At that time, the water at Eagle Borax was in an open pond, with a fringe of emergent vegetation (Figure 18). To the northeast of the pond were a set of duck hunting blinds. Tom Wilson kept the emergent vegetation and fringing grasses in check by allowing his horses to graze the area each fall. He probably also cut vegetation for them while they were in the corral. The family harvested the alkali sacaton (Sporobolus airoides) grass seed that surrounded the pond before they turned the horses out. The families also harvested the large mesquite groves that are near the site and 3 to 4 mi. south.

Figure 18. Aerial view of Eagle Borax, 1973, showing some open water in ponds. Neg. # 7171 (Frank Ackerman photo).

The Wilson - Billson families spent the summer months at Hungry Bill's Ranch in Johnson Canyon (Anonymous n.d.). Suzie Wilson and Tim Billson were the children of Hungry Bill, and thus had rights to live at the ranch. They planted and harvested gardens at the site and picked fruit from the trees. They also sometimes hunted wild burros and jerked the meat (Anonymous n.d., see also #11, below).

The Wilson - Billson camp at Eagle Borax has now been totally destroyed, by a controlled burn fire to clear the tamarisk that got out of control (Figure 19). Remains of camp debris and artifacts can be seen in the badly disturbed ground, but no traces of the structures remain. The pond at Eagle Borax has been totally overrun by cattail and three-

square so that no open water remains. We attempted to find the bulrush root used for basketry that once grew here and was harvested by Suzie Wilson, but could not because of the choked conditions. A similar attempt to locate the duck hunting blinds failed. The site is still of interest to the Timbisha Tribe's Historic Preservation Committee because of its historic and former environmental significance.

Figure 19. Remains of Tom Wilson's camp, after early 1980s fire. March, 1993.

4. Travertine Springs

The area below and to the east of Travertine Springs (Podo?inna, 'water coming up') has several important associations for the Timbisha people. In addition to the springs themselves, which serve as a major water source that was known and used in the past (the overflow is still collected today by some from the village), the site area was one where people often came to camp and especially to bathe. The warm waters also had medicinal value for soaking. It was also a temporary camp during the 1930s when a measles outbreak quarantined the main village. Several families moved here on orders from the Pacific Borax Company, in order for the men to keep working by avoiding exposure. Some remains of the camp are still visible today.

But beyond this, the site is also the location of several important and useful plants. It is one of the few areas within the Valley where screwbean grows (along Furnace Creek

Wash), where bulrush root used to be collected for basketry, and where an important medicinal plant grows (yerba mansa, Anemopsis californica). This particular location for the medicinal plant was the one that habitually served the residents at Timbisha. Today there is considerable concern that the numbers of these plants have been drastically reduced, probably because of channeling of the water in cement-lined ditches and underground pipes. The population (about 40 plants) is less than one-half what it was just a few years ago.

5. Hole-In-The-Rock Spring

This locality (Muumbitsibaa, 'owl spring'), north of the road to Daylight Pass, was an important water source and camping place for people on their way to and from Beatty. It was also a place where bighorn sheep were hunted. We visited the site with the Historic Preservation Committee, finding that there was an ample supply of water still there, as well as plants and animals of interest. It was one of the few places where we saw a chuckwalla--a species of critical concern to the Timbisha people, as they have noted an apparent decline in numbers in recent years (see IV, Management Concerns). This chuckwalla was a young one, a good sign. We also noted a good growth of white-stemmed blazing star, a plant gathered for its seeds.

6. Navel Spring

Navel Spring (Wasɨpibaa, 'bighorn sheep spring') was an important bighorn sheep hunting site in former times, as well as in the historic period. A few sheep were even taken there after the Monument was established, and in defiance of the ban on sheep hunting. The site was normally visited only by men when hunting, and usually with their hunting partners. On the day we visited, no sheep were seen.

In addition to Navel Spring, other important sheep hunting locations not visited but within this same area are Nevares Spring and Upper Travertine Springs and Texas Springs. All were used by Timbisha people in the past, and village members retain some knowledge of this use.

7. Daylight Pass

This area was and is an important locality for gathering desert prince's plume (Stanleya pinnata), and also chia (Salvia columbariae). The chia occurs in a very small area, but can be plentiful in some years. It produces a shiny black seed that makes an excellent mush. The prince's plume, a perennial, produces thin and succulent leaves that are harvested each spring as a green. The leaves are removed from the plant by pinching them off, and only the most tender are removed. There is an extensive area of this plant immediately east of the Monument boundary. An important spring referred to today as Daylight Spring (Yatambo?o, 'creosote tank') is also in this area. It and Hole-In-the Rock Spring were favored stopping places when traveling to or from Beatty.

