

8. Bighorns were hunted to very low numbers by miners and other non-Indians and Indians with rifles during the early historic period (Graham 1985).

9. Pp. 460-61 of the Hearings Before a Subcommittee of the Committee on Government Operations, House of Representatives, 88th. Cong. (2nd. Sess.), Death Valley National Monument (Furnace Creek Area--Water Rights and Related Matters), 1965, gives an extensive list of plants imported to the Greenland Ranch in 1916.

10. The history of policies regarding retaining or gradually eliminating the village are detailed to 1977 in a review of correspondence compiled by the Cultural Resource Management unit, Western Region (National Park Service 1978). By general Park Service policy, housing was normally to be provided only for Park employees and their families. However, it is clear that by the 1930s, this policy could not be strictly implemented for Indian people at Yosemite, Grand Canyon, or Death Valley due to lack of steady employment opportunities. In the 1950s, probably under the national climate of termination, the separately established Indian villages in these three locations were also proposed for gradual elimination, with vacant houses being destroyed and no new houses in these locations being authorized. By the mid 1970s, the latter policy was still in effect, but with the additional recognition that any new Indian employees in these locations would be eligible for housing in non-segregated areas. In Death Valley by this time, residence was no longer tied to employment (due to the lack thereof). The policy was still to work toward the elimination of the village, but not to remove existing families against their will (Davis to Superintendent, DVNM, March 14, 1978).

11. The records of the U.S. Biological Survey, Death Valley Expedition of 1891, contain lists of mammals collected near Furnace Creek and in Wildrose in the Panamint Range. The records are in the Smithsonian Institution Archives, Record Group 7176 (United States Fish & Wildlife Service, 1860-1961).

12. The manuscript and recommendations were reviewed by Linda Greene, Roger Kelly, and Muriel Crespi, all of the National Park Service, whose comments and assistance is gratefully acknowledged.

13. Several Timbisha people have expressed an interest in being interviewed, especially about sites in the northern part of Death Valley. They include: Johnny Kennedy of Oasis, NV, who was raised in the Grapevine Canyon/Lower Vine Ranch areas; Juanita Landis, Schurz, NV, Dolly Gillette, Beatty, NV, and Harry Strozzie, Las Vegas, NV, all raised on the Strozzie Ranch and also knowledgeable about Grapevine Canyon; Agnes Sudway, Elgin, OR, and Mary Angie, Las Vegas, NV, who were raised on the Hungry Bill Ranch; and Melvin Checo and Silas Ness, Lone Pine, CA, who have hunted and lived on Hunter Mountain and in the southern Panamints.

GLOSSARY

- coppicing:** to cut; particularly with multi-stemmed woody plants, to cut off at the base.
- endocarp:** inner layer or skin protecting the seed; in mesquite, this is found as coating around the bean inside the pod; this plus exocarp make up kahimbi.
- ethnography:** description of a culture in terms of features such as subsistence, material culture, religion, etc.
- ethnohistory:** history of a particular cultural or ethnic group.
- exocarp:** outer layer of skin; in mesquite, the outer layer of the mesquite pod.
- mano:** hand stone used with metate as grinding implement.
- mesocarp:** layer of a fruit between the outer skin and seed; in mesquite, the primary layer ground for flour or from which juice is extracted.
- metate:** larger basal grinding stone, usually slightly dish-shaped, used in grinding seeds to meal; see mano.
- phreatophyte:** shrubs to trees with deep roots capable of tapping deep, sub-surface water; usually found along stream beds or alluvial fans.

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APPENDIX A

TIMBISHA PLACE NAMES

PLACE NAMES WITHIN TIMBISHA AND PANAMINT TERRITORIES

The following place names, arranged alphabetically by English gloss, are derived from several sources, the most important being: Grosscup's (1977) review of C. Hart Merriam's unpublished field notes; Steward's (1938) field studies; Dayley's (1989) Timbisha dictionary; and additional data collected for this project. The numbers that follow correlate with those on Maps 8a-d and are not necessarily in order. Data in brackets are from present field studies, either verifying or amplifying data from other sources. Original transcriptions are retained in all cases, with the primary transcription being from the first source cited.

3. Alabama Range

toi'-yah hah-be'-te

Suggested meaning: mountains (?). Grosscup (1977:141); source: C.H. Merriam's notes. [toiyahabidi, 'mountain lying down.' Near Lone Pine.]

