Fremont, 1845:262]

1844 *Amargosa Valley: Fremont expedition* — On about April 28, the Fremont expedition reached the Amargosa River. On April 29, the party reached Archilette (or Resting Springs) and found the corpses of two men who had been driving the herd of horses that had been attacked a few days earlier. [Fremont, 1845:264-5]

1844 *Pahrump: Spring Mountains: village: Fremont expedition* — On April 30 and May 1, the Fremont expedition traversed Pahrump Valley. On May 1, the expedition ascended the slope to Mountain Spring in the Spring Mountains. Fremont describes his campsite as "the site of an old village." [Fremont, 1845:265; Hafen and Hafen, vol. 1, 1954:685]

1844 *Virgin River: Fremont expedition: interaction between Native Americans and Euroamericans* — On the Rio de Los Angeles branch of the Rio Virgin, "Indians crowded numerously around us in the morning...Several times during the day the camp was insulted by the Indians...Some of the Indians were on the bottoms, and others haranguing us from the bluffs; and they were scattered in every direction over the hills...A man who appeared to be a chief, with two or three others, forced himself into camp...In the evening I gave a fatigued horse to some of the Indians for a feast; and the village which carried him off refused to share with the others, who made loud complaints from the rocks of the partial distribution...During the day they occasionally roasted and ate lizards at our fires..." Along the Rio Virgin, "Indians appeared in bands on the hills, but did not come into camp...For several days we continued our journey up the river...the sandy soil was absolutely covered with the tracks of Diggers, who followed us stealthily." [Fremont, 1845:267-268]

1844 *Virgin River: Fremont expedition: interactions between Native Americans and Euroamericans* — American Indians killed a mule and one of Fremont's "best men" along the Virgin River. Along the Santa Clara River, Fremont's party was "constantly dogged by bands, and even whole tribes of...marauders." [Fremont, 1845:269]

1847 *Cane Spring: early Euroamerican presence* — At Cane Spring, there is a rock inscribed "F.O. Byor 1847." [Nusbaumer, 1967:39]

1849

1849 *Utes: Utah: forty-niner emigrants* — William L. Manly encountered Chief Walker on the Green River. Using sign language and drawing a map, Walker gave Manly advice and directions on routes through Utah and beyond and information on areas with hostile Indians to be avoided. [Manly, 1928:111-114]

1849 *Utah: forty-niner emigrants* — In Fall 1849, between 300 and 500 people and at least 500 oxen and cattle left the Salt Lake area to pursue a southern route to California. About 100 persons followed various routes through southwestern Nevada, including the study area, and on through Death Valley. These groups included what have come to be referred to as "the Jayhawkers, the Bennett-Arcane group, the Brier party and an assortment of independents. There were also subdivisions such as the Mississippians, the Georgians, and [the] Town-Martin 'messes.'" "The Death Valleyites, about a hundred in all, left Mt. Misery relatively united. But gradually the unity disintegrated. Within the present Atomic Energy Commission test site in Nevada, the Jayhawkers, Briers, and independents veered westward on separate courses. The Bennetts and Arcanes, with Nusbaumer's small group, circled southward. In all, eighty-four men, three women, and eight children are believed to have crossed the wastelands of Nevada into the valley of death..." [Nusbaumer, 1967:3-4,6]

1849 *Forty-niner emigrants: livestock: study area* — The party of forty-niner emigrants that broke into smaller units and took various routes through the study area and vicinity, including Fortymile Canyon, included about 500 horses and cattle when it left the Salt Lake area. [Manly, 1928:124]

1849 *Desert Valley: forty-niner emigrants: interactions between Native Americans and Euroamericans* — In Desert Valley, west of the Pahranagat Mountains, Native Americans stole two horses, according to the account of one of the Briers. [Long, 1941:169]

1849 *Paiutes: Tempiute area: Manly-Rogers party: interactions between Native Americans and Euroamericans* — At "Sand Spring" near Tempiute, the Manly-Rogers party captured two Native American men who guided them to another water source ten miles to the southwest, covered by a "great flat rock." [Nusbaumer, 1967:36]

1849 *Paiutes: Tempiute area: Manly-Rogers party: interactions between Native Americans and Euroamericans* — Sheldon Young's diary reports: "This day lay in camp. Caught two Pi Ute Indians. Found that we were too far North, let one of them go again and kept the other for a guide. Caught another in the evening." [Long, 1941:256]

1849 *Native Americans: Groom district: forty-niner emigrants* — According to the account of the younger Brier, after their party had passed Groom Lake and reached "the mouth of a deep walled fissure....A German....surprised two scantily-clad savages who were engaged in lading the sand out of a slow-pulsing spring. Seizing the terrified natives, he led them into camp... Comprehending, at length, that water was the pressing want, they pointed toward a mountain whose base-line marked the confines of the desert. One of them was chosen for a guide, and a party of young men, supplied with canteens, was immediately dispatched to the distant spring. Clear and cold, it rose in its rocky vase, and was found carefully covered by a great, flat rock. The swarthy captive, having quieted suspicion by his willing and faithful service, struck the trail back with a rapid pace, and when advancing night made objects indistinct, he eluded vision at a bound, leaving the panting white men to find their way home....The native held in camp had been the beneficiary of many gifts, but he, too, managed to elude his sleepy guards" (Brier in "Argonauts of Death Valley," *Grizzly Bear*, June 1911, p. 2, col. 3, reprinted in Long, 1941: 173). Long concludes that the first spring in this account was either Cottontail Spring or Tub Spring, and that the second spring was Whiterock Spring, "the largest and most permanent spring in Emigrant Valley, even before cattlemen enlarged it." [Long, 1941:174-176]

1849 *Native Americans: study area: interactions between Native Americans and Euroamericans: Manly-Rogers party* — Sheldon Young's diary reports that somewhere between Whiterock Spring and the Amargosa Valley, along a southwesterly course, the party "[h]ad one ox driven off by the Paiutes last night." [Long, 1941:256]

1849 *Fortymile Canyon: forty-niner emigrants* — "A small group, the Briers among them, kept west into Forty Mile Canyon" after reaching Emigrant Canyon. "The Briers were compelled to abandon their wagons soon after entering Forty Mile Canyon" and "the Briers entered Amargosa Valley from Forty Mile Canyon." [Long, 1941:170,179,182,185]

1849 *Native American agriculture: food caches: Manly-Rogers party* — Along its route through southeastern Nevada, the Manly-Rogers party found Native American cornfields at some springs, as well as large piles of bunch grass stored for food at Native American camps. [Manly, 1928:134]

1849 *Native Americans: water resources: Manly-Rogers party* — Along its route through southeastern Nevada, the Manly-Rogers party found an American Indian camp with a well carved out of stone and covered with large stone. The well was full of water. [Manly, 1928:134-5]

1849 *Native Americans: Manly-Rogers party* — Along its route, the Manly-Rogers party was followed by a small party of Native Americans. [Manly, 1928:135]

1849 *Native Americans: water sources: captive: Manly-Rogers party* — Members of the Manly-Rogers party captured a Native American who had attempted to hide in a cave, near a small rock basin of water which the travelers had just drained dry. The Native American captive led the party to two more water holes several miles distant, before managing to escape. [Manly, 1928:137]

1849 *Native Americans: Manly-Rogers party* — A Native American woman, infant, and small child fled from an Indian camp at the approach of the Manly-Rogers party. [Manly, 1928:139]

1849 *Native Americans: Manly-Rogers party* — "We saw signs of Indians almost every day." [Manly, 1928:140]

1849 *Native American: food caches: Manly-Rogers party* — The Manly-Rogers party found Native American food caches in rock shelters on a high cliff containing "balls of a glistening substance, looking something like pieces of variegated candy stuck together...as large as small pumpkins...sweet but sickish." The travelers consumed them. [Manly, 1928:148]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — The Manly-Rogers party found an "Indian farm" at Cane Spring. They saw a cornfield with the stalks remaining after harvest. [Koenig, 1984:86-93]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — The Manly-Rogers party stayed for nine days at a "hastily abandoned" Native American village, "most likely Hugwap at Cane Spring...devouring the winter's store of squash which they found there and fattening their oxen on the stubble in the cornfield." [Lingenfelter, 1986:42]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — Manly-Rogers managed to steal up on a Native American camp before the occupants could flee. A Native American man went into the dwelling and brought out a "handful of corn" to give to them. Nearby there were warm springs and a cornfield with dry stalks still standing. Manly signed that he would return the next day and took water from the springs to take back to the wagon train. [Manly, 1928:151]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — Nusbaumer dated the discovery of the Indian farm as December 8. [Nusbaumer, 1967:38]

1849 *Cane Spring: livestock grazing: Manly-Rogers party* — The Manly-Rogers party traveled to the warm spring found the previous day. "The warm spring was quite large and ran a hundred yards or more before the water sank down into the...desert. The dry cornstalks of last year's crop, some small willows, sagebrush, weeds, and grass suited our animals very well, and they ate better than for a long time, and we thought it best to remain two or three days...The Indian we had left here [and other members of his family] had gone, leaving behind nothing but a chunk of crystallized rock salt. He seemed to be afraid of his friends." [At this point the Manly party consisted of seven wagons with at least seven teams of draft animals plus other animals.] [Manly, 1928:153,157]

1849 *Cane Spring: Manly-Rogers party* — The Manly-Rogers party arrived at Cane Spring on December 9 and stayed until the 19th. According to Nusbaumer's diary entry for December 19: "Today we left the farm where we had been camping for nine days and started for a spring which was said to be situated about seven miles from here." [Nusbaumer, 1967:38,40,42]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — While Manly and Rogers were away scouting for three days, the Manly party remained at the warm springs and found a cache of squashes "sufficient in number so that every person could have one." [Manly, 1928:156]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — John Rogers' account states that "[w]e struck an Indian rancheria. The Indians were very much frightened. They had a garden and raised corn and squashes. Our train being behind we told the Indians that we had to go back...The next morning we hitched up and drove to the rancheria. All had left when we got there. Being good feed and water we camped there eight days. During that time we eat a good many of those squashes." [*Merced Star*, April 26, 1894, reprinted in Belden, 1954:64]

1849 *Native Americans: Cane Spring: agriculture: Manly-Rogers party* — Manly reported that "my companions told me that after I had left [the Indian rancheria] they had found a small pile of squashes covered over with sage brush. They had divided them in camp and all were eaten with a relish as they were very good." [*Santa Clara Valley*, vol. V, no. 1, p. 10, reprinted in Johnson and Johnson, 1987:59]

1849 *Native Americans: Cane Spring: agriculture* — Koenig, in reconstructing the location of the Native American and rancheria farm where the Manly-Rogers party stopped, concluded that "[a]ny reasonable evaluation of the distance and directions [given in Nusbaumer's journal] precludes the 'farm' as being farther south of Cane Springs, for example at present-day Indian Springs, which would place them too far southwest for any feasible route into Furnace Creek Wash." [Nusbaumer, 1967:43]

1849 *Death Valley area: interactions between Native Americans and Euroamericans: Manly-Rogers party* — Rogers reported that after leaving the rancheria (at Cane Spring) and traveling southwestward for two days, members of the party went to round up the cattle in the morning and "found three of them shot with arrows, two of them with only one arrow in each, and the third...filled with them. We killed and skinned him and jerked the meat. ...We had never stood guard since the train had busted up. I suppose the Indians shot our cattle out of revenge for eating their squashes." [*Merced Star*, April 26, 1894, reprinted in Belden, 1954:64)

1849 *Death Valley area: Manly-Rogers party: interactions between Native Americans and Euroamericans* — While the Manly-Rogers party was camped two days travel westward from the Native American rancheria, "three of the oxen had been shot with arrows by the Indians. One was shot fatally and we killed the poor beast and ate his flesh. The other two got well. I told the men they were now getting their pay for stealing their squashes and might possibly fare worse. I think the object of the Indians was to cripple our cattle so that we would leave them, they would then use it for food." [*Santa Clara Valley*, March 1888, vol. V, no. 1, p. 10, reprinted in Johnson and Johnson, 1987:61]

1849 *Native Americans: Cane Spring: agriculture: forty-niner emigrants* — Nusbaumer, traveling with Manly, reported that "[t]oday we left the farm where we had been camping for nine days" (a farm most sources conclude must have been located at Cane Spring). The group started for a spring which was said to be situated about seven miles from the farm. [Nusbaumer, 1967:40]

1849 *Native Americans: water sources: Manly-Rogers party* — Manly found that at a seep in a small canyon "the Indians had made a clay bowl and fastened it to the [canyon] wall so that it would collect and retain about a quart of water." [Manly, 1928:160]

1849 *Native American camp: Manly party* — Manly found a cave "which had the appearance of being continuously occupied by Indians." Nearby he found a very old and apparently crippled man concealed in a "well-like" hole dug in a small sand hill. [Manly, 1928:163]

1849 *Native Americans: Ash Meadows: interactions between Native Americans and Euroamericans: Ash Meadows Charley* — Zanjani states that "[a]ccording to Ash Meadows Charlie, who still was war chief of the Ash Meadows Indians in Longstreet's day [late 1800s, early 1900s], the angry Indians attacked the [forty-niner] emigrants as they camped at Longstreet Springs, shooting their oxen with arrows. News of their ordeal forestalled future attempts to use this route and left Ash Meadows securely isolated in the desert." [Zanjani, 1988:62]

1849 *Ash Meadows: Manly-Rogers party* — Nusbaumer's diary describes a spring in a cave that corresponds to Devil's Hole west of the Ash Meadows area. [Nusbaumer, 1967:43]

1849 *Native Americans: Death Valley area: Native American camp* — John Rogers' account states that, "at the mouth of the creek where it emptied out into the plains," he and Manly "found a big Indian camp [at the mouth of Furnace Creek Wash]. Their fires were still burning and the Indians gone, except an old man who was blind. He was crawling around on the ground. He had a little willow basket full of muddy water and had a sharp stick which he was using in digging up roots." Manly and Rogers scouted ahead another ten miles. "When we struck the Indian camp again the old Indian was gone. I think that he was left there for a purpose—to see what we would do with him. I think the kind treatment we gave that Indian [Rogers gave him meat and water] saved our party." [*Merced Star*, April 26, 1894, reprinted in Johnson and Johnson, 1987:150-151]

1849 *Death Valley region: forty-niner emigrants: interactions between Native Americans and Euroamericans* — Hungry Bill, who died in the 1930s, was a boy of about 12 in 1849 and was the grandson of the old American Indian man who Manly and Rogers encountered in the otherwise empty Indian village. [Long, 1941:188]

1849 *Fortymile Canyon: forty-niner emigrants* — Samuel Davis in his *History of Nevada* reports "a tradition among the miners of Pahranagat that some of the forty-niners passed through Fortymile Canyon...based on the fact that, during the mining boom of 1865 and 1866, tires and other irons, such as were used on emigrant wagons, were found in that canyon, taken to Pahranagat, and again used by the miners." "Grant Welch, of Sharp, Nevada, has found irons of emigrant wagons in Forty Mile Canyon about six miles from Tippipah Spring." [Long, 1941:101]

1849 *Fortymile Canyon: forty-niner emigrants* — "Mrs. Brier [one of the 49er emigrants] speaks of entering 'a branch of Forty Mile Canyon'...it is probable that the irons Mr. Welch found...belonged to the Brier wagons, and that the Briers entered Forty Mile Canyon from Tipipah Springs." [Long, 1941:102]

1849 *Death Valley Junction: forty-niner emigrants: interactions between Native Americans and Euroamericans* — "The Indians, doubtless in reprisal [for the emigrants' taking supplies of food stored by the Indians near Cane Spring] attacked one division of the emigrant train near what is now Death Valley Junction. Wagons were burned, and horses and cattle stampeded....The tradition of it has been repeated to Dad Fairbanks by the Shoshoni Indians." [Long, 1941:115]

1849 *Panamint region: forty-niner emigrants: Native Americans* — George Hansen was "one of the Shoshonis to hide in the hills and watch the invasion of Death Valley by the first white men. He was named for Dr. G.S. George, whom he guided to Surprise Canyon in the Panamints during the winter of 1860-61." [Long, 1941:127]

1849 *Amargosa: mining activities* — The Amargosa Mines, also known as the Salt Spring Gold Mines, were discovered in 1849 and 1850. The 1853 expedition led by Indian Agent E.F. Beale discovered the remains of houses and mining equipment some 15 miles from the Amargosa River. [Hafen and Hafen, vol. 7, 1954:244]

1849 *Paiutes: Santa Clara River: agriculture* — The diary of Addison Pratt reports that there were fewer Native American cornfields along the Santa Clara River. [Pratt, 1849, in Hafen and Hafen, vol. II, 1954:81]

1850-57

1850-60s *Shoshones: Nye County: employment: ranch workers: teamsters* — "[A]s the better land was acquired by whites, the Shoshones remained and adjusted as best they could. Nearly all became part-time ranch hands and domestics..." [Stewart, 1978:81]

1850s *Paiutes and Shoshone: Ash Meadows: villages: Euroamerican settlement* — After Euroamerican ranchers moved into the Ash Meadows area, most of the local Paiutes and Shoshones moved to a single ranch of their own at a spring a mile east of Longstreet Spring. [Lingenfelter, 1986:21]

1853 *Paiutes: Santa Clara River: agriculture* — Gwinn Harris Heap, journalist traveling with an expedition over the Old Spanish Trail led by Lieutenant E.F. Beale, noted that at the Santa Clara River "the Indians being apprehensive that our animals might trespass on their field, which was without enclosure, we permitted them to drive the band several miles up the stream..." [Heap, 1957:234]

1853 *Paiutes: Santa Clara River: agriculture* — Heap says that in the Virgin River area "[a] Pah-Utah handed me some ears of wheat, the grains of which I preserved, and he stated that it grows spontaneously near the Santa Clara. It is from this stock that the New Mexicans have obtained the seed which they call Payute wheat, and the Mormons, Taos wheat. It has been much improved by cultivation, and is considered the best in New Mexico and Utah." [Heap, 1957:236]

1853 *Paiutes: Santa Clara River: slave raids* — Heap noted that along the Santa Clara River American Indian women hid their children in fear that white men might carry them off as slaves. [Hafen and Hafen, vol. 1, 1954:278]

1854 *Paiutes: Santa Clara River: slave raids* — Sanpitch, a brother of Chief Wakara, went to the Paiutes on the Santa Clara River and bought three young girls to sell as slaves. [Hafen and Hafen, vol. 1, 1954:279]

