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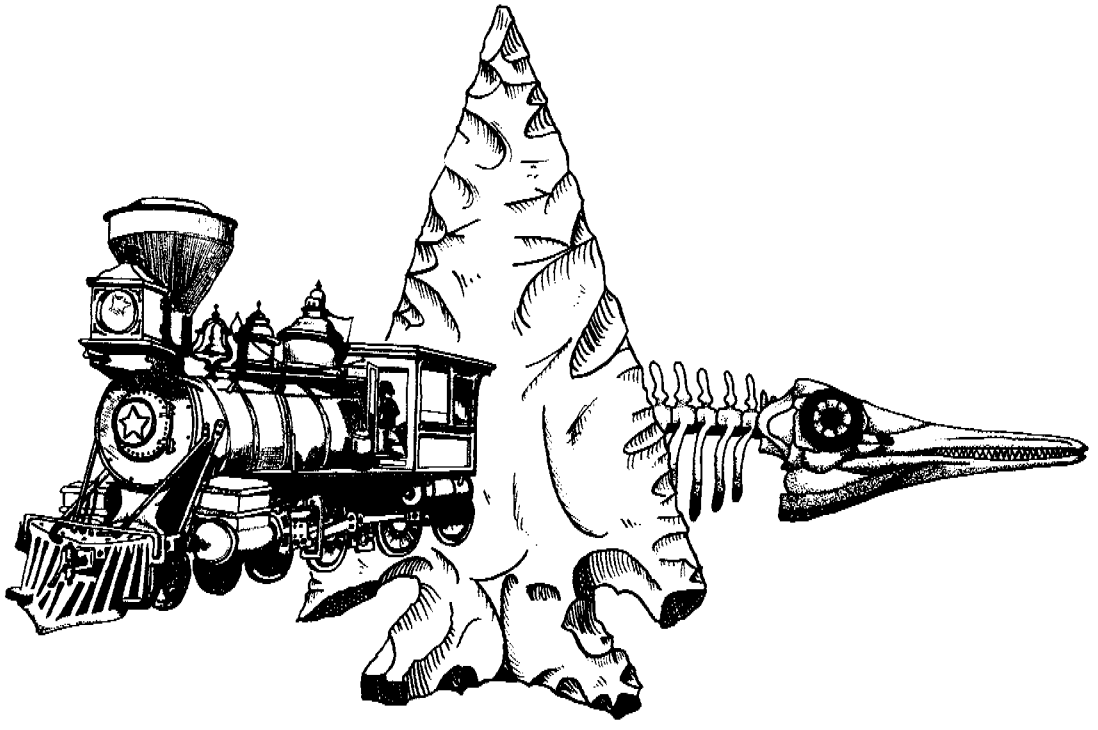

# NORTHERN PAIUTE AND WESTERN SHOSHONE LAND USE IN NORTHERN NEVADA: A CLASS I ETHNOGRAPHIC/ETHNOHISTORIC OVERVIEW

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# Northern Paiute and Western Shoshone Land Use in Northern Nevada: A Class I Ethnographic/Ethnohistoric Overview

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# CHAPTER 1

## INTRODUCTION

Before the 1980s, little attention was paid to Native American concerns with respect to environmental assessment and other similar studies in Nevada. Under the auspices of various federal laws and other legislation (Table 1.1), the Bureau of Land Management (BLM), similar to all other federal agencies, is now mandated to consult with Native American tribes to identify these concerns and "to assure that tribal governments, Native American communities, and individuals whose interests might be affected have a sufficient opportunity for productive participation in BLM planning and resource management decision making" (U.S. Department of InteriorI, BLM n.d.). A few studies to identify these concerns, which include environmental impacts to traditional values and traditional cultural places were conducted prior to 1992, although these were primarily in southern Nevada (Stoffle et al. 1990; Stoffle, Zedeño, and Halmo 2001). The majority of ethnographic/ethnohistoric studies concerning projects in Nevada have occurred since that time.

Table 1.1. Federal Laws and Legislation Pertinent to Native American Consultation

| |
|---|
| National Environmental Policy Act of 1969, as amended (NEPA) |
| National Historic Preservation Act of 1966, as amended (NHPA) |
| American Indian Religious Freedom Act of 1978 (AIRFA) |
| Native American Graves Protection and Repatriation Act of 1990, as amended (NAGPRA) |
| Federal Land Management and Policy Act of 1976 (FLMPA) |
| Archaeological Resources Protection Act of 1979 (ARPA) |
| Executive Order 11593 - Protection and Enhancement of the Cultural Environment |
| Executive Order 12898 - Environmental Justice |
| Executive Order 13007 - Indian Sacred Sites |
| Executive Order 13175 - Consultation and Coordination with Indian Tribal Governments |

The focus of this document is to provide a contextual basis for ongoing consultations between the contemporary Northern Paiute and Western Shoshone tribes in Nevada and the BLM in northern Nevada (i.e., Winnemucca, Battle Mountain, Elko, Ely, and Carson City field offices; see Figure 1.1). This has been accomplished through a review, analysis, and synthesis of existing ethnographic and ethnohistoric literature and archival materials containing information on Traditional Cultural Properties, sacred sites, traditional lifeway areas, other culturally important places, Native American

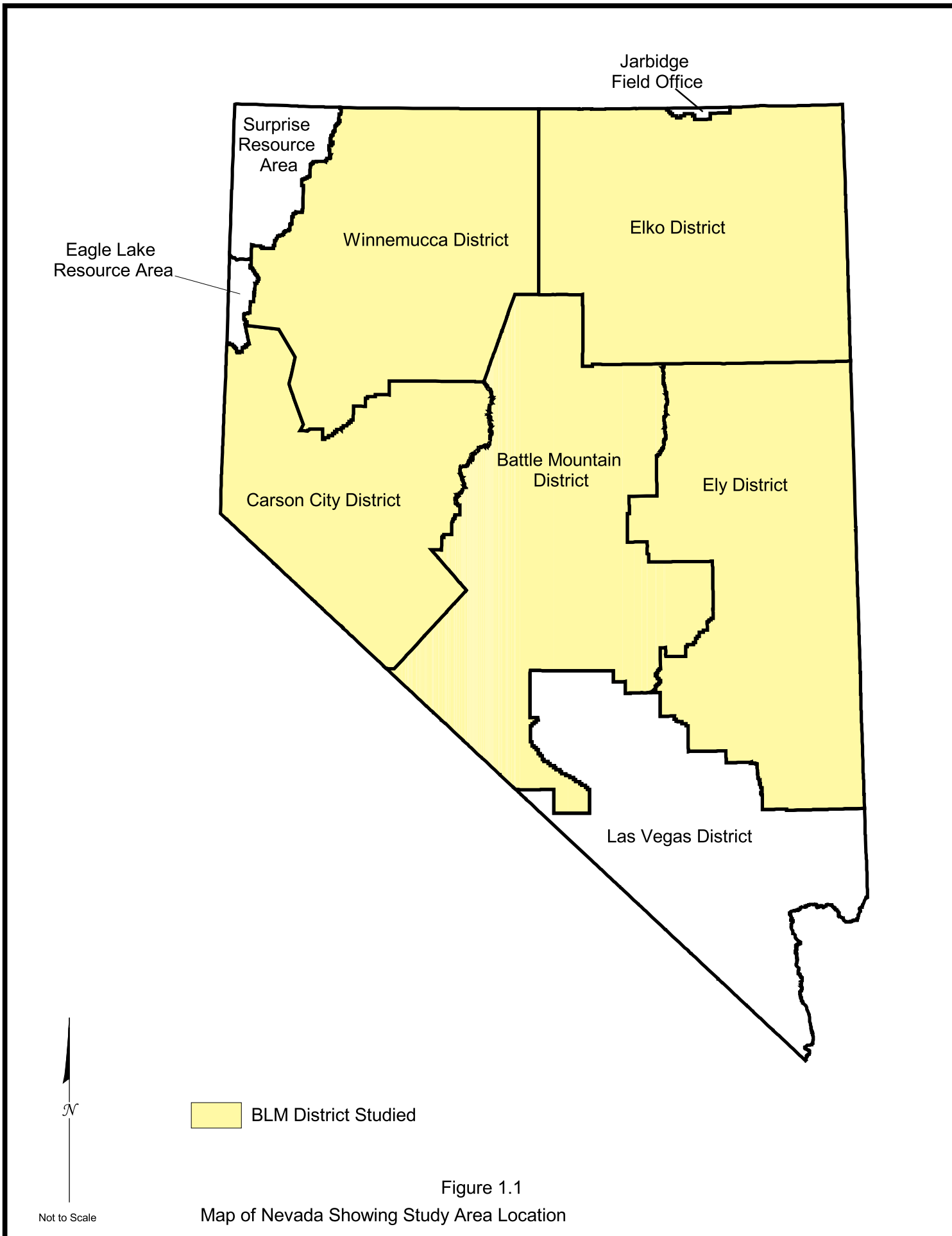



Figure 1.1
Map of Nevada Showing Study Area Location

Graves Protection and Repatriation Act (NAGPRA) concerns, and other heritage issues between contemporary Northern Paiute and Western Shoshone tribes in Nevada.

To facilitate its use as a cultural resources management tool, this report has been divided into the following components. Chapter 1 contains introductory information, including a brief mention of the laws and other legislation pertinent to Native American consultation regarding the BLM. To provide a background and contextual basis for the current study, Chapters 2 and 3 provide a brief ethnohistoric and more extensive ethnographic information on the Northern Paiutes and Western Shoshones. Chapter 4 contains a brief description of the ethnographic/ethnohistoric studies undertaken to date in Nevada to identify culturally-significant places of importance to Northern Paiutes and Western Shoshones. The chapter also includes a list of the culturally-significant places identified during these studies, as well as a listing of other concerns and issues identified through Native American consultation for these projects. In addition to a discussion on the definition and evaluation of what is called a "Traditional Cultural Property" or TCP, Chapter 5 provides a discussion of culturally-significant property types, as well as potential mitigation treatment for these properties. Chapter 6 presents a listing by property type and brief discussion of culturally-significant sites identified during the archival and literature review. Other Native American issues, concerns, and recommendations, as ascertained in the studies discussed in Chapter 4, are discussed in Chapter 7. Chapter 8 contains recommendations for further studies, especially in regards to obvious research information gaps.

# CHAPTER 2

## ETHNOGRAPHIC OVERVIEW

Many Native American people have inhabited or migrated through Nevada. The first people were those that archaeologists refer to as Paleoindian, Archaic, and Fremont. All that is scientifically known about these Native Americans comes from archaeological investigations. Traditional Native American histories shed little light on whom they were, where they came from, and what happened to them. It is believed that the ancestors of the Western Shoshone and Northern Paiute people entered the Great Basin around 1,000 to 5,000 years ago (Rhode and Madsen 1994). It is generally thought by scholars and is related in various Native American oral histories that these people came from the western coastal area. At the time of European contact, the Native American people inhabiting what is now Nevada were the Washoes, who lived in the primarily in the vicinity of Lake Tahoe; Western Shoshones, including the Goshutes; and Northern and Southern Paiutes. According to available archival records and literature, the Western Shoshone and Northern Paiute people were known to have inhabited and utilized northern Nevada. The following discussion focuses on these two groups and the present-day Native American tribes who represent them. The Northern Paiutes and Western Shoshones were culturally similar, subsisting on plant gathering, particularly seeds, and small game, including insects. The ethnographic material presented in the following discussion provides a brief overview of these tribal groups and their lifeways as they pertain to land use within northern Nevada. It focuses on ethnohistoric and ethnographic land uses, sacred and cultural geography, mythology, religions, and traditional practices that should be relevant to understanding potential Native American concerns with current land use decisions. A more detailed discussion of the Northern Paiutes and Western Shoshones that inhabited northern Nevada can be found in cultural resource overviews conducted for specific areas within northern Nevada (Bard, Busby, and Findlay 1981; James 1981; Pendleton, McLane, and Thomas 1982; Smith et al. 1983).

### Northern Paiute

Prior to Euroamerican contact, the Northern Paiutes occupied a very large territory that included parts of what are now California, Oregon, and Nevada. Fowler and Liljeblad (1986:435) described Northern Paiute aboriginal boundaries as follows (Figure 2.1[1]):

> On the west, for some 600 miles, the perimeter followed the western edge and occasionally the crest of the Sierra Nevada and the watershed separating the Pit and Klamath rivers from the interior draining northern sector of the Great Basin. On the north, for roughly 300 miles, it continued through an undetermined territory beyond the summits dividing the drainage systems of the Columbia and Snake rivers (Park in Park et al. 1938; Ray et al. 1938; O.C.

[1]The numbered locations on the map in Figure 2.1 refer to the bands listed in Table 2.1.

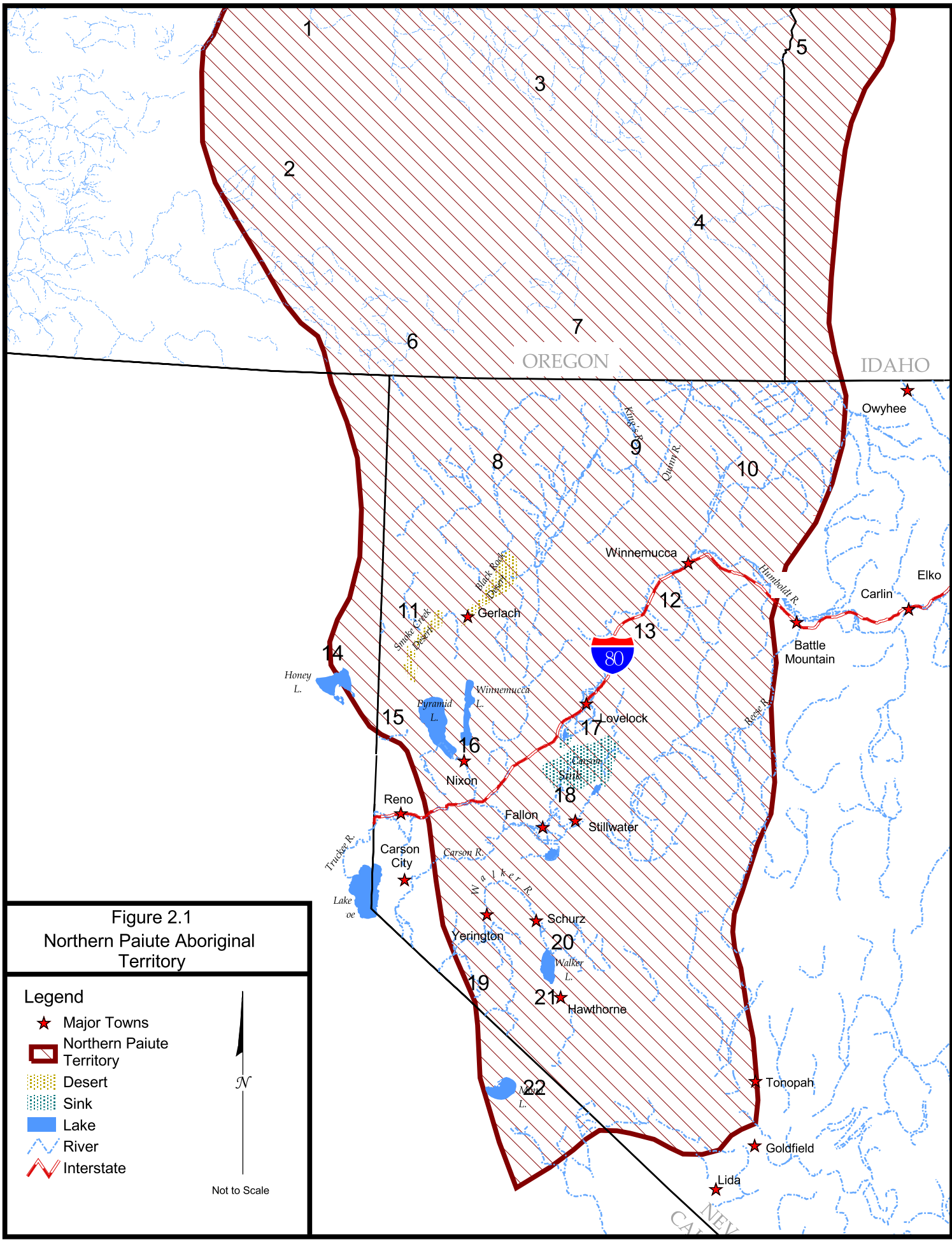



Figure 2.1
Northern Paiute Aboriginal Territory

Legend
- Major Towns
- Northern Paiute Territory
- Desert
- Sink
- Lake
- River
- Interstate

N

Not to Scale

P:\5000-5999\5199-068-093 BLM Northern Nevada Ethno Overview\GIS Figure 3.1

Table 2.1. Northern Paiute Band Names

| Band Name | | | | |
|---|---|---|---|---|
| **Stewart 1939, 1941** | **ITCN 1976a** | **Band No.** | **English Translation** | **Current Tribal Affiliation or Current Location, If Known** |
| *aga´ipañinadökadö* | *Agai Panina Ticutta* | 8 | fish lake eaters | Summit Lake Paiute Tribe |
| *aga´idökadö* | *Agai Ticutta* | 20 | trout eaters | Walker River Paiute Tribe |
| *atsakudöka tuviwarai* | *Atsakudokwa Tuviwa ga yu* | 9 | red butte dwellers | Ft. McDermitt Tribe |
| *hunipuitöka* | | 1 | Walpapi | Burns Paiute Tribe<br>Klamath Tribe<br>Warm Springs Reservation |
| *kamodökadö* | *Kamu Ticutta* | 11 | jack rabbit eaters | Yerington Paiute Tribe |
| *kidütökadö* | | 6 | woodchuck eaters | Fort Bidwell Reservation |
| *koa'aga´itöka* | | 5 | salmon eaters | Fort Hall Indian Reservation? |
| *küpadökadö* | *Koop Ticutta* | 17 | ground squirrel eaters | Lovelock Paiute Tribe |
| *kutsavidökadö* | | 22 | brine fly pupae eaters | Mono Lake, California |
| *kuyuidökadö* | *Cu Yui Ticutta* | 16 | cui yui eaters | Pyramid Lake Paiute Tribe |
| *makuhadökadö* | | 13 | | unknown |
| *moadökadö* | *Moa Ticutta* | | wild onion eaters | Summit Lake Paiute Tribe |
| *pakwidökadö* | *Pugwi Ticutta* | 21 | fish (or chub) eaters | Walker River Paiute Tribe |
| *sawawaktödö tuviwarai* | | 12 | sagebrush mountain dwellers | Winnemucca Tribe |
| *tagötöka* | | 4 | tuber eaters | Duck Valley Shoshone-Paiute Tribe |
| *tasiget tuviwarai* | | 15 | middle (or between) dwellers | Pyramid Lake Paiute Tribe |
| *toedökadö* | *Toi Ticutta* | 18 | tule eaters | Fallon Paiute-Shoshone Tribe |
| *tövusidökadö* | *Tobusi Ticutta* | 19 | grass-nut eaters | Yerington Paiute Tribe |
| *tsösö'ödö tuviwarai* | | 7 | cold dwellers | unknown |
| *wadadökadö* | | 14 | wada-seed eaters | Honey Lake, Oregon |

Table 2.2. Northern Paiute Band Names, continued

| Band Name | | | | |
|---|---|---|---|---|
| **Stewart 1939, 1941** | **ITCN 1976a** | **Map No.** | **English Translation** | **Current Tribal Affiliation or Current Location, If Known** |
| *wadatöka* | | 3 | seed eaters | Burns Paiute Tribe |
| *yahuskin or goyatöka* | | 2 | crayfish eaters | Yainax, Oregon |
| *yamosöpö tuviwarai* | *Yamosopu Tuviwa ga yu* | 10 | half-moon valley dwellers | Ft. McDermitt Tribe |
| | *Koosi Pah Ticutta* | | muddy water eaters | Fallon Paiute-Shoshone Tribe |
| | *Qui na taue Pha Numa* | | Smoke Valley people | Ft. McDermitt Tribe |
| | *Poo-zi Ticutta* | | bulb eaters | Yerington Paiute Tribe |

> Stewart 1939) . . . The eastern limit of their territory continued from the east side of Mono Lake diagonally north through central Nevada, following in that region the crest of the Desatoya Range. It further coincided approximately with the present Oregon-Idaho state line as far north as the outlets of the Weiser and Powder rivers beyond the great bend of the Snake River.

Several relatively distinct bands were identified in studies conducted by Stewart (1939, 1941). Other band names were documented by the ITCN (1976a). Table 2.1 lists these names and their current tribal affiliation or location, if known. Park (in Fowler 1989) listed five major Northern Paiute bands mostly located within Nevada: *kuyuítükəd*ᵊ (*Chasmistes cujus* eaters), *toítükəd*ᵊ (tule eaters), *agaítükəd*ᵊ (trout eaters), *hápDtükəd*ᵊ (English translation unknown), and the *wadátükəd*ᵊ(English translation unknown). He referred to these Northern Paiutes as Paviotsos. The *kuyuítükəd*ᵊ lived along the lower Truckee River and along the shores of Pyramid and Winnemucca lakes (Fowler 1989; Stewart 1939). As shown in Table 2.1, descendants of the *kuyuítükəd*ᵊ now live on the Pyramid Lake Paiute Reservation (ITCN 1976a). The *toítükəd*ᵊ inhabited the Walker River and Walker Lake area (Fowler 1989; Stewart 1939). Descendants of these people can be found on the Walker River Reservation. The *hápDtükəd*ᵊ inhabited the Humboldt River area from Humboldt Lake to the present site of Winnemucca (Fowler 1989; Stewart 1939). Descendants of this band live within the Lovelock Colony (Fowler 1989). The *wadátükəd*ᵊ occupied Long Valley and the area surrounding Honey Lake in what is now California. Today, the Northern Paiutes live on reservations located throughout California, Oregon, and Nevada (Table 2.2).

### *Habitation Patterns*

Prior to Euroamerican settlement, Northern Paiute families lived a seasonal semi-nomadic lifeway similar to that of the Western Shoshones. Like the Western Shoshones, families came together in larger camps during the winter season (Steward and Wheeler-Voegelin 1974). Often these camps were located near pinyon caches (Fowler and Liljeblad 1986). Table 2.3 lists 14 Northern Paiute villages identified by Fowler (1992) and Steward (1997). For most Northern Paiute groups, this lifestyle did not change even with the acquisition of horses sometime during the late 1840s to early 1850s (Fowler and Liljeblad 1986; Steward and Wheeler-Voegelin 1974).

According to Fowler and Liljeblad (1986:443), Northern Paiute houses were temporary structures:

> The dome-shaped, mat-covered house (*kani, nobi*) was the most common winter structure for most of the Nevada Northern Paiute groups. A smoke hole was left in the top and a doorway in one side, usually facing east or away from prevailing winds. A fire for cooking and warming was in the center inside. The size of the house varied according to the size of the family, but 8 feet to 15 feet in diameter seems to have been the standard. Unlike Western Shoshone houses, some Northern Paiute winter houses were semi-subterranean. Sometimes families used caves or rock shelters as homes. During the summer, windbreaks or sun shades

Table 2.2. Locations of Northern Paiute Reservations and Colonies

| Tribe or Band Name | Location by Nearest City |
|---|---|
| Benton Reservation | Benton, California |
| Bridgeport Colony | Bridgeport, California |
| Cedarville Reservation | Cedarville, California |
| Fort Bidwell Reservation | Fort Bidwell, California |
| Susanville Reservation | Susanville, California |
| Duck Valley | Owyhee, Nevada |
| Fallon Reservation (Stillwater) and Fallon Colony | Fallon, Nevada |
| Fort McDermitt Reservation | McDermitt, Nevada |
| Lovelock Colony | Lovelock, Nevada |
| Pyramid Lake Reservation | Nixon, Nevada |
| Reno-Sparks Colony | Reno, Nevada |
| Summit Lake Reservation | Winnemucca, Nevada |
| Walker River Reservation | Schurz, Nevada |
| Winnemucca Colony | Winnemucca, Nevada |
| Yerington Reservation and Colony | Yerington, Nevada |
| Burns Colony | Burns, Oregon |
| Warm Springs Reservation | Warm Springs, Oregon |

were sometimes utilized. Other structures constructed included sweathouses (Fowler and Liljeblad 1986; Stewart 1941).

### *Subsistence*

The Northern Paiutes lived in a very diverse ecological zone and, therefore, were able to utilize hunting, plant-gathering, and fishing for subsistence strategies. As for the Western Shoshones, pine nuts and various seeds, such as those from Indian rice grass and sunflowers, were important food resources for the Northern Paiutes. Roots and berries from many different plants were also utilized as food items. Tule, willow, and sagebrush provided materials for clothing and various other items. Tule was used to make house roofs, small rafts, bird decoys, fishing nets, bags, mats, dresses, and aprons. Twined conical baskets and hats, basket caps, baby cradles, seed beaters, and purses were made from willow materials. Men's shirts and women's aprons were made from twined sagebrush bark (Fowler and Liljeblad 1986; Steward and Wheeler-Voegelin 1974; Stewart 1941).

Table 2.3. Northern Paiute Villages Identified by Fowler (1992) and Steward (1997)

| Village Name | English Translation, If Known | General Location |
|---|---|---|
| *Acamüdzi'ⁿⁱ* | | Edwards Creek Valley |
| *Wanahunupi* | net or string | Edwards Creek Valley |
| *Suhuyoi* | | Fish Lake Valley |
| *Yo:gamatü* | | Fish Lake Valley |
| *Tu:náva* | | Fish Lake Valley |
| *Watühad:ᵃ* | | Fish Lake Valley |
| *Tü'năva* | | Fish Lake Valley |
| *Sohodühatü* | under cottonwood tree place | Fish Lake Valley |
| *Ozaŋ'win:ⁱ* | alkaline? | Fish Lake Valley |
| *Pãü'üva* | | Fish Lake Valley |
| *Takuˀatɨ* | | Old River |
| *Wazzobɨpida* | seepweed seed place | Old River |
| *Panossa nnobi* | pelican's house | Pelican Island |
| *Tonomuccaidaa* | greasewood on the end | Stillwater Marsh |

Northern Paiute hunting techniques were similar to those of the Western Shoshones. They used "traps, corrals, and other types of game enclosures . . . built of uprooted sagebrush, rocks, and tree limbs" in communal hunting of antelope, deer, desert bighorn sheep, and rabbits (Fowler and Liljeblad 1986:439). Like the Western Shoshones, they utilized the powers of a shaman during antelope drives (Stewart 1941). Other animals hunted included hares, rabbits, marmots, porcupines, ground squirrels, grouse, waterfowl, and insects, like grasshoppers (Fowler and Liljeblad 1986; Stewart 1941).

Unlike the Western Shoshones, fishing was very important to the Northern Paiutes. Techniques varied depending on the type of fish and its habitat. Fishing platforms, nets, harpoons, weirs, and basket traps were used for river fishing. They used gill nets, hooks and lines, spears, and harpoons when fishing in lakes (Fowler and Liljeblad 1986; Stewart 1941). Ice fishing was conducted during the winter months (Stewart 1941). These various fishing techniques were used to catch cutthroat and other trout, Tahoe suckers, cui-ui, dace, chub, redsides, minnows, and other fish (Fowler and Bath 1981; Fowler and Liljeblad 1986; Stewart 1941).

### *Burial Practices*

The burial practices of the Northern Paiutes were similar to those of the Western Shoshones. Cremation was practiced; however, it was generally reserved for witches. The deceased might be buried in rock crevices, caves or rockshelters, or on a hillside. Their houses were either torn down or burned and their belongings distributed among their relatives (Fowler and Liljeblad 1986; Stewart 1941).

### *Religion and Ceremonies*

Northern Paiute religion, like that of the Western Shoshones, was based on shamanism. Stewart (1941) listed three ways in which one became a shaman: through dreams, through inheritance from a close relative, or by visiting particular caves within Northern Paiute territory. As mentioned previously, a shaman was utilized during antelope drives (Stewart 1941).

As with the Western Shoshones, ceremonial activities were few. The only traditional dance was the Circle Dance. Other dances conducted by the Northern Paiutes were more recent adoptions and included the Bear, South or Exhibition, Crazy, and Ghost dances (Stewart 1941).

### *Oral Traditions*

Lowie (1924b), Kelly (1938), Steward (1943b), and Fowler (1989) are among researchers who documented many Northern Paiute oral traditions. Few of these stories mention specific places; however, several different versions of the story in which Coyote lets loose the animals in the cave and his brother, Wolf is killed and brought back to life mention places in Dixie Valley. Unfortunately, the exact location of some of the places is not specified in the stories (Loud and Harrington 1929; Steward 1943b). Some of these and other Northern Paiute stories that contain the names of locations can be found in Appendix A.

Other places that are considered to be sacred are deep lakes and other bodies of water that are inhabited by Water Babies (*paˀ ohaˀa*) and other creatures, like Water Horses (*paapuku*) (Fowler 1992).

### *Additional Resources*

More detailed information on the Northern Paiutes can be found in the works of Fowler (1992), Fowler and Fowler (1970, 1971), Heizer (1970), Lowie (1924a), Park, (1933-1940), Riddell (1960), Stewart (1939, 1941), and Underhill (1941). W.Z. Park (1938a) and Whiting (1950) documented Northern Paiute shamanism. Ethnohistoric studies include work by Hittman (1973), Houghton (1968, 1973), Knack and Stewart (1999), Lynch (1971), Shimkin and Reid (1970), Steward and Wheeler-Voegelin (1974). Tribal histories have been documented by ITCN (1976a) and Johnson

(1975). Other references on the Northern Paiute include Fowler (1970), Park (1934, 1937, 1938b, 1941), Steward (1941), Stewart (1937, 1966, 1984), and Wheat (1967).

## Western Shoshones

Steward (1937) divided the Shoshones into three groups (Western Shoshones, Northern Shoshones and Bannocks, and Eastern Shoshones). It should be noted that this distinction is primarily based on location. Of these groups, the Western Shoshones, including the Goshutes, inhabited and utilized what is now northern Nevada. Prior to the arrival of Euroamericans into their aboriginal lands, the Western Shoshone occupied a large territory that included much of present day Nevada (Figure 2.2). Thomas, Pendleton, and Cappannari (1986:262) stated:

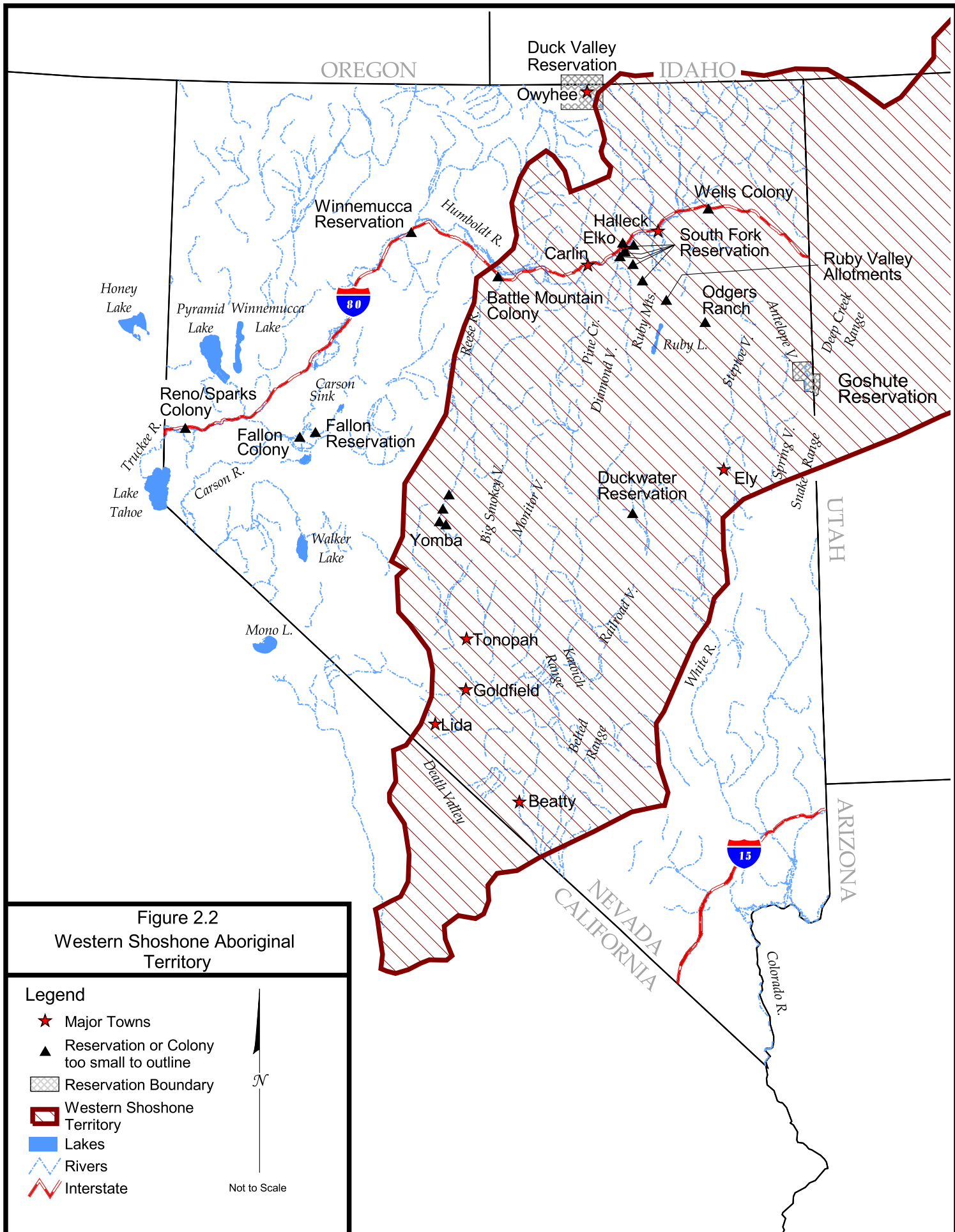
> Western Shoshone country extended from the arid reaches of Death Valley inhabited by the Panamint Shoshone, through the mountainous highlands of central Nevada into northwestern Utah, where it encompassed the area of the Gosiute of Tooele and Skull valleys and Deep Creek and the 'Weber Ute.' The northern boundary is rather arbitrarily taken as roughly the divide separating the Humboldt River drainage from the Snake and Salmon River area, where the Northern Shoshone lived; the people of the Duck Valley Reservation are also included.

According to Steward (1937:626-627), "Shoshoni occupied Nevada as far west as Columbus Salt Marsh, Ione Valley, Smith Creek Valley, Reese River Valley, and Battle Mountain." Based on aboriginal occupation and land utilization, the following discussion pertains only to the group identified by Steward as the Western Shoshone. Today, the Western Shoshones, who refer to themselves as *nɨwɨ*, live on several small reservations and colonies (Table 2.4) located throughout California, Nevada, and Utah (Thomas, Pendleton, and Cappannari 1986). For this study, the Goshutes are considered to be part of the Western Shoshone group. Traditionally, Goshute territory extended from the Great Salt Lake to the Steptoe Range in Nevada, from the Salt Lake Valley to Granite Rock in the desert to the west, and from Simpson Springs on the south to the Great Salt Lake Desert (ITCN 1976b).

### *Habitation Patterns*

Steward (1997) believed that Western Shoshone band affiliation was flexible and, therefore, it was difficult to determine aboriginal boundaries or areas of habitation based on band organization. Western Shoshone families did, however, return seasonally to establish winter camps in the same general areas. Individual families would also establish temporary camps throughout their areas for hunting and gathering. Table 2.5 contains a list of approximately 140 Western Shoshone villages identified by Steward (1997).

In 1873, Powell and Ingalls recorded a few band names including the *Pa'-gan-tso* in Ruby Valley; *Kai-da-toi-ab-ie* in the area of the present-day towns of Halleck, Hamilton, Elko, Mineral Hill,




P:\5000-5999\5199-068-093 BLM Northern Nevada Ethno Overview\GIS Figure 3.3

Table 2.4. Locations of Western Shoshone Reservations and Colonies

| Tribe or Band Name | Location of Nearest City |
|---|---|
| Fallon Paiute-Shoshone Tribe | Fallon, Nevada |
| Fort McDermitt Tribe | McDermitt, Nevada |
| Duck Valley Indian Reservation | Owyhee, Nevada |
| Duckwater Shoshone Tribe of the Duckwater Reservation | Duckwater, Nevada |
| Ely Shoshone Tribe | Ely, Nevada |
| Te-Moak Tribe of the Western Shoshone Indians | Elko, Nevada |
| Battle Mountain Band | Battle Mountain, Nevada |
| Elko Band | Elko, Nevada |
| South Fork Band | Lee, Nevada |
| Wells Band | Wells, Nevada |
| Timbisha Shoshone | Death Valley, California |
| Confederated Tribes of the Goshute Reservation | Ibapah, Utah |
| Skull Valley Band of Goshute Indians | Skull Valley, Utah |

Palisade, and Carlin; *No-ga'ie* in the vicinity of Robison, Duckwater, and Spring and White River valleys; *Pi-at-tui'-ab-be* in the vicinity of Belmont, Hot Creek, Morey, Fish Lake, and Big Smoky Valley; *Na-hae'-go* near Austin and in Reese River Valley; and *To-na-wits'-o-wa* in the vicinity of Battle Mountain and Unionville (ITCN 1976b). Steward (1997) recorded the Shoshone names for only a few of the bands living in what is now Nevada. These included the *tosawi·ccɨh* (white knife), *pasiatɨkka* (redtop grass eaters), *watatɨkka* (ryegrass seed eaters), *kuyudɨkka* (bitterroot eaters), *kuyadɨkka* (*Valerian edulis* eaters), *tsaidüka* (tule eaters), *wɨʔyɨmpihtɨkka* (buffalo berry eaters), *mahagūadüka* (Mentzelia seed eaters), and *waitɨkka* (ricegrass eaters). The *tosawi·ccɨh* people lived in the Humboldt River Valley in the vicinity of present day Battle Mountain. The *pasiatɨkka* inhabited the Diamond Valley area and the *watatɨkka* occupied Ruby Valley. The *kuyudɨkka* lived in the areas of present day Halleck, Marys River and Clover Valley along the Humboldt River. The *kuyadɨkka* occupied the Smith Creek area. The *tsaidüka* inhabited Railroad Valley; the *wɨʔyɨmpihtɨkka*, the Big Smoky Valley; and the *mahagūadüka*, the Reese River area. The *waitɨkka* inhabited the Ione Valley vicinity.

To meet the highly mobile lifestyle of the Western Shoshone, dwellings tended to be temporary and easily-constructed structures. Thomas, Pendleton, and Cappannari (1986:268) described these structures:

Table 2.5. Western Shoshone Villages Identified by Steward (1997)[2]

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| 17 | *Toiva* | cattail water | Antelope Valley |
| 18 | *Wadoya* | | Antelope Valley |
| 19 | *Kwadumba* | antelope water | Antelope Valley |
| 20 | *Hugapa* | cane water | Antelope Valley |
| 21 | *Suhuva* | willow water | Antelope Valley |
| 22 | *Bohoba* | sagebrush water | Antelope Valley |
| -- | *nusü* | willow canyon | Beatty and Belted Mountains |
| 49 | Indian Camp | | Beatty and Belted Mountains |
| 50 | Howell Ranch | | Beatty and Belted Mountains |
| 52 | *Ta:kanawa* | close to obsidian | Beatty and Belted Mountains |
| 53 | *Sakainãga* | willow? | Beatty and Belted Mountains |
| 54 | *Pa:navadu* | flat water | Beatty and Belted Mountains |
| 55 | *Wuŋiakuda* | | Beatty and Belted Mountains |
| 56 | *Mütsi* | thistle? | Beatty and Belted Mountains |
| 57 | *Hu:nusü* | canyon willow | Beatty and Belted Mountains |
| 57 | *Sivahwa* | | Beatty and Belted Mountains |
| 58 | *Tünă'va* | | Beatty and Belted Mountains |
| 59 | *Wi:va* | | Beatty and Belted Mountains |
| 60 | *Kuikun:'* | | Beatty and Belted Mountains |
| 61 | *Tupipa* | rock water | Beatty and Belted Mountains |

[2]Figures 2.3, 2.4, and 2.5 show the locations of the village sites documented by Steward (1997). The Site No. corresponds to the village locations on the maps.

Table 2.5. Western Shoshone Villages Identified by Steward (1997), continued

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| 62 | *Pokopa* | *poko* water | Beatty and Belted Mountains |
| 63 | *Paga$^{x}$mbuhan* | much cane | Beatty and Belted Mountains |
| -- | Egan Canyon | | Egan Canyon |
| -- | Twin Springs | | Fish Springs Valley |
| 55 | *Woŋgodoya* | white pine mountain | Fish Springs Valley |
| 56 | Butler's Place | | Fish Springs Valley |
| 14 | Independence Valley | | Humboldt River |
| 15 | Palisade | | Humboldt River |
| 16 | *Badukoi* | middle peak water | Humboldt River |
| 17 | *Puŋodudumoin* | | Humboldt River |
| 18 | *Kinome* | | Humboldt River |
| 19 | *Sahoogəp* | water runs down? | Humboldt River |
| 20 | Huntington Creek | | Humboldt River |
| 21 | North Fork | | Humboldt River |
| 22 | *Banadia* | | Humboldt River |
| 23 | *Tukwampandai* | black hill water under | Humboldt River |
| 24 | *Toyagadzu* | mountain sitting | Humboldt River |
| -- | *Wánzi awa$^{ⁿ}$* | antelope chest | Ione, Reese River, and Smith Creek valleys |
| 1 | *Wiyunutuahunupi* | buffalo berry close canyon | Ione, Reese River, and Smith Creek valleys |
| 2 | *Ăŋgaskigada* | red sideways sitting | Ione, Reese River, and Smith Creek valleys |
| 3 | *Tutumbihunupi* | black rock canyon | Ione, Reese River, and Smith Creek valleys |
| 4 | *Ohaogwaihunupi* | yellow ground canyon | Ione, Reese River, and Smith Creek valleys |

Table 2.5. Western Shoshone Villages Identified by Steward (1997), continued

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| 5 | *Bambicpahunupi* | stinking water canyon | Ione, Reese River, and Smith Creek valleys |
| 6 | *Soŋgwatumbihun* | lava rock | Ione, Reese River, and Smith Creek valleys |
| 7 | *Gunuvijəp* | elderberry bush occurs here | Ione, Reese River, and Smith Creek valleys |
| 8 | *Biahunupi* | big canyon | Ione, Reese River, and Smith Creek valleys |
| 9 | *Məzagüahunupi* | round cactus peak canyon | Ione, Reese River, and Smith Creek valleys |
| 10 | *Oapihunupi* | *oapi* canyon | Ione, Reese River, and Smith Creek valleys |
| 11 | *Tüdüpihunupi* | turquoise canyon | Ione, Reese River, and Smith Creek valleys |
| 12 | *Yudigivo'ihunupi* | thin slabs of rock on top canyon | Ione, Reese River, and Smith Creek valleys |
| 13 | *Aihyu'hunupi* | pine nut pole canyon | Ione, Reese River, and Smith Creek valleys |
| 14 | *Navahodave* | dugout water | Ione, Reese River, and Smith Creek valleys |
| 15 | *Gu:vadaküahunupi* | long peak canyon | Ione, Reese River, and Smith Creek valleys |
| 16 | *Baiămbasa'hunupi* | yellow jacket dried up canyon | Ione, Reese River, and Smith Creek valleys |
| 17 | *Kwinahunupi* | hawk or eagle canyon | Ione, Reese River, and Smith Creek valleys |
| 18 | *Tosaküahunupi* | white peak canyon | Ione, Reese River, and Smith Creek valleys |
| 19 | *A:suŋguahunupi* | yellowish peak canyon | Ione, Reese River, and Smith Creek valleys |
| 20 | *Wakaihunupi* | pinyon tree canyon | Ione, Reese River, and Smith Creek valleys |
| 21 | *Böyü'wihunupi* | trail pass canyon | Ione, Reese River, and Smith Creek valleys |
| 22 | *Yümbahunupi* | *yomba* canyon | Ione, Reese River, and Smith Creek valleys |
| 23 | *O:nihunupi* | winding or crooked canyon | Ione, Reese River, and Smith Creek valleys |
| 24 | *A:dumbihunupi* | white rock canyon | Ione, Reese River, and Smith Creek valleys |
| 25 | *Bukwiyo$^{o}$hunupi* | warm water in a pool canyon | Ione, Reese River, and Smith Creek valleys |
| 26 | *Sünuŋgoi* | seeds of *Lappula* peak | Ione, Reese River, and Smith Creek valleys |

Table 2.5. Western Shoshone Villages Identified by Steward (1997), continued

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| 27 | *Sova* | much water | Ione, Reese River, and Smith Creek valleys |
| 28 | *Tüosava* | boulder water | Ione, Reese River, and Smith Creek valleys |
| 29 | *Yü'tomba* | water in badger holes | Ione, Reese River, and Smith Creek valleys |
| 30 | *Evimba* | white chalk water | Ione, Reese River, and Smith Creek valleys |
| 31 | *Dumboi* | rock cave | Ione, Reese River, and Smith Creek valleys |
| 32 | *Hukumba* | pine needles covering up the spring | Ione, Reese River, and Smith Creek valleys |
| 33 | *Kosiva* | muddy water | Ione, Reese River, and Smith Creek valleys |
| 34 | *Wü:payagahunupi* | spreading at the canyon mouth | Ione, Reese River, and Smith Creek valleys |
| 35 | *Dawiciwühunupi* | rabbit brush canyon | Ione, Reese River, and Smith Creek valleys |
| 36 | *Kü:nuvidumbihunupi* | elderberry rock canyon | Ione, Reese River, and Smith Creek valleys |
| 37 | *Pazuyuhoi'* | water dripping down the rocks | Ione, Reese River, and Smith Creek valleys |
| 38 | *Waŋgodüsikihunupi* | white pine peak canyon | Ione, Reese River, and Smith Creek valleys |
| 39 | *Ava* | white water | Ione, Reese River, and Smith Creek valleys |
| 40 | *Bohoba* | *Artemisia tridentata* water | Ione, Reese River, and Smith Creek valleys |
| 41 | *Doŋgwicava* | wild cherry water | Ione, Reese River, and Smith Creek valleys |
| -- | *Kunugiba* | elderberry water | Kawich Mountains |
| -- | *Üdüüü* | hot water | Kawich Mountains |
| 42 | *Üdüifa* | | Kawich Mountains |
| 43 | Tybo Creek | | Kawich Mountains |
| 43 | Breen Creek | | Kawich Mountains |
| 44 | Hot Springs | | Kawich Mountains |
| 46 | *Hugwapagwa* | cane at mouth of canyon | Kawich Mountains |

Table 2.5. Western Shoshone Villages Identified by Steward (1997), continued

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| 47 | Reveille Mill | | Kawich Mountains |
| 48 | *Tüava* | service berry water | Kawich Mountains |
| -- | *Hugapa* | cane water | Lida and vicinity |
| -- | *Tsaiyiyugwi* | tule sitting | Lida and vicinity |
| -- | *Wi:pa* | knife water | Lida and vicinity |
| 29 | *Pauwahã'*[a] | | Lida and vicinity |
| 30 | *Saiyogadü* | tule place | Lida and vicinity |
| 31 | *Tumbasai'uwi* | rock water fall down | Lida and vicinity |
| 32 | Old Camp | | Lida and vicinity |
| 33 | Montezuma | | Lida and vicinity |
| 34 | *Kamuva* | jackrabbit | Lida and vicinity |
| -- | *Basõba'* | | Little Smoky Valley and vicinity |
| 49 | *Dzicava* | dried juniper water | Little Smoky Valley and vicinity |
| 50 | *Tutoya* | black mountain | Little Smoky Valley and vicinity |
| 51 | *Sap:ava* | scum water | Little Smoky Valley and vicinity |
| 52 | *Kwadumba* | antelope come for water | Little Smoky Valley and vicinity |
| 53 | *Ba gumbuc* | | Little Smoky Valley and vicinity |
| 54 | Fish Creek | | Little Smoky Valley and vicinity |
| -- | *Tugu'mü*[mi] | Sand Place | Northern Death Valley |
| -- | *Yogomba* | flat water | Northern Death Valley |
| 44 | *Mahunu* | canyon | Northern Death Valley |
| 45 | *Ohyu* | mesquite | Northern Death Valley |

Table 2.5. Western Shoshone Villages Identified by Steward (1997), continued

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| 46 | *Panuga* | | Northern Death Valley |
| 11 | *Bauwiyoi* | | Pine Creek and Diamond Valley |
| 12 | *Tupagdü* | | Pine Creek and Diamond Valley |
| 13 | *To:dzagadü* | *to:dzap* (a medicinal plant) sitting | Pine Creek and Diamond Valley |
| 58 | *Akamba* | sunflower water | Railroad Valley |
| 59 | *Sühuva* | red top grass | Railroad Valley |
| 60 | *Woŋgodupijugo* | white pine flint | Railroad Valley |
| 61 | *Bawãzivi* | end long water | Railroad Valley |
| 62 | *Baüdüiŋ* | hot | Railroad Valley |
| 63 | *Biadoyava* | big mountain water | Railroad Valley |
| 64 | *Nyala* | | Railroad Valley |
| -- | no name | | Ruby Valley and vicinity |
| 1 | *Suhuwia* | willow pass | Ruby Valley and vicinity |
| 2 | *Waihamuta* | make a fire place | Ruby Valley and vicinity |
| 3 | *Baguwa* | | Ruby Valley and vicinity |
| 4 | Medicine Spring | | Ruby Valley and vicinity |
| 5 | *Toyagadzu* | mountain sitting | Ruby Valley and vicinity |
| 6 | *Woŋgogadu* | white sitting | Ruby Valley and vicinity |
| 7 | Spruce Mountains | | Ruby Valley |
| 8 | Butte Valley | | Ruby Valley and vicinity |
| 9 | *Yuogumba* | flat | Ruby Valley and vicinity |
| 10 | *Biabaduzəp:* | big creek | Ruby Valley and vicinity |

Table 2.5. Western Shoshone Villages Identified by Steward (1997), continued

| Site No. | Village Name | English Translation, if known | General Location, if known |
|---|---|---|---|
| -- | *Bauwunoida* | water zigzagging | Snake Valley |
| 23 | *Tosakowaip:* | white ground | Snake Valley |
| 24 | *Tuŋkahniva* | cave | Snake Valley |
| 26 | *Biaba* | big water | Snake Valley |
| 1 | *Tupa* | black water | Spring Valley |
| 2 | *Supuva* | | Spring Valley |
| 3 | *Woŋgovitwüinogwap:* | white pine log creek | Spring Valley |
| 4 | *Basawinuba* | | Spring Valley |
| 5 | *Aidumba* | murky water | Spring Valley |
| 6 | *Sogowosugu* | earth bridge | Spring Valley |
| 7 | *Basawinuba* | mud water | Spring Valley |
| 8 | *Haiva* | crow water | Spring Valley |
| 9/57 | *Basamba* | dry in summer | Spring Valley |
| 10 | *Tuhuva* | black water | Spring, Snake, and Antelope valleys |
| 11 | *Biabauwundü* | big water down canyon | Spring Valley |
| 12 | *Basonip:* | grass water | Spring Valley |
| 13 | *Bauumba* | clear water | Spring, Snake, and Antelope valleys |
| 14 | *Basiamba* | | Spring Valley |
| 15 | *Toziüp:* | | Spring Valley |
| 16 | *Taiwudu* | | Spring Valley |

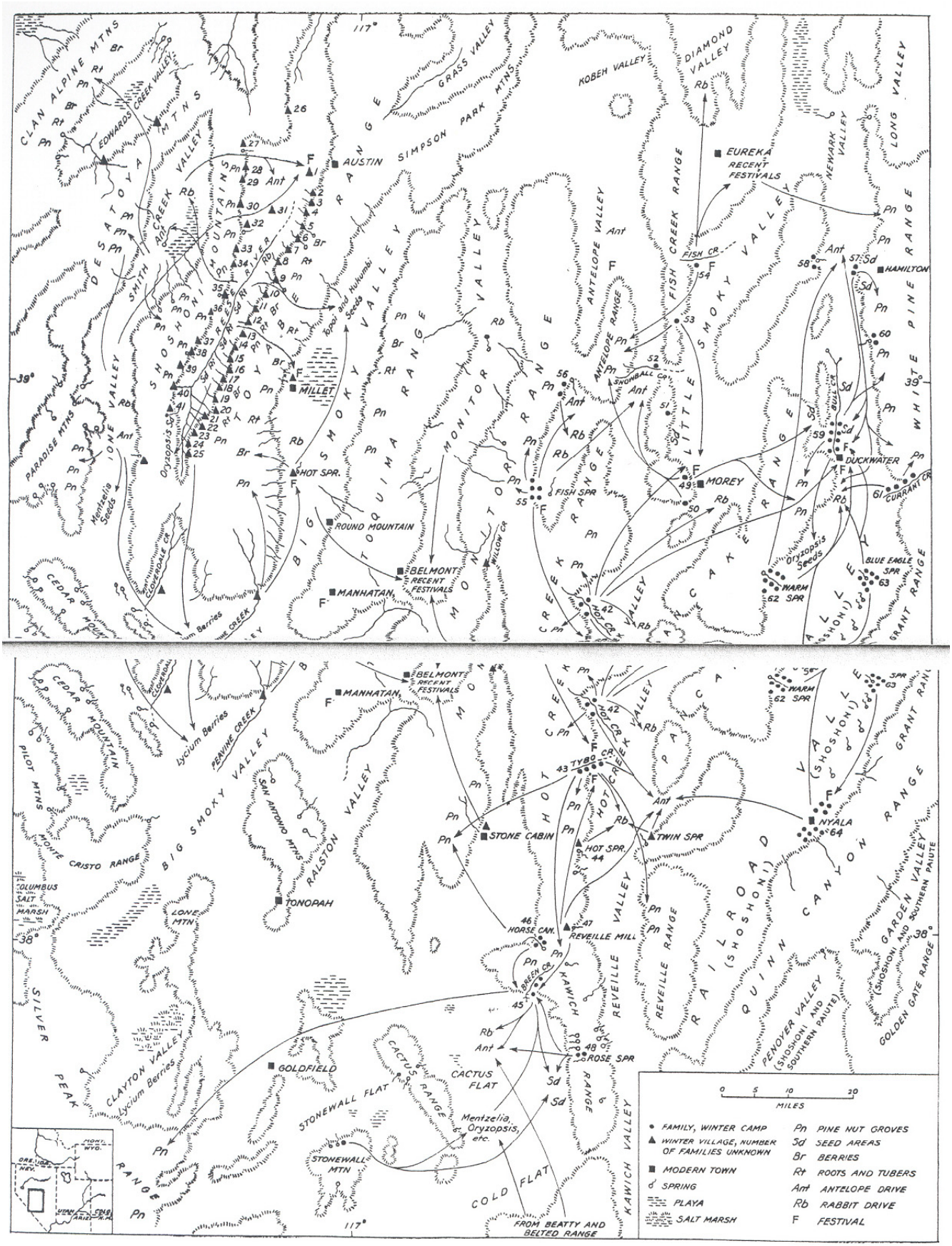



Figure 2.3

Villages in Central Nevada (Steward 1997)

Not to Scale

P:\5000-5999\5199-068-093 BLM Northern Nevada Ethno Overview\GIS Figure 3.4

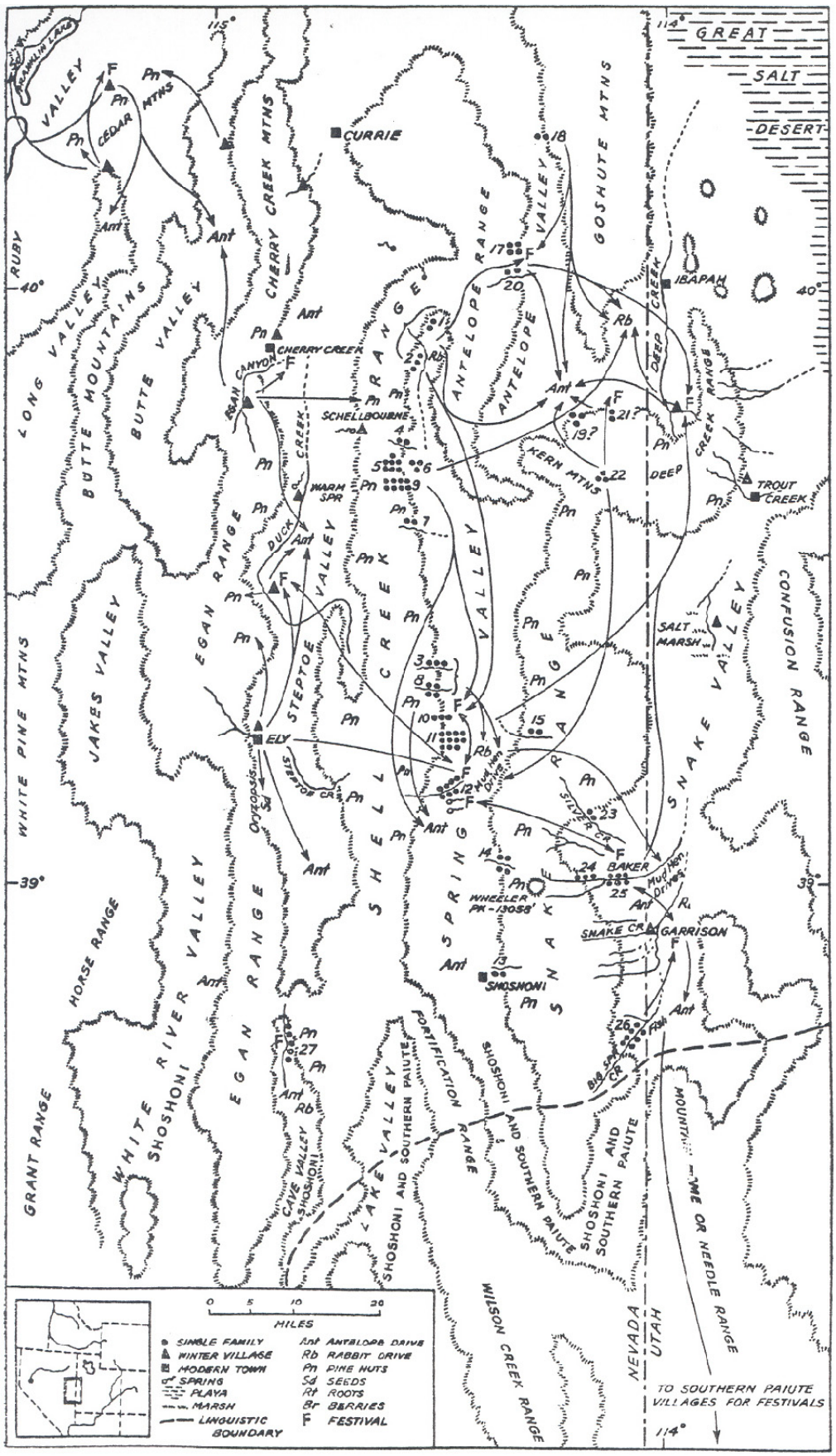



Figure 2.4

Locations of Villages in Eastern Nevada (Steward 1997)

Not to Scale

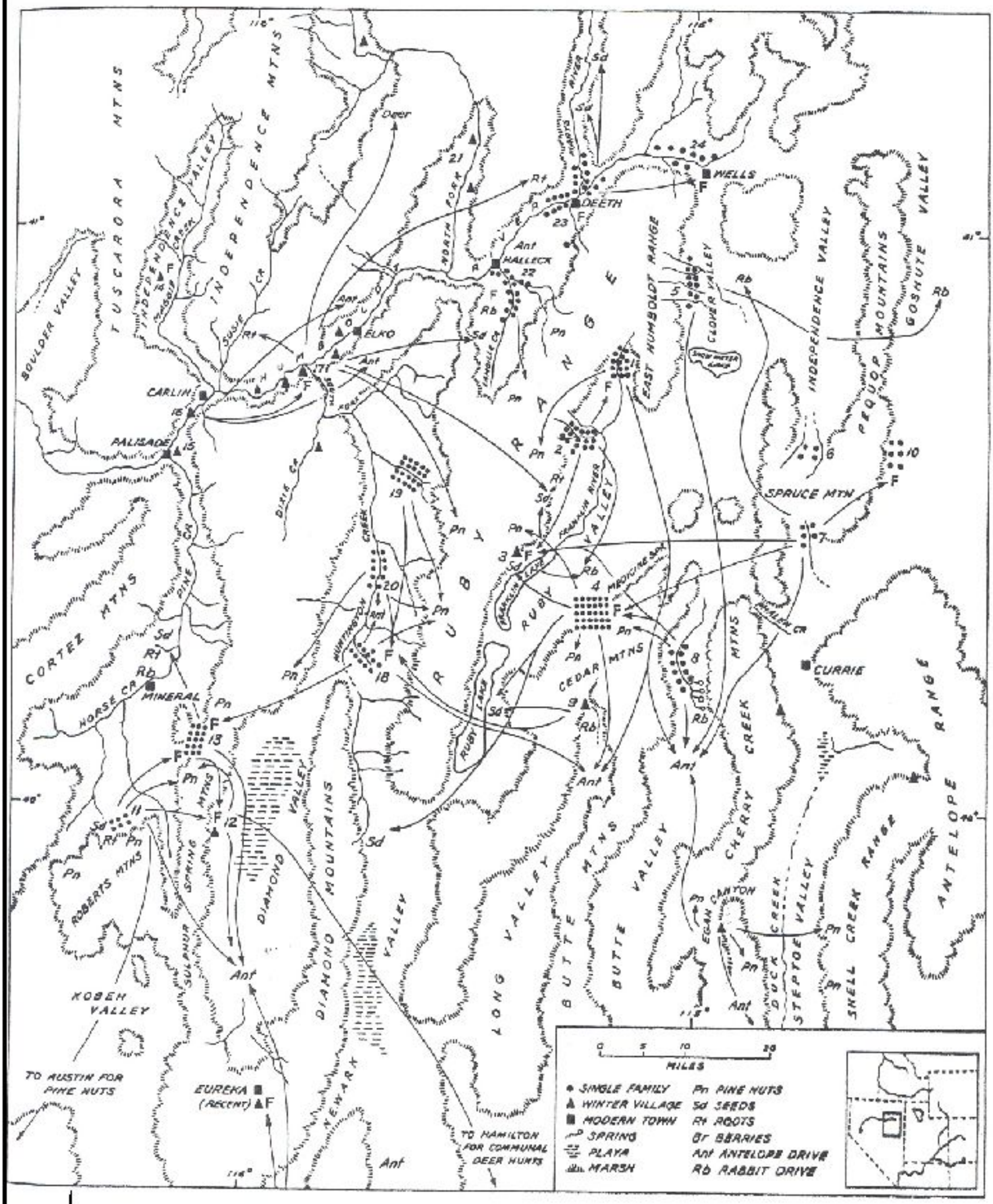



Figure 2.5

Locations of Villages in Upper Humboldt River Region of Nevada (Steward 1997)

Not to Scale

P:\5000-5999\5199-068-093 BLM Northern Nevada Elko Overview\GIS Figure 3.6

> The typical winter house was a conical hut, housing a family of about six. The light frame was covered with slabs of bark, sometimes surrounded with a single tier of stones to keep the supports firmly planted . . . Since few Western Shoshone structures involved subterranean construction, the only vestiges of such structures are often stone circles, sometimes erroneously considered tepee rings.