1. Amargosa Wash (Amargosa to Beatty)

o-wep'-pe

Meaning unknown. Grosscup (1977:143, source: C.H. Merriam's notes). Amargosa Wash, Beatty; also Panamint Valley; and a stream near Darwin, all called Okwetün, from ok^we", ok^wai, 'to flow' (Dayley 1989:420).

[yog^weidi, og^weidi, 'to flow,' is Amargosa Wash, including the area above and below Beatty, NV. Santa Rosa Wash, leading from Darwin Falls, is also called og^weidi].

2. Argus Mountain Range

Tüntapun

Also Maturango Peak. Dayley (1989:326). Grosscup (1977:141, citing C.H. Merriam's notes and Steward (1938) gives tin'-dab-boo, tinda'vu, tin'da-boo, meaning unknown. [Tindabu, meaning unknown. West side of Panamint Valley, Searles Valley.]

4. Argus Range

moo-kub'-ba

Also mugu; Grosscup (1977:142, from C.H. Merriam's notes; Steward (1938).

5. Ash Meadows, Nevada

Koyopotsa

Dayley (1989:64).

koi'-yo-po'-tah, meaning unknown; Grosscup (1977:143, citing C. H. Merriam's notes).
[koyobotsa, k^weyoboca, Ash Meadows, northeast of Death Valley Junction; meaning unknown.]

6. Avawatz Mountains

ah-pi-che

Meaning unknown; Grosscup (1977:142, citing C.H. Merriam's notes).
[Not recognized; ask Johnnie Kennedy of Oasis; area is south of Park boundary.]

7. "Badger Peak" in Grapevine Mountains

Hunangko'i

Dayley (1989:28), 'badger peak.'

[Not located, but probably Mt. Palmer; ask Dolly Gillette of Beatty, as is near the Strozzi Ranch.]

8. Badwater Springs in Death Valley

Atsappaa

Dayley (1989:11).

[Badwater is called Tizapaa, 'bad, no good' + 'water'.]

9. Ballarat

kah'-wu

Grosscup (1977:143, citing C.H. Merriam's notes); meaning unknown. Irwin (1980:72) notes a camp at Post Office Spring, 1/2 mile south of Ballarat. According to historic sources, the Indians there burned willows to encourage growth of new shoots. They also burned grass to encourage growth of horse feed. Army and prospectors camped there, leaving mail to be picked up: hence the name.

[Not known; ask Silas Ness of Lone Pine.]

11. Bennetts Wells

Tukumpusi

From: /tukumpin/, 'space, sky.' Dayley (1989:305).

Grosscup (1977:143), citing C.H. Merriam's notes, gives Bennetts Well as too-gah-bos, meaning unknown.

[Tugumbaatsi?i, 'sky water.' Ask Alice Sudway, who lived there in Tom Wilson's camp.]

12. Big Black Rock in Death Valley

Tümpi Kattun

Dayley (1989:321), 'rock sits.' Location not given.

[Location not known, and thus not marked on maps.]

13. Bishop, California

Pisippüh

Dayley (1989:211), from English "Bishop."

[Is just off present base map, so not marked.]

14. Black Mountains

Pisappi Toyapin ~ Pisattoyapin

Dayley (1989:209), from pisappuh, pisappin, 'red ochre.' Grosscup (1977:142), citing C.H. Merriam's notes: pe-shah'-pe toi-ab'-be; suggested meaning: red mountain.

[Pisapi toiyabi, 'red ochre mountains,' refers to the entire range (Black Mountains); pisadoiyabi, 'red ochre mountains,' refers to the Red Mountains in front of the range, a specific source of red ochre.]

15. Black Spring

Tuwa'dambahwatü

Grosscup (1977:137), citing Steward (1938:81): from /tuwada/ = a bush + /pa/ = water = /watü/ = place; north of Coso Peak.

Irwin (1980:79) has tuhudumbi pa, 'Black Rock Spring,' west and north of Crystal Spring; also called Tokartartarter.

[Ask Silas Ness, Lone Pine.]

16. Blackwater Spring

Bast:

Grosscup (1977:137), citing Steward (1938:92), who notes that a summer camp was located here.

[Site in Death Valley, called Paaci, 'spring.']

17. 'Black Walk' (=Emigrant Gap [?]) Tuummi'a

Dayley (1989:312): from /mi'a/ ~ mia ~ mi'ah ~ mi'a", 'go, walk, march; get, become' [+ tuu, 'black'].