8. Townes Pass-Emigrant Spring

The washes to the north of the highway leading out of Death Valley via Townes Pass are also another major area where prince's plume grows, including at lower elevations, Panamint prince's plume (Stanleya elata) and at slightly higher elevations, desert prince's plume. Thus, this area is an important one to members of the Tribe, as several people still collect these plants in the spring. Populations also occur along the road leading to Wildrose via Emigrant Springs and Skidoo, and into the canyon at Wildrose. Other important plants found in this district include wolfberry (Lycium andersonii) and some chia. Wolfberry is still collected; however, few gather chia because unless the stand is dense, there is usually not enough to be worth the effort. Wild grapes (Vitis girdiana) growing at Emigrant Spring (Pabiku, 'water at end') were also formerly collected (Figure 20).

Figure 20. Area near Emigrant Spring with growth of wild grapes in background. March, 1993.

9. Hunter Mountain

Hunter Mountain (Siigai, 'top') is another very important pine nut harvesting area, a continuation from earlier times. We visited several areas on the mountain, all of which now are within Park boundaries, that were used in former times for pine nutting and hunting

camps. Some are still active today, including some hunting camps recently added to the Park. As with Wildrose, areas within Park boundaries are used today largely on a temporary or daily basis for collecting pine nuts. The camps there are also similar to those in Wildrose, showing obvious evidence of cleaning and clearing, and of trimming the lower branches of pinyon trees. Hunter Mountain is also well known for its native tobacco, which grows at some of the camps, as well as along the roadsides in disturbed soils. It has several important medicinal plants that are still actively collected.

Hunter Mountain is also considered to be a sacred place by Timbisha people. They are very respectful of it and always pray at a specific location when they are approaching it. It is only visited in summer; to go when it has snow is considered disrespectful.

Members of the Historic Preservation Committee are familiar with Hunter Mountain because of pine nut harvesting, but also point out that there are others who know more about it because of family ties to Saline Valley and Koso district people. A series of brush structures with associated metal artifacts, probably dating to the 1940s, was reported near the Hunter Cabin in the 1970s by Pete Sanchez (1973) of the Monument staff. Members of the Committee are not familiar with this site, but can suggest others who might be.

10. Indian Ranch

Indian Ranch is located in Panamint Valley, roughly 1 mi. north of Warm Springs [Haita (unknown etymology)] (Figure 21), and outside Park boundaries. It is in the approximate location of a pre-contact winter village site. In 1928, this area was made a reservation, or, in California style, a rancheria. The principal residents were George Hanson and his descendants. They developed the property using water piped from Hall's Canyon, so that it included an orchard and a fairly extensive garden. Much of this had been accomplished by 1891 when the site was visited by Nelson of the U.S. Biological Survey team. He saw a garden there of corn, beans, melons, and squash, and at that time, a young orchard of peaches and figs (Nelson 1891:372). The Hansons in later years also kept a herd of goats, and had horses and burros.

Indian Ranch was occupied until roughly 1945, when most of the members of the family moved to nearby areas for employment or school. The land was then leased out by the Bureau of Indian Affairs, until the Hanson descendants petitioned to sell it in 1955. They later reversed themselves, but by this time, the Bureau had included the reservation in proposed termination legislation. It was officially terminated by the 1958 act, which took effect in 1964 (Roth 1982:21f). The land then reverted to seven descendants of George Hanson, who, with their families, still hold the land in common.

Indian Ranch today is a very lush area, well developed and well maintained. Other descendants of George Hanson are members of the Timbisha Tribe; thus the Tribe has a special feeling for Indian Ranch and its welfare. Since its water supply comes from a canyon that heads within the Park, there is special concern that this supply be protected for

Figure 21. Warm Springs, Panamint Valley, with heavy growth of bulrush and little open water. June, 1993.

the use of Hanson family members and not otherwise developed or removed from them (not shown on Map 3; see Map 2).

11. Hungry Bill's Ranch

"Hungry" or Panamint Bill's Ranch (Pumaitingahi, 'Mouse Cave') is located in Johnson Canyon, on the southeast slope of the Panamint Range. At present, we know this site only from discussions and reading. Although we planned to visit the site with descendants of the original owner, we were unable to do so. The site of this ranch is a traditional use area also recorded by Steward (1938), but there is some confusion as to its history (U.S. vs. Grantham 1940).