1854 *Amargosa: mining activities* — Mormons reportedly discovered and mined a ledge of gold in the Amargosa Valley about 25 miles south of Resting Springs. [Chalfant, 1933:119]

1855 *Paiutes: Owens Valley: population* — Field notes by A.W. Von Schmidt, part of a surveying party in 1855, estimated a population of about 1,000 "Indians of the Mono tribe" in Owens Valley. [Chalfant, 1933:12]

1855-56 *Native Americans: Owens Valley: agriculture* — Government survey expeditions under Henry Washington and Von Schmidt explored the entire Owens Valley. Von Schmidt mapped the valley, locating and mapping extensive irrigation systems at some ten locations throughout the northern half. [Lawton et al., 1976:21-27; Wilke and Lawton, 1986:47]

1855 *Muddy River: Mormon mission* — Mormans established the Las Vegas Mission in 1855 with the intention of converting the Native American people. [Hafner, 1967:11]

1855 *Paiutes: slave raids* — Utes came to the Muddy River area in December 1855 "buying up squaws and children, and those about here [Las Vegas area] are in great consternation, fearing they will visit here and force them to sell their squaws," according to the report of the Las Vegas Mission. [Jensen, 1926:188]

1855 *Paiutes: Las Vegas Mission baptism records* — The list of names of American Indians baptized at Las Vegas includes 58 listed as "of the Paiute nation;" 4 "of the Quoeech nation;" and 3 "of the Iat nation." [Jensen, 1926:196]

1856 *Native Americans: southern Nevada* — A diary from the Las Vegas Mission reports "the visit of two strange Indians of the tribe called 'Quoeech,' northwest of Las Vegas in January. They said their home was five days travel from Las Vegas and their country was poor and their people hungry. They also brought word that Sister Nancy, one of those who had been baptized the previous November, was at the point of death. She left Las Vegas January 23, went fifteen miles, took sick and sent for relatives to come and see her die....Her child had died only a month before...[of] erypsipelas of the head and throat." [Squires and Squires, 1955:70]

1856 *Paiutes: Muddy River: agriculture* — Mormons traveling along the Muddy River "passed the Indian's camp" and noted that "[t]heir corn was just ripening. They all seemed quite friendly and gave us some corn to eat." [Jensen, 1926:242]

1856 *Amargosa Valley: mining activities* — In 1856, "a gold vein of low-grade ore" was found near the Amargosa River bed. [Spears, 1892:22]

1856 *Mormons: Las Vegas Mission: exploration* — Bishop Jones reported that he explored the country northwest from Las Vegas, claiming to have "penetrated the country about 400 miles in this direction and found it to be one continuous stretch of dry, burnt-up mountains and arid sand plains, entirely destitute of vegetation or timber....we saw nothing worthy of note except a strata of gold-bearing quartz, about seventy miles north-west from the Vegas. We were gone six days on the trip." [The Squires note that Bishop Jones could not possibly have traveled 400 miles to the northwest on a six-day round trip.] [Squires and Squires, 1955:151-152]

1857 *Paiutes: Las Vegas region: mineworkers: Native American Indian mineworkers: interactions between Native Americans and Euroamericans* — In 1857, Mormons from Las Vegas were mining for lead about thirty miles southwest of Las Vegas. "During the months of August and September we hired the Piedes to pack down the mineral, for which we fed them during the time they were at work and gave them clothes....the Indians threatened us upon every hand. They were stealing from us every chance they could get. Most of the Indians in the country had collected at a spring about 3 hours' travel from us, and were making their calculations to drive off all of our stock and drive us out of the country or kill us. This they had been talking of doing for some time past and I had every reason to believe they would put their threats into execution. The difficulties attending the working of the mines, together with the hostile feelings of the Indians made me not consider it wisdom to remain longer. Accordingly, on the 26th of January, 1857, we left the mines for the Vegas. When we arrived there we sent for the Indian chiefs and had a long talk with them and made them many presents. Theyappeared to feel better for a few days, but in a few days after, one of the chiefs came into the fort and threatened to come upon us and kill us all..." [Jensen, 1926:275-276]

1857 *Native Americans: Las Vegas Mission: Native American prospecting: interactions between Native Americans and Euroamericans* — Indians told Bishop Jones of the Las Vegas Mission that there was a quantity of lead ore about fifty miles south. Mormons located the ore 27 miles southwest of Vegas. [Squires and Squires, 1955:150-151]

1857 *Paiutes: Muddy River: interactions between Native Americans and Euroamericans* — Brigham Young sent a wagon train of immigrants to California led by Jacob Hamblin. At the crossing of the Muddy River, the group found Paiutes surrounding another company of wagons and preparing to destroy it. Hamblin gave the American Indians all the loose horses and cattle to dissuade them. Later the same year, Hamblin guided another party, which received news of an impending Indian attack as it approached the Muddy Valley. Hamblin made peace with the Indian people. [Hafner, 1967:10]

1857 *Paiutes: Las Vegas and southern Nevada: wild plant harvesting* — During the winter, Indian people staying at Las Vegas "seemed to subsist on almost nothing. At that season they lived chiefly on a sweet substance they gathered toward the mountains, which they called chump." [Jensen, 1926:262]

1857 *Owens Valley: Euroamerican exploration* — Among the whites to enter the Owens Valley in 1857 were Charles Uhl and John Kispert, who returned in 1861 and established a farm. [Chalfant, 1933:123]

1858-59

1858 *Owens Valley: mining activities* — Several parties of prospectors entered the Owens Valley in 1858. [Wilke and Lawton, 1986:9]

1858 *Panamints: mining activities* — Mormons reportedly discovered silver ore in the Panamint Mountains and produced some silver bullion in furnaces at Anvil Springs and Furnace Creek. [Chalfant, 1933:119-120]

1858 *Las Vegas Mission: interactions between Native Americans and Euroamericans* — On June 15, 1858, two Mormon men who were sleeping in their wagons were "awakened by the Indian chief, Patsearump, and a band of his warriors, who asked us if we were their friends; if so, they wanted us to let them go up to the Springs...and kill the mail party, who were encamped there...the chief said that some one of this party had killed one of his men by giving him poison, and that they were going this morning to take revenge....After much persuasion, they agreed to wait until the party came down to the fort. On the arrival of the party at the fort, they were surrounded by a band of about 90 warriors. Patsearump, the chief...seemed determined on fighting....our interpreter told him that his man had not been poisoned, but was sick before he came to the camp, and it might be possible that he was still alive. The Indian was found alive and given medicine. [Jensen, 1926:278-280] The Indian Chief had no doubt of their right to kill the travelers...but they just naturally wanted the killing to be regular and above-board... The Indians were told that if they went one of the Mormons was going to accompany them because they felt assured there was no cause for bloodshed. Chief Patsearump objected vigorously.... [finally] the Indians agreed to do nothing until the mail party came down to the Fort. So the next morning when the mail party arrived they were instantly surrounded by a band of about ninety warriors with Chief Patsearump at their head..." The Mormons suggested that the man might be ill, not dead, and arranged a compromise. They found the Indian man only ill and gave him some medicine. [Squires and Squires, 1955:163-168]

1858 *Las Vegas: Mormon mission: interactions between Native Americans and Euroamericans* —"Jacob Hamblin wrote that the brethren and Indians on Las Vegas had raised forty acres of corn and wheat [in 1858] but that the mountain Indians had come down and stolen the whole of it." [Jensen, 1926:281]

1858 *Las Vegas: Santa Clara River: Mormon mission: interactions between Native Americans and Euroamericans* — In September 1858, Mormon "missionaries were called in from the Muddy and Las Vegas Missions on account of the thieving disposition of the Indians at those places. Some of the Indians were willing to work, but would steal everything they could get their eyes upon and the chiefs had no control over them." [Jensen, 1926:281]

1858 *Muddy River: Las Vegas: Mormon mission: relations between Native Americans and Euroamericans* — In September 1858, the decision was made to abandon the Muddy Mission and the Las Vegas Mission "on account of the thieving disposition of the Indians." [Hafner, 1967:11-12]

1858 *Paiutes: Pahrump: Las Vegas: farm labor: Chief Tecopa* — O.D. Gass took over the Las Vegas ranch when the Mormons abandoned it in 1858. "[Chief] Tecopa used to spend a good deal of time there. He just loved to take over the management of the Indians who worked on the ranch, and Mr. Gass was perfectly willing that he do so, for, as their chief, he could get more work out of them than anyone. All of them eagerly obeyed his slightest wish. One day, an Indian was accidentally killed and no one was in any way to blame, but there were mutterings and sullen looks, as though the Indians might try to make something out of it. Mr. Gass became frightened, fearful for the safety of his wife and children, so he hurriedly hitched up a team and started for Ivanpah, over 150 miles away, the nearest place

where he could leave his family. The round trip took about a week. On the way back...they saw old Tecopa sitting on top of the haystack with his silk hat on his head and his red blanket over his shoulders, directing the affairs of the ranch. Everything seemed to be peaceful — the hay had been cut, the fields irrigated, and the crop cared for. When Tecopa saw Gass, he descended from his throne and he extended a welcoming hand and then asked to speak to him in private. Taking him aside, he asked Gass to call on the bereaved widow and ask her what sum would compensate her for the loss of her man...So he made a visit to the tepee of the widow." [Boyer, 1967:77-78]

1858 *Paiutes: Owens Valley: hostilities between Euroamericans and Native Americans* — A party of six Euroamerican men led by J.H. Johnson and a 'Digger Indian' named Sampson skirmished with a party of Paiutes near Kearsarge Pass, west of Independence. Two Paiutes were killed. [Chalfant, 1933:124]

1859 *Owens Valley: military expedition* — Captain Davidson led a force of 60 men from Fort Tejon to Owens Valley with the aims of locating and reclaiming livestock believed to have been stolen by Native Americans there, punishing the Native Americans responsible, and generally reconnoitering the Owens Valley. Davidson found no stolen stock and concluded that the Native Americans had been unjustly accused. The focus of the expedition shifted to detailed documentation of Native American life in the region. [Wilke and Lawton, 1986:6-7,21-22]

1859 *Owens Valley: Native American agriculture* — Captain Davidson reported that large tracts of land in the Owens Valley were under irrigation by Native Americans to produce grass seeds and grass nuts (probably *Brodiaea capitata*). Davidson noted that the Indian fields often extended for miles, as did the irrigation ditches. "[W]hole fields of this grass, miles in extent, are irrigated with great care, yielding an abundant harvest of what is one of their principal articles of food." Davidson specifically stated that their fields of "grass-nuts" were planted, as well as irrigated: "They are reproduced by planting." In 1859, when Davidson toured the region, there was as yet no Euroamerican settlement in the area. [Wilke and Lawton, 1986:19,29]

1859 *Paiutes: Owens Valley: population* — Captain Davidson estimated a population of 1,200 Paiutes living along "the borders of Owen's Lake and River." [Wilke and Lawton, 1986:29]

1859 *Paiutes: Owens Valley: population: aboriginal agriculture* — A correspondent who accompanied the Davidson expedition estimated a population of 1,200 to 1,500 for the Owens Valley and reported that "large tracts of land are irrigated by the natives...Their ditches for irrigation are in some cases carried for miles..." [*Los Angeles Star*, August 27, 1859, reprinted in Lawton et al., 1976:28]

1859 *Owens Valley: relations between Native Americans and Euroamericans* — Captain Davidson found the Owens Valley Indian people to be peaceful. He proposed that the valley be made a reservation and made promises to the Indians that it would be. [Wilke and Lawton, 1986:21,31]

1859 *Western Nevada: mining activities* — Discovery of the Comstock Lode led to intensified prospecting throughout Nevada. [Busby et al., 1979:45]

1859 *Owens Valley: mining activities* — Gold and silver strikes were made at Monoville (or Mono Diggings). Mining camps developed at Monoville and Dogtown. [Busby et al., 1979:45]

1859 *Owens Valley: hostilities between Native Americans and Euroamericans* — By 1859 there were a number of hostilities between Native Americans and Euroamericans. [Chalfant, 1933:123]

1859 *Owens Valley: Euroamerican settlement* — The federal government suspended settlement of several square miles in the vicinity of Independence, pending possible establishment of an Indian reservation there. The suspension was revoked in 1864. [Chalfant, 1933:124]

1850-60s *Whiterock Spring: Tippipah Spring: Fortymile Canyon: Ash Meadows: mail route* — On the mail route from Salt Lake City to Los Angeles during the 1850s and 1860s, there were relay stations at Whiterock Spring, Tippipah Spring, Fortymile Canyon, and Ash Meadows. "Forty Mile Canyon...probably received its name because of distances traveled on the [Salt Lake-Los Angeles mail] route." [*NTS News*, vol. XII, no. 16, August 8, 1969, p. 6]

1860-64

1860 *Nevada: population: census* — According to the 1860 census, Nevada had a population of 6,857. (This figure does not seem to include the Native American population, which Indian Agents estimated at from several thousand to roughly 10,000.) [Department of the Interior, Census Office, 1870:48]

1860s *Paiutes: Pahrump: Native American ranching* — Mormon Charlie, a Paiute, started the first stock ranch in Pahrump Valley. [Lingenfelter, 1986:162]

1860s *Johnnie district: mining activities* — Breyfogle discovered a rich ore deposit in southern Nevada, apparently in the Johnnie district, but as he started back to Austin, Nevada, he was "waylaid by Indians, was partly scalped, and left for dead." He survived and took numerous prospecting parties back to the vicinity of the Johnnie district, but was never able to relocate his discovery. [*Tonopah Mining Reporter*, vol. IV, no. 3, September 20, 1924, p. 2, col. 4]

1860 *Owens Valley: mining activities* — Rich ledges were discovered at Coso, southeast of Owens Lake, and there was prospecting activity throughout the valley. [Busby et al., 1979:46]

1860 *Owens Valley: mining activities* — The *Visalia Delta* estimated there were 100 prospectors at work in Owens Valley, east and south of Owens Lake, and another 200 prospectors in the Coso area. [Chalfant, 1933:130]

1860 *Owens Valley: Euroamerican settlement* — A party of Euroamerican settlers established a camp near the later site of Independence. The camp was later moved to the location of the Union Lode. [Chalfant, 1933:139-140]

1860 *Owens Valley: interactions between Native Americans and Euroamericans* — Native Americans paid a friendly visit to the new Euroamerican camp in Owens Valley. [Chalfant, 1933:140]

1860s *Owens Valley: Panamint Valley: mining activities* — The first mineral strikes in the Owens and Panamint valleys were made in the early to mid-1860s and centered mostly around the extraction of silver, although lead and gold also appeared in promising amounts. High transportation costs, low yields, expensive machinery unsuited for the job at hand, and falling lead and silver prices soon contributed to the demise of these enterprises. By the late 1870s, the earliest southern Inyo camps were already collapsing. [Greene, 1981:23]

1860s *Owens Valley: Panamint Valley: mining activities: relations between Native Americans and Euroamericans* — Development of mines in the Death Valley region "during these early forays [exploratory expeditions in the early 1860s] was hindered by the constant threat of attacks by hostile Paiutes who were resentful of the encroachment upon their lands by miners and settlers in the Owens and Panamint valleys. The frequency and ferocity of their attacks led to the establishment of Camp Independence....This action did not deter the Indians, however, who continued to raid and prey on small groups of settlers and miners.... Severe retaliation by soldiers and citizens alike culminated in 1865 in the slaughter and drowning of about 100 Indians at the mouth of Owens... This act broke the resistance of the Paiutes..." [Greene, 1981:26]

1861 *Amargosa Valley: mining activities: hostilities between Native Americans and Euroamericans* — In 1861, a party of eight Mexicans began working a gold mine near the Amargosa River bed (discovered in 1856). "[W]hen they had built a small mill the Paiutes came along in force, killed all the men, and burned the mill." [Spears, 1892:22]

1861 *Paiutes: Nevada: population* — The Indian Agent estimated the Paiute population at 6,000. [Ingalls, 1913:35]

1861 *Shoshones: Panamint: prospecting* — A Native American guide who was later known as George Hansen led Dr. Samuel George to Surprise Canyon, the site of the Panamint mines later on. [Lingenfelter, 1986:125]

1861 *Owens Valley: Euroamerican settlers: hostilities between Native Americans and Euroamericans* — The first ranches were established in Owens Valley in 1861 by cattlemen. Conflicts between the new settlers and American Indian occupants began almost immediately, as Paiutes fought to defend their lands. [Wilke and Lawton, 1986:7]

1861 *Owens Valley: Euroamerican settlers* — In 1861, ranches were established near the later sites of Laws and Independence. [Chalfant, 1933:141]

1861 *Owens Valley: Euroamerican settlers: livestock* — One party of Euroamerican settlers, including Samuel Butler and several of his relatives, and American Indian herders, brought 500 to 600 cattle into the Owens Valley in July 1861. [Chalfant, 1933:142)]

1861 *Owens Valley: hostilities between Euroamericans and Native Americans* — A Euroamerican herder, Al Thompson, killed an Indian he saw driving away an animal. Indians then captured and killed a man named Crossen, in retaliation. [Chalfant, 1933:148]

1861 *Native Americans: Owens Valley: settlement: fandango* — "The principal Indian settlement of the northern part of the valley was on Bishop Creek...Indians from all parts of the valley, and beyond, gathered there in the fall of 1861 and held a big fandango." [Chalfant, 1933:149]

1861 *Owens Valley: relations between Euroamericans and Native Americans* — The killings and the large social gathering referred to in the preceding two entries "caused great alarm among the scattered settlers and they gladly agreed to a pow-wow with the Indian chieftains...A treaty was drawn up and signed...[but] Within two months war was on in earnest." [Chalfant, 1933:149-150]

1862 *Owens Valley: livestock* — Drought conditions in western California from 1862 to 1864 led many stockmen to drive their herds into Owens Valley and Mono Basin. [Busby et al., 1979:49]

1862 *Owens Valley: trails: roads* — construction of a pack trail from Tulare Valley to Owens Lake began. [Chalfant, 1933:135]

1862 *Owens Valley: hostilities between Native Americans and Euroamericans* — Warfare between Euroamerican settlers and Owens Valley Paiutes began in spring 1862. Military forces were brought in. [Busby et al., 1979:55]

1862 *Owens Valley: military post established* — Camp Independence was established to respond to the conflicts between Native Americans and Euroamerican settlers. A treaty was soon signed, but Indian Agents and the military were unable to provide the material goods promised to the Native Americans in the treaty, and hostilities resumed. [Chalfant, 1922:21; Busby et al., 1979:56]

