

ATTACHMENT

14

RESIDENCE WITHOUT RESERVATION

**RESIDENCE WITHOUT RESERVATION:
ETHNOGRAPHIC OVERVIEW AND TRADITIONAL
LAND USE STUDY, TIMBISHA SHOSHONE,
DEATH VALLEY NATIONAL PARK,
CALIFORNIA**

Phase I

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EXECUTIVE SUMMARY

Introduction

This study was undertaken to provide data toward a general ethnographic overview and assessment of the traditional uses of the land and natural resources of Death Valley National Monument (after 1994, Death Valley National Park) and its immediate vicinity by members of the Timbisha Shoshone Tribe. After many generations of residence in Death Valley, or Timbisaka ['(at) red ocher'], as the people prefer to call it, the Tribe was granted federal recognition in January of 1983, but not given reservation land. Members of the tribe presently live on 40 acres of land within Death Valley National Park, a unique situation for a federally recognized tribe today. They have not been able to make traditional use of the majority of their original lands and resources since 1933 when the original Monument was established. Land and resource issues have been a source of tension between the Tribe, the Monument and Park staffs, and the National Park Service for many years.

The study was funded under the Applied Ethnography Program of the Anthropology Division of the National Park Service which has its aim to better understand the human use of the resources the Park Service manages, both in the past as well as the present. This program broadens the concerns of various federal laws protecting archaeological resources to treat those of more general cultural interest and concern to contemporary peoples. It was hoped that through a study such as this, Park managers would have a better opportunity to understand the Tribe's past and present needs, and to incorporate these into ongoing and future management plans. It was further hoped that the data generated would allow the Tribe and the Park to better interpret the unique history of this region to tribal members and to visitors. The data should also contribute to a better understanding of overall patterns of human - environmental interactions, including the ways that people have maintained and changed their landscapes.

The study was both field and archive based. The field portion of the study focused on traditional and contemporary land use in central Death Valley and vicinity, while the archival work involved a review of previous work in Timbisha and Panamint ethnography and ethnohistory in general. Three ethnographers spent roughly one month each in elapsed time in Death Valley, either working closely with the Historical Preservation Committee of the Timbisha Tribe, or doing archival research in the Park's facilities. This work took place during five-to-ten-day visits, separated by several weeks to months, from January to October, 1993. Interviews were made on audio and video tape, most of them at the actual sites remembered as significant by members of the Historic Preservation Committee. While at these locations, members discussed place names, knowledge of animals and plants once or presently found there and contemporary concerns for them, Native land management principles, and other aspects of site significance. The group also focused attention on the

history of the various village sites in the Furnace Creek area as a demonstration of the use of oral history methods toward larger historical aims. The archival work involved sifting through various reports and documents previously assembled, as well as through photographic resources and museum specimens. Other library research was conducted at the University of Nevada, Reno.

The results of the study are presented in several distinct but related sections. The first four (environmental, archaeological, ethnographic and ethnohistoric) are overviews. These are then followed by the land use data, including sections on the sites visited and their significance, a history of the Timbisha villages, historic trails in the valley, place names, knowledge of plants and animals, and Native resource management principles. An additional section then follows that assesses tribal concerns about land use as well as other issues, with sections on the management of natural and cultural resources, problems of access to lands and resources, and inter-governmental relations. A concluding section offers some general as well as specific recommendations based on reviews of the data by the ethnographers, the Tribe, and National Park Service personnel.

Overviews

The Mojave Desert, which is home to the Timbisha and other Panamint people, is a land of contrasts or extremes, many of which made life difficult for Native peoples, but by no means impossible. Among the contrasts are wide ranges in elevation: e.g., -282 ft. to over 11,000 ft., within a distance of 20-30 miles in Death Valley. This occurs against a general pattern of Basin and Range topography, one characterized by steep and isolated chains of mountains separated by interior draining and flat valleys. There are also features of aridity, with annual precipitation ranging around 4.5 in., but also being in some areas near zero, and in others, especially in the high country, much greater. Temperatures from well below zero in the high country in the winter to well above 120° in the lowlands in the summer have been recorded.

All of these conditions pose certain hardships on the plants and animals of the region, but many of the species became uniquely adapted to the circumstances. Zonal patterns of plants and associated animals are correlated with geologic and soil features, some of which are alkaline, and most of which lack much effective moisture. Plants characteristic of the lowest and saltiest situations include saltbush scrub communities, while those slightly above on alluvial fans include creosote scrub and mesquite grove communities. At yet higher altitudes or on different parent soils are blackbrush and Joshua tree communities, while in the ranges at roughly 6,000 ft. the pinyon/juniper woodland occurs. Above these are pine and fir forests, although these are not extensive in the region.