According to Lingenfelter (1986:20), a William Johnson "crowded in on" Panamint Bill and his brother Panamint Tom in the early to mid 1870s in order to start a garden and orchard site to feed the miners in nearby Panamint City. He is credited with constructing the rock walls and terraces in the area, still a prominent feature. However, there are good

indications in the oral tradition (see below) that Panamint Bill and Panamint Tom, if not their fathers or other kinsmen, were already farming the site by the 1840s if not before and that they had probably already made significant improvements. Driver (1937:113) was told by Bob Thompson, son of Panamint Tom, that his "great-grandfather" visited the Mojave Indians and brought back seeds of domestic plants to Death Valley somewhere around 1840. Botanist Edmond Jaeger (1941:284) remarked, presumably about the same individual ("a brother of Hungry Bill" -- which would make him Bob Thompson's father, Panamint Tom), that he visited Fort Mohave "about 80 years ago" (roughly 1850) and obtained seeds of devil's claw (Proboscidea parviflora), a plant used in basketry, which he planted in Johnson Canyon. At this time there is no way of knowing whether all of this was accomplished in one trip or in a series of trips. But one thing is certain: these men had to be quite familiar with agriculture processes and technology to have taken on even domesticated devil's claw as a cultigen! Whatever the site's prehistory, its history probably reaches back well before William Johnson came on the scene.

Panamint Bill was granted title to the ranch first in 1907 as a homestead and then again in 1908 as an Indian allotment, although the trust patent was not issued until 1927, several years after his death (Roth 1982:14). Panamint Tom also died around 1917 (Roth 1982:14).

In the 1930s and 1940s, Tom Wilson and his wife Suzie and her brother Tim Billson used to spend the summers at Panamint Bill's Ranch (Anonymous n.d.). Suzie and Tim were children of Panamint Bill. Bob Thompson, son of Panamint Tom, also used to live there, or near there, in the summer. He was given an allotment in the area in 1936 (Roth 1982:14). In the 1950s, a grandson of Panamint Bill was still collecting fruit from the orchard and bringing it back to his family at Furnace Creek (Kirk 1953).

In the 1950s, the area leading to Panamint Bill's Ranch had hundreds of feet of rock walls, and the same types of walls enclosed at least two five-acre fields. Additional fields were scattered along the stream. At that time there were also fruit trees (apricots, pears, figs, peaches and apples) and a vineyard. A brush structure was still standing (Figure 22), with many artifacts in place (Kirk 1953). In 1961, Pete Sanchez of the Monument staff made an inventory of items cached at the Ranch, a copy of which is in the Park Archives (Sanchez 1961). An unknown visitor removed several pine nut baskets and basket materials at some earlier time, but ultimately returned the present Park museum.

Agnes Wilson Sudway, daughter of Tom and Suzie Billson Wilson and granddaughter of Panamint Bill, visited the ranch in March, 1994, and says the following about its present condition:

> The big cottonwood trees were all dead. So were the fruit trees. One apple and pear were still green. Only the fig trees were taking over. ...I did not go see if the wickiup was still there. It should have been burned. That is what my people did when a relative died. ...Many artifacts are now missing. They

have been picked up. That is wrong. That is a private place. ...It took us 2-1/2 hours to walk from the first spring, because it is all brushy. That is because the Park Service got rid of the burros.

Figure 22. Summer house at Hungry Bill's Ranch, early 1950s. Photo by L.G. Kirk (Ruth Kirk in photo). Courtesy of Eastern California Museum, Independence.

Mrs. Sudway gives the following history of the ranch as she learned it from her mother and father:

> My grandfather was a young man and his brothers and sisters, mother and aunt and uncles, were refugees from southern California. They had land in the

foothills of the mountains near Big Bear Lake area. Some Indians were going around stealing horses. The cavalry soldiers came up on their village and killed many of their people. They thought they were the ones stealing the horses. They ran into the desert and found the springs in Johnson Canyon, away from everything. They knew how to garden. They learned from the Spanish. Spain owned California then. They built the stone walls and cleared the land. In later years they sent for fruit trees from Los Angeles. They came on the stagecoach to Ballarat in Panamint Valley. In later years they sold fruit to Panamint City mining town over the mountain from Johnson Canyon. ...The part about the Swiss group [Johnson was supposedly Swiss] making the ranch in Johnson Canyon is not true. That was made up by the white people. ...Hungry Bill is a derogatory name. His name was Bill, and his brother was Tom [Panamint Bill and Panamint Tom are also alternative names]. It was not my grandfather who was at Furnace Creek Wash when the '49ers came through. He was not in the Modoc War. I asked my mother about that [see Kirk 1953 for references to these incidents].

I was born at the ranch. My father Tom Wilson came to Death Valley to work cattle. Pacific Coast Borax Company had cattle. My mother [Suzie Billson] met him. There was three kids, two brothers and me. Her brother was Tim Billson. ...We also had horses, mules and burrows. We pastured them in Eagle Borax [on the] floor of the Valley in winter and in the mountains in the summer. We moved with our burros and horses and mules twice a year, up Johnson Canyon in summer, and Eagle Borax in winter. We used them for traveling and packing. ...My mother was the last person to own the ranch. She sold it in the 1950s. Also my three cousins owned some of it. Two are my aunt's [Mabel Billson's] girls. One is their niece.