[Tuumiadi, 'appearing black.' At the top of Emigrant Pass, where black rock in the ridge becomes visible.]

18a. Burro Spring Yétum'ba

Grosscup (1977:137), citing Steward (1938:79); a pine nut camp for the Saline Valley people.

[In the Cottonwood Mountains, east of Saline Valley; probably yatambaa, 'creosote spring.']

18b. Burro Spring, spring east of pakwü'tsi

Grosscup (1977:138), citing Steward (1938:79); a pine nut camp for Saline Valley people. Meaning unknown.

[In the Cottonwood Mountains, east of Saline Valley; possibly Rest Spring.]

19. Canyon Spring near Modoc in Panamint Valley Hunupaa

Dayley (1989:28), from hunuppin, 'ravine, gully, narrow canyon, gorge, ditch, + paa, 'water, spring.' Grosscup (1977:139), citing Steward (1938:85), who gives hunupa - springs near Modoc mine; from: /hunupi/ = canyon + /pa/ = water; seldom visited. [South of Lookout Mountain on west side of Valley.]

20. Cerro Gordo Springs wiva''

Grosscup (1977:139), citing Steward (1938:79). A pine nut camp for Saline Valley people. Suggested meaning: unknown.

21. Cerro Gordo Mine sah-go'-ro

[also: Cerro Gordo Mountains, Inyo Mountains].

(Grosscup (1977:142), citing C.H. Merriam notes; meaning unknown.

[Southwest side of Saline Valley; perhaps from English.]

22. Charleston Mountain near Beatty

Nüpakatütün [-a]

Dayley (1989:167).

[East of Map 8a, and thus not marked. Meaning: 'snow-having.' Within Southern Paiute territory, and given the same name by Ash Meadows, Pahrump, and Las Vegas Southern Paiute. Sacred mountain to most groups in the Mojave Desert.]

23. Chuckwalla Canyon

wesh-show'-wah

Grosscup (1977:140), citing C.H. Merriam notes; meaning unknown.
[North fork of Hanaupah Canyon on east slope of Panamint Range.]

10. Clayton Valley, Cow Camp

tsaiyuugwi

Steward (1938:90), from tsaiyu, tsaip, 'tule + yugwi, 'sitting.'

24. Cold Spring

üyuwum'ba

Grosscup (1977:116, 137), citing Steward (1938:81), who states that it is five miles south of Darwin. Suggested meaning: a black rock(?). Steward says as well: "probably Cold Spring at 6200'." One of four main Little Lake Koso district villages.

25. Cold Springs

Ogwaidü [also: Ogwedü]

Grosscup (1977:137), citing Steward (1938:81). Suggested meaning: creek. Steward states: "a place visited frequently in summers but no winter village." Little Lake/Koso Mountains District, south of Darwin.
[Perhaps Coles Spring. See #35 below.]

26. Coso Hot Springs.

Muattan(g Ka)

Dayley (1989:107, 435); also: Muattan ~ Muattang Ka, Kooso. [Kooso < Eng < Kawaiisu (?).] Coso Hot Springs is an old curative bathing area. Grosscup (1977:137), citing Steward (1938:81) records müa'ta, with suggested meaning 'boiling.' Also mo-ah'tah, given by Merriam. Steward says is one of four village sites for Koso district, "formerly 100 or more people. Visited by Northern Paiute and Shoshone people for

medicinal water which was used for drinking and bathing." Irwin (1980:23, 79-80) records muata, muatangga, and also Beko pah, 'old Coso. Pikopa means 'water animal.' [Still considered a very sacred site to all in the region, although access is restricted by its position on military reserve.]

27. Cottonwood Canyon, west of Death Valley

Napatün

Dayley (1989:132); also designates any large canyon. Grosscup (1977:140) citing Steward (1938:80) and C.H. Merriam notes records nah-vah'-re. Steward states that it was a major village site for Hunter Mountain group, "at springs in Cottonwood Canyon which runs westward from Death Valley [sic], at about 3700', people called navadunzi. [Nabadi, 'canyon,'] lower area of Cottonwood Canyon, as it comes down from Hunter Mountain into Death Valley. Nelson (1891:372), after noting the relationship of this group to the Saline Valley people, states the following: "The Cottonwood Creek people number only about two or three families, except during the grass-seed or pinon-nut gathering seasons, when many of the Saline Valley people go over there for a time. The supply of water is very limited here and only a few melons are raised, with an occasional effort at corn and beans on a little enclosed patch of ground."