Each plant community has characteristic mammal, bird, and reptile populations, with small game being more common than large. Large game of importance to the Timbisha and Panamint people for subsistence in the past included the desert bighorn and deer, while small

game hunted were jackrabbits, cottontails, marmots, ground squirrels, woodrats, and others. Migratory waterfowl were present seasonally in fresh and salt water marshes, and dove and quail could be found in the mesquite thickets and some of the scrub communities. Many other species of birds are either residents or visitants and are recognized and named, but most were not used for food. Common reptiles include various large and small lizards, snakes and the desert tortoise. Of these the chuckwalla and the tortoise were of most importance, but some groups (including the Death Valley people) did not eat the tortoise.

The flora and fauna of the Mojave Desert have probably been characteristic of the region for the last 10,000 years, with some variation due to broad changes in climate. Given this, the earliest evidence of peoples in the region as seen in archaeological sites also fits well with a focus on hunting and gathering, although the remains are limited largely to projectile points that may be more reflective of hunting. Several early point types such as Lake Mojave, Silver Lake, and Black Rock Concave Base are found on the flanks of the Funeral Range, and are generally thought to date between roughly 10,000 and 5,000 years B.C.

The next phase in the prehistory of the region, the time of roughly 5,000 B.C. to 1 A.D., may be marked by the beginning of seed processing techniques. These seem to be represented by various types of flat stones, some of which appear to be milling stones. In the early part of this period, there may have been little occupation of Death Valley proper due to a drier climate than present; but firm evidence of this awaits further work. New projectile point styles, such as Pinto and Gypsum, are also present.

At around 1 A.D., evidence of more people occurs throughout the region. Sometime early in the period of roughly 1 A.D. to 1,000 A.D., the bow and arrow is introduced, probably increasing hunting efficiency, especially for large game. Milling stones are definitely present at this time, and more common. Circular stone enclosures seem to mark house locations, but some may be involved with burial of the dead. Projectile point styles change again to include small Rose Spring and Eastgate series points and larger Elko types.

The last period of the archaeological record, that dated at roughly 1000 A.D. to 1800 A.D., is quite clearly associated with the Timbisha and Panamint peoples--although the earlier record may be of them as well. By this time pottery of the Shoshonean type is present, and projectile point types such as Desert Side-notched, a type still in use when Timbisha people were first contacted, are characteristic. There is good evidence for the use of mesquite, with several sites that are located in mesquite groves showing characteristic artifacts used to process the fruit. Remains of mesquite log houses of conical shape and circular unroofed windbreaks are present, both types again associated with the Timbisha people. Rock hunting blinds still in use in the late 1800s for shooting bighorn sheep begin early in this period and continue throughout. Most of the areas known to be historic Timbisha winter village sites, as well as temporary camps in the high country, show some occupation during this period. Timbisha people can link specific families to some of these sites in the mid to late 1800s.

At the time of non-Indian contact in the early 1800s, small family-based groups of Shoshone people lived in and around Panamint and Death Valleys. Their presence and activities were documented by early explorers, miners, ranchers, and from 1890 on, various scientists. Records from all of these individuals help reconstruct Timbisha and Panamint lifeways before their cultures were disrupted by an alien presence.

From these observations we know that the people made a living by hunting and gathering a wide range of plants and animals in this harsh, but not unyielding landscape. In order to accomplish this, they followed a seasonal round that took them at different times of the year from the floors of the valleys to the high country of the surrounding mountains. Winter and spring found them in five or six semi-permanent villages on the floor of Death Valley, another two in Panamint Valley, and four to five west of there. From these sites men hunted large game such as bighorn sheep and occasionally deer in the uplands and small game on the valley floors, while women collected ripening plant foods or prepared meals from other cached foodstuffs. In late spring, people often moved to the mesquite groves on the valley floors to harvest the ripening beans and to continue to hunt small game, such as rabbits and cottontails, sheltering there.

As the heat of summer approached, people cached what they had gathered in storage pits in the valleys and moved to the high country in the Panamint Range, Hunter Mountain, and other localities to continue to hunt and gather the resources of these areas. These included bighorn sheep and some deer, as well as rabbits, ground squirrels and other small mammals. Several plants with edible roots or bulbs were to be found in the uplands, and these were harvested along with several types of berries. By August, the pine nuts were beginning to ripen, and the camps of people began to harvest and process the green cones. As the cones matured and dropped their nuts, the harvesting continued until hundreds of pounds of nuts had been collected, processed, and either stored or eaten. As winter approached, the people moved back to the valley floor to repair their houses at the villages for the coming season. They took with them many of the supplies they had processed in the highlands, but also knew that they had caches of mesquite and other foods already in place.