Records on file in the National Archives, Pacific Sierra Branch, San Bruno, CA, indicate that the ranch was sold in 1951. The purchaser then traded the 160 acres to the National Park Service for 640 acres near Trona, CA [IND #22, Bill, Panamint (Wilson), Box 10, RG75].

Only one of the members of the Timbisha Tribe's Historic Preservation Committee has ever been to Panamint Bill's Ranch. She and the others are anxious to see it now. They understand that there has been burro damage and also additional artifact collecting. In addition to Mrs. Sudway, there is another grandchild of Panamint Bill living outside the Monument who is anxious to see the ranch.

12. Grapevine Canyon

We made one brief trip to Grapevine Canyon [Maahunu (no etymology)] in the northern part of the Monument with the Historic Preservation Committee, to at least visit the area and see what remained of the site/sites where the Maahunu people once lived.

Members of the Committee were not particularly knowledgeable about the area and had only heard about it from relatives.

Two areas were apparently used by people in this area for gardens in early historic times: the area immediately to the north at Grapevine Ranch, as well as a site in the Canyon. As noted earlier (see Ethnographic Overview), duck hunting blinds were seen in the canyon in the 1870s. Beyond this, little is known about the early history of traditional uses in the area. The area of Lower Vine Ranch (Paniga, 'at foot of hill water') was also an important winter site.

The history of the building of Scotty's Castle in Grapevine Canyon from 1925 to 1931, and the heavy involvement of Indian people in that construction, is well documented by Sennett-Graham (1989). Through the use of payroll records and early census data, she was been able to place more than 80 male Indian workers at the site in various years, most of them Shoshone people, but not all local (Figure 23). The list includes people from

Figure 23. Group of workers with families at construction site, Scotty's Castle, ca. 1930. l to r: Hank Patterson, Margaret Patterson (holding Dorothy); Dolly Stewart, Albert Johnson (rear), Helen Sharp, Louis Sharp, Fred Thompson. 1 to r, seated: Nellie Doc, Josephine Patterson, Tom Stewart, Ted Shaw, Warren Stewart, Pete Cherooty (Sennett-Graham 1989). Neg. # DEVA 7613.

Furnace Creek, Saline Valley, Fishlake Valley, Beatty, Ash Meadows, and beyond. The site of the camp where people lived with their families while working there was also in the canyon (not shown on Map 3; see Map 2; Figure 24).