Other structures built by the Western Shoshone included gabled houses, conical-shaped sweat lodges, sun shades, windbreaks, and pine nut caches (Driver 1937; Steward 1940, 1941; Thomas, Pendleton, and Cappannari 1986). Western Shoshones also utilized rockshelters or caves as temporary homes (Steward 1997; Remy and Brenchley 1861; Thomas, Pendleton, and Cappannari 1986).

### *Subsistence*

Like the Northern Paiutes, the Western Shoshones were once hunter-gatherers. There was great environmental and ecological variability throughout their aboriginal territory. For this reason, seasonal migrational patterns and subsistence methods varied slightly from band to band. There were, however, general subsistence patterns that were common to all Western Shoshone bands. Seasonal movement in search of favored gathering and hunting areas was conducted by small family groups from spring through fall. During the winter, several families would gather into villages in relatively warm areas near food caches (Thomas, Pendleton, and Cappannari 1986).

Steward (1997:44) stated "The Western Shoshoni economic system was organized on simple lines. The basic division of labor was sexual, so that each family was, in all but a few activities, a self-sufficient economic unit." Women were primarily responsible for seed gathering, preparation of foods; and the making of pottery, basketry, and most of the clothing. The men were responsible for hunting of large game; building the conical huts in which they lived; making chipped flint implements, digging sticks, and rabbitskin blankets. They also assisted the women with hunting rodents, carrying wood and water, transporting seeds, and gathering some materials for making pots, baskets, and metates. Both men and women participated in fishing activities (Steward 1997).

Because game was relatively scarce throughout Western Shoshone territory, plant gathering was the main subsistence activity of Western Shoshone bands. The variability of plant gathering and processing methods of the Western Shoshones has been well documented (for examples, see Egan 1917; Fowler and Fowler 1971; Steward 1941, 1943a, 1997). Pine nuts were of primary importance. Among the multitude of other plants and plant parts utilized by the Western Shoshones were seeds, mesquite, salvia, cacti, and gourds (Egan 1917; Steward 1939a, 1997; Thomas, Pendleton, and Cappannari 1986).

The collection of plant resources sometimes required travel to distant places. For example, the Western Shoshone families who wintered near the present site of Beowawe gathered seeds in Crescent Valley and hunted rabbits in Grass Valley. Ruby Valley was a favorite sandbunch grass

seed gathering area for the families who wintered at *Puŋodudumoin* near present-day Elko. These Western Shoshones and those from *Banadia*, near the present site of Halleck, traveled into Huntington Valley and the Ruby Mountains for pine nuts, squirrels, and mountain sheep (Steward 1997).

Although the Western Shoshones did not depend as much on hunting for food resources, there were several species of big game animals that were hunted regularly, including bighorn sheep, antelope, deer, mountain lions, and wolves (Pendleton and Thomas 1983; Steward 1941; Thomas 1983). Western Shoshone hunters employed hunting blinds, rock walls, or lines of stone cairns to conceal themselves when pursuing bighorn sheep (Pendleton and Thomas 1983). Deer were driven into pits (Steward 1941). Antelope drives were held at Elko and near Iron Point at a place called *Pü:wünük'*. Small game hunted by the Western Shoshones included rabbits, badgers, wildcats, porcupines, pocket gophers, ground squirrels, prairie dogs, woodchucks, muskrats, mice, chipmunks, weasels, some reptiles and fish, owls, hawks, eagles, crows, doves, mockingbirds, sage hens, quail, waterfowl, grasshoppers, crickets, cicadas, ants, bee eggs, and larvae (Egan 1917; Frémont 1845; Powers 1877; Simpson 1983; Steward 1940, 1941, 1997; Stewart 1980). The Humboldt River provided an abundant supply of fish for the Western Shoshone families living in its vicinity. Western Shoshone families also traveled great distances to the Owyhee River and other tributaries of the Snake River for salmon (Steward 1997).

Antelope and rabbit drives involved the communal efforts of Western Shoshone families (Egan 1917; Steward 1939a, 1940, 1941, 1997). Steward (1941:219) recorded the following description of a typical antelope hunt during an interview with a Western Shoshone elder:

> The drive was held at pu:wunuk: (plain against the foothills) near Iron Point. The shaman-leader was a Northern Paiute named musuwitsium. First, he sent a scout to locate antelope. Next, the people built a long, roofless, oblong, sage-brush enclosure, puha (shaman's power) gahni (house), with an open end toward the east. For warmth, a fire was built near the opening, another near the western end where the shaman sat. People sat along both sides, smoking. Each passed the pipe with his right hand to the person on his left. After dark, when the scout was due to return, they extinguished the fires. The scout reported to the shaman in a whisper and the shaman's assistant, tegwowep (make changes)(literally, "chief's agent" or speaker), announced his findings to the people, telling where the antelope had settled for the night. They always lie down facing the same direction. The shaman rubbed a notched stick tied to the back of a tanned antelope hide, which was stuffed with a grass (watsip) to resemble an antelope, and sang for about two hours. His song was of a kind of brush (sisovi) that antelope eat and about young antelope and their food. People near the shaman also sang. Meanwhile, a line of boys, the tallest near the shaman, the shortest near the opening, danced in imitation of antelope. They finally pretended to be very tired, indicating that the shaman had captured the antelopes' souls. After the dancing, the shaman, if powerful, fell down and bled through his nose (apparently like other shamans, the most powerful of whom go into a trance), proving that he had taken the antelopes' souls, but this is a good sign. "Their souls are gone." Early next morning, the people made a corral of a

> series of piles of brush or stone. Men, women, and children (recently on horseback) drove the antelope to the corral. The shaman stood at the opening and "closed" the gate with a fire when they were inside. As the animals milled around, an expert archer shot their leader. If he missed, the spell was broken and they escaped. If he killed the first, the others could not escape and were shot by all the hunters, though it is said that they would have died nevertheless. All the antelope, including females and young, were killed. They were placed in a pile and divided among the families present, the shaman receiving the same share as the others.

### *Burial Practices*

The death customs of the Western Shoshones involved different methods of treating the deceased. These included cremation, sometimes by burning the deceased's home with the body inside; burial in rock slides, talus slopes, caves or rockshelters, or in areas of soft dirt; abandonment without interment, sometimes in the deceased's house or merely covered with brush (Driver 1937; Steward 1941, 1943a; Thomas, Pendleton, and Cappannari 1986; Yarrow 1881). Generally, the deceased's possessions were destroyed or buried. The deceased's horses were sometimes killed and buried with them and, in at least two instances involving important men, wives were killed and buried with their husbands (Remy and Brenchley 1961; Steward 1941).

### *Religion and Ceremonies*

Prior to the insurgence of Euroamericans into their traditional lands, the Western Shoshone practiced a shamanistic religion that was based on the acquisition of supernatural powers through visionary and dream experiences. Steward (1941:257) stated:

> Shoshonean relationship to the supernatural is simple and direct, requiring no true priests and involving little more than visionary or dream experiences and a small amount of imitative magic. There is virtually no ritual, little prayer except that in the "Father dance" and Ghost dance, and few fetishes or other objective equipment except that used by shamans . . . Persons possessing supernatural powers and spirits acquired in dreams are here classed in three groups. One, general practitioners or shamans of general curing ability. Two, specialists, or shamans able to cure only specific ailments. Three, individuals whose powers are solely for their own benefit.

As described previously, one particular type of shaman led and assisted with antelope drives. There was little documentation of shamans participating in this manner for hunting other game (Steward 1941).

Few ceremony types have been documented for the Western Shoshone. The only documented traditional dance is the Circle or Round Dance (*nukaiyu* or *nukəp*). Steward (1941:265) said

"Though varying slightly in details, in seasons held, and in extra purposes such as rainmaking or producing crop fertility, it was substantially uniform throughout the area and may be considered a distinctively Shoshonean dance." The Round Dance was included in most festivals, which were held during pine nut harvests, rabbit drives, and antelope hunts. A few other dances were held by Western Shoshones in more recent times, such as the Bear Dance, South or Exhibition Dance, Sun Dance, and Ghost or Father Dance (Steward 1941).

### *Oral Traditions*

Researchers like Smith (1993), Steward (1943b), and Miller (1972) recorded numerous oral traditions and histories of the Western Shoshone. Few of these stories mention actual locations where specific events occurred. Steward (1943b) documented a story entitled "The Theft of Fire" that mentions a mountain near the town of Lida. In "Coyote Learns to Fly," Mary Stanton, a Western Shoshone, mentioned that Wolf's Place or House was a big mountain near Tonopah. Other places that were mentioned by Ms. Stanton included Steptoe Mountain, White River, Clover Valley, and Hole in the Mountain Peak (Smith 1993). These stories can be found in Appendix B of this report.

As for the Northern Paiutes, places associated with Water Babies are considered to be sacred to the Western Shoshones. According to Deaver (1993:38), Water Babies (*nu:numbi*) are "female spirits with long hair and usually about three feet tall" that live in artesian springs and other forms of water.

### *Additional Resources*

More detailed information on Western Shoshone culture can be found in works by Chalfant (1930), Chamberlin (1908, 1911, 1913), Coville (1892), Driver (1937), Dutcher (1893), Egan (1917), Eggan (1980), Fowler and Fowler (1971), Frémont (1845), Malouf (1940, 1974), Muir (1894), Pendleton and Thomas (1983), Powers (1877), Simpson (1983), Steward (1936, 1937, 1939a, 1939b, 1940, 1941, 1943a, 1943b, 1955, 1970, 1997), Stewart (1980), Thomas (1983), and Thomas, Pendleton, and Cappannari (1986). Western Shoshone history is covered thoroughly in works by Clemmer (1973), Stewart (1966, 1978, 1980), and the ITCN (1976b). Information on burial sites and mortuary practices can be found in Driver (1937), MacLeod (1931), Malouf (1974), Remy and Brenchley (1861), Smith (1940), Steward (1943a, 1997), Thomas, Pendleton, and Cappannari (1986), and Yarrow (1881).

# CHAPTER 3

## ETHNOHISTORIC OVERVIEW

For the purposes of this overview, the following ethnohistory focuses on the indigenous people who inhabited northern Nevada. Euroamerican history of the area will be discussed only as it pertains to contact with and impacts to the indigenous populations. More detailed historic information for the study area can be found in the various cultural resource overviews of specific areas within northern Nevada (Bard, Busby, and Findlay 1981; James 1981; Pendleton, McLane, and Thomas 1982; Seelinger, Brown, and Rusco 1979; Smith et al. 1983). The ethnohistoric overview for this study is portrayed here in terms of periods, which are defined loosely with reference to time orientation and contact between the indigenous peoples and outsiders from primarily the United States. Within the study area, the periods include Pre-contact (before A.D. 1826), Euroamerican Exploration and Settlement (A.D. 1826 to 1864), and Nevada Statehood (A.D. 1864 to present).

### Pre-contact Period (before A.D. 1826)

Except for the archaeological record and theories proposed by archaeologists and other scientists, there is no written documentation about Northern Paiute or Western Shoshone life prior to the influx of Euroamericans. Both groups have origin stories that tell how their people came to inhabit what is now the Great Basin (see Appendixes A and B). There is little mention in the records of the early trappers and traders about the native people that they encountered; however, tribal histories suggest that there were large populations of Northern Paiutes and Western Shoshones when these first explorers ventured into the Great Basin (ITCN 1976a, 1976b). As in other areas of the West, life changed dramatically with the coming of Euroamericans.

### Euroamerican Exploration and Early Settlement Period (A.D. 1826 to 1864)

In the Southwest proper, indigenous populations living in present-day Arizona, New Mexico, and Utah came into contact with Euroamericans about 200 years before those living in what is now Nevada. The Northern Paiutes and Western Shoshones remained relatively isolated until Euroamerican trappers and traders began their explorations of the Great Basin area in the 1820s. The first Euroamerican trappers and traders to enter what is now Nevada were an Englishman, Peter Skene Ogden, and an American, Jedediah Strong Smith, (Brooks 1977; Cline 1963; Thomas, Pendleton, and Cappannari 1986). In their respective reports, neither of these men offered much description of the indigenous people they encountered.

In his 1826 foray into Nevada and California, Smith did not venture far into northern Nevada. He was the first Euroamerican to encounter the Western Shoshone people (ITCN 1976b). On his

return trip, Smith and his party passed through the Walker Lake area. There was little mention of the native inhabitants in his journals; however, he and his party suffered immense hardship because of the lack of water and game (Hulse 1998).

During two expeditions into the Great Basin between 1826 and 1830, Ogden explored much of northern and central Nevada during his search for fur-trapping areas for the Hudson's Bay Company (Elliott 1987; Patterson, Ulph, and Goodwin 1969). Although he is credited with being the first Euroamerican to enter what is now northern Nevada, he did not make contact with the native inhabitants until his second expedition in 1828. Between 1828 and 1830, he and his party traveled into the Humboldt River region and passed through the present day sites of Battle Mountain, Elko, and Winnemucca (Cline 1963; Elliott 1987; ITCN 1976a, 1976b; Patterson, Ulph, and Goodwin 1969). During both of these expeditions, Ogden's primary goal was to deplete the area of its beaver population, making it less desirable for the Americans (Elliot 1987; ITCN 1976a).

During this second expedition, Ogden and his party encountered groups of both Northern Paiutes and Western Shoshones (Patterson, Ulph, and Goodwin 1969:73). These people avoided Ogden's party and refused to give them food or other assistance during their return trip in 1829, possibly because they had killed off the beaver and their livestock had destroyed the best grasslands, important sources of food for both the Northern Paiutes and Western Shoshones (Elliot 1987; ITCN 1976a, 1976b).

> By the end of 1829, the beaver were practically extinct in Newe *[Western Shoshone]* territory. It is not unfair to assume that Ogden trapped nearly a thousand beavers in the area. In addition, his large herd of horses had used the best grazing areas. His party had destroyed the food sources, shot the game, and threatened the native people. They did permanent damage to the ecology of the Newe area and disrupted the lives of the people whose lands they passed through. Unfortunately this provided only a hint of the destruction to come. More trappers followed Ogden, and many were more callous than the members of this expedition . . . The trappers no longer met the large, friendly groups who had greeted Ogden; instead, the Newe tried to avoid the treacherous intruders. As stories of the whites passed among the Indian people, the Newe learned to shun these strange men [ITCN 1976b:16-17].

Following roughly the same route as Odgen, Joseph Walker, his party, and a large herd of livestock entered what is now Nevada in 1831 (Elliott 1987; ITCN 1976a, 1976b; Leonard 1904; Thomas, Pendleton, and Cappannari 1986). According to Elliott (1987), the Walker-Bonneville Expedition was met by hostile Native Americans, probably Northern Paiutes, in the Humboldt Sink area. Irving (1961) stated that the men of the Walker-Bonneville attacked the Northern Paiutes without provocation, killing 30 or 40 of them. On his return through the Humboldt Sink area in 1834, his men once again attacked Northern Paiutes living in the vicinity (Irving 1961; ITCN 1976a). By the end of the Walker-Bonneville Expedition in 1834, Walker and his men had killed more than 50 Native American people and their livestock had caused even more destruction of critical Native American food resources, such as grasses that provided seeds (ITCN 1976a).

In the early 1840s, before the last of the trappers left and the first official exploration of what is now Nevada began, at least three different emigrant parties passed through the area on their way to California and Oregon (Elliott 1987). In 1841, John Bidwell and Colonel John Bartleson led the first emigrant train across Nevada into California. On their route through the Pilot Peak vicinity and the present-day site of Elko, they encountered a few groups of Western Shoshones. These emigrants documented these encounters stating that some of the Western Shoshones rode horses and wore buffalo robes. Although these Western Shoshone parties appeared to be wary of the emigrants, no hostilities occurred between them and the Bidwell-Bartleson party (ITCN 1976b).

Following Bidwell and Bartleson's route along the Humboldt in 1843, the Walker-Chiles party was the first emigrant group to use wagons. Their records did not report any hostilities between themselves and the Western Shoshones (ITCN 1976b). However, when Walker reached Northern Paiute country, he attacked and killed more of these people (ITCN 1976a). By the end of 1844, many emigrant trains had passed through both Western Shoshone and Northern Paiute territory. These emigrants were the last to find abundant grass to feed their livestock in what is now Nevada (ITCN 1976b).

The United States government-sanctioned exploration expeditions of the Nevada area occurred between 1843 and 1859 (Elliott 1987; ITCN 1976b). In 1843 during the first of several expeditions, Captain John Charles Frémont went across the northwestern part of Nevada. He traveled through Northern Paiute lands arriving at a lake they called *Cu Yui Pah*. On January 10, 1844, Frémont named the lake, Pyramid Lake, "because a large rock formation jutting through the water reminded him of the great pyramid of Cheeps" (Elliott 1987:43). Frémont's party followed an old existing trail around the lake which led to a Northern Paiute camp at the mouth of the Truckee River. Frémont reported that these Northern Paiutes were friendly and hospitable. There is no mention in Frémont's report of any hostilities between his party and the Northern Paiutes (Frémont 1845; ITCN 1976a, 1976b). From there, he followed the Truckee River, which he called the Salmon Trout River, to the site of present-day Wadsworth. Frémont and his party then crossed over to the Carson River and followed it to what is now called the Carson Sink (Elliott 1987, ITCN 1976b).

By the mid 1840s, the Humboldt route through Nevada was well-traveled, particularly by parties passing through to California. Elliott (1987:34) stated that "most of the parties found the route which followed the Humboldt River a useful, if at times difficult, cutoff enabling them to arrive in California without suffering a major disaster." For a brief period between 1845 and 1848, the flow of emigrants across Nevada slowed down considerably, possibly because of the Donner party incident (ITCN 1976a, 1976b); however, after 1848, "the trickle of emigrants to California became a stream" (Elliott 1987:34). This dramatic increase in the numbers of emigrant parties was the result of three events: (1) the signing of the Treaty of Guadalupe Hidalgo in 1848, through which present-day Nevada became part of the United States; (2) around the same time, Mormon settlers from Utah began moving into the area; and (3) gold was discovered at Sutter's Mill in California (ITCN 1976a, 1976b). Unfortunately, by this time, probably because of the large numbers of livestock traveling with the emigrants and others, the abundant grass that early travelers found along the Humboldt River was gone. The loss of the grasslands represented loss of a critical food resource for the

Northern Paiutes and Western Shoshones. With the increase in emigrants and the decrease in this traditional food base came an increase in conflicts between the Northern Paiutes and Western Shoshones and the emigrants (ITCN 1976b:20).

> Intruders had depleted the Newe *[Western Shoshone]* food supply in this area without asking permission or paying for the damage they did. White trappers had virtually eliminated beaver along the Humboldt. Emigrants' stock had over-grazed choice fields of grass, destroying the grass seeds the Newe used for food. The area the trespassers had visited would never be the same again. Parties crossing the Great Basin in 1845 noted several changes in the area: they saw less game, and the Indians they met appeared poorer than earlier reports had indicated. Indian hostility to whites had increased markedly [Kelly and Morgan 1965].

Likely because of this ecological damage, hostilities increased dramatically between the Euroamericans and the Native American people who occupied the region during the mid to late 1840s. These hostilities continued throughout the late 1840s and 1850s and resulted in periodic raids against the emigrant wagon trains by both Northern Paiutes and Western Shoshones (Elliott 1987). By the end of 1851, stories of violence between the indigenous people and the emigrants passing along the Humboldt River were rampant. Tales told of frequent "Indian" attacks with entire wagon trains being wiped out, cattle shot with poison arrows, and horses run off (ITCN 1976a).

In 1849 under the authority of the U.S. government, Howard Stansbury began exploration of Western Shoshone and Northern Paiute lands in what is now Nevada. In spite of stories about attacks on Euroamericans by both Western Shoshones and Northern Paiutes, he and his party did not experience any violent encounters (ITCN 1976b).

In 1850, all but the southern tip of what is now Nevada became part of the Utah Territory under the Mormon government in Salt Lake City and the first trading post in the new territory was established by Captain Joseph DeMont and Hampton S. Beatie at Genoa in the Carson Valley (Elliott 1987). By this time, the Western Shoshones had formed into larger bands to more effectively carry out raids against the Euroamerican emigrants. Crum (1994:18) stated:

> To carry out raids, the Newe had to organize into bands larger than their traditional, extended family groups. Each band consisted of several extended families from a particular region. The band leaders were those influential individuals who had traditionally conducted rabbit drives and led the round dances. Nearly all the organized bands took on the names of the leaders. They relied upon the newly acquired guns and horses to fight the invading whites. These bands represented the Newe's effort to shape their own history by finding a more effective way to deal with the newcomers. Several bands existed in the second half of the nineteenth century, and at least two continued into the twentieth . . . The best known of the newly formed band organizations in northern Nevada in the 1850s was the White Knife (*Tosa wihi*).

Because of the increased hostilities, the U.S. government initiated a policy in 1850 to regulate activities of the Western Shoshones and Northern Paiutes in the region. Indian agents assigned to the area attempted to negotiate treaties with the tribes; however, they did not get any support from the government in their efforts (ITCN 1976b).

Between 1854 and 1859, the United States government launched other expeditions in an attempt to locate feasible wagon routes to California across what was Northern Paiute and Western Shoshone lands. Among these explorers were Lieutenant E.G. Beckwith and Colonel Edward Jenner Steptoe in 1854 and Captain James H. Simpson in 1859 (ITCN 1976b). Increased access to these lands necessitated peace with the Western Shoshones and Northern Paiutes. In an attempt to diminish hostilities between the Nevada tribes and the settlers, Garland Hurt, the Indian Agent assigned to the Nevada area negotiated the Treaty of Ruby Valley in 1855 with some of the Western Shoshone bands (Clemmer and Stewart 1986; ITCN 1976b). This treaty was, however, not ratified by the U.S. government and is still contested by the Western Shoshones today (see Appendix C).

By 1856, the native food supply had been almost completely disrupted along the Humboldt and the Western Shoshones who lived in the area, including Ruby Valley and northward, needed to be well mounted and well armed to hunt large game in the mountains. On the other hand, the Western Shoshones living in land south of Ruby Valley were still able to find and gather enough food to feed their families using traditional methods. Horses and guns were not needed to harvest pine nuts or conduct antelope or rabbit drives (ITCN 1976b).

Probably due to the destruction of their traditional food base and the influx of settlers into their traditional lands, the Western Shoshones and Northern Paiutes continued raiding. In 1857, federal troops were sent into the area to halt the violence between the Native Americans and settlers. The year 1858 marked the first time that U.S. troops were sent into Western Shoshone lands. During the same year, Jacob Forney, Hurt's replacement, recommended that the U.S. government establish reservations for the various tribes (ITCN 1976b).

With the discovery of the Comstock Lode in 1859, the number of settlers increasing dramatically (Elliott 1987; ITCN 1976a). It was around this time that Northern Paiutes began participating in the wage labor market at the mines and neighboring ranches. The discovery of the Comstock Lode only added more tension between the Euroamericans and the Western Shoshones. Military troops were ordered to patrol the Humboldt River; however, they found few Western Shoshones in spite of numerous and persistent reports of conflicts (ITCN 1976b). During this time period, Western Shoshone families were living in Ruby and Kobeh valleys. Forney recommended that a reservation be established in Ruby Valley for the Western Shoshone living there. Although these people remained in the valley, the reservation was never approved by the U.S. government (Crum 1994; ITCN 1976b; Royce 1971). Other lands were set aside for Northern Paiute families during 1859 including the Pyramid Lake Reservation, later withdrawn in 1861, and the Walker River Reservation (Elliott 1987; ITCN 1976a, 1999; Johnson 1975). Both of these reservations were confirmed in later years.

The Pyramid Lake War, which occurred in 1860, perhaps symbolizes the intensity of the conflict between the tribes and settlers in what would one day become Nevada. Several bands of Western Shoshones and Northern Paiutes gathered at Pyramid Lake to discuss the intrusion of the Euroamericans and their treatment of the Northern Paiute and Shoshone people. According to the ITCN (1976a):

> The intruders, who believed the Indians had no legal rights, squatted on the best land, killed the game, and cut down the pine trees. They squandered the natural resources the Numa *[Northern Paiute]* had depended on. Indian women, as well as Indian lands, were taken and despoiled.

All but one of the band chiefs counseled for war (ITCN 1976a). An incident at William's Station between two traders and a Northern Paiute family ignited the war (Hopkins 1994; ITCN 1976a). In retaliation, the settlers hastily formed military companies and mounted an attack on the Northern Paiutes and Western Shoshones camped at Pyramid Lake (Egan 1972; Elliott 1987).

> The Indians, meanwhile, prepared their forces more carefully, although many of the young leaders were just as eager for combat as were the whites. Contact between the two groups came on May 12 a few miles from Pyramid Lake when the Indians led the motley group of volunteers into a well-prepared ambush. The results of the ill-advised action by the whites, although predictable, were nonetheless frightening. Of the 105 men who participated in this first encounter, 76 were killed and many of the remaining 29 were wounded [Elliott 1987:93].

The battle brought a short-lived victory for the Northern Paiutes (Angel 1958; ITCN 1976a). Two weeks later, troops from California brought the Northern Paiutes under military control as the result of several additional skirmishes. The military established Fort Churchill along the Carson River as a base of operations from which to watch and patrol the Northern Paiutes of Walker River, Fallon, and Pyramid Lake (ITCN 1976a). Later that summer, Colonel Fredrick West Lander, Special Government Envoy, held a council with some of the Northern Paiute leaders and quieted the troubles (Fowler and Liljeblad 1986; ITCN 1976a).

According to Elliott (1987:94):

> The Pyramid Lake War of 1860 was the signal for a series of Indian raids throughout the territory, aimed mainly at the Pony Express and stage stations. During the next decade many stations were overrun, their stock driven off, and some station agents killed. To meet the threat, the government established more than two dozen military posts throughout Nevada to protect the main travel routes and the important settlements, yet difficulties with the Indians continued into the 1860's.

During the 1860s, a few important Western Shoshone leaders became known to the U.S. government. These leaders included Tutuwa in the Toiyabe Mountains and Reese River Valley and

Captain Buck, Temoke, and Qualds in Ruby Valley. In 1860, the Pony Express route was set up and later replaced in 1861 by the Butterfield Overland Mail (Crum 1994; ITCN 1976b). The latter organization all but took over the Ruby Valley Reserve that had been set aside for the Western Shoshones (ITCN 1976b).

It was not long before these settlers, unhappy about being governed by the Mormons in Salt Lake City, petitioned that Nevada be made into a separate territory (Elliott 1987). The new Nevada Territory was formed in 1861 (Elliott 1987; ITCN 1976b).

By the end of 1862, Colonel Patrick E. Connor and his troops had been dispatched to the Ruby Valley area and were determining policy and conditions on Western Shoshone lands (Crum 1994; ITCN 1976b). According to the ITCN (1976b), Connor's troops were severe in their treatment of the Western Shoshones. Many Western Shoshone people were killed; in the Battle of Gravelly Ford near Palisade, Connor's soldiers killed several Western Shoshone individuals without provocation or proof that they had attacked any Euroamerican settlers. The Western Shoshones remaining in Ruby Valley left their reserve, although it was still officially their land (ITCN 1976b).

The following year, they returned to Ruby Valley. Other Western Shoshone families were forced to live in camps near ranches and towns and seek wage labor because their traditional food sources were no longer available (ITCN 1976b). On October 1, 1863, James W. Nye, Governor of Nevada, and James Duane Doty, Governor of Utah signed a treaty with the Western Shoshones (see Appendix D) (ITCN 1976b; Thomas, Pendleton, and Cappannari 1986). Clemmer and Stewart (1986) say that this treaty was ratified; the ITCN (1976b) stated that it had not been ratified.

> The treaty allowed whites to use and settle on certain lands within Newe *[Western Shoshone]* domain. Stage, mail, telegraph, and railroad lines could pass through the area "without hindrance, molestation, or injury from the people of said bands . . ." The government had the right to erect military posts. Mines could be established, timber cut, and farms developed. The Newe agreed to move to reservations within their homeland "whenever the President of the United States shall deem it expedient for them to abandon the roaming life, which, they now lead, and become herdsman or agriculturists."
>
> The treaty acknowledged "the inconvenience resulting to the Indians in consequence of the driving away and destruction of game along the routes traveled by white men . . . " In compensation the Newe who signed the treaty were to receive five thousand dollars each year for twenty years. In addition to the payment, to be made in goods and cattle, the government would select reservations within the boundaries of Newe territory. Until reservations were chosen, the Newe had the right to continue in their traditional way of life and use any of their traditional lands which were not taken for purposes specified in the treaty [ITCN 1976b:51-2].

## Nevada Statehood Era (1864 to present)

Life became even more difficult for the Native American people living in Nevada when it gained statehood in 1864 (Elliott 1987; ITCN 1976b). Most Northern Paiute and Western Shoshone families were starving. Traditional food resources had diminished to the point that they no longer provided enough for survival. By the end of the 1860s, many of these people were forced to move close to towns and ranches to work in the wage labor market to provide food for their families. The U.S. government tried to relocate these Northern Paiute and Western Shoshone families onto reservations. Few attempts, however, were successful. To make matters worse, larger reservations were often decreased in size to accommodate Euroamerican settlement. Those families who set up camps located in or near Nevada towns were periodically forced to move for the same reason. In other cases, families refused to move onto the reservations. The Western Shoshones, in particular, preferred not to leave the valleys and mountains that they traditionally considered home.

In 1864, the Walker River Indian Reservation was the first reservation confirmed through Executive Order for the State of Nevada. At the time of confirmation, the reservation included all of Walker Lake and its adjacent lands, totaling 320,000 acres (ITCN 1976a).

Between 1866 and 1867, there were Western Shoshone families living at Belmont about 10 miles southeast of Round Mountain, near Duckwater at the base of the White Pine Mountains, and in Egan Canyon. Other families were still living in Ruby Valley; however, the lands that had been set aside for them had been completely taken over by Euroamerican settlers and the Overland Mail Company. These Western Shoshones now demanded the lands promised to them in the Treaty of 1863 (ITCN 1976b).

In 1868, several Western Shoshone families (*Tsogwi Yuyugi* band) lived in a camp near Elko doing wage labor. Over the next few years, the camp was pushed further and further beyond the town limits. Eventually five of the families purchased land from the city of Elko. As of the mid 1970s, they still occupied the lands (ITCN 1976b). Also in 1868, Northern Paiute families (*Koop Ticutta* band) were given lands near Lovelock in the vicinity of the railroad line; however, the band's leader lost the land while gambling. After that, the families still lived in camps near Lovelock, but they avoided the Euroamerican residents of the town. During the same year, Northern Paiute families living on the Pyramid Lake Indian Reservation lost about six miles of land on its southern end to Euroamerican settlers (ITCN 1976a).

Displacement of Northern Paiute and Western Shoshone families and their need to depend on wage labor for survival had greatly disrupted their traditional lifeways. By 1869, it is estimated that about 10% of all Western Shoshones worked for the Euroamerican settlers and ranchers (ITCN1976b). It was during this time period that a Northern Paiute woman, Sarah Winnemucca Hopkins, began speaking out publicly advocating better treatment of her people (Hopkins 1994; Scordato 1992). As yet another reaction to the plight of the Native Americans living in Nevada, a shaman named Wovoka, a Northern Paiute from the Yerington area, became known as a prophet and revivalist of the Ghost Dance (Dangberg 1957; ITCN 1976a; Jorgensen 1986; Mooney 1896; Stewart

1986). Wovoka's ideology "preached living in peace with Euroamericans, encouraged industry and work, besought Indians to live together without quarreling, and eschewed war . . . it called for adjustment to odious conditions in this world, the here and now, so that eternal happiness could be achieved in the 'other' world in the future" (Jorgensen 1986:662).

During 1869, the U.S. government talked with Western Shoshone leaders about setting up reservations, but none were established. Farms were developed by Western Shoshone families at Duckwater and Elko, but none of these lands were given to the families (ITCN 1976b).

In the late 1860s and 1870s, Northern Paiute families began moving into traditional Western Shoshone territory in search of wage labor. The local Western Shoshones considered them to be intruders (Crum 1994). Other Northern Paiutes went to Idaho or Oregon, particularly to the Malheur Reservation (ITCN 1976a).

Western Shoshone families were still living in areas near or adjacent to Nevada's towns during the 1870s. A few families lived in Wells area in a village called *Wee-ahd* (ITCN 1976b). Other families lived in Grass Valley, near the towns of Halleck, Elko, Hamilton, Carlin, and Palisade (Crum 1994; ITCN 1976b). During this decade, several attempts to establish reservations for both the Northern Paiutes and Western Shoshones were made by both the U.S. government and tribal members. During 1865, the military established a post at Summit Springs called Camp McGarry. In 1871, the Army relinquished the post and it was turned over for use as a reservation, now known as the Summit Lake Indian Reservation, for Northern Paiutes and Western Shoshones. In 1873, the leader of the Western Shoshone band that had started a farm near Carlin asked for land in that vicinity. He was ignored (ITCN 1976b).

In 1873, George W. Ingalls and John Wesley Powell were sent by the U.S. government to study the Great Basin tribes and make recommendations on what to do with them, i.e., relocate them on reservations, etc. They recommended that all of the Western Shoshones be moved to the Fort Hall Reservation in southern Idaho. The Western Shoshones refused to be relocated (ITCN 1976b).

Although large reservations were established for the Northern Paiutes through Executive Order at Walker River in 1964 and Pyramid Lake in 1874[3] (ITCN 1976a, 1999), none were set aside for the Western Shoshone families in Nevada. During 1874 through 1875, there were Western Shoshone bands living in the Belmont area, near Halleck, and in the Ruby and Reese River valleys (Crum 1994). The Western Shoshone band, led by Captain Sam, living on the small farm at Carlin was given the land in 1875; however, the title was not protected. Other Western Shoshone families living in the Duck Valley area were paying rent to Euroamerican farmers for land. Other families moved to where the Goshutes were living at Deep Creek (ITCN 1976b).

In 1877, the U.S. government began establishing reservations for some of the Western Shoshone bands in Nevada. Reservations were set aside through Executive Order at Duck Valley and Carlin

[3] Knack and Stewart (1999) cite 1859 as the establishment date for the Pyramid Lake Paiute reservation.

Farms (Crum 1994; ITCN 1976b). The Carlin Farms reserve only lasted two years. Euroamerican settlers moved onto the lands claiming that they had always lived there before the Executive Order was put into effect. Captain Sam and his band were given the Duck Valley Reservation. Although Western Shoshone families from the Duckwater area relocated to Duck Valley, other bands, such as the one led by Temoke in Ruby Valley, still refused to move from their traditional home lands (ITCN 1976b).

During the late 1870s and continuing through 1880s, there was much movement of both the Northern Paiutes and Western Shoshones throughout the Great Basin area, including Nevada. Some of the Northern Paiute families who had earlier moved to the Malheur Reservation in Oregon returned to the Pyramid Lake Reservation during the late 1870s. In 1878 after the Bannock-Paiute War in Oregon, many Northern Paiutes from the Fort McDermitt area who had participated in the war were sent to the Yakima Reservation in Washington. Northern Paiute families from the Paradise Valley vicinity were relocated to the Duck Valley Reservation in 1880, much to the disapproval of some of the Western Shoshones already living on the reservation. During 1883, many of the Northern Paiute families who had been sent to Yakima returned to Nevada. Some of them relocated to Fort McDermitt; others, to Duck Valley; and some to Pyramid Lake (ITCN 1976a)

In 1879, the U.S. President issued an Executive Order revoking the Carlin Farms reservation (ITCN 1976b). Several Western Shoshones, primarily members of the *Tosa wihi* band were moved to the Duck Valley Reservation between 1879 and 1880. Since they considered Duck Valley part of their traditional homeland, they willingly made the move (Crum 1994). The next few years brought many changes for the Duck Valley Reservation. In 1882, the U.S. government ordered a few Euroamerican farmers in Duck Valley to move outside of the reservation boundaries. This was undoubtedly the first time that Euroamericans had been ordered to move off reservation lands in Nevada. Unfortunately, many Western Shoshones chose to leave the Duck Valley Reservation around the same time because they believed that the local Indian Agent, John How, was mismanaging the reservation. Most of these families, however, moved back to the reservation in the next year. In 1884, another attempt to remove the Western Shoshones to Fort Hall was initiated by Commission Price. They refused to go and the attempt to move them was dropped (ITCN 1976b). During the next two years, the Paddy Cap Band of Northern Paiutes from Oregon moved to the Duck Valley Reservation (Crum 1994; ITCN 1976b). President Cleveland issued an Executive Order in 1886 that added more land to the reservation for these and the other Northern Paiutes already living on the reservation lands (ITCN 1976a). The U.S. government added about 69,000 acres to the Duck Valley Reservation in 1886 for the Paddy Cap Band and others. After the 1890s, more Northern Paiutes and some Bannock families moved onto the reservation (Crum 1994).

The Dawes Act of 1877 allowed the U.S. government to break up existing reservations into individual allotments to be given to individual Native Americans. It also allowed Native American individuals to acquire allotments in areas off reservation. The primary purpose of the Act was to promote private property ownership for Native American individuals. In 1890, 50 members of the *Toi Ticutta* band of Northern Paiutes were allotted 160-acre plots in the Stillwater area. Between 1893 and 1894, another 146 allotments, each totaling 160 acres, were given to *Toi Ticutta* band

members. Land within the Fort McDermitt reservation was allotted to the heads of 33 Northern Paiute families in 1892. Problems arose with these allotments in 1894 and they were reassigned in 1903 (ITCN 1976a).

As with other Nevada towns, a number of Northern Paiute and Washoe families had moved to the Reno-Sparks area to take wage labor jobs in the early 1900s. Many of the Northern Paiutes had been working for the Central Pacific Railroad at its Wadsworth roundhouse. When the Railroad moved the roundhouse to Sparks in 1904, many of these Northern Paiutes moved their families to Sparks and continued working at the roundhouse (ITCN 1976a).

In the early 1900s, some Northern Paiutes living in Nevada were granted additional reservation lands, while others lost land. The Fallon Reservation was established in 1906; however, later its size was greatly reduced because of the cancellation of allotments for water rights. In 1907 a local dam broke, flooding much of the reservation. The Northern Paiutes living there moved up onto Rattlesnake Hill and stayed there even after the water receded. The Walker River Indian Reservation was reduced in 1906 to approximately 85,760 acres. The Northern Paiutes living on the reservation lost Walker Lake and much of the surrounding lands. Although they did not have a reservation, the Northern Paiutes living near Lovelock were given two acres in 1907 by the U.S. government for a school for their children. They were given an additional 18 acres on which to build homes in 1910. In 1914, the land that included Fort McGarry was officially set aside as the Summit Lake Reservation through Executive Order. Northern Paiute families living near Yerington were given 9.456 acres of land by the U.S. government in 1917. During the same year, it also purchased 20 acres of land between Reno and Sparks for the Northern Paiutes and Washoes living near those towns. An additional 8.38 acres was added to their reservation in 1926. In 1917, the U.S. government also set aside 840 acres for the Northern Paiutes living at Fallon. The Fallon Indian Colony was established on 40 acres of this land. Beginning in 1928 and continuing through the 1930s, additional lands were added to the Walker River Reservation increasing its size to about 323,000 acres (ITCN 1976a).

Beginning in 1910 and lasting through the 1920s, Western Shoshone families living in Nevada were finally granted reservation lands. In 1910, President Taft added more land to the Duck Valley Reservation (ITCN 1976a). During that year, a few families moved from the Austin area to Battle Mountain. In 1912, President Taft established a 120-acre reservation for the Western Shoshones in the vicinity of Overland Creek. Several families were also given allotments in the area (Crum 1994). He also established a 34,560-acre reservation for the Goshutes by Executive Order in 1914 (Crum 1994, ITCN 1976b). Around that same time, some of the Western Shoshone families from Ruby Valley moved to the newly-established Goshute Reservation (Crum 1994). In the Battle Mountain area, several Western Shoshones had settled and were doing wage labor work on local ranches. In 1917, the U.S. government set aside 688 acres for the Battle Mountain Indian Colony through an Executive Order. No homes were built on these lands until the 1930s. The U.S. government also issued an Executive Order in 1918 establishing a 160-acre reservation near Elko for the Western Shoshone families living nearby (Crum 1994, ITCN 1976b). During the 1920s, some Western Shoshones began moving into what were traditionally Northern Paiute lands. About nine families

from the Smoky Valley settled on the Fallon Reservation. Thirteen other families from the valley moved to the Walker River Reservation (ITCN 1976b). In 1923, some of the families from Ruby Valley relocated to Elko (Crum 1994). Additional lands were added to the Goshute Reservation in 1928, bringing the total area to more than 111,000 acres. Prior to the 1930s, there were still many Western Shoshone families living off reservation in Steptoe Valley, Duck Creek, McGill, Warm Springs, Schellbourne, Egan Canyon, Cherry Creek, and Ely. With the coming of the large mining companies, many of these families were pushed out of their traditional lands. When Kennecott Copper Company came in to mine, the Western Shoshones were pushed out of Ruth, McGill, and Ely. Many of them, however, still camped near the towns and did wage labor in the mines and ranches (ITCN 1976b).

With respect to providing places for Northern Paiute and Western Shoshone families to live, little changed during the 1930s and 1940s. The U.S. government added approximately 10,925 acres to the Fort McDermitt allotments in 1934. These included the Giacometto Ranch (1554.35 acres purchased in 1936), Hog John Ranch (3542.40 acres purchased in 1940), 1240 acres (purchased in 1941), Hearn Ranch (3919.37 acres purchased in 1943), and 499.92 acres (purchased in 1944). In 1936, the U.S. government purchased the 1108-acre Campbell Ranch for Northern Paiutes living at Yerington. An additional 120 acres was added to this parcel in 1941 (ITCN 1976a).

In 1930, the Western Shoshone families living near Elko were once again pushed out of their homes (ITCN 1976b). During the following year, the U.S. government purchased 32.8 acres in Elko and moved the families to the new location. Also in that year, it bought 9.95 acres near the city of Ely for Western Shoshone families living nearby (Crum 1994; ITCN 1976b). The Elko Colony was disbanded under the Indian Reorganization Act of 1934 and its lands returned to public domain (ITCN 1976b). The Western Shoshone living in the Reese River Valley fared much better than many others during this time period. In 1937, the U.S. government bought the Bowler and Bolster ranches for these families establishing the 3,721-acre Yomba Reservation (Crum 1994; ITCN 1976b). Many members of Tutuwa's band moved to the reservation during that year. During the next year, Western Shoshone families moved from Walker and Reese river areas onto the Yomba Reservation. In addition to establishing the Yomba Reservation, the U.S. government added 160 acres to the Duck Valley Reservation (Crum 1994).

The Te-Moak Tribal Council was formed in 1938 as a result of the Indian Reorganization Act. Initially the Elko, Battle Mountain, and South Fork Western Shoshone bands comprised the Te-Moak Tribe. Beginning in 1937, the U.S. government set aside lands totaling about 11,071 acres (Griswold, Drown, Odger's, Oligive, and Dewar ranches) for the South Fork Reservation. This reservation, established in 1941 through an Executive Order, consisted of parcels (15,036.56 acres total) scattered throughout the South Fork area. The Odger's Ranch was purchased in 1939 for the Te-Moak of Ruby Valley, who refused to move there. In 1939 and 1943 several families from Elko, Battle Mountain, and Ruby Valley moved to the newly established reservation (ITCN 1976b).

The Duckwater Reservation was established in 1940. Between 1940 and 1944, the U.S. government purchased land (Florio Home, Florio Band, and Munson ranches) to expand the

reservation. Western Shoshones from Smokey Valley, Cherry Creek, Warm Springs, Tonopah, Wells, and White River moved to onto the new reservation (Crum 1994; ITCN 1976b). The Yomba Reservation was increased in size when the U.S. government bought the Diering Ranch in 1940 and the Worthington Ranch in 1941 (ITCN 1976b).

During the last half of the twentieth century, reservations of both Northern Paiutes and Western Shoshones were granted additional lands. Between 1949 and 1956, many allottees gave up their holdings to be incorporated into the Fort McDermitt Reservation. In 1960, the U.S. government transferred an additional 160 acres of BLM land to the Fort McDermitt Tribe. The government added 20 acres in 1958 and 2,640 acres in 1978 to the Fallon colony. In 1986, the Reno-Sparks Tribe was given 1,949 acres north of the Sparks area (ITCN 1976a).

By the 1970s, a number of Western Shoshone families from Austin and Reese River had moved to the Battle Mountain colony. During the same time period, families from Battle Mountain moved to Elko and South Fork. The U.S. government leased approximately 10 acres for Western Shoshone families living near Ely in 1973. The Ely Shoshone Tribe was given an additional 90 acres through legislation in 1977. In 1977, the Wells Band was also given 80 acres in the vicinity of Wells (ITCN 1976b)

Table 3.1 shows the locations of reservations and colonies where Nevada Northern Paiutes and Western Shoshones resided at the end of the 1970s, as documented in the available literature and archival records. It also shows the dates that the Nevada reservations and colonies were established, approximate acreage of tribal lands, and the tribal composition of each as of that time period. Tribal composition includes general groupings, i.e., Northern Paiute and Western Shoshone; band names (in italics); or previous band location.

Table 3.1. Reservations and Colonies with Populations of Nevada Northern Paiutes and Western Shoshones

| **Reservation/Colony** | **Composition** | **Date Established** | **Approximate Present-day Acreage** |
|---|---|---|---|
| Battle Mountain | Western Shoshone<br>*Tosa wihi*<br>Austin<br>Reese River | 1917 | 683 |
| Carlin Farms<br>(disbanded in 1879) | Western Shoshone<br>Captain Sam's band | 1877 | 0 |
| Duck Valley | Western Shoshone<br>Captain Sam<br>Northern Paiute<br>Paradise Valley<br>Paddy Cap<br>Bannocks | 1877 | 289,819 |
| Duckwater | Western Shoshone<br>*Tsaidika*<br>Smokey Valley<br>Cherry Creek<br>Warm Springs<br>Tonopah<br>Wells<br>White River | 1940 | 3,815 |
| Elko | Western Shoshone<br>*Tsogwi Yuyugi* | 1930 | 193 |
| Ely | Western Shoshone | 1973 | 111 |
| Fallon | Northern Paiute<br>Western Shoshone<br>Smoky Valley | 1917 | 3,549<br>allotments: 4,640 |
| Ft. McDermitt | Northern Paiute | 1936 | 35,343<br>allotments: 145 |
| Goshute | Goshute<br>Western Shoshone<br>Ruby Valley | 1914 | 108,933<br>allotments: 80 |
| Lovelock | Northern Paiute | 1907 | 20 |
| Malheur Reservation | Northern Paiute | NA | NA |
| Pyramid Lake | Northern Paiute | 1874 | 475,000 |

Table 3.1. Reservations and Colonies with Populations of Nevada Northern Paiutes and Western Shoshones, continued

| Reservation/Colony | Composition | Date Established | Approximate Present-day Acreage |
|---|---|---|---|
| Reno-Sparks | Northern Paiute<br>Washoe | 1917 | 1,978 |
| South Fork | Western Shoshone<br>*Soo-ho-ogue*<br>*Du-a-ve-newenee*<br>*Du-a-mute-newenee*<br>Elko<br>Battle Mountain<br>Ruby Valley | 1941 | 15,680 |
| Stillwater area | Northern Paiute<br>*Toi Ticutta* | 1890 | allotments |
| Summit Lake | Northern Paiute | 1871 | 10,098<br>allotments: 765 |
| Walker River | Northern Paiute<br>Western Shoshone<br>Smoky Valley | 1859 | 314,655<br>allotments: 8,732 |
| Wells | Western Shoshone<br>*Kuiyudika*<br>*Doyogadzu Newenee*<br>*Waiha-Muta Newenee* | 1977 | 80 |
| Winnemucca | Northern Paiute | 1917 | 340 |
| Yakima Reservation | Northern Paiute<br>Ft. McDermitt | NA | NA |
| Yerington | Northern Paiute | 1917 | 1,653 |
| Yomba Shoshone | Western Shoshone<br>Reese River | 1937 | 4,718 |

# CHAPTER 4

## PREVIOUS ETHNOGRAPHIC/ETHNOHISTORIC INVESTIGATIONS

During the literature and archival records review for the current study, SWCA reviewed numerous documents, including but not limited to ethnographies, ethnohistories, and cultural resources overviews and project reports to identify specific culturally significant places. The following is a summarization of the major ethnographic and ethnohistoric documents, as well as cultural resources overviews, and a more in-depth discussion of reports generated for specific undertakings in the study area.

### General Literature

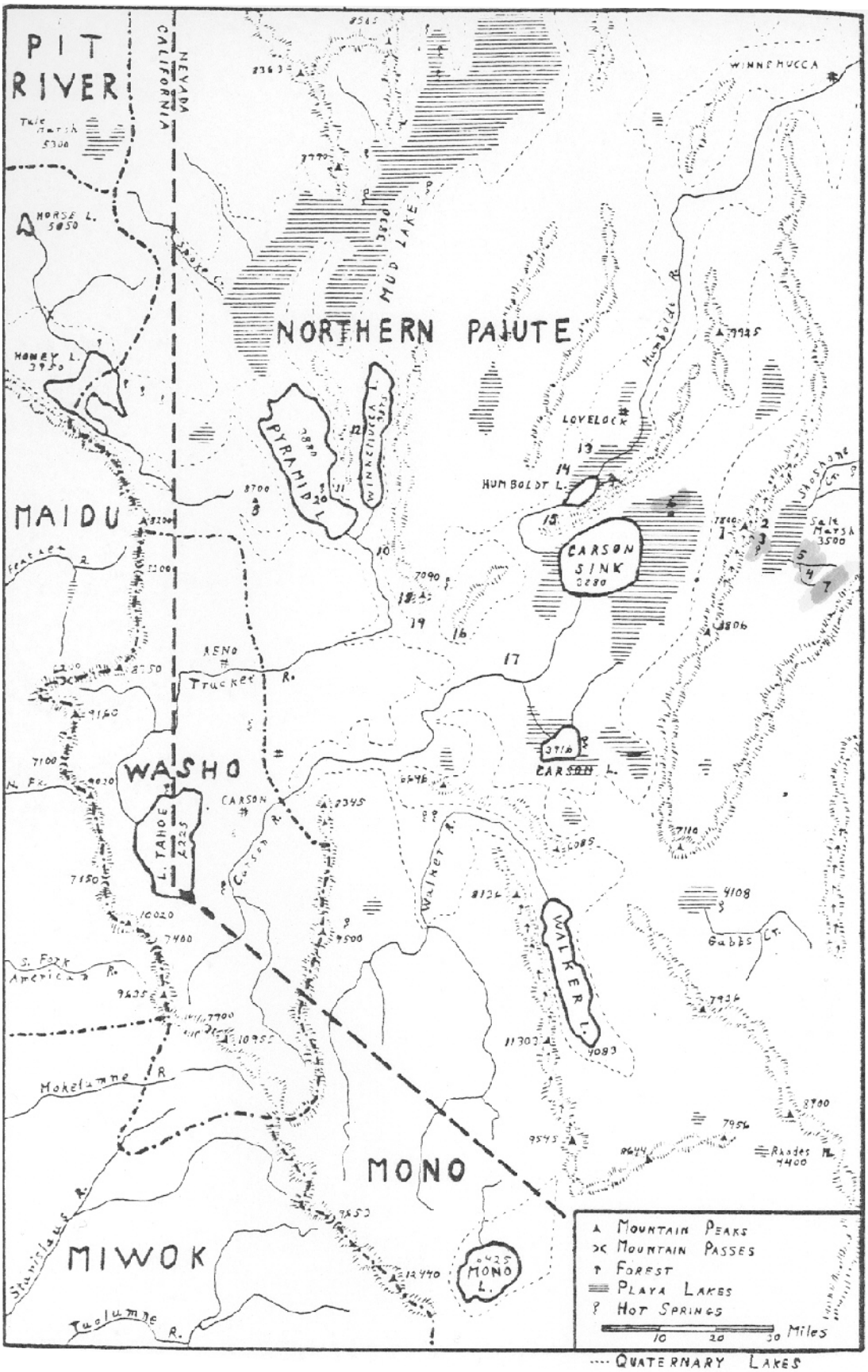
Although there are numerous academic treatises on Western Shoshone and Northern Paiute culture, few discuss specific culturally significant places. Steward (1997) provided the most information regarding places of cultural importance to the Western Shoshones. Most of these places were primarily associated with Western Shoshone subsistence strategies, such as favored pine nut collecting areas and camping sites. In her collection of Shoshone stories, Smith's (1993) interviewees mentioned a few locations associated with Western Shoshone oral traditions. In "Coyote Learns to Fly," Mary Stanton, a Western Shoshone, mentioned that Wolf's Place or House was a big mountain near Tonopah. Other places that were mentioned by Ms. Stanton included Steptoe Mountain, White River, Clover Valley, and Hole in the Mountain Peak (Smith 1993). Other documents containing information on Western Shoshone culturally significant places, although minimal, include Angel (1958) and Harney (1995). The places mentioned above are discussed in Chapter 6.

There appears to be more documented information on places of cultural importance to Northern Paiutes than for the Western Shoshones. Loud and Harrington (1929) listed a few sites (Figure 4.1, Table 4.1)[4], many of which were associated with a story about Wolf and Coyote (Appendix A). In their compilation of John Wesley Powell's unpublished manuscripts, Fowler and Fowler (1971) listed several specific places, as well as the general locations of others. Many of these sites were associated with Northern Paiute oral traditions. Willard Z. Park documented a few resource collection areas by name and mapped the general locations of several places for which he recorded Northern Paiute names (Figure 4.2, Table 4.2) (Fowler 1989).[5] During interviews with Northern Paiute consultants, McGuckian (1996) documented several culturally significant areas. Some of

[4]In Table 4.1, the Place No. corresponds to the numbers shown on the map in Figure 4.1. Only a few of the sites plotted in Figure 4.1 were discussed in Loud and Harrington (1929) and, therefore, listed in Table 4.1.