This consistent, but flexible, seasonal movement made people familiar with many of the varied environmental features of the Mojave Desert region, and thus they learned about its many resources. In order to move from place to place, they needed a portable material culture, one not characterized by many heavy burdens. This consisted of several types of baskets used for food processing as well as for transport. Other items included fire making kits, milling stones, mortars and pestles, bows and arrows, digging sticks, etc. Clothing was adequate to protect against the harshness of winter (fur robes, moccasins, etc.), but again, not burdensome. Housing was also more substantial for winter, with circular structures being constructed of mesquite limbs and logs, while summer structures, often circular and unroofed, were of arrowweed and willow. Most camps had three to four extended families, with three or more generations of relatives present as well as friends. This group shared much in food-getting tasks, as well as in child care and ceremony. Camps got together with their neighbors for rabbit drives, pine nut harvest dances, burial ceremonies, and on purely

social occasions. Each camp had a headman who generally directed activities, this person usually being respected because of age and skill.

Knowledge of, and respect for, the land and its resources was chartered in religion. Religion taught that many spirits were present in the land as well as in plants and animals, and that these had to be respected and treated properly in order for human needs to be met. The entire Earth itself also had this sacred character and essence, and to disrespect it could spell disaster for humans. Many of the ways of respect as well as practical lessons of animal behavior and plant growth patterns were taught through stories set in *The Time When Animals Were People*, a time when animals had human speech and went about the land setting conditions for the future. Many of the stories about this time were localized in specific places in Death Valley and elsewhere, so when people saw them or passed by them, they were always reminded of former events and the moral lessons that followed. Thus, the entire land took on even more significance, and this significance still persists to many of this generation. It is for this reason that Timbisha people are concerned with anything that takes place in their homeland that at all affects the nature or resources of this region. The history of land- and resource-altering activities from the period 1850 to 1933 when the Monument was founded is often dark and destructive, with little thought given to the impacts on the Timbisha people.

Traditional Use Study

During the course of our field studies some 22 site locations were visited with the Historic Preservation Committee of the Timbisha Tribe. Most of these are located in central and southern Death Valley and adjacent Panamint Valley. The sites were chosen largely by the Committee; however, there are many more areas of significance that we did not have the opportunity to visit, and thus the data that follow should be considered a Phase I, and a sample only.

Several locations visited were and are part of the former seasonal round of the Timbisha people. These include the mesquite groves at Furnace Creek, the summer-fall camps in Wildrose in the Panamint Range and on Hunter Mountain, Townes Pass-Emigrant Spring, Greenland Ranch and several other early village sites near Furnace Creek. Other locations had to do with present or former sacred activities, such as the Timbisha Cemetery, a bedrock mortar outcrop in the Furnace Creek Inn parking lot, a dance circle near Mustard Canyon, and Ubehebe Crater. And yet others were sites where relatives or non-relatives lived and worked, such as Grapevine Canyon, Surveyor's Well, Eagle Borax, Hungry Bill's Ranch, and Indian Ranch. A few were sites where medicinal and/or food plants or animals were or are taken: Hole-in-the-Rock Spring, Navel Spring, Daylight Pass, and Travertine Springs. Members of the Historic Preservation Committee commented on each, and gave as much as they could remember about former activities, resident people, and other details. All are considered important to the history and cultural knowledge of the people.

Four sites, in particular, are associated with the history of the present Timbisha Village. These are the former village locations in and around the Furnace Creek Ranch, occupied from the turn of the century to 1936 when the present village was established. Included are: the site of Greenland Ranch, which also included a Timbisha camp in very close proximity; a site along the ditch between the present Furnace Creek Inn and the Ranch, where they lived for a few years after moving from near the Greenland Ranch house; a site near where the present Park Visitor's Center is now located, but still associated with the Ranch; and the lower area of the present village site, a temporary place where people camped until their adobe homes were finished between 1936 and 1937.

Timbisha Village itself also has an important history. In 1936, construction was begun on nine adobes, all residences for Timbisha families. A year later, two communal facilities (laundry, trading post) were added. By 1938, these adobes housed the major families of the Death Valley area, including descendants of Bill Boland, who actually died earlier (Rosie Esteves, Sally Boland, John Boland), as well as the families of Hank Patterson, Joe Kennedy, Bob Thompson, Fred Thompson, Tom Wilson and Johnny Shoshone. Most families lived in their homes into the 1940s, when a few families moved elsewhere because of lack of employment in the region due to the War. In the 1950s, five vacant or semi-occupied adobes were destroyed by the Park Service, leaving six structures. In the early 1980s these were rehabilitated, and additional housing was purchased by tribal members and moved into the village. The village has maintained a population through the 1980s and into the 1990s of from 40 to 50 persons.