1862 *Owens Valley: mining activities* — Mineral strikes in Owens Valley brought more and more settlers into the area. [Chalfant, 1922:146-147]

1863 *Owens Valley: Euroamerican settlers* — By 1863, Owens Valley had become a "great thoroughfare" due to mineral discoveries all around the rim of the Great Basin, and due to the drought in western California. The sheep and cattle devoured the seed plants the Paiutes depended on for their winter food supply. [Busby et al., 1979:54]

1863 *Owens Valley: hostilities between Native Americans and Euroamericans* — There were several major battles in 1863 involving substantial numbers of Native Americans. The military resorted to a scorched earth policy against the Native American people, leading to the surrender of about 1,000 Native Americans in June and July. [Chalfant, 1922:146-147; Busby et al., 1979:56]

1863 *Paiutes: Owens Valley: food caches: destruction of food* — Soldiers destroyed some 300 bushels of cached seeds in the Bishop Creek area in May 1863. Within a few weeks (on June 4) some 400 Paiutes surrendered at Camp Independence, with more soon following suit. [Chalfant, 1922:190)]

1863 *Paiutes: Owens Valley: exile: internment* — On July 11, 1863, 908 Owens Valley Native Americans prisoners were started on a march from the military post at Camp Independence to Fort Tejon to be interned there. Indian Agent Wentworth reported that 850 persons arrived at Fort Tejon on July 22, the others having escaped along the way. Wentworth reported that twice as many remained in Owens Valley as had been brought to Fort Tejon. [Chalfant, 1933:194-195]

1863 *Owens Valley: Paiutes and Shoshones: resistance to Euroamerican intrusion* — Owens Valley Paiutes rose up against white prospectors, joined by Panamint Shoshones. They killed a number of prospectors near Wildrose Canyon. "Other Death Valley and Ash Meadows Shoshone were drawn into skirmishes with the whites before an informal peace was reached about 1867." [Lingenfelter, 1986:19]

1863 *Native Americans: Amargosa region: relations between Native Americans and Euroamericans* — Jacob Breyfogle, on a prospecting trip in the Amargosa region, camped near the later site of Shoshone with a group of Confederate sympathizers on its way to the Southern armies in Texas. Near dawn, Native Americans attacked the camp, but Breyfogle escaped, barefoot. After several hours of hasty barefoot travel, his feet were swollen too large to put on his boots. He wandered for two days, during which time he stumbled upon some rich ore. He was then found in a delirious state by a party of Native Americans from Stump Springs, who treated him as a captive slave, later trading him to a passing wagon train. The travelers left Breyfogle at the Manse ranch in Pahrump Valley, where Mrs. Yount and Mrs. Harsha White nursed him back to health. Breyfogle accompanied many prospecting parties in efforts to rediscover the location of the gold, but Breyfogle's memory had been impaired by his ordeal and the efforts were never successful. [Belden, 1976:21-24]

1864 *Native Americans: Amargosa region: interactions between Native Americans and Euroamericans* — An article suggests that Breyfogle's 'lost mine' was located in Ash Meadows. "There is an old Indian who has resided about the oasis in this part of Nye County for a great number of years who tells the following story that strengthens my conclusion that Ash Meadows was the place where the 'crazy Dutchman' was in the nick of time saved from death by thirst. While in the Meadows, Breyfogle one night made the Indian camp his headquarters, and the old buck then being a young and observing youth, noticed the pale gold seeker take a new pair of shoes from his pack and don them. They were a treasure in the eyes of the young Paiute, and when the prospector departed the following morning the Indian slipped out and followed the white man in hopes that he would find an opportunity to kill Breyfogle and become the possessor of the bright new shoes. For several days he kept in the wake of the white man, but the intended victim some way becoming aware of his follower's intentions, made the Paiute desist.... Later, Native Americans coming from the north reported at the Vegas ranch that a white man had been murdered by a young buck for a pair of shoes the former wore, and as a result parties started out to investigate, and several days later Breyfogle and his chunks of nuggeted ore were found. He had about succumbed." ["Breyfogle Again," *Beatty Bullfrog Miner*, vol. 1, no. 15, July 1, 1905, p. 5, col. 1]

1864 *Paiutes: Resting Springs: interactions between Native Americans and Euroamericans: Ash Meadows Charley* — "Ash Meadows Charley, the old warchief of the Paiutes, admitted to me [Herman Jones] that he was with the party which followed Breyfogle's enormous footprints until they came up with him at Stump Spring, near Resting Spring. While Breyfogle was leaning over cooking, one of the Paiutes hit him on the back of the head with a warclub and knocked him out. They...left him for dead, but he recovered and headed north along an old Indian trail." [Coolidge, 1937:63-66]

1864 *Northern Death Valley: mining activities* — Silver mining operations were under way by 1864 at Silver Peak, Palmetto, and Montezuma, and mining began soon after at Lida and Sylvania. [Zanjani, 1987:81]

1864 *Nevada: mining: impacts on wild foods* — "Gold and silver are discovered in many portions of the Territory among large bands of Indians who have recently had undisturbed possession of the country....miners drive away the game and cut down the pine-nut tress, upon which the Indians subsist." [CIA, 1865:142]

1864 *Nye County* — Nye County was established in an area that had previously been part of Esmeralda County. [Kral, 1951:1]

1865-69

1865 *Paiutes: Timpahute area: commerce* — Local Paiute women salvaged iron tires from wagons abandoned by the forty-niner emigrants in the vicinity of the Timpahute Range and rolled them 25 miles to the mining camp at Pahranagat where a blacksmith bought them. [Lingenfelter, 1986:41]

1865 *Native Americans: Belmont: Native American prospecting* — Gold in the Belmont area was first discovered by a Native American in October 1865. [Cook, nd:150]

1865 *Pahranagat: mining activities* — Silver was discovered in the Pahranagat area and the Pahranagat district was organized. [Sadovich, nd:246]

1865 *Pahranagat: hostilities between Native Americans and Euroamericans* — Native American hostilities drove miners out of Pahranagat Valley in the summer of 1865. [Sadovich, nd:246]

1866 *Shoshones: Nevada: population* — The Indian Agent estimated a Shoshone population of 2,500, occupying almost the whole eastern half of the State of Nevada. [CIA, 1866:114]

1866 *Shoshones: Nevada: employment* — The Indian Agent reported that around Austin and along the overland mail route, Shoshones were employed by whites; the men cutting wood, cultivating gardens, and running errands; the women doing laundry. [CIA, 1866:114]

1866 *Paiutes: Nevada: population* — The Indian Agent estimated a Paiute population of 4,200. [CIA, 1866:115]

1866 *Paiutes: Nevada: employment* — The Indian Agent described Paiutes as temperate, chaste, industrious, efficient, and faithful workers. [CIA, 1866:115]

1866 *Shoshones: Paiutes: territories* — The Indian Agent noted that the line separating the Shoshones from the Paiutes to the east and south was not very clearly defined. [CIA, 1866:114]

1866 *Native Americans: Nevada population* — The Indian Agent estimated a total population of about 10,000 Indians in Nevada, dispersed over the entire country, living in small bands. [CIA, 1866:117]

1866 *Native Americans: Nevada: employment* — The Indian Agent reported that Paiutes were extensively employed throughout the country, especially during the harvest season, and were employed in the towns and mining camps in large numbers. [CIA, 1866:119]

1866 *Hiko: population* — In 1866, Hiko had a population of about 200. The following year, a post office was opened. [Sadovich, nd:248; Carlson, 1974:134]

1867 *Shoshones: Nye County: agriculture* — An Indian Agent traveled to Big Pine Mountains (90 miles east of Belmont), found a camp of 30 American Indians with crops of corn, bean, squash, etc., and noted that many had never seen a white man before. [CIA, 1868:170]

1867 *Paiutes: Nye County: interactions between Native Americans and Euroamericans* — After a "desperado" assaulted several peaceful Paiutes in the Mammoth district and compelled them to pay him for an ox they did not kill, influential Euroamericans protested in writing to the Indian Agent, asking that the Indian people be treated justly. [CIA, 1868:171]

1867 *Shoshones: Nye County: residence in towns* — The Indian Agent reported that a majority of Native Americans in southeastern Nevada were camped in the vicinity of mining towns. [CIA, 1868:172]

1867 *Shoshones: Belmont: Nye County: residence in towns* — The Indian Agent saw 300 Shoshones at Belmont (100 miles southeast of Austin). [CIA, 1868:172]

1867 *Native Americans: Nevada: mining: Native American prospecting* — The Indian Agent stated that nearly all the rich mines in southeastern Nevada were discovered and made known to whites by Native Americans. [CIA, 1868:173]

1867 *Paiutes: Walker River: epidemic* — Seventy-five to one hundred Native Americans died at Walker River, with causes of death listed as ague, bilious, and typhoid fevers. "So many Paiutes were afflicted by illness that they were unable to go to the mountains for fall gathering of pine nuts, but rather were forced to go to Virginia City to do light work to earn money for their winter's keep." [CIA, 1867/68:146-147, cited in Hittman, 1973:73]

1867 *Shoshones: Owens Valley: Native American prospecting* — A Shoshone man at Big Pine Mountain offered to lead the Indian Agent to a silver lode. [CIA, 1868:173]

1868 *Timpahute district: mining activities* — Lead and silver ore were discovered in the Timpahute Range in 1868. [Carlson, 1974:232]

1869 *Shoshones: Nevada: territories* — The report of the 1869 Wheeler expedition stated that Shoshone territory extended "as far south as 37 degrees 30 minutes of latitude" and "as far south as Tim-Pah-Ute Mountain, and to the east as Ruby Valley." [Wheeler, 1875:27,36]

1869 *Paiutes: Spring Mountains: camps* — The report of the 1869 Wheeler expedition mentioned finding Paiute camps at several locations in the Spring Mountain Range. [Wheeler, 1875:37]

1869 *Paiutes: Spring Mountains: Las Vegas: population* — The report of the 1869 Wheeler expedition stated that "[t]he Indians in the vicinity of Las Vegas are the Pahutes, and vary in numbers from fifty or sixty to one hundred and fifty or two hundred, according as they see fit to live in the valley, or keep to the mountains. Some of these at times make their wick-e-ups about El Dorado Canon, and again a few near Cottonwood Island, on the river; while the most of these same Indians

are found in the mountains of the Spring Mountain range, and to the northwest from the Vegas, numbering as high as three or four hundred, all told. As some of these Indians could speak Shoshone, it was concluded that our guide would be able to gather from some of them information about getting north from Indian Springs. The result proved quite fortunate in giving us a knowledge of one of the worst forced marches of the trip." [Wheeler, 1875:21]

1869 *Paiutes: Nevada: territories in Nevada* — The report of the 1869 Wheeler expedition stated that "[t]he Utes, Utahs, or Piedes, as they have sometimes been called...are found from Pahranagat Valley to the mouth of the Virgin River as the most westerly line of their country..." and that for the "Pah-Utes, or Water-Utes....Their eastern limit is the western one of the Utes or Piedes; the Colorado bounds them on the south, and to the north and west the Great Death Valley of Southwestern Nevada, that almost extends to and joins Death Valley proper in California. We found their wick-e-up at Las Vegas Ranch, at various points on the Spring Mountain range, and some few at Eldorado Canyon and below, in and about Cottonwood Island." [Wheeler, 1876:36-37]

1869 *Paiutes: agriculture* — The report of the 1869 Wheeler expedition stated that the "Utes or Piedes [identified as "found from Pahranagat Valley to the mouth of the Virgin River as the most westerly line of their country..."] cultivate the soil..."; and that "The Pah-Utes, or Water-Utes....[whose] eastern limit is the western one of the Utes or Piedes....plant but little, living for the greater part on pine-nuts, which are very plentiful, and by hunting, which around these mountains is better than at any point along the route." [Wheeler, 1876:36-37]

1869 *Paiutes: interactions between Native Americans and Euroamericans* — The report of the 1869 Wheeler expedition said of the Paiutes that "[t]hey have seen and mixed with many whites, principally on the old emigrant road; know well the value of money, and have a great desire for clothes and blankets. They make frequent pilgrimages, and always return well-laden with spoils, both in wardrobe and funds. They plant but little, living for the greater on pine-nuts, which are very plentiful, and by hunting, which around these mountains is better than at any point along the route." [Wheeler, 1876:37].

1869 *Paiutes: slave raids* — The report of the 1869 Wheeler expedition said of the "Utes or Piedes" that "this tribe has been for long years at enmity with the Navajoes, who have been in the habit of crossing the Colorado and making inroads upon the Utes and Piedes, taking their stock, squaws, or anything else, and then beating a hasty retreat." [Wheeler, 1876:37]

1869 *Nevada: drought* — The years 1869 and 1870 represented a period of severe drought that crippled production of pinyon nuts and grass seeds and led the Indian Agent to warn of impending starvation for Indian people. [Hittman, 1973:71]

1869 *Timber Mountain district: Groom district: mining activities* — The report of the 1869 Wheeler expedition noted that the "Tim-Pah-Ute mines...are situated in the southern end of a short detached range to the northeast from Tim-Pah-Ute Peak..." and describes the "Groom District...[as] situated to the south and west from Tim-Pah-Ute Peak...This district was not being worked by any miners in November last, but I understand that since that time parties have one there to make some developments." [Wheeler, 1876:23]

1869 *Timber Mountain district: mining activities* — Galena ore was discovered and claims entered in 1869. [Pippin and Zerga, 1983:56]

1869 *Timber Mountain district: mining activities* — Galena and silver ore discoveries were made in 1869 in the Timber Mountain district, located in the Spring Mountains, and including the area later known as the Johnnie district. [Carlson, 1974:231; Wheeler, 1872:52]

1869 *Native Americans: Nevada: water resources* — "These fountains, both mineral and thermal, are much frequented by the Indians for their supposed medicinal virtues." [Browne, 1869:307]

1860s *Death Valley: interactions between Native Americans and Euroamericans* — "[R]enegade" Euroamericans lived in Death Valley, along with the Paiutes there. [Spears, 1892:23]

1860s *Meadow Valley: Panaca: hostilities between Native Americans and Euroamericans* — John N. Lee, witness in a mining suit, testified regarding Native American hostilities in the Panaca area of Meadow Valley: "[W]e had stock stolen in 1866 by the Indians....I think the Indians in 1868 killed two or three men down in the canyon; don't know who they killed in 1869; there has always been danger here till the country was thoroughly settled... We took Indian prisoners and had to kill them to save our lives....from their trying to steal our weapons and stealing our stock in July, 1864, originated the troubles..." Barber, another witness, testified that in Clover Valley "the settlers had trouble with the Indians; one Indian was killed in Clover Valley and one hung; Indians were killed at Panaca; a white man, named Rogers was killed by the Indians; in the early part of 1866 two white men were killed by Indians on the Muddy; in 1864-5-6 the settlers stood guard.... an Indian said he killed him [Rogers] on the Pahranagat road, eight miles beyond Bennett's Springs....the Indian said his father told him he couldn't be a brave till he killed a white man, and he watched till Rogers came along, decoyed him off to show him 'panaca' or 'white metal,' and thus killed him....we didn't think it was safe to be out away from a settlement in 1866....there were 10 or 15 Indians killed to one white man..." ["The Great Mining Suit," *Pioche Daily Record*, vol. 6, no. 13, April 1, 1873, p. 3, col. 3]

1860s *Paiutes: Shoshones: interactions between Native Americans and Euroamericans* — "By 1868 most of the Numic cultures were undergoing a period of rapid transition. Some groups had been dispossessed of their land and resources. Settlers and miners had moved into the best areas, fenced and plowed the land and turned livestock into valuable seed-gathering areas. In some locations pinyon pine, a major food resource for the Indians, had been cut for firewood, fenceposts, and mining timbers." [Fowler and Fowler, 1971:14]

1870-72

1870 *Nye County: population* — According to the 1870 census, Nevada had a total population of 42,491 and Nye County had a population of 1,087. [Census Office, vol. 1, 1870, p. 48]

1870s *Pahrump: ranching* — More than a dozen ranches were established at Pahrump in the 1870s. [Lingenfelter, 1986:166]

1870s *Shoshones: Beatty: camps* — There were half a dozen Shoshones in Oasis Valley in the vicinity of Beatty around 1875 or 80, giving the area a total of about 29 people. This number included people at the mouth of Beatty Wash, at Hick's Hot Springs, at Goss Springs, and at Howell Ranch. [Steward, 1938:93]

1870s *Shoshones: Panamint: wood haulers* — George Hansen, a Panamint Shoshone man, worked as a 'wood-packer' at Panamint City in the early 1870s. [Hubbard et al., 1965:33]

1870s *Timpahute district: mining activities* — Lead and silver were mined in the Timpahute district from 1870 through the early 1880s. There was a post office in the area from 1879 to 1883. [Carlson, 1974:232]

1870 *Owens Valley: Native Americans: population* — The 1870 census counted 1,150 Native Americans in Owens Valley, a reduced figure after the warfare and removal of 1863. [D.C. Cragen, *The Boys in the Sky-Blue Pants: The Men and Events of Camp Independence and Forts of Eastern California, Nevada, and Utah, 1862-1877*, Pioneer Publishing Company, Fresno:88,187. Cited in Busby et al., 1979:57]

1871 *Spring Mountains: Paiutes: employment: guides: messengers: interactions between Native Americans and Euroamericans: mining activities: Wheeler expedition* — The report of the 1871 Wheeler expedition stated that "[f]rom among the Pah-Utes, in the Spring Mountain Range, often as many as seven or eight guides and messengers were employed at one time. These Indians have been considered friendly for some years, but frequently prospectors, in parties of two, going out into the mountains, never return. They have, however, a wonderful regard for a superior force." [Wheeler, 1872:28]

1871 *Paiutes: Pahrump: agriculture: Wheeler expedition* — The report of the 1871 Wheeler expedition stated that the "Pah-rimp Desert...extends south for miles, and skirts the Spring Mountain Range. This desert contains several beautiful little oases, the principal one being at Pah-rimp Springs, at which point are located quite a number of Pah-Ute Indians, very friendly and quite intelligent. These Indians raise corn, melons, and squashes. Great quantities of wild grapes were found around these springs." [Wheeler, 1872:84]