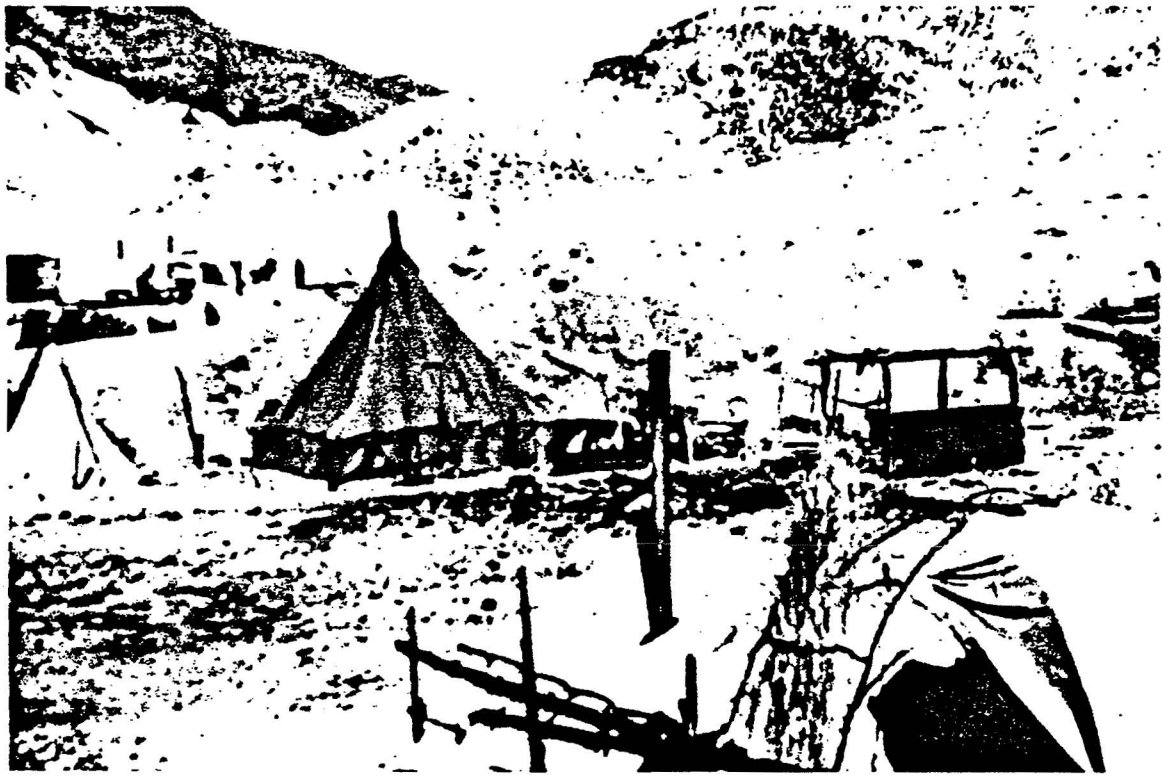

Figure 24. View of Indian camp at Scotty's Castle taken April, 1927; tent in foreground is styled after domed summer house, with tules added to exterior. Neg. # DEVA 7603.

13. Ubehebe Crater

This is a sacred site for all of the people of Death Valley. It is associated with The Time When Animals Were People, and there is a long tale that is told as to how Coyote released people here during the creation. The Timbisha name for the crater is Timbiwosa, 'rock basket,' from wosa, the term for the conical carrying basket (Dayley 1989a). This site should always be treated with the utmost respect. Members of the Historic Preservation Committee feel very strongly about this site, and note that there are errors of interpretation on the signage present here. There are several other sites in the Valley with associations to The Time When Animals Were People and reference to some of them is made in the section on Placenames (not shown on Map 3; see Map 8d).

14. Surveyor's Well - Stovepipe Well

This site was not visited, but some comments were elicited about it and the people who once lived here. It was one of the old winter village sites for the Valley. In the

historic period, probably the 1920s, it was one of the camps of the Kennedy, Hanson, Button, Hackett, and Shoshone families, as well as some of the people from Beatty. One thing they did there was raise goats, but they probably also harvested mesquite and other plants, as the area was somewhat damp and marshy. The mesquites here and farther north tend to be sour, although occasionally sweet trees can be found. The area also was known to support a growth of common cane (Phragmites australis), from which sugar was harvested in the spring (March/April).

15. Bedrock Mortar Outcrop

A bedrock mortar outcrop (DEVA 84A-1, Tagg 1984:63; cf. Hunt 1960:260) is recalled by tribal members as a ceremonial site and not a mesquite processing feature. The feature is located in the gravel parking lot of the Furnace Creek Inn above and east of the large stand of honey mesquite and the Timbisha Village. It was mapped and described in the archaeological survey reports, and the author (Tagg 1984:63) further notes "the heavy disturbance" of the site and suggests it has little significance except as an "interpretative exhibit." Some current residents of the Timbisha Village participated in an excavation in 1989 around the bedrock mortar to remove gravel from several flooding episodes and subsequent efforts to level the parking lot (PE, GG; photographs and records on file at the Death Valley Visitors' Center). The original intent of the excavation was to restore the site to its pre-flood appearance, but when money promised to build a protective fence was not provided, the rock was reburied to protect it (PE, GG; Figure 25). Former Monument

Figure 25. Pauline Esteves, Ed Esteves and Grace Goad behind bedrock mortar at site in Furnace Creek Inn parking lot, March, 1993.

Superintendent George Vander Lippe had been instrumental in getting the Inn to stop trying to move the feature in the early 1980s.

Although the mortar feature may originally have been used for processing mesquite (Hunt 1960:263), it is well known to tribal elders as a place where a ceremony was held to give thanks to the "spirit of the land." Here, people in their parents' and grandparents' generation went after gathering and processing mesquite beans to give thanks before going to the mountains for the summer.

16. Timbisha Cemetery

The Timbisha Cemetery is on a low ridge extending west at the toe of Black Mountain where it is clearly visible from the Timbisha Village. It has recently been recorded and mapped as site DEVA 84A-4 and described by Tagg (1984:50-62). According to PE (Tape 2:29-30) it

> was an old storage place where they had pits...[where] they stashed their mesquite beans...and covered them up. Then when they came back, the food was there, or they could come back and get more if they wanted to ...[when they were in] the Panamint Mountains.