[5]In Table 4.2, the Place No. corresponds to the numbers shown on the map in Figure 4.2.

these areas are resource collection areas for plants, animals, and minerals, such as, Chocolate Butte, Fencemaker Pass, Lava




Not to Scale

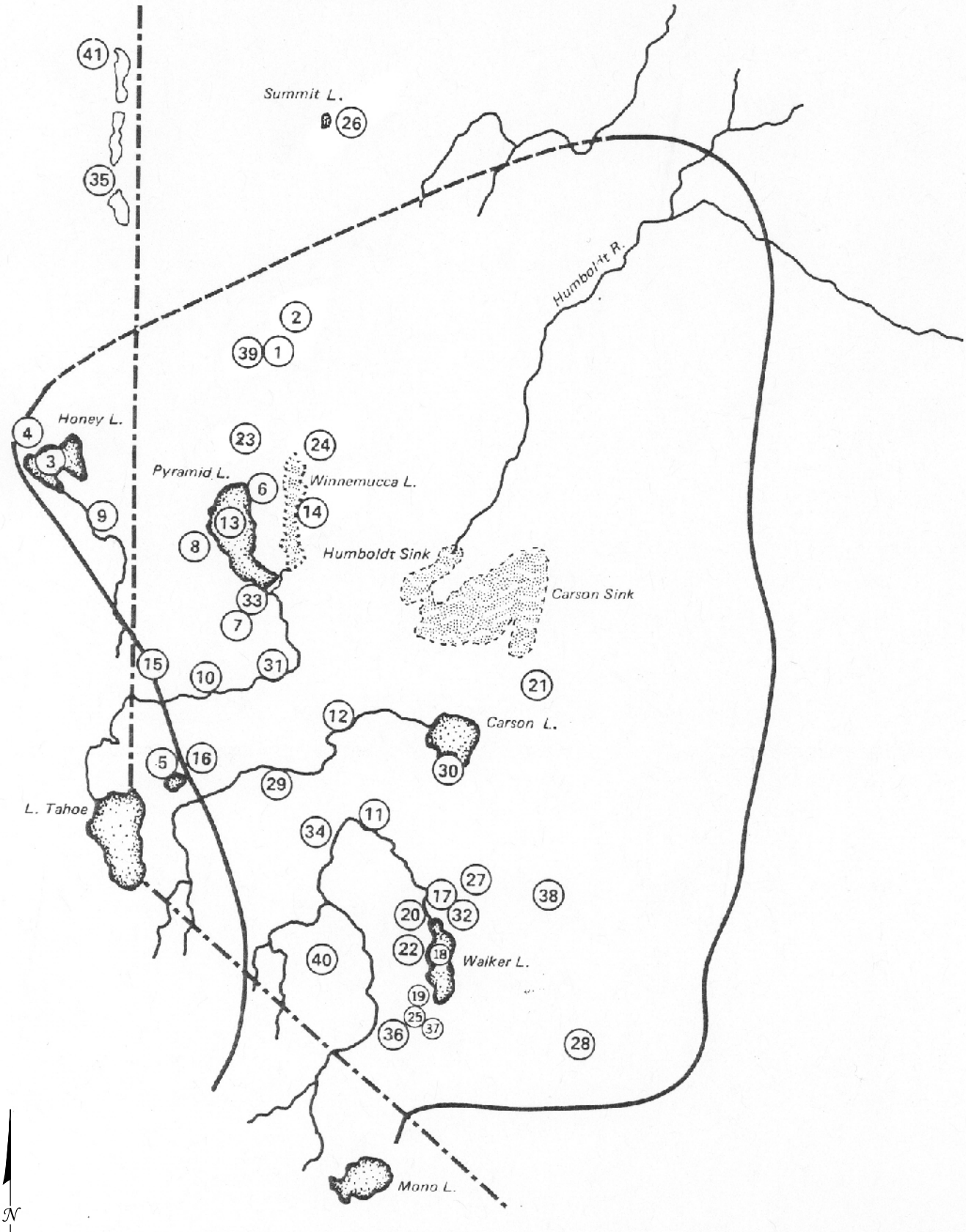
Figure 4.1

Locations and Place Names Recorded by Loud and Harrington (1929)

Table 4.1. Place Names Recorded by Loud and Harrington (1929)

| Place No. | Northern Paiute Name, if known | English Name/Description |
|---|---|---|
| 1 | *babigipō* or *pabitsipo* | Weasel Trail |
| 3 | | Hot springs near Humboldt Salt Marsh |
| 4 | | Wolf's Body |
| 5 | | Wolf's House |
| 6 | *mosi'* | |
| 7 | | Coyote Bridge |
| 10 | | Cave near Pyramid Lake |
| 12 | | Cave near Pyramid Lake |
| 16 | *pusia-tipogI* | Louse-cave |
| 17 | | Soda Lake |
| 18 | *waha-kutakwA* | Two Tips |
| 19 | *pahino-motsata* | Hot springs at Rock Point |
| 20 | | Hot Springs on Pyramid Island |

Beds, Pit Taylor Dam, Seven Troughs area, Stillwater Range, Sulphur, Sweetwater, Table Mountain, and Dave, Lousy Water (Sheep Camp), Matákan, Mule, and New York canyons. Others were culturally significant because they were associated with historical occurrences in Northern Paiute history; associated with important people, like Sarah Winnemucca Hopkins or Chief Winnemucca, or with mythical beings, such as water babies; contained burial sites; or were utilized for ceremonial or other sacred purposes. These places included a battle site near Lovelock, a burial ground near Lovelock, a canal in Fallon, a cave in a mountain near Yerington, Cinnabar Hill, Lone Mountain, Lovelock Cave, Rosebud Canyon, Blue Wing Mountains and Seven Troughs to Rosebud Canyon trails, and Pyramid, Summit, and Walker lakes. Loud and Harrington (1929) mentioned several places associated with a Northern Paiute story about Wolf and Coyote (see Appendix B). Other documents containing information on culturally significant places, although minimal, include Grosscup (1974), Hopkins (1994), Lowie (1924b, 1926), Scott (1966), Steward (1941, 1943b, 1997), and Wheat (1967). The culturally significant places mentioned above are discussed more thoroughly in Chapter 6.




Not to Scale

Figure 4.2
Locations and Place Names Recorded by Willard Z. Park (1933-40),
as shown in Fowler (1989:8)

Table 4.2. Place Names Recorded by Park (Fowler 1989:7-9)

| Place No. | Name | Description |
|---|---|---|
| 1 | *nawɔtunɔhopi* | valley where Deep Hole is located |
| 2 | *wədəkatədə* | Granite Mountain |
| 3 | *wadanunədu* | Honey Lake |
| 4 | *wada* | Honey Lake Valley |
| 5 | *sainunədu* | Washoe Lake |
| 6 | *Padi.kwa* | Lake Range, Tohakam Peak |
| 7 | *tumuhabuno* | probably Virginia Peak |
| 8 | *pabagatüdü* | probably Tule Peak |
| 9 | *suhu* | Long Valley Creek and a spring not far from Carson City |
| 10 | *kuyuinahukwa* | Truckee River |
| 11 | *againahukwa* | Walker River (also *agai*) |
| 12 | *toinahukwa* | Carson River |
| 13 | *kuyuipanünəd* | Pyramid Lake |
| 14 | *izikuyuipanünəd* | Winnemucca Lake |
| 15 | *akugaib* | Peavine Mountain |
| 16 | *patsunəkaib* | Sun Mountain (probably Mount Davidson) |
| 17 | *agaitukəd*$^{ə}$ | Walker Lake Valley |
| 18 | *panu.nədə* | water standing in one place (lake, pond); Walker Lake |
| 19 | *kodəgwadə* | Mount Grant (also *kodəgw*$^{e}$ or *kudəgwə*) |
| 20 | *ə.bə* | many rocks; Black Mountains |
| 21 | *waŋigodəgwa* | Stillwater Range |
| 22 | *kaiba* | Wassuk Range |
| 23 | *wakatudə* | Fox Mountain (Pah-rum Peak?) |
| 24 | *yanani'* | Limbo Mountain |
| 25 | *aduponokiʔi* | mountain near Hawthorne (Corey Peak?) |
| 26 | *agaibənuna* | Summit Lake |
| 27 | *asaka* | red tipped; Red Ridge in Cedar Hills |
| 28 | *huda* | cave near Lunning |
| 29 | *hakwapa too* | cave near Fort Churchill |
| 30 | *kosipa* | Allen River |
| 31 | *pabahub* | Truckee River |

Table 4.2. Place Names Recorded by Park (Fowler 1989:7-9), continued

| Place No. | Name | Description |
|---|---|---|
| 32 | *osaba* | Double Springs |
| 33 | *saiyatukəd* | Mudhen Lake |
| 34 | *tagwani* | Mountain near Wabuska (Carson Hill, Cleaver Peak?) |
| 35 | *takakudawa* | Mountain with obsidian near Eagleville |
| 36 | *takatubiʔi* | Mountain with obsidian near Walker Lake (Mount Hicks?) |
| 37 | *tonobi-duhaka* | Mountain south of Hawthorne (Buller Mountain?) |
| 38 | *tumə'əkwina'a* | Mountains on east side of Walker Lake Reservation (Rawhide Peak and Black Eagle Hill?) |
| 39 | *tunapiw* | antelope heart; located 10 miles west of Deep Hole |
| 40 | *uduhu'u* | Pine Grove Stream |
| 41 | *yamoswait* | Fort Bidwell |

## Cultural Resources Overviews

SWCA identified six cultural resources overviews that provide good ethnographic information about the current study area. Five of these were produced for the BLM in Nevada (Table 4.3). Seelinger, Brown, and Rusco (1979) synthesized available existing cultural resource information for five proposed wilderness areas in northern Nevada: the Heusser Bristlecone Natural Area located north of Ely in White Pine County, Goshute Canyon Wilderness Area located south of Currie in northeastern White Pine County, Blue Lake area located in Humboldt County, Mahogany Mountain located north of the Blue Lake area in Humboldt County, and the Tule Peak/Virginia Mountains area in south central Washoe County. With the exception of a few favored subsistence areas, there is no mention of specific culturally significant places in this overview. According to the brief ethnographic discussion in the report, the Goshutes and Western Shoshones from Ruby Valley utilized the lands including the Heusser Bristlecone Natural Area and the Goshute Canyon Wilderness Area. Northern Paiute occupied the Blue Lake, Mahogany Mountain, and Tule Peak/Virginia Mountains areas. Although Tuohy (1979) mentioned a couple of subsistence areas (Tule Peak and Wizard's Bay), no specific culturally significant places were documented in the overview. During this study, letters were mailed to the Confederated Tribes of the Goshute Reservation and Ely Shoshone, Pyramid Lake Paiute, and Summit Lake Paiute tribes in an attempt to elicit information about the culturally significance of the study areas. None of the tribes responded to the letters.

Bard, Busby, and Findlay (1981) conducted a cultural resources literature and archive overview of U.S. Navy's B-20 Air Warfare Range located in the Carson and Humboldt sinks northeast of

Table 4.3. Cultural Resources Overviews for Northern Nevada Area

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Seelinger, Evelyn, Bonita Brown, and Mary Rusco
1979 *Cultural Resource Overviews of Five Proposed Wilderness Areas in Northern Nevada.* BLM Carson City Report CR 3-387P.

Bard, James C., Colin I. Busby, and John M. Findlay
1981 *A Cultural Resources Overview of the Carson & Humboldt Sinks, Nevada*. Cultural Resource Series No. 2. Bureau of Land Management, Reno, Nevada.

James, Steven R. (editor)
1981 *Prehistory, Ethnohistory, and History of Eastern Nevada: A Cultural Resources Summary of the Elko and Ely Districts*. Cultural Resource Series No. 3. Bureau of Land Management, Reno, Nevada.

Pendleton, Lorann S.A., Alvin R. McLane, and David Hurst Thomas
1982 *Cultural Resource Overview: Carson City District, West Central Nevada*. Cultural Resource Series No. 5. Bureau of Land Management, Reno, Nevada.

Smith, Regina C., Peggy McGuckian Jones, John R. Roney, Kathryn E. Pedrick
1983 *Prehistory and History of the Winnemucca District: A Cultural Resources Literature Overview*. Cultural Resource Series Monograph No. 6. Bureau of Land Management, Reno, Nevada.

Cleland, James H., David Johnson, Clyde M. Woods, Edward C. Johnson, and Christina Smith
1984 *An Archeological Overview and Management Plan for the Hawthorne Army Ammunition Plant, Hawthorne.* WIRTH Environmental Services, San Diego, California.

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Fallon. The overview contains a good discussion about Northern Paiute culture. Additionally, Bard, Busby, and Findlay (1981) mention some specific culturally significant places (Job Peak, Lovelock Cave, Silver Hill, the site of the Walker Party Massacre, and the birthplace of Sarah Winnemucca Hopkins); however, there is little discussion of the exact locations of these sites.

In James' (1981) cultural resources overview of the lands administered by the BLM, Ely and Elko field offices, Janetski (1981a, 1981b) provided a brief annotated bibliography of ethnographic and ethnohistoric resources, as well as a good synthesis of ethnographic and ethnohistoric information on the Northern Paiute, Western Shoshone, and Southern Paiute groups known to have occupied these lands. Janetski (1981b) mentioned several areas of cultural significance. Most of these were subsistence areas (Antelope and Ruby valleys; Franklin, Humboldt, and Ruby lakes; Humboldt River; and Schell Creek Mountains). He discussed three specific culturally significant

places (Water Baby Springs, Marys River Geyser Cone, and a cave in Cave Valley said to be an entrance to another world); however, the exact locations of these sites are unknown.

The cultural resources overview of the lands administered by the BLM, Carson City Field Office contains a brief discussion of Washoe and Northern Paiute culture (Pendleton, McLane, and Thomas 1982). Pendleton, McLane, and Thomas (1982) mention several specific areas of cultural significance to the Northern Paiutes (*Idza '-posake* [coyote bridge], Job Peak, Tule Peak, *Su-pa-A* [vulva water], and *Isa-ikani* [wolf house]), most of which were documented previously by Loud and Harrington (1929). They also discussed two Northern Paiute village sites at Toy and Virginia City, as well as the burial site of a Northern Paiute leader, Samuel J. Brown (Pendleton, McLane, and Thomas 1982).

The cultural resources literature overview for lands administered by the BLM, Winnemucca Field Office (Smith et al. 1983) includes a very brief ethnographic description of the Northern Paiute and Western Shoshone culture. Several culturally significant areas were mentioned in the overview, most of which were favored subsistence areas (Walker Lake; Fencemaker Pass; Seven Troughs area; Star Peak; Table Mountain; Santa Rosa Mountains; and Fencemaker, Happy Jack, and Lousy Water canyons). Other culturally significant areas mentioned in the overview included Pyramid Lake, Lone Mountain, Kyle Hot Springs, Limerick Canyon Springs, and a trail through the Blue Wing Mountains (Smith et al. 1983).

In their archaeological overview and management plan for the Hawthorne Army Ammunition Plant, Cleland et al. (1984) provided a brief ethnographic and ethnohistoric discussion of the Northern Paiute who has inhabited the area. They listed several ethnohistoric Native American resources identified through an archival and literature search, as well as interviews with local historians and Paiute band representatives. These resources were included camp sites, petroglyphs, resource collection areas, hunting blinds, burials, farms, a mine, medicinal hot springs, and a creation locale. The site locations for these resources are unknown. Other places mentioned in the overview include subsistence areas near Pike Peak, Walker Lake, Cat Creek, Cottonwood Creek, Lucky Boy, and in the Wassuk Range; hot springs located near Babbit and Cat Creek; villages in Cottonwood Canyon and on the east side of Walker Lake; Black Mountain; and Mount Grant. It is unknown if any of these latter places correspond to the ethnohistoric resources listed by Cleland et al. (1984).

## Project Specific Studies

Numerous ethnographic and ethnohistoric studies have been conducted for projects within northern Nevada since 1980. The studies listed below are arranged in alphabetical order to the extent possible. For each of the projects listed, the following information is included, if available: project description and location, name of lead agency, list of Native American tribes and tribal organizations contacted by the agency, number and listing of culturally significant places identified during the study, and references for ethnographic or ethnohistoric reports developed for the study. The term "Information not available in report" has been utilized to designate if a particular report was not

available to SWCA researchers or if the specific information needed was lacking within the report. Many of the reports also included other concerns, comments, and recommendations offered by tribal representatives. These items are synthesized in Chapter 7.

### *Alturas Intertie Project*

**Project Description:** Proposed high voltage electric transmission line

**Project Location:** Project corridor extended from Alturas, California to Reno, Nevada

**Lead Agency:** Information not available in report

**Tribes Contacted:** The report did not contain a clear indication of which tribes were contacted for this study; however, researchers conducted interviews with 35 consultants from the following tribes: Susanville Indian Rancheria and Pit River, Pyramid Lake Paiute, and Washoe tribes.

**Sites Identified:** One in Nevada: Fort Sage Mountains (HS 522ghr)

**Report Reference:** Woods Cultural Research, Inc. (WCRI) 1997a

### *Cortez Gold Project*

**Project Description:** Proposed mine development

**Project Location:** Information not available in report

**Lead Agency:** BLM, Battle Mountain Field Office

**Tribes Contacted:** Information not available in report

**Sites Identified:** One: Mount Tenabo, including several features located on or in the immediate vicinity of the mountain: a cave, pine nut trees, rock outcrop, turquoise and clay collection areas, possible burials

**Report Reference:** Quick 1992, 1995

### *Cortez Joint Venture*

**Project Description:** Proposed mineral exploration project; reports by Rucks (2000a) and JBR (2001) were produced as part of a mitigation plan for the project

**Project Location:** Cortez Canyon and west-facing slopes of the Cortez Mountains at the south end of Crescent Valley, south of Beowawe, Nevada

**Lead Agency:** BLM, Battle Mountain Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone Indians, included the Battle Mountain, Elko, South Fork, and Wells bands; Duckwater and Ely Shoshone tribes; and Duck Valley Shoshone-Paiute Tribe. Other tribal organizations included the Western Shoshone Defense Program (WSDP).

**Sites Identified:** In Rusco (2000), no sites were identified. Rucks (2000a) identified seven sites: four, evaluated as eligible to the NRHP (Mt. Tenabo, Horse Canyon, Four Mile Canyon, and Shoshone Camp Area); three places, not evaluated (pine nut area in Cortez vicinity, red clay collection area, and a burial). The BLM determined that Mt. Tenabo was not eligible due to a lack of information.

**Report References:** Rusco 2000; Rucks 2000a; JBR 2001

### *Falcon to Gonder 325 kV Transmission Line*

**Project Description:** Proposed construction of a transmission line

**Project Location:** Information not available in report

**Lead Agency:** BLM, Battle Mountain Field Office?

**Tribes Contacted:** Duck Valley Shoshone-Paiute Tribe; Shoshone-Bannock Tribes; Yomba, Duckwater, and Ely Shoshone tribes; Te-Moak Tribe of Western Shoshone, including Elko, South Fork, Wells, and Battle Mountain bands. Other tribal organizations contacted include the WSDP; Western Shoshone Historic Preservation Society (WSHPS); Las Vegas Indian Center; Citizen Alert, Native American Program (CANAP); and the Nevada Indian Environmental Coalition (NIEC).

**Sites Identified:** Nine: four, evaluated as eligible to the NRHP (The Geysers, Dean Ranch Rabbit Drive, Mt. Tenabo, and Shoshone Camp); one, evaluated as not eligible (Hercules Gap); four, not evaluated (Colonel Connor Massacre Site,

Roberts Mountains Ethnohistoric District, Railroad Pass Camps and Beowawe to McGill Trail, and Newark Valley-north).

**Report Reference:** Rucks 2000b, 2001a, 2001b

### *Goldbanks Mining Project*

**Project Description:** Proposed mining development project

**Project Location:** In Goldbanks Hills, about 35 miles south of Winnemucca

**Lead Agency:** BLM, Winnemucca Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone, including the Battle Mountain, Wells, Elko, and South Fork bands; Duckwater, Yomba, and Ely Shoshone tribes; Duck Valley Shoshone-Paiute Tribe; Fallon Paiute-Shoshone Tribe, Fort McDermitt Tribe, Confederated Tribes of the Goshute Reservation; Summit Lake, Lovelock, Yerington, Pyramid Lake, and Walker River Paiute tribes, Winnemucca Tribe. Other tribal organizations contacted included the Nevada Indian Commission, ITCN, and WSDP.

**Sites Identified:** None

**Report Reference:** WCRI 1997b

### *Hampton Creek "Danielle Garnett" Mine*

**Project Description:** Proposed mine development

**Project Location:** Information not available in report

**Lead Agency:** U.S. Forest Service

**Tribes Contacted:** Information not available in report

**Sites Identified:** One: rockshelter (26Wp2928)

**Report Reference:** Frampton 1995

### *Hungry Valley Lateral*

**Project Description:** Federal Energy Regulatory Commission (FERC) filing to construct a natural gas pipeline

**Project Location:** Hungry Valley, Nevada

**Lead Agency:** FERC; however, BLM, Carson City Field Office was lead agency for Native American consultation efforts

**Tribes Contacted:** Reno-Sparks Indian Colony and Washoe and Pyramid Lake Paiute tribes

**Sites Identified:** One: hill (SWCA-3938-1)

**Report Reference:** Rhodenbaugh 2000a

### *Lone Tree Mine Expansion Project*

**Project Description:** Proposed mining development project

**Project Location:** Northeast of Golconda, Nevada

**Lead Agency:** BLM, Winnemucca Field Office

**Tribes Contacted:** Battle Mountain Band of the Te-Moak Tribe of Western Shoshone and Winnemucca Tribe. Other tribal organizations contacted included WSHPS.

**Sites Identified:** Four: three traditional camping and subsistence areas (along Humboldt River, spring at Treaty Hill, spring at Stonehouse), Hot Pot Springs

**Report Reference:** Fredlund 1996

### *Marigold Mine*

**Project Description:** Proposed mine expansion

**Project Location:** Information not available in report

**Lead Agency:** BLM, Winnemucca Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone, including Battle Mountain Band; Duck Valley Shoshone-Paiute, Fort McDermitt, and Winnemucca tribes

Table 4.4. Sites Identified During MX/Native American Cultural and Socio-economic Studies

| Name | Traditional Origin and Historic | Site Type: Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
|---|---|---|---|---|---|---|
| Antelope Valley | | x | | x | | x |
| Aurora | | | | x | | |
| Buffalo Mountain | | | | x | | |
| Burial - Callagan Crossing | | | | | | x |
| Burial - Currant Creek | | | | | | x |
| Burial - McLeod Ranch | | | | | | x |
| Burial - Pine Creek Ranch | | | | | | x |
| Butte Valley | | | | x | | |
| Carico Lake Valley | | | | x | | |
| Carroll Summit | | | | x | | |
| Cave - Yerington | | x | | | | |
| Cherry Creek Mountains | | | | x | | |
| Clover Valley | | | | x | | |
| Cortez Mountains | | | | x | | |
| Crescent Valley | | | | x | x | x |
| Dead Horse Wells | | x | | | | |
| Desatoya Mountains | | | | x | | |
| Desatoya Valley | | | | x | | |
| Doctor Rock - *A'Bee* | | x | | | | |
| Doctor Rock - Fallon | | x | | | | |

Table 4.4. Sites Identified During MX/Native American Cultural and Socio-economic Studies, continued

| Name | Site Type | | | | | |
|---|---|---|---|---|---|---|
| | Traditional Origin and Historic | Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Dry Lake Flat | | | | x | | |
| Duckwater Antelope Fence | | | x | x | | x |
| Duckwater Sagehen Hunting Area | | | | x | | |
| Duckwater Winter Camp | | | x | x | | |
| Fencemaker Canyon/Pass | | | | x | | |
| Garden Valley | | | | x | | |
| Goshute Mountains | | | | x | | |
| Grass Valley | | | | x | x | |
| Grimes Point | x | x | | | | x |
| Happy Jack Canyon | | | | x | | |
| Hot Creek Valley | | | x | x | | x |
| Hot Springs - Ely | | x | | | | |
| Hot Springs - Fallon | | x | | x | | |
| Dixie Hot Springs | | x | | x | | |
| Huntington Valley | | x | | x | | |
| Huntoon Valley | | | | x | | |
| Indian Springs | | | x | x | | |
| Job Peak | x | | | x | | |
| Kelley Creek | | | | x | | |
| Kyle Hot Springs | | x | | x | | |

Table 4.4. Sites Identified During MX/Native American Cultural and Socio-economic Studies, continued

| Name | Site Type | | | | | |
|---|---|---|---|---|---|---|
| | Traditional Origin and Historic | Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Lee's Hotspring | | x | | | | |
| Limerick Canyon Springs | | x | | x | | |
| Little Antelope Creek Spring | | x | | | | |
| Lone Mountain | x | | | x | | x |
| Lucky Boy | | | | x | | |
| Massacre Site - East of Ely | x | | | | | |
| Massacre Site - North of Ely | x | | | | | |
| Maverick Springs Mountains | | | | x | | |
| Medicine Mountains | | | | x | | |
| Mill Creek | | | | x | | |
| Monitor Range | | | | x | | |
| Monitor Valley | | | | x | | x |
| Moss Creek | | | | x | | |
| North Fork | | | | x | | |
| Paradise Valley | | | x | x | x | x |
| Peace Rock | x | | | | | |
| Pequop Mountains | | x | | x | | |
| Pete Hansen Creek | | | | x | | |
| Pilot Cones | x | | | | | |
| Pilot Peak | | | | x | | |

Table 4.4. Sites Identified During MX/Native American Cultural and Socio-economic Studies, continued

| Name | Site Type | | | | | |
|---|---|---|---|---|---|---|
| | Traditional Origin and Historic | Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Pine Creek Ranch | | | x | x | | x |
| Pine Grove Hills | | x | | x | | |
| Pine Valley | | | x | x | | |
| Powell Mountain | | | | x | | |
| Roberts Mountains | | | x | x | | |
| Ruby Mountains | | x | | x | | |
| Ruby Valley | | x | | x | | |
| Rye Patch Reservoir | | | | x | | |
| Sand Mountain | x | | | | | |
| Santa Rosa Mountains | | | x | x | x | x |
| Scratched Rock | x | | | | | |
| Secret Valley | | | | x | | |
| Seven Troughs | | | | x | | |
| Shoshone Mountains | | | | x | | |
| Simpson Park Mountains | | | | x | | |
| Sky Valley | | | | x | | |
| Smoky Valley | | | | | | x |
| Star Peak | | | | x | | |
| Stillwater Range | x | | x | x | | |
| Stillwater Wildlife Refuge | | | | x | | |

Table 4.4. Sites Identified During MX/Native American Cultural and Socio-economic Studies, continued

| Name | Traditional Origin and Historic | Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
|---|---|---|---|---|---|---|
| | | | **Site Type** | | | |
| Sun Dance - Ely | | x | | | | |
| *Su-pa-A* | | x | | | | |
| Sweetheart Range | | x | | x | | |
| Table Mountain | x | | x | x | | x |
| Toanos Mountains | | | | x | | |
| Toiyabe Mountains | x | | | x | | |
| Trail - *Agaibɔe* | | | | x | x | |
| Trail - Blue Wing Mountains | | | | | x | x |
| Trail - Eastern Valley to Crescent Valley | | | | | x | x |
| Trail - Sheep Creek Mountains | | | | x | x | x |
| Trail - Shoshone Mountains | | | | | x | x |
| Trail - Simpson Park to Sheep Creek Range | | | | x | x | x |
| Trail - Toiyabe Mountains | | | | x | x | x |
| Trail - Wassuk Range | | | | x | x | |
| Tuscarora Mountains | | | | x | | |
| Upper Antelope Valley | | | x | | | x |
| Upper Reese River Valley | | | | | | x |
| Virginia Range | | x | | x | | |
| Walker Lake | x | x | x | x | | |
| Whiskey Flats | | | | x | | |

### *Newmont's South Operations Area Project*

**Project Description:** Proposed mine expansion.

**Project Location:** Northwest of Carlin, Nevada.

**Lead Agency:** BLM, Elko Field Office

**Tribes Contacted:** Shoshone-Bannock Tribes; Te-Moak Tribe of Western Shoshone, including the Battle Mountain, Elko, South Fork, and Wells bands; Duckwater Shoshone Tribe; Duck Valley Shoshone-Paiute Tribe; Confederated Tribes of the Goshute Reservation; Eastern Shoshone Tribe

**Sites Identified:** Six: five springs (near Big Butte, Antelope Spring, Buttercup Spring, Ivanhoe Spring, and at the head of Little Antelope Creek); Water Baby Springs (south of Owyhee)

**Report Reference:** Deaver 1993

### *Northwest Pipeline Expansion Project*

**Project Description:** Proposed natural gas pipeline expansion project

**Project Location:** Information not available in report

**Lead Agency:** FERC

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone, including the Elko, Wells, South Fork, and Battle Mountain bands; Confederated Tribes of Goshute Reservation; Duck Valley Shoshone-Paiute Tribe; Ely, Duckwater, and Yomba Shoshone tribes; Washoe Tribe, including the Stewart, Carson, Woodsfords, and Dresslerville colonies; Winnemucca Tribe; Fort McDermitt Tribe; Reno-Sparks Indian Colony; Fallon Paiute-Shoshone Tribe; Walker River, Yerington, Summit Lake, and Pyramid Lake Paiute tribes

**Sites Identified:** None

**Report Reference:** Jeffries and Associates, Inc. 1992

### *Patty Exploration Project*

**Project Description:** Proposed mineral exploration project

**Project Location:** Twenty-five miles northwest of Eureka, Nevada

**Lead Agency:** BLM, Battle Mountain Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone, including the Battle Mountain, Elko, South Fork, and Wells bands; Duck Valley Shoshone-Paiute Tribe; Duckwater, Ely, and Yomba Shoshone tribes; Fallon Paiute-Shoshone Tribe; Lovelock Paiute Tribe, and Shoshone-Bannock Tribes. Other tribal organizations contacted included the NIEC; WSDP and WSHPS.

**Sites Identified:** None

**Report Reference:** Rhodenbaugh 2000b

### *Phoenix Project*

**Project Description:** Proposed mine development. The McCoy/Cove Mine Project report was found in the same file as and, therefore, may be associated with the Phoenix Project.

**Project Location:** Unknown

**Lead Agency:** BLM, Battle Mountain Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone Indians, including the Battle Mountain, Elko, South Fork, and Wells bands; Duckwater, Ely, and Yomba Shoshone tribes; Fallon Paiute-Shoshone Tribe; Fort McDermitt Tribe; Duck Valley Shoshone-Paiute Tribe; Lovelock and Summit Lake Paiute tribes; and Winnemucca Tribe. Other tribal organizations contacted include CANAP, NIEC, Western Shoshone Resources, Inc. (WSRI), WSHPS, WSDP; and Western Shoshone National Council (WSNC).

**Sites Identified:** Three: Tosawihi Quarry, petroglyph panel near Buffalo Valley, campsite in Gilman Canyon (26La992)

**Report Reference:** Dufort 1995a, 1995b, 1997, 2000

### *Round Mountain Gold Project*

**Project Description:** Proposed mine development

**Project Location:** Near Round Mountain on the east side of Big Smoky Valley

**Lead Agency:** BLM, Tonopah Resource Area Office?

**Tribes Contacted:** Yomba and Duckwater Shoshone tribes

**Sites Identified:** Two: Round Mountain Cemetery and an historic Western Shoshone habitation site (CRNV-61-360).

**Report Reference:** Rusco 1994

### *Ruby Hill Project*

**Project Description:** Proposed mining development.

**Project Location:** Information not available in report

**Lead Agency:** BLM, Battle Mountain Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone, including the Battle Mountain, Elko, South Fork and Wells bands; Yomba, Duckwater, and Ely Shoshone tribes; and Duck Valley Shoshone-Paiute Tribe. Other tribal organizations contacted included WSDP; NIEC; WSHPS; and WSNC.

**Sites Identified:** One: pine nut roasting feature (CrNV-63-6546). Evaluated as eligible to NRHP as a TCP.

**Report Reference:** Rusco 1996

### *Silver State East Fiber Optic Project*

**Project Description:** Proposed construction of a fiber optic cable system and related facilities

**Project Location:** Roughly followed Highway 50 between Spanish Fork, Utah and Reno, Nevada

**Lead Agency:** BLM, Utah and Nevada State offices

**Tribes Contacted:** Washoe Tribe; Reno-Sparks Indian Colony; Yerington, Walker River, Pyramid Lake, and Lovelock Paiute tribes; Fallon Paiute-Shoshone Tribe; Duckwater, Ely, and Yomba Shoshone tribes; Te-Moak Tribe of Western Shoshone; Confederated Tribes of Goshute Reservation; Skull Valley Band of Goshute Indians; Paiute Indian Tribe of Utah; and Uintah and Ouray Ute Tribe.

**Sites Identified:** Six: subsistence sites (SWCA-4040-1, SWCA-4040-2, SWCA-4040-3, SWCA-4040-4, SWCA-4040-5, and SWCA-4040-6)

**Report Reference:** Newton, Hancock, and Rhodenbaugh 2001

### *SR376/Ralston Quarry Project*

**Project Description:** Proposed excavation of Ralston Quarry Site (26Ny2713)

**Project Location:** Near Tonopah, Nevada along SR376

**Lead Agency:** Nevada Department of Transportation; BLM, Battle Mountain Field Office

**Tribes Contacted:** Timbisha, Yomba, Ely, and Duckwater Shoshone tribes. Other tribal organizations contacted included CANAP and NIEC.

**Sites Identified:** One: Ralston Quarry.

**Report Reference:** Dufort 1998

### *Stillwater National Wildlife Refuge Comprehensive Conservation Plan*

**Project Description:** Development of a Comprehensive Conservation Plan for the Stillwater National Wildlife Refuge.

**Project Location:** Stillwater National Wildlife Refuge

**Lead Agency:** U.S. Fish and Wildlife Service

**Tribes Contacted:** Ethnography was based on interviews primarily with two Northern Paiute women over a period of 30years.

**Sites Identified:** 26: Listed in Table 4.5

Table 4.5. Sites Identified in Stillwater Marsh Ethnographic Study

| Name | Site Type | | | | | |
|---|---|---|---|---|---|---|
| | Traditional Origin and Historic | Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burial |
| Buckberry Canyon | | | | x | | |
| Carson Lake | | | | x | | |
| Cave (Eastgate) | x | x | | | | |
| Cave (Fort Churchill) | | x | | | | |
| Chalk Mountain | | | | x | | |
| Clan Alpine Mountains | | | | x | | |
| Dance Site at Stillwater Point | | x | | x | | |
| Dixie Hot Springs | | x | | | | |
| Fairview Peak | | | | x | | |
| Grimes Point | x | | | | | x |
| Jackass Peak | | | | x | | |
| Job Peak | x | | | x | | |
| Lone Rock | x | | | | | |
| Louse Cave | | x | | | | |
| Lovelock Cave | x | | | | | |
| Medicine Rock (Eastgate) | | x | | | | |
| Medicine Rock (Fort Churchill) | | x | | | | |
| Rattlesnake Hill | x | | | | | |
| Sand Mountain | x | | | | | |
| Salt Works | x | | | | | |

Table 4.5. Sites Identified in Stillwater Marsh Ethnographic Study, continued

| Name | Site Type | | | | | |
|---|---|---|---|---|---|---|
| | Traditional Origin and Historic | Ceremonial | Ethnohistoric Habitation | Resource Collection | Trail | Burial |
| Soda Lake | x | | | x | | |
| Stillwater Range | | | | x | | |
| Vulva Water | | x | | | | |
| Weasel Trail | x | | | | | |
| Wonderstone Mountain | x | | | | | |
| Wyemaha | | | | x | | |

**Report Reference:** Fowler 1992

### *Tonkin Springs Joint Venture Project*

**Project Description:** Proposal to resume mining at the Tonkin Springs Mine.

**Project Location:** Northern Simpson Park Mountains, in vicinity of Tonkin Summit and Red Hills.

**Lead Agency:** BLM, Battle Mountain Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone Indians, including Battle Mountain, Elko, South Fork, and Wells bands; Duck Valley, Ely, and Yomba Shoshone tribes. Other tribal organizations contacted include the NIEC, WSNC, WSDP, and WSHPS.

**Sites Identified:** One: Indian Ranch

**Report Reference:** Rusco 1995; Rusco and Stoner 2000

### *Tosawihi Quarry*

**Project Description:** Proposed mine development

**Project Location:** Ivanhoe Mining District, central Nevada

**Lead Agency:** BLM

**Tribes Contacted:** Battle Mountain, Elko, South Fork, and Wells bands of the Te-Moak Tribe of Western Shoshone; Duck Valley Shoshone-Paiute Tribe; Shoshone-Bannock Tribes; Confederated Tribes of Goshute Reservation. Other tribal organizations contacted included Western Shoshone Council of Elders and WSNC.

**Sites Identified:** Three: one evaluated as eligible to the NRHP (Tosawihi Quarry); two not evaluated (Rock Creek, Big Butte)

**Report Reference:** Clemmer 1990; Rusco and Raven 1992

### *Trenton Canyon Gold Mining Project*

**Project Description:** Proposed mine development

**Project Location:** Trenton Canyon area, southwest of Battle Mountain, Nevada.

**Lead Agency:** BLM, Winnemucca Field Office

**Tribes Contacted:** Te-Moak Tribe of Western Shoshone, including the Battle Mountain, Elko, and Wells bands; Winnemucca Tribe; Fort McDermitt Tribe; Shoshone-Bannock Tribes; Duck Valley Shoshone-Paiute Tribe. Other tribal organizations contacted included the WSNC and WSHPS.

**Sites Identified:** Three: Shoshone Mike Massacre Site; Blood Mountain; rock outcrop that contains numerous burials

**Report Reference:** Quick 1996a

### *Tuscarora Pipeline Project*

**Project Description:** Proposed construction of a 228-mile-long natural gas pipeline

**Project Location:** Proposed corridor began near Malin, Oregon, crossed through the northeast corner of California, and terminated in Tracy, Nevada

**Lead Agency:** Information not available in report

**Tribes Contacted:** None of the four reports contained a clear indication of what tribes were contacted for this study; however, a total of 62 consultants from the following tribes were interviewed for the project: Klamath Tribe, Pit River Tribe, Susanville Indian Rancheria, and Pyramid Lake Paiute Tribe.

**Sites Identified:** Four in Nevada. Two subsistence areas (HS T701hg, HS T704gs), Old Reservation Boundary (HS T703cd), and rock features (HS T702m)

**Report Reference:** McCarthy 1993, 1994; WCRI 1994, WCRI 1995

### *Twin Creeks Mine*

**Project Description:** Proposed mine development

**Project Location:** Information not available in report

**Lead Agency:** BLM

**Tribes Contacted:** Information not available in report

**Sites Identified:** One: Shoshone Mike Massacre Site

**Report Reference:** Quick 1996b

### *Williams I-80 Fiber Optic Project*

**Project Description:** Proposed construction of a fiber optic cable system and related facilities

**Project Location:** Roughly followed Interstate 80 between Wendover and Verdi, Nevada

**Lead Agency:** BLM, Nevada State Office

**Tribes Contacted:** Battle Mountain, Elko, and Wells bands of the Te-Moak Tribe of Western Shoshone; Reno-Sparks Indian Colony; Lovelock and Pyramid Lake Paiute tribes; and Winnemucca Tribe

**Sites Identified:** None

**Report Reference:** Newton and Rhodenbaugh 2000

### *Winnemucca Geothermal Project*

**Project Description:** Proposed environmental assessment for geothermal leasing in the BLM, Winnemucca Field Office

**Project Location:** Lands containing Prospectively Valuable areas (PVAs), Known Geothermal Resource Areas (KGRAs), and pending lease applications within the administrative boundaries of the BLM, Winnemucca Field Office and Dixie Valley

**Lead Agency:** BLM, Nevada State Office

**Tribes Contacted:** Alturas Indian, Cedarville, and Susanville Indian rancherias; Confederated Tribes of the Warm Springs Reservation; Klamath Tribe; Fort Bidwell Indian Community; Burns, Lovelock, Pyramid Lake, Summit Lake, and Walker

River Paiute tribes; Battle Mountain Band; and Duck Valley Shoshone-Paiute, Fallon Paiute-Shoshone, Fort McDermitt, Pit River, Shoshone-Bannock, Washoe, and Winnemucca tribes.

**Sites Identified:** One: Kyle Hot Springs

**Report Reference:** Bengston 2002

# CHAPTER 5

## PROPERTY TYPES

Under the auspices of NHPA, AIRFA, NAGPRA, Executive Order (EO) 13007, and other federal legislation, the BLM is mandated to deal with Native American tribes concerning the identification of cultural values, religious beliefs and traditional practices of Native American people which may be affected by federal actions. This includes the identification of places, i.e., physical locations, that may be of traditional cultural or historical importance to Native American tribes.

### Categories of Places

Places which may be of traditional cultural or historical importance to Native American people include, but are not limited to, locations associated with the traditional beliefs concerning tribal origins, cultural history, or the nature of the world; locations where religious practitioners go, either in the past or the present, to perform ceremonial activities based on traditional cultural rules of practice; ethnohistoric habitation sites; trails; burial sites; and places from which plants, animals, minerals, and waters possessing healing powers or used for other subsistence purposes, may be taken. Additionally, some of these locations may be considered sacred to particular Native American individuals or tribes. The following general categories of culturally significant places are used in this document: traditional origin and mythological places, historical locations, ceremonial locations, ethnohistoric habitation sites, trails, burial sites, and resource collection areas.

#### *Traditional Origin and Mythological Places*

Traditional origin and mythological places are primarily locations associated with traditional beliefs concerning tribal origins and mythology or the nature of the world. These types of places do not always contain any physical archaeological evidence and sometimes are geographic features, such as mountains, lakes, rock pinnacles, caves, rivers, or springs. Mount Grant and Job Peak are good examples of these types of places because of their association with Northern Paiute traditional origin histories. A key component of most of these types of places is the existence of power, or *puha*. *Puha* is the life force within all things, including natural forces, such as wind, water, and fire; sun, moon, stars; particular geographic features; and classes of spirit beings (Fowler 1992). Miller (1983:78) summarizes *puha* as

> . . . power [*that*] can be traced to the memory of . . . Wolf or Sun . . . because . . . time is continuous . . . Water both permeates the universe in a thin scattering and indefinite concentrations with currents, generally where life is also clustered. Power has the same distribution, diffusely scattered everywhere and flowing along waterways . . . While power

closely follows the flow of water, they are not identical because power is definitely more significant.

Because of its affinity with *puha*, all water and, therefore, all water sources are considered to be sacred. Deep caves on slopes are also considered to be sacred "because they shelter life and collect water by seepage while remaining moist and dark like the initial world" (Miller 1983:78). Caves are also believed to be openings into the Self-Chartering Sea that lies beneath the earth (Miller 1983). Because they are major sources of water, mountain peaks contain much *puha* and, therefore, considered being culturally significant (Fowler 1992).

Some traditional origin and mythological places are associated with mythical beings such as Water Babies. These beings are generally associated with water sources, particularly major springs, rivers, and lakes (Fowler 1992; Miller 1983). Miller (1983:75) described Water Babies:

> Each Water Baby has a home in an artesian spring, and sometimes people will leave offerings there. The bubbling of the spring comes from their breathing, just as hot springs are caused by their cooking fires . . . they are seldom home, preferring to travel widely along all waterways, including irrigation ditches. They are powerful, dangerous, and loosely associated with shamans . . . each is about three feet high with long hair and a hard shell-like skin that makes them virtually impossible to kill. Some have wings or a mustache. They are feared because some draw unsuspecting people, especially women and children, to the edge of the water and drown them. Others take the place of a baby and eat the mother when she begins to suckle.

Other mythical beings that may be associated with particular sites include water horses and snakes (Fowler 1992).

### *Ceremonial Locations*

The category of ceremonial locations includes locations where religious practitioners go, either in the past or the present, to perform ceremonial activities based on traditional cultural rules of practice. Examples of these types of places may include rock art sites, places where individuals gain power, dance sites, doctor (or medicine) rocks, hot springs, and places where objects have been ritually placed or retired. Some of these places contain archaeological evidence of use, such as rock art sites, doctor rocks, or places where objects have been ritually placed or retired. These types of ceremonial locations may contain unusual concentrations of artifacts, such as lithic tools, or other objects like pieces of obsidian. Stoffle and Zedeño (2001:68-69) stated "Ceremonially produced deposits of objects are recognized in the archaeological literature and are clearly considered as different from other kinds of archaeological deposits."

Doctor rocks sites (called *puhagammɨ tɨbbi* by Northern Paiutes) are of particular importance to both Northern Paiutes and Western Shoshones. Doctor rocks were, and still are, used primarily as

prayer offering places "to cure illness and to grant favors" (Fowler 1992:178). These sites may or may not contain archaeological manifestations. The rocks themselves usually contain cupules that may have been altered by humans. These cupules, however, are not always easily recognizable. Some doctor rocks are associated with pictographs or petroglyphs and some contain offerings, such as coins or buttons (Fowler 1992).

### *Historical Locations*

Historical locations are places where some important historical event has occurred. For this study, historical locations are defined as those concerning a particular Native American group or individual. These places may or may not be of cultural importance to a particular tribe. This category may include battle sites, sites where events occurred that were associated with important persons in Native American history, and locations where treaties were negotiated. Lovelock Cave is an example of a Northern Paiute historical location because of its association with the traditional Northern Paiute historical account about a conflict between the *Saidukaʔa* and the Northern Paiutes living in the vicinity of Humboldt Lake. Other more recent battle sites, such as the Colonel Conner Massacre Site, are also included within this category. Additionally, the category includes historical locations associated with relatively recent Native American history, such as the birthplace of Sarah Winnemucca Hopkins or sites associated with the Northern Paiute shaman, Wovoka, or the Western Shoshone leaders, Tutuwa and Temoke.

### *Ethnohistoric Habitation Sites*

In previous studies (Facilitators 1980; Rucks 2000b, 2001a, 2001b), some ethnohistoric habitation sites were identified as culturally significant to Northern Paiute and Western Shoshone consultants. The importance of habitation sites appears to be linked to the importance of traditional subsistence activities, such as hunting or the gathering of pine nuts and other plant materials. Most of these sites probably contain archaeological evidence and may have been previously recorded during archaeological inventories. Some ethnohistoric habitation sites, such as the birth place of Sarah Winnemucca Hopkins, may be included under other categories.

### *Trails*

Trails, particularly specific human or animal migration trails, are considered to be culturally significant by both Northern Paiutes and Western Shoshones. It is possible for trails to be of either a physical or purely spiritual nature. Physical trails are those that contain physical manifestations, such as migration trails leading from one place to another. Spiritual trails do not always have to maintain a physical presence on the ground. These are trails followed by mythical beings as told in origin stories. An example of this type of trail is the Salt Song Trail of the Chemehuevi Tribe (Stoffle, Zedeño, and Halmo 2001). Although several physical trails were mentioned in the

documents researched for this study, there was no mention of any spiritual trails, such as the Salt Song Trail, that are important to either the Northern Paiutes or Western Shoshones.

All trails are considered to be sacred because "all direct the flow of life" (Miller 1983:80). After *puha* has been concentrated into a center, as during events like ceremonial dances, it is then apportioned among the participants and travels along with the participants as they follow separate trails from the central, or dance, location. In addition to carrying *puha* from one place to another, trails may also lead to places of spiritual importance, i.e., places that contain a large amount of *puha*. Stoffle and Zedeño (2001:75) point out that "trails are sacred because they lead to places of power or spiritual importance and because the act of traveling a trail changes a person, often resulting in a restoration of balance or curing." Examples of these culturally significant places are the Blue Wing Mountains Trail, the trail that leads from the Seven Troughs Range to Rosebud Canyon, and two trails in the Walker Lake vicinity.

### *Burial Sites*

As with other Native American groups, burial sites are considered to be culturally significant to both the Northern Paiutes and Western Shoshones. For the most part, the exact locations of specific burials have not been divulged by Northern Paiute or Western Shoshone consultants during past ethnographic or ethnohistoric studies. Miller (1983:75-76) stated:

> As power has a profound affinity for the living, some of it lingers as long as there is any vestige of life. Hence, there is always some power around graves, but by its nature it is less vital and so more likely to cause harm or be used in sorcery. It appears to be power that has been trapped and stagnated, only released when decomposition is complete. Therefore, graves were generally avoided, both from uncertainty about the power there and the intentions of any lingering ghosts . . . Similarly, while graves are generally avoided, the location of family graves is taught to younger generations. In this way, recognized family and tribal claims to an area are marked by permanent residents in the ground, while the living were engaged in seasonal transhumance among the camps . . . In some areas, graves occur in places also having religious import, concentrating much power in the vicinity because of the overlap of several sources. The best places for this are high mountains with caves, springs, rock cairns built during vision quests, rock art, and graves in close proximity.

### *Resource Collection Areas*

The category of resource collection areas includes a wide variety of places from which plants, animals, minerals, and waters possessing healing powers or used for other subsistence purposes, may be taken. It is sometimes difficult to establish concise boundaries for these types of places. Animals and plants were also imbued with *puha*. Fowler (1992:171) stated:

> Given that all animal species had progenitors, and that these were potentially still present, all animals were to be treated with respect. Although many animals allowed themselves to be taken as food, it was not without first establishing a relationship with the hunter. The hunter in turn showed respect for each animal taken, often by placing a part of it (each species required a different part) in a specific location and offering a prayer. Although plants were seen less in the role of progenitors or Immortals, when they were taken for food or medicine, they were likewise treated with respect. Offerings such as those placed at springs were made to them during harvesting, and/or specific prayers were said. To treat plants or animals with disrespect or disregard for their welfare meant that they would withhold themselves or their benefits (in the case of medicines) from humans.

Examples of resource collection areas include pine nut groves, quarries, lakes, and springs. Pine nut collection areas are of particular importance to both the Northern Paiutes and Western Shoshones. Table Mountain and the Stillwater Range are important pine nutting areas of the Northern Paiutes. Ruby and Toiyabe mountains are important pine nutting areas of the Western Shoshones. Northern Paiute families collected the larvae of a brine fly (*Ephydra hians*) which they used for food in Soda Lake. Rabbit and antelope drives were held in places like Antelope Valley and along the Humboldt River.

## Evaluation of Places or Properties

Because of its importance to both Western Shoshone and Northern Paiute worldview, *puha* is a significant factor that should be taken into account by federal land managers when considering potential effects of proposed actions on Native American cultural values. Stoffle and Zedeño (2001:61) stated

> The concept of power is useful for federal land managers because it explains the myriad American Indian cultural impact concerns that tribes (through elders and representatives) have expressed in dozens of studies assessing the potential adverse impacts of Euro American developments on places and resources (e.g., DRI 1996)–developments that in the minds of Euro Americans serve to increase their control over the natural resources in the West, but serve, from the cultural perspectives of American Indian people, only to interfere with the flow and distribution of power and threaten to ultimately unravel the earth as it was created.

The term "traditional cultural property" first came into use within the federal legal framework for historic preservation and cultural resource management in an attempt to categorize historic properties containing traditional cultural significance (Parker and King 1998). *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Parker and King 1998:1) defines a Traditional Cultural Property (TCP) as "one that is eligible for inclusion in the National Register [of Historic Properties] because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important

in maintaining the continuing cultural identity of the community." To qualify for nomination to the National Register as a Historic Property, a TCP must be more than 50 years old, must be a place with definable boundaries, must retain integrity, and meet certain criteria as outlined in *National Register Bulletin 15* (National Park Service 1997). As listed in 36 CFR Part 60, a Historic Property, including Traditional Cultural Properties, must meet a specific set of criteria:

> The quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association, and:
>
> A. that are associated with events that have made a significant contribution to the broad patterns of our history; or
>
> B. That are associated with the lives of persons significant in our past; or
>
> C. That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
>
> D. That have yielded, or may be likely to yield, information important in prehistory or history [National Park Service 1997:2].

The newly-revised *National Register Bulletin 15* (National Park Service 1997) lists examples of TCPs that meet the different criteria. It lists the following as examples of properties that could be eligible under Criterion A:

- Any of the places located within the Humboldt Sink and Stillwater Range that are associated with the story about when Wolf was killed and brought back to life (see story in Appendix A). As listed in Chapter 6 and in Appendix E, these would include Coyote's Hiding Place, *Isa-kani* (wolf house), Lone Rock, Wolf's Battleground, and Wolf's Body.

- Lovelock Cave, the site of a well-known story about how the Northern Paiutes who moved into the Pyramid Lake area killed and drove off another group of Native American people who were also living in the vicinity.

- Hole in the Mountain Peak, which was created when Coyote was trying to kill the two-headed antelope.

Other places in Nevada that may be eligible under Criterion A would include Mount Grant, Job Peak, and the entrance to another world, which is located within Cave Valley.

As examples of properties eligible under Criterion B, *Bulletin 15* lists places associated with Sarah Winnemucca Hopkins, Wovoka, or Chief Tutuwa as examples. It should also be noted that

> properties associated with living persons are usually not eligible for inclusion in the National Register. Sufficient time must have elapsed to assess both the person's field of endeavor and his/her contribution to that field. Generally, the person's active participation in the endeavor must be finished for this historic perspective to emerge [National Park Service 1997:16].

Examples of places in Nevada that might be eligible under Criterion B would include the birthplace of Sarah Winnemucca Hopkins, Dave Canyon, or Toiyabe Mountains.

Under the guidelines in *Bulletin 15*, Criterion C primarily pertains to buildings or other features that have been constructed by humans (National Park Service 1997:17-20). *Bulletin 38*, however, uses the last part of Criterion C, which says that the property must "represent a significant and distinguishable entity whose components may lack individual distinction" to argue eligibility of a natural landscape under that criterion (Parker and King 1998:14). No places were identified during the current study that fit into this category; however, Parker and King (1998) offer the following two examples:

- Certain locations along the Russian River in California are highly valued by the Pomo Indians, and have been for centuries, as sources of high quality sedge roots needed in the construction of the Pomo's world famous basketry . . . Although the sedge fields themselves are virtually indistinguishable from the surrounding landscape, and certainly indistinguishable by the untrained observer from other sedge fields that produce lower quality roots, they are representative of, and vital, to, the larger entity of Pomo basketmaking [Parker and King 1998:14].

- Some deeply venerated landmarks in Micronesia are natural features, such as rock outcrops and groves of trees; these are indistinguishable visually (at least to the outside observer) from other rocks and trees, but they figure importantly in chants embodying traditional sailing directions and lessons about traditional history. As individual objects they lack distinction, but the larger entity of which they are a part–Micronesian navigational and historical tradition–is or prime importance in the area's history [Parker and King 1998:14].

In order for a property to be eligible under Criterion D, it "must have, or have had, information to contribute to our understanding of human history or prehistory, and the information must be considered important" (National Park Service 1997:21). Further ethnographic and ethnohistoric research about a particular site could provide important insights into the traditions and culture of the group associated with that site; therefore, it is possible for a TCP to be eligible under Criterion D. Parker and King (1998:14) note "Generally speaking, however, a traditional cultural property's history of yielding, or potential to yield, information, if relevant to its significance at all, is secondary to its association with the traditional history and culture of the group that ascribes significance to it."

In addition to NRHP eligibility, some places of traditional importance must also be evaluated to determine if they warrant consideration under other legislation, such as AIRFA and EO 13007. EO 13007 defines a Sacred Site as:

> any specific, discrete, narrowly delineated location on Federal land that is identified by an Indian tribe, or Indian individual determined to be an appropriately authoritative representative of an Indian religion, as sacred by virtue of its established religious significance to, or ceremonial use by, an Indian religion; provided that the tribe or appropriately authoritative representative has informed the agency of the existence of such a site.

An example of this type of sacred site would be a Medicine Rock that is still used by traditional Native American practitioners. Under EO 13007, federal agencies are ordered to "(1) accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners and (2) avoid adversely affecting the physical integrity of such sacred sites" (Clinton 1996). To implement these orders, federal agencies must "where practicable and appropriate" provide reasonable notification to federally-recognized tribes or individual members of such tribes of "proposed actions or land management policies that may restrict future access to or ceremonial use of, or adversely affect the physical integrity of, sacred sites" (Clinton 1996).

These laws and other mandates need to be considered when evaluating the cultural significance of and developing management plans for places such as those described previously. Evaluation of culturally significant sites and development of management plans for those sites should be conducted through consultation with the affected Native American tribes.

### *Traditional Origin and Mythological Places*

Most, if not all, of traditional origin and mythological places will likely be eligible for inclusion on the NRHP under Criterion A because they are associated with traditional and cultural events that have made a significant contribution to the broad patterns of Northern Paiute or Western Shoshone history. Some of these sites may be eligible under Criterion B because of their association with important beings, such as *Numa na ah* or Wolf.

There was little documentation in the studies discussed in Chapter 4 concerning significance with respect to traditional origin and mythological places in Nevada that have been previously disturbed or destroyed by activities such as mining. Other tribes in the West have identified traditional cultural properties that have been disturbed or even completely destroyed as still maintaining cultural significance. On the Navajo Nation lands, Chuska Peak has radio towers situated on its top and a trail shrine along a road between Nazlini and Chinle was completely dismantled by a gravel company; however, both of these sites were considered to be sacred and of great cultural significance to local Navajo residents (Newton 1993, Newton and Gilpin 1998). It is possible that traditional origin and mythological places that have been disturbed may still be considered culturally significant

to the Northern Paiutes and Western Shoshones. Federal land managers should gather sufficient data from the appropriate tribal cultural experts to assist them in properly evaluating and developing management plans for these types of sites.

### *Ceremonial Locations*

If more than 50 years old, many ceremonial locations may be eligible for inclusion on the NRHP under Criterion A because they are associated with traditional and cultural events that have made a significant contribution to the broad patterns of Northern Paiute or Western Shoshone history. As with traditional origin and historic places, some of these sites may be eligible under Criterion B because of their association with important persons, such as the Northern Paiute shaman, Wovoka.

As with the traditional origin and historic places, there was little documentation in the studies discussed in Chapter 4 concerning significance with respect to ceremonial locations in Nevada that have been previously disturbed or destroyed by activities such as mining. It is possible that these types of sites may still be considered culturally significant to the Northern Paiutes and Western Shoshones although they have been disturbed. Federal land managers should gather sufficient data from the appropriate tribal cultural experts to assist them in properly evaluating and developing management plans for these types of sites.

Ceremonial locations, if still in use, may also need to be considered under EO 13007. Once these sites are identified, federal land managers should provide reasonable notification to those tribes or individual members of those tribes about any proposed actions or land management policies that may restrict future access to or ceremonial use of, or adversely affect the physical integrity of, those sites.

### *Historical Locations*

As with historical locations that are important to other ethnic groups, Native American historical locations will likely be eligible to the NRHP under Criteria A and B because of associations with events or persons important in Native American history.

### *Ethnohistoric Habitation Sites*

Most, if not all, of ethnohistoric habitation sites contain some form of archaeological manifestation. These sites will likely be eligible for inclusion on the NRHP under Criterion D because they have yielded, or may be likely to yield information important in the history of the tribe that resided there. Some of these sites may be eligible under Criterion A because of an association with traditional and cultural events that have made a significant contribution to the broad patterns of Northern Paiute or Western Shoshone history and Criterion B because of their association with important persons, such as Sarah Winnemucca Hopkins, Chief Temoke, or Captain Sam.

Although previous ethnographic studies discussed in Chapter 4 hint at the importance of ethnohistoric habitation sites to Northern Paiutes and Western Shoshones, there was little documentation concerning significance with respect to these sites in Nevada. Federal land managers should gather sufficient data from the appropriate tribal cultural experts to assist them in properly evaluating and developing management plans for these types of sites.

### *Trails*

As discussed previously, there are two types of trails, physical and spiritual. A key aspect of evaluating traditional cultural places involves the ability to place a boundary around it. While physical trails can be bounded, albeit not easily, spiritual trails generally lack a physical manifestation and, therefore, cannot be bounded.

Individual trails might be eligible for inclusion on the NRHP under Criterion A because they are associated with traditional and cultural events that have made a significant contribution to the broad patterns of Northern Paiute or Western Shoshone history. Some of these sites may also be eligible under Criterion B because of their association with important persons, such as Sarah Winnemucca Hopkins or Chief Temoke. Additionally, individual trails could be eligible under Criterion D because they have yielded, or may be likely to yield information important in the history of the tribe that utilized them.

Although there were a few trails identified as being culturally important to the Northern Paiutes and Western Shoshones, there was very little documentation about these sites in the studies discussed in Chapter 4. Unlike most traditional origin and historic places, trails may lose their significance if disturbed. Stoffle and Zedeño (2001:75) stated

> Trails can be disrupted and even broken by developments that remove a key place along a trail or present some barrier . . . If some point of a trail is disrupted or polluted, the power at either end of it may not accept you when you arrive or ever again accept anyone. Pollution and disruption of trails threaten the integrity and integration of cultural resources and places, and ultimately, the spiderweb of power that holds the universe together.

Federal land managers should gather sufficient data from the appropriate tribal cultural experts to assist them in determining significance, properly evaluating, and developing management plans for these types of sites.

### *Burial Sites*

Generally, burial sites are not eligible to the NRHP; however, in some circumstances, these types of sites may be eligible under Criteria A, B, or D. Burial grounds that are associated with important battle sites may be eligible under Criterion A. Grave sites that are associated with important persons

may be eligible under Criterion B. Because of their potential to yield information about cultural and ethnic groups and their burial practices, all burial sites, including Native American burials, may also be eligible under Criterion D (Potter and Boland 1992). It should be noted, however, that few Native Americans would approve of any scientific investigation involving burials. Additionally to evaluation under NHPA, Native American burial sites located on federal lands warrant protection under NAGPRA.

Although most of the tribal representatives interviewed for the studies discussed in Chapter 4 expressed deep concern about the treatment of burials and desired that they be avoided at all cost, few were willing to divulge specific locations of these sites. Federal land managers should gather sufficient data from the appropriate tribal cultural experts to assist them in determining significance, properly evaluating, and developing management plans for these Native American burial sites. At the very least, land managers should attempt to ascertain approximate locations of these sites. If an approximate location is known, it may be possible to monitor during ground-disturbing activities with the intent of identifying potential burial sites before they are impacted.

### *Resource Collection Areas*

It is possible for some resource collection areas to be eligible to the NRHP. Some collection areas, such as specific pine nut groves that have been utilized for more than 50 years, may be eligible under Criterion A because of an association with traditional and cultural events that have made a significant contribution to the broad patterns of Northern Paiute or Western Shoshone history. These types of sites may be eligible under Criterion B because of their association with important persons, such as Sarah Winnemucca Hopkins, Chief Temoke, or Captain Sam. Additionally, resource collection areas could be eligible under Criterion D because they may be likely to yield information important in the history of the tribe that utilized those areas.