1871 *Native Americans: Ash Meadows: messenger: hostilities between Native Americans and Euroamericans: Wheeler expedition* — At Ash Meadows, "Wheeler tried to get an Indian to take a note to his brother at a point 70 miles distant. The Indian asked for five dollars, a shirt and a pair of pants as pay. This was refused and he left camp. The next morning he returned, with four others. All were seized and tied up. One broke away, started to run, and was shot and killed. The rest of them set out, under guard, with the note; the corporal reported that they had run away, with shots flying after them. In this dilemma Wheeler concluded to go himself, with an orderly. He was surrounded, somewhere during his trip, by a dozen Indians, and would have been killed had it not been for the interposition of a Salt Lake Indian with the crowd." [Chalfant, 1922:224]

1871 *Central Nevada: drought* — The period of drought which began in 1869 extended into 1871. The Indian Agent noted that "[t]he present year is lamentably unfavorable for their [Paiutes'] desires as the unparalleled drought in this country has entirely cut off the supply of bunch grass, and consequently no seeds to be gathered;

also the supply of pine nuts has shared the same fate. Thus the Indians have had to depend almost wholly upon their fish and game, though the increased demand has greatly reduced the game until that supply is now quite limited." [CIA, 1870/71:558, cited in Hittman, 1973:71]

1872 *Paiutes: Nevada: population* — The Indian Agent estimated a population of 6,000 Paiutes, with their population growing rapidly. The agent was impressed with the numbers of youth and small children. [CIA, 1872:285]

1873-74

1873 *Paiutes: Shoshones: territories: political organization* — According to Powell and Ingalls, "[t]he original political organization of the tribes under consideration had a territorial basis; that is, the country was divided into districts, and each district was inhabited by a small tribe, which took the name of the land, and had one principal chief. These tribes, of 'land-nameds,' as they are called in the Indian idiom, were the only permanent organizations, but sometimes two or more of them would unite in a confederacy under some great chief." [Powells and Ingalls, 1874:10]

1873 *Paiutes: aboriginal agriculture* — Indian Agent G.W. Ingalls reported that "[t]he Pai-Utes have always been an agricultural people, and their history can be traced back for more than one hundred years, which sustains this statement." [Ingalls, 1913:87]

1873 *Paiutes: Shoshones: Great Basin: political organization: territories* — J.W. Powell reported that all the Numic peoples "have well-defined governmental organizations. The unit of political organization is the family presided over by some patriarch." "From half a dozen or two or three score of such families may be organized into a tribe. Over such a tribe there is a principal or executive chief, sometimes also a war chief and sometimes a chief of the council..." "The whole of the region of country occupied by these tribes numbering two or three hundred, is divided into districts with lines separating them, well defined, usually by natural objects and to each of such districts there belongs a tribe of Indians who take the name of the land and the Indians are fixed to this land. If they cultivate the soil it must be in this district; they must hunt in this district; they must gather roots and seeds and nuts in this district." "An Indian will never ask to what nation or tribe or body of people another Indian belongs but to "what land do you belong and how are you land named? Thus the very name of the Indian is his title deed to his home and thus it is that these Indians have contended so fiercely for the possession of the soil, for a tribe to yield the district which it inhabits they must lose their nationality and become incorporated in other tribes and perhaps to do so it becomes necessary for them to fight for a recognition. His national pride and patriotism, his peace with other tribes, his home and livelihood for his family, all his interests, everything that is dear to him is associated with his country." [Powell Manuscript #798, published in Fowler and Fowler, 1971:37-38]

1873 *Paiutes: aboriginal agriculture* — J.W. Powell noted that "[a]ll the Pai-Utes subsist in part by cultivating the soil, some of them raising the grain and vegetables introduced by white men, others cultivating native seeds...Prior to the settlement of the country by the white men they all [the Paiute tribes] cultivated the soil, and would do so now to an extent sufficient to obtain a living, if they had the lands in the districts of country which they severally occupy....Previous to the advent of white

men in Utah, the Indians were raising corn, squashes, and other grains, and vegetables. Among the tracts of land thus cultivated, there were four remarkable for their extent, one in a little valley along a stream, tributary to the San Pete, now known as Twelve-Mile Creek, another at Corn Creek, near Fillmore, a third at Spanish Fork, on the shore of Utah Lake, and a fourth at Deep Creek, near the Nevada line." [Powell and Ingalls, 1874:3,14,19]

1873 *Paiutes: Southern Nevada: populations: tribal groupings: regional political organization: regional link* — See Table 3.

1873 *Paiutes: Shoshones: religious beliefs* — J.W. Powell noted that the Numic people believed in "a great number of beings whom we may call demons. The air above, the earth beneath, the waters, the recesses in the rocks, the trees, everything is peopled by strange, weird beings. [Fowler and Fowler, 1971:75]

1873 *Native Americans: Pioche: epidemic deaths* — "The Indians around Pioche continue to perish, unattended and uncared for, in the sagebrush..." ["Still Dying in the Sagebrush," *Pioche Daily Record*, vol. 6, no. 24, April 19, 1873, p. 3, col. 1]

1873 *Shoshones: Paiutes: Pioche* — "Yesterday...a Shoshone Indian, known as 'Captain Andy,' tried to forcibly take a Shoshone squaw away from a house on Lacour street...the crowd rapidly increased, many of whom were Indians....'Bill Robinson,' half Paiute and half Shoshone...gives the following version...." ["Excitement over a Shoshone Squaw," *Pioche Weekly Record*, vol. 6, no. 7, March 25, 1873, p. 3, col. 2]

1873 *Native Americans: Death Valley region: agriculture* — Travelers to the gold fields of Lida and Gold Mountain saw a Native American farm north of Death Valley "under a high state of cultivation. The proprietor is always to be seen diligently at work upon his property. He is an aged and remarkable sedate-looking old Paiute, who is known as 'Billy Rogers'." [Greene, 1981:362-63]

1873 *Ash Meadows: livestock* — Charles King ran a herd of 1,300 cattle in Ash Meadows after purchasing them in southern California. He sold beef to miners at Ivanpah and in the Panamints. [Zanjani, 1987:62]

1873 *Ash Meadows: livestock* — "Thirteen hundred head of cattle, one thousand being cows, and all American stock, have been driven into Ash Meadows, in the southwestern portion of this county. bCharles Foreman and Charles King are the proprietors. The animals were purchased in California. Messers. Foreman & King are making permanent improvements and intend to give their entire attention to stock raising in Lincoln county." ["A Big Live Stock Enterprise," *Pioche Weekly Record*, vol. 5, no. 143, March 4, 1873, p. 3, col. 3]

1873 *Paiutes: Nevada: employment* — The Indian Agent noted that scattered bands of Paiutes in western Nevada are employed by Euroamericans, who preferred that Indians stay among them rather than be placed on reservations, "as they need their help and say they could not get along without them." [Secretary of the Interior, 1874:4]

1873 *Shoshones: Nevada: employment: herders* — The Indian Agent noted that some Shoshones were employed by Euroamericans in herding and other labors. [Secretary of Interior, 1874:4]

Table 3. Southern Paiute Tribal Groupings, Populations, Political Leadership, and Regional Links, 1870s[a,b]

Tribe	Locality	Chief	Chief of Alliance	M	F	C	T
		Paiutes of Southern Nevada					
Sau-won'-ti-ats	Moapa Valley	Tau-um'pu-gaip	To-Shoap	44	34	14	92
Mo-a-pa-ri'ats	Moapa Valley	Mau-wi'-ta	To-Shoap	30	22	12	64
Nau-wan'-a-tats	Moapa Valley	Ai'-at-tau'-a	To-Shoap	21	23	16	60
Pin'-ti-ats	Moapa Valley	Kwi'-vu-a	To-Shoap	20	17	10	47
Pa-room'-pai-ats	Moapa Valley	Mo-wi'-un-kits	To-Shoap	15	10	10	35
I'-chu-ar'-rum-pats	Moapa Valley	To'-shoap	To-Shoap	13	16	6	35
U-tum'-pai-ats	Moapa Valley	Tau'-ko-its	To-Shoap	12	20	14	46
Pa-ran-i-guts	Pahranagat Valley	An-ti-av	—	65	58	48	171
Tsou-wa'-ra-its	Meadow Valley	Pa-gwum'-pai-ats	—	68	52	35	155
Nu-a'-gun'tits	Las Vegas	Ku-ni'-kai-vets	Ku-ni-kai-vets	69	49	43	161
Pa-ga'-its	Vicinity of Colville	Un-kom'-a-to-a-kwi-a-gunt	Ku-ni-kai-vets	12	15	7	34
Kwi-en'-go-mats	Indian Springs	Pats-a'-gu-ruke	Ku-ni-kai-vets	7	6	5	18
Mo-vwi'-ats	Cottonwood Island	Ha-va'-rum-up	Ku-ni-kai-vets	24	19	14	57
No-gwats	Vicinity of Potosi	To-ko'-pur	To-ko-pur	—	—	—	—
Pa-room'-pats	Pahrump Spring	Ho-wi'-a-gunt	To-ko-pur	22	24	10	56
Sum Total							1,031
		Paiutes of Southeastern California					
Mo-quats	Kingston Mtn	Hu-nu'-na-wa	To-ko-pur	—	—	—	—
Ho-kwaits	Vicinity of Ivanpah	Ko-isi'-an	To-ko-pur	34	34	17	85
Tim-pa-shau-wa-got-sits	Providence Mtn	Wa-gu'-up	To-ko-pur	—	—	—	—
Kau-yai'-chits	Ash Meadows	Nu-a'-rung	To-ko-pur	10	12	9	31
Ya'-gats	Armagosa	Ni-a-pa'-ga-rats	To-ko-pur	31	23	14	68
Sum Total							184

[a] Adapted from "Tabular Statement of Indians Visited by Special Indian Commissioners J.W. Powell and G.W. Ingalls" (Powell and Ingalls, 1874:11-12).

[b] Key to columns: M = male, F = female, C = child under ten, and T = total.

1873 *Disease: smallpox: Utah* — The Pioche newspaper called "attention to the fact that small-pox exists and is rapidly spreading in the Utah settlements, and repeat the suggestion that it would be well for our physicians to provide themselves with vaccine." [local news column, *Pioche Daily Record*, vol. 6, no. 4, March 21, 1873, p. 3, col. 2]

1873 *Panamint area: mining activities* — Copper-silver ore was discovered in Surprise Canyon in 1873 and a road was completed through Panamint Valley up into Surprise Canyon in 1874. The boom in this area lasted only until 1876. [Greene, 1981:29]

1874 *Native Americans: Hiko: Bullionville: camp: hostilities between Native Americans and Euroamericans* — Native Americans attacked and killed a party of Euroamericans near Hiko. Afterward, the Native American people involved returned to the Native American camp near Bullionville. [local news column, *Pioche Daily Record*, vol. 9, no. 77, December 17, 1874, p. 3, col. 1]

1874 *Native Americans: Hiko area: hostilities between Native Americans and Euroamericans* — "The Eureka Sentinel of the 10th instant has the following in relation to the killing of two white men and the wounding of a third by Indians, on the road between Pioche and Panamint...about seven miles from Hiko..." The party was met by "nine Indians - members, it is supposed, of Tempiute Bill's band...The Indians had a good many inquiries to make, and their style of talk and their actions caused Horan to suspect something was wrong. The Indians apparently wanted to lure them off the trail...The whole settlement was at once up in arms...and have sent out parties for the purpose of dealing out a proper punishment..." [*Inyo Register*, vol. 5, no. 235, December 19, 1874, p. 3, col. 4]

1874 *Panamint area: mining town* — The camp of Panamint had a population of 2,000 in 1874. [Lingenfelter, 1986:123]

1874 *Paiutes: Nevada: political organization: territories: tribal groupings* — The Indian Agent noted of the Paiute that "[t]heir hunting grounds have been spoiled, their favorite valleys are occupied by white men, and they are compelled to scatter into small bands in order to attain subsistence. Formerly they were organized into nations, or confederacies, under the influence of great chiefs....The broad territory over which they are scattered has been parceled out among the tribes by common consent usually determined at general councils, so that each tribe holds a certain district of the country as it's own." [Secretary of the Interior, 1874:4]

1874 *Paiutes: Nevada: aboriginal agriculture* — The Indian Agent stated that, prior to white settlement, all the Paiute tribes cultivated the soil and continued to do so, but that they now lacked sufficient land. [Secretary of the Interior, 1874:14]

1874 *Paiutes: Nevada: employment* — The Indian Agent noted that Euroamericans frequently expressed their need for Indian people to help in houses, mines, and ranches. [CIA, 1874c:280-81]

1874 *Native Americans: Nevada: railroad travel* — The Indian Agent noted that Nevada Indians had the permission of the railroad companies to ride at their pleasure without regard to government policy requiring written permits for Indians to leave their reservations. [CIA, 1874c:281]

1875-79

1875 *Indian Springs: Paiutes: Euroamerican settlement* — Andrew Jackson Laswell "bought the Paiute rancheria at Indian Springs and made it a popular way station on what had become the main road from Pioche to the Death Valley camps." [Lingenfelter, 1986:164]

1875 *Native Americans: Nevada: employment* — The Indian Agent reported that Indian labor was in demand in "all the departments of labor throughout the State" and that if this labor were denied, it would cause "hardship to many citizens in certain localities, as without Indian help laborers would be scarce." [CIA, 1875:339]

1875 *Native Americans: Indian Springs: Euroamerican settlers* — "Andy Lazwell and Charley King have recently purchased Indian Springs ranch from the Indians. Indian Springs ranch is a beautifully watered spot about sixty miles this side of the Vegas ranch." [*Pioche Daily Record*, vol. 11, no. 15, October 3, 1875, p. 3, col. 2]

1875 *Pahrump: Native Americans: Euroamerican settlers: interactions between Native Americans and Euroamericans* —"At Manse in 1875 Joseph Yount wife and family settled because the Indians killed their horses and they could travel no further." ["Manse White's Springs and the Garden Spot in the Desert," *Beatty Bullfrog Miner*, vol. 2, no. 27, September 23, 1905, p. 3, col. 4]

1876 *Ash Meadows: Native Americans: Euroamerican settlers: interactions between Native Americans and Euroamericans* — In 1876, the Yount family emigrated from Oregon and wintered in Ash Meadows. They brought 75 cows and "a large number of fine horses." In the Fall, the Yount boys were away at various mining locations and Mr. Yount left for San Bernardino to replenish their supplies, leaving Mrs. Yount and the three youngest children alone. During this time "an Indian chief known as Hos Killim" killed eight of Yount's fine horses. Horseshutem Springs, about four miles east of Johnnie, is probably named after this event. [Brooks, 1970:10-11,39]

1876 *Ash Meadows: Native Americans: Euroamerican settlers: interactions between Native Americans and Euroamericans* — A party of three families and three cowpunchers totaling 19 persons and led by Joseph Yount left Oregon with 400 cattle and a herd of about thirty horses on its way to a gold strike in Tombstone, Arizona. They reached the Pahranagat Valley in October 1876. There cattle rustlers stole about 50 of their cattle and the party spent several days tracking down the livestock. At Pahranagat, the party decided not to proceed to Arizona. The Harsha White family wintered in Hiko. The C.W. Towner family bought the Indian Springs ranch from Andy Laswell. The Yount family drove the livestock south to the Ash Meadows area, passing by the Groom mine and Indian Springs. While pastured in the mountains near Johnnie, the work horses were killed by Native Americans. "The Indians had killed all the work horses, which they knew by the collar marks. The reason that they killed only the work horses was to cripple the settlers so they could not go on with the cattle as the Indians were killing the

cattle and drying the meat. ...Both the leading renegade Indians were later killed by the tribe Indians who were peaceful." Yount traded his cattle for a ranch in the Pahrump Valley, about six miles from the ranch of Mr. Bennett. Mr. Bennett told Yount that the Indians who killed his horses were renegades; that most of the Paiutes were peaceful and that a great many of them were employed on his ranch. [Doherty, 1974:166-167]

1876 *Indian Springs: Euroamerican settlers: interaction between Native Americans and Euroamericans* — In 1876, Charles W. Towner purchased Indian Springs from an Indian Chief, Whispering Ben. "This piece of property had been in Ben's family for many years and old Ben had been born there." [Squires and Squires, 1955:334]

1876 *Native Americans: Nevada: employment* — The Indian Agent noted that "Indians are employed as farmhands, herdsmen, and in the kitchens of ranchers, in much greater numbers and with as much satisfaction as most other laborers, and exceed the chinaman in every department where employed, with perhaps the single exception of cooking." [CIA, 1876:117]

1876 *Shoshones: Nevada: employment* — The Indian Agent reported that many Shoshone were employed by whites as servants, domestics, and herdsmen. [CIA, 1876:117]

1876 *Shoshones: Nevada: agriculture* — The Indian Agent reported that the Shoshones who farmed throughout eastern Nevada were losing their land and water, with Euroamerican settlers taking their croplands and appropriating their water sources. [CIA, 1876:117]

1876 *Shoshones: Nevada: impacts on wild foods* — Chief Tsa-wie (Good Knife) complained that the game was all gone, the pine nut trees cut and burned in the quartz-mills, the grass-seed lands cut by whites for hay before the seeds ripen, and the good lands taken by whites. [CIA, 1876:117]

1876 *Shoshones: Nevada: population* — The Indian Agent estimated a Western Shoshone population of 4,000 and indicated that the estimate of just under 2,000 made by an earlier agent in 1873 was erroneous. [CIA, 1876:118]

1876 *Owens Valley: Native Americans: epidemic* — A severe epidemic of measles in Owens Valley was reported by the *Inyo Independent*. [Chalfant, 1922:32]

1877 *Native Americans: Nevada: residence in towns* — The Indian Agent reported that a majority of off-reservation Indians had congregated along the line of the railroad (across northern Nevada) at "every little station and town." [CIA, 1877:150]

1877 *Paiutes: Pahrump: Native Americans: population* — In spring 1877, the Yount family moved from Ash Meadows to Pahrump. Yount wrote that "Mr. Bennett, six miles distance, is our only neighbor, except that we consider the hundreds of roving Paiutes neighbors." [Brooks, 1970:11]

1877 *Native Americans: Nevada: railroad travel* — The Indian Agent reported that "[t]hey [Nevada Native Americans] ride upon the cars at will; never a train passes either way but that Indians can be seen piled up on the platforms of the cars." [CIA, 1877:150]

1877 *Shoshones: Nevada: employment: farm labor* — The Indian Agent reported that the Shoshones were peaceable and industrious. Many of them worked as farmhands, "some driving teams of 4 and 6 horses, others chopping, mowing, and doing all manner of farm work." [CIA, 1877:152]