Although a relatively new location, the present Timbisha Village is in close proximity to several even earlier village locations, most of which were near some of the old trails that linked various locations within Death Valley with one another. In the 1950s, geologist Charles Hunt mapped what then remained of this historic trail system, and we reviewed some of these data with members of the Historic Preservation Committee. Some of these trails have since disappeared due to modern activities, but segments of some are still recognized and remembered. Trails linked all of the major winter village sites in the Valley with many of the summer sites in the mountains. Trails also went to choice hunting and gathering locations from these various points. The Committee felt that it was important to maintain memory of this linkages.

Many of the locations along trails include springs and seeps, important food gathering or hunting locations, places to gather materials needed for manufacturing, as well as camping places. All of these are named in the Timbisha language. Although knowledge of these names is less strong today, many names are still remembered. Thus, one of the other aspects of our study was to gather what we could of these place names and map them. For this we included names in published sources for the whole of Timbisha and Panamint country, and were able to document and locate over 150 of these.

Contemporary knowledge of plants and animals was another aspect of our land use study. Although Death Valley National Park and the Monument before it have been closed

to the Timbisha people for hunting and most plant collecting since roughly the mid 1940s, several people have maintained knowledge of plants and animals and their former and present locations. Some people continue to collect plants such as wild spinach, pine nuts, and medicinal plants, and to occasionally hunt animals such as rabbits, birds, chuckwallas and deer. Most of this takes place outside of the present Park boundaries. A few people seek Park permits to collect plants, but the procedure is not one favored by most. There is little doubt that the bans on hunting and collecting have had a major impact on the knowledge the younger generations of Timbisha people carry about plants and animals. In former times they would learn about them by actually seeing them or hunting or collecting them. Since this now rarely happens, most young people know little about these aspects of their heritage, and the Tribe and its elders are very concerned.

Land Use and Other Concerns

The final aspect of our field studies of land use involved inquiries into Timbisha resource management principles. Many land managers today are unaware of the impact that native peoples had on the land and resources, although there is a growing literature in this field world-wide. Timbisha and other Panamint Shoshone practices included: 1) the use of fire to control vegetation in marshes and to encourage seed and other plants known to be fire followers; 2) clearing, pruning and coppicing of plants, including pinyon and mesquite trees and groves, willow patches, wild spinach plants, and more; 3) transplanting and cultivating plants, including willow, and indigenous domesticated plants such as devil's claw, corn, beans and squash; and 4) cleaning and clearing water sources, including springs and tanks or potholes, to the benefit of people and wildlife. Failure to maintain these practices has led to crowded and unkempt undergrowth, especially in pinyon and mesquite areas, lack of open water in former marshes, and other problems, all of which concern the Timbisha people.

These concerns lead to some specific problems that the Timbisha people see as in need of discussion and/or remedy. One major one is what appears to be a decline in the health of the mesquite groves at Furnace Creek, long a main subsistence area for the people, and one that takes on added significance because of its historical importance. The groves seem not to be fruiting properly, perhaps because of several factors, but the largest seems to be lack of water. Historical diversions of the flow of Furnace Creek Wash leaves little fresh water getting to the groves. New trees are not sprouting, although life is being maintained. Invasion by athol tamarisk, a good water competitor, is also an increasing problem. Former native management by trimming the trees is also not occurring, and this may be responsible for more trees being engulfed by sand dunes and the lack of new seedlings. In all, the situation is not a good one, and many Timbisha people are concerned.

Declines in production are also seen in the pinyon groves at Wildrose and on Hunter Mountain, but causal factors there are less clear. Some medicinal plants in various locations are likewise seen as decreasing, and there is comparable concern for the chuckwalla populations in some areas. The opposite situation obtains at Eagle Borax. The ponds at this site are being taken over by increasing populations of cattail and bulrush, and an attempt to

manage the tamarisk by fire has resulted in destruction of a former camp site and an unsightly clean-up problem. Additional concerns are expressed about archaeological sites within the Park as well as other traditional cultural properties.

Establishment of Timbisha territory as a Monument and now Park has resulted through the years in problems of access to various locations within the region. People feel "locked out" of what they have always been taught are their lands, and they are concerned that as the boundaries of the Monument are expanded for the newly designated National Park, that situation may get worse. At present, areas on Hunter Mountain and in Panamint Valley are used more freely than those within the old Monument. As these are included in Park management, more trouble and more cultural loss will occur. The Tribe is presently attempting to obtain lands of their own in some of these and other areas through federal legislation.