Although previous ethnographic studies discussed in Chapter 4 hint at the importance of resource collection areas to Northern Paiutes and Western Shoshones, there was little documentation concerning significance with respect to these sites in Nevada. Federal land managers should gather sufficient data from the appropriate tribal cultural experts to assist them in properly evaluating and developing management plans for these types of sites.

# CHAPTER 6

## CULTURALLY SIGNIFICANT AREAS

Approximately 380 areas were identified during research for this study. All of these sites are located within Nevada and were previously documented as culturally significant to the Northern Paiutes or Western Shoshones. More detailed information about these places is contained within the tables in Appendix E. To facilitate discussion of these properties, this researcher has arbitrarily placed all identified sites into the following categories as defined in Chapter 5: traditional origin and mythological places, ceremonial locations, historical locations, ethnohistoric habitation sites, resource collection areas, trails, and burials. Within each category, places are further subdivided according to cultural affiliation, i.e., Northern Paiute and Western Shoshone. To facilitate use of the following material and if known, the common English names for specific places have been used with the Northern Paiute or Western Shoshone names and their English translations included in brackets. If the common English name is unknown, the Northern Paiute or Western Shoshone name of a specific place has been used with English translations included within brackets. SWCA was able to identify the locations of some of the culturally significant areas and plot them on topographic maps. These maps are included in Appendix F, a confidential appendix.

### Traditional Origin and Mythological Places

As discussed previously in Chapter 5, traditional origin and mythological places include locations associated with traditional beliefs concerning tribal origins and mythology or the nature of the world.

#### *Northern Paiute*

The following discussion of Northern Paiute traditional origin and mythological places has been divided into two categories: origin stories and water babies and other mythical beings. As mentioned previously, more detailed information, as well as the appropriate references for these places can be found in Appendix E.

### Origin Stories

***Black Mountain*:** Little was documented about this geographic feature other than it is a prominent figure in the Northern Paiute origin history (Cleland et al. 1984:2-45; Johnson 1987:14). Black Mountain is located within the boundaries of lands administered by the BLM, Carson City Field Office and its location is plotted on a map included in Appendix F.

***Coyote's Hiding Place*:** This is the place where Coyote hid after his brother, Wolf, was killed in the story about when Wolf was killed and then brought back to life (Appendix A) (Loud and Harrington (1929:161-162). The exact location of this place is unknown; however, it is presumably within the general vicinity of the Humboldt Sink. The place could be located within either the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Dayton Hill*:** In a story about the origin of pine nuts (Appendix A), Dayton Hill is the place where pine nut trees first grew in the lands of the Northern Paiutes (Fowler and Fowler 1970:135). The story mentions that Dayton Hill is located near Virginia City, Nevada. The exact location of this place is unknown; however, it is likely located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Eastgate*:** The Eastgate area is mentioned in the story about *Numa na ah* (also referred to as the Big Man, Old Father, or Father of the Northern Paiute People) (Appendix A). In the story, *Numa na ah* camped in the vicinity of Eastgate, left his footprints near a spring, and created a doctor rock (Lowie 1926:205-209). The exact location of this site is not known; however, the general area has been plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Footprints of Numa na ah*:** The Footprints of *Numa na ah* were mentioned in a few stories documented by Lowie (1926:205-209) (Appendix A). According to the stories, *Numa na ah*'s footprints can be found around Walker Lake (Johnson 1975:15), in the East Range (Scott 1966:30), and near a spring in the Eastgate area (Lowie 1926:205-209). The exact locations of these places are unknown; however, they are likely located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Grimes Point [Sˀ or Sˀmasada]*:** Grimes Point is a well-known archaeological site that contains 150 or more petroglyph boulders (Heizer and Baumhoff 1962:18-20; Nissen 1968:292). The site also has numerous caves, which were called *Tawaaka* (holes) (Fowler 1992:40). The petroglyph panels located within the Grimes Point area were called *Izaˀa tbonnu* (Coyote's writings) because, according to Northern Paiute stories, Coyote drew the symbols on the rocks (Fowler 1992:40). The general location of this site is plotted as Site 14 in Figure 4.2 and on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Groundhog Rocks (HS T702)*:** The place, recorded as Site HS T702, consists of two large rock formations representing two groundhogs, facing one another, who were part of the world when it was inhabited by giants (WCRI 1995:38, C43). The general location of this site is plotted on a map in

Appendix F and it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Home of Numa na ah*:** According to Northern Paiute oral histories (Fowler and Fowler 1970:134), the home, or camp, of the *Numa na ah*, was located within the Carson Sink (Appendix A). *Numa na ha* and his wife, *Ibidsii* (Mother of the Northern Paiute People), lived in a mountain cave near the Carson Sink, east of the aboriginal lands of the Northern Paiute band called the *Toi ticcutta*, or Tule Eaters (Johnson 1975:15). The exact location of this place is unknown; however, it is probably located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Hot Springs on Pyramid Island*:** There is little information in the available sources about this place. Loud and Harrington (1929:164) stated "At present there are several hot springs at the base of Pyramid island, from which steam issues with a noise . . . There is a tradition that there was formerly a hole in the top of the island which is now entirely filled by the steam deposit." The general location of this site is labeled as Site 20 on the map in Figure 4.1. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Idza '-posake [coyote bridge]*:** *Idza '-posake* is a natural bridge located near *Isa-ikani* (wolf house) (Botti 1981; Loud and Harrington 1929:162; Pendleton, McLane, and Thomas 1982:106). Because of its close proximity to other locations associated with the story about the death and resurrection of Wolf (Appendix A), it, too, is probably connected to the same story. The general location of *Idza '-posake* is plotted as Site 7 in Figure 4.1. The place is probably located within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Isa-kani [wolf house]***: This is another place that is associated with the story about when Wolf was killed and then brought back to life (Appendix A). It is a cave located on the east side of the Humboldt Salt Marsh in the Clan Alpine Range (Botti 1981; Loud and Harrington 1929:162; Pendleton, McLane, and Thomas 1982:106; Steward 1943b:297-298). It is plotted as Site 4 on the map in Figure 4.1. The exact location of the site is unknown; however, it is located somewhere in the vicinity of the Humboldt Sink and within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Isa-kwe'a [wolf penis]*:** This place, which is also associated with the story about when Wolf was killed and then brought back to life (Appendix A), is located on Lone Rock in the Carson Sink (Loud and Harrington 1929:162). The exact location of the site is unknown; however, it is within close proximity to Site 6 plotted in Figure 4.1. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Ista pahtuma [coyote dam]*:** *Itsa pahtuma* is a natural dam that was built by Coyote (ITCN 1976a:39). It is located southwest of Lovelock and lies within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Job Peak [Waŋŋikudakʷa or "fox peak"]*:** Job Peak is the Northern Paiutes' center of creation (Bard, Busby, and Findlay 1981:79; Facilitators Inc. 1980:2.8; Fowler 1992:39; McGuckian 1996:36; Miller 1983:72; Pendleton, McLane, and Thomas 1982:106). Fowler (1992:39) stated, "This is a major sacred location for the Cattail-eaters, and for several other sub-groups in the region. It is the site from which *Waˀicinaa*, 'Our Father' (lit. 'old man father') and *Tbicoˀni*, 'Our Mother' (lit. 'old woman') dispersed their four children to start different human populations." The mountain was mentioned in several Northern Paiute origin stories documented by Lowie (1924a:200, 1926:204-209) (Appendix A). The location of Job Peak is plotted on a map in Appendix F. It can be found within the boundaries of lands administered by the BLM, Carson City Field Office.

***Lava Beds*:** The Lava Beds contain rock formations that look like animals and people who have been frozen in place (McGuckian 1996:221, 268-269). The general location of the Lava Beds is plotted on a map in Appendix F and is located within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Lone Rock [Mossiˀi]*:** This feature is associated with the story about when Wolf was killed and brought back to life (Appendix A) (Deloria and Stoffle 1998; Fowler 1992:38-39; Loud and Harrington 1929:161-162). Reportedly, this rock, which was located northeast of the Nutgrass area on the Carson Sink playa, has been reduced to rubble in recent years through military activities by the U.S. Navy (Fowler 1992:178-179). The location of this place is plotted as Site 6 in Figure 4.1 and on a map found in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Mount Grant [Kurange, Kurangwa, Kodəgwadə, Kodəgwᵉ, or Kuɗəgwə]*:** Mount Grant is a prominent feature in a Northern Paiute creation story (Cleland et al. 1984:2-48; Fowler 1989:8-9; Fowler and Fowler 1970:132-134; Johnson 1975:15-16) (Appendix A). Johnson (1975:15) related:

> Long ago, before the arrival of the People, the world was entirely covered with water. Suddenly a mountain called Kurangwa began to emerge from the water. There were flames blazing mysteriously from its peak. The mountain is sacred and is known today as Mt. Grant. Strong, cold winds blew out across the surrounding water and threatened to put out the fire on Kurangwa. Luckily, the sagehen flew to the rescue. She settled over the fire and fanned the water away from the flames with her wings. But she nestled so close to the fire that her feathers were singed by the fire, and today the feathers on the breast of the sagehen are still black from being scorched by the fire on Kurangwa. She fanned the water back from the fire

> until the mountain Kurangwa had lifted itself high above the reach of the great body of water that was left, Agai Pah (Trout Lake) or Walker Lake as it is called today.

Mount Grant is situated within the Wassuk Mountains. It is plotted as Site 19 on the map in Figure 4.2 and on a topographic map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Old Man Father and Old Woman Rock Formations*:** Fowler (1992:39, 176-177) documented two pinnacles of white clay or stone on the west side of the Job Peak that represented the First Parents, *Waʔicinaa* (Old Man Father) and *Tbicoʔni* (Old Woman). There was a spring at the base of these pinnacles called *Nmnaa paadui* (People's Father's Water). According to Fowler (1992:176-177), the pinnacles were "destroyed by practice bombing activities during World War II." The exact location of this site is unknown; however, it is situated in the vicinity of Job Peak which is plotted on a map in Appendix F. This site is within the boundaries of lands administered by the BLM, Carson City Field Office.

***Pabizzi poo [babigipō or pabitsipo; "weasel's road"]*:** Loud and Harrington (1929:160) described *Pabizzi poo*:

> About the center of the Stillwater range is a mountain 7800 feet high, or 3800 feet above the level of the Carson Sink plain. The mountain lies just back of the Copperreid mine due east from Carson sink . . . There is a white streak, many miles in length and so high up the sides of the mountain that it is said to be visible over the gap in the Humboldt range as far away as Lovelock, 25 miles distant . . . The Northern Paiute explanation is that Skunk and his younger brother Weasel were at play. Skunk ran after Weasel who went into his small hole in the ground. Skunk dug in after him and so opened up a ditch many miles in length over the mountain side. The Indian name for the ditch is babigipō or pabitsipo. The whites, hearing the story from the Indians, call it the Weasel trail.

Fowler (1992:40) recorded that the site was called *Pabizzi poo* (Weasel's Road) and that it was located on the west side of the Stillwater Range. McGuckian (1996:36) concurred with this probable location. The location of *Pabizzi poo* is plotted as Site 1 in Figure 4.1. It is located within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Scratched Rock*:** Scratched Rock was named when a Native American, presumably a Northern Paiute, "scratched a mark in the bluish rock causing water to run down it" (Facilitators 1980:2.11). It is located in the vicinity of Lee Hotsprings within the boundaries of lands administered by the BLM, Carson City Field Office.

***Stillwater Range*:** The Stillwater Range is also associated with the story in which Wolf was killed and brought back to life (Appendix A) (Loud and Harrington 1929:158). It is located within the boundaries of lands administered by the BLM, Carson City and Winnemucca field offices.

***Tohakatɨdɨ [white sitter, Chalk Mountain]*:** In one of the Paiute tales recorded by Lowie (1926:205-9), there is a brief mention of the "Big Man" making Chalk Mountain (Appendix A). Chalk Mountain is located within the boundaries of lands administered by the BLM, Carson City Field Office and its location plotted on a map included in Appendix F.

***Tule Peak [Isa-kwe'a or "wolf penis"]*:** Little was documented about this place with respect to its name (Loud and Harrington 1929:162). Tule Peak is located within the boundaries of lands administered by the BLM, Carson City Field Office and its location is plotted on a map included in Appendix F.

***Tu-wi'-hu ta-wa'-gun [Ta-va to-o' or Tu-kun-ai-ya]*:** A Northern Paiute story tells about a series of caves located within the Humboldt Mountains where Wolf kept animals for food (Appendix A) (Fowler and Fowler 1971:226; Kelly 1938:378; Steward 1943b:298). At least one of the caves may be located within Prince Royal Canyon at the northern end of the Humboldt Range (Fowler and Fowler 1971:241). Fowler and Fowler (1971:243) also documented that there was a series of ten caves referred to as *Ta-va to-o'* through which the sun and moon go from west to east throughout the year. The exact location of this series of sites is unknown; however, the Humboldt Mountains are located within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Walker Lake [Panu. nədə or "water standing in one place"]*:** The Inter-Tribal Council of Nevada (ITCN) specifically identified Walker Lake as a sacred area (Deloria and Stoffle 1998). Walker Lake is a prominent feature in a Northern Paiute creation story (Fowler and Fowler 1970:132; Johnson 1975:15). The location of Walker Lake can be found as Site 18 on the map in Figure 4.2 and on a topographic map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Wolf's Battleground*:** This place is located in the Shoshone Creek region in the vicinity of Site 3 as plotted on Figure 4.1. The exact location of this site is unknown. It is associated with the story about when Wolf was killed and then brought back to life (Appendix A). Loud and Harrington (1929:161-162) described what happened at this site:

> All the people from Carson sink and Humboldt lake, in fact all the people from the Pine Nut mountains (Stillwater range) and all those to the west, came to fight Wolf and Coyote. It

> would appear that Coyote was the younger brother and was considered too young to fight, so Wolf shut him in the house while he went out to fight alone. The people stayed on one side of the basin, while Wolf fought them from the other side. He killed some of the people. They can be seen to this day as rocks, some standing and some fallen just as they were when killed across the basin from where Wolf's house is situated. The people were clothed in robes made of twisted strips of skin from the mud hen, woven with thongs of buckskin. There were scattered about over the ground fragments of black rock, looking just like the skin of mud hen.

The place is likely located within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Wolf's Body*:** This place, plotted as Site 5 on the map in Figure 4.1, is also associated with the story about when Wolf was killed and then brought back to life (Appendix A). Loud and Harrington (1929:161-162) wrote: "Wolf himself was killed in this engagement and his head cut off. You can see his headless form and his entrails all scattered about." The exact location of the site is unknown; however, it is probably located within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

**Water Babies and Other Mythical Beings**

***Canal in Fallon*:** An unidentified canal in the Fallon vicinity is home to a water baby. A Northern Paiute elder told the following story:

> Mrs. Williams told another story about a water baby in the canal in Fallon. 'Some boys saw one in the canal there in Fallon. In Walker Lake and Summit Lake, they have them in all of these deep waters. Sometimes you see them in the canals . . . Those Indian boys they got a stick and were going to try to hit it, but then the other Indian boys got scared. One just stood there, got real scared and didn't even move. So his friends all thought and they ran. From one side of the road it was crossing to the canal. That's when she said it made the hissing sound and came toward them' (Wheat n.d.:T97:4)" [McGuckian 1996:250].

The exact location of the canal is unknown; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Home of I-hó-pi-wo-ya*:** *I-ho'-pi-wo-ya* was a very cruel giant that lived with his wife in the mountains in the vicinity of present day Austin (Fowler and Fowler 1971:241). The exact location of this site is unknown; however, it is likely within the boundaries of lands administered by the BLM, Battle Mountain Field Office.

***Home of Pa-va-wo-gwok*:** *Pa-va-wo-gwok* was a giant snake that lived the Spice Valley Mountain (Fowler and Fowler 1971:241). The location of this place is unknown.

***Home of Pa-va-kwi-na*:** According to Fowler and Fowler (1971:241), a mountain near Humboldt Sink was home to *Pa-va-kwi-na*, a giant eagle that was larger than a house. The exact location of this place is unknown; however, it is likely within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Pannidogogg$^{w}$a [water snake place, Salt Works]*:** East of Carson Lake is a place called Salt Works that is associated with the snake of Sand Mountain (Fowler 1992:40). This area is located within the boundaries of lands administered by the BLM, Carson City Field Office and its location can be found on a map in Appendix F.

***Pyramid Lake [Kuyuipanünəd]*:** Pyramid Lake was identified as a sacred area by the ITCN (Deloria and Stoffle 1998). It was associated with water babies (Fowler and Fowler 1971:286; Stewart, 1941:444). Stewart (1941:444) recorded that the water baby "in Pyramid Lake was not so bad if placated by saying, 'This water in lake is for both of us. Don't hurt me; we're both the same.'" There may have been other mythical beings that inhabited the lake. There is one story about a monster who swallowed a boy who was fishing in the lake (ITCN 1976a:62). The location of Pyramid Lake is plotted as Site 13 in Figure 4.2 and on a map found in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Rattlesnake Hill.*** The Rattlesnake Hill area contained a small cave in which there was a spring (Fowler 1992:41). Although the spring was said to have once been occupied by Water Babies, Fowler (1992:180) noted that "construction of a water tank on Rattlesnake Hill apparently displaced that Water Baby." Rattlesnake Hill is located within the boundaries of the BLM, Carson City Field Office and can be found on a map in Appendix F.

***Sand Mountain [K$^{w}$azi]*:** This place is of particular importance to the Fallon Paiute-Shoshone and Lovelock Paiute tribes, as well as some of the Western Shoshone bands (Clemmer 1990:68; Facilitators 1980:2.7-2.8). Fowler (1992:40) documented:

> This extensive sand dune area northeast of a large dry pan that was once the run-off sink for Carson Lake is called *K$^{w}$azi*. The name refers to the snake that inhabits the dune, its sinuous back forming the crest. The dune is a 'singing' dune, thus the noise the snake makes. There is a hole in the range northeast of the dune from which the snake emerged.

It is located within the boundaries of lands administered by the BLM, Carson City Field Office and its location can be found on a map in Appendix F.

***Soda Lake [Nukonoiʔid]*:** Soda Lake was known to harbor Water Babies, as well as a Water Horse (*paapuku*) that floated in the air above the lake (Fowler 1992:41, 180). The location of Soda Lake is within the boundaries of lands administered by the BLM, Carson City Field Office. Its location is plotted as Site 17 in Figure 4.1 and on a map in Appendix F.

***Summit Lake*:** Like other lakes such as Pyramid Lake, Summit Lake was considered to be a sacred area and was inhabited by a Water Baby (McGuckian 1996:249). The location of the lake is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Walker Lake [Panu. nəd̥ə or "water standing in one place"]*:** Walker Lake is also associated with mythical beings, including a Water Snake and Water Babies (Facilitators 1980:2.8; McGuckian 1996:249). The lake is located within the boundaries of lands administered by the BLM, Carson City Field Office. Its location is plotted as Site 18 in Figure 4.2 and on a map in Appendix F.

***Water Cave [Malhuer Cave]*:** Heizer and Hester (1972:41-42) recorded the following story related by a Northern Paiute:

> When I [Captain Louey] was young, we were taught that Water Cave was the home of the Water Baby Spirit . . . In olden times the lake-rattlesnake had a hole. In the hole lived giant people-mashers and water baby spirits. All of these things lived in Malheur Cave . . . The Creator of Men said, "You will destroy the people here." He sent the people-mashers to destroy the people. The hole in the earth is over one hundred miles east of Pyramid Lake. That is where the bad hole is that the great man sentenced them to.

The location of this site is unknown; however, if it is located about 100 miles east of Pyramid Lake, then it is well within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Winnemucca Lake [Iizikuyuipanünəd]*:** As with most bodies of water, Winnemucca Lake was inhabited by Water Babies and other creatures (Fowler and Fowler 1971:286; Steward 1941:444). Steward (1941:444) documented "A mean water baby lived in Winnemucca Lake; it would cause the death of anyone who saw it . . . A great green snake in Winnemucca Lake was also dangerous." The location of the lake is plotted as Site 14 in Figure 4.2 and on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

### *Western Shoshone*

The following discussion of Western Shoshone traditional origin and mythological places has been divided into the same two categories as for the Northern Paiute places: origin stories and water babies and other mythical beings. As mentioned previously, more detailed information, as well as the appropriate references for these places, can be found in Appendix E.

## Origin Stories

***Entrance to Another World*:** In his ethnographic treatise of the Western Shoshone, Steward (1997:131) documented in a footnote "Legends are recorded (Wheeler, 1875, p. 60, and Egan) that this cave leads to another world where superior and well-dressed people live." The cave is located somewhere in Cave Valley (James 1981:207; Janetski 1981b:207; Steward (1997:131); however, its exact location is unknown.

Wheeler (1875:60) related a story about the cave as told by his interpreter:

> As we gather round the camp-fire dinner he [Anzip] relates to our interpreter in his native tongue the various wonders of this underground world. The principal tradition runs that far within the cave they come upon a new and grand world where a race of white people live having fair fields and flowers, grassy lawns and cool fountains, with a vast profusion of magnificence; that at one time and another the Indians who have ventured within their confines have been taken and made prisoners, never being allowed to return to their tribes. In all during his remembrance six had been so taken, and the various lodges mourned their loss and were desirous that some strong power like our own should go to demand their return . . . Our old guide 'Pogo' has told us that within the memory of his mother, now very aged, two squaws had been taken upon entering the cave, and, after an absence of four years, were sent back to the outer world, clad in the finest of buckskin, covered with hieroglyphics of the race who had for that time held them in bondage. They professed to have been well treated and to have lived in a pleasant land. Again two more had disappeared in the same way and were never heard from again.

***Geysers [To-sam-boi or "the white road"]*:** The Geysers at Beowawe play a key role in the Western Shoshone creation story (Roberts 1989:282; Rucks 2001a, 2001b). It is unknown, however, what this key role is. The general location of this place is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Elko Field Office.

***Hole in the Mountain Peak*:** This place is associated with Coyote and Snake (Miller 1972:26; Smith 1993:166). Its location is plotted on a map in Appendix F and it is located within the boundaries of lands administered by the BLM, Elko Field Office. In an effort to kill the two-headed

antelope, Coyote drilled a hole in the mountain that is now Hole in the Mountain Peak near Wells (Miller 1972:26). Smith (1993:166) related a story about Snake as told by a Western Shoshone elder:

> Over near Clover Valley there is a peak between Clover and Star Valley from which you can see a big hole, big enough for a wagon to go through. That was where Snake used to look out to see if any enemy was coming. This monster had eyes like sparkling glass. When you see it, it kills you. There is a big mound by the highway in Clover Valley, which is the grave of the monster.

***Mount Tenabo [Dínabo]*:** Mount Tenabo is association with the Western Shoshone creation (Rucks (2000a, 2000b). The exact nature of this association is unknown. The location of Mount Tenabo is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Mountain near Lida*:** There is a mountain near Lida that is associated with the story about the theft of fire (see Appendix B). Steward (1943b:254) recorded the following story:

> As he *[Rat]* ran toward Rabbit, he tore the notch in the mountains near Lida. Rat took the fire from Rabbit and ran with it to his house, which was on the summit at Lida . . . The pursuers gathered around his house, but could not get into it. They all died right there. They can be seen now piled on a mountain nearby.

The exact location of the mountain is unknown.

***Rock Creek Canyon***: Just one of the several features that are part of this culturally significant area is a pair of rock features. Harney (1995:94-95) described these features:

> There are two people standing there in the rocks, looking at each other over that water . . . The Indian people in these parts usually prayed to those two humans on the wall there, who watch the water. There's a man on one side, and a woman on the other side where the eagle is coming right over the top of her head - where some white streaks are.

The exact location of these features is unknown; however, the location of Rock Creek Canyon is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Steptoe Mountain*:** Steptoe Mountain is associated with a Western Shoshone story about *Watoavic* (AKA *Si-ets*), a man made of stone who killed a number of Western Shoshone children (Smith 1993:165) (see Appendix B). The location of this mountain is unknown.

***Where the Animals Gathered*:** This place is associated with a Western Shoshone oral tradition. Harney (1995:12) wrote:

> Once upon a time, all the trees, the sagebrush, all the bird life, animal life, and all the life, everything, would all get together. There is still a place where I've been, right out of Ely (Nevada), between Ely and Kern Creek–there's a big mound where the animals actually sat in a circle, where they talked about a lot of different things. All those rocks piled up there, those were all the different animal life that became stone.

The exact location of this feature is unknown; however, it is probably within the boundaries of lands administered by the BLM, Ely Field Office.

**Water Babies and Other Mythical Beings**

***Jarbidge Canyon*:** Jarbidge Canyon is home to a mythical crater-dwelling giant, called *Tso'avitsi* (Deloria and Stoffle 1998). *Tso'avitsi* was a cannibal, who collected people in a basket on his back and carried them back to his crater to eat. The exact location of this site is unknown; however, it is likely within the boundaries of lands administered by the BLM, Elko Field Office.

***Overland Lake*:** Overland Lake was the home of a water spirit that appeared in the form of a large fish. Angel (1958:18) documented:

> On the summit of a high mountain in this Ruby range is another beautiful lake, higher than Lake Tahoe, probably the highest in the world, thus set 'up in the region of storms,' ofttimes remaining frozen over until July. An outlet from it towards the east feeds a stream that, leaping down from the rocky heights, flows out into Ruby Valley, and is known as Overland Creek . . . Of the discovery of this lake, and the dread in which it is held by the Indians, Charles Stebbins of Austin, relates that in 1862 he went in search of a pool of water that the Indians located upon the summit of a high, bald mountain in the Ruby range about thirty-five miles north from the old overland station. To the red men it was a mystic spot, over which an evil spirit ruled, whose home was in those waters. This dread spirit was never seen except in the form of a large fish, and whoever saw that fish went away to linger for a time and die. Sho-kub, a chief of the Shoshones, died of consumption in the fall of 1861, at the trading-post kept by Stebbins; and during his illness, often spoke to the latter concerning this pool of death in the mountains. Sho-kub warned his white friend against visiting the spot, claiming that he had seen the fish that no person had ever looked upon and lived. The curiosity of Stebbins having been excited by the strange stories concerning the locality

> related to him by the chief, determined to see the spot so dreaded by the aborigines. Accordingly, in company with a famous pioneer and frontiersman, Wm. H. Rogers, 'Uncle Billy,' he went in search of it:– . . . As we approached the spot–said Stebbins, the rocks began to give out a strange, hollow sound as through we were passing over a cavern, and fearing we would break through, we got down upon our hands and knees and crawled along. At length we came to the mouth of a yawning chasm, and looking over the rim saw about twenty feet beneath us the smooth face of glistening water. The opening at the top was possibly forty feet across, circular in form, and the interior view was like looking in the small end of a funnel. After taking a good look, we went down to where our horses were, and camped for the night. The next day we went back and took another look, but we saw no fish. In the immediate vicinity we found large numbers of fossil shells.

The location of Overland Lake is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Water Baby Springs*:** These springs were home to Water Babies (Janetski 1981b:206; Osborne 1941:193). The location of Water Baby Springs is unknown; however, it located several miles south of Owyhee. The springs are likely located within the boundaries of lands administered by the BLM, Elko Field Office.

***White River*:** In her book on Shoshone Tales, Smith (1993:165) recorded "At White River, Water Baby swallows the baby gets in the cradle, then swallows the mother's breast. She calls other women and they cut off her breast. They can't kill Water Baby." The location of this site, which is home to a Water Baby, is unknown.

## Historical Locations

As described in Chapter 5, historical locations are those places where important events important in Native American history have occurred.

### *Northern Paiute*

To facilitate discussion, historical locations have been further divided into the categories of legendary battles with other people, important persons, and other historical sites.

#### Legendary Battles with Other People

***Battle Site near Lone Mountain*:** There is a battle site near Lone Mountain and Stary Canyon where Euroamericans and Northern Paiutes fought. It is unknown if the conflict was with Euroamerican settlers or soldiers. The site may also contain burials. A Northern Paiute elder said that the dead were buried in the same area where they fell during the battle (McGuckian 1996:150). The location of this site is unknown; however, the general vicinity of Lone Mountain is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Battle Site at Lovelock*:** McGuckian (1996:251) documented another battle site near Lovelock where the dead were also buried where they died. The participants of this battle are unknown. Additionally, the exact location of this site is unknown; however, it is likely within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Battle Site at Needles:*** On the northeast end of Pyramid Lake, the Northern Paiutes fought with the Pit River people. The ITCN (1976a:64) documented:

> After the battle, the Numa *[Northern Paiutes]* buried the Pitt River leader and many members of his band in a semi-circle along the shore between two rocks. The Numa drew faces on the rocks to show where they were buried, calling this place, 'where the people are lying.'

The exact location of this battle site is unknown; however, it is located within the boundaries of the BLM, Carson City Field Office.

***Battle Site at Pyramid Lake:*** This battle was between the Northern Paiutes and the Pit River people and occurred on the eastern side of the lake. The ITCN (1976a:65) documented:

> The Numa threw some Pitt River Indians' bodies in a deep crack in a nearby rock. Years later, Numa fishermen camping in the area saw a large fire and a group of Indians dancing, singing and conversing in the Pitt River language. The next morning when the Numa investigated, however, they found no footprints in the sand and no evidence of a fire.

The exact location of this battle site is unknown; however, it is located within the boundaries of the BLM, Carson City Field Office.

***Battle Site at Table Mountain*:** Another battle site is located within the vicinity of Table Mountain (McGuckian 1996:145). The battle was a particularly intense conflict between the Euroamericans and Northern Paiutes. As with other such battle sites, the dead were buried where they fell. The location of this site is unknown; however, the general vicinity of Table Mountain is plotted on a map

in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Battle Site near Truckee River*:** In what was probably part of the Pyramid Lake War, this battle took place in 1860 at the mouth of the Truckee River between volunteer militia and Pyramid Lake Paiutes (Wheat 1967:18). The exact location of this site is unknown; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Caves near Pyramid Lake*:** Although the exact locations of these caves are not known, they are within the boundaries of lands administered by the BLM, Carson City Field Office. Two of the caves are plotted as Sites 10 and 11 in Figure 4.1. Loud and Harrington (1929:163) said that these caves were occupied by the *sai'i* and the *agai-tsi'i* (fish eaters), respectively. Fowler and Fowler (1970:134) mentioned a cave in the mountains near Pyramid Lake which was occupied by the Washoes. They stated that "The tribe to whom he *[Numa na ah]* gave the lower Truckee and Pyramid Lake found there the Washoe. But they made war on them, and fought with them many hard and bloody battles. One time the Paiute were hid in the thick willows, and when the Washoe came near, they shot arrows straight up in the air, so that they came down on their heads and killed many Washoe. At another time they pursued a band of Washoe into a great cave in the mountains near Pyramid Lake, and then they walled them in with stone, built a fire in the mouth of the cave, and smoked them all to death. Not a Washoe escaped alive" (Fowler and Fowler 1970:134)

***Cave near Winnemucca Lake*:** A cave near Winnemucca Lake is plotted as Site 12 in Figure 4.1. Loud and Harrington (1929:163) documented that "On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen." The exact location of this cave is unknown; however, it likely within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Footprints of the Pit River Giant*:** Near Pyramid Lake at the base of a mountain on the east side of the Truckee River are the footprints left by a Pit River giant who was killed by the Northern Paiutes who lived at Pyramid Lake. Fowler and Fowler (1970:134) documented:

> The Pit River Indians came down to Pyramid Lake to trap coyotes and they fought much with the Paiute. But they, too, were beaten and driven back to their own place. There was one Pit River Indian that was a giant of vast size. Him they also overcame, and as he flew down the mountain on the east side of the Truckee not far above the Lake, he left great tracks in the ground which can be seen to this day. Reaching the plain, he fell headlong to the earth, and he died.

The exact location of this site is unknown; however, it is likely located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Lovelock Cave [Saiʔitoo or "Sai's hole"]*:** The story about the enemy people who were killed by the Northern Paiutes in Lovelock Cave is well known to modern Northern Paiutes (see Appendix A). According to different renditions of the story, the people had red hair, were cannibals, and were known by several similar names–*Saiˈruʼqaᵐ*, *Say-do-carah*, *Sai-dukaʼa*, *Sa-duc-ca*, *Sai-du-kas*, *Saidukaʔa* (Bard, Busby, and Findlay 1981:109; Fowler 1992:42; Fowler and Fowler 1971:218; Hopkins 1994:73-75; Loud and Harrington 1929:164; Lowie 1926:205; Scott 1966:46). Lovelock Cave is located within the boundaries of lands administered by the BLM, Winnemucca Field Office and its location is plotted on a map in Appendix F.

***Walker Party Massacre Site*:** Bard, Busy, and Findlay (1981:128) documented, "In his journal of 1844-1845, Edward Kern, who was traveling with Joseph Walker at the time, mentioned that he found near Carson Lake the 'skulls of the natives killed here by Walker's party some ten years since.'" Some time around 1831, Joseph Walker and his party of the Walker-Bonneville Expedition killed between 30 and 50 Northern Paiutes on his way through the Humboldt Sink area. On his return trip, he and his men attacked more Northern Paiutes in the same area (Irving 1961; ITCN 1976a; Knack and Stewart 1999). The exact location of this massacre site is unknown; however, it is likely within the boundaries of lands administered by the BLM, Carson City Field Office.

**Important Persons**

***Birthplace of Sarah Winnemucca Hopkins*:** Sarah Winnemucca Hopkins was a famous Northern Paiute woman who was an outspoken activist for Native American rights. According to Bard, Busy, and Findlay (1981:97), a large village site in the Humboldt Lake vicinity (Site NV-Ch-15) is the probable birth place of this woman. The exact location of the site is unknown; however, it is likely within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Burial Site of Captain Breckenridge*:** Captain Breckenridge was a *Toi Ticutta* leader during the late 1800s. He is buried in the Stillwater area just outside of the reservation boundaries. It was reported that, throughout his life, he carried a treaty in a buckskin pouch which was buried with him (ITCN 1976a:83). The exact location of his burial is unknown; however, it is likely within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Burial Site of Captain Dave*:** According to Northern Paiute elders interviewed by McGuckian (1996:93-94), a well-known Northern Paiute leader, Captain Dave, was "buried in the sand dunes outside of Lovelock in the foothills of the mountain which bears an 'L' (a white-washed feature

maintained by the city of Lovelock) on its slope . . . by a big rock." The exact location of his burial is unknown; however, it is likely within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Burial Site of Samuel J. Brown*:** The exact location of this site is not known; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office. Pendleton, McLane, and Thomas (1982:82) wrote:

> Cazier and Thompsen (1972) reported an historic natural granite gravestone in the hills east of Steamboat Valley. The stone (ca. 10 ft. high) inscribed to Samuel J. Brown, led Cazier and Thompsen to believe it to be the gravestone of a Paiute chief who lived in Virginia City until his death in 1867 (Forbes 1967; Dequille 1947). They cite some 24 accounts of Brown in various local newspapers between 1865 and 1866. The boulder headstone (probably in Washoe County) has not been formally recorded with Nevada trinomials.

***Dave Canyon*:** This canyon was a favored place for seasonal camp sites, as well as subsistence. It is associated with two important Northern Paiute leaders, Captain Dave and Skinny Dave, and possible with other important Northern Paiute people, including Wahí, Old Winnemucca, and Sarah Winnemucca Hopkins (McGuckian 1996:175-176). The exact locations of specific habitation or subsistence sites are unknown; however, the area is likely within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Pilot Cones*:** The Pilot Cones, also called Two Sisters, are associated with Wovoka (AKA Jack Wilson), a religious prophet of the Great Basin tribes. Wovoka prophesied that, if either or both of the Pilot Cones were destroyed, then the end of the Indian people would occur (Facilitators 1980:2.10-2.11). The location of these two rock features is plotted on a map in Appendix F. They are situated within the boundaries of lands administered by the BLM, Carson City Field Office.

**Other Historical Sites**

***Burial Site of Joe Paul*:** Joe Paul was a member of one of the early expeditions through what is now Nevada. Scott (1966:8) documented that "Joe Paul was the first Euroamerican man known to have been buried in Nevada. His grave was marked and later became a landmark for the Paiutes. When they were camping in the vicinity of what is now Mill City, they would make it a point to visit the grave." The exact location of the site is unknown; however, it is likely located within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Cinnabar Hill [Tatóiya]*:** Although Cinnabar Hill was a pine nutting location, it was generally avoided, particularly at night. McGuckian (1996:109) said that a story told by a Northern Paiute woman in Scott (1966:37)

> suggests a possible reason for the stigma attached to Cinnabar Hill. Annie Lowry described how Shoshone gathered cinnabar from Cinnabar Hill. According to Ms. Lowry, in an ill-fated attempt to imitate the Paiutes' practice of decorating their bodies with ocher-based paint, the Shoshones mistook the cinnabar for ocher, moistened it with their tongues and rubbed it on their bodies. According to Ms. Lowry's story, the Shoshone died as a consequence, probably due to mercury poisoning from the cinnabar.

The location of Cinnabar Hill is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Gathering Place along the Truckee River*:** This site, recorded as Site 26Wa21, was described as a low mound where Northern Paiutes gathered together (Grosscup 1974:17-18; Williamson 1924:16). Its exact location is unknown; however, it is likely within the boundaries of lands administered by the BLM, Carson City Field Office. Williamson (1924:16) wrote:

> The whites rode along this trail knowing that they were approaching the main body of the Pah-Utes and, as there were old Indian fighters among them, they certainly proceeded with some caution. When they reached the site of the trader's store today, they first saw the Indians. Just beyond this point, if they had known it, were an unusual number of Pah-Utes gathered into three large camps but these were concealed from their view and all they saw was a group of twenty or twenty-five Indians and a few boys who were on top of a low mound or point of ground about twelve feet above their own lever. This spot was an old gathering place for the Pah-Utes and had been so for generations. The top is flat and broad enough to accommodate six hundred or more Indians sitting on the ground as was their custom at a council and it is level enough for them still to use it for their dances if they followed the old tribal customs, but they have abandoned them.

***Lone Mountain [Wɨpo"a (or Mopo"a) Habin.u or "a bed to get away from mosquitoes"]*:** Lone Mountain was a place where Northern Paiutes could go to get away from the mosquitoes that plagued the marsh areas around the Humboldt Sink (McGuckian 1996:150). A Northern Paiute related the following story:

> Long ago my grandmother said the Indian people used to go up there to get away from the mosquitoes. You know, there's a breeze up there and everything, and that's why they went up there . . . They dug out a little depression in the dirt, big enough for one, two, or maybe three people, and filled the depression with cattails or tule . . . the depressions where her people slept can still be seen on top of Lone Mountain [McGuckian 1996:228].

The location of Lone Mountain is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Old Reservation Boundary*:** This site, recorded as Site HS T703cd, was documented as: "Several historic fenceposts (cut trees) on the side of a hill were identified as the old reservation boundary; the fence was reportedly constructed by the U.S. Army; currently, the reservation boundary is about ten miles to the east" (WCRI 1995:38). The exact location of this site is unknown; however, it may be located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Peace Rock*:** Peace Rock "is a large boulder that remains, marking the spot of a 'peace' agreement between the Paiutes and Shoshones. Though no document is known to exist, it is reasonable to assume, since Eastgate is on the border of Paiute and Shoshone lands, that such a conference did take place" (Facilitators 1980:2.67). The exact location of Peace Rock is unknown; however, the Eastgate area is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

### *Western Shoshone*

Historical locations of importance to the Western Shoshones have been divided into categories: legendary battles with other people and important persons.

#### Legendary Battles with Other People

***Battle Site at Blood Mountain*:** According to Quick (1996a), Blood Mountain was the site of a battle between the U.S. Army and Western Shoshones. The Western Shoshones who died during the battle were buried among the rocks on the mountain. The exact location of this site is not known.

***Colonel Connor Massacre Site*:** Rucks (2000b:7-8) stated, "This landmark is associated with one of the many raids and acts of terrorism ordered by Colonel Patrick Edward Connor, September 19, 1862. Reprisals were intended to curtail raids against immigrant parties along the Humboldt River, and included hunting down and killing any Western Shoshone males found in the vicinity of Gravelly Ford near Palisade." The site location is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Marys River Geyser Cone*:** The exact location of this place is unknown. Janetski (1981b:206) documented: "North of Deeth along the Mary's River Stirling (1931) has recorded a large 'geyser

cone' filled with boiling water which, according to legend was the recipient of enemy captives in the 'old days.'"

***Massacre Site at Village East of Ely*:** There was a Western Shoshone village site east of Ely where the U.S. Cavalry "destroyed the whole village except one man and a baby girl, a woman who later lived in Ely, but who is no longer alive" (Facilitators 1980:3.18). The exact location of this place is not known; however, it is likely within the boundaries of lands administered by the BLM, Ely Field Office.

***Massacre Site at Village North of Ely*:** This Western Shoshone village that was located north of Ely was also completely destroyed by the U.S. Cavalry in the 1860s. There were no known survivors (Facilitators 1980:3.19). The exact location of this site is not known; however, it is also likely within the boundaries of the lands administered by the BLM, Ely Field Office.

***Shoshone Mike Massacre Site*:** In 1911, Shoshone Mike (AKA Indian Mike and Mike Daggett) and his small band (his wife, three sons, two younger women, and five children) were accused of killing cattle belonging to the Miller and Lux Inc. Land and Cattle Company, as well as four men who went to investigate the situation. A posse caught them at Kelly Creek and murdered the entire band, except for a 16-year-old girl and three children (ITCN 1976b). This site was identified during an ethnographic study for a proposed mining project and determined by Western Shoshone elders as culturally significant (Quick 1996a, 1996b). The exact location of this site is unknown; however, it is likely within the boundaries of lands administered by the BLM, Winnemucca Field Office.

**Important Persons**

***Horse Canyon*:** Rucks (2000a:19) stated that this area was important because of its association with Mary Hall, a Western Shoshone basket weaver. The location of the Horse Canyon area is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Rock Creek Canyon*:** The Rock Creek Canyon area is associated with an important Western Shoshone leader, Tutuwa (or Tutuva). Clemmer (1990:87) documented:

> Sometimes Tutuva's group would come up this way, too, into Tosawihi country. One time Tutuva was coming into Tosawihi country with his band. They had been moving right along for several days. Some people wanted to stop where they were. Tutuva said they should keep on to get to the better camp site. They were going up Rock Creek. The people objected to going on and refused to move. Tutuva was a powerful man. To show his power, he cut

a mountain in half just by moving his hand. Half the mountain slid down. You can still see where that happened. He showed them that to show them that they'd better keep moving on. The people moved on and camped where they were supposed to, further up Rock Creek.

The general location of Rock Creek Canyon is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Toiyabe Mountains*:** According to Facilitators (1980:3.14), the Toiyabe Mountains were also associated with Chief Tutuwa. This mountain range is located within the boundaries of lands administered by the BLM, Elko and Battle Mountain field offices.

## Ceremonial Locations

As stated previously, ceremonial locations include locations where religious practitioners go, either in the past or present, to perform ceremonial activities based on traditional cultural rules of practice. One hundred seven of the culturally significant areas identified during this study contain ceremonial location components. Forty-eight of these locations were associated with the Northern Paiutes; 59, with the Western Shoshones.

### *Northern Paiute*

The following discussion of Northern Paiute ceremonial locations has been divided into six categories: buttes, hills, and mountains; caves; dance/festival sites; doctor rocks; springs; and other ceremonial locations. As mentioned previously, more detailed information, as well as the appropriate references for these places can be found in Appendix E.

#### Buttes, Hills, and Mountains

***Black Butte:*** Black Butte is a healing and vision questing site still used by Northern Paiutes from the Walker River Paiute, Pyramid Lake Paiute, and Fallon Paiute-Shoshone tribes (Deloria and Stoffle 1998). The location of this site is not known.

***Squaw Butte*:** WCRI (1997a:46) stated that a tribal elder "suggested that Squaw Butte may have been used for vision questing." The location of this place is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***SWCA-3938-1*:** This hill, which is currently utilized as a ceremonial site, is located within Hungry Valley north of Reno (Rhodenbaugh 2000b). The general location of the site is plotted on a map in

Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Tágwan*:** Another mountain where people would go seek power is located near Wabuska. Park (1938a:26) documented: "This power protects a man against bullets. It makes him a great warrior. When a man gets power at this place he must run down the side of the mountain without breathing. If he does not do this the power will not help him. This place is not like the other places where power is acquired. Here the noises of all the animals are not heard the way they are in the caves. Only power to be a warrior comes from this mountain." The exact location of this site is not known; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Wayíkudəgwa*:** This mountain near Fallon is a place where the power to be a doctor is sought. Park (1938a:26-27) wrote: "The power to be a doctor can be acquired on this mountain. Big rocks roll down when a person goes there to seek power. If one steps out of the way of these rolling rocks, the power will not come. The rocks come within a couple of feet of the person who is seeking power and then disappear. That is the way the spirits test people who go there to get power." The exact location of this site is not known; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

**Caves**

***Cave in Mountain below Dayton*:** Park (1934:102-103) documented an interview with a Northern Paiute shaman, Dick Mahwee, who related:

> There is a mountain below Dayton, Nevada. Men go to the cave on this mountain to get power. Women never go into this cave. They get their power in dreams. I went there when I was about twenty-five. I stayed in the cave all night. When I got inside I said what I wanted. I said that I wanted to be a shaman and cure sick people . . . A man may go to see one of these caves to secure luck in gambling, ability to be a good hunter, or invulnerability against arrow or bullet wounds. In any case a man coming to the cave must state what he wishes and then bravely face the ordeal of staying all night in spite of the terrifying noises. To do so assures the success of the quest, while to leave before morning means that the seeker receives no power.

The exact location of this site is not known; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Cave near Yerington*:** There is at least one cave in the vicinity of Yerington that is used by Northern Paiutes individuals for gaining special powers (Facilitators 1980:2.11). A Northern Paiute elder said, "There are places where they send people who want to be doctors to test their power. There's one over by Yerington. There's a mountain, or a hole, or something like that, that they send you to test your powers, to see if you are strong enough to stay there. The tests that came upon you, why you were strong enough to become a doctor. I don't know where it is" (McGuckian 1996:235). The location of this cave is not known; however, it is likely within the boundaries of lands administered by the BLM, Carson City Field Office.

***Hgʷapatoo [wind hole]*:** A cave located in the Eastgate vicinity is of spiritual importance to the Northern Paiutes. It is unknown if this is the same cave as the Eastgate Cave, a well known archaeological site (Fowler 1992:40-41, 178; Heizer and Baumhoff 1961; Pendleton, McLane, and Thomas 1982:109). The exact location of this site is unknown; however, the general Eastgate vicinity is plotted on a map in Appendix F. It is located within the boundaries of the BLM, Carson City Field Office.

***Mhannu*:** This cave located near Fort Churchill is likely the archaeological site recorded as Site 26Ly3 (Grosscup 1974:11). Its location is unknown; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office. Fowler (1992:177) documented:

> The cave was located high on a cliff above the Carson River, and the entire area was considered sacred ground. A person seeking a favor from a power, or seeking power itself, would go there and spend the night. During the night he/she was visited by lions, snakes, and other frightful things. Some people became too frightened to remain, and thus did not have the requisite dream (*nosiʔi*) that would grant them their request or power. People usually presented the cave with sticks, beads, arrows, and a variety of other items. When Margaret Wheat first visited the cave in the late 1940s, the ceiling was covered with small sticks and other offerings. She removed a few, and later showed them to Alice Steve and Wuzzie George who confirmed that these were indeed offerings to the cave. She reported to them that there were red and white pictographs near the cave, and they confirmed this, and noted the importance of these substances as signs of the power within. They also spoke of a big rock in the river below the cave, site of the home of a very large and powerful water snake who would also grant favors. Wuzzie George reported that her son had tried to find the rock, and that apparently roadwork in the area in the late 1950s had ruined it.

***Possiʔatbbogi [louse's cave]*:** Fowler (1992:4) documented that *Possiʔatbbogi* is "an important sacred site, a place where people went to obtain shamanistic power." The site is plotted as Site 16 in Figure 4.1; however, the exact location of this site is not known.

***Tohateka*:** Loud and Harrington (1929:163) recorded sparse information about this cave near Perth, but did include its Northern Paiute name. They did not mention if it was used for religious purposes by the Northern Paiutes; however, there were pictographs at the site and their Northern Paiute interpreter told them the name of the cave. The site is plotted as Site 13 in Figure 4.1. The exact location of the cave is unknown.

**Dance/Festival Sites**

***Dave Canyon*:** According to Northern Paiute elders, circle dances were held in Dave Canyon near the top of Table Mountain (McGuckian 1996:137). The exact location of this site is not known.

***Mill City*:** Festivals were held in the vicinity of Mill City (Steward 1997:68).

***Tumuccada [Stillwater Point]*:** This area, plotted on a map in Appendix F, was the location of a dance ground for harvest festivals (Fowler 1992:39). It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Walker Lake [Panu. nədə or "water standing in one place," Agai Pah, Trout Lake]*:** Walker Lake was the location of annual pine nut and fish festivals (Cleland et al. 1984:2-47; Facilitators 1980:2.46; Smith et al. 1983:169). The exact locations of these festivals are unknown; however, the general location of Walker Lake is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

**Doctor Rocks**

***Aatgʷinaʔa*:** Fowler (1992:178) wrote: "Unlike the caves, these rocks seem to have been used more to cure illness and to grant favors rather than for a person to receive doctoring power. Both had to be paid for what was to be granted, usually in beads or coins . . . This rock . . . is considered to be especially useful in treating headaches and dizziness, serious illnesses. The patient places his/her forehead against the rock and prays for a cure." The exact location of this doctor rock is unknown; however, it located within the general Eastgate vicinity and its location is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Doctor Rock near Fallon*:** This doctor rock is located near old Highway 50 about 20 miles south of Fallon; however, the exact location is unknown. Facilitators (1980:2.10) documented, "It is one of the most talked about religious and healing sites among many tribal people (both on and off Walker River Reservation). Not only is Medicine Rock located there, but numerous petroglyphs and also two other important rocks; a handgame rock and a horse rock." The doctor rock is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Doctor Rock near Fort Churchill*:** The doctor rock near Fort Churchill was recorded as archaeological Site 26Ly7. The exact location of the site is, however, unknown. It is likely located within the boundaries of lands administered by the BLM, Carson City Field Office. There are also

petroglyph boulders located near the rock (Grosscup 1974:11). Wheat (1967:20) described an occurrence when the Northern Paiute elders she was traveling with stopped at the doctor rock:

> When I first saw the Doctor Rock (1952), it was little known to the white man. (It had been, however, referred to in reports as early as 1859 [Simpson, p. 87].) There were many very green pennies in the little holes pitting the top and sides of the rock. During the years that followed, I watched the offerings come and go. At one time there were safety pins, small white buttons, colored beads such as are used in bead-work, forty-two pennies, and even a small bit of black human hair. A few years later, the green pennies had disappeared. None have since been left long enough to corrode . . . In 1954, I visited the rock with Alice Steve. She told me that the Indians prayed to the rock when they were going some place. They asked 'to feel good and to be happy.' She said the rock was 'good for where ever you sore. You pray and the rock give it [health] to you.' She demonstrated by half reclining over the rock and bringing her right leg up partly over it. At the same time she prayed, lifting her head slightly. She spoke aloud in Paiute and told me later that she had prayed for the soreness to go out of her leg. It is very important that when something is asked, a payment be made. The rock is considered to own these payments, so it is stealing to remove them. 'Those beads belong to that rock. You pay him that, so it belong to him, 'Wuzzie said. 'Sometime we stop there when we go to Schurz to gamble. We ask to win. We give paint to beads. Beads best. I guess long time age, Indians make beads from duck bone. When sick, give Doctor Rock those beads. Now money's the best pay. Coyote make that writing [petroglyphs] on rock . . . ' The last time I made a visit, however, there were no pennies on the Doctor Rock. A highway construction crew had bulldozed it out of the right-of-way.

***Doctor Rock near the Truckee River*:** Deaver (1993:17) documented a doctor rock along the Truckee River east of Reno. The exact location of the boulder is not known; however, it is probably located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Doctor Rock on the Walker River Reservation*:** All that was available about this doctor rock was a single photograph. The caption read (Johnson 1975:94), "One of the medicine rocks on the reservation. The People, when entering the reservation, leave offerings at the rock and pray for good health. Note the writings which cover the rock." The exact location of this site is not known; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Numaüngabi*:** Loud and Harrington (1929:132) said "Northern Paiute Indians formerly visited the place to lick the nitrate salts from the face of the cliff, hence it was known as 'Medicine Rock." There appears to be some confusion about the location of this site. According to Loud and Harrington (1929:132), the rock is located about nine miles northeast of Humboldt Lake. Grosscup (1974:6-7), on the other hand, said that it is located southwest of the lake. The exact location of the

site is not known; however, it is likely within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

**Springs**

***Dead Horse Wells*:** Dead Horse Wells was a prime spring utilized for healing purposes and was important to the Walker River Paiutes (Facilitators 1980:2.11). The location of this site is plotted on a map in Appendix F and it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Dixie Hot Springs [Paumag$^{w}$aitu]*:** These hot springs were located toward the north end of Dixie Valley. Fowler (1992:178) stated, "This site was frequented by people wanting medicinal help for pains and sores, as the hot water and mud had curative properties. Wuzzie George and many other people from the Stillwater area visited this spring on a regular basis, taking baths in the hot mud and water. They placed the mud on parts of their bodies that were affected, and left it there when they returned home. They also took mud with them for later application. This hot spring, as others, had to be paid as well in beads or money. While bathing, one talked to it, saying, 'I give you this, please help me.' The spring rarely refused a request." The location of this site is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Geysers [To-sam-boi or "the white road;" Ga-a-sha or "hot water"]*:** The hot springs in the Geysers area were used by both Northern Paiutes and Western Shoshones (Roberts 1989:255). The general location of the Geysers is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Elko Field Office.

***Hot Springs near Babbit*:** Recorded as Site HWAAP-32 (NA-17), these are medicinal hot springs located near Babbitt at the south end of Walker Lake (Cleland et al. 1984:4-7). The exact location of these springs is unknown; however, they are located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Hot Springs near Cat Creek*:** Cleland et al. (1984:2-45) noted that these hot springs "situated just south of the lower reaches of Cat Creek, was noted as a place used in the past for curing." The exact location of these springs is not known; however, they are located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Hot Springs near Fallon*:** This hot springs area is located about 50 miles southeast of Fallon. Its exact location is unknown; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office. Facilitators (1980:2.7-28) stated only that "an unnamed spring flows between the canyons near the fault line." No other information is available about the site.

***Hot Springs in the Humboldt Salt Marsh*:** Loud and Harrington (1929:161) recorded that "On the west site of the *[Humboldt Salt]* marsh, a mile or so from the mouth of Hare canyon, there are known to be hot springs." The general location of this site is plotted as Site 3 in Figure 4.1. It is likely located within the boundaries of lands administered by the BLM, Carson City or Winnemucca field offices.

***Kyle Hot Springs*:** The Kyle Hot Springs area is believed to be a place of healing that is located north of Lovelock between the East Range Mountains and Buena Vista Valley (Facilitators 1980:2.9; Smith et al. 1983:169). It is plotted on a map in Appendix F and is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Lee Hotspring*:** According to Facilitators (1980:2.67), Lee's Hotspring was "utilized for healing and ceremonial purposes. Traditionally, these hot springs were sought out year-round for their healing and soothing attributes. Prayer and ceremony often accompanied the springs' use by elders." The location of Lee's Hotspring is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Limerick Canyon Springs*:** Similar to other hot springs areas, the Limerick Canyon Springs area was important because of its hot mineral waters and healing mud (Facilitators 1980:2.9; Smith et al. 1983:169). The exact location of this area is not known.

***Pahino-motsata [hot spring rock point]*:** This hot springs area is located at the southern end of the range in which Two Tips is located (Loud and Harrington 1929:164). It is plotted as Site 19 in Figure 4.2; however, the exact location of this site is unknown.

***Pai döpi [clay rock]*:** The exact location of the site is not known; however, Clay Rock is a spring near the western shore of Walker Lake south of Schurz. Steward (1941:422) wrote that it was a place "where a hunter could sleep if he wanted luck for deer. He would dream of place and circumstances of hunt. Usually he learned not to kill the first deer, but to wait until the second, a big buck, came along." The location of this site is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Su-pā-A [Suupaa$^{ʔ}$a or "vulva water"]*:** As other hot springs, this hot springs area was also used for healing (Facilitators 1980:2.67; Fowler 1992:40; Loud and Harrington 1929:160; Pendleton, McLane, and Thomas 1982:106; Simpson 1876). The location of this site is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

**Other Ceremonial Locations**

***Grimes Point [S$^{ʔ}$, S$^{ʔ}$masada]*:** Facilitators (1980:2.7) stated that the site

> was a meeting ground for Indian people who congregated there for religious purposes. Prior to their seasonal migration, the ancestors of the Northern Paiute people met at the petroglyphs and the nearby caves in order to ask the spirits for a fruitful hunt . . . The site remains significant to Indian people. According to the fieldworker, 'though the Indians no longer use the petroglyph site as it was originally intended, it is still held sacred by most. There is a high emotional attachment as it (the petroglyph site) is evidence of their ancestors' presence and of their beliefs. Some believe that the spirits of the old ones are still there.'

The location of the site is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Carson City Field Office.

***Lone Rock [Mossi$^{ʔ}$i]*:** According to Deloria and Stoffle (1998), Lone Rock was a healing and vision questing site that was important to the Walker River Paiute, Pyramid Lake Paiute, and Fallon Paiute-Shoshone Tribe. The site is plotted on a map in Appendix F and it is located within the boundaries of lands administered by the BLM, Winnemucca Field Office.

***Rosebud Canyon*:** Rosebud Canyon was an area associated with a ceremony in which young men received their name:

> The spires of rock in Rosebud Canyon were part of a spiritual site on a trail which led from the Seven Troughs Range to Rosebud Canyon and Pulpit Rock and Black Rock Point. The trail was a route which an elder took young men when they received their name . . . this practice was very old . . . within the mine site was a huge monolith which looked distinctly like the shoulders and bowed head of a woman . . . the spires, the peak of the mountain behind them and a cave with an arch and a stone Tunnel . . . was an important site in the naming ritual [McGuckian 1996:270-271].

The area is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Winnemucca Field Office.

### *Western Shoshone*

As with that of the Northern Paiute ceremonial locations, the following discussion of Western Shoshone ceremonial locations has been divided into six categories: buttes, hills, and mountains; caves; dance/festival sites; doctor rocks; springs; and other ceremonial locations. As mentioned previously, more detailed information, as well as the appropriate references for these places can be found in Appendix E.

#### Buttes, Hills, and Mountains

***Big Butte*:** Rusco and Raven (1992:20, 36) recorded Big Butte as "a place to fast and pray, and people would leave offerings of white chert there" and as a vision questing site. The location of Big Butte is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Ruby Mountains*:** Clemmer (1990:68) stated, "Some specific power spots mentioned to me were in the . . . Ruby Mountains' crest." No specific locations of individual power spots were identified during research for this study. The location of the Ruby Mountains is plotted on a map in Appendix F. The mountains are located within the boundaries of lands administered by the BLM, Elko Field Office.

#### Caves

***Cave in Rock Creek Canyon*:** Harney (1995:96) wrote about a cave within Rock Creek Canyon:

> The people, our gifted people, stored their things in there, their herbs. There used to be two medicine staffs left here in this cave by the spiritual people who used it long ago . . . The two staffs had feathers on the end of them . . . they are what our forefathers used, the medicine people, the doctors, when they were working on people or having their ceremonies here in this canyon.

The location of Rock Creek Canyon is plotted on a map in Appendix F and it is located within the boundaries of lands administered by the BLM, Carson City Field Office.