1878 *Paiutes: Pahrump: Native American prospecting: Chief Tecopa* — Chief Tecopa showed Yount the Boss mine and the Columbia mine in the Yellow Pine district. The Younts, Harsha White, and other investors formed the Yellow Pine Mining Company which took in the Potosi Mountains, Manse ranch, and the Charleston Mountains. [Doherty, 1974:168]

1878 *Native Americans: Pioche: relations between Native Americans and Euroamericans* — "A week since one Latapie, a Frenchman, and a man named Johnston, left here to go to the mountains west of Pioche for the purpose of cutting wood. The first day out, as they were engaged in cooking...they observed at a distance a band of Indians on horseback, moving in their direction. They immediately imagined that the Indians looked hostile...[and fled. Later] they made their way to the eight-mile house, where...Hazeltine...stated that a band of Indians had passed by, engaged in moving their wickiups to another quarter..." ["Another Indian War," *Pioche Weekly Record*, vol. 17, no. 18, January 11, 1879, p. 3, col. 3]

1879 *Native Americans: Pahranagat: Moapa: hostilities between Native Americans and Euroamericans* — Native Americans killed a Euroamerican man at Pah Rock Springs in September. "The Indians in the neighborhood of Pah Rock Springs are renegades from the Moapa reservation and very seldom hang around the settlements, but are a band of desperadoes who live off of plunder....This band...is composed of the remnants of Tem Paiute Bill's band, who killed Roberts and another man from Pioche...en route for Panamint in the Spring of '75. ...There has been several disturbances out in that neighborhood since then, and one time the troops stationed at Fort Cameron, Utah, in the dead of winter, were compelled to march from there to Pahranagat Valley..." ["Killed by Indians," *Pioche Weekly Record*, vol. 19, no. 10, November 22, 1879, p. 3, col. 1]

1879 *Shoshones: Nevada: farming* — The Indian Agent reported that most Shoshones south of the railroad resided on their own small farms or ranches, except for seasonal departures to hunt and to gather pinyon nuts. [CIA, 1879:104]

1879 *Shoshones: Nevada: residence in towns: prostitution* — Chief Timoke stated that many Shoshones were living around the mining camps and railroad towns, subsisting on food thrown away by restaurants and boarding houses, and that many "squaws" were working as prostitutes. [CIA, 1879:105]

1879 *Paiutes: Northern Nevada: employment* — The Indian Agent reported that Paiutes had been leaving their reservations due to crop failure, insufficient irrigation ditches, and encroachment by whites. Many left to work on ranches, around the mining camps, and around the railroad towns. [CIA, 1879:109]

1879 *Oasis Valley: ranching* — Eugene Lander started a ranch near what later became the town of Beatty. [Lingenfelter, 1986:167]

1870s *Death Valley area: Panamint: towns* — By the early 1870s, Panamint City had a population of 2,000. [Zanjani, 1987:81]

1870s *Paiutes: Virginia City: employment: woodcutters* — "[I]t is not unusual to see a Paiute brave marching through a street in Virginia City with a wood-saw and buck under his left arm, and upon his right shoulder an axe." [Dequille, 1876:196]

1870s *Paiutes: towns* — "The Paiutes swarm about the towns." [Dequille, 1876:196]

1870s *Paiutes: Virginia City: camp* — The Paiutes lived on the slopes of the mountains surrounding Virginia City. [Dequille, 1876:214]

1870s *Paiutes: Virginia City: employment: woodcutters* — "Paiute squaws" served as the scavengers of the town. Paiute males worked as wood cutters. [Dequille, 1876:214]

1870s *Paiutes: Nevada population* — The Paiute population was growing rapidly: "Even very old women are having children." [Dequille, 1876:216]

1880-84

1880 *Nye County: population* — According to the 1880 census, Nevada had a population of 62,266 and Nye County had a population of 1,875. (Detailed census rolls for the 1880 Nevada census were destroyed by fire.) [Department of the Interior, Census Office, 1890:1]

1880 *Paiutes: Nevada: agriculture* — The Indian Agent noted that "Pahutes...by some unaccountable predilection seem naturally inclined to agriculture..." [CIA, 1880:124, 125]

1880 *Paiutes: Moapa region* — The Indian Agent noted that due to the limited resources of the reservation "the Indians are scattered over the surrounding country for 200 miles around," working, begging, root-digging, and insect-eating. [CIA, 1880:127]

1880 *Shoshones: Ash Meadows: Native American camp: interaction between Native Americans and Euroamericans* — A Euroamerican man named Rockwell stole a mule from Shoshone people at Ash Meadows. The people apprehended him, took all his possessions, and set him free. He returned to the Shoshone camp at night and killed four Shoshones. [Lingenfelter, 1986:141]

1880 *Ash Meadows: Euroamerican settlers* — Aaron and Rosie Winters settled in Ash Meadows. [Spears, 1892:56]

1880 *Fortymile Canyon: prospecting: hostilities between Native Americans and Euroamericans* — One of the survivors of the party of forty-niner emigrants who traversed the Fortymile Canyon area in 1849 is reported to have shown a prospector near Barstow some rich ore. The forty-niner claimed to have found the ore in Fortymile Canyon near a spring with a cottonwood close to a conjunction of several Indian trails. The prospector set out to find the spring in about 1880. He found the general area, but was attacked and driven away by Indian people. [*Carrara Obelisk*, vol. 2, no. 1, May 8, 1914, p. 6, col. 3]

1881 *Native Americans: Snake Indians: murder: Pioche* — "[T]he Indians around Pioche discovered that one of their number had been murdered...It was discovered that he had been killed by a Snake Indian called 'One-Eyed-Jack'...The Indians here pursued Jack as far as Bristol..." ["Indian Killed," *Pioche Weekly Record*, vol. 21, no. 19, January 29, 1881, p. 3, col. 1]

1881 *Paiutes: Nevada: employment: herding: teamsters* — The Indian Agent noted that many Paiutes worked in farming, freighting, herding. [CIA, 1881:130]

1881 *Shoshones: Nevada: employment* — The Indian Agent reported that Shoshone labor was sought for by the ranchers and by many of the miners "in preference." [CIA, 1881:133]

1881 *Native Americans: Amargosa Valley: hostilities between Native Americans and Euroamericans* — Two "badmen" named Rockwell and Tex murdered a Native American family in the Amargosa Valley. Only a small boy survived. After caching extra horses and rifles at Lida's Little Mill, the two men staged a holdup at Chiatovich's store near Silver Peak. Antone Babcock shot one of their horses and the men fled riding double. Bob Stewart of Little Mill cut them off from their extra horses and they fled south on foot. Three Native American people from Lida accompanied Bob Stewart in pursuit of the pair: these were Shakespeare, Black Montezuma Dick, and Butcher Jake. The killers were finally killed "in the vicinity of a huge Medicine Rock held sacred by the Indians for ceremonial purposes." [Cook, nd:18]

1882 *Native Americans: Pahranagat: agriculture: hostilities between Native Americans and Euroamericans* — According to a newspaper report, "[i]t seems that a party of old Indians were engaged in farming, on their own account, a small plot of ground on the lower end of the ranch owned by Mr. Sharp. A man named Frenchy, living near, owned stock that naturally encroached on the growing crop, and the Indians were constantly compelled to herd them off. Mr. Frenchy, it appears, became indignant...and one day followed a venerable warrior to his wickiup and shot him dead...." ["Another from Pahranagat," *Pioche Weekly Record*, vol. 24, no. 19, July 22, 1882, p. 3, col. 3]

1882 *Resting Springs: intermarriages between Native Americans and Euroamericans* — Philander Lee reportedly settled at Resting Springs about 1882, and was married to an Indian woman, as was his brother Leander. The two are credited with discovering the Lila C. colemanite mine. [Brooks, 1970:38]

1882 *Paiutes: Nevada: employment* — The Indian Agent noted that Paiutes were working for Euroamericans in "nearly every department of labor" and were willing to work hard. He stated that at least half the men could speak English well enough to be understood in work situations. Many lived off-reservation and "get their living by working for whites, appearing no different but in color from white laborers." [CIA, 1882:127]

1882 *Shoshones: Nevada: residence in towns* — The Indian Agent urged that Indian people be removed from the railroad and mining towns because of the evil influences there. "They congregate around small railroad and mining towns." [CIA, 1882:129]

1883 *Native Americans: Pahrump* — Charles Bennett had a homestead in Pahrump Valley "with the Paiutes only for neighbors, unless, indeed, the scattered white Arabs of the desert - renegade whites and squaw wives - and one or two white families, who lived at springs, from twenty to 100 miles away, could be called neighbors." Bennett furnished supplies to prospectors and traded with the Indian people. [Spears, 1892:86-87]

1883 *Pioche: Native Americans: railroad travel* — A newspaper refers to "[t]he Indian known as Railroad Jim, owing to his always being on the train when the cars are running..." [*Pioche Weekly Record*, vol. 26, no. 1, March 17, 1883]

1883 *Paiutes: Muddy River: disease* — "The measles are scourging the Muddy [River]. Settlers and the Indians are dying off." [*Pioche Weekly Record*, vol. 25, no. 19, January 20, 1883, p. 2, col. 3]

1883 *Navajo: Pioche: commerce* — A local newspaper reported the presence of a Navajo Indian trader in Pioche, selling Navajo blankets to the local Indian people. [*Pioche Weekly Record*, vol. 27, no. 4, October 6, 1883, p. 2, col. 2]

1883 *Timber Mountain: mining activities* — Silver was discovered in the Timber Mountain Range. "Al Jones, of Little Cherry Creek, Nye county, who has been traveling considerable to and fro between his ranch and Pioche within the last year, reported the finding of rich float about fifty miles from Pioche, in what is called the 'Timber Mountain Range.' Some three weeks or so ago Hall Gear, at the request of Jones, went out there and prospected a little. While there he uncovered a ledge...W.H. Newton...left for the new field. At Bristol A.C. House, C. Quiliel, Grant Porter and Al Jones, all joined him...." ["New Mines Discovered," *Pioche Daily Record*, vol. 26, no. 14, June 16, 1883, p. 3, col. 1]

1883 *Native Americans: Pioche: camp: employment: woodcutters: pinyon nuts* — The Pioche newspaper reported that "[q]uite a number of Indians are camped close to our village." About 60 Native American people had returned to town after gathering pinyon nuts in the mountains for about five weeks. "During that time Piochers had to cut their own wood." [*Pioche Weekly Record*, vol. 27, no. 7, October 27, 1883, p. 3, col. 2]

1883 *Native Americans: Bullionville: sporting events: hostilities between Native Americans and Euroamericans* — "[L]ast Friday was a gala day in Bullionville and one to be pleasantly remembered, if it were not for the shocking tragedy that took place in the evening, close to town, when an intoxicated Indian, after killing a dog, and shattering John Hearty's leg with a bullet, met his death at the hands of infuriated citizens. A large number of racemen, with their ponies, but (sic) in an appearance in the morning, and matches were made and run till evening...There were quite a number of Indians present also, and they two (sic) seemed imbued with the fun, betting their money freely on their favorite steeds..." [local news column, *Pioche Weekly Record*, vol. 26, no. 4, April 7, 1883, p. 2, col. 2]

1883 *Native Americans: Bullionville: Moapa: regional political organization: relations between Native Americans and Euroamericans: Indian runners* — "In a conversation with the Chief of the Muddy Indians on Tuesday, he said that his people did not want to have any trouble with the whites, and that he would not have been here at present if it were not for the Indian runners from the Rancheria near Panaca,who reported to his people that the Bullionville people were going to exterminate the last one of them." [local news column, *Pioche Weekly Record*, vol. 26, no. 5, April 14, 1883, p. 2, col. 2]

1883 *Native Americans: Highland: pinyon nuts: horse thefts* — "There are parties at Highland, hid in the mountains, stealing horses. It is probably the Indians, who are now out there gathering pine-nuts. The Indians, like many of their white brothers, have a great weakness for horseflesh." [local news column, *Pioche Weekly Record*, vol. 27, no. 2, September 22, 1883, p. 2, col. 2]

1884 *Native Americans: Pioche: Bullionville: Panaca: dance* — "Several Pioche Indians, with the belle of the campoody, indulged in a protracted war dance Tuesday evening, on the road between Panaca and Bullionville." [local news column, *Pioche Weekly Record*, vol. 27, no. 18, January 12, 1884, p. 2, col. 2]

1885-89

1886 *Native Americans: Oasis Valley: camps* — At the Scott ranch in Oasis Valley, Brooks climbed a craggy mountain behind the springs and found thirteen large "dens...which would accommodate two or three hundred Indians." "In some of these dens I found Indian stores, baskets, and broken crockery." [Brooks, 1970:18-19,41]

1887 *Paiutes: Nevada: population* — The Indian Agent estimated the Paiute population at 4,500, with 425 living on the Walker River reservation, 469 on the Pyramid Lake reservation, and the majority living off-reservation. [CIA, 1887:162]

1887 *Paiutes: Nevada: employment* — The Indian Agent reported that several hundred Paiutes were working on farms and in salt, soda, and borax marshes. [CIA, 1887:162]

1889 *Paiutes: Pyramid Lake: disease* — "Pneumonia has proved fatal in many cases among the Paiutes on the Pyramid Lake Reservation, due to the fact that the Indians refuse to have any person except their own 'medicine men' prescribe for them." [*Pioche Weekly Record*, vol. 27, no. 17, July 6, 1889, inside p. 4]

1889 *Native Americans: Panaca: fandango: regional links* — "The Biggest Indian fandango of the season ended last Saturday night at Panaca. It was in progress for five or six nights during which time dancing was kept up pretty steadily, ending with great ceremonies on Saturday. Between 200 and 300 Indians were assembled, a number coming in from Cedar and Parowan, Utah....The Indians from St. George and the neighboring settlements of Southern Utah and from all over this country spent five nights last week in dancing eating, and engaging in a general fandango." [local news column, Panaca Items, *Pioche Weekly Record*, vol. 37, no. 6, April 20, 1889, p. 3, col. 1, 3]

1889 *Native Americans: Pioche: fandango* — "Bucks and squaws were at a premium for housework during the fandango last week." [local news column, *Pioche Weekly Record*, vol. 37, no. 6, April 20, 1889, p. 3, col. 1]

1889 *Paiutes: Mason Valley: dance: regional links* — "The Paiutes of Mason Valley had a big rain dance last week. The big man who formerly brought rain when they desired it, died last Summer, and therefore they have taken it upon themselves to pray for rain in their peculiar manner. If rain does not come soon there will be another big dance at the Walker Lake Reservation on which occasion the Paiutes from all over the country will be notified to be present." [*Pioche Weekly Record*, vol. 37, no. 8, May 4, 1889, p. 3, col. 4]

1889 *Native Americans: Panaca: fandango* — "Another Indian Fandango was in progress at Panaca Thursday. The Indians seem to have been on a spree for two or three months past." [local news column, *Pioche Weekly Record*, vol. 37, no. 11, May 25, 1889, p. 3, col. 2]

1889 *Native Americans: Pioche: pow-wow: regional links* — "The Indians have just finished another five days and nights pow-wow. This time there were Indians from the Northern part of the State." [local news column, *Pioche Weekly Record*, vol. 37, no. 16, June 29, 1889, p. 3, col. 3]

1889 *Native American: Pioche: pow-wow: regional links* — "Last Sunday night the Indians finished another prolonged pow wow. It was reported that about 200 Indians were gathered from the surrounding country; many of them were from Cedar City, Utah, and others from the remote parts of this State. Pine nuts formed their general bill of fare." [local news column, *Pioche Weekly Record*, vol. 38, no. 1, September 21, 1889, p. 3, col. 3]

1889 *Native Americans: Pioche: pow-wow* — "The Indians are gathering in from the neighboring settlements and town preparatory for a general Christmas powwow. The Indians here are making improvements on the dancing grounds so they will be in good condition for the occasion." [local news column, *Pioche Weekly Record*, vol. 38, no. 14, December 21, 1889, inside p. 4, col. 3]

1889 *Pioche: Hawthorne: Austin: disease* — "A good many of our citizens have been down with a sort of distemper....Seven cases of pneumonia are reported in Hawthorne, Nevada....Austin is afflicted with an epidemic of typhoid-pneumonia, with fatal results, three deaths occurring last week." [local state news, *Pioche Weekly Record*, vol. 37, no. 6, April 20, 1889, p. 3, col. 1, 4]

1880s *Paiutes: Oasis Valley: intermarriage of Native Americans and Euroamericans: interactions between Native Americans and Euroamericans* — Philip Earl, of the Nevada Historical Society, writes that Montillion Murray Beatty arrived in the Oasis Valley in the late 1800s. Reportedly Beatty "wandered in off the desert one day with all his worldly goods packed on two burros. The Paiutes took him in with every expectation that he would remain among them only until he rested...but...he showed no inclination to depart. After some weeks, the Indians held a meeting to discuss their paleface guest and decided to ask him to leave...but he lingered on. The Indians then decided to kill him, but he had at least one staunch defender, Mahanagos, the daughter of their leader. It was apparently for her sake that Beatty tarried, and she had given him to understand that he had found favor in her eyes also....one night, the Paiutes held another conference and decided to dispatch him to the hereafter....Mahanagos, meaning 'spring of the desert' in English, came to his defense and his life was spared, but only on the condition that he marry her. Beatty was willing and the wedding took place a few days later. Montillion Beatty settled in with his bride, gave up his dreams of mineral wealth and became for all intents and purposes an Indian," though the development of Beatty on what had been Beatty's ranch made him fairly prosperous. (Beatty's wife Mahanogos was called Maude by Euroamericans.) [Earl, 1986:10-13]

1880s *Paiutes: Spring Mountains: water resources: relations between Native Americans and Euroamericans* — "Pahutes denied the Mt. Potosi miners the use of any water from Mountain Springs" when mining operations were begun in that area by the Yellow Pine Mining Company, whose owners included the Yount family. As a result, water had to be hauled from Blue Diamond. [Lynch, 1979:69]

1890-91

1890 *Nye County: population* — According to the 1890 census, Nevada had a total population of 45,761 and a total Native American population of 5,156, 3,604 of

them living off-reservation. Nye County had a total population of 1,290 (down from 1,875 in 1880) and a Native American population of 414. (The detailed enumeration for Nye County does not enumerate any Native Americans for southern Nye County, though this clearly does not mean there were no Native Americans there.) [Department of the Interior, Census Office, 1891:2,381,395; Department of Commerce and Labor, Bureau of the Census, 1910:86]