When just a few families were living in camps near Furnace Creek, they decided to use the abandoned storage pits for burial sites. Bill Boland, patriarch of one of the largest families, is believed to be the one who started this practice in the 1920s, and he was buried there himself. When the well-liked and respected Basque husband of one of Boland's daughters was terminally ill he asked to be buried there and tribal members agreed. Employees of the Pacific Coast Borax Company, who had worked with the deceased man, erected a large brick-laid monument in the approximate center of the cemetery. In spite of attempts to protect the cemetery, including marking and fencing some of the graves, there has been much vandalism, apparently by tourists. The cross was broken from the brick monument and stones and a picket fence were removed from other graves (PE, GG, Tape 2:29-33).

This site is highly significant to the Timbisha people today, and its protection uppermost in their minds. Some express the desire to be buried there when their time comes, and apparently there is general agreement with the concessionaire and the Park Service that burials can continue there as long as there is room.

17. Dance Circle

A dance circle is reported to be located on a hill near the Mustard Canyon Road, west of the present State Route 90 (PE, GG). PE recalled it was her aunt who had told her about dancing there as a girl. PE asked her why she danced there, and she told them that people would stop there to dance either on their way to or returning from the hot springs,

Tubidanaa, now known as Nevares Springs. People would go to the springs to be healed, and on the way back they would stop at this place to dance. Sometimes "when they would go back there to do more dancing, why then, there would be flowers growing in that circle...and they did their dancing right on the flowers" (PE, Tape 2:36).

An unsuccessful attempt was made to find the circle during the 1984 archaeological survey (Tagg 1984:63-4). According to Tagg, the director of a road-building crew modified the route of the road to another canyon in order to avoid the feature when informed about the dance circle (Beldon 1959:11-15, cited by Tagg 1984:63).

It is possible that a rock alignment recorded and mapped by Hunt (1960:156-7) as located near the Mustard Canyon road, as well as an older foot trail between Furnace Creek and the Nevares Springs, is part of the dance circle. This feature, visible in the 1950s, is described by Hunt as an eight inch wide circular track, approximately 30 feet in diameter. Slightly deeper than the surrounding gravel, the track would have trapped rainwater, promoting the flower display recalled by PE's aunt. Members of the Historic Preservation Committee are fairly certain that the circle is no longer there. At least one member of the Committee has walked the trail from this site to Nevares Springs. Half way to the springs is a place were the people used to gather salt.

18. Hanaupah Canyon

Hanaupah Canyon was a site noted in earlier times for two major resources: Indian hemp (Apocynum cannabinum), used to make string, and large prickly pears (Opuntia sp.) with edible fruits. The Timbisha name for the area is Wisi, after the string plant. The people do not know the meaning of Hanaupah. This site was where the Esteves family lived for a time, as Mr. Esteves worked at a mine. The canyon itself is also known for its trails up and over the Panamint Range and down into Wildrose Canyon as well as into Panamint Valley and Warm Springs or Indian Ranch. Although we drove up into the canyon for some distance, we did not actually visit the site where the Esteves lived, or where Indian hemp and prickly pears were gathered.

19. Greenland Ranch

This and the next three sites are summarized in more detail in the section on the history of the village that follows. Briefly, however, this was the site of the first village that members of the Historic Preservation Committee could recall. Houses were located where the present post office now stands. The people were working for the Greenland Ranch while living here, doing various activities as ranch hands. The relationship was a friendly one (Figure 26).