#### Dance/Festival Sites

Thirty-six Western Shoshone dance or festival sites were identified during research for this study (Table 6.1). The exact locations of most of these locations are unknown. Many, if not all, are

Table 6.1. Western Shoshone Dance/Festival Sites

| Name | Use | Reference |
|---|---|---|
| Antelope Valley | festivals | Steward 1997:116, 124 |
| Austin | festivals | Steward 1997:106, 142, 163 |
| *Basonip:* [grass water] | festivals | Steward 1997:127 |
| Battle Mountain | festivals | Steward 1997:163<br>Rusco 1993 |
| Belmont | festivals | Steward 1997:112, 116 |
| *Biabauwundü* [big water down canyon] | festivals | Steward 1997:127 |
| Cherry Creek | festivals | Steward 1997:123 |
| Cleveland | festivals | Steward 1997:123,124,126 |
| Deeth | festivals, sun dance | Clemmer 1990:67, 70<br>Rusco and Raven 1992:14<br>Steward 1997:156 |
| Duck Creek | festivals | Steward 1997:122 |
| Duckwater [*Biadoya*] | festivals | Steward 1997:118, 120 |
| Elko | sun dance | Clemmer 1990:67, 70<br>Jorgensen 1986:667<br>Rusco and Raven 1992:14 |
| Ely | festivals, sun dance | Facilitators 1980:3.18-3.19<br>Steward 1997:116, 123 |
| Eureka | festivals | Steward 1997:116 |
| Franklin Lake | festivals | Steward 1997:145 |
| Great Smoky Valley | festivals | Steward 1997:110 |
| Halleck | festivals | Steward 1997:159 |
| Hercules Gap | sun dance | Rucks 2000b:6-7, 2001b:45 |
| Hot Creek | festivals | Steward 1997:110, 116 |
| Huntington Valley | festivals | Steward 1997:154 |
| Indian Ranch | festivals | Rusco 1995<br>Rusco and Stoner 2000 |
| Kawich Mountains | festivals | Steward 1997:116 |
| Manhattan | festivals | Steward 1997:110 |
| Medicine Springs | festivals | Steward 1997:148 |
| Millett's Ranch | festivals | Steward 1997:110 |
| Morey | festivals | Steward 1997:116 |

Table 6.1. Western Shoshone Dance/Festival Sites, continued

| Name | Use | Reference |
|---|---|---|
| Pequop Mountains | festivals | Steward 1997:145 |
| Pigeon Springs | festivals | Steward 1997:69 |
| *Pü: wünük* [plain against the foothills] | festivals | Steward 1997:163 |
| Railroad Valley | festivals | Steward 1997:116 |
| Reese River Valley | festivals | Steward 1997:106 |
| South Fork | festivals | Steward 1997:159 |
| Tybo | festivals | Steward 1997:116 |
| Wells | festivals | Steward 1997:157 |
| White Pine Valley | festivals | Steward 1997:116 |
| White River Valley | festivals | Steward 1997:123 |

located within the boundaries of lands administered by the BLM, Battle Mountain, Elko, or Ely field offices.

**Doctor Rocks**

***A'Bee*:** Facilitators (1980:3.15) documented this doctor rock that is important to the Battle Mountain Band: "The rock is used in traditional religious ceremonies and is the only one of its kind. Use of this rock is important to practicing religion and doing it right. There is no substitute for its purposes. The rock can only be found here. A'Bee rock is medicine used by men and women." The exact location of the doctor rock is unknown.

***Doctor Rock in Ruby Valley:*** The exact location of this doctor rock is not known. Deaver (1993:17-18) documented:

> Patterson (1993) has documented another large boulder mortar (cupule boulder) in the Ruby Valley. This one is approximately six feet long and is covered with ground pits which vary in size up to three inches in diameter. The Ruby Valley Medicine Rock site is still a focus of traditional cultural activities: "A sick friend asked I take her to Medicine Rock, scene of healing rituals as long as Indian tradition can recall. The stone holds great meaning to Ruby Valley Shoshones. We stopped near the stone and my friend asked me to stay in the car while she walked to the rock alone. I saw her raise her arms as she prayed to the Great Spirit

> and later she told me she asked our Father for return of her health. When she left the site she placed money on the rock, hoping to give something of value to please the Great One. Some people say that centuries ago the stone was near a hunting site and the little stream nearby possibly confirms this, but our heritage calls it Medicine Rock. I've heard my grandpa tell that for many years Indian people went to the stone praying and asking for health cures. He claimed Indian doctors ground medicines in the various holes in the rock and then mixed them together to make medicines to make us well again (Patterson 1972:22).

***Doctor Rock on Truckee River*:** Deaver (1993:17) documented a doctor rock along the Truckee River east of Reno. The exact location of the boulder is not known; however, it is probably located within the boundaries of lands administered by the BLM, Carson City Field Office.

**Springs**

***Antelope Spring*:** Rusco and Raven (1992:39) documented that "All water sources, specifically several springs near Big Butte, including Antelope Spring, Buttercup Spring, Ivanhoe Spring and another spring at the head of Little Antelope Creek." The locations of these springs are unknown; however, the location of Big Butte is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Buttercup Spring*:** See the discussion under Antelope Spring above.

***Geysers [To-sam-boi or "the white road;" Ga-a-sha or "hot water"]*:** The hot springs in the Geysers area were used by both Northern Paiutes and Western Shoshones (Roberts 1989:255). The general location of the Geysers is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Elko Field Office.

***Hot Pot Springs*:** Fredlund (1996) documented, "The Hot Pot springs have been and continue to be used by the Battle Mountain Band who believe the springs have healing powers." The exact location of this site is not known.

***Hot Springs North of Ely*:** These hot springs were used for ritual purposes by the Western Shoshones (Facilitators 1980:3.19). The exact location of this site is not known; however, it is located within the boundaries of lands administered by the BLM, Ely Field Office.

***Hot Springs near Fallon*:** This hot springs area is located about 50 miles southeast of Fallon. Its exact location is unknown; however, it is located within the boundaries of lands administered by the BLM, Carson City Field Office. Facilitators (1980:2.7-28) stated only that "an unnamed spring flows between the canyons near the fault line." No other information is available about the site.

***Ivanhoe Spring*:** See the discussion under Antelope Spring above.

***Little Antelope Creek Spring*:** See the discussion under Antelope Spring above.

**Other Ceremonial Locations**

***Ivanhoe Creek*:** Rusco and Raven (1992:20) mentioned that vision quests were undertaken "north of Ivanhoe Creek where the edge of the mountain is especially steep." The location of this area is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

***Lamoille Creek*:** Clemmer (1990:68) documented that tribal elders mentioned the existence of power spots in the Lamoille Creek drainage. The location of this area is plotted on a map in Appendix F. It is situated within the boundaries of lands administered by the BLM, Elko Field Office.

***Rock Creek Canyon*:** Harney (1995:79) wrote about places used for healing ceremonies within Rock Creek Canyon:

> At the entrance to the steep, rocky walls of the canyon stands the Eagle Rock–a sacred mound that overlooks the entrance. The Shoshone place their sick up there for healing. Just below the canyon is a spring-fed pool in the shape of a heart where they go, sing their songs, and receive their visions and power for healing.

Clemmer (1990:78-79) also documented power spots within the Rock Creek drainage:

> Two . . . power spots are located in the Rock Creek Drainage. They are quite close to one another. One is a BOHAPAA, a 'power spring.' Therefore, these power spots have been the site of many doctorings by at least two different BOHAKANTI over the last 80 years. One of the power spots is also a vision quest site.

The location of this area is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Carson City Field Office.

***Skull Creek*:** Clemmer (1990:68) also mentioned that there were specific power spots in the Skull Creek drainage. The exact location of this site is unknown.

***Tosawihi Quarry*:** According to Deloria and Stoffle (1998), Tosawihi Quarry was identified by ITCN as being sacred. Rusco and Raven (1992:13) reported that an unspecified number of power spots used in vision quests were located in the vicinity of Tosawihi Quarry. The exact locations of these places are unknown; however, the general vicinity of the quarry is plotted on a map in Appendix F. It is located within the boundaries of lands administered by the BLM, Elko Field Office.

## Ethnohistoric Habitations

Ethnohistoric habitation sites are usually evident by archaeological remains. Some of these places may be associated with important Northern Paiute or Western Shoshone persons. Excluding those village sites listed in Fowler (1992) and Steward (1997), 21 ethnohistoric habitations were mentioned in the other sources. Ten of these sites were associated with the Northern Paiutes; 11, with the Western Shoshones.

### *Northern Paiute*

In addition to the villages listed in Table 2.3 that were documented by Fowler (1992) and Steward (1997), a few villages were specifically mentioned in the available literature (Table 6.2). The exact locations of these villages are unknown.

### *Western Shoshone*

In addition to the villages listed in Table 2.4 that were documented by Steward (1997), a few villages or village areas were specifically mentioned in the available literature (Table 6.3). The exact locations of these villages are unknown.

## Resource Collection Areas

Resource collecting areas for animals, plants, and minerals are extremely important to both the Northern Paiutes and Western Shoshones. More than 200 resource collection areas were identified during this study. Pine nutting areas are of particular cultural significance to both of these Native American groups. Tables 6.4 and 6.6 list some of these resource collection areas. Tables 6.5 and 6.7 list some of the pine nutting areas mentioned in the available literature.

Table 6.2. List of Northern Paiute Villages

| Village Name or Site No. | General Location | Reference |
|---|---|---|
| 26St2009 | Virginia City | Hattori 1975 |
| HWAAP-16 | Cottonwood Canyon | Cleland et al. 1984 |
| HWAAP-18 | Walker Lake | Cleland et al. 1984 |
| NV-Ch-15 | Humboldt Lake | Bard, Busby, and Findlay 1981 |
| cave | Winnemucca Lake | Loud and Harrington 1929 |
| *otigadutU* | Toy | Loud and Harrington 1929 |
| unknown | Eastgate | Facilitators 1980 |
| unknown | Godchaux Ranch | Goodwin 1966 |
| unknown | Lava Beds | McGuckian 1996 |
| unknown | Paradise Valley | Facilitators 1980 |

### *Northern Paiute*

Approximately 90 resource collection areas were identified for the Northern Paiutes (Table 6.4). These included pine nutting areas (Table 6.5), as well as other animal, plant, and mineral collecting places.

### *Western Shoshone*

Approximately 140 resource collection areas were identified for the Western Shoshones (Table 6.6). These included animal, plant, and mineral collection areas, as well as pine nutting areas (Table 6.7) and other animal, plant, and animal collecting places.

## Trails

### *Northern Paiute*

***Agaibɔe*:** According to Fowler and Fowler (1970:114), this was a well-defined trail that went to Walker Lake. The exact location of this trail is not known. It is unknown if the trail documented by Facilitators (1980:2.10) is the same one as that mentioned by Fowler and Fowler (1970:114); however, they documented the following:

Table 6.3. List of Western Shoshone Villages

| Village Name or Site No. | General Location | Reference |
|---|---|---|
| 26La885 | | Rusco 1993 |
| 26La992 | Gilman Canyon | Dufort 1995b, 2000 |
| *Bahanai* | Near Mount Tenabo | Rucks 2001a, 2001b |
| Beowawe Indian Colony | Beowawe | Rusco 1993 |
| CrNV-61-360 | | Rafferty and DuBarton 1988<br>Rusco 1994 |
| Indian Ranch | | Rusco 1995<br>Rusco and Stoner 2000 |
| Indian Springs | Near Cleveland Ranch | Facilitators 1980 |
| Railroad Pass Camps | Along McGill to Beowawe Trail | Rucks 2000b |
| Roberts Mountains | South of Henderson Pass | Rucks 2000b, 2001a, 2001b |
| Shoshone Camp/Shoshone Wells | Near Mount Tenabo | Rucks 2000a, 2001b |
| Winter Camp | Duckwater | Facilitators 1980 |

An Indian trail is located on the west side of Walker Lake. Petroglyphs can be found in this area also. This trail was treacherous and could only be traveled on foot. Horses were sent on an 'inland' trail through the mountains. The land, although still used for hunting and gathering is now within the boundaries of Hawthorne Naval Ammunition Depot.

**Blue Wing Mountains:** The trail through the Blue Wing Mountains was a primary migration route between the Lovelock and Pyramid Lake areas (Facilitators 1980:2.10; McGuckian 1996:179; Smith et al. 1983:169). The exact location of this trail is not known.

***Hapudəbɔe*:** According to Fowler and Fowler (1970:114), this was a well-defined trail that went to Humboldt Lake. The exact location of this trail is not known.

***Hu.pə*:** According to Fowler and Fowler (1970:114), this was a well-defined trail that went along the Humboldt River. The exact location of this trail is not known.

***Toibɔe*:** According to Fowler and Fowler (1970:114), this was a well-defined trail that went to Carson Lake. The exact location of this trail is not known.

Table 6.4. Resource Collection Areas of the Northern Paiute[6]

| Name | Resource | | |
|---|---|---|---|
| | **Animal** | **Plant** | **Mineral** |
| Aurora | x | x | |
| Black Mountain* | x | x | |
| Buffalo Mountain | x | x | |
| Carroll Summit | x | x | |
| Carson River/Sink/Basin | x | x | |
| Cat Creek | x | x | |
| Chocolate Butte* | | | x |
| Cinnabar Hill [*Tatóiya*]* | | x | |
| Clan Alpine Mountains | | x | |
| Como Hills | | x | |
| Cottonwood Creek | x | | x |
| Coyote Canyon [*Pacikoipa* or "big sheep"] | x | | |
| Dave Canyon | | x | |
| Desert Creek | | x | |
| Fallon | x | | x |
| Fencemaker Canyon/Pass* | x | x | |
| Fish Lake Valley | x | x | |
| Fort Sage Mountains | x | x | |
| Fourmile Canyon | | x | |
| Granite Spring Valley | x | | |
| Happy Jack Canyon | x | x | |
| Hot Springs near Fallon | x | x | |
| Humboldt Basin | x | | |
| Humboldt Lake | x | | |
| Humboldt River | x | x | |
| Huntoon Valley | x | x | |
| Job Peak* | | x | |
| *Kaisiba* | x | | |

[6]Resource collection area locations that have been plotted on a map in Appendix F are marked by an asterisk (*).

Table 6.4. Resource Collection Areas of the Northern Paiute, continued

| Name | Resource | | |
|---|---|---|---|
| | **Animal** | **Plant** | **Mineral** |
| *Kussipaʔa* [alkali water] | x | | |
| Kyle Hot Springs* | | x | |
| Lava Beds* | x | | |
| Limerick Canyon Springs | x | x | |
| Lone Mountain* | x | x | |
| Lovelock | x | | |
| Lucky Boy | x | x | |
| Mason Valley | x | x | |
| *Matákan* Canyon | | x | |
| Mount Grant* | | x | |
| Mudhen Lake | x | | |
| Mule Canyon | | x | |
| New York Canyon | | x | |
| Old Father and Old Mother Rocks | | | x |
| *Pahɨmahaba* [rain shade; Jackass Peak or Mt. Lincoln] | | x | |
| Paradise Valley | x | x | |
| Pike Peak | | | x |
| Pilot Peak | x | x | |
| Pine Grove Hills | x | | |
| Pine-nut Valley | | x | |
| Pit Taylor Dam | | x | |
| Powder Valley | x | | |
| Powell Mountain | | x | |
| Pyramid Lake* | x | | x |
| Rye Patch Reservoir | x | | |
| Santa Rosa Mountains | x | x | |
| Seven Troughs | x | x | |
| Sheep Camp Canyon [*Papuzíʔaga* or "water lice"] | | x | |
| Sheep Canyon [*Ɨdɨtɨmaha* or "hot place"] | x | | |
| Silver Hill [*Kuza Mɨha* or "get firewood divide"] | x | | |
| Silver Peak Range | x | x | |

Table 6.4. Resource Collection Areas of the Northern Paiute, continued

| Name | Resource | | |
|---|---|---|---|
| | Animal | Plant | Mineral |
| Smith Valley | x | x | |
| Soda Lake* | x | | |
| Squaw Butte* | x | | |
| Star Peak | x | x | |
| Stillwater Range* | x | x | |
| Stillwater Wildlife Refuge | x | x | |
| Sulphur | | | x |
| Sweetheart Range | x | | |
| Sweetwater | | x | |
| Sweetwater Mountains | | x | |
| Table Mountain [*Tuupazzibuwokat-ɨd-ɨ* or "black flat rocks sitting"]* | x | x | |
| *Takatubi?i* | | | x |
| *Tohakat-ɨd-ɨ* [white sitter, Chalk Mountain]* | | | x |
| Truckee River | x | | |
| Tule Peak | x | | |
| *Tuna piwə* [antelope heart]* | x | | |
| Two Tips [*waha-kutakwA* or "two-tips"] | x | | |
| Virginia City | | | x |
| Virginia Range | x | | |
| Walker Lake [*Panu. nədə* or "water standing in one place"]* | x | | |
| Walker River | x | | |
| Wassuk Range | | x | |
| Whiskey Flats | x | x | |
| White Chalk Mountain | | | x |
| Winnemucca Valley | | x | x |
| Winnemucca Valley Resource Area [HS T704] | | x | |
| *Wiy-ɨt-ɨhaga* [buckberry canyon] | | x | x |
| Wizard's Bay | x | | |
| Wonderstone Mountain [*Kʷiʔnaa nnobi* or "eagle's house"] | x | | |
| *Wudum-ɨ* [tall mountain] | x | | |

Table 6.4. Resource Collection Areas of the Northern Paiute, continued

| Name | Resource | | |
|---|---|---|---|
| | Animal | Plant | Mineral |
| Wyemaha | | x | |

**Seven Troughs Range to Rosebud Canyon:** McGuckian (1996:179) wrote: "Although not a known traditional route for the Lovelock Paiute, protection of a spiritual route identified by an elder from Pyramid Lake Reservation which leads from the Seven Troughs Range to Rosebud Canyon, Pulpit Rock and Black Rock Point is strongly supported by the Lovelock Tribe." The exact location of this trail is not known.

**Wassuk Range:** This trail may be the same as that mentioned for Walker Lake. Its exact location is unknown. Facilitators (1980:2.114) reported:

> South of the town of Schurz, Indian Trail begins in the cliffs of the Wassuk Range overlooking Walker Lake. Traditionally, two trails were established (running to the west of Walker Lake). The Indians used the cliff trail which was treacherous and rocky, and they would send their horses on another trail within the mountain. Along the cliff trail are numerous petroglyphs, a feature that adds religious significance to this traditional Paiute hunting-gathering area. The Indian Trail is one of the most important areas to Indians today.

***Yamosəbɔe*:** According to Fowler and Fowler (1970:114), this was a well-defined trail that went to Fort Bidwell. The exact location of this trail is not known.

### *Western Shoshone*

**Beowawe to McGill:** The trail that goes from Beowawe to McGill is associated with multiple camp sites (Rucks 2000b). The general location of the trail is plotted on a map in Appendix F and is situated within the boundaries of the BLM, Elko and Ely field offices.

Table 6.5 Pine Nutting Areas of the Northern Paiute[7]

| | |
|---|---|
| Black Mountain* | *Matákan* Canyon |
| Buffalo Mountain | New York Canyon |
| Carroll Summit | *Pah-imahaba* |
| Cat Creek | Paradise Valley |
| Cinnabar Hill* | ine-nut Valley |
| Clan Alpine Mountains | Powell Mountain |
| Como Hills | Santa Rosa Mountains |
| Dave Canyon | Sheep Camp Canyon |
| Desert Creek | Silver Peak Range |
| Fencemaker Canyon/Pass* | Star Peak |
| Fish Lake Valley | Stillwater Range* |
| Happy Jack Canyon | Table Mountain* |
| Hot Sprngs near Fallon | Wassuk Range |
| Lucky Boy | |

**Eastern Valley to Crescent Valley:** This trail, which went through Eastern, Grass, and Crescent valleys, was an important migration route for the Western Shoshones and buffalo as well (Facilitators 1980:3.13). The exact location of this route is not known.

**Mule Canyon:** This trail, for which the exact location is not known goes from Beowawe to Battle Mountain (Rusco 1993).

**Sheep Creek Mountains:** Facilitators (1980:3.16) reported that this trail runs through the "Simpson Park Mountain, the Cortez Mountains, the Humboldt River west, and the Sheep Creek Range." The exact location of the trail is not known.

**Shoshone Mountains/Toiyabe Mountains Migration:** Facilitators (1980:3.18) reported that "These important migration and sacred sites are located in the Shoshone Mountains and the Toiyabes. Two of the most important reasons for their sacredness are the migration trails and accompanying burial sites which are located throughout these areas, and that these areas are the home of Chief Too-

[7]Resource collection area locations that have been plotted on a map in Appendix F are marked by an asterisk (*).

Table 6.6. Resource Collection Areas of the Western Shoshone[8]

| Name | Resource | | |
|---|---|---|---|
| | **Animal** | **Plant** | **Mineral** |
| Antelope Mountains | x | x | |
| Antelope Valley | x | x | |
| Argenta Rim | x | | |
| Austin | | x | |
| Beatty Wash | | x | |
| Belted Range | | x | |
| Blackburn | x | | |
| Bruneau | x | | |
| Butte Valley | x | | |
| Cactus Flat | x | | |
| Carico Lake Valley | x | x | |
| Cave Creek | x | | |
| Cherry Creek Mountains | x | | |
| Clan Alpine Mountains | x | x | |
| Cleveland | x | | |
| Clover Valley | x | x | |
| Cloverdale | | x | |
| Cortez Mountains | x | x | |
| Crescent Valley | x | x | |
| Crescent Valley Sage Hen Habitat | x | | |
| Dean Ranch Rabbit Drive | x | x | |
| Desatoya Mountains | x | x | |
| Desatoya Valley | x | x | |
| Diamond Valley | x | | |
| Dixie Hot Springs | x | x | |
| Dry Lake Flat* | | x | |
| Duckwater [*Biadoya*] | x | x | |
| Duckwater Antelope Fence | x | | |

[8]Resource collection area locations that have been plotted on a map in Appendix F are marked by an asterisk (*).

Table 6.6. Resource Collection Areas of the Western Shoshone, continued

| Name | Resource | | |
|---|---|---|---|
| | **Animal** | **Plant** | **Mineral** |
| Duckwater Sage Hen Hunting Area | x | | |
| Duckwater Winter Camp | x | | |
| Egan Canyon | | x | |
| Egan Mountains | | x | |
| Elko | x | | |
| Fish Lake Valley | x | | |
| Fourmile Canyon | x | | |
| Franklin Lake | x | | |
| Garden Valley | x | x | |
| Geysers | | x | |
| Goshute Mountains | | x | |
| Goshute Valley | x | | |
| Grapevine Mountains | x | | |
| Grass Valley | x | x | |
| Great Smoky Valley | x | | |
| Halleck | x | | |
| Hamilton | x | | |
| Hilltop | | x | |
| Horse Canyon* | x | x | |
| Hot Creek Range | | x | |
| Hot Creek Valley | x | x | |
| Humboldt River | x | x | |
| Huntington Valley | x | x | |
| Indian Springs | x | | |
| Ione Valley | | x | |
| Jarbidge Canyon | x | | |
| Jarbidge Mountains | x | | |
| Kawich Mountains | x | x | |
| Kelley Creek | x | | |
| Kern Mountains | x | | |
| Lamoille | | x | |

Table 6.6. Resource Collection Areas of the Western Shoshone, continued

| Name | Resource | | |
|---|---|---|---|
| | **Animal** | **Plant** | **Mineral** |
| Lamoille Creek | x | | |
| Long Valley | x | | |
| Magnuson | x | | |
| Mary's Creek | x | x | |
| Maverick Springs Mountains | | x | |
| Medicine Mountains | | x | |
| Medicine Springs | x | | |
| Mill Creek | x | | |
| Mineral | | x | |
| Monitor Range | x | x | |
| Monitor Valley | x | | |
| Moss Creek | x | | |
| Mount Tenabo* | | x | x |
| Newark Valley | x | x | |
| North Fork | x | x | |
| North Fork Creek | | x | |
| North Fork Mountains | x | | |
| Owyhee River | x | | |
| Pah-hun-upe Valley | x | | |
| Pancake Mountains | | x | |
| Paradise Mountain | | x | |
| Pequop Mountains | | x | |
| Pete Hansen Creek | x | | |
| Pigeon Springs | | x | |
| Pine Creek | x | | |
| Pine Creek Ranch | x | x | |
| Pine Nut Roasting Feature | | x | |
| Pine Valley | x | x | |
| *Pü: wünük* [plain against the foothills] | x | | |
| Railroad Valley | x | | |
| Ralston Quarry | | | x |

Table 6.6. Resource Collection Areas of the Western Shoshone, continued

| Name | Resource | | |
|---|---|---|---|
| | **Animal** | **Plant** | **Mineral** |
| Reese River Valley | x | x | |
| Roberts Mountains* | | x | |
| Rock House [*Pagawi*] | x | | |
| Ruby Lake | x | | |
| Ruby Mountains* | | x | |
| Ruby Valley | x | x | |
| Sand Spring Valley | | x | |
| Schell Creek Mountains | | x | |
| Secret Valley | x | x | |
| Shell Creek Mountains | | x | |
| Shoshone Mountains | x | x | |
| Silver Peak | | x | |
| Silver Peak Range | | x | |
| Simpson Park Mountains | x | x | |
| Sky Valley | x | x | |
| Smith Creek Valley | | x | |
| Smith Valley | x | | |
| Snake Valley | x | | |
| Snowball | x | | |
| South Cave Creek | x | | |
| South Fork | x | | |
| Spring Valley | x | | |
| Spruce Mountain | x | | |
| Steptoe Valley [*Bahanai*] | | x | |
| Stoney | | x | |
| Sulphur Springs Range | | x | |
| Susie Creek | x | | |
| Swails Mountain | x | | |
| SWCA-4040-1* | x | x | |
| SWCA-4040-2* | x | | |
| SWCA-4040-3* | x | x | |

Table 6.6. Resource Collection Areas of the Western Shoshone, continued

| Name | Resource | | |
|---|---|---|---|
| | Animal | Plant | Mineral |
| SWCA-4040-4* | x | | |
| SWCA-4040-5* | | x | |
| SWCA-4040-6* | x | | |
| *Tinaba* [white rock water] | x | x | |
| Toanos Mountains [*Tuana* or "black top of hill"] | | x | |
| Toiyabe Mountains | | x | |
| Tosawihi Quarry* | | x | x |
| Tuscarora Mountains | x | x | |
| Velvet Canyon | | | x |
| White House Springs | x | | |
| White Pine Mountains | | x | |
| White Pine Peak [*Tumbaiwia* or "rock summit"] | | x | |
| White River Valley | x | | |
| Whiterock Spring | x | | |

toowa, an important spokesman and leader of the displaced Shoshone in the last century." The exact location of this trail or trails is not known.

**Simpson Park to Sheep Creek Mountains:** Facilitators (1980:3.16) documented that

> The trail . . . follows the Simpson Park Mountains, the Cortez Mountains, the Humboldt River west, and the Sheep Creek Range . . . The area was used by both Indians and the buffalo for migrations north during the Spring. Now it is used infrequently except for those who 'ride that area like the Danns.' Burial sites are numerous. The site is an important link in the history of the Shoshone. Rich in survival foods, the site is of high cultural value to the Shoshone 'because land area in and around it holds many reminders of family and ancestors who used it and why they used it. Site is often discussed when teaching young children.'

Table 6.7 Pine Nutting Areas of the Western Shoshone[9]

| | |
|---|---|
| Antelope Mountains | Paradise Mountain |
| Austin | Pequop Mountains |
| Belted Range | Pigeon Springs |
| Carico Lake Valley | Pine Valley |
| Clan Alpine Mountains | Roberts Mountains* |
| Cortez Mountains | Ruby Mountains* |
| Crescent Valley | Schell Creek Mountains |
| Desatoya Mountains | Shell Creek Mountains |
| Desatoya Valley | Shoshone Mountains |
| Egan Mountains | Silver Peak |
| Garden Valley | Silver Peak Range |
| Goshute Mountains | Simpson Park Mountains |
| Grass Valley | Sulphur Springs Range |
| Hot Creek Range | Toanos Mountains |
| Kawich Mountains | Toiyabe Mountains |
| Maverick Springs Mountains | Tuscarora Mountains |
| Medicine Mountains | White Pine Mountains |
| Monitor Range | White Pine Peak |
| Pancake Mountains | |

**Spring Canyon:** Rucks (2001b:21-2) reported about the trail through Spring Canyon:

> Prior to his description of the "Gate"; however, Simpson had noted (of Spring Cañon): ". . . There is an old beaten trail down this cañon, about the largest we have seen on the trip. The Indians say it is the trail of the To-sa-witch band of the Sho-sho-nees, living about the Humboldt River, who yearly take this route, to trade horses with the Pahvant Indians about Fillmore [Utah]. These horses they probably get from the Bannocks, to the north of them."

**Toiyabe Mountains:** This is a migration trail through the Toiyabe Mountains, which were the home lands of Chief Tutuwa (Facilitators 1980:3.18).

[9]Resource collection area locations that have been plotted on a map in Appendix F are marked by an asterisk (*).

## Burials

### *Northern Paiute*

The following specific sites may contain Northern Paiute burials. In addition to the sites listed below, there were a few battle sites that may also contain burials, including those at Lone Mountain, Lovelock, Needles, Pyramid Lake, Rattlesnake Hill, Table Mountain, and the Truckee River. Other general areas that were identified as possibly containing Northern Paiute grave sites include the Fort Sage Mountains, Grimes Point, and the trail through the Blue Wing Mountains.

**Callagan Crossing Burial Site:** Facilitators (1980:2.12) mentioned this burial site that is located near the Humboldt River on BLM land. The exact location of this burial site is not known.

**Captain Breckenridge Burial Site:** Captain Breckenridge was a *Toi Ticutta* leader in late 1800s. He was buried in the Stillwater area just outside of the reservation boundaries. Supposedly he was buried with a treaty he carried in a buckskin pouch (ITCN 1976a:83).

**Captain Dave Burial Site:** According to Northern Paiute elders interviewed by McGuckian (1996:93-94), a well-known Northern Paiute leader, Captain Dave, was "buried in the sand dunes outside of Lovelock in the foothills of the mountain which bears an 'L' (a white-washed feature maintained by the city of Lovelock) on its slope . . . by a big rock."

**Samuel J. Brown Burial Site:** The exact location of this site is not known. Pendleton, McLane, and Thomas (1982: 82) wrote:

> Cazier and Thompsen (1972) reported an historic natural granite gravestone in the hills east of Steamboat Valley. The stone (ca. 10 ft. high) inscribed to Samuel J. Brown, led Cazier and Thompsen to believe it to be the gravestone of a Paiute chief who lived in Virginia City until his death in 1867 (Forbes 1967; Dequille 1947). They cite some 24 accounts of Brown in various local newspapers between 1865 and 1866. The boulder headstone (probably in Washoe County) has not been formally recorded with Nevada trinomials.

**Walker Party Massacre Site:** Bard, Busy, and Findlay (1981:128) documented, "In his journal of 1844-1845, Edward Kern, who was traveling with Joseph Walker at the time, mentioned that he found near Carson Lake the 'skulls of the natives killed here by Walker's party some ten years since." The exact location of this site is not known.

### *Western Shoshone*

The following specific sites may contain Western Shoshone burials. Other general areas that were identified as possibly containing Western Shoshone grave sites include the areas listed in Table 6.8.

Table 6.8. Areas Containing Potential Western Shoshone Burial Sites

| | |
|---|---|
| Antelope Valley | Smoky Valley |
| Crescent Valley | Shoshone Mountains |
| Hot Creek Valley | Toiyabe Mountains |
| Monitor Valley | Upper Antelope Valley |
| Mount Tenabo | Upper Reese River Valley |

**Battle Site at Blood Mountain:** Quick (1996a) reported that Western Shoshones killed during a battle near this mountain were buried among the rocks on the mountain. The exact location of this site is not known.

**Currant Creek:** According to Facilitators (1980:3.20), "A family burial site is located in the Currant Creek area, east of the reservation in a portion of land for which there is apparent an ownership dispute with the Bureau of Land Management. The area is undisturbed and considered sacred to the living family members." The exact location of this burial site is not known.

**Dean Ranch:** Rucks (2000b) reported that there were Western Shoshone burial sites near the Dean Ranch area. The exact location of these burials is unknown.

**McLeod Ranch:** Facilitators (1980:3.22) reported that "Located on BLM land along Highway 8, in close proximity to the McLeod ranch, primary gravesites are on and in the area of a sand hill surrounded by alkali flats. As with other sites containing burial grounds, informants would not be specific about exact locations." The exact locations of these grave sites are unknown.

**Pine Creek Ranch:** Facilitators (1980:3.21) reported that there were potential burial sites in the vicinity of the Pine Creek Ranch. They stated (Facilitators 1980:3.21), "Sagebrush has covered

many ancestral graves scattered throughout the site area, while some of the more recent ones are still visible (one informant's mother is buried there)."

**Rock Creek Canyon:** According to Rusco and Raven (1992:37), there are "known historic burial sites near a proposed dam site on Rock Creek, south of the quarry area." The exact location of these burials is not known.

**Round Mountain Cemetery:** There are several Western Shoshone graves, some with legible head markers, within the cemetery (Rusco 1994:14). The exact location of this cemetery is not known.

**Rock Outcrop in Trenton Canyon:** Quick (1996a) mentioned that Western Shoshone elders said there were burials among the rocks of this outcrop in Trenton Canyon. The exact location of this site is not known.

**SWCA-4040-2:** There is a potential Western Shoshone burial site within the general vicinity of this site (Newton, Hancock, and Rhodenbaugh 2001).

# CHAPTER 7

## TRIBAL CONCERNS, ISSUES, AND RECOMMENDATIONS

In addition to the protection and preservation of culturally significant areas like those listed in Chapter 6, Native American tribes have also expressed concerns about other issues that may merit consideration under NEPA and, particularly, EO 12898 on environmental justice. Tribal consultants have also offered recommendations to assist in mitigating some of these concerns and issues.

### Tribal Concerns and Issues

#### *Culturally Significant Areas*

Both Northern Paiutes and Western Shoshones have expressed strong concerns about potential impacts to and the protection and preservation of culturally significant areas in general, including burial sites, sacred sites (i.e., mountains, springs, and caves), ethnohistoric habitation sites, and traditional resource collection areas through archaeological data recovery, construction, and increased visibility and accessibility from maintenance roads (ENSR 1999; Newton, Hancock, and Rhodenbaugh 2001; Quick 1996a; Rucks 2001a, 2001b; Rusco 1996; WCRI 1995; 1997a, 1997b). Tribal representatives also expressed concerns about inadvertent discovery and destruction of burials from any land disturbance (Quick 1996a; Rhodenbaugh 2000a; Rucks 2001a, 2001b).

#### *Environment*

Because most, if not all, proposed undertakings on federal lands involve ground disturbing development projects, both Northern Paiutes and Western Shoshones have major concerns about the environment. Their concerns include overall issues about the "cumulative degradation of the cultural and biotic landscape from continuing development of public lands within aboriginal territory" (Rucks 2001b:50). These issues include the potential for an increase in pollution of the air, water, and earth; a reduction in the water table due to ground disturbing activities, such as mining; erosion of mountain slopes; disruption in the life cycles of wildlife; and loss of specific plants, as well as animals (ENSR 1999; Fredlund 1996; McGonagle 2000; Quick 1992, 1995; Rucks 2001b; Rusco 1993, 1996, 2000; Rusco and Stoner 2000; WCRI 1997b).

#### *Ownership of the Land*

One of the major concerns of many Western Shoshones involved their position that most of present-day Nevada was never ceded from them. WCRI (1997b:47) reported:

> Western Shoshone concerns include their position that they did not cede their lands in the Ruby Valley Treaty of 1863 *[see copy of Treaty in Appendix E]* or subsequently, and therefore retain ownership rights to all of their traditional lands as defined in the treaty (Wasson et al., n.d.). As described by elder and Winnemucca Chairperson Glenn Wasson, who has both Western Shoshone and Northern Paiute ancestry, the Shoshone agreed to minerals mining in the Treaty of 1863, but it was mining as practiced in 1860s and not current practices based upon new and more destructive technologies (disruption of the earth with machines, use of polluting chemicals which destroy the water, land, air, plants, and wildlife); that gold and other minerals were placed in the earth for a purpose, and should not be disturbed; that all creatures have the same mother and father and we were placed here with clean air, water, land, and thoughts; and that the Western Shoshone consider themselves caretakers of their traditional homeland and are charged with leaving it in the same condition as it was when they got here.

Because the Western Shoshones feel that the land is still theirs, they have concerns about future ground disturbing undertakings on what they consider to be traditional lands (Quick 1996a; Rhodenbaugh 2000a).

### *Documentation of Tribal Information*

Western Shoshone people, in particular, have concerns about the authenticity of ethnographic and ethnohistoric information presented in reports, such as those listed in Chapter 4. Tribal consultants have expressed a desire to have biased interpretations of Western Shoshone history in Nevada rectified (Newton, Hancock, and Rhodenbaugh 2001; Rucks 2001b).

Other issues and concerns about the documentation of tribal information include the apparent lack of sensitivity to confidential information, as well as the misuse of information received from tribal elders (Dufort 1997, 2000; WCRI 1997b).

## Tribal Recommendations

### *Identification and Treatment of Property Types*

To facilitate the identification of culturally significant sites that might be affected by a particular proposed undertaking, tribal consultants recommended that a sufficient amount of time be allowed to obtain information from tribal elders and other tribal representatives (Rusco 1995). They did not, however, suggest how much time would be needed to accomplish data collection. If needed, field tours should be conducted during the time of year most advantageous for identifying such areas. For example, if it is important for the tribal consultants to view archaeological sites or artifacts on the ground or to identify particular plants in an area, it would be most advantageous to conduct the field tour when the ground is not covered with snow (Rhodenbaugh 2000a). Additionally, tribal

representatives have requested information about archaeological studies in and collections from the project area to assist them in their consideration of a specific project area (Rusco 1995). Some of the Nevada tribes have negotiated data sharing agreements with the BLM to facilitate their access to this archaeological information.

In general, Northern Paiute and Western Shoshone tribal consultants recommend protection and preservation of culturally significant areas, including sacred sites, cremations and burials, ethnohistoric habitation sites, and resource collection areas, through avoidance (WCRI 1995, 1997b). In order to provide assurance that these types of places will be avoided and protected, both Northern Paiute and Western Shoshone tribal governments recommend the presence of tribal observers or monitors during any ground-disturbing activities, such as archaeological data recovery or construction (Dufort 1998:12; Newton, Hancock, and Rhodenbaugh 2001; Rucks 2001a, 2001b; Rusco 1995, 1996; WCRI 1995, 1997a). Tribal representatives have also requested that the BLM notify them in the event of an inadvertent discovery of burials or archaeological remains (Rusco 1996).

Although the method of treatment preferred by Western Shoshones for culturally significant areas is avoidance, some tribal consultants offered recommendations to agencies with respect to data recovery of archaeological sites. As reported by Rucks (2001b:51), these tribal consultants recommended the following:

- Maximize opportunities for data recovery based on oral histories conducted by Western Shoshone people for Western Shoshone communities.

- Minimize ground disturbance and removal of artifacts and maximize techniques for in-field recordation and analysis.

- Return artifacts to sites after analysis.

- Curate locally with the Western Shoshone those not returned to sites.

- Involve Western Shoshone cultural specialists as participants in contributing to the development of site specific data recovery plans and in data recovery and analysis.

- Stipulate preference for qualified Native American consultants to conduct archaeological data recovery.

- Stipulate educational products be derived from cultural resource reports as part of data recovery plans and maximize educational opportunities for Western Shoshone communities during data recovery.

Because of their strong interest in resource collection areas, particularly for plants and animals, Western Shoshone tribal consultants also recommended that tribal cultural specialists be included in biological inventories required for environmental impact analysis (Dufort 1997, 2000).

### *Miscellaneous Recommendations from Tribal Consultants*

Tribal consultants recommended that project proponents be proactive in providing protection and decontamination of water sources (Dufort 1997, 2000).

To provide some type of protection and preservation of resource collection areas of animals for hunting, such as rabbits and rock chucks, tribal consultants recommended that project proponents schedule construction and other ground-disturbing activities so as to impact animal populations the least. (Newton, Hancock, and Rhodenbaugh 2001; Rucks 2001b).

To provide continued access to resource collection areas for native plants, as well as to collect firewood, tribal consultants recommended that they be allowed access to proposed project areas, i.e., mines, etc., (subject to notification, safety precautions, and necessary agency permits) prior to the beginning of project development activities (Rusco 1995, 1996; Quick 1996a). Tribal members additionally requested that they be allowed to gather the wood from trees that are damaged or destroyed during the construction phase of specific undertakings (Dufort 1997, 2000; Rhodenbaugh 2000a; Rusco 1995).

Some of the tribes requested that they be kept informed with respect to the development and implementation of reclamation plans, especially with respect to proposed mining development (Rusco 1995, 1996). Some even suggested that they be allowed to take a more active role in the development and implementation of these plans (Dufort 1997, 2000). The tribes recommended that reclamation plans should include a culturally appropriate process and provide for reintroduction of native plants and wildlife (Dufort 1997, 2000; ENSR 1999; Quick 1996a).

Tribal consultants suggested that project proponents, such as mining companies, should foster one-on-one relations with tribal entities. This could be done through community outreach. As an example, in one proposed fiber optic line installation project, tribal representatives asked about the potential for access to these telecommunications lines. In this particular case, the tribe did not possess the infrastructure needed to utilize a connection to this type of communications line. To provide community outreach, the project proponent could offer assistance to the tribe by helping them locate ways to build the necessary infrastructure and to learn how to utilize the services that could then be provided through connection to such telecommunications lines. Another way that community outreach with the tribes could be accomplished would be to keep them informed of new technology, particularly for mining companies, that could reduce environmental damage, such as pollution of the air, earth, and water (Dufort 1995a; Newton, Hancock, and Rhodenbaugh 2001; Rusco 1995). Another way to foster relations with tribal governments would be to provide tribal members with employment opportunities (Dufort 1997, 2000; ENSR 1999).

# CHAPTER 8

## RECOMMENDATIONS AND SUMMARY

During review of available literature and archival records and analysis of the data that was found from this research, it became apparent that there are several areas that would benefit from further study. Additionally, the review of available reports produced for specific federal undertakings in response to environmental compliance requirements indicated a need for standardization of reporting. These topics are discussed in the following sections.

### Documentation and Accessibility of Reports

Through extensive research of the University of Nevada, Reno and Nevada State Museum libraries, as well as research of BLM field office files, SWCA was able to obtain a large number of ethnographic and ethnohistoric reports produced for specific undertakings. Relatively few reports could not be found. It appears that very few of the available reports are on file with the Nevada State Historic Preservation Office (SHPO). This is probably due to the desire of the BLM to provide protection of confidential information contained within many of these reports. It is, however, critical that certain information is made available for future undertakings to avoid potential impacts to previously identified culturally significant areas. As an example, an ethnographic summary of Native American consultation efforts and a Class III archaeological inventory were produced for a proposed road improvement project. The archaeological inventory reported that no NRHP eligible sites were found within the project area. The ethnographic report, however, reported the existence of a spring that was utilized by the local Native American tribes for ceremonial purposes and that the spring was eligible to the NRHP as a TCP. The archaeological inventory report was sent to the SHPO for inclusion in their files; however, the ethnographic report was not because it contained confidential information that the tribes did not want released to the public at large. A few years later, a natural gas pipeline company requested a right-of-way (ROW) permit from the agency that included the same project area. Because no ethnographic report had been filed in an accessible repository, an investigation of previous research revealed only that an archaeological inventory provided clearance of that particular project area. Since the ROW was already disturbed by the road improvement project, the agency granted approval of the project and the previously identified ceremonial site would be in danger of being impacted or possibly destroyed by the gas pipeline construction. To prevent similar situations, it would be extremely beneficial for the BLM and other agencies to establish a centralized repository for ethnographic and ethnohistoric reports produced as part of the environmental compliance process.

In addition to establishing a centralized repository for ethnographic reports, the BLM would also benefit from developing a standardized report format for these types of reports based on that required for archaeological inventories and studies. Although some of the reports reviewed for this study

presented pertinent information in an easy to read format, many did not. Within these reports, descriptions of specific culturally significant places were confusing and sometimes contradictory. Utilization of a standardized report format would likely eliminate some of these problems and make presentation of pertinent data more accessible. Appendix F contains a suggested report format based on the Secretary of the Interior's Standards for Archeological Documentation.

## Research Recommendations

Analysis of the collected data listed in Chapter 6 revealed the need for further research. Most of this research would probably involve a combination of more in-depth review of ethnographic and ethnohistoric data found in the more obscure archival records of various repositories and other researchers personal records with interviews of tribal elders and other tribal contacts from the Northern Paiute and Western Shoshone tribes in Nevada.

More than 50 traditional origin and historic sites were identified that are attributable to the Northern Paiute people. Twenty-two were identified for the Western Shoshones. For the most part, there is little detail on the past and continued importance of these places and the exact locations are known for only a few. Interviews with tribal elders may reveal more information on these culturally significant places; however, it should be noted that there are probably few living elders who remember the stories about these places. With the passing of time, the significance of these places will likely be lost. Additionally, some of these places may have been documented as archaeological sites. Attempts should be made to match the archaeological data with the ethnographic and ethnohistoric data for these sites.

Several of the traditional origin and historic sites are battle or massacre sites. It is probable that some of these sites have been documented as archaeological sites; however, it does not appear that efforts were made to match available ethnographic and ethnohistoric information to these sites. In general, Western Shoshone and Northern Paiute consultants said that the people who were killed during these battles were buried where they died. Once these battle and massacre sites are located and if the sites are located on federal lands, additional research in the form of archaeological data collection may identify potential NAGPRA concerns.

A total of 36 ceremonial locations has been identified for the Northern Paiutes; 18, for the Western Shoshones. As with the traditional origin and historic sites, it is probable that some of these sites have been documented as archaeological sites; however, it does not appear that efforts were made to match available ethnographic and ethnohistoric information to these sites. For the most part, there is little detail on the past and continued importance of these places and the exact locations are known for only a few. Interviews with tribal elders and other tribal contacts may reveal more information on these culturally significant places, including past and present use.

Both the Northern Paiutes and Western Shoshones consider ethnohistoric habitation sites as culturally significant places. Steward (1997) identified more than 140 Western Shoshone village

locations in relatively distinct areas. Few specific Northern Paiute villages have been mentioned in the ethnographic and ethnohistoric literature. It is probable that many of these sites have been documented as archaeological sites; however, it does not appear that efforts were made to match available ethnographic and ethnohistoric information to recorded sites. According to information documented in Steward (1997), Fowler (1989), and Fowler and Fowler (1971), specific resource collection areas and ceremonial locations appear to be associated with specific village locations. To date, only one researcher has attempted to discuss the association of village or camp sites to other culturally significant features in terms of an ethnohistoric district. In her brief discussion of the composition of the Roberts Mountains Ethnohistoric District, Rucks (2000b, 2001a, 2001b) included associated features such as village or camp sites, trails, and resource collection areas. An in-depth study and comparison of existing archaeological, historic, ethnographic, and ethnohistoric data could be utilized to establish ethnohistoric districts for both the Northern Paiutes and Western Shoshones.

Approximately 150 different resource collection areas were identified during research for this study. Although it is evident from the existing reports listed in Chapter 4 that these areas are culturally significant to both the Northern Paiutes and Western Shoshone, it is difficult to argue NRHP eligibility under the current guidelines. For the most part, they do not meet any of the four criteria and they are not easily bounded. There are, however, a few of these property types that may merit further investigation with respect to NRHP eligibility. Of all the types of resource collection areas, pine nutting areas are of primary importance. Approximately 25 separate pine nutting locations were identified during research for this study. Research in the form of interviews with tribal elders and other tribal contacts may provide information needed to argue eligibility of these sites.

## Summary

During this study, researchers identified approximately 470 culturally significant areas. Much of the information on these places was found in the ethnographic and ethnohistoric literature produced by anthropologists like Steward (1997) and the Fowlers (Fowler 1989, 1992; Fowler and Fowler 1971). At least 26 ethnographic and ethnohistoric studies have been conducted for proposed undertakings in an effort to meet compliance with federal environmental laws and regulations. These studies identified other culturally significant areas, as well as other concerns of the Northern Paiute and Western Shoshone tribes in Nevada. A review and analysis of the available ethnographic and ethnohistoric literature, as well as the 26 reports mentioned previously revealed some data gaps and potential research topics for future studies.

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# APPENDIX A

## Some Northern Paiute Oral Traditions

## SOME NORTHERN PAIUTE ORAL TRADITIONS

The following Northern Paiute stories are quoted as found in the associated references. Each contain mention of a few specific locations within the state of Nevada. These locations are italicized within the text of each story.

### The Creation of the Indians (1)

From Lowie (1924a:200):

> All kinds of animals were people before men came on the earth. There was man down by a mountain, and a woman came to him out of the ocean in the south. She went down some mountain and got to a lake. After the flood she reached *Job Mountain*. With the man she made Indians.
>
> The old man had gone to hunt for deer and in his absence the woman made a mark by the fire with her foot, then she went out. When he returned he noticed the mark but did not know whose it was, so he called out, "Come, nothing is going to hurt you?" Then she came in with some *tupū'c* seed. She did not lie by him for four days in his lodge but moved a little closer to him everyday. On the last evening she boiled some deer meat for him. He said, "Look out, some kind of being may come in and eat you." She handed him the meat and he ate it. Then they lay down together and got married.
>
> They prepared large water bottles. After a while they heard talking by two males and two females inside the jugs. After a while these beings were big enough, so the couple let them get out. This is how the Indians originated. When the boys were big, they made arrows for themselves and shot at each other. The old man got angry and told them to go away wherever they wished. The Paviotso were put over by *Walker River*, the Ute in another place, the Shoshoni and Pitt River in still other localities.
>
> (My interpreter added that the old man went east and that the impressions of his hands and feet can still be seen as far east as Salt Lake.)

### The Creation of the Indians (2)

As recorded by Lowie (1924a:204-205):

> *Job's Peak* is the name of a mountain near here called Wañi´gura´k'$^{wi}$ by the Paviotso. A man whose name is not known was living south of this mountain. Some distance from him

there was a spring, which he was able to reach from his home for a drink. A woman was living to the south. She heard about the man and set out towards him. She got there, but stayed outside, leaning against the wall of his lodge. The man knew about her arrival without being told. He said, " There is no use staying outside, come in and sew my moccasins." I don't know whether she had a needle or not. She stayed with him. A daughter was born to them. The next time a boy was born. Each year they had a child. Next came a girl again, and the fourth was a boy. They grew up. The man made arrows for the boys and arrow heads for himself; he had already made plenty of points. The boys were old enough to go away from camp. They found some long grass, cut it to about 18 inches and brought it home (for shafts). They took the smallest of the rejects left by their father in making arrow heads and put them into their shafts. The girls were old enough to do anything like the boys.

The father was sitting with legs extended and arms folded, one boy on each side of him. Both boys had their arrows with them. One shot at the other boy under his father's legs, using his little finger for the release. The other boy similarly shot at the first. They did this many times; every day they acted thus.

The boys grew up into manhood. Now they made bows for shooting; before this they had only used arrows and their fingers. They shot each other now, beginning to fight. Their father warned them to be careful, but they did not mind him and continued fighting. They went round the house, then came inside and sat down on both sides of their father. He said to them: "Why don't you pay attention to what I have told you? You ought to mind me." Still they continued as before. One boy was stronger than the other and hurt the other more. They went a long ways from home now all the way to other valleys, to the other side of this summit. One got hurt more every day. The father asked, "What is the matter with you boys? Why don't you mind? I am tired of it, I don't want to say much." He began to cry, then he got angry and gave up talking to them. He said, "If you are not going to mind, I'll tell you what you are going to be. Come with me." They followed him. He went up *Job's Peak*, climbing to the top with them. There he said, "I thought you boys were full brothers, but you don't mind and fight each other. I am tired and will not bother you any more, but shall let you go. I think I'll leave you and go elsewhere." He then sent one boy and one girl to *Lovelocks Valley*, the others her sent to *Stillwater*. He was sorry for the boys after sending them away. He went in the opposite direction. He struggled (?) around and springs originated there. He went far to the east and found springs; being thirsty, he drank of them. He left the impress of his hands and feet on the rocks by the springs. His wife's marks are also there. He said, "I should like to come back," but he never did. This is the last thing known about him.

The boys and girls sent to *Lovelocks* reached their destination first and built a fire there. They were still angry and fought the others. They and the Fallon people remained apart. They continued multiplying in both places.

Others came here to fight. There are plenty of bones by the sandhills on *Pelican Island*; I have seen them. Those who went to Lovelocks were a different tribe, but the Paviotso were stronger and repelled them. The enemy lived in a hole. The Paviotso made a fire in the hole and killed most of them easily. Very few of them escaped and live in California. This hostile people were called Sai´ru'qa'ⁿ. The people now at Lovelocks are all Paviotso.

Before the old man left he said, "Whoever dies may come to me." Dead people accordingly went to where the man of the *Job's Peak* story went,–we do not know where.

## The Creation of the Indians (3)

From Lowie (1924a:205-209):

An ogre came and killed all of Coyote's children. They were playing the hand game indoors. A woman outside warned them: "Boys, listen, something is coming." However, they paid no attention to her. She said again, "Boys, an ogre is coming." Still they paid no attention to her. Her husband was inside and she asked him to keep her child there while she jumped into a pit and covered it up. The ogre came and killed all of the men. Then he said, "I have killed them all." The woman heard him say this. He sang as he went away. She got out about sunrise. Her boy was crying indoors. "You had better come to me, my child." She stretched out her hand, and he took it and came out. They found some food growing on the mountains. The woman dug it up and ate. She made the child sleep there, then left him. A second ogre met her and asked, "Where is your home?"–"Over there on that knoll is a man like you." She was pointing out the place where her boy was. The ogre went there and swallowed him. He looked for more to eat and returned to the woman. She dug a hole and went into the ground. The ogre tracked her all over but failed to find her. At last he scraped away the earth with his hand and got closer to the hole. He nearly got there after a long time, but he said, "It is nearly sunset time, I'll cease now and get her tomorrow." The woman knew that one more scraping would have unearthed her. She was crying for he would have swallowed her.

She got out and ran away. The ogre came next day and continued scraping, but only found the empty hole. The woman encountered an old woman who said, "Come here. My grandchildren are no good, they will eat you up when they get home. I don't know what to do with you." She hid her, digging a hole before her grandchildren's return, and put willows on the top. One grandchild came and said, "Coming here I saw someone's tracks."–"No, I have not seen anyone today."–"Well, I saws tracks there."–"I was over there; I think you saw my tracks." The rest of the grandchildren came with plenty of cottontails, birds, and other food. They cooked and ate, but the old woman did not eat. "Why don't you eat?"–"I'll eat them tomorrow. Tomorrow I shall not have anything, so I am leaving it till then." The hidden woman looked through the willow covering at the men lying round the fire without their blankets. Before sunrise they went hunting. Then the old woman said to her guest,

"You had better get up and go. Eat what I have here and go to your destination. There are plenty of bad things on the road and you had better not touch them when you pass by; don't touch any head on the road or it'll hurt you." The woman went. She touched one head, which pursued her. She got scared. She got to a camp where a man asked her, "Well, have you touched a head on the road?"

"Yes, one on this side."–"It is coming." The man shut up his house, then urinated outside and rubbed the urine all over his house. He stuck some sticks on the top and bade the woman sit down under these sticks. The head struck the ground as it came along; it was going backward and forward. The protruding sticks got stuck in the orbits of the eyes, then the head stayed there. The man went outside looked at it, took it down and gave it to the woman, saying, "Take this head back to where it belongs and fix it as it was before." She did so. He told her, "If you wish to go, go. There are two camps on the road. The people of the first camp eat nothing, those of the second eat all kinds of fruit."

She got to the first house. Its owner said, "I eat bad stuff, not suitable for you. Find another man on the road and stay with him." The second man asked her, "Where do you come from?"–"From over there."–"Tell me all about it, then I'll give you something to eat."–"I have heard of a man living in a certain place, I should like to go up to him." So he gave her food. She was close to her destination. The man told her, "You have only a short distance to go. From yonder summit you can see the house." She found the house. This is how she got to *Job's Peak*. There was plenty to eat there. She picked up some food and ate it sitting outside on the south side of the house. The owner of the house said, "Come here, there is enough to eat here. Sew my moccasins." She opened the door and entered. The man sat on one side, she on the other. He prepared some food and gave it to her. When she had eaten, she wet outdoors and gave the man some of her food. He ate some and returned the remainder to her.

That night she slept, but apart from the man. The next night she slept in another spot and the man also moved his bed. The third night they got closer to each other. The following night they again changed places. At last they came together and lay with each other.

The people of long ago used to act in the same way; a man never slept with his wife the first night but they approached each other gradually for a week before intercourse. A man who wished to marry might stand at the door and then go off without having entered.

On the next day the man went hunting. In the evening he returned with an antelope. On his way home he saw a boy and a girl, who said, "Our father has got something to eat." The next day he went hunting again. When he came back home, he saw two different children. The boys and girls ran up to him, saying, "Our father seems to have something to eat." He made four children in two days. The Paviotso were the elder couple. The boys were shooting at each other under their father's legs. He got angry. The boys were old enough to make bows and arrows and shot at each other with them; the girls also fought. When they grew up, they

got arrow points and used them in their fights. Their father said, "Don't do that, you are brothers." The boys paid no attention to him. "If you don't cease, I'll send you to different places and I'll go elsewhere myself. When people die, they may come to me. You are spoiling my home, I"ll go elsewhere. I'll send one pair of you to *Stillwater*, the other to *Lovelocks*." The boys went down to the valley and returned before sunset; one was bleeding having been hurt by the other's arrows. The father lost patience and sent one pair here, the other to *Lovelocks*. "If you want to continue fighting, keep on as long as you wish now."

One boy and one girl came to *Stillwater Valley* and made a fire with a light smoke; in *Lovelocks* the smoke was darker. The father saw it. After a while he began to go along under the rocks. He and his wife were crying, being sorry for the children. *The man cried aloud and broke a rock, making a cleft that is still visible. This is east of Job's Peak.* They were crying and their marks are still to be seen; their tears turned into springs. Where there was plenty of water, he took out bow and arrows and shot at the rocks; the arrows are on the rock. He made *Chalk Mountain* there. On the other side, at *Westgate*, they camped and cried, making another spring. At *Middlegate* he said, "My children, whenever my boys come here, let them rub their foreheads against these rocks." He went on and camped on the other side of *Eastgate*. By the springs on the north side I have seen the impress of his feet. On the other side there was another spring; there he piled up rocks. "Whenever my boys suffer from disease, let them come here and give beads to the rock and ask it to cure them." He went on and left something there. He was going farther. His wife asked, "Which way are you going? We'll never find a better place, we might as well go back to our boys; I am sorry for them." The man said, "Don't say that, we might find a better country." He went on and then stopped. The woman said, "I'd like to go back to our boys." He answered, "We are pretty near our destination, we'll get there soon." He got to a body of water; he walked over it as through it were land. On the other side he found a white mountain. He stopped and sat down for a while. The woman did not say a word. Farther on he found a spot and sat down there. He opened the clouds and told his wife to look through. "Perhaps you will find some country." She looked and saw a beautiful valley, green all over. He said, "I think you had better go through, we'll go to the beautiful country. Perhaps some day the boys will die and come to us. Don't grieve too much." They went through there. "Whenever any one dies he'll come to us."

## The Story about the Big Man (4)

From Fowler and Fowler (1970:132-134):

There was a time when there was nothing in the world but water. But at length an island rose out of the great water where *Walker Lake Mountain [Mt. Grant]* is today. There was primeval fire on this island, and the Old Sagehen hovered over it to keep it alive and to keep the waves from beating over it. In this way her breast was burned black and her tail shortened as they are to this day.

Out of the soil of this island sprang all creatures that are: the mountain sheep, the antelope, the bear, the deer, the badger, the ground squirrel, and all birds, snakes, and bugs that fly through the air or crawl on the ground. There came up and out of the ground men and women, but they were brothers and sisters to the animals.