1890 *Oasis Valley: Euroamerican settlers* — Jack Longstreet took a 160-acre homestead just north of the later site of Beatty. According to Deputy Nichol, he had 28 cattle and 18 horses. [Zanjani, 1988:49]

1890 *Shoshones: Nevada: fandangos* — The Indian Agent reported that the Shoshones customarily have four fandangos a year, all moving to a common camp and singing and dancing and gambling. "Fandangos are both social and religious in character." [CIA, 1890:151]

1890 *Native Americans: Pioche: commerce* — "Young mocking birds are plentiful in town, the Indians bringing them in and selling them for two bits apiece." [local news column, *Pioche Weekly News*, vol. 39, no. 18, July 19, 1890, p. 3, col. 1]

1890 *Native Americans: Panaca: pow-wow: regional ties* — "During the week the Indians have had their annual pow wow at Panaca. The Indians gathered from all over the county and some were from Utah." [local news column, *Pioche Weekly Record*, vol. 40, no. 11, November 29, 1890, p. 3, col. 2]

1890 *Paiutes: Shoshones: Belmont: Reese Valley: militance: relations between Native Americans and Euroamericans: relations between Paiutes and Shoshone* — "The Belmont Courier says: News was received at Belmont on Tuesday evening last that a band of Paiute Indians were on the warpath in Reese River Valley and that 300 Shoshones had pitched their tents in Raycroft Canyon near Belmont. A number of citizens immediately armed themselves and patrolled the town all night...The next day it was ascertained that the Indians in Roycroft Canyon had no intention of attacking the whites, but , on the contrary, Captain John, commonly known by the sobriquet of Whiskey Johnny, informed several citizens that should the Paiutes attempt to interfere with the whites, the Shoshones would join the citizens in downing the Paiutes. Naches on the Indian Scare. The Virginia Chronicle says: Chief Naches of the Paiutes thinks the reported hostile Indian uprising in Nye county and further east does not amount to much....The Paiutes, he says will live and die with the whites, and in case of war will help them. Naches has judiciously gone over to consult with the military heads of the Pacific Coast Division to ally their fears." ["The Nye County Indian Trouble," "Naches on the Indian Scare," *Pioche Weekly Record*, vol. 40, no. 11, November 29, 1890, p. 3, col. 2]

1890 *Pioche: disease* — "Nearly everybody in town has a cold or something akin to 'la gripp'(sic). It's a mixture of influenza, sneezerine and cougherine." [local news column, *Pioche Weekly Record*, vol. 38, no. 22, February 15, 1890, p. 3, col. 3]

1890 *Pioche: disease* — "The sickness that has been prevalent in our midst for the last couple of months still holds its sway, and several of our citizens are seriously indisposed." [local news column, *Pioche Weekly Record*, vol. 40, no. 11, November 29, 1890, p. 3, col. 2]

1890s *Oasis Valley: Euroamerican settlers: intermarriage of Native Americans and Euroamericans* — Ralph J. Fairbanks, one of the earliest white settlers in the Amargosa region, reminisced that when he first settled in the Ash Meadows area there were only five white men around, all of them "on the dodge for something," and most of them married to Native American women. [Zanjani, 1988:53]

1890s *Paiutes: Death Valley area: impacts on wild foods: interactions between Native Americans and Euroamericans* — "The Paiutes...look with disfavor on the cutters of nut-pine, but are calmly indifferent to acts of the mesquite-wood miners." (Both trees were cut for fuelwood.) "Both trees produce seeds much prized as Paiute food." [Spears, 1892:119]

1890s *Johnnie district: mining activities* — Several ore discoveries were made by a party from Indian Springs. [Kral, 1951:86]

1890s *Pahrump: outlaws* — "The citizens of Pioche during the 1890s tolerated a nation-wide reputation for casual gunplay and epic political corruption, but they drew the line at horsetheft. For years, Pioche had been victimized by the loss of valuable horses and cattle. The Lincoln County Record blamed the rustling on 'the lawless element who now infest the interior of the county between California and Nevada and where no law now exists.' This meant Pahrump Valley...Piochers were convinced that most of the stolen animals were going to Pahrump....In March of 1892, when one of the Pioche mining companies lost its entire string of horses and mules, [Sheriff] Rives and two deputies set out to track the stolen herd....The posse moved on to the Evans ranch on the Amargosa River. W.P. Yount, a leading Pahrump rancher who had joined the posse...returned to report that the stolen stock was in the corral....suspects were hauled to Pahrump the next day..." The prisoners, Charles McCannon and Charles Wilkinson, escaped to a ranch at Resting Springs. They were again taken into custody. "Surprisingly, the court heard all the evidence and ruled the facts were insufficient to justify a verdict of guilty, although they had been caught with the stolen stock....Things returned to normal quickly. Pioche horseflesh still had a tendency to stray toward Pahrump and the California border. The honest ranchers of Pahrump continued to act as recipients of stock with questionable bills of sale..." ["In Old Nevada," Pahrump Valley's Horse Thieves," *Nevada State Journal*, March 7, 1976, p. 10, col. 1]

1890 *Johnnie district: mining activities* — The Johnnie mine was worked from 1890-95. There was placer mining on the slopes below the Congress mine. [Kral, 1951:86]

1890-91 *Native Americans: Independence: Palmetto: Sylvania: Ghost Dance* — According to Zanjani, in the winter of 1890-91 there was a very large Ghost Dance near Independence with at least 300 "braves" participating. Another large Ghost Dance was held in the Smoky Valley and the governor sent rifles and ammunition to Belmont. On January 4, a Ghost Dance was held on the crest of the White Mountains in western Esmeralda County. Native Americans from the Sylvania area journeyed to the dance, as did Jack Longstreet, who ran a tent saloon in Sylvania at the time. Jack Longstreet apparently persuaded the Native American people employed in Sylvania to proceed from the Ghost Dance and take direct action upon the superintendent of the Sylvania Mining Company. Superintendent Robert Starrett had refused to pay Native American employees in cash or checks, forcing them to trade in scrip at extremely unfavorable exchange with local merchants. Jack

Longstreet and Ross Edwards led a crowd of Indians to the Sylvania mine (just across the California border). Starrett was severely beaten by the party until he agreed to make out large checks to all the men. Liquor was also taken. After this, the Ghost Dance was resumed. The next day, Starrett swore out warrants against Longstreet, Edwards, and several Native Americans. [Zanjani, 1987:47-48; Zanjani, 1988:55-56]

1891 *Native Americans: Sylvania: Palmetto: Ghost Dance: mineworkers: hostilities between Native Americans and Euroamericans: other tribes* — A Ghost Dance was held near the Palmetto mine on the California side of the California/Nevada border. Several Sioux Indians participated. The day after the dance, a crowd left the dance together, traveling first to a cabin near the state line inhabited by a man named Murphy. There they hoped to obtain liquor. Murphy drove them off with gunfire, and the party traveled on to the Sylvania mine on the Nevada side. The party included and reportedly led by Jack Longstreet and Ross Edwards, both of whom had Native American wives. The crowd administered a beating to the Superintendent of the Sylvania mine and forced him to write paychecks to the Native American men. There was a longstanding issue between Native American laborers at the Sylvania mine and Superintendent Robert Starrett, who paid the men in scrip that could only be cashed by agents of the mine, apparently in San Francisco. Superintendent Starrett later swore out warrants in Inyo County for Edwards, Longstreet, and several Shoshone and Paiute men. Euroamerican miners in Tule Canyon organized to "bring the Paiutes to their senses." ["We Have the Ghost Dance," *San Francisco Examiner*, vol. LII, January 11, 1891, p. 4, col. 1]

1891 *Native Americans: Ash Meadows: Native American prospecting: Black family* — Bob Black, Ash Meadows Native American, was "a prospector of some ability." "The rich ledges uncovered south of Ivanpah at Vanderbilt in 1891 were Black's discovery, although he received virtually nothing for his pains." He also contributed to mineral discoveries at Greenwater. [Zanjani, 1988:114]

1891 *Native Americans: Ash Meadows: agriculture: water resources: Ash Meadows Charley* — "In former times, it [Ash Meadows] has been something of a place, judging from the ruins of houses and deserted ranches....At present there are but three small ranches which are owned respectively by George Walkins, John Howell and Indian Charley....The most singular feature of the Meadows, however, is the numerous large springs, which make a portion of the country a veritable oasis in the desert...Some of these springs are very large and strong, discharging from 500 to 600 inches...and some of them boil up with such force that a person attempting to dive into them is driven back by the current." ["Ash Meadows and the Great Amargosa and Ralston Deserts," *Belmont Courier*, vol. 18, no. 19, June 13, 1891, p. 2, col. 3-6]

1891 *Native Americans: Pahrump: employment: gunmen* — Jack Longstreet, Phil Foote, and several Native Americans were apparently among the hired gunmen on the "MacArthur side" of a dispute at the Johnnie mine in Pahrump Valley, a mine held by a Mormon group headed by a man named Langford. There was a gun battle between this group and gunmen working for the Mormon mine owners, resulting in the death of Phil Foote and the wounding of several Indians. [Lewis, 1969:5]

1891 *Native Americans: Muddy River: Ghost Dance: regional links* — "John Roeder, who returned last Tuesday from the Muddy Valley 150 miles south of here...reports the Indians from this whole section of country to be congregating there. The Indians in the valley made frequent inquiries of him as to whether Indians from this vicinity were on their way down or not. On his return he met squad after squad going south. The recent Indian troubles in the east, and Messiah craze in the northern part of this State are supposed to be the causes of the unrest among the Indians of this section. They are peaceful but their present movements alarm settlers of the Muddy and a request for State arms may be made. The Wallapai Indians frequenting Mineral Park, in Arizona just over the line left that town some weeks ago, the squaws in leaving saying to some of the white women, 'Squaw long time wash for white woman, pretty soon white woman wash for squaw' and since then have tried to induce the Mohave tribe further down the river to join them and go on the war path. So far their efforts have failed but our Muddy settlers fear overtures from the Wallapis to the Indians now gathering there and want to be prepared to fight if necessary..." ["Moving Indians," *Pioche Weekly Record*, vol. 40, no. 17, January 10, 1891, p. 3, col. 3]

1891 *Pioche: disease* — "The malady, la grippe, which made its first appearance here two weeks ago yesterday, has since that time swept the whole town and surrounding country. Fully 90 per cent. of the population here have been affected by it, and five deaths have thus far resulted. It appears in several forms....In those cases which terminated fatally the disease developed into pneumonia....The question still is, not who is sick, but who is well..." ["A Sick Town," *Pioche Weekly Record*, vol. 40, no. 24, February 26, 1891, p. 3, col. 2]

1891 *Native Americans: Pioche: camp* — "Too much fire-water among the Indians camped south of town caused a rumpus among them last Thursday night....We doubt if anywhere in the State the law against selling whiskey to Indians is held in such contempt as here..." [local news column, *Pioche Weekly Record*, vol. 40, no. 28, March 26, 1891, inside p. 4, col. 2]

1891 *Native Americans: Pioche: disease* — "Since la grippe has been so prevalent here our usual quota of Indians appear to have given it a wide latitude, and but few are to be seen on our streets. They underwent the ordeal and seem afraid to return." [local news column, *Pioche Weekly Record*, vol. 40, no. 32, April 23, 1891, p. 3, col. 2]

1891 *Native Americans: Pioche: commerce* — "Our Indians are making rapid strides in civilization. All their small change goes in the purchasing of oranges." [*Pioche Weekly Record*, vol. 40, no. 34, May 11, 1891, inside p. 4]

1891 *Native Americans: Pioche: Fourth of July* — In the announcement of the order of the Fourth of July parade, Item 13, the last, is "Aborigines." ["The Fourth: Order of Exercises," *Pioche Weekly Record*, vol. 40, no. 40, June 25, 1891, inside p.]

1891 *Native Americans: Pioche: Fourth of July* — "The procession on the Fourth was one to be long remembered....The wives of the noble reds took a prominent part and appeared to appreciate the honor of the occasion even more than the spectators." ["The Fourth's Observance," *Pioche Weekly Record*, vol. 40, no. 42, July 9, 1891, inside p.]

1891 *Native Americans: Pioche: pow-wow* — "Of late the Indians hold a big powwow every Sunday afternoon, on the highhill northeast of town, and spend the time in gambling accompanied by singing, which attracts large numbers of visitors." [*Pioche Weekly Record*, vol. 41, no. 7, October 29, 1891, inside p. 4, col. 1]

1891 *Johnnie: mining activities* — Gold was discovered near Johnnie in 1891. [Kensler, nd: II-217]

1891 *Johnnie: town* — Gold was discovered on the northwestern slopes of the Spring Mountains in winter 1891 and a rush ensued. The area was called the Montgomery district. By May 1891, there was a camp with over 100 inhabitants. By 1893, the boom had turned to bust, but the camp revived in 1898. [Paher, 1970:324]

1891 *Pahrump: mining activities* — "[N]ew mines in the Southern part of Nye county....were discovered early last Winter by George Montgomery....In the north-west end of the Washington Mountains, which skirt one side of the Pahrump Valley, the party discovered gold bearing quartz....A new district, named Montgomery in honor of the discoverer, has been organized, and when Mr. Glass left there were about 100 men and one woman in the camp....Nut pine timber, good for fuel, is abundant within four or five miles....Much of the agricultural land in Pahrump Valley has been taken up by Californians under the land laws of Nevada, but there is plenty of timber land to be had at the Government price, $1.25 per acre." ["The Pahrump Mines," *Daily Nevada State Journal*, vol. 37, no. 28, May 1, 1891, p. 2, col. 3]

1891 *Pahrump: mining activities* — "[T]he North Belle mine, which is owned by the Yount brothers...is located three miles north of the Chispa [owned by Montgomery]." ["The Montgomery Mines," *Daily Nevada State Journal*, vol. 37, no. 58, June 5, 1891, p. 3, col. 2]

1891 *Native Americans: Death Valley: Panamint Valley: agriculture* — Botanist Vernon Coville, member of the 1891 Death Valley expedition, saw about 25 Panamint Indians living on the west side of the valley. "At the mouth of Hall canon, near Hot springs, at the west foot of the Panamint mountains, and in Johnson Canyon, on the eastern or Death Valley slope of the same range, the Indians have under crude irrigation and cultivation two or three acres of ground. The crops commonly raised are corn, potatoes, squashes, and watermelons...." [Greene, 1981:364]

1891 *Native Americans: Death Valley area: agriculture: mine workers* — In Saline Valley the Native American village had "about one hundred acres of land enclosed, and some of it planted in alfalfa...The alfalfa barley, and wheat raised they sell readily to the Borax Company, whose borax works are located less than a mile from the Indian village. This company pays the Indians a small royalty for the use of water during the irrigating season...On the east side of the Panamint mountains, at a place marked "Johnson's R, ...a couple of families...[are] raising corn, melons, squashes, and a few peaches and grapes...All told, these Indians [Panamint and Saline Valley] must number less than one hundred. The men are very fair workers and find employment at times about the mining camps of Panamint, Darwin, and elsewhere." [Nelson, 1891:372]

1891 *Paiutes: Death Valley area: hunting* — When "Paiutes" began building sheep-hunting blinds along the ridges around Death Valley in fall 1891, prospectors in the area "jumped to the conclusion that the Indian people were building forts to guard mines of fabulous wealth, and for a general attack on the white navigators of the desert." [Spears, 1982:73]

1891 *Other tribes: Nevada* — "Many Indians from distant tribes have been here to see him [Wovoka] and are now visiting him, and from eighty to a hundred have been here to see him during the past six months." (CIA, 1891:301) [Wovoka was the Prophet of the Ghost Dance, which spread to Indian peoples all over the West in the early 1890s. Wovoka lived at Pyramid Lake, and Indians came from all over the country to hear his prophecies and teachings first hand (Knack and Stewart, 1984:120-21)]

1891 *Paiutes: Northern Nevada: fandangos* — The Indian Agent reported that the fandangos during 1890 "took a religious turn," inspired by Jack Wilson. [CIA, 1891:304]

1892-99

1892 *Paiutes: Shoshones: Ash Meadows: settlement* — Coville wrote that "[a]mong the mixed Paiutes and Shoshonis at Ash Meadows, Nevada, was seen a very broad, shallow, flat bottomed kind of bowl..." [Coville, 1892:359]

1892 *Paiutes: Spring Mountains: plant harvesting* — Coville wrote that "[i]n some parts of the Charleston mountains, Nevada, the Paiutes use a small mescal plant, Agave utahensis, which grows there in great abundance. Near the summit of Mountain Spring pass...some of the hillsides are almost covered with the plant, and in suitable places near by are the holes where in previous years mescal has been cooked." [Coville, 1892:356]

1893 *Johnnie district: mining activities* — George M. Montgomery discovered the Congress mines in the Johnnie district. M.B. Bartlett, a later owner, believed these to be the "lost Breyfogle mines" (see entry for late 1860s). [*Tonopah Mining Reporter*, vol. 4, no. 3, September 20, 1924, p. 2, col. 4]

1894 *Oasis Valley: agriculture* — M.M. Beatty and John Howell (a black man) settled at the ranch later known as Beatty ranch in 1894. [*Tonopah Miner*, vol. 4, no. 5, July 15, 1905, p. 6, col. 4]

1895 *Paiutes: Ash Meadows: Native American prospecting: Bob Black: Mary Scott* — Mary Scott, an Ash Meadows Shoshone woman, discovered some gold float on a hunting trip in the Black Mountains east of Death Valley. She showed it to Bob Black, an Ash Meadows Paiute man, who paid her twelve bottles of wine for the information. Black then sold the site of the Confidence mine to Frank Cole and James Ashdown for $4,000. Black never received the money. The mine proved unprofitable and the investors refused to pay Black and other creditors. The following year, a new supervisor was sent to try to make the mine profitable and cut off Black's access to supplies at the company store, which George Montgomery had permitted Black to draw in lieu of the substantial payment owed to Black for the discovery. The superintendent was shot and Black was under suspicion though never charged. Black had hoped to buy Longstreet's Ash Meadows ranch with the $4,000 he never received. [Zanjani, 1988:114-115]