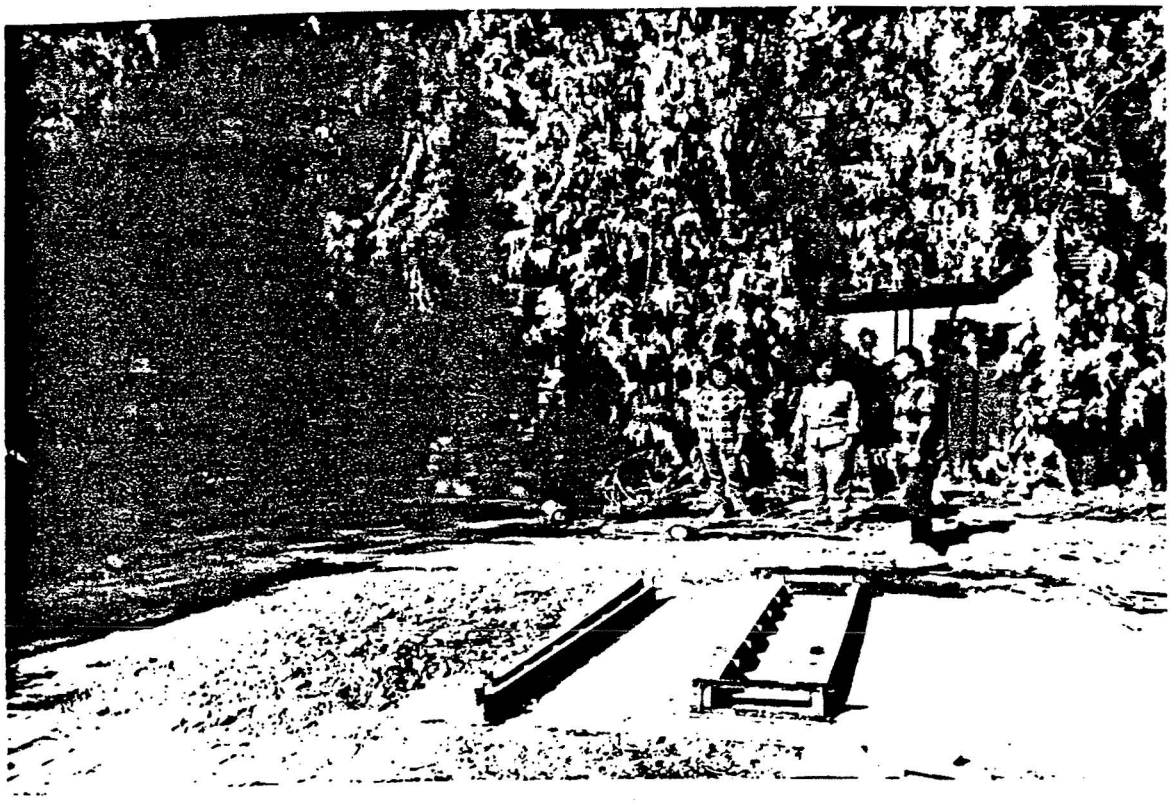

Figure 26. Grace Goad, Pauline Esteves and Ed Esteves at site of Greenland Ranch house, March, 1993.

20. Furnace Creek Wash Site

A second site where people lived in association with Greenland Ranch was across the present highway and along the irrigation ditch that leads to the ranch from Furnace Creek Wash. Bill Boland and the other residents of the Furnace Creek area helped to dig this ditch, and they also maintained it. The people lived in brush enclosures while here. Bob Thompson had a garden near here, irrigated with water diverted from Texas Springs. Some of the children attended school from this site.

21. Visitor's Center Site

The next site the people remember for their village was near where the present Park visitor's center now stands, in the mesquite grove. People were still working for the Greenland Ranch and Pacific Borax Company, and the children were attending school from here. There was bitter feeling when they were asked to leave this site and move to the

present village. People had fixed nice tent and wooden houses here, and they had chicken coops and gardens. The site was totally destroyed and many of their belongings covered over when they were forced to move.

22. Timbisha Village

The present site of Timbisha Village was first occupied between 1936 and 1937 as the various adobes were constructed. Some people camped below the site (west) while waiting for new houses. Of the original 11 adobes, 5 remain standing. Other housing has also been added in recent years. There are also older archaeological remains here (especially east and south) that suggest that this area was a winter village site long before non-Indians came to the Valley (Tagg 1984:65).

HISTORY OF TIMBISHA VILLAGES

Introduction

Fieldnote Entry, January 11, 1993

We were standing among the mesquite trees in the lower section of the present site of the Timbisha housing area. PE, GG and EE were discussing the location of the temporary tent housing where some of the Tribe's families had lived in 1936 before the adobe houses were completed (see Map 5, F). PE briefly introduced the various locations where she and her family, and other Timbisha families, moved at the request of the various entities that claimed Timbisha territory during the 1930's:

> So this is where some of the people were living at that time...when we started to move over. Then they finally moved into their adobes...when we were moving out of...the visitor's center [area]...but that wasn't the only move that our people ever made, because I was born inside that ranch [the Greenland ranch, now the site of Furnace Creek Ranch]. I have pictures, you know, where the Indian little shelters were right there next to that old Greenland Ranch house there. So then we were told to move up to the creek [Furnace Creek site below Texas Springs Campground]. So we all moved up to the creek. I don't know why...what the reason was. But anyway...then from there we moved down to where the Visitor's Center is now (PE, Tape 1:2).

Between 1924 and 1936, the Timbisha Shoshone people moved to four different locations within what is now the established Death Valley National Park boundaries. Each of these moves was in response to requests by outside entities who controlled the traditional Timbisha Shoshone lands. These organizations include the Pacific Coast Borax Company

and the National Park Service. This section focuses on information regarding the locations to which the people were moved during the lives of PE, GG and EE. These locations include the Greenland Ranch area, the Furnace Creek area, the Visitor's Center area, and the Timbisha Village area, which includes the adobe housing sites (Map 5), and the present housing area (Map 6).