28. Cottonwood Creek

hoo'-room

Grosscup (1977:139), citing C.H. Merriam's notes.)

29. Cow Creek, in Death Valley

Nababidini

['Where water flows down in there;' the present residential area at Cow Creek. The water source is Nevares Springs.]

30. "Coyote Tank" Springs in Devils Cornfield

Isa Po'o

Dayley (1989:37).

[Isabo'o, 'coyote's rock tank;' perhaps either Salt Springs or Sulfer Springs.]

31. Crystal Spring

Tcivügund:"

Grosscup (1977:137), citing Steward (1938:81). In the Koso district, but exact place unknown or unmarked. Irwin (1980:80) places Crystal Spring at south end of Lower Centennial Flat in the malpais ridge southeast of Black Rock Canyon and Spring. He recorded Toiyaga'da, meaning 'thunder,' or 'thunder bolt' or 'thunder mountain' as name

of spring. Charlie Wrinkle called it Where paa.
[Dayley (1989:501) gives tooyakaitun as 'thunder,' which would be tooyagaidi, in the present orthography.]

32. Dance Water Spring

Nükka Paa

Dayley 1989:165, citing Irwin (1980).

[Nikapaa, 'dance spring,' is located ca. 3 mi. west of Lida in the Silver Peak Range; visible from the highway. Site of pine nut camps, dance gatherings for pine nut festivals. Still well known. Irwin (1980:78 records Nar kar pah, locating it north of Lida, with meaning 'dance water.']

35. Darwin

Yattangkantün

Dayley (1989:284, 406), meaning 'characterized by creosote.' Also: Tawinni < Eng. Grosscup (1977:143), citing C.H. Merriam notes: yet'-tang nug'-gah, meaning unknown. Also: yet'tahng'-ahnd.
[Still called Yatanganti, 'having greasewood.']

36. Darwin, spring near

Tokopah

Irwin (1980:79) lists tokopah as Pipe Line spring, also known as Santa Rosa Spring, the source of Darwin's water. Also tugopah.

34. Daylight Pass Spring

Tümmüapo'o

Dayley (1989:218, 320); from: /po'o/, 'water tank' + ?.

33. Daylight Springs

Yattampo'o

(Dayley 1989:218, 406), meaning 'creosote tank.' From: /po'o/ = watertank. Grosscup (1977:137), citing C.H. Merriam's notes, yat-tum'-bo, meaning unknown. [Yatambo'o, Daylight Springs, near former Monument check-in. 'Greasewood tank.' Often stopping point on way to and from Beatty.]

37. Death Valley [also: Furnace Creek area] Tümpisa"

Dayley (1989:209, 322); also: Tümpisakka(tün) [-a]. Lit: '(at) the rock ochre' From: /tün-/ = rock; /pisa"/ = ochre. Grosscup (1977:140), citing C.H. Merriam's notes, has tim'-bish yo'-wung, tim-be'-shah, tim-bish', tim-be'shah, bow'-no-pe, bow'no-be Meaning unknown.

[It also refers to the whole valley, but is more specifically the area where red ochre was obtained in the red area in the Black Mountains south of where Furnace Creek comes into the Valley. Timbisa is the name much preferred by the Indian people, rather than Death Valley].

39. Death Valley Canyon Wisi

[From: /wisipin [-tta ~ -a'/ wisi- comb] = string, thread, fish line (Dayley 1989:385). Grosscup (1977:140), citing C.H. Merriam notes has wish'-she Meaning unknown, and also: ah'-se'boo'an-noo-pe.

[This is the term more often applied to Hanaupah Canyon, because of the growth of Indian hemp there. Indian hemp is a major source of fibers for making string.]

38. Death Valley Canyon, spring near head of, ko'

Steward (1938:92) has suggested meaning: /ko'/ = Kawaiisu word for 'tobacco.' See also term for Saline Valley.

[Neither this spring nor the term was recognized.]

40. Death Valley, Canyon at NW head of o-vin'-tah nav-var

Grosscup (1977:140), citing C.H. Merriam notes, meaning unknown. Dayley (1989:169) has ohpittan Napatün, 'Mesquite Canyon.'

[obi. 'mesquite bean,' + nabadi, 'canyon,' obintanabadi, 'Mesquite Canyon.' See #82.]