1895 *Paiute: Shoshone: Pioche: settlement* — "The Indian wickiup in the vicinity of the smelter below town, was the scene of a rather cold blooded killing last Friday night. Mustache Charley, a Paiute, who has been around town here for a number of years, and is well known, was shot dead by 'Bob' another Indian, a Shoshone, with a Winchester rifle..." ["Shot Dead," *Pioche Weekly Record*, vol. 45, no. 11, December 5, 1895, p. 4, col. 3]

1895 *Paiute: Shoshone: Pioche: murder: political leadership: relations between Paiutes and Shoshones* — Settling the murder of Mustache Charley involved "several lengthy interviews over the telephone with Duck Creek Charley, the Shoshone Chief heading matters from this end, and Cowich Bill, Chief of the Paiute's speaking from Delamar..." ["A Buckboard and Harness," *Pioche Weekly Record*, vol. 45, no. 12, December 12, 1895, p. 4, col. 3]

1896 *Paiute: Oasis Valley: intermarriage of Native Americans and Euroamericans: M.M. Beatty, Jr.* — M.M. Beatty, Jr., stated that he was born in 1896, one of three children of a union between M.M. Beatty, Sr., and his wife Jane. M.M. Beatty, Jr., identified his mother as a full-blooded Paiute born in the vicinity of Death Valley. [Taped interview with M.M. Beatty, Jr., November 1, 1968, Nevada Historical Society]

1896 *Native Americans: Death Valley: agriculture* — In Johnson Canyon, "just over the summit, and southeast of Panamint, was 'Johnson's garden' in the flush days of the rise and before the fall of Panamint. Here Indians Pete and George are cultivating four or five acres of land." Their crops included alfalfa, grapes, beans, corn, and wheat. [Greene, 1981:364]

1896 *Paiutes: Pioche: Panaca: murder* — "Railroad Jim, the mechanical genius of the Paiute tribe of Indians which frequents this [Pioche area] and the Panaca vicinity, will no more follow his vocation of painting, roofing, farming, or drinking bad whiskey." He was killed by his brother after going to the Indian camp near Panaca and threatening various relatives there. ["Riddled with Bullets," *Pioche Weekly Record*, vol. 45, no. 24, March 5, 1896, p. 4, col. 2]

1897 *Native Americans: Panamint region: agriculture* — An Indian farm known as Panamint Tom's place was located in Anvil Canyon. When W.J. Langdon visited it in 1897, there were eleven Indian people on the ranch. [Greene, 1981:365]

1897 *Native Americans: Nevada: commerce: pinyon nuts* — "Over 1,000 sacks of pine nuts weighing 75,000 pounds have been shipped from Carson this season, and not half of the crop gathered has yet reached there." [*Belmont Courier*, vol. 14, no. 46, December 10, 1897, p. 3, col. 1]

1897 *Paiutes: Walker Lake area: employment: agriculture* — The Indian Agent said the Paiutes paid more attention to securing work in the adjoining valleys than to caring for their crops: "[T]hey commonly arrange these so that they will not mature at the same time as those of the ranchers near, that they may secure work from these ranchers." [CIA, 1897:188]

1897 *Panamint region: mining town* — The town of Ballarat became prominent around 1897. The main mine, the Radcliffe, produced from 1898 to 1903. [Greene, 1981:30]

1899 *Native Americans: Belmont: residence in town: pow-wow* — "A crowd of drunken Indians created great excitement in Belmont on Monday last. A number of bucks had been rabbit hunting and concluded on their return to celebrate the successful hunt by holding a feast and Indian Tim's house was selected as the place for the pow-wow....about six o'clock the residents in the northern part of town were frightened by the loud talking of the excited Indians. Several white men went to stop the disturbance..." Several Native Americans were arrested. "This disturbance is only one of many which have occurred in Belmont recently and from present indications it will not be the last. The hills are being covered with Indian houses, which are occupied by 'smart' young Indians, who consider themselves as good as the whites, being led to this conclusion by the familiar way in which they are treated by white men..." ["Local Jots," *Belmont Courier*, vol. 26, no. 46, December 9, 1899, p. 2, col. 2]

1890s *Shoshones: Oasis Valley: intermarriage of Native Americans and Euroamericans* — Several Euroamerican ranchers who settled in Oasis Valley in the late nineteenth century married Shoshone women. [Lingenfelter, 1986:21]

1890s *Paiutes: Oasis Valley area: intermarriage of Native Americans and Euroamericans* — M.M. Beatty lived with a full-blood Shoshone wife named Jane. They had four children. [Weight and Weight, 1980:13-17]

1890s *Native Americans: Ash Meadows: camps: Black family* — Jack Longstreet lived at Ash Meadows in the 1890s, until 1899. Zanjani states that there were two Native American camps near Longstreet's ranch, "one at the hill behind his cabin and the other farther northeast at Point of Rocks; both were linked to the Meadows by trails. Longstreet was undoubtedly acquainted with the Blacks, an Indian family in the Meadows. One of the Black women later married his good friend and drinking partner Albert Howell, a half-breed and an impecunious rancher. He surely knew the shadowy and dangerous Bob Black and once came near selling his ranch to the Indian. Bob's sister Fannie would also have been a familiar face to him." [Longstreet later married Fannie Black.] While living in Ash Meadows, Longstreet lived with a Native American woman named Susie, marrying Fannie after he moved away from Ash Meadows. After moving from Ash Meadows to the Kawich Range, Longstreet "kept close ties to the Death Valley area. Not only did he continue to prospect here, but he also came back occasionally to Ash Meadows for a few days of drinking, gambling, and general roistering with his old Indian friends. Another factor that kept Longstreet linked to this region was his wife, Fannie Black, who was an Ash Meadows Paiute." [Zanjani, 1988:76-78,109; Zanjani, 1987:49-50]

1890s *Native Americans: Death Valley region: prospecting* — Panamint Tom reportedly guided Julius Goldsmith to a rich mine in Pleasant Canyon. Hungry Bill was reported to have found gold and silver near Panamint City long before whites did. The Nellie mine near the Indian Ranch in Johnson Canyon apparently was located by Tim Billson, the son of Hungry Bill. [Greene, 1981:371]

1890s *Shoshones: Tule Canyon: mine workers* — Most of the placer miners in Tule Canyon during the 1870s were Mexicans; in the 1880s, most were Chinese; and in the 1890s, they were a mix of Euroamericans, Chinese, and Shoshones. [Lingenfelter, 1986:111]

1890s *Southern Paiutes: Ghost Dance* — Paiute groups affected by the Ghost Dance included Las Vegas, Moapa, Panaca, and Pahranagat. [Kelly and Fowler, 1986:384]

1890s *Paiutes: Rhodes Salt Marsh: mine workers* — At Rhodes Salt Marsh, owned by the Nevada Salt and Borax Company and located about eight miles from the later site of Mina, some 125 Paiutes were employed to dig clay, women as well as men. [Spears, 1892:126]

Post-Contact Period Since 1900

1900-04

1900 *Nye County: Native Americans: population* — According to the 1900 census, the total population of Nevada was 42,335. The population of Nye County was 1,140 and the Native American population of Nye County was 372. In the 1900 census, Pahrump is the only precinct listed in southern Nevada. It evidently encompassed all of southern Nye County, including Ash Meadows and the Oasis Valley as well as Pahrump Valley, since some of the individuals and families enumerated in the Pahrump precinct are identified in other sources as living in Ash Meadows or in the Oasis Valley area.

The census of Pahrump precinct for 1900 enumerated a total of 107 persons, 74 of them identified as full-blood Indians, and three as children of a white father and an Indian mother of an unidentified tribe from North Carolina.

The 1900 census was the first with a detailed enumeration of Native American people in southern Nye County, including individual names, tribal affiliations, tribal affiliations of parents, occupations, and information about housing (whether an individual owned a house or land), and language.

Of the full-blood Native Americans enumerated for Pahrump precinct, 39 persons were identified as Shoshone and 34 as Paiute. Of those listed as Paiute, four had a Paiute father and a Shoshone mother. Listed occupations included cook (1), common laborer (3), farm laborer (2), gardener (2), irrigator (2), teamster (1), washer (1), and "none" or blank (62). Among those with occupations listed as "none" was Chief Tecopa of Pahrump. For details, see Table 4. [Census Office, 1901a:264; Census Office, 1901b; Bureau of the Census, 1913:86]

1900s *Shoshones: Oasis Valley: political organization: Panamint Joe Stuart* — The last *pakwinavi* of the Oasis Valley people was Panamint Joe Stuart [Lingenfelter, 1986:21]

1901 *Disease: Lincoln County* — "And now the smallpox has worked its way into Lincoln County..." ["Smallpox," *Lincoln County Record*, January 11, 1901, p. 2, col. 3]

1901 *Native Americans: Pioche: employment* — "The Indians are getting back to town and are being utilized [for] housework." [local news column, *Lincoln County Record*, October 25, 1901, p. 2, col. 1]

1902 *Shoshones: Oasis Valley: Native American prospecting* — Bob Montgomery employed Hungry Johnny, a Shoshone, to prospect for him. Montgomery met him at a ranch in Oasis Valley (north of Bullfrog). [Weight and Weight, 1980:27-28]

Table 4. 1900 Census Data on Native American People in Pahrump Census Precinct (Encompassing All of Southern Nye County)[a] (Page 1 of 3)

Name, Rel. to HOH	G A	Mar C Y	Child D N	Occupation	Language R W S	Economic H X A T	Ethnic E F M
Adobe Jim	M,60	M,16	-,-	Gardener	N,N,N	-,N,Y,N	P,P,P
Lamopitz, Wife	F,55	M,16	4,2	Washer	N,N,N	-,N,Y,N	P,P,P
Jicks, Dau	F,15	S,—	-,-	——	N,N,Y	-,N,Y,N	P,P,P
Indian Creek Ben	M,65	M,27	-,-	Gardener	N,N,Y	-,N,Y,N	P,P,P
Jennie, Wife	F,60	M,27	6,5	None	N,N,N	-,N,Y,N	S,S,S
Wahmoritz, Dau	F,25	M, 3	2,1	None	N,N,Y	-,N,Y,N	P,P,S
Sam, Son	M,23	S,—	-,-	Laborer	N,N,Y	-,N,-,N	P,P,S
Fred, Son	M,13	M, 1	-,-	None	N,N,Y	-,N,-,N	P,P,S
Ipatch, Son	M, 3	S,—	-,-	None	N,N,N	-,N,-,N	P,P,P
George Roberts	M,70	M,17	-,-	Laborer	N,N,Y	-,N,-,N	P,P,P
Sally, Wife	F,50	M,17	2,1	None	N,N,N	-,N,-,N	P,P,P
?, Sister	F,60	W,—	3,0	None	N,N,N	-,N,-,N	P,P,P
Pooyet, Nephew	F,75	W,—	2,2	None	N,N,N	-,N,-,N	P,P,P
Mouse, Nephew	M,15	S,—	-,-	None	N,N,N	-,N,-,N	P,P,P
Sooner (?)	M,35	M,12	-,-	Farm Labor	N,N,Y	-,N,-,N	P,P,P
Nancy, Wife	F,30	M,12	0,0	None	N,N,N	-,N,-,N	P,P,P
Tecopa John	M,35	M, 7	-,-	Farm Labor	N,N,Y	-,N,-,N	P,P,P
Crow, Wife	F,30	M, 7	0,0	None	N,N,N	-,N,-,N	P,P,P
Nana, Sister	F,10	S,—	-,-	None	N,N,N	-,N,-,N	P,P,P
Shoofly Jim	M,50	M,20	0,0	None	N,N,N	-,N,Y,N	S,S,S
Shoofly, Wife	F,45	M,20	0,0	None	N,N,N	-,N,-,N	S,S,S
Mary, Sister	F,35	W,—	-,-	?	N,N,Y	-,N,-,N	S,S,S
Charley Ashmeadow	M,55	M,28	-,-	None	N,N,N	-,N,-,N	S,S,S
Minnie, Wife	F,40	M,28	6,4	None	N,N,N	-,N,-,N	S,S,S
Annie, Dau	F,20	W, 4	2,2	None	N,N,N	-,N,-,N	S,S,S
Hawley, Son	M,10	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Winters, Son	M, 8	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Duke, Son	M, 6	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
?, Granddau	F, 6	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Dan, Grandson	M, 4	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Frank	M,20	M, 3	-,-	None	N,N,Y	-,N,-,N	S,S,S
Hannah, Wife	F,22	M, 3	2,2	None	N,N,N	-,N,-,N	S,S,S
Dewey, Son	M, 2	S, 2	-,-	None	N,N,N	-,N,-,N	S,S,S
Mark, Son	M, ?	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Tallion	F,30	S,—	-,-	None	N,N,N	-,N,-,N	P,P,P
Lamopitz, Grandmo	F,80	?,—	0,0	None	N,N,N	-,N,-,N	S,S,S
Grapevine Dock	M,40	W,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Gold Mountain Bill, Son	M,20	S,—	-,-	Laborer	N,N,N	-,N,-,N	S,S,S

Table 4. 1900 Census Data on Native American People in Pahrump Census Precinct (Encompassing All of Southern Nye County)[a] (Page 2 of 3)

Name, Rel. to HOH	G A	Mar C Y	Child D N	Occupation	Language R W S	Economic H X A T	Ethnic E F M
Gold Mountain Jack	M,55	M,30	-,-	None	N,N,Y	R,N,Y,N	S,S,S
Susie	F,45	M,30	4,2	None	N,N,N	-,N,-,N	S,S,S
George, Son	M,22	S,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Bob, Son	M,10	S,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Lazy Sam	M,45	M,20	-,-	None	N,N,N	-,N,-,N	S,S,S
Sally, Wife	F,35	M,20	3,1	None	N,N,Y	-,N,-,N	S,S,S
Rosy, Dau	F,20	S,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Lamopitz, Mother	F,60	W,20	4,3	None	N,N,N	-,N,-,N	S,S,S
Pooya	M,25	S,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Nettie	F,30	S,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Dan	M,20	M, 6	-,-	None	N,N,Y	-,N,-,N	S,S,S
Jane, Wife	F,20	M, 6	3,3	None	N,N,Y	-,N,-,N	S,S,S
John, Son	M,16	S,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Minnie, Dau	F, 4	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Lil, Dau	F, 1	S,—	-,-	None	N,N,N	-,N,-,N	S,S,S
Panamint Joe	M,35	M, 4	-,-	Irrigator	N,N,Y	R,N,-,N	S,S,S
Maggie, Wife	F,35	M, 4	0,0	——	N,N,N	-,N,-,N	S,S,S
Tom Utes	M,20	M,—	-,-	None	N,N,Y	-,N,-,N	S,S,S
Rova, Wife	F,16	M,—	0,0	None	N,N,Y	-,N,-,N	S,S,S
Chief Tecopa	M,70	W,—	-,-	None	N,N,Y	R,N,Y,N	P,P,P
Tecopa Charley, Son	M,23	M, 2	-,-	Teamster	N,N,Y	-,N,Y,N	P,P,P
Tecopa Minnie, Wife	F,30	M, 2	0,0	None	N,N,Y	-,N,Y,N	P,P,P
Umbercelt?	M,40	M,11	-,-	None	N,N,Y	-,N,Y,N	P,P,P
Schusts?, Wife	F,38	M,11	8,6	None	N,N,N	-,N,Y,N	P,P,P
John, Son	M, 9	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
Phawean (?), Dau	F, 7	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
Kanna, Dau	F, 5	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
Nancits?, Dau	F, 3	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
O.O.S.O., Dau	F, ?	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
Henry	M,22	M, 5	-,-	None	N,N,Y	-,N,Y,N	P,P,P
?, Wife	F,18	M, 5	2,2	None	N,N,N	-,N,Y,N	P,P,P
Golly, Son	M, 4	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
Mingham, Dau	F, 3	S,—	-,-	None	N,N,N	-,N,Y,N	P,P,P
Jim Oliphant	M,48	M, 4	-,-	Irrigator	N,N,Y	-,N,Y,N	P,P,P
Rubbin (?), Wife	F,45	M, 4	0,0	None	N,N,Y	-,N,Y,N	S,S,S

Table 4. 1900 Census Data on Native American People in Pahrump Census Precinct (Encompassing All of Southern Nye County)[a] (Page 3 of 3)

Note: The 1900 census of non-Native American people in southern Nye County includes John Howell, his sons Albert and Charles, and his daughter Jennie. The father is identified as white, born in North Carolina. The three children are identified as half-Indian, born in Nevada of a mother (apparently a Native American) whose birthplace is identified as North Carolina.

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[a] Key to columns, from left to right:

- Rel. to HOH = Relation to head of household. Heads of household are shown in boldface, with all individuals living in the same household indented under the HOH.
- G = Gender (M = male, F = female)
- A = Age
- C = Conjugal status (M = married, S = single)
- Y = Years married
- D = Number of children, if a mother
- N = Number of surviving children, if a mother
- R = Reads English (Y = yes, N = no)
- W = Writes English (Y = yes, N = no)
- S = Speaks English (Y = yes, N = no)
- H = Home (O = owns a home, R = rents a home)
- X = Home is a farm (Y = yes, N = no)
- A = Dwelling of temporary or aboriginal-style construction (Y = yes, N = no)
- T = Pays taxes
- E = Ethnic group affiliation*
- F = Father's ethnic group affiliation*
- M = Mother's ethnic group affiliation*

  * P = Paiute, S = Shoshone, D = Panamint Shoshone, W = White, PS = Mixed Paiute and Shoshone descent, WP = Mixed White and Paiute descent, and WS = Mixed White and Shoshone descent.

Question marks are used to indicate that handwritten census entries are illegible or uncertain. Dashes are used to indicate the item was left blank on the census form.