Several final concerns expressed are within the area of inter-governmental relationships. Given that the Timbisha Tribe does not have a trust-status land base of its own even though federally recognized, the Tribe is in a difficult position. Its relationships with the former Monument and present Park are often strained, because the Tribe controls little, even within Timbisha Village. The Park, on the other hand, must abide by a number of federal rules and regulations covering these lands. Water and future development are additional issues, not easy to resolve.

Additional and more effective communication between the Tribe and Park management would seem to be one possible source of better understanding. Working more effectively together on archaeological and historical consultations, on interpretations of the area to visitors, and on several other projects would be ideal. While all parties recognize that problems cannot be resolved overnight, a greater willingness to try seems to be developing. The more each side learns about the others' concerns, feelings, and plans, the better the situation can become.

INTRODUCTION

This study was undertaken to provide data toward a general ethnographic overview and an assessment of the traditional uses of the land and natural resources of Death Valley National Park (before 1994, Death Valley National Monument) and its immediate vicinity by members of the Timbisha Shoshone Tribe of Indians. After many generations of residence in Death Valley, or Timbisaka¹ ['(at) rock ochre' (Dayley 1989a:209, 322)] as the people prefer to call it, and in surrounding areas, this group was finally given official federal recognition as a tribe in January of 1983. However, that recognition came without reservation lands, a rather unique situation for most federally recognized Indian tribes today.² The Timbisha Tribe lives in a village on 40 acres of land within the Park near Furnace Creek. This unique situation has been a troublesome one for the Tribe, the Park, and the National Park Service for many years (see Roth 1982; Beal, et al. 1984). Thus, this study was undertaken at the request of the National Park Service, and according to its management policies to seek appropriate ethnographic and historic information to better understand tribal needs and concerns, and present-day interactions with Park resources. The study is a cooperative effort between the management of Death Valley National Park, the Timbisha Shoshone Tribe, the NPS Applied Ethnography Program, and the NPS Western Regional Office.

Little has been done in the past to describe former and present uses of the Death Valley environment by members of this group beyond the most general. It has been known through some observations a decade before the turn of the Century, and a limited amount of ethnographic work in the 1930s, that the Timbisha people are linguistically and culturally part of a group that has been called Panamint or Koso in the literature (Kroeber 1925), but also that they are closely related to the larger Western Shoshone populations of much of the central Great Basin (Steward 1938). They formerly made their living by hunting and gathering a wide range of animals and plants that naturally occur in the Mojave Desert. This desert is a harsh one, and therefore making a living from its scattered resources was not easy. Thus, populations were probably never large, and the people practiced a kind of seasonal movement that took them from place to place as plants and animals matured. In winter, spring and early summer, they were on the floor of the Valley. In mid summer and fall, they went to the high country in the surrounding mountains. These movements provided a range of food-getting opportunities, but they also made them aware of a wide variety of environments, places that through the years became solidified in memory, associated with family, and religiously significant. The people took not only their physical strength from the land, but also their spiritual well-being. These associations are still deep to the present generation, but the history of the closure of many of these areas to tribal members for subsistence and other purposes after the Monument was established in 1933 is a source of discontent. It was hoped that through a study such as this, Monument managers would have a better opportunity to understand the Tribe's past and present needs, and to consider these in future management plans. It was further hoped that some of the data

generated would help the Tribe with plans for cultural preservation, and both the Tribe and Monument to better interpret the unique history of this region to visitors. Data from the study should also contribute to the more general aims of better understanding human - environment interactions, including the ways that people maintain and change their landscapes.

Between 1976 and 1982, as part of Monument planning efforts and the federal tribal recognition process, general assessments of the extant ethnographic and ethnohistorical literature for the Timbisha people were made (Herron 1981a; Roth 1982). These involved pulling together and synthesizing various published and unpublished documents, including considerable early and later correspondence regarding Indian people in or near Death Valley as represented in the files of the Office of Indian Affairs (later Bureau of Indian Affairs), National Park Service, and other federal and state agencies. Copies of the basic documents, filed chronologically in four volumes under the title "Documents Constituting the Legislative and Administrative History of Relations Between Death Valley National Monument and the Timbisha Band of Shoshone Indians" (Herron 1981a), are held in the Western Regional Office of the National Park Service in San Francisco and in the archives at Death Valley National Park. Copies of the "Recommendation and Summary of Evidence...." and the "Technical Reports" (Roth 1982) involving the Tribe's actual petition for recognition are also contained in both places. In 1982 and 1983, as a result of federal recognition of the Tribe, Monument Superintendent Edwin Rothfuss requested a study of "alternatives" for providing the Tribe a land base within the Monument, a complicated issue given various federal laws governing the management of NPS lands. Although this study considered only the 40 acres (60 acres fenced) presently occupied by the Tribe, it did raise the issue of wider use of Monument lands by the Tribe for some subsistence and religious purposes (Beal, et al. 1984). The status of the village acreage and its administration was not resolved at that time to the satisfaction of the Monument or the Tribe and still remains a matter of contention (NPS Western Region, 103rd Congress Issues Briefing Statement, January, 1993).³ Use of other areas within the Monument for limited subsistence, medicinal plant collecting, and firewood harvesting was also recognized at that time, but by a system of permits that likewise proved troublesome to both parties.