41. Death Valley, NW part of ohyu
(called variously Surveyor's Well, Mesquite Flat, Mesquite Valley)

Grosscup (1977:141), citing Steward (1938:87) and C.H. Merriam notes. Suggested meaning: mesquite. Also: o'-ye, o'-e'hu, oi'-hu.

[Steward lists a winter village here, with two camps totaling 14-15 people; people called ohyotsi. Surveyor's well is located at the northeast edge of Mesquite Flat, T14S, 45E; aka

Wilson's Well (Palmer n.d.). Dayley (1989:169) lists ohyü, Mesquite Flats north of Stovepipe Wells; same as Surveyor's Wells. This term, as Dayley records it, is still known.]

42. Dirty Socks mineral bath by Olancho, California Tuttsaa Tappisanappüh [-a]

Dayley (1989:312), tuttsaappüh, 'dirty,' + tappisanappüh, 'socks.'
[Site at south end of Owens Lake.]

43. Dodd's Spring Bast:*

Grosscup (1977:137), citing Steward (1938:79). Site in Saline Valley territory, in the southwest corner.
[paatsi, 'spring.']

44. Dry Mountain sü:ndugai

Steward (1938:78), meaning unknown. Saline Valley district; northeast side near Monument boundary.

48. Eagle Borax Works, Mesquite Flat to'-we

Grosscup (1977:143), citing C.H. Merriam notes. Dayley (1989:289) has to'i.
[Name comes from term for cattail, to?i, or to?ipi, common in the ponds at Eagle Borax. Name still recalled.]

47. Emigrant Canyon and Springs in Death Valley Papikku

Dayley (1989:192), meaning 'end or point of body of water.' Grosscup (1977:137), citing Steward (1938:85) and C.H. Merriam notes, has Emigrant Spring: Tingah'ni (suggested meaning: cave). Also: pah'-bah'-sup, pah'-be-koo, koo-choo'-e (from: kutzu' - unidentified seed plant). Steward says probably a temporary seed gathering camp for Panamint Valley people.

Irwin (1980:52 has tingka'ni, = 'cave,' Emigrant Spring.

[tinggahni, 'rock house,' or 'cave.' Name still recalled, as is pabiku. Several other springs and places are in this area, not all of which are properly identified. Included are: owamatsi, a cliff formation with holes; obinag'ati, a spring near it; omaangwasu, a waterfall; tontsi?i, yet another spring; osindipai, another; and yo?ogombiadu, 'badger place,' yet another location.]

17. Emigrant Gap

top-me'-ah

Grosscup (1977:141) citing C.H. Merriam notes. Meaning unknown. Also: too-me'-ah. [See #17, 'Black Walk,' as primary entry.]

45. Fish Lake Valley

Siiko'i

Dayley (1989:241), but no etymology. Grosscup (1977:141) citing C.H. Merriam's notes, so'-ro-kwahn Meaning unknown.

[West of Lida, NV. No obvious etymology; people tried suko?i, 'oriole,' and siigo, 'top, where hair comes out,' but were not sure. It is from 'top,' the referent may be the snow-capped White Mountains. Dyer, in Fish Lake Valley, is called ungoi.]

49. Funeral Mountains

Piki

Dayley (1989:205). Grosscup (1977:142), citing C.H. Merriam field notes, gives pe'-ge - north of Furnace Creek. Meaning unknown.

53. Funeral Mountains, E. of Eagle Borax Works

too-goo'-mah

Grosscup (1977:142), citing C.H. Merriam notes. Meaning unknown.

52. Funeral Mountains, E. of Furnace Creek

po'-pah

Grosscup (1977:142), citing C.H. Merriam notes. Meaning unknown.

54. Furnace Creek

tim-bish'-she-no-kwin

Grosscup (1977:139), citing C.H. Merriam notes; meaning unknown. Steward (1938:92), meaning unknown; also: tumbica, from: /tumbi/ 'rock.'

[Timbisa is the place name used for the Furnace Creek area, and also for the whole of Death Valley (see #37). The name refers to a site for gathering red ochre that is east of the present site of Furnace Creek in a red rock area in the Black Mountains. The name Merriam records may be Southern Paiute, as nog^windi is their term for 'creek, wash.']

51. Furnace Creek Ranch Flat

lat'-tu-ah

Grosscup (1977:144) citing C.H. Merriam's notes; meaning unknown.

[The initial consonant here may be a misprint, as l does not occur in either Timbisha or Southern Paiute except rarely in loans.]