Data are from 1900 Census Enumeration for Nevada (microfilm) [Census Office, Department of the Interior, 1901b]

1902 *Shoshones: Oasis Valley: Panamint Range: Native American prospecting: Panamint Joe Stuart* — Frank "Shorty" Harris paid Panamint Joe (a Shoshone) fifty dollars to guide him while prospecting in the Panamint Range in the late 1800s. [Weight and Weight, 1953:13]

1902 *Oasis Valley: mining camps* — There were mining camps all along the Amargosa River, including Beatty, Gold Center (two miles south of Beatty), Springdale, Fluorine, and Pioneer. [Weight and Weight, 1953:17]

1902 *Owens Valley: Indian reservations* — The first small tract of reservation land was established in 1902. [Liljeblad and Fowler, 1986:430]

1903 *Indian Springs: Native American: murder* — A 16-year-old half-breed named Cochi murdered a white man while the two were left in charge of a ranch in the owner's absence. [*Tonopah Miner*, vol. 2, no. 10, August 22, 1903, p. 3, col. 1]

1903 *Indian Springs: Native Americans: ranch labor* — The Lattimers employed a Native American boy named Coachie. When the Lattimers went to Los Angeles to get treatment for an infection in Mr. Lattimer's hand, they left Coachie in charge of the ranch. Wild Bill, another Indian who did occasional work on the ranch, "was very cruel to this Coachie." Coachie decided to kill him, and did. Coachie served several years in jail, then returned to the ranch "and was accepted as a good and respected Indian." [Boyer, 1967:69-70]

1903 *Paiutes: southern Nevada: Indian Springs: relations between Native Americans and Euroamericans* — A petition was circulated for presentation to the Board of Pardon "requesting them to commute the sentence of Conchie Seigmiller, the Indian who was sentenced to be hung...for the murder of one William Williams....It is a common rumor that the Piute Indians in this county understand that Conchie must be punished and they feel that if he gets life imprisonment that he is being punished enough for the murder of such a man as Williams and that they have said, 'Should Conchie be executed they would kill twelve white men.' ["A Good Move," *Lincoln County Record*, vol. 54, no. 23, November 27, p. 4, col. 2]

1903 *Paiutes: southern Nevada: relations between Native Americans and Euroamericans* — "[T]he people of Southeastern Nevada are very much worked up over the threats of the Piutes to wreck vengeance on the whites of that section should the sentence of death be carried out in the case of Conchie..." ["Bad Feeling Among Indians," *Searchlight*, vol. 2, no. 23, November 8, 1903, p. 3, col. 6]

1903 *Paiutes: Shoshones: Tonopah: Fourth of July: sports* — "The Squaw race was won by the Queen of the Shoshones, and Phyllis the Pride of the Piutes, of Hawthorne, got second prize." [*Tonopah Miner*, vol. 2, no. 4, July 11, 1903, inside p., col. 3]

1903 *Native Americans: Pioche: Native American prospecting* — "About a week ago an Indian dropped into the Power Plant camp with a piece of ore the size of a man's fist which showed gold quite freely...It caused quite an excitement, and all attempts to get any information from the Indian about whence it come or where he found it has been fruitless. All he would say, "Me find him mountain." [local news page, *Pioche Weekly Record*, vol. 54, no. 6, July 31, 1903, p. 4, col. 4]

1903 *Searchlight: Needles: Native Americans: employment* — An advertisement in the *Searchlight* for railroad construction laborers included the following: "white laborers, $2.00 per day, of ten hours; Mexicans and Indians, $1.75 per day of ten hours." [*Searchlight*, vol. 2, no. 4, July 3, 1903, p. 6, col. 2]

1903 *Native American: Reno: funeral* — The corpse of Johnson Sides, "a good Indian," was returned from California and "buried like a white" in Hillside cemetery. The pallbearers and chief mourners were Native Americans. Two clergymen gave eulogies at the service in the park across from the courthouse. [*Tonopah Miner*, vol. 2, no. 18, October 17, 1903, p. 2, col. 2]

1904 *Shoshones: Beatty area: Native American prospecting: Shoshone Johnny: Indian Johnny* — Shoshone Johnny, originally from the Panamint area, "showed Bob Montgomery the richest gold mine in all the Death Valley country — the Montgomery Shoshone, the mine that made the Bullfrog boom." [Lingenfelter, 1986:20]

1904 *Paiutes: Caliente: hostilities between Native Americans and Euroamericans* — "Two prospectors...are reported to have been killed by Piute Indians near Caliente...in Arrow Canyon range....The murder is laid to the Piute Indians from the Moapa reservation, who have been ugly of late. Many small parties have left the reservation and are now roving about, committing depredations on ranches and camps of the surveyors or prospectors. A general uprising is feared...The above press dispatch lacks confirmation and is probably a gross exaggeration...." ["Two Prospectors Murdered," *Searchlight*, vol. 2, no. 31, January 8, 1904, p. 1, col. 4]

1904 *Native Americans: Pahrump: Chief Tecopa* — Tecopa was "Paiute chieftain of all the Indians in the southern part of Nevada and part of California....[and] was a very old man at the time of his death...He'd hung on tenaciously to life because his son, who would have succeeded him as chieftain, was just plain no good. He kept hoping that the son would either die or reform, because he hated to leave his people at the mercies of this no-account person." [Boyer, 1967:76-77]

1904 *Native Americans: Goldfield: Fourth of July: sports* — The program of events for the Fourth of July included a "Squaw race, 100 yards, prize, $5." ["The Fourth at Goldfield," *Tonopah Miner*, vol. 3, no. 3, July 2, 1904, inside p., col. 2]

1904 *Bullfrog district: mining activities* — Gold was first discovered in the Bullfrog district in summer 1904. [Greene, vol. 2, 1981:1]

1904 *Shoshones: Tonopah: woodcutter* — Shoshone Charley was hired to chop firewood. He shared the work with "about ten of his younger tribesmen." Later he was paid with a check, the first he had ever received. [*Tonopah Miner*, vol. II, no. 32, January 30, 1904, p. 6, col. 2]

1904 *Tonopah: railroad* — The railroad line connecting Tonopah to the Southern Pacific was completed in 1904. [Greene, vol. 2, 1981:168]

1904 *Kawich Range: mining activities* — A very active prospecting waterway was in the Kawich district, five and a half miles east of Goldfield. [*Tonopah Miner*, vol. 3, no. 29, December 31, 1904, p. 1, col. 1]

1904 *Johnnie district: mining activities* — There was a revival of mining in the Johnnie district, involving a small camp of about 100 prospectors. [Lingenfelter, 1986:352]

1904 *Carrara area: mining activities* — The Carrara Marble Company, located ten miles southeast of Beatty, was established in 1904. Its works were dismantled in 1936. [Kral, 1951:63]

1904 *Gold Crater district: mining activities* — Discoveries were made in 1904, followed by limited production in the Gold Crater district, 27 miles southeast of Goldfield. [Kral, 1951:69]

1904 *Kawich district: mining activities* — The area was named for Chief Kawich who lived in the vicinity. The first locations were made in 1904. In 1905, several hundred men rushed to the camps, Gold Reed Camp and Queen City Camp. [Kral, 1951:90-92]

1905

1905 *Shoshones: Oasis Valley: settlement: Panamint Joe Stuart* — "At Panamint Joe's place, ten miles north of Beatty on the west side of the river, are springs flowing about fifteen inches." ["Water Sources," *Beatty Bullfrog Miner*, vol. 1, no. 29, October 7, 1905, p. 2, col. 2]

1905 *Shoshones: Beatty: ranch: Panamint Joe Stuart* — Panamint Joe Stuart owned a ranch north of Beatty. [*Bullfrog Miner*, vol. 3, no. 1, March 30, 1905, inside p., col. 3]

1905 *Native Americans: Beatty: Fourth of July: sports* — A listing of Fourth of July contests and prizes included: "Indian Saddle pony race, 1st prize $25, 2nd prize $10. Squaw race on horses, $25 prize." ["Fourth at Beatty," *Beatty Bullfrog Miner*, vol. 1, no. 13, June 17, 1905, p. 6, col. 3; "4th at Beatty," *Beatty Bullfrog Miner*, vol. 1, no. 15, July 1, 1905, entire p.]

1905 *Native Americans: Beatty: Fourth of July* — Native American 'braves' and 'squaws' were reported as attending the Fourth of July barbecue. [*Beatty Bullfrog Miner*, vol. 1, no. 17, July 15, 1905, p. 3, col. 1]

1905 *Native Americans: Ash Meadows: Black family: murder* — "Dave Black, the Indian who some months ago killed three or four men of his own race near the Ash Meadows road, and who is supposed to have killed several white prospectors that were found murdered in that section, has been located in hiding. Several Indians came in a few days ago advising the authorities of Black's hiding place. The man has not yet been taken into custody, but undoubtedly will be very soon." [*Goldfield Review*, vol. 1, no. 38, July 13, 1905, p. 6, col. 2]

1905 *Paiutes: Pahrump: funeral ceremonies: Chief Tecopa* — About 100 Paiutes met at Pahrump for feasting and dancing, then offered sacrifices at the grave of Chief Tecopa. Several ponies were killed and clothing was burned to honor the Chief, who died about a year earlier and was buried in a suit that was a gift from George Montgomery. The pow-wow participants recounted "the glorious days when Piutes put the Shoshones to flight...not long ago the Piutes and Shoshones met at Reno and buried the war hatchet...In his last years Chief Tecopa worried about his successor. Tecopa means wildcat, and his son John had some traits of that animal, which made the good father doubtful about allowing John to wear his shoes." ["Indian Powwow," *Beatty Bullfrog Miner*, vol. 1, no. 27, September 23, 1905, p. 1, col. 1]

1905 *Paiutes: southern Nevada: population* — "Mr. Harsha White, who took the census, says the Piute population has decreased 60 per cent since 1890. The white man's whiskey and biscuits and love have wrought their undoing....Not more than one

hundred bucks, squaws and children gathered to dance, feast, and give sacrifice to appease the wrath of the Great Spirit that is calling them to the hunting ground rapidly." [*Beatty Bullfrog Miner*, vol. 1, no. 27, September 23, 1905, p. 1, col. 1]

1905 *Shoshones: Beatty: Native American prospecting* — A Native American man hired to do prospecting by E.A. (Bob) Montgomery reportedly made the first locations of ore on Montgomery Mountain. [*Beatty Bullfrog Miner*, vol. 1, no. 33, November 4, 1905, p. 1, col. 4]

1905 *Paiutes: Pahrump: Chief Tecopa's funeral* — Tecopa, *pakwinavi* of Pahrump, died. His mourning ceremony drew Paiutes from as far as the Colorado River and across Death Valley. [Lingenfelter, 1986:22]

1905 *Native Americans: Oasis Valley: intermarriage of Native Americans and Euroamericans* — M.M. Beatty came to the area in 1894 and bought a ranch from W.W. Stockton, who had settled there in 1877. Stockton was identified as a "squaw man" since he had a Native American wife (then deceased). (Beatty himself married a Shoshone woman.) In 1905, M.M. Beatty became postmaster. Beatty was described as "very popular with whites and reds alike." [*Tonopah Miner*, vol. 4, no. 5, July 15, 1905, p. 6, col. 4]

1905 *Paiutes: Nevada: employment* — Native American families from whom pupils of Walker River School were drawn "live in scattering settlements, few in a place..." They were self-supporting, living by their labor on the ranches and in the families of white people, where they were in great demand. [CIA, 1905:242]

1905 *Paiutes: Ash Meadows area: Black family: murders: relations between Native Americans and Euroamericans* — Many deaths in Ash Meadows and the surrounding region were attributed to a member of the Black family of Ash Meadows. "Dave Black, the Indian who some months ago killed three or four men of his own race near the Ash Meadow road, and who is supposed to have killed several white prospectors in that section, has been located in hiding. Several Indians came in a few days ago advising the authorities of Black's hiding place. The man has not yet been taken into custody..." ["A Tough Indian," *Goldfield Review*, vol. 1, no. 38, July 13, 1905, p. 6, col. 2]

1905 *Native Americans: Ash Meadows area: Black family: murders: relations between Native Americans and Euroamericans* — In January 1905, Bob Black went on a "murderous binge in which he killed at least four people, including his squaw, his brother, and two other men" and then went into hiding. In June, the partially buried bodies of three more murdered prospectors were discovered on the north side of the Funeral Range. Soon after, Native American people learned where Bob Black was hiding. "Although they usually preferred to deal with Indian criminals according to tribal custom without interference from white legal authorities, Indian representatives arrived in Goldfield in the summer of 1905 begging lawmen to come after Bob Black so that he could kill no more. But no arrest was made. Fannie Longstreet, Bob Black's sister, asked Longstreet to give sanctuary to her brother at his ranch in the Monitor Range. Black worked on Longstreet's ranch, and the two went prospecting together. Black found ore at Longstreet Canyon." In 1910, Longstreet killed Black after Black threatened to kill him. [Zanjani, 1988:113-119]

1905 *Shoshone: Beatty: guide* — Mr. Weller, father of a young prospector who died in the desert, employed a Shoshone as a guide in searching for his lost son. [*Tonopah Miner*, vol. 4, no. 13, September 9, 1905, p. 7, col. 2]

1905 *Paiutes: southern Nevada: population* — "Mr. Harsha White, who took the census, says the Piute Indian population has decreased 60 per cent since 1890. The white man's whiskey and biscuits and love have wrought their undoing." ["Piutes Hold Carnival at Grave of Chief Tecopa," *Goldfield Review*, vol. 1, no. 49, September 28, 1905, p. 2, col. 6]

1905 *Native Americans: Lida: settlement: murder* — A man was killed in a "squaw camp about a quarter of a mile away" from Lida. "George A. Logan is believed to have been the slayer. The two men went out from Lida to a squaw camp about a quarter of a mile away....A party of men went out to the camp and found the unknown man lying dead in the center of a circle of squaws who were lamenting after the weird manner of their race....One of the squaws ceased her death chant and pointed her finger at Logan, exclaiming: 'You killed him. You shot him in the back.' Other squaws made the same accusation." ["Unknown Man Killed in Squaw Camp Near Lida," *Tonopah Daily Sun*, March 21, 1905, p. 1, col. 3]

1905 *Oasis Valley area: water resources* — At Goss Springs the flow from two springs totaled 18 cubic feet/minute (425,000 gallons a day). [*Tonopah Miner*, vol. 4, no. 1, June 17, 1905, p. 6, col. 1]

1905 *Oasis Valley/Beatty: water resources* — For 12 miles along the Amargosa, there were ranches and homes. [*Rhyolite Herald*, vol. 1, no. 19, September 8, 1905, p. 1, col. 1]

1905 *Oasis Valley: water resources* — Bullfrog Water, Power and Light Company bought Beatty's ranch and water rights. [*Rhyolite Herald*, vol. 1, no. 19, September 8, 1905]

1905 *Oasis Valley: water resources* — A newspaper lists the springs supplying camps in the Bullfrog area. Most are north and east, in or adjacent to the Amargosa river bed (including Panamint Joe's ranch, ten miles north of Beatty). [*Beatty Bullfrog Miner*, vol. 1, no. 29, October 7, 1905, p. 2, col. 2]

1905 *Amargosa Canyon: railroad construction* — By fall 1905, up to 900 men were working along an 11-mile stretch of the Amargosa, building the Tonopah and Tidewater Railroad. [Lingenfelter, 1986:386]

1905 *Fortymile Canyon: mining activities* — "Recent reports of strikes east of Beatty as far as Forty Mile Canyon, 50 miles from here, have started a rush of prospectors in that direction. H.F. Porch, L.V. Lonsway, Percy McCabe and Jack Gosworthy own several claims in Forty Mile Canyon. Col. Ed. F. Brown has a party in there under the charge of Hugh Willis. G.A. Sexton has gone out in his own interests....Messrs. Blumlein...and Oscar Jamieson went out two weeks ago. C.L. Engle and W. Beck left Beatty on a prospecting trip in the same country last week. Water is hauled 15 miles from Cane Springs on the Las Vegas Toll road." ["40 Mile Canyon," *Beatty Bullfrog Miner*, vol. 1, no. 21, August 12, 1905, p. 5, col. 2]

1905 *Transvaal district: mining activities* — After a new gold strike, 18 to 20 rigs went out "with prospectors and locators on Tuesday. All day Wednesday teams, saddle-horses, burro outfits and men afoot streamed out to the strike." [*Bullfrog Miner*, vol. 2, no. 2, March 30, 1905, inside p., col. 3]

1905 *Bare Mountain: mining activities* — Marble beds were discovered on Bare Mountain. [Lingenfelter, 1986:404]

1905 *Fluorine district: mining activities* — Gold was discovered on the east side of Bare Mountain. [Kral, 1957:60]

1905 *Bare Mountain/Fluorine: mining activities* — Gold was discovered. [Cornwall, 1972:35]

1905 *Oak Spring area: mining activities* — Development work was underway on gold prospects at the north end of Yucca Flat. [Cornwall, 1972:38]

1905 *Oak Spring area: mining activities* — "Jack Burgess, Jack Miles, and Messrs Marty and Spears own claims at Oak Springs...They get values as high as $100 and have a shaft down 40 feet. Lawrence and partner are also doing a great deal of work at Oak Springs and obtain values of $150. Burgess and Miles also have good copper properties there. Outfitting for the Springs is done at Beatty, and they drive from here in a wagon all the way." ["Oak Springs," *Beatty Bullfrog Miner*, vol. 1, no. 20, August 5, 1905, p. 6, col. 1]

1905 *Johnnie: town* — The town of Johnnie was laid out in 1905, just northwest of the Pahrump Valley. "By 1907, the town had several saloons, stores, restaurants, and hotels." [Kensler, nd:II-237]

1905 *Wahmonie district: mining activities* — The Hornsilver mine was operating in the vicinity of Skull Mountain. [Cornwall, 1972:41]

1905 *Kawich district: mining activities* — Considerable prospecting and development work were underway, and there were several camps. The Goldreed or Kawich Silver Bow Camp had about 300 residents. [*Tonopah Miner*, vol. 4, no. 22, November 11, 1905, p. 1, col. 1]

1905 *Ballarat area: mining activities* — There was a mining boom around Ballarat. [*Tonopah Miner*, vol. 4, no. 21, November 4, 1905, p. 2, col. 1]

1905 *Lida area: mining activities* — A new prospecting rush began in 1904. By 1905, there was a population of about 600 at Lida. [Lingenfelter, 1986:340]

1905 *Owens Valley: water resources* — The city of Los Angeles began to acquire water rights and irrigated land in southern Owens Valley. [Liljeblad and Fowler, 1986:4-30)

1906

1906 *Shoshones: Rhyolite: commercial activities* — "[T]he increasing importance of the white man's economy...drew Indian people into new activities and into regions outside their native districts....during the Rhyolite mining boom in 1906 they left their farms to haul wood for the mines." [Steward, 1938:89]

1906 *Shoshones: Bullfrog: camp* — A photograph showing a group of Native Americans around a cooking fire in a brush windbreak is inscribed on the back with "our neighbors at Bullfrog Nevada, 1906." [Ethnic File, Photo Collection, Nevada Historical Society, reprinted in Thomas et al., 1986:274, where it is identified as a Shoshone camp]