Thus, the historic context in which the present study was undertaken was one of interest to the National Park Service, Death Valley National Park, and the Timbisha Shoshone Tribe. The Park Service, through its Anthropology Division and the Applied Ethnography Program within it, is attempting to better understand the human use of the resources it manages, both in the past as well as the present, and to incorporate this understanding into its general management plans (Crespi 1987; 1989). While there are federal laws and guidelines that mandate the study and protection of archaeological sites on federal lands including Park Service lands (Archaeological Resources Protection Act, National Historic Preservation Act, National Environmental Policy Act), there are fewer mandates that deal with living traditions. The American Indian Religious Freedom Act, the recent Native American Graves Protection and Repatriation Act, NEPA, and the 1992 revisions of the NHPA, suggest that good and proper consultations with concerned Native

Americans be made, if resource or land-altering activities are planned or inadvertent discoveries are made. However, the ongoing documentation and consideration of other aspects of living traditions are less well emphasized in these major laws. Thus, the Park Service is recognizing responsibilities to these by its own internal mandates to identify and inventory "ethnographic resources" within the lands it manages, and plan for their protection (National Park Service 1988; 1994). Ethnographic resources are defined as "variations of natural resources and standard cultural resource types. They are subsistence and ceremonial locales and sites, structures, objects, and rural and urban landscapes assigned cultural significance by traditional users" (National Park Service 1994:168). "Traditional users" are peoples "associated with particular parks [who] typically assign significance to places closely linked with their own sense of purpose, existence as a community, and development as ethnically distinctive peoples" (National Park Service 1994:166). By combining traditional users and ethnographic resources, specific management policies are generated:

Certain contemporary Native American and other communities are permitted by law, regulation, or policy to pursue customary religious, subsistence, and other cultural uses of park resources with which they are traditionally associated. Such continuing use is often essential to the survival of family, community, or regional cultural systems, including patterns of belief and economic and religious life. Recognizing that its resource protection mandate affects this human use and cultural context of park resources, the National Park Service will plan and execute programs in ways that safeguard cultural and natural resources while reflecting informed concern for the contemporary peoples and cultures traditionally associated with them (National Park Service 1988:5:11).

In order to reflect informed concern in planning as well as in on-going relationships with a traditional user group such as the Timbisha Shoshone Tribe, various types of studies are required. These are defined by the Applied Ethnography Program of the National Park Service as of several types. Included are those represented in the present document, an "ethnographic overview and assessment" with a "traditional use study." Both are seen as beginning but necessary stages in the larger internal Park or Monument planning processes. They set baselines from which larger or more detailed studies may develop or proceed. They pull together existing data as well as provide new materials on customary uses of cultural and natural resources. As fostered by the Applied Ethnography Program, they also attempt to "facilitate collaborative relationships between the service and the peoples whose customary ways of life affect, and are affected by, park resource management" (National Park Service 1994:165). They can inform interpretive programs, help set baselines for monitoring, and lead to various management decisions. They may result in the identification of significant data gaps that need to be filled, as well as in recommendations for future directions or actions. They may result in the identification of properties eligible for nomination to the National Register of Historic Places as "traditional cultural properties" (Parker and King 1990), or for general inclusion in confidential Park or Monument inventories of ethnographic resources. The Applied Ethnography Program initiates and funds

such studies based on perceived needs both internal to the Service as well as external, by the identified traditional users. The Applied Ethnography Program issued Cooperative Agreement Order No. CA8011-92-9003 through the Cooperative Services Unit, Biological Sciences, University of Nevada, Las Vegas to the Department of Anthropology, University of Nevada, Reno (Catherine S. Fowler, principal investigator) to conduct the studies reported here.

In order to accomplish the specific goals prescribed for the studies, a combination of fieldwork and library and archival work was undertaken from November, 1992, through October, 1993. Library and archival sources were specifically surveyed at the University of Nevada, Reno, the Western Regional Office of the NPS, San Francisco, and Death Valley National Monument. Given that the principal investigator has also worked in Great Basin ethnography and ethnohistory for roughly 30 years, additional library and archival sources previously gathered were also included. The area of concentration for field studies for traditional use was central and southern Death Valley, and to a lesser extent surrounding areas. The northern area of the Monument was not covered in any systematic way in this first phase. Three ethnographers (Fowler, Molly Dufort, Mary Rusco) visited the Valley intermittently for a week to ten days at a time over the course of the period. In all, four major visits were made, as well as three shorter ones.