They built them a lodge on the island and they sat in it and gambled with the Game of Ten Pieces (ta-tsung-in). But it fell out after awhile that they quarreled among themselves, and one woman, the Old Mother, was driven out from the lodge. But they pursued her to bring her back to them.

(The story of the wandering of the Old Mother in quest of the Old Father is long and prolix; I will give only the outline of it.)

She fled away, and came to the camp of the gophers (yūng-ad´-zi-buh) [*yna₃iba*]; they were busy eating, but they stopped a little while and hid her from her pursuers.

From their camp she started out again, and came to the camp of the musk-rats (pam-mu´-si) [*pam·usi*]. These, too, were very busy, but they stopped a little while and concealed the Old Mother from her pursuers, until they had passed by.

Once more she started out on her wanderings, and this time she came to the camp of the beavers (Su-i´-tu-ti-kut´-the, [*sbitikad*] that is, the willow eaters). The beavers also hid her in their camp so that the pursuers did not discover her whereabouts but passed by.

Many were the perils, the toils, and the mishaps of the Old Mother before she reached the end of her wanderings. One day, when traveling along the trail she saw the great white face of a giant, bloodless as death, lying beside the way, but the body was hidden in the bushes. It was the Old Devil. The woman was sore afraid, and tried to pass by on the other side, but the Old Devil rose up and pursued her swiftly. She screamed and fled for life. Soon she escaped out of his sight.

After a long journey, full of troubles and adventures and escapes, she arrived at the lodge of the Old Father. All over his lodge were the dried skins of mountain sheep, antelope, deer, badgers, musk-rats, and other animals. She came to the door and looked in. He asked her to come inside. They spoke no words together, but she sat down. After awhile she rose up, and made some bread at the fire, and they ate, but spoke no worlds.

That night the Old Mother made her couch in the lodge and lay down to sleep. But the Old Father made his on the opposite side of the lodge. He did not get up from it until morning. The next night he made it a little nearer to her couch, but he slept in it through the whole night. The third night he moved still nearer, and the fourth night yet a little nearer. This he did for a number of days, getting closer every night. Finally as she did not make any

resistance, he entered her couch, and this act constituted their marriage. It was set for an everlasting example to the Paiute, and they have observed it to this day.

This union was very fruitful. A child was born every moon (some Indians say every day), a boy and a girl alternately. Each of these children became the progenitors of a tribe, and thus was founded the Paiute nation.

Now the camp of the Old Father was on the *Sink o'Carson*. This, therefore became the home of the Paiute, from which, in the course of time, the various tribes wandered away to the places where they now live.

It was not long before these children began to quarrel. They made themselves bows and arrows to fight with. At first they made them with wooden points, like hunting arrows; then they learned to make flint points. There was much war and bloodshed; tribe fought with tribe, and the earth was full of violence.

Then the Old Father's heart was moved for his children. He interfered to stop this warring. He separated them asunder; he assigned to each tribe their place and drove them forth to occupy their own lands.

There was fire in those days at the *Sink O' Carson*, but nowhere else on earth. As the various tribes went away to their own places, they took fire with them.

The tribe to whom the Old Father gave the *Sink o'Humboldt* found a people called the Sai'-du-ka (Nez Perces). But they made war on them and drove them far away to the north.

The tribe to whom he gave the lower *Truckee and Pyramid Lake* found there the Washo. But they made war on them, and fought with them many hard and bloody battles. One time the Paiute were hid in the thick willows, and when the Washo came near, they shot arrows straight up in the air, so that they came down on their heads and killed many Washo. At another time they pursued a band of Washo into a great cave in the mountains near *Pyramid Lake*, and then they walled them in with stone, built a fire in the mouth of the cave, and smoked them all to death. Not a Washo escaped alive. So hard was the war with the Washo before they wholly defeated them.

Also, the Pit River Indians came down to *Pyramid Lake* to trap coyotes and they fought much with the Paiute. Both, too, were beaten and driven back to their own place. There was one Pit River Indian that was a giant of vast size. Him they also overcame, and as he fled down the mountain on the east side of the *Truckee* not far above the Lake, he left great tracks in the ground which can be seen to this day. Reaching the plain, he fell headlong to the earth, and he died.

Thus the Paiute were victorious over all their enemies, and became established in their home where they live today, each tribe in their own place given to them by the Old Father.

When the Old Father died he ascended to heaven and became the Great Man in the Skies, where he awaits the coming of his children who live the lives of good Indians.

## Origin of Pine Nuts

From Fowler and Fowler (1970:135):

The Old Wolf and the Coyote made a great fandango or dance, and the coyote was a singer. They wanted something good for their guests to eat. The coyote went away up north, many day's journey, and smelled four ways, and found pine-nuts. The Old Crane was ruler of that land in the north. He made some pine-nut mush, and filled the coyote's mouth with it, and plastered it all over him. Then the coyote went back to his own land in the south, and the wolf smelled him and said it was good. They all started to go north to the pine-nut country. But the Old Crane hid all the pine-nuts. The little mouse found them, and the yellow woodpecker pulled them out with his bill. All the Crane's sons were asleep, and they slept so soundly that they could not be awakened, though an old woman threw water on them. So they got the nuts, and the wolf's sons ate them all up. Then they all started to go north. But there was a great wall of ice in the way, which they could not pass. All of them tried to break it, but they could not. But at last the little Crow broke it. The coyote tried to pass through and killed all of them except the crow and the chicken-hawk. The chicken-hawk had a stinking leg, and the crane could not catch him. So he escaped and he flew to the top of a great hill (*Dayton Hill, near Virginia City*), and there he vomited up all the pine-nuts he had eaten in the cranes' country. These sprang up and grew and thus pine-nuts were brought to the Paiute land.

## I'tsa Lets the Animals Out of the Cave (1)

From Fowler and Fowler (1971:226):

In that olden time the brothers *[Wolf and Coyote]* lived near *Humboldt Mountain*. All the other animals were shut up in a cave in the mountain which was known only to Pi-aish *[Wolf]*. He repaired to this place for food taking great pains not to let his brother know where he went, for the latter was a foolish lad. When Pi-aish returned from the cave bringing with him some animal for food, I-tsa *[Coyote]* would entreat him to reveal the source from whence it was procured, but he invariable met with a refusal.

One day the elder returned home with a badger, and the younger begged very hard to know from whence it came, until at last Pi-aish, to be rid of him importunities, told him he had

found it under a rock. "Go see if you can find one," said he. I-tsa started and followed the tracks of his brother a long way until he came near to the cave where he lost them at the foot of a great rock, and under this he supposed he should find the store of animals. He commenced digging under it until he had loosened the rock so much that it fell upon him and held him fast.

After a long time Pi-aish began to think it strange that his brother did not return, and at last becoming anxious lest his brother should have met with some serious accident, he took the trail of I-tsa and followed it to the rock.

When he found him there imprisoned he pretended not to know who it was and said, as if to himself, but so his brother might hear it, "Aha! I have got another badger here. Here is where I always find them," and he caught him by the legs and jerked him out from under the rock while I-tsa screamed, "I am not a badger! I am your brother; don't kill me!" Pi-aish took the lad home and shut him up in the tent and forbade him to go out again; and every day he brought home more game from the cave.

Once he returned with a beautiful duck and I-tsa was much pleased with it and entreated his brother to tell him where he had got it, and Pi-aish said, "I found it among the tules on the margin of the lake; you may go and see if you can find one." So the young man went and searched diligently by the lake among the tules, walking on the ice; but he ventured too far in the lake and the ice broke through and he sank into the water where it was too shallow for him to drown, but deep enough to cover him to the chin, and he was unable to climb again on the ice. The wind was very cold and though he struggled greatly, the ice froze around him until he was fast.

As he did not return to his home, Pi-aish again became alarmed by his absence and followed his tracks until he found him in the water. Coming near he shouted, "Well, I have found another duck!" But I-tsa replied, "I am your brother; I am not a duck." The elder took the younger home once more and shut him up and would not let him go out and said to him. "I know how to find these, but if you go, you always get into trouble. Sometime you will do this way and you will be lost and I will have no brother at all."

On another occasion Pi-aish brought a very beautiful bird, and when the younger brother had asked many times where it had been found, Pi-aish replied he had found it in a tree and told him again he might go and get one.

I-tsa searched for along time among the tall trees, and not seeing any such bird in their branches, selected the tallest and climbed it, if perchance he might find it in that way. When he had reached the very summit of the tree, the stately pine grew higher and still higher until it carried him into the sky, and I-tsa looking down was afraid and clung fast lest he should fall, and dared make no move to return.

Being absent a long time, Pi-aish went in search of him, and when he came to the tree, he shouted out, "I-tsa, what are you doing up there!" and I-tsa replied, " I am pulling the sky down, the winter is too cold." Pi-aish reproved him and said, "It is not good, the summer will be too warm, if you pull the sky down." And he made the tree resume its former size and taking the boy home, he shut him up once more.

On another occasion, Pi-aish brought home a mountain sheep and I-tsa thought the flesh was so very good. He determined to make another search for the place from whence all these animals came. So he went out early the next morning without asking his brother and followed the tracks for a long time among the rocks until he came to the cave; and when he went in, he was greatly rejoiced at his discovery. And he rolled the stone away from the mouth of the cave, and the animals came out in great numbers; and it was four days before they all came out.

I'tsa caught a lamb and carried it home to his brother, but Pi-aish when he heard that all that animals had escaped was very angry and went apart [ilel, away] and laid down under a tree and went to sleep. His brother dressed some of the meat and carried it to him and said, "Wake up my brother!" but Pi-aish did not wake, but slept for six months. I-tsa was very hungry and he sought in the cave for more food but found none. Then he looked all over the land and found none. Then he looked all over the land and found only one duck on the lake, for the animals had run off to the mountains, and the birds had flown away.

### I'tsa Lets the Animals Out of the Cave (2); Wolf Is Killed and Restored (1)

From Steward (1943:297-299):

Wolf was our father. Coyote was Wolf's brother. Their home was in *a cave south of Humboldt City*. It is called "Wolf's house." Wolf had a hole [probably cave] in which he kept deer, sheep, buffalo, and antelope.

When Coyote went hunting he never found any game, but Wolf brought game home every time he went out. Coyote asked Wolf, "Where do you get game so quickly? Every day I look in the mountains but I do not even see tracks. Tell me, brother. Tell me how you get game so quickly." Coyote begged, begged, begged. Wolf said, "I keep the animals in a hole." "All right," Coyote said, "I will go and catch some." Wolf said, "Kill only one and then shut the hole up well." Coyote said, "I will."

Coyote went to the hole. But instead of doing as his brother had told him, he threw the door of the hole open and the deer, buffalo, elk, and others ran out. They ran, ran, ran. Coyote shot, shot, shot at them, but they ran past him. He could not kill any. The last animal to come out was a little fawn. Coyote killed that one.

Wolf looked out from his house and saw dust all over the mountains. All the game was gone. He knew that Coyote had let them escape. Coyote came back bringing his small deer. Wolf was very angry and lay down. He would not speak. Coyote said, "Brother, I have tender meat for you." Wolf would not speak.

Another tribe that lived in the north saw the dust in the hills and went after the animals. Wolf sent Coyote to get cane to make arrows. Wolf made the arrows very quickly. When they were finished, he put Coyote in the house and said, "I am going to fight [these people] alone. Don't look out of the house until I return." Wolf fought alone. He had told Coyote not to look out. Coyote did as he was told and waited. But after a while he looked out and Wolf was killed. The people from the north took Wolf's hide with his scalp inside it and went back toward the north. Coyote followed them. He saw where the people had put Wolf's scalp on a stick in the middle of their dance ground.

Finally, Coyote went over the people. He cried when he saw his brother on the pole. He told the people, "The smoke from the fire follows me around and makes me cry." He told them that they should dance for 5 nights without sleeping. The people said, "All right." They did not sleep day or night [during this time]. When everybody slept after the dance, Coyote took Wolf's hide and returned home. No one followed him because everyone was asleep.

On his way home, Coyote buried the hide in damp ground [each night when he camped]. On the third night he heard someone speaking. The voice said, "Coyote, make a fire." Coyote looked around but could see no one. He [went on and] camped again. In the morning he heard the voice say, "Coyote, make a fire." Coyote said, "My brother, my brother!" But he saw no one. When he was near home he heard the voice say, "Coyote, make a fire." Coyote said, "Brother, brother, brother." He caught Wolf's soul and brought it back. Wolf came back to life again.

## Wolf Is Killed and Restored (2)

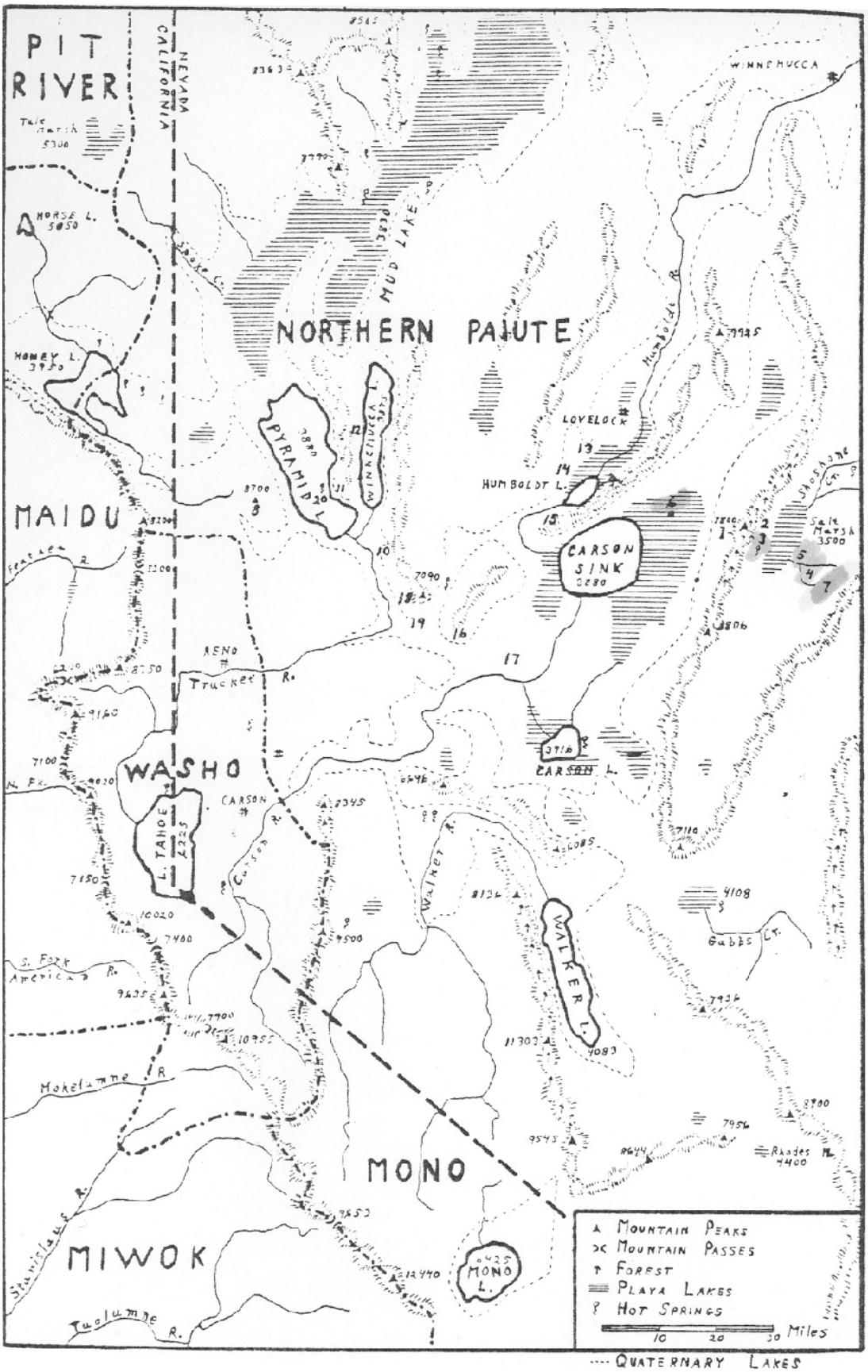
From Loud and Harrington (1929:161-162):

The chief theater of action of Wolf and Coyote in the story to follow was in the *Shoshone creek* region. Once when a boy, Natches had visited the place, going by horseback. He made some rough sketch maps, recalling as best he could the location.

There was a cave in the mountain range next east of the *Stillwater range*, from which one could look across a basin and see several columns of stone. The basin is undoubtedly *Humboldt salt marsh* into which *Shoshone creek* empties. On the west site of the marsh, a

mile or so from the *mouth of Hare canyon*, there are known to be hot springs (no. 3, pl. 68)[1]. Hence there is a high degree of probability that the stone columns are situated here, they

[1]The numbers in the parentheses refer to locations on Figure A.1.




Not to Scale

Figure A.1

Locations and Place Names Recorded by Loud and Harrington (1929)

being a deposit of lime from the springs. If this supposition is correct the cave would quite likely be to the southeast of the marsh on *Willow creek*, the water seepage of which would account for the presence of trees which are mentioned. The entire basin in Pleistocene times formed a fair-sized lake without outlet.

All the people from *Carson sink and Humboldt lake*, in fact all the people from the *Pine Nut mountains* (*Stillwater range*) and all those to the west, came to fight Wolf and Coyote. It would appear that Coyote was the younger brother and was considered too young to fight, so Wolf shut him in the house while he went out to fight along. The people stayed on one side of the basin, while Wolf fought them from the other side. He killed some of the people. They can be seen to this day as rocks, some standing and some fallen just as they were when killed across the basin from where Wolf's house is situated. The people were clothed in robes made of twisted strips of skin from the mud hen, woven together with thongs of buckskin. There were scattered about over the ground fragments of black rock, looking just like the skin of the mud hen.

Wolf himself was killed in this engagement and his head cut off. You can see his headless form and his entrails all scattered about (no. 5, pl. 68). Meantime Coyote was a prisoner in the house, but he made repeated attempts to got out by climbing up through the smokehole. At last he succeeded in getting out just as Wolf was killed. When Coyote saw what had happened he fell over and rolled down the slope, pretending that the was dead, and from further deception he also made some weeds grow out of his head. He can be seen there now with the weeds, which are trees, growing around him. The house is now a cave with trees in the opening. They are the obstruction that Wolf put up to keep coyote in (no. 4, pl. 68).

After pretending to be dead for a while, Coyote got up and chased the people. In their haste to escape the people took Wolf's head and threw it over the *Pine Nut mountain*. It landed on the plains north of *Carson sink*, a distance of 20 miles or more, and now is a rock about 200 feet high called mosi'i (no. 6, pl. 68). Coyote chased the people out of the country, brought back his brother Wolf's head, put it back upon the body and brought him to life again.

Somewhere in the vicinity of the cave called Wolf's house is a natural bridge of rock over a canyon. This is known as Coyote bridge (no. 7, pl. 68). On that same mountain is a rock known as isa-kwe'a, Wolf penis.

## Battle at Lovelock Cave (1)

From Hopkins (1994:73-75):

Among the traditions of our people is one of a small tribe of barbarians who used to live along the *Humboldt River*. It was many hundred years ago. They used to waylay my people

and kill and eat them. They would dig large holes in our trails at night, and if any of our people traveled at night, which they did, for they were afraid of these barbarous people, they would oftentimes fall into these holes. That tribe would even eat their own dead–yes, they would even come and dig up our dead after they were buried, and would carry them off and eat them. Now and then they would come and make war on my people. They would fight, and as fast as they killed one another on either side, the women would carry off those who were killed. My people say they were very brave. When they were fighting they would jump up in the air after the arrows that went over their heads, and shoot the same arrows back again. My people took some of them into their families, but they could not make them like themselves. So at last they made war on them. This war lasted a long time. Their number was about twenty-six hundred (2600). The war lasted some three years. My people killed them in great numbers, and what few were left went into the thick bush. My people set the bush on fire. This was right above *Humboldt Lake*. Then they went to work and made tule or bulrush boars, and went into *Humboldt Lake*. They could not live there very long without fire. They were nearly starving. My people were watching them all round the lake, and would kill them as fast as they would come on land. At last one night they all landed on the east side of the lake, and went into a cave near the mountains. It was most horrible place, for my people watched at the mouth of the cave, and would kill them as they came out to get water. My people would ask them if they would be like us, and not eat people like coyotes or beasts. They talked the same language, but they would not give up. At last my people were tired, and they went to work and gathered wood, and began to fill up the mouth of the cave. then the poor fools began to pull the wood inside till the cave was full. At last my people set it on fire; at the same time they cried out to them, "Will you give up and be like men, and not eat people like beasts? Say quick–we will put out the fire." No answer came from them. My people said they thought the cave must be very deep or far into the mountain. They had never seen the cave nor known it was there until then. They called out to them as loud as they could, "Will you give up? Say so, or you will all die." But no answer came. Then they all left the place. In ten days some went back to see if the fire had gone out. They went back to my third or fifth great-grandfather and told him they must all be dead, there was such a horrible smell. This tribe was called people-eaters, and after my people had killed them all, the people round us called us *Say-do-carah*. It means conqueror; it also means "enemy." . . . My people say that the tribe we exterminated had reddish hair. I have some of their hair, which has been handed down from father to son. I have a dress which has been in our family a great many years, trimmed with this reddish hair . . . It is called the mourning dress, and no one has such a dress but my family.

**Battle at Lovelock Cave (2)**

From Fowler and Fowler (1971:218):

The Sai-du-kas lived at *Humboldt Lake* and the Pa-vi-ot-so drove them into the water, among the tules. They stayed in the water several days trying to make bows out of the tules when

they were driven out by their enemies, and they fled into a cave in the mountains by the side of the Lake.

The Pa-vi-ot-sos brought sage-brush and piled it at the mouth of the cave and as they came running out they were all killed but two who were sent to their own home.

(The bones of the tribe, says Naches *[the story teller]*, are still to be seen at the cave.)

The two survivors were told to carry word to their people [that] when they wanted to fight again to come along.

A few years afterward they came down the north side of *Humboldt Lake* and camped on its shore. The Pa-vi-ot-sos came up and said they wanted to make friends with them. Shells at that time were used for money and Pa-vi-ot-sos carried them on their wrists tied with strings. When they approached the Sai-du-kas, the former said, "if you will catch hold of these shells we will be friends." All the Sai-du-kas did so, but the Pa-vi-ot-sos jerked their hands away. At last the Sai-du-kas snatched the shells and tore them off, and the Pa-vi-ot-sos were angry and went away and set fire to the tules all around the Sai-du-kas. When the fire came up close their bows were burned and they couldn't fight, and running out they were killed, only one being left, and he they sent back to his people.

**Battle at Lovelock Cave (3)**

From McGuckian (1996:37-38, 252-253):

One of the primary beliefs of the K-ɨpadɨkadɨ was that the Saiduka?a, interpreted by Loud and Harrington as 'the tule eaters', lived in the vicinity of *Lovelock Cave*. According to some accounts they occupied not only *Lovelock Cave*, but also house boats of tule on *Humboldt Lake*. The Saiduka?a were described as red-headed gigantic people who kidnaped Paiute women and children and practiced cannibalism (Dansie 1975:155-160; Loud and Harrington 1929:162-169; Hopkins 1883:73-75) . . . Finally tiring of the harassment by the Saiduka?a, the K-ɨpadɨkadɨ joined forces with neighboring tribes and eliminated the Saiduka?a by shooting flaming arrows and flinging burning sagebrush into the entrance of *Lovelock Cave* where the Saiduka?a had taken refuge. Artifacts such as huge mortars and pestles found in the *Humboldt sink* were attributed to the Saiduka?a by the K-ɨpadɨkadɨ (Dansie 1975:154-155). According to Loud (Loud and Harrington 1929:163) some Norther Paiute associated the Saiduka?a with the Pit River Indians, although Natches (Loud and Harrington 1929:167) believed that they originated from the southwest . . . Mrs. Williams . . . agreed that the stories about the 'Sai people' and the Paiutes' success in driving them out of the area were important parts of the cultural heritage of the Lovelock Paiute. She referred to Sarah Winnemucca's account of the Saiduka?a and the Paiute encounters with them. Mrs. Williams said that the Saiduka?a actually lived on the islands in *Humboldt Lake*. She doesn't remember the Indian

name for *Humboldt Lake*. She said that according to the stories her grandmother had heard, 'You could see their fires all over in the lake where the land was' (McGuckian 1994:T1S4:30) . . . Mrs. Williams said, 'The Sai were another tribe of Indians. They weren't Paiutes'. She said that her grandmother believed that they were from somewhere else but that she didn't know where. She also said that the Saiduka?a were afraid of the Paiutes and lived on the islands because they were chased there by the Paiutes after the Saiduka?a killed and ate Paiute people. She thinks that the term 'Saiduka?a' may actually mean the 'thigh eaters' rather than the 'tule eaters'. Mrs. Williams said, sai?ibɨ could mean the bottom part of the tules, and also sai?ibɨ could mean your leg, your thigh . . . They ate the thigh, the best part of you, the meatier part of your body.' (Wheat 1969:T105:8) . . . Mrs. Williams said that the Saiduka?a had red hair and were very big and tall . . . Mrs. Williams said that some of the Saiduka?a died in *Lovelock Cave* during the battle between themselves and the Paiute. She believes that some of them also escaped, but she is unsure as to where they escaped. She said she has heard of people talking about seeing them in different areas such as California in later times. According to Mrs. Williams, her grandmother never mentioned whether or not the Paiute had used *Lovelock Cave* (McGuckian 1994:T1S4:30)."

# APPENDIX B

## Some Western Shoshone Oral Traditions

## SOME WESTERN SHOSHONE ORAL TRADITIONS

The following Western Shoshone stories are quoted as found in the associated references. Some of these stories mention a few specific locations within the state of Nevada. These locations are italicized within the text of each story.

### The Origin of People

From Steward (1943b:266):

> Wolf had a big water jug. He said to this brother, Coyote, "Coyote, don't touch or open this jug. Be careful!" Then Wolf went away. Coyote said, "What is the matter with my brother? What is in that jug? Why did he tell me not to open it? I am going to open it." Coyote pulled out the stopper.
>
> Many people came out and flew away. He replaced the stopper, while a few remained. The good ones had come out and had flown away like flies.
>
> Wolf told Coyote they were going to move. He told Coyote to carry the big jug. They went to *Smoky Valley*. Wolf did not know that Coyote had opened the jug. He thought all the people were still in. When they came to *Smoky Valley*, Wolf said, "Open that jug!" Just a few Indians came out. They are the Shoshoni.

### The Theft of Fire

From Steward (1943b:254-5):

> A long time ago, the animals were people. They had no fire in any part of this country.
>
> Lizard was lying in the sunshine. He saw a tule ash, blown by the south wind from a long way off, fall to the ground near him. All the people came over to look at it and wondered from where it had come.
>
> They sent Hummingbird up into the sky to find out. They watched Hummingbird fly up. Coyote said, "I can see him. He is high in the sky." Lizard said, " I can see him sitting up there." They saw that Hummingbird looked all over to see from where the ash had blown. Coyote was watching him. He saw that Hummingbird looked to the south and saw something. Hummingbird came down and told the people that there was a fire in the south.

They all started toward the south. On the way, Coyote stationed the different animals at intervals. They went on until they could see the fire. The people there were having a big celebration and dance. Coyote made himself false hair of milkweed string. He joined the people and danced with them. As he danced he moved close to the fire and leaned his head over so that his hair caught on fire. As soon as it was lighted, he ran away. The fire in the camp went out, and the people began to pursue Coyote to recover their fire.

Coyote ran to the first man he had posted and passed the fire to him. This man ran with it to the next man, and in this way they passed it along. Every time the pursuers caught one of Coyote's people they killed him. There were fewer and fewer of them left, but they kept the fire.

At last only Rabbit remained. As he ran with the fire, he caused hail to fall to stop the pursuers. Rabbit cried as he ran. Rat, who was living alone on the top of a big smooth rock, heard Rabbit crying and went down to meet him. As he ran toward Rabbit, he tore the notch in the *mountains near Lida*. Rat took the fire from rabbit and ran with it to this house, which was on the *summit at Lida*.

The pursuers gathered around his house, but could not get into it. They all died right there. They can be seen now piled on a mountain nearby.

Rat scattered the fire all over the country.

## Water Babies (1)

From Smith (1993:78-9):

The place where archaeological remains are is a spring called Paoh-maa, Water Baby. A long time ago a water baby lived there. Some Indian doctors still believe in them.

A long time ago women did all the work. When they went to get the wood they would have to lay the baby down. Then the baby would cry and when she ate him the breast to nurse, it would swallow the breast, and then the whole mother. The water baby would swallow the baby while the mother was away and then swallow the whole mother.

Tom's stepfather says when he was young man he and another man were out hunting. They killed three or four deer. At night they made a wickiup and a big fire. Then they heard someone crying. His friend got so scared he just shook. Tom's father had never heard a water baby before. When they got back his grandmother told him it was Porcupine they heard.

## Water Babies (2)

From Smith (1993:108):

> When Julia was little they used to hear Paohmaa (water baby). When you hear the crying, it means someone is going to die. Owl is that way, too. When Owl comes around the house at night talking, that is a sign there is going to be a death.
>
> When anyone is going to die, Bull Frog croaks around the house.

## Water Babies (3)

From Smith (1993:165-6):

> Tom Nephi has seen water babies. He lives on this hill right near here. Some of the water babies live in the water, some on land. You can see its trail. It cries just like a baby when something is going to happen or someone is going to die.
>
> At *White River*, Water Baby swallows the baby and gets in the cradle, then swallows the mother's breast. She calls other women and they cut off her breast. They can't kill Water Baby.
>
> When you see a red light at night, that is a water baby. When you hear a water baby crying, it makes your hair stand up and you can't speak.
>
> A Pony Express rider saw the water baby.
>
> There is a water baby like a woman with long hair.
>
> Over near Clover Valley *there is a peak between Clover and Star Valley* from which you can see a big hole, big enough for a wagon to go through. That was where Snake used to look out to see if any enemy was coming. This monster had eyes like sparkling glass. When you see it, it kills you. There is a *big mound by the highway in Clover Valley*, which is the grave of the monster.

## Si-ets

From Smith (1993:162):

Mary knows the story of Si-ets carrying off the boy in a basket and his escape by pulling himself out on a limb. She said this happened over at *Strawberry Valley*, about twenty-five miles from Ely. You can still see the witch's body. It is a big stone.

## Watoavic

From Smith (1993:165):

There was a family, with their children. The children were playing. It was at sundown. They had a little fire there. Watoavic (Si-ets) is a man made of stone. If you hit him, you can't hurt him. But he has pitch all over him and if you throw fire at him he will burn all over.

The children were dancing the circle dance when Watoavic came. He got in the circle of children and when he got out he started walking on his hands. He went over a little hill and the children followed him, all except one little girl. The children who followed Watoavic were killed. The little girl who didn't follow him went back to camp and told the people how the children followed this man and how all the children walked on their hands just like Watoavic had done.

Then all the people went to this place. They had cedar-bark torches with them. They found the children all dead, their lower halves missing, and sand in their ribs. Then they looked for Watoavic but they couldn't find him. Next morning they tracked him. Watoavic had a big fire and was sleeping with his back to the fire. They shot at him, but they couldn't hurt him. He just pulled out the arrows that shot him. They couldn't find the right place to shoot him. Then one of them shot him on the bottom of his feet. This was the only fleshy part on him. He jumped up and ran toward water. This happened at *Steptoe Mountain*. He ran down the valley and fell dead there. The people followed and tore him to pieces. They took a great big stone and pounded him. This is a true story.

# APPENDIX C

## The Treaty of 1855

## THE TREATY OF 1855

Treaty made and concluded on the 7th day of August one thousand eight hundred and fifty five between Garland Hurt Indian Agent for the Territory of Utah for and in behalf of the President and Senate of the Unites States of the one [?] part and the Chiefs, head men and such warriors of the Sho-Sho-nee nation of Indians (commonly called Snake Diggers) occupying the northern and middle portion of the valley of the Humboldt of the other part.

### Article 1

We the chiefs and head men of the Sho-Sho-nee nation do hereby declare that all former disputes and feelings of hostility between our people and the people of the United States are this day amicable adjusted and settled.

### Article 2

We guarantee to the people of the United States perfect safety to life and property at all times when peacefully sojourning in, or traveling through our country.

### Article 3

We give the right of way through our country to the people of the United States that said people may pass and repass without harm to themselves or property.

### Article 4

We will treat all persons claiming to be citizens of the United States who may settle in our country as brothers and friends, and not as enemies.

### Article 5

We acknowledge the supremacy of the Laws of the United States and Utah [----------] all persons who may hereafter commit crimes within the limits of our country shall be accounted amenable to said laws.

## Article 6

We will use all diligence when called to aid the officers and people of the United States in arresting and bringing to justice, all persons who may have committed crimes within the limits of our country irrespective of the tribe or nation to which the offender may belong.

## Article 7

And the said Garland Hurt, for, and in behalf of the President and Senate of the United States, pledges hereby [?] the friendship and good will of the people of the said States to the chiefs and people of the said Sho-Sho-nee nation.

## Article 8

For, and inconsideration of the faithful observance of all the obligations above stipulated on the parts of the chiefs and people of the said Sho-Sho-nee nation of Indians, the President of the United States will give to the chiefs and people of said nation, through his proper agent, the sum of three thousand dollars in presents such as provisions, clothing and farming implements etc. to be delivered to them at some convenient point within the limits of their country, on or before the 30th day of September 1857. Provided however that if any part of the above treaty shall be violated by any of the chiefs, or people of the said Sho-Sho-nee nation the above obligation on the part of the President of the United States shall be void or held at this deservation [reservation?] until such time as ample atonement shall have been made for such violations. Provided further, that if the President and Senate of the United States shall refuse to ratify this treaty, the same shall be void.

In witness whereof the said Garland Hurt and the aforesaid Chiefs and head men have known to subscribed their names and affixed the seals.

Garland Hurt

Nim-ah-tee-cah (Man Eater)
Sho-cop-it-sio (Old Man [?])
Pan-low-quan (Diving Mink [?])
Tow-quan-da-a-su (Young Ground Hog)
Sho-cop-it-sa-timon
Pow-wan-tah-wah (Strong Smoker)
Jan-oup-pah (Climbing Man)
Ink-ah-bit (2nd Man [?])
Ko-too-bot-su
Mol-sow-wit-su-mot-tow (The Four ---------- [?])

Signed in presence of A.P. Haws Interpreter, Peter Haws, C.L. Craig, Van ----------[?] Hugrain [?], Francis Gomes, Joseph Kenois [?], Leonard Wissez, Charles Woodare, John Enos, Orlo Whiteside, Norman Day.

# APPENDIX D

## Treaty of 1863 - Ruby Valley

## THE TREATY OF 1863

Treaty of Peace and Friendship made at Ruby Valley, in the Territory of Nevada, this first day of October, A.D. one thousand eight hundred and sixty-three, between the United States of America, represented by the undersigned commissioners, and the Western Bands of the Shoshonee Nation of Indians, represented by their Chiefs and Principal Men and Warriors, as follows:

### Article 1

Peace and friendship shall be hereafter established and maintained between the Western Bands of the Shoshonee nation and the people and Government of the United States; and the said bands stipulate and agree that hostilities and all depredations upon the emigrant trains, the mail and telegraph lines, and upon the citizens of the United States within their country, shall cease.

### Article 2

The several routes of travel through the Shoshonee country, now or hereafter used by white men, shall be forever free, and unobstructed by the said bands, for the use of the government of the United States, and of all emigrants and travelers under its authority and protection, without molestation or injury from them. And if depredations are at any time committed by bad men of their nation, the offenders shall be immediately taken and delivered up to the proper officers of the United States, to be punished as their offences shall deserve; and the safety of all travelers passing peaceably over either of said routes is hereby guaranteed by said bands.

Military posts may be established by the President of the United States along said routes or elsewhere in their country; and station houses may be erected and occupied at such points as may be necessary for the comfort and convenience of travelers or for mail or telegraph companies.

### Article 3

The telegraph and overland stage lines having been established and operated by companies under the authority of the United States through a part of the Shoshonee country, it is expressly agreed that the same may be continued without hindrance, molestation, or injury from the people of said bands, and that their property and the lives and property of passengers in the stages and of the employees of the respective companies, shall be protected by them. And further, it being understood that provision has been made by the government of the United States for the construction of a railway from the plains west to the Pacific Ocean, it is stipulated by the said bands that the said railway or

its branches may be located, constructed, and operated, and without molestation from them, through any portion of country claimed or occupied by them.

**Article 4**

It is further agreed by the parties hereto, that the Shoshonee country may be explored and prospected for gold and silver, or other minerals; and when mines are discovered, they may be worked, and mining and agricultural settlements formed, and ranches established whenever they may be required. Mills may be erected and timber taken for their use, as also for building and other purposes in any part of the country claimed by said band.

**Article 5**

It is understood that the boundaries of the country claimed and occupied by said bands are defined and described by them as follows: On the north by Wong-goga-da Mountains and Shoshonee River Valley; on the west by Su-non-to-yah Mountains or Smith Creek Mountains; on the south by Wi-co-bah and the Colorado Desert; on the east by Po-ho-no-be Valley or Steptoe Valley and Great Salt Lake Valley.

**Article 6**

The said bands agree that whenever the President of the United States shall deem it expedient for them to abandon the roaming life, which, they now lead, and become herdsmen or agriculturalists, he is hereby authorized to make such reservations for their use as he may deem necessary within the country above described; and they do also hereby agree to remove their camps to such reservations as he may indicate, and to reside and remain therein.

**Article 7**

The United States, being aware of the inconvenience resulting to the Indians in consequence of the driving away and destruction of game along the routes travelled by white men and by the formation of agricultural and mining settlements are willing to fairly compensate them for the same; therefore, and in consideration of the preceding stipulations, and of their faithful observance by the said bands, the United States promise and agree to pay to the said bands of the Shoshonee nation parties hereto, annually for the term of twenty years, the sum of five thousand dollars in such articles, including cattle for herding or other purposes, as the President of the United States shall deem suitable for their wants and condition, either as hunters or herdsmen. And the said bands hereby acknowledge the reception of the said stipulated annuities as a full compensation and equivalent for the loss of game and the rights and privileges hereby conceded.

**Article 8**

The said bands hereby acknowledge that they have received from said commissioners provisions and clothing amounting to five thousand dollars as presents at the conclusion of this treat.

Done at Ruby Valley the day and year above written.

James W. Nye
James Duane Doty

Te-moak, his c mark
Mo-ho–a
Kirk-weedgwa, his x mark
To-nag, his x mark
To-so-wee-so-op, his x mark
Sow-er-e-gah, his x mark

P-on-go-sah, his x mark
Par-a-woat-ze, his x mark
Ga-ha-dier, his x mark
Ko-ro-kout-ze, his x mark
Pon-ge-mah, his x mark
Buck, his x mark

Witnesses:

J.B. Moore, lieutenant-colonel Third Infantry California Volunteers
Jacob T. Lockhart, Indian Agent Nevada Territory
Henry Butterfield, Interpreter

Ratified on June 26, 1866

# APPENDIX E

## Culturally Significant Areas

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
|---|---|---|---|---|---|---|---|
| | | | **Site Type** | | | | |
| 26La885 | | | | x | | | |
| 26La992 | | | | x | | | |
| 29St2009 | | | | x | | | |
| *Aatg$^{w}$ina$^{?}$a* | | x | | | | | |
| *A'Bee* | | x | | | | | |
| Antelope Mountains | | | | | x | | |
| Antelope Spring | | x | | | | | |
| Antelope Valley | | x | | | x | | x |
| Argenta Rim | | | | | x | | |
| Aurora | | | | | x | | |
| Austin | | x | | | x | | |
| *Bahanai* | | | | x | | | |
| *Basonip:* [grass water] | | x | | | | | |
| Battle - Blood Mountain | | | x | | | | x |
| Battle - Lone Mountain | | | x | | | | x |
| Battle - Lovelock | | | x | | | | x |
| Battle - Needles | | | x | | | | x |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Battle - Pyramid Lake | | | x | | | | x |
| Battle - Table Mountain | | | x | | | | x |
| Battle - Truckee River | | | x | | | | x |
| Battle Mountain | | x | | | | | |
| Beatty Wash | | | | | x | | |
| Belmont | | x | | | | | |
| Belted Range | | | | | x | | |
| Beowawe Indian Colony | | | | x | | | |
| *Biabauwundü* [big water down canyon] | | x | | | | | |
| Big Butte | | x | | | | | |
| Birth Place - Sarah Winnemucca Hopkins | | | x | | | | |
| Black Butte | | x | | | | | |
| Black Mountain | x | | | | x | | |
| Blackburn | | | | | x | | |
| Bruneau | | | | | x | | |
| Buffalo Mountain | | | | | x | | |
| Burial - Callagan Crossing | | | | | | | x |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Burial - Captain Breckenridge | | | x | | | | x |
| Burial - Captain Dave | | | x | | | | x |
| Burial - Currant Creek | | | | | | | x |
| Burial - Dean Ranch | | | | | | | x |
| Burial - Joe Paul | | | x | | | | x |
| Burial - McLeod Ranch | | | | | | | x |
| Burial - Pine Creek Ranch | | | | | | | x |
| Burial - Rock Creek Canyon | | | | | | | x |
| Burial - Samuel J. Brown | | | x | | | | x |
| Butte Valley | | | | | x | | |
| Buttercup Spring | | x | | | | | |
| Cactus Flat | | | | | x | | |
| Canal in Fallon | x | | | | | | |
| Carico Lake Valley | | | | | x | | |
| Carroll Summit | | | | | x | | |
| Carson River/Sink/Basin | | | | | x | | |
| Cat Creek | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Cave - Dayton | | x | | | | | |
| Cave - Pyramid Lake | | | x | | | | |
| Cave - Rock Creek Canyon | | x | | | | | |
| Cave - Winnemucca Lake | | | x | x | | | |
| Cave - Yerington | | x | | | | | |
| Cave Creek | | | | | x | | |
| Cherry Creek | | x | | | | | |
| Cherry Creek Mountains | | | | | x | | |
| Chocolate Butte | | | | | x | | |
| Cinnabar Hill [*Tatóiya*] | | | x | | x | | |
| Clan Alpine Mountains | | | | | x | | |
| Cleveland | | x | | | x | | |
| Clover Valley | | | | | x | | |
| Cloverdale | | | | | x | | |
| Colonel Connor Massacre Site | | | x | | | | |
| Como Hills | | | | | x | | |
| Cortez Mountains | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Cottonwood Creek | | | | | x | | |
| Coyote Canyon [*Pacikoipa*] | | | | | x | | |
| Coyote's Hiding Place | x | | | | | | |
| Crescent Valley | | | | | x | | x |
| Crescent Valley Sagehen Habitat | | | | | x | | |
| CrNV-61-360 | | | | x | | | |
| Dave Canyon | | x | x | | x | | |
| Dayton Hill | x | | | | | | |
| Dead Horse Wells | | x | | | | | |
| Dean Ranch Rabbit Drive | | | | | x | | |
| Deeth | | x | | | | | |
| Desatoya Mountains | | | | | x | | |
| Desatoya Valley | | | | | x | | |
| Desert Creek | | | | | x | | |
| Diamond Valley | | | | | x | | |
| Dixie Hot Springs [*Paumag$^{w}$aitu*] | | x | | | x | | |
| Doctor Rock - Fallon | | x | | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Doctor Rock - Fort Churchill | | x | | | | | |
| Doctor Rock - Ruby Valley | | x | | | | | |
| Doctor Rock - Truckee River | | x | | | | | |
| Doctor Rock - Walker River | | x | | | | | |
| Dry Lake Flat | | | | | x | | |
| Duck Creek | | x | | | | | |
| Duckwater [*Biadoya*] | | x | | | x | | |
| Duckwater Antelope Fence | | | | | x | | |
| Duckwater Sagehen Hunting Area | | | | | x | | |
| Duckwater Winter Camp | | | | x | x | | |
| Eastgate | x | | | x | | | |
| Egan Canyon | | | | | x | | |
| Egan Mountains | | | | | x | | |
| Elko | | x | | | x | | |
| Ely | | x | | | | | |
| Entrance to Another World | x | | | | | | |
| Eureka | | x | | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Fallon | | | | | x | | |
| Fencemaker Canyon/Pass | | | | | x | | |
| Fish Lake Valley | | | | | x | | |
| Footprints of *Numa na ah* | x | | | | | | |
| Footprints of the Pit River Giant | | | x | | | | |
| Fort Sage Mountains [*Mogúp*[a] *kudak*[a]] | | | | | x | | |
| Fourmile Canyon | | | | | x | | |
| Franklin Lake | | x | | | x | | |
| Garden Valley | | | | | x | | |
| Gathering Place - Truckee River | | | x | | | | |
| Geysers [*To-sam-boi*] | x | x | | | x | | |
| Godchaux Ranch | | | | x | | | |
| Goshute Mountains | | | | | x | | |
| Goshute Valley | | | | | x | | |
| Granite Spring Valley | | | | | x | | |
| Grapevine Mountains | | | | | x | | |
| Grass Valley | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Great Smoky Valley | | x | | | x | | |
| Grimes Point [*S*$^{n}$, *S*$^{n}$*masada*] | x | x | | | | | |
| Groundhog Rocks | x | | | | | | |
| Halleck | | x | | | x | | |
| Hamilton | | | | | x | | |
| Happy Jack Canyon | | | | | x | | |
| Hercules Gap | | x | | | | | |
| *Hg*$^{w}$*apatoo* [wind hole] | | x | | | | | |
| Hilltop | | | | | x | | |
| Hole in the Mountain Peak | x | | | | | | |
| Home of *I-hó-pi-wo-ya* | x | | | | | | |
| Home of *Numa na ah* | x | | | | | | |
| Home of *Pa-va-wo-gwok* | x | | | | | | |
| Home of *Pa-va-kwi-na* | x | | | | | | |
| Horse Canyon | | | x | | x | | |
| Hot Creek | | x | | | | | |
| Hot Creek Range | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Hot Creek Valley | | | | | x | | x |
| Hot Pot Springs | | x | | | | | |
| Hot Springs - Babbit | | x | | | | | |
| Hot Springs - Cat Creek | | x | | | | | |
| Hot Springs - Ely | | x | | | | | |
| Hot Springs - Fallon | | x | | | x | | |
| Hot Springs - Humboldt Salt Marsh | | x | | | | | |
| Hot Springs - Pyramid Island | x | x | | | | | |
| Humboldt Basin | | | | | x | | |
| Humboldt Lake | | | | | x | | |
| Humboldt River | | | | | x | | |
| Huntington Valley | | x | | | x | | |
| Huntoon Valley | | | | | x | | |
| HWAAP-16 | | | | x | | | |
| HWAAP-168 | | | | x | | | |
| *Idza '-posake* [coyote bridge] | x | | | | | | |
| Indian Ranch | | x | | x | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Indian Springs | | | | x | x | | |
| Ione Valley | | | | | x | | |
| *Isa-ikani* [wolf house] | x | | | | | | |
| *Isa-kwe'a* [wolf penis] | x | | | | | | |
| *Itsa pahtuma* [coyote dam] | x | | | | | | |
| Ivanhoe Creek | | x | | | | | |
| Ivanhoe Spring | | x | | | | | |
| Jarbidge Canyon | x | | | | x | | |
| Jarbidge Mountains | | | | | x | | |
| Job Peak [*Waŋŋikudakʷa*] | x | | | | x | | |
| *Kaisiba* | | | | | x | | |
| Kawich Mountains | | x | | | x | | |
| Kelley Creek | | | | | x | | |
| Kern Mountains | | | | | x | | |
| *Kussipaˀa* [alkali water] | | | | | x | | |
| Kyle Hot Springs | | x | | | x | | |
| Lamoille | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Lamoille Creek | | x | | | x | | |
| Lava Beds | x | | | x | x | | |
| Lee's Hotspring | | x | | | | | |
| Limerick Canyon Springs | | x | | | x | | |
| Little Antelope Creek Spring | | x | | | | | |
| Lone Mountain [*Wɨpo$^{n}$a Habin.u*] | | | x | | x | | |
| Lone Rock [*Mossiʔi*] | x | x | | | | | |
| Long Valley | | | | | x | | |
| Lovelock | | x | | | x | | |
| Lovelock Cave [*Saiʔitoo*] | | | x | | | | |
| Lucky Boy | | | | | x | | |
| Magnuson | | | | | x | | |
| Manhattan | | x | | | | | |
| Mary's Creek | | | | | x | | |
| Marys River Geyser Cone | | | x | | | | |
| Mason Valley | | | | | x | | |
| Massacre Site - East of Ely | | | x | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Massacre Site - North of Ely | | | x | | | | |
| *Matákan* Canyon | | | | | x | | |
| Maverick Springs Mountains | | | | | x | | |
| Medicine Mountains | | | | | x | | |
| Medicine Springs | | x | | | x | | |
| *Mhannu* | | x | | | | | |
| Mill City | | x | | | | | |
| Mill Creek | | | | | x | | |
| Millett's Ranch | | x | | | | | |
| Mineral [*Pahomba*] | | | | | x | | |
| Monitor Range [*Suŋŋgadoya*] | | | | | x | | |
| Monitor Valley | | | | | x | | x |
| Morey | | x | | | | | |
| Moss Creek | | | | | x | | |
| Mount Grant [*Kodəgwadə*] | x | | | | x | | |
| Mount Tenabo [*Dínabo*] | x | | | | x | | x |
| Mountain near Lida | x | | | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Mudhen Lake [*Saiya tukəd*] | | | | | x | | |
| Mule Canyon | | | | | x | | |
| Newark Valley | | | | | x | | |
| New York Canyon | | | | | x | | |
| North Fork | | | | | x | | |
| North Fork Creek | | | | | x | | |
| North Fork Mountain | | | | | x | | |
| *Numaüngabi* | | x | | | | | |
| Old Father and Old Mother Rocks | x | | | | x | | |
| Old Reservation Boundary | | | x | | | | |
| *OtigadutU* | | | | x | | | |
| Overland Lake | x | | | | | | |
| Owyhee River | | | | | x | | |
| *Pabizzi poo* [weasel's road] | x | | | | | | |
| Pah-hun-upe Valley | | | | | x | | |
| *Pah-imahaba* [rain shade] | | | | | x | | |
| *Pahino-motsata* [hot spring rock-point] | | x | | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| *Pai döpi* [clay rock] | | x | | | | | |
| Pancake Mountains | | | | | x | | |
| *Pannidogogg*$^{w}$*a* [water snake place] | x | | | | | | |
| Paradise Mountain | | | | | x | | |
| Paradise Valley | | | | x | x | | |
| Peace Rock | | | x | | | | |
| Pequop Mountains | | x | | | x | | |
| Pete Hansen Creek | | | | | x | | |
| Pigeon Springs | | x | | | x | | |
| Pike Peak | | | | | x | | |
| Pilot Cones | | | x | | | | |
| Pilot Peak | | | | | x | | |
| Pine Creek | | | | | x | | |
| Pine Creek Ranch | | | | | x | | |
| Pine Grove Hills | | | | | x | | |
| Pine Nut Roasting Feature | | | | | x | | |
| Pine-nut Valley | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Pine Valley | | | | | x | | |
| Pit Taylor Dam | | | | | x | | |
| *Possiʔatbbogi* [louse's cave] | | x | | | | | |
| Powder Valley | | | | | x | | |
| Powell Mountain | | | | | x | | |
| *Pü: wünük* [plains against the foothills] | | x | | | x | | |
| Pyramid Lake [*Kuyuipanünəd*] | x | | | x | x | | |
| Railroad Pass Camp | | | | x | | | |
| Railroad Valley | | x | | | x | | |
| Ralston Quarry | | | | | x | | |
| Rattlesnake Hill | x | | | | | | x |
| Reese River Valley | | x | | | x | | |
| Roberts Mountains | | | | x | x | | |
| Rock Creek Canyon [*Bah-tza-gohm-bah*] | x | x | x | | | | |
| Rock House [*Pagawi*] | | | | | x | | |
| Rock Outcrop - Trenton Canyon | | | | | | | x |
| Rosebud Canyon | | x | | | | x | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | **Traditional Origin and Mythological Places** | **Ceremonial Locations** | **Historical Places** | **Ethnohistoric Habitation** | **Resource Collection** | **Trail** | **Burials** |
| Round Mountain Cemetery | | | | | | | x |
| Ruby Lake | | | | | x | | |
| Ruby Mountains | | x | | | x | | |
| Ruby Valley | | | | | x | | |
| Rye Patch Reservoir | | | | | x | | |
| Sand Mountain [*K$^{w}$azi*] | x | | | | | | |
| Sand Spring Valley | | | | | x | | |
| Santa Rosa Mountains | | | | | x | | x |
| Schell Creek Mountains | | | | | x | | |
| Scratched Rock | x | | | | | | |
| Secret Valley | | | | | x | | |
| Seven Troughs | | | | | x | | |
| Sheep Camp Canyon [*Papuzí?aga*] | | | | | x | | |
| Sheep Canyon [*Ɨdɨtɨmaha*] | | | | | x | | |
| Shell Creek Mountains | | | | | x | | |
| Shoshone Camp/Shoshone Wells | | | | x | | | |
| Shoshone Mike Massacre Site | | | x | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Shoshone Mountains | | | | | x | | x |
| Silver Hill [*Kuza Miha*] | | | | | x | | |
| Silver Peak | | | | | x | | |
| Silver Peak Range | | | | | x | | |
| Simpson Park Mountains | | | | | x | | |
| Skull Creek | | x | | | | | |
| Sky Valley | | | | | x | | |
| Smith Creek Valley | | | | | x | | |
| Smith Valley | | | | | x | | |
| Smoky Valley | | | | | | | x |
| Snake Valley | | | | | x | | |
| Snowball | | | | | x | | |
| Soda Lake [*Nukonoiʔid*] | x | | | | x | | |
| South Cave Creek | | | | | x | | |
| South Fork | | x | | | x | | |
| Spring Valley | | | | | x | | |
| Spruce Mountain | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Squaw Butte | | x | | | x | | |
| Star Peak | | | | | x | | |
| Steptoe Mountain | x | | | | | | |
| Steptoe Valley | | | | | x | | |
| Stillwater Range | x | | | | x | | |
| Stillwater Wildlife Refuge | | | | | x | | |
| Stoney | | | | | x | | |
| Sulphur | | | | | x | | |
| Sulphur Springs Range | | | | | x | | |
| Summit Lake | x | | | | | | |
| *Su-pa-A* [vulva water] | | x | | | | | |
| Susie Creek | | | | | x | | |
| Swails Mountain | | | | | x | | |
| SWCA-3938-1 | | x | | | | | |
| SWCA-4040-1 | | | | | x | | |
| SWCA-4040-2 | | | | | x | | x |
| SWCA-4040-3 | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| SWCA-4040-4 | | | | | x | | |
| SWCA-4040-5 | | | | | x | | |
| SWCA-4040-6 | | | | | x | | |
| Sweetheart Range | | | | | x | | |
| Sweetwater | | | | | x | | |
| Sweetwater Mountains | | | | | x | | |
| Table Mountain [*Tuupazzibuwokat-id-i*] | | | | | x | | |
| *Tágwan* | | x | | | | | |
| *Takatubi?i* | | | | | x | | |
| *Tinaba* [white rock sitting] | | | | | x | | |
| Toanos Mountains [*Tuana*] | | | | | x | | |
| *Tohakat-id-i* [white sitter] | x | | | | x | | |
| *Tohateka* | | x | | | | | |
| Toiyabe Mountains | | | x | | x | | x |
| Tosawihi Quarry | | x | | | x | | |
| Trail - *Agaibɔe* | | | | | | x | |
| Trail - Beowawe to McGill | | | | | | x | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Trail - Blue Wing Mountains | | | | | | x | |
| Trail - Eastern Valley to Crescent Valley | | | | | | x | |
| Trail - *Hapudəbɔe* | | | | | | x | |
| Trail - *Hu.pə* | | | | | | x | |
| Trail - Mule Canyon | | | | | | x | |
| Trail - Seven Troughs-Rosebud Canyon | | x | | | | x | |
| Trail - Sheep Creek Mountains | | | | | | x | |
| Trail - Shoshone Mountains | | | | | | x | |
| Trail - Simpson Park Mountains to Sheep Creek Range | | | | | | x | |
| Trail - Spring Canyon | | | | | | x | |
| Trail - *Toibɔe* | | | | | | x | |
| Trail - Toiyabe Mountains | | | | | | x | |
| Trail - Wassuk Range | | | | | | x | |
| Trail - *Yamosəbɔe* | | | | | | x | |
| Truckee River | | | | | x | | |
| Tule Peak | x | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| *Tumuccada* [Stillwater Point] | | x | | | x | | |
| *Tuna piwə* [antelope heart] | | | | | x | | |
| Tuscarora Mountains | | | | | x | | |
| *Tu-wi'-hu ta-wa'-gun* | x | | | | | | |
| Two Tips [*Waha-kutakwA*] | | | | | x | | |
| Tybo | | x | | | | | |
| Upper Antelope Valley | | | | | | | x |
| Upper Reese River Valley | | | | | | | x |
| Velvet Canyon | | | | | x | | |
| Virginia City | | | | | x | | |
| Virginia Range | | | | | x | | |
| Walker Lake [*Panu. nədə*] | x | x | | | x | | |
| Walker Party Massacre Site | | | x | | | | x |
| Walker River | | | | | x | | |
| Wassuk Range | | | | | x | | |
| Water Baby Springs | x | | | | | | |
| Water Cave | x | | | | | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| *Wayíkudəgwa* | | x | | | | | |
| Wells | | x | | | | | |
| Where the Animals Gathered | x | | | | | | |
| Whiskey Flats | | | | | x | | |
| White Chalk Mountain | | | | | x | | |
| White House Springs | | | | | x | | |
| White Pine Mountains | | | | | x | | |
| White Pine Peak [*Tumbaiwia*] | | | | | x | | |
| White Pine Valley | | x | | | | | |
| White River | x | | | | | | |
| White River Valley | | x | | | x | | |
| Whiterock Spring | | | | | x | | |
| Winnemucca Lake [*Izikuyuipanünəd*] | x | | | | | | |
| Winnemucca Valley | | | | | x | | |
| Winnemucca Valley Resource Area | | | | | x | | |
| *Wiyɨtɨhaga* [buckberry canyon] | | | | | x | | |
| Wizard's Bay | | | | | x | | |