Timbisha Village Locations

The Greenland Ranch Area. The Greenland Ranch area is located within the present Furnace Creek Ranch grounds. Timbisha families had been living in this general area for many years before the first significant ranching activities began in 1883 (Lingenfeller 1986:172). By the mid 1880s the Pacific Borax Company, which had claimed Timbisha lands under the Mining Law of 1872, had built a large ranch house in the midst of the Timbisha settlement. The ranch house was located north of the present post office and west of Highway 190. The ranch house functioned as a post office and store for the people living in the vicinity. The ranch house was destroyed by fire in the 1980's, leaving an outdoor large rock fireplace as an historical marker (Figure 27). [This, too, was removed in late 1993.] In the documentary video, PE pointed out the significance to Timbisha history of the fireplace built by her father:

> ...this was a good landmark as to history because our people were living very closely to this ranch house. And I do have a picture of an Indian shelter almost right up against the ranch house. And that's how closely the first settlers that moved in here were to the Indian people. Unfortunately this is the reason why we were then moved away from here on to another site (Tape 2:1).

The Greenland Ranch functioned as an experimental agricultural station for the borax company, attempting to raise cattle, chickens and sheep, and growing citrus trees, grapes, alfalfa and date trees. PE remembers both the successes and failures:

> What they would do here in those days, as far as I can remember [is]...they were testing to grow all sorts of trees. And they attempted to grow citrus and grapes.[9] 'Grapes did well,' is what my mother's generation was saying. And they had cottonwood trees growing for shade. And somehow or other then they brought in cattle. They thought they would run cattle through here. The cattle were all over, and they would die from overeating the mesquite pods off of the mesquite trees. That caused a lot of death. And to this day you can still see some old cow bones down into the different areas where they had died (Tape 2:2-3).
> ...they grew alfalfa and they had chickens and then they started sheep...And then later on in years--and this is again the '30s...I saw

them planting new date trees. And the date trees, the old ones which are still in existence today, were the very first ones that were brought here. So if you looked around, you would see them real tall (Figure 28). Those are the oldest ones and they're the ones that I saw being planted--today they're very tall. And at one time we used to be able just to sit under them and pick the dates and eat them (Tape 2:3).

Figure 27. Outdoor fireplace built by Serafin Esteves at site of Greenland Ranch house, 1920s; area and fireplace destroyed before October, 1993. March, 1993.

Figure 28. Mature date palms, Furnace Creek Ranch; October, 1993.

Timbisha people worked the ranch, raising and slaughtering the ranch animals, doing maintenance work, and other ranching tasks.

> They worked...and they had a lot of work to do. There was irrigation, looking after the animals and doing maintenance work, and even taking care of the temperature thing that was out here posted...and that was one of the jobs that my grandfather had--Bill Boland. He used to go out there and take the temperature. So these are the kinds of things that they did. And then to clean out the ditches from the streams that were

> being clogged up with salt grass and different kinds of natural greenery up there--to keep the ditches clear of that. Then my uncle, John Boland, used to do that an awful lot--clean up the ditches so the water can flow freely...They slaughtered cows or sheep whenever they needed to do that, and then, of course, we got the--like from the cattle, we got all the insides. They didn't want the insides--the intestines and the livers and all that. They gave that to the Indian people. We used them. And also the heads of the animals and the hoofs that our people cooked up and we used them. We were always happy whenever they were going to do this (PE, Tape 2:5-6).

One of the Shoshone men helped maintain the 20-mule team wagons.

> Bill Boland did a lot of work with the 20-mule team, the wagons--it eventually killed him due to an accident with the mule team. That's why you don't hear much about him (PE).

The Timbisha people also raised gardens for their own use. GG and EE remembered picking in the garden her stepfather grew. He had a large garden in which he raised watermelon, corn, maize, carrots, cucumbers, and onions, among other plants.

In the late 1920s, the Timbisha Shoshone were asked to leave the Greenland Ranch area and to move into an area along the Furnace Creek ditch, near the present Sunset Campground.

Sunset Campground Location. The people were told to move up along the Furnace Creek ditch where water was plentiful. PE was born in 1924 in the vicinity of the Greenland Ranch. She lived with her family near the location of the present post office. As a young child, she moved with her family and several other families to an area near the present Sunset Campground, where they lived near the Furnace Creek ditch, utilizing that water and water from Texas Springs.

> So I will say that we moved out of this location here [Greenland Ranch] up to the site on to what they call Furnace Creek. Furnace Creek, you know--where the water is running down--a creek that wasn't a natural creek itself. There was always a flow of water coming down through there, but Bill Boland, my grandfather, as a young boy--he helped develop that creek, and helped to form a pond out there so that our people could do a little agriculture and also to attract the migrating birds... (Tape 2:2).
>
> The Greenland Ranch people took over the pond and the whole area when they came and we were told to move up onto Furnace Creek (PE).