Traditional use studies require a high degree of cooperation with traditional users, by Program mandates. As such, they often incorporate more of the traditional users' "voice" than that of the Park Service or Park management. Although some specific information was gathered from various persons on the Monument and later Park staff, the focus of field interviewing was with members of the Timbisha Shoshone Tribe. The results reported reflect primarily their perspectives, although they are in essence more descriptive than analytical.

During visits to Death Valley, the ethnographers worked with members of the Tribe's Historic Preservation Committee (Pauline Esteves, Grace Goad, Ed Esteves and Ken Watterson: Figure 1) to visit areas they remembered as major places where the people camped or hunted or gathered foods or medicines. The ethnographers also interviewed people on audiotape and videotape about these places, their former and present uses, and concerns the Committee had as to their integrity and preservation. And they investigated Native land and resource management principles, as well as changes in the landscape and resources that tribal members perceived or had witnessed. The ethnographers also spent considerable time working on a history of the Furnace Creek Timbisha villages, including the various moves both before and after the Monument was established. This was done largely because this information was identified as of specific value to the Tribe and because it remains unknown to many younger tribal members. It was also a good way to demonstrate the value of oral history methodology toward constructing larger Tribe and Park histories.



Figure 1. Historic Preservation Committee of the Timbisha Tribe: 1 to r, Grace Goad, Ed Esteves, Pauline Esteves, and Ken Watterson with camera. January, 1993.

The sections that follow begin with the environmental, archaeological, ethnographic and ethnohistorical reviews that constitute the "ethnographic overview and assessment" section of the document. They also set the context for the remainder of the report which is devoted to "traditional land use." The areas visited for the traditional land use study are given in review, along with separate treatments of the background history of Timbisha Village, and historical documentation on historic trails within the region. The land use study continues with a discussion of Native place names, knowledge of animals and plants and contemporary concerns for them, and Native principles of resource management. The study concludes with a discussion of contemporary land use issues and other concerns, as well as a section of recommendations. Responsibility for writing the sections is as follows: Dufort, ethnohistorical overview, and with P. Esteves, village history; Rusco, archaeological overview, historic trails, and sections of traditional sites visited; Fowler, all other sections. All data except those from previously published or archival sources are by members of the Historic Preservation Committee.

We wish to thank the Timbisha Tribe, and particularly its Historic Preservation Committee for its cooperation and enthusiasm throughout this project. We would also like

to thank Muriel Crespi, Program Leader for the Servicewide Applied Ethnography Program, Washington, D.C., for suggesting the study and giving us the opportunity to do it. And a special thanks to the staff of Death Valley National Monument and Park, particularly Superintendent Ed Rothfuss, Ross Hopkins, Shirley Harding, Blair Davenport and Doug Triloff for their assistance and counsel. Roger Kelly of the Western Regional Office of the NPS in San Francisco provided access to the files there as background data. Crespi, Kelly and Linda Greene of the Park staff also reviewed the draft manuscript and provided many useful suggestions. Glenda Powell of the University of Nevada, Reno, conscientiously transcribed all of the taped interviews and served as general research assistant. D. Craig Young of the same institution ably drafted the maps.

II. ENVIRONMENTAL, ARCHAEOLOGICAL, ETHNOGRAPHIC AND ETHNOHISTORICAL OVERVIEWS

ENVIRONMENTAL OVERVIEW

The traditional territory of the Timbisha and the other Panamint Shoshone peoples with whom they are closely related lies almost wholly within the Mojave Desert. This desert is located between the larger Great Basin Desert to the north and the equally large Sonoran Desert to the south. Although the Mojave Desert is the smaller of the three, it is very diverse for its size. Within its borders (and the borders of Death Valley National Monument) are contained a record low point in elevation (-282 ft. below sea level) as well as a peak of over 11,000 ft. [Telescope Peak, 11,045 ft. Jaeger (1957); Figure 2]. There are over 2,000 species of plants in the region, with nearly half of these found in the northern Mojave in and around Death Valley National Monument (Rowlands et al. 1980:116). Animal species are likewise diverse, with roughly 350 species of mammals, birds, fish, reptiles and amphibians occurring in its various sections (Rowlands et al. 1980:125). Temperatures can range well below 0° F to over 125° F, and precipitation, while always low as befitting a desert, can vary from little to none, to violent storms that produce as much as 4 in. in a 24 hour period (Rowlands et al. 1980:108). Averages are 1.4 in. to 5 in. annually (Jaeger 1957:123).