Table E.1. Culturally Significant Areas Listed by Site Types

| Name | Site Type | | | | | | |
|---|---|---|---|---|---|---|---|
| | Traditional Origin and Mythological Places | Ceremonial Locations | Historical Places | Ethnohistoric Habitation | Resource Collection | Trail | Burials |
| Wolf's Battleground | x | | | | | | |
| Wolf's Body | x | | | | | | |
| Wonderstone Mountain [*Kʷiʔnaa nnobi*] | | | | | x | | |
| *Wudumɨ* [tall mountain] | | | | | x | | |
| Wyemaha [*Waimɨha*] | | | | | x | | |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| 26La885 | [Rusco 1993] Western Shoshone village site. |
| 26La992 | [Dufort 1995b, 2000] Western Shoshone village in Gilman Canyon. |
| 26St2009 | [Hattori 1975] Northern Paiute village near Virginia City. |
| *Aatg$^{w}$ina$^{ʔ}$a* | [Fowler 1992:178] Near Eastgate. "Unlike the caves, these rocks seem to have been used more to cure illness and to grant favors rather than for a person to receive doctoring power. Both had to be paid for what was to be granted, usually in beads or coins . . . It bears some whiteman's graffiti. This rock, called *aatg$^{w}$ina$^{ʔ}$a*, is considered to be especially useful in treating headaches and dizziness, serious illnesses. The patient places his/her forehead against the rock and prays for a cure." |
| *A'Bee* | [Facilitators 1980:3.15] Important to the Battle Mountain Band. "Accessible by dirt road only on the southern tip of Pine Valley. The location is vague . . . A'Bee is in the Cortez Mountains at 6,000- to 8,000-foot elevation. The site is in grazing land used by the Dann family. There is an active mine in the area very close to the site according to informants . . . The rock is used in traditional religious ceremonies and is the only one of its kind. 'Use of this rock is important to practicing religion and doing it right. There is no substitute for its purposes. The rock can only be found here. A'Bee rock is medicine used by men and women.'" |
| Antelope Mountains | [Steward 1997:114] Pine nuts; [115] deer. |
| Antelope Spring | [Rusco and Raven 1992:39] Sacred areas - "All water sources, specifically several springs near Big Butte, including Antelope Spring, Buttercup Spring, Ivanhoe Spring and another spring at the head of Little Antelope Creek." |
| Antelope Valley | [Steward 1997:115, 124] Antelope and deer drives; [116, 124] festivals; [126] rabbit drives; [128] also called "Fish Creek Valley;" seeds. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Antelope Valley (cont.) | [Facilitators 1980:3.20] Important to Yomba. "Additional sacred burial sites . . . are located in the Smoky, Monitor, and Antelope Valleys and should be actually located with the assistance of older tribal members." |
| | [Janetski 1981b:168] Before a visit by Egan (1917), the tribe was "busy repairing and extending the flanking arms of the old corral, or trap pen, which was located near the north end of Antelope Valley and about twenty miles northwest of Deep Creek." |
| Argenta Rim | [Rusco 1993] Deer. |
| Aurora | [Facilitators 1980:2.115] Important to Walker River Paiute Tribe. " . . . frequented for hunting and gathering. The Aurora area encompasses Gregory Flats, Fletcher Springs, and ruins of the Chesco mine." |
| Austin | [Steward 1997:106, 142, 163] Festivals; [142] pine nuts; [157] seeds. |
| | [Rusco 1993] Pine nuts. |
| | [Rucks 2001a, 2001b] Pine nuts. |
| *Bahanai* | [Rucks 2001a, 2001b] Western Shoshone village near Mount Tenabo. |
| *Basonip:* [grass water] | [Steward 1997:127] Western Shoshone village in Spring Valley. Location of dances and festivals. |
| Battle Site - Blood Mountain | [Quick 1996a] Battle site between U.S. Army and Western Shoshone. The Western Shoshone killed in the battle were buried among the rocks on the mountain. |
| Battle Site - Lone Mountain | [McGuckian 1996:150] "A white-Indian battle also occurred near Lone Mountain with the dead also being buried near where they died." [179] "A battle ground in the vicinity of Lone Mountain and Star Canyon." This site may be a potential Traditional Cultural Property and may warrant protection under NAGPRA. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Battle Site - Lovelock | [McGuckian 1996:251] "*[A Northern Paiute elder]* told of a battle which occurred near Lovelock where the dead had been buried in place." |
| Battle Site - Needles | [ITCN 1976a:64] Battle with Pit River people at Needles on northeast end of Pyramid Lake. "After the battle, the Numa buried the Pitt River leader and many members of his band in a semi-circle along the shore between two rocks. The Numa drew faces on the rocks to show where they were buried, calling this place, 'where the people are lying.'" |
| Battle Site - Pyramid Lake | [ITCN 1976a:65] On eastern shore of the lake - "The Numa threw some Pitt River Indians' bodies in a deep crack in a nearby rock. Years later, Numa fishermen camping in the area saw a large fire and a group of Indians dancing, singing and conversing in the Pitt River language. The next morning when the Numa investigated, however, they found no footprints in the sand and no evidence of a fire." |
| Battle Site - Table Mountain | [McGuckian 1996:145] "*[A Northern Paiute elder]* said that she felt Table Mountain was important to be protected because an intense battle between whites and her people had occurred there (personal communication August 31, 1995)." [150] "A fierce battle between Paiutes and whites took place there and the dead were generally buried near where they died in battle." |
| Battle Site - Truckee River | [Wheat 1967:18] In May 1860, Paiute bands gathered to fish "for the cui-ui and trout runs at the mouth of the Truckee River, met in open conflict with a party of volunteer militia . . . When the battle was over, Pyramid Lake and part of the Truckee River were set aside as a reservation." |
| Battle Mountain | [Steward 1997:163] Festivals. |
| | [Rusco 1993] Fandangoes. |
| Beatty Wash | [Steward 1997:96] Seeds. |
| Belmont | [Steward 1997:112, 116] Festivals. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Belted Range | [Steward 1997:96] Mesquite, pine nuts. |
| Beowawe Indian Colony | [Rusco 1993] Western Shoshone village near Beowawe. |
| *Biabauwundü* [big water down canyon] | [Steward 1997:127] Western Shoshone village site in Spring Valley. Location of dances and festivals. |
| Big Butte | [Rusco and Raven 1992:20] Vision quest place - "Big Butte was a place to fast and pray, and people would leave offerings of white chert there. These offerings were said to resemble caches." [36] "The protected area should also include Big Butte, so that it could continue to be used in vision quests." [39] Sacred areas - "Big Butte, itself." |
| Birth Place - Sarah W. Hopkins | [Bard, Busby, and Findlay 1981:97] Recorded as Archaeological Site NV-Ch-15. "The Humboldt Lake bed site, a rather large village site. This site is the probable birth place of Sarah Winnemucca Hopkins." |
| Black Butte | [Deloria and Stoffle 1998] "Lone Rock and Black Butte are healing and vision questing sites and attract traditional people from Walker, River, Pyramid Lake, and the Fallon Indian community itself." |
| Black Mountain | [Cleland et al. 1984:2-48] Resource collection area for pine nuts, wild horses, mountain sheep. |
| | [Johnson 1987:14] "Said to figure prominently in Paiute Creation stories (Cleland et al. 1984:2-45)." |
| Blackburn | [Rucks 2001a, 2001b] Resource collection area for rabbits located west of *To:dzagadu* near Blackburn(?). |
| Bruneau | [Steward 1941:330] Pits were used to catch eagles near Bruneau and Jarbidge. |
| Buffalo Mountain | [Facilitators 1980:2.66] Important to Fallon Paiute-Shoshone Tribe. "From Carroll Summit to the Buffalo Mountain area is one of many prime regions for hunting and gathering. The high mountainous zone is home to a number of game animals, primarily deer. It is also an ideal climate and soil for a variety of edible plants and medicinal herbs. Pine nuts grow in abundance in this vicinity." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Burial - Callagan Crossing | [Facilitators 1980:2.12] Important to Northern Paiute (Winnemucca Tribe?). " . . . is potentially eligible for the National Register. Located near the Humboldt River, the site is on BLM land." |
| Burial - Captain Breckenridge | [ITCN 1976a:83] Toi Ticutta leader in late 1800s - buried in Stillwater area just outside of the reservation boundaries - a treaty he carried in a buckskin pouch was buried with him. |
| Burial - Captain Dave | [McGuckian 1996:93-94] "According to Marjorie Dupee, Captain Dave died in 1919 and his body was buried in the sand dunes outside of Lovelock in the foothills of the mountain which bears an 'L' (a white-washed feature maintained by the city of Lovelock) on its slope. The burials are on the mountain side of the Humboldt River . . . She said that the grave was located by a big rock. Although the grave was hidden, she expressed concern that it may have been excavated and removed. If taken, she hoped that it would be repatriated to the Lovelock Colony." |
| Burial - Currant Creek | [Facilitators 1980:3.20] Important to Yomba Shoshone Tribe. "A family burial site is located in the Currant Creek area, east of the reservation in a portion of land for which there is apparently an ownership dispute with the Bureau of Land Management." |
| Burial - Dean Ranch | [Rucks 2000b] Burial site located near Dean Ranch Rabbit Drive area. |
| Burial Site - Joe Paul | [Scott 1966:8] "Joe Paul was the first white man known to have been buried in Nevada. His grave was marked and later became a landmark for the Paiutes. When they were camping in the vicinity of what is now Mill City, they would make it a point to visit the grave." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Burial - McLeod Ranch | [Facilitators 1980:3.22] Important to the Duckwater Shoshone Tribe. "Located on BLM land along Highway 8, in close proximity to the McLeod Ranch, primary gravesites are on and in the area of 'a sand hill surrounded by alkali flats.' As with other sites containing burial grounds, informants would not be specific about exact locations. In this instance, the informant remarked 'Every piece of land surrounding gravesites are considered sacred by the Shoshone people.'" |
| Burial - Pine Creek Ranch | [Facilitators 1980:3.21] Important to Duckwater Shoshone Tribe. "Informants at Duckwater were most concerned, however, that the graves and the land around them be left undisturbed. Sagebrush has covered many ancestral graves scattered throughout the site area, while some of the more recent ones are still visible (one informant's mother is buried there)." |
| Burial - Rock Creek Canyon | [Rusco and Raven 1992:37] Known historic burial sites near a proposed dam site on Rock Creek, south of the quarry area. |
| Burial - Samuel J. Brown | [Pendleton, McLane, and Thomas 1982:82] "Cazier and Thompsen (1972) reported an historic natural granite gravestone in the hills east of Steamboat Valley. The stone (ca. 10 ft. high) inscribed to Samuel J. Brown, led Cazier and Thompsen (1972) to believe it to be the gravestone of a Paiute chief who lived in Virginia City until his death in 1867 (Forbes 1967; DeQuille 1947). They cite some 24 accounts of Brown in various local newspapers between 1865 and 1866. The boulder headstone (probably in Washoe County) has not been formally recorded with Nevada trinomials." |
| Butte Valley | [Steward 1997:145, 147] Antelope drives. |
| | [Facilitators 1980:3.19] Important to Ely Shoshone Tribe. Area is used for hunting and gathering of plant and animal resources. |
| | [Rucks 2001a, 2001b] Antelope drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Buttercup Springs | [Rusco and Raven 1992:39] Sacred areas - "All water sources, specifically several springs near Big Butte, including Antelope Spring, Buttercup Spring, Ivanhoe Spring and another spring at the head of Little Antelope Creek." |
| Cactus Flat | [Steward 1997:112] Rabbit drive. |
| Canal in Fallon | [McGuckian 1996:250] "*[A Northern Paiute elder]* told another story about a water baby in the canal in Fallon. 'Some boys saw one in the canal there in Fallon. In Walker Lake and Summit Lake, they have them in all of these deep waters. Sometimes you see them in the canals . . . Those Indian boys they got a stick and were going to try to hit it, but then the other Indian boys got scared. One just stood there, got real scared and didn't even move. So his friends all thought and they ran. From one side of the road it was crossing to the canal. That's when she said it made the hissing sound and came toward them.'" |
| Carico Lake Valley | [Facilitators 1980:3.13] Important to Battle Mountain Band. Area is used for hunting and gathering of plant and animal resources. "Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." |
| Carroll Summit | [Facilitators 1980:2.66] Important to Fallon Paiute-Shoshone Tribe. "From Carroll Summit to the Buffalo Mountain area is one of many prime regions for hunting and gathering. The high mountainous zone is home to a number of game animals, primarily deer. It is also an ideal climate and soil for a variety of edible plants and medicinal herbs. Pine nuts grow in abundance in this vicinity." |
| Carson River/Sink/Basin | [Shimkin and Reid 1970] Mudhen drives. |
| | [Fowler 1989:30] Fishing is important in . . . Carson Basin. [127] Medicinal plant - "The plant called *namagəd* grows along the Carson River . . . The root is dug in July. It is dried and used at any time." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Carson River/Sink/Basin (cont.) | [Hopkins 1994:10, 21, 41] Traditional camping, hunting, and gathering area, particularly at the head of the river. |
| Cat Creek | [Cleland et al. 1984:2-45] "An abundance of fish were taken from the lake and streams, including Cottonwood and Cat creeks where the Indians diverted the waterways and used weirs." [4-6] "HWAAP-22 (NA-8) A prime source of pine nuts, an important Pagwi Dikita food item, was situated along Cat Creek in the Wassuk Range (Bulletin 1890; Johnson 1975)." |
| Cave - Dayton | [Park 1934:102-103] "In the Paviotso territory there are a number of caves where shamanistic power is sought. About eight such places are known to the people today . . . The following account of a visit to one of these caves was related by Dick Mahwee, a middle-aged shaman on the Pyramid Lake reservation. 'There is a mountain below Dayton [Nevada]. Men go to the cave on this mountain to get power . . . A man may go to see one of these caves to secure luck in gambling, ability to be a good hunter, or invulnerability against arrow or bullet wounds. In any case a man coming to the cave must state what he wishes and then bravely face the ordeal of staying all night in spite of the terrifying noises. To do so assures the success of the quest, while to leave before morning means that the seeker receives no power.'" |
| Cave - Pyramid Lake | [Loud and Harrington 1929:163] "10.–Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl.68), where legend says this 'other' people used to live. They are called fish eaters, agai-tsi'i." [Plotted as Sites 10 and 11 in Figure 4.1.] |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Cave - Pyramid Lake (cont.) | [Fowler and Fowler 1970:134] "The tribe to whom he gave the lower Truckee and Pyramid Lake found there the Washo. But they made war on them, and fought with them many hard and bloody battles. One time the Paiute were hid in the thick willows, and when the Washo came near, they shot arrows straight up in the air, so that they came down on their heads and killed many Washo. At another time they pursued a band of Washo into a great cave in the mountains near Pyramid Lake, and then they walled them in with stone, built a fire in the mouth of the cave, and smoked them all to death. Not a Washo escaped alive." |
| Cave - Rock Creek Canyon | [Harney 1995:96] "The people, our gifted people, stored their things in there, their herbs. There used to be two medicine staffs left here in this cave by the spiritual people who used it long ago . . . The two staffs had feathers on the end of them . . . they are what our forefathers used, the medicine people, the doctors, when they were working on people or having their ceremonies here in this canyon. |
| Cave - Winnemucca Lake | [Loud and Harrington 1929:163] "12.–On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen." [Plotted as Site 12 in Figure 4.1.] |
| Cave - Yerington | [Facilitators 1980:2.11] Important to Walker River Paiute Tribe. "Sacred Caves are located near Yerington. The caves are reputed to have special powers which can create medicine men, make bullet proof men, or give extra luck and power in handgames. Abuse of these caves or 'improper' thought could result in 'bad luck' or ill health." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Cave - Yerington (cont.) | [McGuckian 1996:235]"There were also places that prospective doctors were sent to test their powers. Although she did not know of any in the immediate vicinity she said there was one near Yerington. She explained, 'There are places where they send people who want to be doctors to test their power. There's one over by Yerington. There's a mountain, or a hole, or something like that, that they send you to test your powers, to see if you are strong enough to stay there. The tests that came upon you, why you were strong enough to become a doctor. I don't know where it is.'" |
| Cave Creek | [Steward 1941] Fish. |
| Cherry Creek | [Steward 1997:123] Festivals. |
| Cherry Creek Mountains | [Facilitators 1980:3.16] Important to Elko Band. "Located in . . . the Cherry Creeks . . . are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| Chocolate Butte | [McGuckian 1996:151] AIRFA concerns: "Chocolate Butte near the Iron Mike Mine has been indicated as a source of specularite." "A shiny 'silvery' rock gathered in the mountains was ground into powder, and applied to the face of a person who was being beleaguered by ghost(s). According to Margaret Wheat, the shiny rock is specularite and is found in association with iron deposits. *[A Northern Paiute elder]* said that she thinks her husband found it near the Iron Mike Mine (near Chocolate Butte–Figure 1, no. 5) in Buena Vista Valley when he worked there. She indicated that the mineral itself did not possess intrinsic power, rather, 'It's the way you fix it.'" |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Cinnabar Hill [*Tatóiya*] | [McGuckian 1996:108-9] "Cinnabar Hill (figure 1, no. 11) had the reputation for being an undesirable place to go for a prolonged period. The place was referred to as 'Tatóiya'. *[A Northern Paiute elder]* didn't know what this word meant but said that she remembered that she had heard that it might be a Shoshone word. She recalled that her grandmother had talked about Cinnabar Hill. 'She said that hardly any of our people ever went there. They went in there to pine nut, but they didn't stay there because she said at night . . . birds and everything left that area . . . and my grandmother said that wasn't a good place to be. That was a place where when the wind blew it made a wooing sound or an eerie sound, she says. And they didn't like that' (McGuckian 1994:T1S1:7-9)." [109] "A story told by Annie Lowry (Scott 1966:37) suggests a possible reason for the stigma attached to Cinnabar Hill. Annie Lowry described how Shoshone gathered cinnabar from Cinnabar Hill. According to Ms. Lowry, in an ill-fated attempt to imitate the Paiutes' practice of decorating their bodies with ocher-based paint, the Shoshones mistook the cinnabar for ocher, moistened it with their tongues and rubbed it on their bodies. According to Ms. Lowry's story, the Shoshone died as a consequence, probably due to mercury poisoning from the cinnabar (Scott 1966:137)." [147] Recommended as potentially eligible as a Traditional Cultural Property. |
| Clan Alpine Mountains | [Steward 1997:105] Pine nuts. |
| | [Shimkin and Reid 1970] Also area for hunting woodrats. |
| | [Fowler 1992:40] Collected pine nuts at a place called *Atɨba tɨnagaba*. |
| Cleveland | [Steward 1997:123, 124, 126] Festivals; [124] antelope drives. |
| | [Steward 1941:224] Eagle habitat and catching area. "Among the [Shoshone - Spring Valley,] there were twenty nests in the rocks at a certain place near Cleveland." |
| Clover Valley | [Steward 1997:145] Seeds, rabbit drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Clover Valley (cont.) | [Facilitators 1980:3.19] Important to Ely Shoshone Tribe. Area is used for hunting and gathering of animal and plant resources. |
| Cloverdale | [Steward 1997:106] Berries. |
| Colonel Connor Massacre Site | [Rucks 2000b:7-8] Site of a massacre of Western Shoshones. "This landmark is associated with one of the many raids and acts of terrorism ordered by Colonel Patrick Edward Connor, September 19, 1862. Reprisals were intended to curtail raids against immigrant parties along the Humboldt River, and included hunting down and killing any Western Shoshone males found in the vicinity of Gravelly Ford near Palisade." Located in the vicinity of Gravelly Ford near Palisade. Eligible under A, B, and D. |
| | [Rucks 2001a:42] Eligible under A, B, D. "A small knoll . . . , approximately 5 mi. south of the Humboldt River southwest of Palisade, was identified by Carrie and Mary Dann as associated with historic calvary action against the Western Shoshone ca. 1862. Western Shoshone oral tradition remains the only source of information about the specific locations of the many raids and acts of terrorism carried out by Captains Smith and McGarrity under orders issued by Colonel Connor, September 19, 1862". Location was plotted on map in report. |
| Como Hills | [Fowler and Fowler 1970:126] Pine nuts - "Every tribe has its own territory, on which it is unlawful for any other to gather, for instance, the Carson River Paiute have the Como Hills." |
| Cortez Mountains | [Facilitators 1980:3.13] Important to Battle Mountain Band. Area is used for hunting and gathering of animal and plant resources. "Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses. There are also several species of birds, coyote, rodents, mustangs and wild cats." [3.15] "Areas identified are in . . . the Cortez Mountains . . . The plants grow along the valley floors as well as on the mountains. Berries are found along several of the springs running from the mountains." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Cortez Mountains (cont.) | [Rucks 2001a, 2001b] Pine nuts. |
| Cottonwood Creek | [Cleland et al. 1984:2-45] "An abundance of fish were taken from the lake and streams, including Cottonwood and Cat creeks where the Indians diverted the waterways and used weirs." [4-5] "A source of red ochre used by the Pagwi Dikita Paiute for social and ceremonial purposes was located near Cottonwood Creek in the Wassuk Range (McInnis 1983)." Assigned temporary site # HWAAP 21 (NA-6). |
| Coyote Canyon | *Pacikoipa* [big sheep]<br>[Loud and Harrington 1929:153] "Granite Spring valley, northwest of Lovelock, and Coyote canyon, near Unionville to the northeast of Lovelock, were noted for ground squirrels, but appear to be the territory of other bands of Indians."<br>[Fowler 1992:40] Deer and bighorn sheep were hunted in Coyote Canyon, *Pacikoipa* (big sheep), south of Sheep Canyon. |
| Coyote's Hiding Place | [Loud and Harrington 1929:161-162] "Meantime Coyote was a prisoner in the house, but he made repeated attempts to get out by climbing up through the smokehole. At last he succeeded in getting out just as Wolf was killed. When Coyote saw what had happened, he fell over and rolled down the slope, pretending that he was dead, and for further deception he also made some weeds grow out of his head. He can be seen there now with the weeds grow out of his head. He can be seen there now with the weeds which are trees, growing around him." |
| Crescent Valley | [Steward 1997:162] Seeds. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Crescent Valley (cont.) | [Facilitators 1980:3.13] Important to Battle Mountain Band. Area used for hunting and gathering of animal and plant resources. "Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." [3.15] "Areas identified are in Crescent Valley . . . The plants grow along the valley floors as well as on the mountains. Berries are found along several of the springs running from the mountains. Particularly of value to the gatherers are zoic, yump, currant berries, bishop, guta, grass seed, natural spaghetti and an unnamed root for food in Crescent Valley."<br>[Rucks 2001a, 2001b] Seeds. |
| Crescent Valley Sagehen Habitat | [Rucks 2000b:9] Located within Crescent Valley. Known sagehen strutting ground and nesting habitat. |
| CrNV-61-360 | [Rafferty and DuBarton 1988; Rusco 1994] Western Shoshone village site. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Dave Canyon | [McGuckian 1996:102] "Members of the Lovelock Paiute continue to use at least the Dave Canyon and Fencemaker Pass areas of Stillwater Range to harvest pine nuts." [107] "The high cone-like peak which overlooks Dave Canyon (Figure 1, no. 7) was known as Tsiákʷadɨ meaning 'shale peak.' Dave Canyon was also referred to by that Paiute" [137] "Dances were held in Dave Canyon, 'higher up' near the top of Table Mountain. Participants formed a big circle and dancing was accompanied by singing, drums and rattles . . . 'They had a big camping ground almost near the top. They had big dances out there, good time. They even had a big circle dances where they danced every night. They wore the ground out, clear down. My grandmother used to always talk about that. She used to go there where they used to dance a long time ago and you could still see it. But the next time when she went back, the bushes had grown up and she couldn't see that place again . . . ' *[A Northern Paiute elder]* said they no longer held dances in Dave Canyon when she was a little girl."[147-8] Recommended as eligible to NRHP as a Traditional Cultural Property. [175] Eligible under A "because of the property's association with the traditional practice of the pine nut harvest, a tradition which is deeply rooted in the history of the Lovelock Paiute. The property is important to maintaining the cultural identify of members of the Tribe." [175-6] Eligible under B "based on Dave Canyon's association with Captain Dave and Skinny Dave as well as possibly with Wahí, Old Winnemucca, and Sarah Winnemucca. Captain Dave and Skinny Dave were consider chiefs of the Lovelock Paiute, Skinny Dave being the last recognized Paiute chief in Nevada. Wahí, Old Winnemucca, and by some accounts, Sarah Winnemucca, were also reportedly recognized as chiefs. While it is uncertain that the latter three persons used Dave Canyon, their relationship to the Dave family (see Figure 2) makes it very possible that they did." [176] Eligible under D "based on its potential to yield information concerning pinyon camps. Information regarding changing technologies, division of labor, ancillary activities, social organization and belief oriented behavior contained in this paper can be tested and augmented by studying the archaeological remains at these sites." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Dayton Hill | [Fowler and Fowler 1970:135] From the story about the origin of pine nuts: "The chicken-hawk had a stinking leg, and the crane could not catch him. So he escaped and he flew to the top of a great (Dayton Hill, near Virginia City), and there he vomited up all the pine-nuts he had eaten in the cranes' country. These sprang up and grew and thus pine-nuts were brought to the Paiute land." [See story in Appendix A] |
| Dead Horse Wells | [Facilitators 1980:2.11] Important to the Walker River Paiute Tribe. "Dead Horse Wells was a prime spring for healing purposes. Whole families would camp out a week or more when taking advantage of the soothing waters." |
| Dean Ranch Rabbit Drive | [Rucks 2000b] In-use rabbit hunting and plant gathering area. Eligible under A, C, and D. |
| Deeth | [Steward 1997:156] Festivals. |
| | [Rusco and Raven 1992:14] Near Deeth is the location of a Sun Dance that was held in the 1920s. |
| Desatoya Mountains | [Steward 1997:105] Pine nuts. |
| | [Facilitators 1980:3.14] "Indian people from Battle Mountain, Carlin, Elko, Beowawe and Crescent Valley use these mountains. Pine nut gathering continues to be an important cultural as well as food providing activity . . . Game animals include deer, rabbit, woodchuck and squirrel. There are coyote throughout the central valleys and mountains. The water springs and creeks in this area are also highly prized by the Shoshone." |
| Desatoya Valley | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering lands described by Battle Mountain informants extend into central Lander County . . . There are scattered areas throughout . . . Desatoya Valley . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Desert Creek | [Wheat 1967:31] " . . . at Desert Creek in the Sweetwater Mountains in Nevada, Wuzzie George gathered nuts to make pinenut soup." |
| | [Hittman 1996:47-8] Plant gathering area, particularly an edible type of clover grass and *mahaveeta*, a kind of root. |
| Diamond Valley | [Steward 1997:115] Rabbit drives; [142] antelope drives. |
| Dixie Hot Springs [*Paumag$^{w}$aitu*] | [Facilitators 1980 2.67] Important to the Fallon Paiute-Shoshone Tribe. "Two hot springs, one in Dixie Valley and one off the Schurz Highway, called Lee Hotsprings, were utilized for healing and ceremonial purposes. Traditionally, these hot springs were sought out year-round for their healing and soothing attributes. Prayer and ceremony often accompanied the springs' use by elders. The Dixie Valley spring was located near a marshy area which created the added bonus of a hunting and gathering area, as well as the healing aspect." |
| | [Fowler 1992:178] "Large hot springs in Dixie Valley (*paumag$^{w}$aitu*), toward the north end. This site was frequented by people wanting medicinal help for pains and sores, as the hot water and mud had curative properties. Wuzzie George and many other people from the Stillwater area visited this spring on a regular basis, taking baths in the hot mud and water. They placed the mud on parts of their bodies that were affected, and left it there when they returned home. They also took mud with them for later application. This hot spring, as others, had to be paid as well in beads or money. While bathing, one talked to it, saying, 'I give you this, please help me.' The spring rarely refused a request." |
| Doctor Rock - Fallon | [Facilitators 1980:2.10] Important to Walker River Paiute Tribe. "Medicine Rock is located near old Highway 50, 22 miles south of Fallon. It is one of the most talked about religious and healing sites among many tribal people (both on and off Walker River Reservation). Not only is Medicine Rock located there, but numerous petroglyphs and also two other important rocks: a handgame rock and a horse rock." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Doctor Rock - Fort Churchill | [Simpson 1983:87] He noted the presence of a doctor rock. "In the pass, just before attaining summit of divide, noticed some hieroglyphics on detached bowlders."<br><br>[Wheat 1967:20] "They took me to see the Doctor Rocks on which petroglyhs of people and circles had been made, they said, by Coyote. We stopped to pray for a happy journey and left, in payment, a few pennies in the crannies with the buttons, safety pins, and beads already collected there." [115] "When I first saw the Doctor Rock (1952), it was little known to the white man. (It had been, however, referred to in reports as early as 1859 [Simpson, p. 87].) There were many very green pennies in the little holes pitting the top and sides of the rock. During the years that followed, I watched the offerings come and go. At one time there were safety pins, small white buttons, colored beads such as are used in bead-work, forty-two pennies, and evan a small bit of black human hair. A few years later, the green pennies had disappeared . . . 'In 1954, I visited the rock with Alice Steve. She told me that the Indians prayed to the rock when they were going some place. They asked 'to feel good and to be happy.' She said the rock was 'good for where ever you sore. You pray and the rock give it [health] to you . . . ' It is very important that when something is asked, a payment be made. The rock is considered to own these payments, so it is stealing to remove them . . . 'Sometime we stop there when we go to Schurz to gamble. We ask to win . . . ' The last time I made a visit, however, there were no pennies on the Doctor Rock. A highway construction crew had bulldozed it out of the right-of-way."<br><br>[Grosscup 1974:11] "Both of the special sites . . . are known and at least one is still used by the local Northern Paiute. The latter, recorded as 26-Ly-7, is located in a pass between the Carson Sink and Walker Lake. Many of the boulders are covered with petroglyphs and were noted by Captain Simpson in 1859 (1876, p. 87). Two boulders are isolated from the others. These are considered 'medicine rocks.' In earlier times glass trade beads, currently pennies, were stuck into holes and crevices in these rocks in order to obtain cures. A small shelter nearby shows evidence of having had a cache of red ochre at one time." Recorded as 26Ly7. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Doctor Rock - Fort Churchill (cont.) | [Fowler 1992:178] "Unlike the caves, these rocks seem to have been used more to cure illness and to grant favors rather than for a person to receive doctoring power. Both had to be paid for what was to be granted, usually in beads or coins. When Margaret Wheat first visited the rock on the way to Schurz in the 1950s, it was covered with beads, copper pennies, nickels, and dimes . . . In later years, these offerings disappeared. Both doctor rocks also have pictographs associated with them." |
| Doctor Rock - Ruby Valley | [Deaver 1993:17-18] "Patterson (1972) has documented another large boulder mortar (cupule boulder) in the Ruby Valley. This one is approximately six feet long and is covered with groundpits which vary in size up to three inches in diameter. The Ruby Valley Medicine Rock site is still a focus of traditional cultural activities: 'A sick friend asked I take her to Medicine Rock, scene of healing rituals as long as Indian tradition can recall. The stone holds great meaning to Ruby Valley Shoshones. We stopped near the stone and my friend asked me to stay in the car while she walked to the rock alone. I saw her raise her arms as she prayed to the Great Spirit and later she told me she asked our Father for return of her health. When she left the site she placed money on the rock, hoping to give something of value to please the Great One. Some people say that centuries ago the stone was near a hunting site and the little stream nearby possibly confirms this, but our heritage calls it Medicine Rock. I've hear my grandpa tell that for many years Indian people went to the stone praying and asking for health cures. He claimed Indian doctors ground medicines in the various holes in the rock and then mixed them together to make medicines to make us well again' (Patterson 1972:22)." |
| Doctor Rock - Truckee River | [Deaver 1993:17] "A four ton granite boulder mortar was found on the Truckee River east of Reno. It was covered with numerous depressions associated with the grinding of herbs in traditional doctoring and ceremonies (Mulcahy 1968:1)." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Doctor Rock - Walker River | [Johnson 1975:94] Photograph only. The caption reads "One of the medicine rocks on the reservation. The People, when entering the reservation, leave offerings at the rock and pray for good health. Note the writings which cover the rock." |
| Dry Lake Flat | [Facilitators 1980:3.71] Important to Elko Band. "In the Dry Lake Flat area of Ruby Valley is a particularly special area. Identified by a medicine woman, this area is said to contain a medicinal plant identified as gohinatzu, which is a root used in traditional healing . . . This land was not only considered invaluable socioeconomically, but was also deemed 'sacred' by this medicine woman." |
| Duck Creek | [Steward 1997:122] Festivals. |
| Duckwater [*Biadoya*] | [Steward 1997:118, 120] Festivals; [119] rabbit drives, seeds. |
| Duckwater Antelope Fence | [Facilitators 1980:3.22] Important to Duckwater Shoshone Tribe. "Located north and east of the Duckwater Reservation, this 'cultural site' is made up of a basin into which antelope were driven and the valley below from which the antelope came." There is an antelope fence still standing but its precise location is unknown. "In addition to being a primary hunting area, this area was also used as a winter camping ground. Burial sites are scattered throughout the area, making it an area o f high cultural sensitivity for the Duckwater people." |
| Duckwater Sagehen Hunting Area | [Facilitators 1980:3.22] Important to Duckwater Shoshone Tribe. "'Travel westward from Duckwater along Brown Summit Road.' The sagehen, like the antelope, is traditionally one of the most important of the Shoshones animal food sources, and remains so today." |
| Duckwater Winter Camp | [Facilitators 1980:3.22] Important to Duckwater Shoshone Tribe. Antelope drive site with fence and wings still intact. There are burials associated with the winter camp. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Eastgate | [Lowie 1926:208] There is a brief mention of the Eastgate area in this story about the Big Man. [See story in Appendix A]. |
| | [Facilitators 1980:2.67] Important to Fallon Paiute-Shoshone Tribe. "Eastgate Site was once a settlement area, but a 1900 boom town wiped out any evidence of Indian inhabitance." |
| Egan Canyon | [Steward 1997:147] Seeds. |
| Egan Mountains | [Steward 1997:121, 147] Pine nuts. |
| Elko | [Steward 1997:158] Antelope drives. |
| | [Rusco and Raven 1992:14] There was a sun dance held near Elko - "in 1935 and possibly as early as 1918." |
| Ely | [Steward 1997:116, 123] Festivals. |
| | [Facilitators 1980:3.18-3.19] Important to Ely Shoshone Tribe. "Located north of Ely, this cultural site is also considered sacred. It is located in a canyon . . . A cold spring and a small creek run through the canyon. This is the site of the Sun Dance Ritual, a spiritual and medicinal ritual, 'practiced since time immortal.' The Sun Dance ritual is an annual event, still practiced in certain areas of the Shoshone Nation today." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Entrance to Another World | [Wheeler 1875:60] "As we gather round the camp-fire dinner he [Anzip] relates to our interpreter in his native tongue the various wonders of this underground world. The principal tradition runs that far within the cave they come upon a new and grand world where a race of white people live having fair fields and flowers, grassy lawns and cool fountains, with a vast profusion of magnificence; that at one time and another the Indians who have ventured within their confines have been taken and made prisoners, never being allowed to return to their tribes. In all during his remembrance six had been so taken, and the various lodges mourned their loss and were desirous that some strong power like our own should go to demand their return . . . Our old guide 'Pogo' has told us that within the memory of his mother, now very aged, two squaws had been taken upon entering the cave, and, after an absence of four years, were sent back to the outer world, clad in the finest of buckskin, covered with hieroglyphics of the race who had for that time held them in bondage. They professed to have been well treated and to have lived in a pleasant land. Again two more had disappeared in the same way and were never heard from again." "A plan of the cave, as well as a view of the buttes in which it is situated, will appear in Vol. I of the Survey reports. The sketch indicates that the subterranean opening extends as far as these buttes, which are situated some three or four miles from the high peaks of the adjacent Schell Creek range."<br><br>[Janetski 1981b:207] "Steward (1938:131) mentioned a cave in Cave Valley which was rumored to lead to another world."<br><br>[Steward 1997:131] "Legends are recorded (Wheeler, 1875, p. 60, and Egan) that this cave leads to another world where superior and well-dressed people live." |
| Eureka | [Steward 1997:116] Festivals. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Fallon | [Fowler 1989:19] Mention of bear hunting around Fallon. [112] "A powder (yadubi) which looks like ground copper is found under large rocks not far from Fallon. It was given by the Indian Father. It is found where he and his wife used to stay. The powder is gotten by reaching under the rock and taking any amount needed . . . It is put on the face and head of the insane. When the powder is put on someone prays to the Indian Father. Anyone can apply the powder and pray. It is not necessary to have a shaman do it. This medicine is still used . . . The people in Fallon still get it." [131] *Yadubi* is a powder that is found "under large rocks not far from Fallon." The powder looks like ground copper and is rubbed on the head and face to treat insanity. There is mention of a specularite collection area. |
| Fencemaker Canyon/Pass | [Facilitators 1980:2.9] Important to Lovelock Paiute Tribe for pine nutting. [2.27] Pine nut gathering, hunting of chukkar, deer, mudhen, quail, rabbit, dove, and groundhogs occur in the . . . Fencemaker . . . Canyon." |
| | [Smith et al 1983:169] Pine nuts |
| | [McGuckian 1996:102] "Members of the Lovelock Paiute continue to use at least the Dave Canyon and Fencemaker Pass areas of Stillwater Range to harvest pine nuts . . . *[A Northern Paiute elder]* and others also generally visit the pine nut groves every year, although some years there are no pine nuts to harvest. The length of visits very from day or overnight trips, to a few days." [108] Used by Lovelock Paiutes. [147] Recommended as potentially eligible as Traditional Cultural Property. |
| Fish Lake Valley | [Steward 1997:66] Northern Paiutes - rabbits; [??] pine nuts; [70] Western Shoshone - rabbit drives. |
| Footprints of *Numa na ah* | [Lowie 1926:205-209] Story about the Big Man. [See story in Appendix A]. |
| | [Scott 1966:30] Speaking about a woman in childbirth - "If she died, she would go to be with the Big Man who had left his footprints in the East Range." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Footprints of *Numa na ah* (cont.) | [Johnson 1975:15] "The Father of the People, Numa na ah, came from the south. The Mother of the People, Ibidsii, followed behind. The huge footprints left by Numa na ah can still be seen in the area around Agai Pah." Agai Pah is another name for "Trout Lake" or "Walker Lake." |
| Footprints of the Pit River Giant | [Fowler and Fowler 1970:134] "Also, the Pit river Indians came down to Pyramid Lake to trap coyotes and they fought much with the Paiute. But they, too, were beaten and driven back to their own place. There was one Pit River Indian that was a giant of vast size. Him they also overcame, and as he flew down the mountain on the east side of the Truckee not far above the Lake, he left great tracks in the ground which can be seen to this day Reaching the plain, he fell headlong to the earth, and he died." |
| Fort Sage Mountains [*Mogúp*$^{a}$ *kudak*$^{u}$] [sharp mountains] | [WCRI 1997a:36] "Hunting and gathering. The mountains were a joint use area for several tribes with camping, resource procurement, and possible burials; ethnographic sites here are Paiute and Washoe placenames for the mountains." [C-14] "The Tasiget Tuviwarai Band of Northern Paiute (Pyramid Lake) consider this a 'joint use area' where the Paiute and Washoe tribes lived, camped, gathered, and hunted; they note that one area was used for spiritual reasons and that there may be burial sites on the eastern side of the mountains; the mountains are situated within historic Washoe lands; other tribes probably used this area for resource procurement and travel as well." Recorded as HS P522ghr. |
| Fourmile Canyon | [Rucks 2000a:20] Resource-area Traditional Cultural Property, associated with Tosawihi history and culture; eligible under A. |
| | [Rusco 2000] Plant gathering area near *Bah sah hunipih*. |
| Franklin Lake | [Steward 1997:145] Festivals. |
| | [Janetski 1981b] Waterfowl drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Garden Valley | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering lands . . . are scattered areas throughout . . . Grass Valley . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." |
| Gathering Place - Truckee River | [Williamson 1924:16] "The whites rode along this trail knowing that they were approaching the main body of the Pah-Utes and, as there were old Indian fighters among them, they certainly proceeded with some caution. When they reached the site of the trader's store today, they first saw the Indians. Just beyond this point, if they had known it, were an unusual number of Pah-Utes gathered into three large camps but these were concealed from their view and all they saw was a group of twenty or twenty-five Indians and a few boys who were on top of a low mound or point of ground about twelve feet above their own level. This spot was an old gathering place for the Pah-Utes and had been so for generations. The top is flat and broad enough to accommodate six hundred or more Indians sitting on the ground as was their custom at a council and it is level enough for them still to use it for their dances if they followed the old tribal customs, but they have abandoned them." |
| | [Grosscup 1974:17-8] "Only two historic Northern Paiute sites have been recorded from Washoe County. One (26-Wa-21) is located three miles south and one mile east of the mouth of the Truckee River. Williamson (1924:16) reports a low mound here which was used as a gathering place for the Northern Paiute." |
| Geysers [*To-sam-boi*] [the white road] | [Roberts 1989:255] Used by both Western Shoshones and Northern Paiutes although it is considered to be in Western Shoshone aboriginal territory. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Geysers (cont.) | [Rucks 2000b:5] "The Geysers and hot springs are central to specific Western Shoshone creation stories that reinforce cultural identity and invoke memories about history and traditions. Specific locations are visited for traditional uses and cultural observances, and are important for imparting cultural knowledge. In 1996, for instance, the Western Shoshone Youth Project held a workshop in the Geyser area. Individuals continue to collect resources in the area for medicine and for religious purposes." Portion of the site is recorded as: 26La2366.<br><br>[Rucks 2001a, 2001b:33] "The Geysers, or *To-sam-boi*, 'the white road.'" Also known as the Beowawe Geysers. Rusco *[1992]* reported two other place names associated with the Geyser area: *Ga-a-sha*, 'hot water,' according to *[a Western Shoshone elder]*, the name for the geysers; and *To-sam-boi*, 'white road,' for the whole area, according to *[a Western Shoshone elder]*. *[Two Western Shoshone elders]* refine the definition of *Ga-a-sha*, as 'boiling,' 'spilling,' 'erupting' (personal communication, 2001)." [34] "Western Shoshone association with the geysers is acknowledge by Roberts who cites a 1980s article from the *Reno Gazette-Journal* that stated the geysers 'figured prominently in the creation story of the Western Shoshone, who consider the sacred ground" Robert 1989:282) . . . Western Shoshone names for each vent are from their creation stories . . . Rusco (1992) recommended further study to determine the eligibility of the Geysers as a Traditional Cultural Property in consultation with . . . the Battle Mountain Band . . . Rusco's investigations with Western Shoshone individuals indicated that consideration of a Traditional Cultural Property would include the geysers themselves, other numerous hot springs, and a prominent outcrop where rock piles had been recorded by archaeologists as Feature 9 of site 26La2366 (Ataman et al. 1994)." [44] "In spite of the lack of geyser activity, the area is still visited by individuals for religious purposes, for recording an disseminating specific cultural knowledge and for collecting medicinal resources. The hot spring and bath tub location is currently privately owned and inaccessible to traditionalists." |
| Godchaux Ranch | [Goodwin 1966] Northern Paiute village location. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Goshute Mountains | [Steward 1997:128] Pine nuts. |
| | [Facilitators 1980:3.16] Important to Elko Band. "Located in . . . the Goshute . . . Mountains are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| Goshute Valley | [Steward 1997:145] Rabbit drives. |
| Granite Spring Valley | [Loud and Harrington 1929:153] "Granite Spring valley, northwest of Lovelock , and Coyote canyon, near Unionville to the northeast of Lovelock, were noted for ground squirrels, but appear to be the territory of other bands of Indians." |
| Grapevine Mountains | [Steward 1997:96] Mountain sheep. |
| Grass Valley | [Steward 1997:163] Rabbits. |
| | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering lands . . . are scattered areas throughout Grass Valley . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." [3.15] "Informants indicate the presence of north-south migration paths through Eastern, Grass, and Crescent Valleys that were used by buffalo and Indian people. This trail is still evident and there are burial sites known to be located in its vicinity." [3.17] Important to Elko Band. "Located in and around the Pine Valley and Grass Valley areas, this site is not only the home of the ancestors but is still farmed by many Indian families today. 'Our roots are there . . . ' The Indian families who live in there all derive their livelihoods from the land and all are worried about expanding non-Indian population from whatever cause." |
| Great Smoky Valley | [Steward 1997:110] Festivals; rabbit drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Grimes Point [*Sᵊ*, or *Sᵊmasada*] | [Heizer and Baumhoff 1962:18-20] Well known archaeological site containing 150 or more petroglyph boulders. There is also evidence of a game fence on the hill at Grimes Point. |
| | [Facilitators 1980:2.7] Important to the Fallon Paiute-Shoshone Tribe. "This archaeological/historic site was a meeting ground for Indian people who congregated there for religious purposes. Prior to their seasonal migration, the ancestors of the Northern Paiute people met at the petroglyphs and the nearby caves in order to ask the spirits for a fruitful hunt . . . The site remains significant to Indian people . . . 'Though the Indians no longer use the petroglyph site as it was originally intended, it is still held sacred by most. There is a high emotional attachment as it (the petroglyph site) is evidence of their ancestors' presence and of their beliefs. Some believe that the spirits of the old ones are still there.'" |
| | [Fowler 1992:40] "The area is called *Sᵊ*, or *Sᵊmasada*, ('basalt' + ?). Caves with archaeological remains are known to be in the area, but were not used in Wuzzie George's time. They were called *Tawaaka*, 'holes.' In 1951, when surveying the area with Margaret Wheat and Gordon Grosscup, both Mrs. George and Alice Steve refused to enter the caves as they knew they contained burials . . . The extensive petroglyph panels in the area are referred to as *Izaˀa tbonnu*, 'Coyote's writings,' as to him is attributed their authorship." |
| Groundhog Rocks | [WCRI 1995:38, C43] Recorded as Site HS T702. "Two large rock formations facing one another represent figures of groundhogs who were part of the world when it was inhabited by giants; there are other giant figures throughout Paiute territory, many of people heading south, which represent the beginning; stories associated with there giants as used to teach the history and values of the tribe to youngsters." |
| Halleck | [Steward 1997:158] Antelope drives; [159] festivals. |
| Hamilton | [Rucks 2001a, 2001b] In northern Railroad Valley - deer. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Happy Jack Canyon | [Facilitators 1980:2.8] Important to Lovelock Paiute Tribe as hunting area. [2.9] "highly prized as hunting areas for groundhog, chukkars, and some deer. Some medicinal plants are still gathered . . . Hunting is still practiced as a ritual whereby food is received from the land. [2.27] Pine nut gathering, hunting of chukkar, deer, mudhen, quail, rabbit, dove, and groundhogs occur in . . . Happy Jack Canyon." |
| | [Smith et al 1983:169] "Important hunting grounds." |
| Hercules Gap | [Rucks 2000b:6-7] "'Prominent topographic feature . . . associated with known cultural resources, including pictographs, an aboriginal trade route, and historic Sun Dance ceremonies. This location is also associated with more ancient aboriginal religious themes. It was evaluated as an historic district eligible to the NRHP under criteria [a] and [d], associated with multiple themes of Western Shoshone history and as a setting to elicit oral histories. An area adjacent to the gap itself was identified as the location where Sun Dance ceremonies took place through the 1930s . . . An aboriginal route from the McGill Area and Steptoe Valley to Beowawe [is] known to have passed through Hercules Gap . . . (Amme 1996)" One Ely Shoshone tribal member said that it was not eligible as a Traditional Cultural Property. |
| | [Rucks 2001b:45] "Although Hercules Gap is recalled as a traditional area where the Sun Dance Ceremony was held in the past, the spring and the dance ground have been altered by road construction which has dammed the spring and flooded the use-area where the ceremony was held. The area is privately owned and is not visited." [46] "This site is recommended ineligible to the National Register as a Traditional Cultural Property as the area associated with the spring and Sun Dance ceremonies held in the 1930s lacks integrity from the Western Shoshone perspective. Other associations, to earlier beliefs and ceremonials were alluded to but not discussed for the purposes of Traditional Cultural Property designation. It is unlikely that the information needed to define areas with specific associations to the Sundance or other religious activities will be contributed. However, the Hercules Gap topographic feature may still be eligible as a landmark associated with the McGill to Beowawe trail." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Hg$^{w}$apatoo* [wind hole] | [Pendleton, McLane, and Thomas. 1982:109] Located in the Eastgate area - "The main cache was a 'Shamans bundle' which consisted of a twined bag containing pine pitch, a bobcat kitten skin filled with red-tailed hawk feathers tied with rawhide, scraps of soft hide with sewing marks, a scrap of beaver pelt, a scrap of rawhide, tied grass and hair bundles, two moccasin fragments and a partially burned greasewood stick." |
| | [Fowler 1992:40-41] "There is a cave here of spiritual importance called *Hg$^{w}$apatoo*, Wind hole.' Near it is a 'doctor rock' [now in a corral at the Williams Place] called *Aatog$^{w}$ʔna*ʔ*a*, 'to be lifted up.'" [178] "In the Desatoya Range and the extreme eastern edge of Cattail-eater territory, in an area also occupied by Western Shoshone people (*tboŋŋa*). It is probably either Eastgate Cave or Wagon Jack Shelter, both of which are known archaeological sites (Heizer and Baumhoff 1961)." |
| Hilltop | [Rusco 1993] Plant gathering area. |
| Hole in the Mountain Peak | [Miller 1972:26] "Coyote Stories are seldom tied to a specific place. One of the few exceptions is a story, told by Rosie Pabweena, about the two-headed antelope; in an effort to kill the beast, a hole was drilled in the mountain, which is Hole in the Mountain Peak near Wells." |
| | [Smith 1993:166] "Over near Clover Valley there is a peak between Clover and Star Valley from which you can see a big hole, big enough for a wagon to go through. That was where Snake used to look out to see if any enemy was coming. This monster had eyes like sparkling glass. When you see it, it kills you." |
| Home of *I-hó-pi-wo-ya* | [Fowler and Fowler 1971:241] "I-ho'-pi-wo-ya: Another giant that lives in the mountains at Austin; he and wife are always naked. He is very cruel and many stories are told of him." |
| Home of *Numa na ah* | [Fowler and Fowler 1970:134] "Now the camp of the Old Father was on the Sink o' Carson. This, therefore, became the home of the Paiute, from which, in the course of tine, the various tribes wandered away to the places where they now live." [See story in Appendix A]. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Home of *Numa na ah* (cont.) | [Johnson 1975:15] "The Father of the People, Numa na ha, came from the south. The Mother of the People, Ibidsii, followed behind. The huge footprints left by Numa na ha can still be seen in the area around Agai Pah. They settled in a cave in the mountains near the Carson Sink, east of the land of the Toi ticcutta." |
| Home of *Pa-va-wo-gwok* | [Fowler and Fowler 1971:241] "Pa-va-wo-gwok: A great serpent that lives in the Spice Valley Mountain." |
| Home of *Pa-va-kwi-na* | [Fowler and Fowler 1971:241] Home to Pa-va-kwi-na, "the giant eagle larger than a house that lives in the mountain near Humboldt Sink. And fly away [sic] to the Sierras." |
| Horse Canyon | [Rucks 2000a: 19] "Used for hunting (primarily deer) and plant collection and for association with Mary Hall." Eligible under A, B, and C. |
| Hot Creek | [Steward 1997:110, 116] Festivals. |
| Hot Creek Range | [Steward 1997:115] Pine nuts. |
| Hot Creek Valley | [Steward 1997:115] Rabbit drives. |
| | [Facilitators 1980:3.23] Important to Duckwater Shoshone Tribe. "An ancestral hunting and gathering area for the Duckwater people, large portions are still in use today. Many species of plants are gathered in certain yearly cycles. They are used as foods and flavorings for food. They are also used in the preparation of traditional medicines, specific and nonspecific (poultices and potions) . . . Informants also indicated that Hot Creek Valley was a 'settlement' or camping area and that there were burial sites scattered 'all over the floor of the valley.'" |
| Hot Pot Springs | [Fredlund 1996] "The Hot Pot springs have been and continue to be used by the Battle Mountain Band who believe the springs have healing powers." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Hot Springs - Babbit | [Cleland et al 1984:4-7] "HWAAP-32 (NA-17) Medicinal hot springs were located near Babbitt along a drainage of a creek at the south end of Walker Lake (Voorhees 1983)." |
| Hot Springs - Cat Creek | [Cleland et al 1984:2-45] "One, situated just south of the lower reaches of Cat Creek, was noted as a place used in the past for curing." |
| Hot Springs - Ely | [Facilitators 1980:3.19] Important to Ely Shoshone Tribe. "This sacred site is located north of Ely. The site is a hot spring which was used for rituals by all Shoshone who lived in the area before non-Indians settled there. Today it is know only to a few. The cultural sensitivity is high, especially for those who understand the Indians' religious way of life." |
| Hot Springs - Fallon | [Facilitators 1980:2.7-2.8] Important to the Fallon Paiute-Shoshone Tribe. "About 50 miles southeast of Fallon, an unnamed spring flows between the canyons near the fault line. Traditionally, these hot and cold springs were used in healing rituals for both Northern Paiute and Shoshone people (who migrated there from distant places throughout the Great Basin). The cultural and emotional ties to this area have been cemented by their historic repetition in Indian oral legend. The significance of the area is further increased by the richness and availability of resources there which are central to Indian life. Informants identified pine nuts, sand grass, deer, rabbit and tules (for which the Fallon Paiutes are named." |
| Hot Springs - Humboldt Salt Marsh | [Loud and Harrington 1929:161] "On the west site of the *[Humboldt Salt]* marsh, a mile or so from the mouth of Hare canyon, there are known to be hot springs." [Plotted as Site 3 in Figure 4.1.] |
| Hot Springs - Pyramid Island | [Loud and Harrington 1929:164] "20.–At present there are several hot springs at the base of Pyramid island, from which steam issues with a noise. The island is knob-like in form with an elevation of 320 feet, composed entirely of rock deposited by the hot springs. There is a tradition that there was formerly a hole in the top of the island which is now entirely filled by the steam deposit." [Plotted as Site 20 on Figure 4.1.] |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Humboldt Basin | [Fowler 1989:30] Fishing. |
| Humboldt Lake | [Loud and Harrington 1929:156] Bird eggs and young ducks were gathered in the late spring at Humboldt Lake; duck eggs near Perth. |
| | [Janetski 1981b] Mudhen drives. |
| Humboldt River | [Steward 1997:154, 156, 158] Fish; [156, 157] seeds. |
| | [Steward 1941:222] Seeds, rabbit drives. The Western Shoshone at Battle Mountain conducted rabbit drives in the winter along the Humboldt River. |
| | [Steward and Wheeler-Voegelin:1974 68] Seeds and fish. |
| | [Janetski 1981b] Fish. |
| | [Rusco 1993] Fish and seed plants. |
| | [Hopkins 1994:11] Traditional fishing area. “In the late fall my father told his people to go to the rivers and fish, and we all went to Humboldt River, and the women went to work gathering wild seed, which they grind between big rocks.” |
| | [Fredlund 1996] Traditional camping and subsistence area. |
| Huntington Valley | [Steward 1997:154] Festivals. |
| | [Facilitators 1980:3.19] Important to Ely Shoshone Tribe. Area was used for hunting and gathering of animal and plant resources. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Huntoon Valley | [Facilitators 1980:2.114] Important to Walker River Paiute Tribe. "Located south of Schurz the Huntoon Valley abounds with natural resources: a creek, springs, deer, sheep, birds and small game, foodstuff, medicinal herbs, and petroglyphs." |
| HWAAP-16 | [Cleland et al. 1984] Northern Paiute village in Cottonwood Canyon. |
| HWAAP-18 | [Cleland et al. 1984] Northern Paiute village near Walker Lake. |
| *Idza '-posake* [coyote bridge] | [Loud and Harrington 1929:162] "Somewhere in the vicinity of the cave called Wolf's house is a natural bridge of rock over a canyon. This is known as Coyote bridge (no. 7, pl. 68)." [Plotted as Site 7 in Figure 4.1.] |
| | [Pendleton, McLane, and Thomas 1982:106] "Several unrecorded sites in Dixie Valley, that functioned in Northern Paiute mythology, were noted by Loud and Harrington (1929:183, Pl. 68): . . . a natural bridge, idza '-posake 'coyote bridge', near wolf house (Botti 1981a)." |
| Indian Ranch | [Rusco 1995, Rusco and Stoner 2000] Festivals, ethnohistoric habitation area |
| Indian Springs | [Steward 1997:130] Antelope drives. |
| | [Facilitators 1980:3.26] Important to Goshute Tribe. "Once a gathering and watering spot for the Goshutes and for 'passing natives,' the waters of Indian Springs are now used by the owners of the Cleveland Ranch." |
| Ione Valley | [Steward 1997:104] Seeds. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Isa-ikani* [wolf house] | [Loud and Harrington 1929:161] "All the people from Carson sink and Humboldt lake, in fact all the people from the Pine Nut mountains (Stillwater range) and all those to the west, came to fight Wolf and Coyote. It would appear that Coyote was the younger brother and was considered to young to fight, so Wolf shut him in the house while he went out to fight alone . . . Meantime Coyote was a prisoner in the house, but he made repeated attempts to get out by climbing up through the smokehole. At last he succeeded in getting out just as Wolf was killed . . . The house is now a cave with trees in the opening. They are the obstruction that Wolf put up to keep Coyote in." [See story in Appendix A; plotted as Site 5 in Figure 4.1.] |
| | [Steward 1943b:297-298] "Wolf was our father. Coyote was Wolf's brother. Their home was in a cave south of Humboldt City. It is called 'Wolf's house.'" |
| | [Pendleton, McLane, and Thomas 1982:106] "Several unrecorded sites in Dixie Valley, that functioned in Northern Paiute mythology, were noted by Loud and Harrington (1929:183, Pl. 68): . . . a cave called isa-ikani 'wolf house' on the east side of the Humboldt Salt Marsh, in the Clan Alpine Range." |
| *Isa-kwe'a* [wolf penis] | [Loud and Harrington 1929:162] "After pretending to be dead for a while, Coyote got up and chased the people. In their hast to escape the people took Wolf's head and threw it over the Pine Nut mountain. It landed on the plains north of Carson Sink, a distance of 20 miles or more, and now is a rock about 200 ft. high called mosi'i (no. 6, pl. 68). On that same mountain is a rock known as isa-kwe'a, Wolf penis." [See story in Appendix A; near Site 6 as plotted in Figure 4.1.] |
| *Itsa pahtuma* [coyote dam] | [ITCN 1976a:39] Coyote built a natural dam that is now located southwest of Lovelock. |
| Ivanhoe Creek | [Rusco and Raven 1992:20] "Two places at *Tosawihi* were specifically mentioned in this context as places where vision quests were undertaken . . . Another area was identified north of Ivanhoe Creek where the edge of the mountain is especially steep." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Ivanhoe Spring | [Rusco and Raven 1992 39] Sacred areas - "All water sources, specifically several springs near Big Butte, including Antelope Spring, Buttercup Spring, Ivanhoe Spring and another spring at the head of Little Antelope Creek." |
| Jarbidge Canyon | [Steward 1997:154] Deer. |
| | [Steward 1941:330] Pits were used to catch eagles near Bruneau and Jarbidge. |
| | [Deloria and Stoffle 1998] "Near Elko . . . regarded by the Shoshone as a place to be feared and at times a place to receive offerings and sacrifices. *Tso'avitsi*, a mythical crater-dwelling giant, was said to have lived in this geological formation in the early days. He was cannibalistic and hunted people, carrying a basket on his back for his human harvest. Capturing several people he would return to his crater and consume them." |
| Jarbidge Mountains | [Steward 1997:158] Mountain sheep. |
| Job Peak<br>[*Waŋŋikudakʷa*]<br>[fox point] | [Lowie 1926:205-209] Two stories about the Big Man that mention Job's Peak. [See story in Appendix A]. |
| | [Shimkin and Reid 1970 192-193] "From all indications, Paiute values and Paiute capacities to survive were linked to intimate relationships with the land. Among the Toitëkadë, these relationships were never broken; even today, emotionally significant spots, such as Job's Peak, are part of the daily environment." |