Physiographically the Mojave Desert is part of the Basin and Range Province, one characterized by many interior-draining basins between high but narrow ranges. The ranges have been produced by faulting and folding on a north-south axis, and many of them trend in that direction. However, unlike some of the areas farther north in the Great Basin Desert, ranges are less common in the Mojave and basins broader. Along the eastern edge of the area water also flows out of the desert, exiting through the Colorado River system. In the interior, however, evidence of large Pleistocene lakes can still be seen, indicating that much of the area has long been characterized by internal drainage. In the Pleistocene, the three

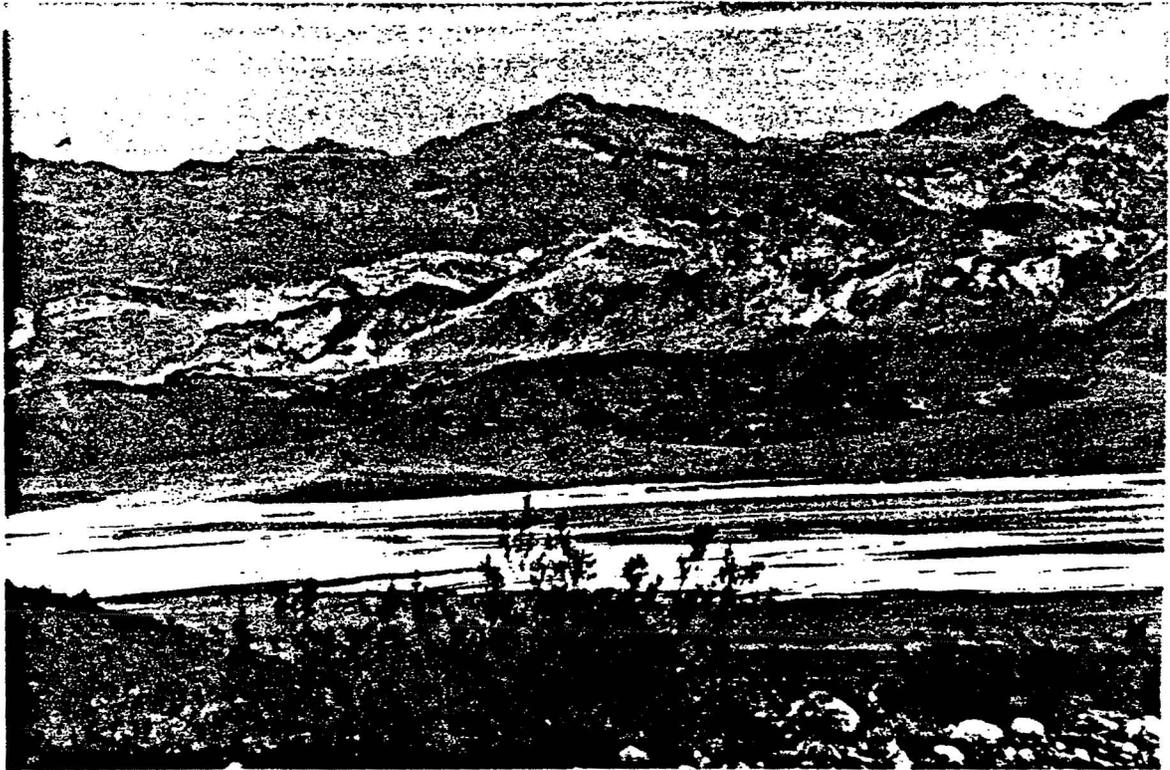


Figure 2. Overview of Death Valley from Hanaupah Canyon, with salt playa in center, Black Mountains in background, creosote bush in foreground; January, 1993.

main desert streams of the region--the Mojave, Owens and Amargosa--were also once linked, filling Pleistocene Lake Manly in Death Valley (Jaeger 1957:125). Today they are separate drainage systems, each with its own sink.

Although much of the base elevation of the region is approximately 2,000 ft., and most of the ranges reach roughly 5,000 ft. to 7,000 ft. in elevation, that displacement still provides many habitats for plants and animals, most of which were known to and visited by the Timbisha and other Panamint peoples. Vegetation is generally correlated with landforms, which include in the Mojave Desert "hills and mountains, plains and alluvial fans, plateaus, badlands, pediments, river washes, playas, and sand dunes" (Rowlands et al. 1980:112). Each has a set of characteristic species, with some overlap and transition. Several authors have characterized vegetative units either according to these or other soil or climatic criteria, so that there are competing classifications in the literature [see Rowlands et al. (1980:118) for a summary]. Although these broad generalizations are not particularly useful for characterizing Timbisha land use patterns, they do provide a backdrop against which those activities took place.