| | [Facilitators 1980:2.8] Important to the Fallon Paiute-Shoshone Tribe. "The Northern Paiute people believe that this juncture of 'Mother Earth' and 'Father Sky' is the place of origin for their people. The informants at Fallon identified Job's Peak as 'their' mountain and considered it a part of them. The site is still used as a gathering place for pine nuts and a hunting area for deer and groundhogs." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Job Peak (cont.) | [Bard, Busby, and Findlay 1981:79] "The Toedokado group of Stillwater was widely known among the Northern Paiute bands quite possibly due to their proximity to Job's Peak, the mythical center of the Northern Paiute nation creation."<br><br>[Pendleton, McLane, and Thomas 1982:106] "Several areas in the valley held religious and traditional significance for aboriginal populations, which they retain today (Shimkin and Reid 1970:193). For example, Job Peak . . . served as the mythological center of creation in the Northern Paiute universe."<br><br>[Miller 1983:72] "Mountains have an important role in Basin cultures, as they do in the areal ecology. Throughout the region, people can point out a particularly high or prominent peak as the sacred center where creation began or an Immortal lived. One such is Job's Peak in the Stillwater Range near Walker Lake, recognized by several Northern Paiute groups as the center of the world."<br><br>[Fowler 1992:39] "This point is called *Waŋŋikudakʷa*, 'Fox-peak,' because the people always saw the red foxes there when camping or hunting. This is a major sacred location for the Cattail-eaters, and for several other sub-groups in the region. It is the site from which *Waʾicinaa*, 'Our Father' (lit. 'old man father') and *Tbicoʾin*, 'Our Mother' (lit. 'old woman') dispersed their four children to start different human populations . . . [176-177] " . . . of all places in Cattail-eater territory, seemingly none is more sacred than Job's Peak, *Waŋŋikudakʷa*, 'fox point.' This was the site of the creation of people, the location of First Parent's home (*Nmnaa nobi*), and the point from which people were sent away by their parents to found tribes . . . One exceedingly important medicine, sweet cicely, was found only there, on the east side . . . Because of all of this, people often went to the mountain to pray, and to ask for favors."<br><br>[McGuckian 1996:36] "The center of creation for the Northern Paiute is considered to be Job's Peak in the Stillwater Range in the adjacent Toidɨkadɨ ("Cattail-eater") territory (Fowler 1992:39; Bard et al. 1981:109)." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Kaisiba* | [Fowler 1992:40] Fairview Peak - area used occasionally for hunting. |
| Kawich Mountains | [Steward 1997:97] Antelope; [112] pine nuts; [116] festivals. |
| Kelley Creek | [Facilitators 1980:3.14] Important to Battle Mountain Band. Fishing area. "Because these creeks are highly prized and the site of ancestral as well as modern use, they are regarded as culturally valuable beyond the non-Indian concept of fishing for recreation." |
| Kern Mountains | [Steward 1997:128] Antelope drives. |
| *Kussipaʔa* [alkali water] | [Fowler 1992:40] Area near Carson Lake known as *Kussipaʔa* (alkali water) used for hunting waterfowl, especially Tundra Swan and White-fronted goose |
| Kyle Hot Springs | [Facilitators 1980:2.9] Important to Lovelock Paiute Tribe. [2.10] "Kyle Hotspring is approximately 14 miles north of Lovelock between the East Range Mountains and Buena Vista Valley. Believed to be a place of healing, it is a spiritual site. 'There have always been prayers connected to hotsprings . . . it is a highly valuable site as many sought its curative powers.' Whole families would camp out and gather seeds and edible grasses while using the springs." [2.10] "Kyle Hotsprings is now used by whites as well as Indians. This use has been regarded as an intrusion in that white use resulted in the construction of a building. It is an area of great traditional significance which heretofore has been protected by its invisibility, but which now must be deliberately conserved to prevent destruction." [2.27] "Use is also made of hotsprings, especially Kyle Hotsprings and the springs near Limerick Canyon. The springs are valued for medicinal, social, and religious reasons."<br><br>[Smith et al. 1983:169] "Kyle Hot Springs and Limerick Canyon Springs traditionally were used for healing and Kyle was also a site where praying was done." |
| Lamoille | [Steward 1997:157] Seeds. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Lamoille Creek | [Steward 1997:158] Fish. |
| Lamoille Creek (cont.) | [Clemmer 1990:68] "Some specific power spots mentioned to me were in the . . . Lamoille Creek drainage." |
| Lava Beds | [McGuckian 1996:153, 262] Traditional antelope hunting area. [221] Associated camp site was near Eagle Rock Springs ("high above the spring was a stone eagle perched atop a boulder"). [221] There is also a "myriad of rock formations which had the appearance of various animals and people . . . *[A Northern Paiute elder]* said that the animals and people were frozen in place. Both *[Northern Paiute elders]* considered it a special place which should be protected." |
| Lee's Hotspring | [Facilitators 1980:2.8] Important to the Fallon Paiute-Shoshone Tribe. "Now privately owned, Lee's Hotspring was the other major watersource used for ceremonial and medicinal purposes. Though 'everybody used to go there' (from Fallon), private ownership has effectively made it inaccessible to Indians. [2.67] "Two hot springs, one in Dixie Valley and one off the Schurz Highway, called Lee Hotsprings, were utilized for healing and ceremonial purposes. Traditionally, these hot springs were sought out year-round for their healing and soothing attributes. Prayer and ceremony often accompanied the springs' use by elders . . . Lee Hotsprings were located near petroglyphs and a legendary 'scratched rock' (an Indian is said to have scratched it causing water to run down the scratch)." |
| Limerick Canyon Springs | [Facilitators 1980:2.9] Important to Lovelock Paiute Tribe. [2.10] "Limerick Canyon Springs is approximately 14 miles north of Lovelock. Like Kyle Hotsprings, it is valued for its hot mineral waters and healing mud. Some grasses and seeds are gathered, and rabbits and birds are hunted. Although used by whites, Limerick Canyon is relatively protected by its isolation." [2.27] "Use is also made of hotsprings, especially Kyle Hotsprings and the springs near Limerick Canyon. The springs are valued for medicinal, social, and religious reasons." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| | [Smith et al. 1983:169] "Kyle Hot Springs and Limerick Canyon Springs traditionally were used for healing and Kyle was also a site where praying was done." |
| Little Antelope Creek Spring | [Rusco and Raven 1992 39] Sacred areas - "All water sources, specifically several springs near Big Butte, including Antelope Spring, Buttercup Spring, Ivanhoe Spring and another spring at the head of Little Antelope Creek." |
| Lone Mountain<br>[*Wɨpo$^{n}$a Habin.u*]<br>[mosquito bed] | [Facilitators 1980:2.9] Important to Lovelock Paiute Tribe. [2.10] "Waboga Hobbe (Lone Mountain) is an eagle nesting area located a short distance from Lovelock. It is 4,674 feet high and sparsely vegetated; grasses and sagebrush. Wa-Bogge-Hobbe means mosquito sleep. In the 'old days' much of Lovelock was covered with marshy areas where mosquitos proliferated. The local Indians sought relief from the mosquito by walking to the hill to find sleeping places at night. 'This is an emotionally and culturally significant site; the memory of the activities of the elders are rekindled by its presence . . . It is also an eagle nesting area, and eagles are sacred and respected birds to most Indians.'" [2.27] "Marshy areas throughout the basin provided native people with cattails for food, tule for clothing and food, and willows for basket making as well as mudhens and other edible fowl. The Lone Mountain vicinity is noted by Robertson as one that continues to be of local importance."<br><br>[Smith et al. 1983:169] "Lone Mountain is valued as an eagle nesting area and as an area where ancestors sought peace and respite from the mosquito infested marshes of the Lovelock area." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Lone Mountain (cont.) | [McGuckian 1996: 150] NAGPRA concerns: "According to *[a Northern Paiute elder]* a white-Indian battle also occurred near Lone Mountain with the dead also being buried near where they died. [179] Potential Traditional Cultural Property - "a battle ground in the vicinity of Lone Mountain and Star Canyon." [228] "Lone Mountain (Figure 1, no. 19) near Lovelock was called 'Mosquito Bed'–W-ipo$^{n}$a [or Mopo$^{n}$a] Habin.u–or 'a bed to get away from mosquitoes' according to *[a Northern Paiute elder]*. *[A Northern Paiute elder]* explains why it was called Mosquito Bed: 'Long ago my grandmother said the Indian people used to go up there to get away from the mosquitoes. You know, there's a breeze up there and everything, and that's why they went up there' . . . *[A Northern Paiute elder]* recalled, 'They dug out a little depression in the dirt, big enough for one, two, or maybe three people, and filled the depression with cattails or tule . . . According to Judy Williams the depressions where her people slept can still be seen on top of Lone Mountain." |
| Lone Rock<br>[*Mossiʔi*] | [Loud and Harrington 1929:161-162]"In their haste to escape the people took Wolf's head and threw it over the Pine Nut mountain. It landed on the plains north of Carson Sink, a distance of 20 miles or more, and now is a rock about 200 ft. high called mosi'i (no. 6, pl. 68)." [See story in Appendix A; plotted as Site 6 in Figure 4.1]<br><br>[Fowler 1992:38-39] "Northeast of the Nutgrass area, out in the Carson Sink playa, is a rock pinnacle called *Mossiʔi*. The formation is a sacred site to the Cattail-eaters, representing the severed head of Wolf, who lost a battle with a group long ago in Dixie Valley." [178-179] "Lone Rock (*mossiʔi*), located far out in the Carson Sink, has a particular association with a story that Wuzzie George knew well and that has also been reported by others (Loud 1929; Stone 1989). The rock is popularly referred to by the people as 'Wolf's Head,' as it represents the resting place of the severed head of Wolf, thrown there during a battle that raged in northern Dixie Valley . . . Coyote retrieved his elder brother's head by putting the enemy to sleep as they celebrated their victory with a dance at the scene . . . In recent years, the U.S. Navy has used this sacred site for target practice, and reportedly has reduced it to a pile of rubble." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Lone Rock (cont.) | [Deloria and Stoffle 1998] "Lone Rock and Black Butte are healing and vision questing sites and attract traditional people from Walker, River, Pyramid Lake, and the Fallon Indian community itself." |
| Long Valley | [Steward 1997:145, 147] Antelope. |
| | [Rucks 2001a, 2001b] Antelope drives. |
| Lovelock | [Steward 1997:68] Northern Paiutes - festivals. |
| | [Steward 1941] Duck drives. |
| Lovelock Cave<br>[*Saiʔitoo*]<br>[Sai's hole] | [Lowie 1926:205] "The enemy lived in a hole. The Paviotso made a fire in the hole and killed most of them easily. Very few of them escaped and live in California. This hostile people were called Sai´ru'qa'$^{n}$." |
| | [Loud and Harrington 1929:164] "There are two caves to the south of the lake, opposite Ocala. On the ridge near the cave, marked 19 on plate 3, Natches said that there is a 'stone house.' In the hill to the west of this is situated the other cave." Loud and Harrington (1929:166) questioned Hopkins name identification for Say-do-carah. They state (1929:166): "The Northern Paiute applied to the ancient people the name sai-duka'a, "tule-eaters," a name which might be applied to any people with this habit. This may account for the application of the name or its shortened form sai'i to the Pit Rive Indians and the form Saidyuka to Indians of eastern Oregon." |
| | [Scott 1966:46] "Long before it was 'discovered' we learned how our ancestors, the Nu-mahs, destroyed the Sa-duc-ca tribe by suffocating them with smoke in the Lovelock Cave." |
| | [Fowler and Fowler 1971:218] See story in Appendix A. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Lovelock Cave (cont.) | [Bard, Busby, and Findlay 1981:109] Lovelock Cave is the site of the last battle between the Kupa and the Saidukan resulting in the latter's (?) displacement. |
| | [Fowler 1992:42] "On its [West Humboldt Range] south face was a small black hill (Black Mountain) referred to as Tuukaiba, 'Black Mountain.' On the east face was Lovelock Cave, an important archaeological site in the region and the site of a legendary battle between the Northern Paiute people and the *Saidukaʔa*, another early people . . . The cave is referred to as *Saiʔitoo*, 'Sai's hole." |
| | [Hopkins 1994:73-75] See story in Appendix A. |
| | [McGuckian 1996:37-38] See story in Appendix A. [149] NAGPRA concerns: Lovelock Tribe believe that "artifacts and burials from Lovelock Cave and the Humboldt Sink area are part of their heritage . . . human remains from this area and others should be buried in the cemetery in Lovelock." "The story of the Saiduka?a and the Paiutes' battle to drive the saiduka?a out of their homeland is an important part of the traditional cultural heritage of the Lovelock Paiute. Although the Saiduka?a are considered to be another people by the Lovelock Paiute, they are also considered to be invaders in the traditional territory of the Lovelock Paiute." |
| Lucky Boy | [Facilitators 1980 2.115] Important to Walker River Paiute Tribe. " . . . frequented for hunting and gathering. In the Lucky Boy area are Little Squaw, Powell, and Garfield creeks and a spring. Deer, bighorn, sheep, sagehens, and chukkars are hunted here and native foodstuffs and medicines are gathered." |
| | [Cleland et al 1984:2-45] "The area around Lucky Boy, just outside the plant boundaries, was also an important resource exploitation area. Pine nuts are still gathered here by contemporary Paiute." |
| Magnuson | [Steward 1997:147] Rabbit drives in the vicinity of the warm springs. |
| Manhattan | [Steward 1997:110] Festivals. |
| Mary's Creek | [Steward 1997:156, 158] Seeds, fish. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Marys River Geyser Cone | [Janetski 1981b:206] "North of Deeth along the Mary's River Stirling (1931) has recorded a large 'geyser cone' filled with boiling water which, according to legend was the recipient of enemy captives in the 'old days.'" |
| Mason Valley | [Fowler and Fowler 1970:125-126] The Walker Lake Paiute organized a rabbit drive in Mason Valley (or other locality where rabbit were numerous) after the pine-nut harvest. |
| Massacre Site - East of Ely | [Facilitators 1980:3.18] East of Ely, this is a settlement site, hunting, fishing, and gathering area. "In the campaign to eliminate 'hostile Indians' the United States Cavalry destroyed the whole village except one man and a baby girl, a woman who later lived in Ely, but who is no longer alive. This site is sacred to the Ely Colony Indians as it is part of Shoshone heritage." |
| Massacre Site - North of Ely | [Facilitators 1980:3.19] Settlement, fishing, and hunting area north of Ely. The area was last used in the 1860s before the United Sates Cavalry destroyed the village. No known survivors. |
| *Matákan* Canyon | [McGuckian 1996:108] Used by Lovelock Paiutes for pine nutting. [147] Recommended as potentially eligible as Traditional Cultural Property. |
| Maverick Springs Mountains | [Steward 1997:145] May also be same as Cedar Mountains. [145, 147] Pine nuts; [147] antelope drives; [148] deer drives. |
| | [Facilitators 1980:3.16] Important to Elko Band. "Located in . . . the Maverick Springs Mountains are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| Medicine Mountains | [Steward 1997:145] May also be same as Cedar Mountains. [145, 147] Pine nuts; [147] antelope drives; [148] deer drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Medicine Mountains (cont.) | [Facilitators 1980:3.16] Important to Elko Band. "Located in . . . the Medicine . . . Mountains are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| Medicine Springs | [Steward 1997:147] Jackrabbit drives; [148] festivals. |
| *Mhannu* | [Grosscup 1974:11] "The other special site, 26-Ly-3, is located not far from Fort Churchill. It is a cave high up on a cliff above the Carson River. Small wooden sticks are stuck into the crevices in the walls of the cave in great numbers and there are a number of white pictographs of humans, most of which are very obviously male, painted on the smooth rock surfaces. This cave is also known to the modern Northern Paiute as having medicinal properties." [NOTE: Neither the site form or the plotted location for this site match this description.] |
| | [Fowler 1992:177] "Located near Fort Churchill, and called *mhannu.* The cave was located high on a cliff above the Carson River, and the entire area was considered sacred ground. A person seeking a favor from a power, or seeking power itself, would go there and spend the night. During the night he/she was visited by lions, snakes, and other frightful things. Some people became too frightened to remain, and thus did not have the requisite dream (*nosiʔi*) that would grant them their request or power. People usually presented the cave with sticks, beads, arrows, and a variety of other items. When Margaret Wheat first visited the cave in the late 1940s, the ceiling was covered with small sticks and other offerings. She removed a few, and later showed them to Alice Steve and Wuzzie George who confirmed that these were indeed offerings to the cave. She reported to them that there were red and white pictographs near the cave, and they confirmed this, and noted the importance of these substances as signs of the power within. They also spoke of a big rock in the river below the cave, site of the home of a very large and powerful water snake who would also grant favors. Wuzzie George reported that her son had tried to find the rock, and that apparently roadwork in the area in the late 1950s had ruined it." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Mill City | [Steward 1997:68] Northern Paiutes - festivals. |
| Mill Creek | [Facilitators 1980:3.14] Important to Battle Mountain Band. Fishing area. "Because these creeks are highly prized and the site of ancestral as well as modern use, they are regarded as culturally valuable beyond the non-Indian concept of fishing for recreation." |
| Millett's Ranch | [Steward 1997:110] Festivals. |
| Mineral<br>[*Pahomba*]<br>[clean water] | [Steward 1997:142] Fish, yomba and other roots. |
| | [Rucks 2001a, 2001b] There is a plant gathering area near Mineral that included *yampa* and *tsowiga*. |
| Monitor Range<br>[*Suŋŋgadoya*]<br>[cottonwood mountain] | [Steward 1997:112, 114] Pine nuts; [115] deer drives. |
| | [Facilitators 1980:3.14] Important to Battle Mountain Band. Fishing area, pine nuts and other plant and animal food and medicinal resources. |
| Monitor Valley | [Steward 1997:115] Antelope and deer drives. |
| | [Facilitators 1980:3.20] Important to Yomba Shoshone Tribe. "Sacred burial sites are located in the Upper Reese river Valley northward to Battle Mountain. Most of these sites are in the hills and covered with rocks. Some of these are located in the Smoky, Monitor, and Antelope Valleys and should be actually located with the assistance of older tribal members." |
| Morey | [Steward 1997:116] Festivals. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Moss Creek | [Facilitators 1980:3.14] Important to Battle Mountain Band. Fishing area. "Because these creeks are highly prized and the site of ancestral as well as modern use, they are regarded as culturally valuable beyond the non-Indian concept of fishing for recreation." |
| Mount Grant [*Kodəgwadə*] | [Fowler and Fowler 1970:132] "There was a time when there was nothing in the world but water. But at length an island rose out of the great water where Walker Lake Mountain [Mt. Grant] is today." |
| | [Johnson 1975:15] "Long ago, before the arrival of the People, the world was entirely covered with water. Suddenly a mountain called Kurangwa began to emerge from the water. There were flames blazing mysteriously from its peak. The mountain is sacred and is known today as Mt. Grant. Strong, cold winds blew out across the surrounding water and threatened to put out the fire on Kurangwa. Luckily, the sagehen flew to the rescue. She settled over the fire and fanned the water away from the flames with her wings. But she nestled so close to the fire that her feathers were singed by the fire, and today the feathers on the breast of the sagehen are still black from being scorched by the fire on Kurangwa. She fanned the water back from the fire until the mountain Kurangwa had lifted itself high above the reach of the great body of water that was left, Agai Pah (Trout Lake) or Walker Lake as it is called today." [76] "Mount Grant, on the southwest shore of the lake, was the sacred place of the People." |
| | [Cleland et al 1984:2-48] Recorded as HWAAP-33 (NA-18). "Kurange or Mount Grant in the Wassuk Mountain Range has been described as the creation mountain of both the Agai Dikita, the trout eaters, and the Pagwi Dikita, the fish eaters (Johnson 1975:15-16; Carson City News 1900). Mount Grant is considered by contemporary Paiute to be one of the most sacred mountains of the Northern Paiute (Jones 1974; Johnson 1975:76)." [4-7] "A high place in the Wassuk Range is a significant locale in Northern Paiute creation stories. Some identify the site as the place of creation and others as a dispersal point following creation (Johnson 1975; Voorhees 1983)." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Mount Grant (cont.) | [Fowler 1989:9] "19. *kodəgwadə*, Mount Grant." "19. *kodəgwᵉ*, Mount Grant." "Mount Grant was *kuɗəgwə* (19). People went to Mount Grant to get various medicines such as *sikɔabu* [death camas, *Zigadenus venenosus*, *Z. paniculatur*], like onion, used for swellings; *kudagwabu* [unidentified], shaped like a parsnip and used to keep rattlesnakes away and for swelling; and *tsinibab* [unidentified], for sore throat. Many other kinds of medicines are also found on Mount Grant. Tobacco was also gathered there." [130] "*Tsinibab* . . . This is a small tuber chewed and the juice swallowed for a sore throat. The tuber was cut in pieces, and holes cut in them, which were then strung and dried. Gotten on Mt. Grant." [Plotted as Site 19 in Figure 4.2.] |
| Mount Tenabo [*Dínabo*] | [Rucks 2000a:11-20] "To the Western Shoshone, *Dínabo* is not confined to the peak named 'Mt Tenabo' on USGS topographic maps, but designates a traditional landscape named for the prominent white cliffs that served as an important landmark at the intersection of several historic travel routes . . . The historic use and cultural areas designated as *Dínabo*, encompass the western front of the southwest extension of the Cortez Range, including the pediment, the peak and associated ridges and saddles . . . The cliffs and mountain top . . . area is associated with mythic events and beings of creation and world renewal, aboriginal burials, and traditional observances associated with these burials. Eligible under A, B, and C.<br><br>[Rucks 2000b] On north side of Mount Tenabo are a series of boulders. Information on these sites may be held by WSDP. Eligible under A and D.<br><br>[Rucks 2001a, 2001b] Important because of the following features: cave, pine nuts trees, rock outcrop, turquoise and clay collecting area, possible burials. |
| Mountain near Lida | [Steward 1943b:254] "As he ran toward Rabbit, he tore the notch in the mountains near Lida. Rat took the fire from Rabbit and ran with it to his house, which was on the summit at Lida . . . The pursuers gathered around his house, but could not get into it. They all died right there. They can be seen now piled on a mountain nearby." [See story in Appendix B.] |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Mudhen Lake [*Saiya tukəd*] | [Fowler and Fowler 1971:56] "Mudhen drives were usually held in the fall . . . the best place . . . used to be in a small shallow lake which was on the other side of a little ridge south from Pyramid Lake . . . It was called *saiya tukəd."*` |
| | [Fowler 1989:56] "Mudhen drives were usually held in the fall because at that time the mudhens were so fat they could not fly. The best place for ths drive used to be in a small shallow lake which was on the other side of the little ridge south from Pyramid Lake . . . It was called *saiya tukəd*." |
| Mule Canyon | [McGuckian 1996:151-152, 155] AIRFA concerns: "Tooza?a from the Mule Canyon Area of the Seven Troughs and ephedra are plants which were identified as being used for medicinal purposes." [237] "The Lovelock Paiute gathered Tooza?a (Lomatium dissectum) in the spring from Mule Canyon in the Seven Troughs Range." |
| Newark Valley | [Rucks 2000b] Antelope hunting area. |
| | [Rucks 2001a, 2001b] Antelope, seeds. Ruby Valley people from Medicine Spring collected here. |
| New York Canyon | [McGuckian 1996:108] Used by Lovelock Paiutes for pinenutting. |
| North Fork | [Facilitators 1980:3.17] Important to Elko Band. "Accessible from State Route 46 are the North Fork, Sky Valley, and Secret Valley plant gathering areas. Among the many plants sacred and mundane (though practical) to be found in this area are, by their white and Indian names; Ba'tuba, sagebrush, zoic, wada, goninutzu, carrots, onion, cooka, and tose. These areas also contain springs (all springs in the Great Basin were considered sacred), deer, rabbits, sagehen, and squirrels." |
| North Fork Creek | [Steward 1997:158] Cactus. |
| North Fork Mountains | [Steward 1997:158] Mountain sheep. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Numaüngabi* | [Loud and Harrington 1929:132] "A burial ground at the foot of a cliff on a rock outcrop 9 miles northeast of the lake. (Sec. 13, T 25N, R 31E.) In prospecting for nitrate deposits at the base of the cliff half a dozen skeletons have been found. Pictographs on the cliff were also uncovered. Northern Paiute Indians formerly visited the place to lick the nitrate salts from the face of the cliff, hence it was known as 'Medicine Rock.'"<br><br>[Grosscup 1974 :6-7] "Site 26-Pe-27 is located to the southwest of Humboldt Lake. It is a natural deposit of nitrates known to the Northern Paiutes as Medicine Rock or Numaüngabi (Gale, 1912, p. 19; Loud and Harrington, 1929, p. 132). Loud reports numerous burials from this site and one infant burial now in the University of California Museum of Anthropology had glass trade beads associated with it."<br><br>[McGuckian 1996:237] "Loud and Harrington (1929:13) identified a site in the Humboldt Sink where they say the Indians went to lick the nitrate salts referred to as medicine rock (CRNV-02-1904/26PE27, 26PE-9). *[Two Northern Paiute elders]* did not know where Medicine Rock was. *[A Northern Paiute elder*] said she had heard about it from White people." |
| Old Father and Old Mother Rocks | [Fowler 1992:39] "According to Wuzzie George, in a canyon just south of the peak were two white rock outcrops that represented Our Father [*Waʔicinaa*] and Our Mother [*Tbicoʔin*]. There also was a spring below them, referred to as *Nmnaa paadui*, 'People's Father's water.' The site was also used to gather white paint during pine nut harvest time. Mrs. George said the site was destroyed by practice bombing activities during World War II." [176-177] "Wuzzie George reported that the figure of First Parents once stood on the west side of the mountain, two pinnacles of white clay or stone, with a spring under them. The site . . . was an important source of white paint used for various medicinal purposes. The figures of First Parents were used for target practice by military pilots during World War II, and are no longer there, an act that was considered by Wuzzie George a major violation of the Earth." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Old Reservation Boundary | [WCRI 1995:38] Recorded as Site HS T703cd. "Several historic fenceposts (cut trees) on the side of a hill were identified as the old reservation boundary; the fence was reportedly constructed by the U.S. Army; currently, the reservation boundary is about ten miles to the east." |
| *OtigadutU* | [Loud and Harrington 1929] Northern Paiute village site near Toy. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Overland Lake | [Angel 1958:18] "On the summit of a high mountain in this Ruby range is another beautiful lake, higher than Lake Tahoe, probably the highest in the world, thus set 'up in the region of storms,' ofttimes remaining frozen over until July. An outlet from it towards the east feeds a stream that, leaping down from the rocky heights, flows out into Ruby Valley, and is known as Overland Creek . . . Of the discovery of this lake, and the dread in which it is held by the Indians, Charles Stebbins of Austin, relates that in 1862 he went in search of a pool of water that the Indians located upon the summit of a high, bald mountain in the Ruby range about thirty-five miles north from the old overland station. To the red men it was a mystic spot, over which an evil spirit ruled, whose home was in those waters. This dread spirit was never seen except in the form of a large fish, and whoever saw that fish went away to linger for a time and die. *Sho-kub*, a chief of the Shoshones, died of consumption in the fall of 1861, at the trading-post kept by Stebbins; and during his illness, often spoke to the latter concerning this pool of death in the mountains. Sho-kub warned his white friend against visiting the spot, claiming that he had seen the fish that no person had ever looked upon and lived. The curiosity of Stebbins having been excited by the strange stories concerning the locality related to him by the chief, determined to see the spot so dreaded by the aborigines. Accordingly, in company with a famous pioneer and frontiersman, Wm. H. Rogers, 'Uncle Billy,' he went in search of it:– . . . As we approached the spot–said Stebbins, the rocks began to give out a strange, hollow sound as through we were passing over a cavern, and fearing we would break through, we got down upon our hands and knees and crawled along. At length we came to the mouth of a yawning chasm, and looking over the rim saw about twenty feet beneath us the smooth face of glistening water. The opening at the top was possibly forty feet across, circular in form, and the interior view was like looking in the small end of a funnel. After taking a good look, we went down to where our horses were, and camped for the night. The next day we went back and took another look, but we saw no fish. In the immediate vicinity we found large numbers of fossil shells." |
| Owyhee River | [Steward 1941] Duck drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Pabizzi poo* [weasel's road] | [Loud and Harrington 1929:160] "About the center of the Stillwater range is a mountain 7800 feet high, or 3800 feet above the level of the Carson Sink plain. The mountain lies just back of the Copperreid mine due east from Carson sink (No. 1, pl. 68). There is a white streak, many miles in length and so high up the sides of the mountain that it is said to be visible over the gap in the Humboldt range as far away as Lovelock, 25 miles distant . . . The Northern Paiute explanation is that Skunk and his younger brother Weasel were at play. Skunk ran after Weasel who went into his small hole in the ground. Skunk dug in after him and so opened up a ditch many miles in length over the mountain side. The Indian name for the ditch is babigipō or pabitsipo. The whites, hearing the story from the Indians, call it the Weasel trail." [Plotted as Site 1 in Figure 4.1.] |
| | [Fowler 1992:40] "A red streak visible on the west side of the Stillwater Range from this area is called *Pabizzi poo*, 'Weasel's road.' It figures in a traditional story in which skunk and weasel were at play. Skunk tunneled after weasel, thus creating the streak." |
| | [McGuckian 1996:36] "Gilbert Natches (Loud and Harrington 1929:160) described the Weasel Trail, a formation where Skunk dug a long ditch along a mountainside east of the Carson Sink while chasing Weasel. This streak reportedly can still be seen today and is probably located in the Stillwater Range." |
| Pah-hun-upe Valley | [Steward 1941:328] "Simpson (1876:70) wrote of an arrangement in Pah-hun-upe V. (somewhere near Humboldt R. in Shoshoni territory) which is a 'couple of brush-fences or barriers converging to a narrow pass and a large hole in this last portion." Area was also used for deer hunting. |
| *Pah-imahaba* [rain shade] | [Fowler 1992:39] Jackass Peak (Mt. Lincoln?) - pinyon nuts gathering area. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Pahino-motsata* [hot spring rock-point] | [Loud and Harrington 1929:164] "19.–The southern end of the range in which Two Tips is located is called pahino-motsata, 'hot spring rock-point.' The word for the rock deposited by hot springs is pahinopE." [Plotted as Site 19 in Figure 4.1.] |
| *Pai döpi* [clay rock] | [Steward 1941:422] "There is a spring near W shore of Walker Lake, 3 mi. S of Schurz, where a hunter could sleep if he wanted luck for deer. He would dream of place and circumstances of hunt. Usually he learned not to kill the first deer, but to wait until the second a big buck, came along. The place was called pai döpi ('clay rock')." |
| Pancake Mountains | [Steward 1997:119] Pine nuts. |
| *Pannidogogg$^{w}$a* [water snake place] | [Fowler 1992:40] Near Salt Works. "The area east of Carson Lake is called *Pannidogogg$^{w}$a*, 'Water snake place,' also in reference to the snake on Sand Mountain. This area was part of its territory. The pass that comes through this area from Stillwater is called *Kaibapdagg$^{w}$a*, 'Mountain base.'" |
| Paradise Mountain | [Steward 1997:105] Pine nuts. |
| Paradise Valley | [Facilitators 1980:2.12] Important to Winnemucca Tribe. "The ancestral home of the Winnemucca and continues to be a culturally important region . . . There are unidentified migration paths, burial sites, hunting and gathering and pine nut areas in Paradise Valley and the Santa Rosa Mountains." |
| Peace Rock | [Facilitators 1980:2.67] Important to the Fallon Paiute-Shoshone Tribe. "There is a large boulder that remains, marking the spot of a 'peace' agreement between the Paiutes and Shoshones. Though no document is known to exist, it is reasonable to assume, since Eastgate is on the border of Paiute and Shoshone lands, that such a conference did take place." |
| Pequop Mountains | [Steward 1997:145] Festivals. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Pequop Mountains (cont.) | [Facilitators 1980 3.16] Important to Elko Band. "Located in . . . the Pequops . . . are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| Pete Hansen Creek | [Facilitators 1980:3.14] Important to Battle Mountain Band. Fishing area. "Because these creeks are highly prized and the site of ancestral as well as modern use, they are regarded as culturally valuable beyond the non-Indian concept of fishing for recreation." |
| Pigeon Springs | [Steward 1997:69] Pine nuts; festivals. |
| Pike Peak | [Cleland et at 1984:2-45] "Red ochre, a ceremonial dye, was obtained just south of Pike Peak." |
| Pilot Cones | [Facilitators 1980:2.10-2.11] Important to the Walker River Paiute Tribe. "Pilot Cones is also known as Two Sisters by the Indians. Wovoka, religious prophet of the Great Basin Indians, prophesied that the end of the Indian people would come if either or both of the Two Sisters was destroyed or flattened. Two Sisters are to the east of the reservation about 75 miles and are visible from the town of Schurz. One on the left (also called Pilot Cone) is larger and the one on the right is two-thirds its size . . . The Paiutes were great believers in Wovoka, who controlled the elements. It worries some to see the one sister getting smaller. There is an emotional and cultural involvement, although they do not necessarily go out and 'use' the site. It represents a gauge of the existing Paiute culture and beliefs." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Pilot Peak | [Facilitators 1980:2.11] Important to Walker River Paiute Tribe. "Pilot Peaks, at 9,207 feet elevation is located southeast of Walker River near Mina and was an important horse gathering area. Hunting and food gathering also occurred here. Families camped while rounding up the mustangs. Bordering and within Toiyabe National Forest are many hunting and gathering areas. Deer, big horn sheep, chukkars, grouse, and sage hens were generally found in these areas. Petroglyph sites can be found in two of these hunting spots." [2.114] "Southeast of Walker River, in the mountains and canyons around Pilot Peak, 'prehistoric bones of horses have been found . . . as well as the contemporary mustang counterparts . . . Indians 'mustanged' in this part of the Gabbs Valley Range . . . With the upsurge of mining activity in the mid-1800s, the mustanging area slowly began to be destroyed. The mustanging trips involved several days' camping around Pilot Peak. 'While men mustanged and hunted deer and game, women would gather important medicinal herbs. With mining activity established and the herds of horses scared away, the Pilot Peak hunting-gathering area lost some of its economic significance." |
| Pine Creek | [Rucks 2001a, 2001b] Fish. |
| Pine Creek Ranch | [Facilitators 1980:3.21] Important to Duckwater Shoshone Tribe. "Located along Highway 82, the Pine Creek Ranch area was once a seasonal camping site for family members of the Duckwater people, both in the recent past (1930s) and distant past. Its importance as a hunting/gathering area is best illustrated by the fact that it was also 'chosen' by white ranchers as a suitable area for cattle grazing, cattle food crops (hay), its proximity to the many deer, antelope, and mountain sheep, which abounded in the area, and for its water (Pine Creek). Informants at Duckwater were most concerned, however, that the graves and the land around them be left undisturbed. Sagebrush has covered many ancestral graves scattered throughout the site area, while some of the more recent ones are still visible (one informant's mother is buried there)." |
| Pine Grove Hills | [Facilitators 1980:2.11] Important to Walker River Paiute Tribe. "Indians go annually to hunt, worship and pay respects to mother earth for the bounty she provides." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Pine Nut Roasting Feature | [Rusco 1996] Recorded as Site CRNV-63-6546. Evaluated as eligible to NRHP under Criterion A. [NOTE: Nevada SHPO did not concur with this finding.] |
| Pine-nut Valley | [Fowler and Fowler 1970:126] "Every tribe has its own territory, on which it is unlawful for any other to gather, for instance, the Walker Lake tribe have the Pine-nut Valley" |
| Pine Valley | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering lands . . . are scattered areas throughout . . . Pine Valley . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." [3.17] Important to Elko Band. Area is used for hunting and gathering of plant and animal resources. |
| Pit Taylor Dam | [McGuckian 1996:155] The Lovelock Paiute collected willows from this place. |
| *Possiʔatbbogi* [louse's cave] | [Loud and Harrington 1929:164] "16.–Near Hazen on the side of Black Butte there is a cave of considerable size called pusia-tipogI, 'louse-cave.'" |
| | [Fowler 1992:41] Located in Hazen Buttes [Tuukatd or "black sitting"]. "In this large outcrop is an important sacred site, a place where people went to obtain shamanistic power. It is an east-facing cave called *Possiʔatbbogi*, 'Louse's cave'." [177-178] "It faced east, to greet the rising sun. A person wanting power or a favor similarly had to spend the night in this cave, where again, frightful things would happen that the person had to endure. This cave also had to be paid for any favors granted, and it, too, contained numerous offerings in the 1950s according to Margaret Wheat." |
| Powder Valley | [Fowler 1989:18] Near Yerington. "On the other side of Powder Valley there is an antelope corral (*koup*). The corral is made of cedar and pine branches. It is about 10 ft high and 200 yds in diameter." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Powell Mountain | [Facilitators 1980:2.115] Important to Walker River Paiute Tribe. "Pine nuts, a staple food to the Paiutes, are specifically mentioned by informants as a resource gathered around Powell Mountain . . . A spring at Powell Mountain was important to the people." |
| *Pü: wünük* [plain against the foothills] | [Steward 1997:163] Antelope drives, festivals. |
| | [Steward 1941:219] Located near Iron Point (near Battle Mountain?). Antelope drive witnessed by Steward. |
| Pyramid Lake [*Kuyuipanünəd*] | [Loud and Harrington 1929:156] Important fishing grounds of the Northern Paiute. |
| | [Stewart 1941:444] Referring to the Water Baby that lived in the lake: "The one in Pyramid Lake was not so bad if placated by saying, 'This water in lake is for both of us. Don't hurt me; we're both the same.'" |
| | [Scott 1966:7] Traditional summer camping grounds of the Northern Paiute. |
| | [Shimkin and Reid 1970] Fishing area. |
| | [Fowler and Fowler 1971:26] Big rabbit drives "were held twice a year; once a year at Walker River and once at Pyramid Lake." [30] "Fishing was an important subsistence activity, particularly in the Pyramid Lake and Walker Lake basins, where large fish runs were typical . . . The first fish to come in the river at Pyramid Lake are the *tomo agai*, winter trout [Lahontan cutthroat]. They come about late November or December. Then come the *tama agai*, the spring trout [also Lahontan cutthroat]. The *kuyui* [lakesucker] come about late April. The *awago* [Tahoe sucker] come about that same time. The minnows are in the lake and in the river all the time. Men always went fishing." [112] Around the southwestern corner of the lake is a mineral collecting area for a yellow paint (*oapi*). [286, Note 102] "Water babies also were reported to live in lakes, e.g., Pyramid and Winnemucca lakes (Stewart, 1941, p. 444)." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Pyramid Lake (cont.) | [ITCN 1976a:62] Pyramid Lake is sacred. There is a story about a big monster who swallowed a boy who was fishing. "Medicine men received visions and dreams from Pyramid Lake which gave them power to help their people." |
| | [Smith et al. 1983:169] "Lovelock Indians are historically tied to Pyramid Lake, and a migration route between Lovelock and Pyramid Lake through the Blue Wing Mountains is considered a significant cultural use area." |
| | [Fowler 1989:9] "13. *kuyuipanünəd*, Pyramid Lake." [112] "Yellow paint is gotten around the southwestern corner of Pyramid Lake . . . It is also used to paint the body." [Plotted as Site 13 in Figure 4.2.] |
| | [McGuckian 1996:249] "*[A Northern Paiute elder]* said that Pyramid Lake and Summit Lake in particular were considered sacred waters." |
| | [Deloria and Stoffle 1998] Identified by Inter-tribal Council of Nevada as being a sacred location. |
| | [Knack and Stewart 1999:12] Fishing area. Dry storage caves, burials, and open-air winter villages. |
| Railroad Pass Camp | [Rucks 2000b] Western Shoshone village are located in this vicinity along the McGill to Beowawe Trail. |
| Railroad Valley | [Steward 1997:115] Antelope and deer drives; [116] festivals; [120] rabbit drives; [142] deer drives near Hamilton. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Ralston Quarry | [Dufort 1998:1] "Ralston Quarry is a tool stone quarry site (26NY2713) located near Tonopah, Nevada on State Route 376. The quarry site has been recommended eligible for listing on the National Register of Historic Places (NRHP) . . . During the information-gathering process, which included interviews, discussions and meetings with Newe (Western Shoshone) people, I was unable to locate information which could be used to designate the quarry site as a Traditional Cultural Property. However, a larger area, which includes the quarry, has been identified as spiritually significant by Western Shoshone people." [5] "The Western Shoshone representatives noted the presence of horned toads (*Phrynosoma platyrhinos*), animals viewed as spiritually significant in Western Shoshone traditional cultural history . . . the Western Shoshone representatives identified rock alignments, cairns, stone circles, small basins and large stone-ringed indentations." [6-7] "'Spiritual significance' is a term chosen by the Newe representatives to describe the importance of the area in a way which avoids terms having legal or political connotations, such as 'Traditional Cultural' and 'Sacred Sites.' The larger area identified as having spiritual significance includes the quarry site, the dunes and the ridge above the quarry site. The discussion focused on features of the land in the quarry-dunes-ridge area which are associated with Newe traditional cultural values. These include the evidence of the quarry materials indicating early use of the area by Native people, the presence of the horned toad, an animal which has spiritual significance in the traditional teachings of the Newe people, the presence of the rock alignments indicating early spiritual use of the area and the presence of the dunes below the quarry and ridge. Taken together these features and their associated cultural values form the basis for the identification of the area as 'spiritually significant.'" [8-17] Factors indicating cultural significance: 1) evidence of the tool stone quarry and the quarry materials indicating early use by Western Shoshone ancestors; 2) presence of the horned toad (*Phrynosoma platyrhinos*) and its habitat; 3) presence of rock alignments indicating early spiritual use of the area; 4) presence of dunes below the quarry and ridge. |
| Rattlesnake Hill | [Fowler 1992:180] "Construction of a water tank on Rattlesnake Hill apparently displaced that Water Baby." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Rattlesnake Hill (cont.) | [Deloria and Stoffle 1998] "In Churchill County, east of Reno, there is a reddish butte, now named Rattlesnake Butte, which was a traditional Paiute burial ground. Later it was the site of a battle between the Paiute and the Pit River Indians of California. The tradition suggests that it is a location which the people would not want disturbed or carelessly used." |
| Reese River Valley | [Steward 1997:104] Seeds; [105] antelope (below Austin); rabbit drives; [106] festivals. |
| Roberts Mountains | [Steward 1997:141] A Western Shoshone village was listed as "Bauwiyoi, a group of at least six encampments at the foot of the Roberts Mountains where there are four sloughs." [142] Pine nuts. |
| | [Facilitators 1980:3.14] Important to Battle Mountain Band. "The area is located in the Toiyabe Range, Simpson Peak Mountains, Roberts Mountains and Monitor Range in central Nevada . . . The Shoshone migrate to these areas annually for pine nut gathering. Other uses include hunting and the gathering of edible and medicinal plants." |
| | [Rucks 2000b:8] Ethnohistoric District eligible under A and D. District includes area leading up to and over Henderson Pass from Vinini Creek to the north, approximately 3 miles south of Henderson Pass. Includes 23 recorded archaeological sites. "The Roberts Mountains are noted for pine nutting and winter villages are known to have existed along the northern front (Steward 1938)." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Roberts Mountains (cont.) | [Rucks 2001b, 2001a] "The significance of the Roberts Mountains as a settlement area notable for access to hunting grounds, pine nuts, and many other resources, is documented in the ethnographic literature (Steward 1938:141); and although contemporary uses of specific locations within the study area were not identified by Western Shoshone participants in the Falcon to Gonder study, generalized concerns about impacts to the pine nut woodland and other resources in the study area were persistently identified . . . It is clear that the Roberts remain important for pine nuts and associated practices, for medicine resources, and that the are continues to figure in long-held traditions and practices associated with the creation and world renewal, similar to traditions attributed to Mt. Tenabo. Specific accounts of cosmological events apparent to some in the Roberts Mountains were contributed but not for documentation in any form. The Western Shoshone think it likely that any archaeological remains in these mountains, are associated with the spiritual and ecological richness of these mountains." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Rock Creek Canyon<br>[*Bah-tza-gohm-bah*]<br>[otter water] | [Clemmer 1990:68] "Some specific power spots mentioned to me were in the Rock Creek drainage." [70] "Among those who knew of power spots in the Rock Creek drainage and used them, the majority were Tosawihi." [78] In the Rock Creek drainage "Shoshones did maintain settlements and camps until about 1927 . . . Another settlement with several families was located up on Rock Creek." [78-9] "Two . . . power spots are located in the Rock Creek Drainage. They are quite close to one another. One is a BOHAPAA, a 'power spring.' Therefore, these power spots have been the site of many doctorings by at least two different BOHAKANTI over the last 80 years. One of the power spots is also a vision quest site." [79] "Two individuals who are buried above the Rock Creek drainage were mentioned by name." [82] "There are five springs within a seven-mile stretch of Rock Creek and these were places where the 'old Indians' camped. One of these springs is associated with otters. I was told that no one had seen otters there for a long time, however–80 years or so." [87] "Sometimes Tutuwa's group would come up this way, too into Tosawihi country. One time Tutuwa was coming into Tosawihi country with his band. They had been moving right along for several days. Some people wanted to stop where they were. Tutuwa said they should keep on to get to the better camp site. They were going up Rock Creek. The people objected to going on and refused to move. Tutuwa was a powerful man. To show his power, he cut a mountain in half just by moving his hand. Half the mountain slid down. You can still see where that happened. He showed them that to show them that they'd better keep moving on. The people moved on and camped where they were supposed to, further up Rock Creek." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Rock Creek Canyon (cont.) | [Rusco and Raven 1992:15] "Some Tosawihi and other Shoshone people heed the call of supernatural power and/or go to special power spots to receive power in visions (Clemmer 1990:67-70) . . . Four spots have been identified–two within the quarry area and two along Rock Creek downstream from its confluence with Antelope Creek, south of the quarry (Clemmer 1990:68)." [20] "People who wanted to have power for healing or prowess in hunting and warfare could go to special places at . . . Rock Creek, where they fasted for four days and received visions." [37] Other culturally-significant sites along Rock Creek–"known historic burial sites and a traditional power or vision quest spot on Rock Creek, near a proposed dam site, south of the quarry area; . . . the confluence of a hot creek and cold creek where Rock Creek enters a steep canyon northwest of the proposed mining development."<br><br>[Harney 1995:22] Referred to Rock Creek Canyon as "our spiritual ground." [79] "Rock Creek is located in the Sheep Creek Mountain Range north of Battle Mountain in northeastern Nevada. Called in their native tongue, *Bah-tza-gohm-bah*, or 'otter water . . . At the entrance to the steep, rocky walls of the canyon stands the Eagle Rock–a sacred mound that overlooks the entrance. The Shoshone place their sick up there for healing. Just below the canyon is a spring-fed pool in the shape of a heart where they go, sing their songs, and receive their visions and power for healing. Below the pool is the site where the formerly nomadic Shoshone made their transient village for thousands of years." [94-95] "There are two people standing there in the rocks, looking at each other over that water . . . The Indian people in these parts usually prayed to those two humans on the wall there, who watch the water. There's a man on one side, and a woman on the other side where the eagle is coming right over the top of her head - where some white streaks are." [96] There is also a cave containing medicine staffs. "The two staffs had feathers on the end of them, and they were stuck way back in there at one time . . . This is one of the things they used, combined with the eagle rock or eagle head, the healing pool below." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Rock House [*Pagawi*] | [Steward 1997:163] Rabbit drives. |
| Rock Outcrop - Trenton Canyon | [Quick 1996a] Burials. |
| Rosebud Canyon | [McGuckian 1996:270-271] "Glynn Thompson . . . mentioned that an elder from the Pyramid Lake Reservation had told him that the spires of rock in Rosebud Canyon were part of a spiritual site on a trail which led from the Seven Troughs Range to Rosebud Canyon and Pulpit Rock and Black Rock Point. The trail was a route which an elder took young men when they received their name. Mr. Thompson said that *[a Northern Paiute elder]* had told him that this practice was very old . . . within the mine site was a huge monolith which looked distinctly like the shoulders and bowed head of a woman. *[A Northern Paiute elder]* was very concerned that anything would affect this rock . . . (The mine manager said his mother had also forbid him to touch this rock) . . . [also noted as significant by consultants] the spires, the peak of the mountain behind them and a cave with an arch and a stone tunnel which according to *[a Northern Paiute elder]* was an important site in the naming ritual." |
| Round Mountain Cemetery | [Rusco 1994:14] Cemetery located in Round Mountain area. There are several Western Shoshone graves, some with legible head markers, within the cemetery. |
| Ruby Lake | [Steward 1997:146] Seeds. |
| | [Janetski 1981b] Waterfowl drives. |
| Ruby Mountains | [Steward 1997:145, 147, 153, 154, 157] Pine nuts; [147] snowshoe rabbit drives; [148] deer drives; [154] squirrels; [158] mountain sheep. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Ruby Mountains (cont.) | [Facilitators 1980:3.16] Important to Elko Band. "Located in the Ruby Mountains . . . are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| | [Clemmer 1990:68] "Some specific power spots mentioned to me were in the . . . Ruby Mountains' crest." |
| Ruby Valley | [Steward 1997:145, 148] Festivals; [146] deer drives; [147] mountain sheep, seeds, roots; [157] seeds; [158] antelope drives; [158] mudhens. |
| | [Steward 1941:323] Mountain sheep corral reported near a spring on the mountains west of Neff Ranch in Ruby Valley, made of "mountain mahogany sticks sloping inward in circle about 100 ft. in dia . . . has wings." |
| | [Facilitators 1980:3.17] Important to Elko Band. "Both medicine plants and food plants are gathered here. It is also an area sacred to the Shoshone because, not only were there gathering ceremonies and rituals practiced by the Shoshone ancestors in this area, but they are still practiced today. Gohinatza is one of the most important of the medicine plant gathered in this area." [3.19] Important to Ely Shoshone Tribe. Area was used for hunting and gathering of animal and plant resources. Collecting area for *gohinatza*. Also location of gathering ceremonies and rituals. |
| | [Janetski 1981b:174] "Waterfowl drives were restricted to extensive marshy areas such as Ruby and Franklin Lakes . . . Scott (1966) describes a mud hen drive which took place at Humboldt Lakes, and similar drives were probably carried out in the Ruby Valley region." |
| Rye Patch Reservoir | [Facilitators 1980:2.27] Important to the Lovelock Paiute Tribe. "The Rye Patch Reservoir is used by the Indians for fishing as well as for water recreation." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Sand Mountain<br>[*K$^{w}$azi*] | [ITCN 1976a:82] "A mountain of sand, about twenty eight miles east of present-day Fallon, is one such sacred place. Legends told how it was created: Long before the Numa existed, a serpent was wounded at Walker Lake. He crawled out of the lake and headed north, leaving a trail of sand in his wake. When he reached Sand Mountain, he burrowed in it and settled in the sand. This sand still shifts when he moves beneath it. Even now, his cries sometimes fill the air. Most Numa know Sand Mountain could swallow them and would not dare climb it. Only a person protected by special powers, like the *Poo ha gum*, could safely climb the shifting dunes of the sacred mountain."<br><br>[Facilitators 1980:2.7] Important to the Fallon Paiute-Shoshone Tribe. "Northern Paiute legend tells of a Great Spirit who lies sleeping beneath the sand. The spirit's restless repose results in the shifting of dunes which respond to his nightly tossing and turning. Sand Mountain is a power point to Northern Paiutes who frequently describe the 'singing' spirit with reverence . . . Again, the integrity of this sacred site has been challenged by dune buggy enthusiasts who pay no heed to Paiute stories in which the mountain-spirit may swallow any who trample him." [2.8] Also important to the Lovelock Paiute Tribe.<br><br>[Clemmer 1990:68] In reviewing his interviews with Western Shoshones, Clemmer said "Some specific power spots mentioned to me were in the . . . Shifting Sands near Fallon."<br><br>[Fowler 1992:40] "This extensive sand dune area northeast of a large dry pan that was once the run-off sink for Carson Lake is called *K$^{w}$azi*. The name refers to the snake that inhabits the dune, its sinuous back forming the crest. The dune is a 'singing' dune, thus the noise the snake makes. There is a hole in the range northeast of the dune from which the snake emerged." [179] "It has become a favorite weekend attraction for dune buggies and ATVs. This site, known as *k$^{w}$azzi*, is a giant rattlesnake (*panitogog$^{w}$a*), its sinuous back forming the crest of the dune. The head of the snake points to the northeast, as it has a hole (*tawaaka*) that is its home in that direction. One can hear the sound of the snake in the moving sands, as this is what is often called a 'singing dune.'" |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Sand Spring Valley | [Steward 1997:119] Seeds. |
| Santa Rosa Mountains | [Facilitators 1980:2.12] Important to Winnemucca Tribe. "There are unidentified migration paths, burial sites, hunting and gathering and pine nut areas in Paradise Valley and the Santa Rosa Mountains." |
| Schell Creek Mountains | [Janetski 1981b] Pine nuts. |
| Scratched Rock | [Facilitators 1980:2.11] Important to Walker River Paiute Tribe. "Scratched Rock, according to legend, was named when an Indian scratched a mark in the bluish rock causing water to run down it. 'Scratched Rock is located near Lee Hotsprings going toward the Walker River. It is a valuable site because it is visible evidence of many stories the elders pass on.'" |
| Secret Valley | [Facilitators 1980:3.17] Important to Elko Band. "Accessible from State Route 46 are the North Fork, Sky Valley, and Secret Valley plant gathering areas. Among the many plants sacred and mundane (though practical) to be found in this area are, by their white and Indian names; Ba'tuba, sagebrush, zoic, wada, goninutzu, carrots, onion, cooka, and tose. These areas also contain springs (all springs in the Great Basin were considered sacred), deer, rabbits, sagehen, and squirrels." |
| | [Fowler 1989:14] "Drives were also held in Secret Valley, between Honey Lake and Horse Lake." |
| Seven Troughs | [Facilitators 1980:2.8] Important to Lovelock Paiute Tribe as hunting area. [2.9] "It supports Indian tea, sagebrush, rice grass, rabbit and chukkar . . . Informants stressed repeatedly the importance of hunting areas, both culturally and economically. 'As have their elders, so do today's Lovelock Indians hunt and gather.'" |
| | [Smith et al. 1983 169] Hunting. |
| | [McGuckian 1996:262] "The Seven Troughs Range and the Lava Beds were considered sensitive areas, because of traditional use for antelope hunts." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Sheep Camp Canyon<br>[*Papuzí?aga*]<br>[water lice] | [Facilitators 1980:2.9] Important to Lovelock Paiute Tribe. Also called Lousy Water Canyon. "Hunting and pine nut gathering areas of importance. Fallon and Walker River Indian people make use of these areas as well as the Lovelock Indian residents." [2.27] Pine nut gathering, hunting of chukkar, deer, mudhen, quail, rabbit, dove, and groundhogs occur in . . . Lousy Water . . . Canyon."<br><br>[Smith et al 1983:169] Pine nut area.<br><br>[McGuckian 1996:103] "One of the other canyons used for pine nut harvesting was Sheep Camp Canyon–'Lousy Water' Canyon (Figure 1, no. 8)–used by the Donnely family of Lovelock. *[A Northern Paiute elder]* explained that the Paiute word for this canyon was Papuzí?aga which means 'water lice'." [147] Recommended as potentially eligible as Traditional Cultural Property. [262] Interviewees opposed tree-cutting in "Lousy Water (Sheep Camp) Canyon . . . area because of these areas' traditional uses for pine nutting." |
| Sheep Canyon<br>[*Ɨdɨtɨmaha*]<br>[hot place] | [Fowler 1992:40] Deer and bighorn sheep. |
| Shell Creek Mountains | [Steward 1997:121, 147] Pine nuts. |
| Shoshone Wells<br>Shoshone Camp | [Rucks 2000a, 2001b] Western Shoshone villages near Mount Tenabo. |
| Shoshone Mike Massacre Site | [Quick 1996a, 1996b] Mentioned briefly that this site was of major importance to the Western Shoshone elders interviewed for this particular project. |
| Shoshone Mountains | [Steward 1997:105] Pine nuts. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Shoshone Mountains (cont.) | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering . . . are scattered areas throughout . . . the Shoshone Range . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." [3.14] "Indian people from Battle Mountain, Carlin, Elko, Beowawe and Crescent Valley use these mountains. Pine nut gathering continues to be an important cultural as well as food providing activity . . . Game animals include deer, rabbit, woodchuck and squirrel. There are coyote throughout the central valleys and mountains. The water springs and creeks in this area are also highly prized by the Shoshone." |
| Silver Hill<br>[*Kuza Mɨha*]<br>[get firewood divide] | [Fowler 1992:39-40] Deer and bighorn sheep were hunted at Silver Hill. |
| Silver Peak | [Steward 1997:112] Pine nuts. |
| Silver Peak Range | [Steward 1997:64] Northern Paiutes - Joshua tree buds; [66] antelope; pine nuts. [70] Western Shoshones - pine nuts. |
| Simpson Park Mountains | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering lands . . . are scattered areas throughout . . . the Simpson Park Mountains . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." [3.14] "The area is located in the Toiyabe Range, Simpson Peak Mountains, Roberts Mountains and Monitor Range in central Nevada . . . The Shoshone migrate to these areas annually for pine nut gathering. Other uses include hunting and the gathering of edible and medicinal plants." |
| Skull Creek | [Clemmer 1990:68] "Some specific power spots mentioned to me were in the . . . Skull Creek drainage." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Sky Valley | [Facilitators 1980:3.17] Important to Elko Band. "Accessible from State Route 46 are the North Fork, Sky Valley, and Secret Valley plant gathering areas. Among the many plants sacred and jundane (though practical) to be found in this area are, by their white and Indian names; Ba'tuba, sagebrush, zoic, wada, goninutzu, carrots, onion, cooka, and tose. These areas also contain springs (all springs in the Great Basin were considered sacred), deer, rabbits, sagehen, and squirrels." |
| Smith Creek Valley | [Steward 1997:104] Seeds. |
| Smith Valley | [Steward 1997:105] Rabbits. |
| | [Fowler 1989:18] Walker River Paiute Tribe held antelope drives in Smith Valley. [126] Collection area for *kjbu natuswabi* (possibly *Angelica linearloba*) that was used for pneumonia or to cure people spitting blood. "It is found in the mountains - up on top - on the other side of Smith Valley." |
| Smoky Valley | [Facilitators 1980:3.20] Important to Yomba Shoshone Tribe. "Sacred burial sites are located in the Upper Reese River Valley northward to Battle Mountain. Most of these sites are in the hills and covered with rocks. Some of these are located in the Smoky, Monitor, and Antelope Valleys and should be actually located with the assistance of older tribal members." |
| Snake Valley | [Steward 1997:122, 129] Rabbit drives; [129-30] antelope drives; [130] fish drives; area used for hunting mudhens at Baker and Garrison. |
| Snowball | [Steward 1997:115] Antelope and deer drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Soda Lake [*Nukonoiʔid*] | [Loud and Harrington 1929:164] "17.–Soda Lake, near Fallon, covers an area of 268 acres and is 147 feet deep. It has a crater rim built up above the level of the desert, so that the total depth of the old crater is 312 feet. Natches said that there was an old story that its cone burst open in an eruption. This may be a historical tradition, as Russell shows that although volcanic activity began before the Dendritic stage of Lake Lahontan, its last outbreak is post-Lahontan in date." [Plotted as Site 17 in Figure 4.1.] |
| | [Fowler 1992:41] "This lake is called *Nukonoiʔid* (unknown etymology). It was known to contain the larvae of a brine fly (*Ephydra hians*) used as food by some Cattail-eaters. There was also a spring at the edge of the lake, although rising waters since the Newlands Project went into effect covered the spring. They also made the lake considerably deeper, covering as well the historic soda works on the southern shore. The lake also contained water babies, spirits that were important to native doctors." [180] "Also contained a Water Horse (*paapuku*) that was seen floating in the air above the lake." |
| South Cave Creek | [Steward 1941:330]Traditional fishing area where people used baskets to catch minnow, mountain trout, and other small fish. |
| South Fork | [Steward 1997:158] Fish; [159] festivals. |
| Spring Valley | [Steward 1997:122, 124] Rabbit drives; antelope drives near Cleveland; [127] mudhen drives only near *Biabauwundü* (big water down canyon); antelope drives held about 1 mile west of *Basonip:* (grass water) and at *Biabauwundü.* |
| Spruce Mountain | [Steward 1997:147] Antelope drives. |
| Squaw Butte | [WCRI 1997a:46] "One of the participants suggested that Squaw Butte may have been used for vision questing, and another that the Butte might contain (or have contained) eagle nests." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Star Peak | [Facilitators 1980:2.8] Important to Lovelock Paiute Tribe as hunting area. [2.9] "'The whole mountainous area is the area of concern,' (the northern segment of the Humboldt Range). It is bordered north by Imlay, west by Rye Patch, east by Unionville and south by Rochester (11 x 20 miles). Star Peak is the highest mountain in the range (9,835'). It is an area of high Indian use and cultural value, that is, of course, not confined to residents of Lovelock Colony." [2.27] "Pine nut gathering, hunting of chukkar, deer, mudhen, quail, rabbit, dove, and groundhogs occur in the Table Mountain, Lousy Water, Fencemaker, Star Peak and Happy Jack Canyon." |
| | [Smith et al 1983:169] Important hunting grounds. |
| Steptoe Mountain | [Smith 1993:165] "There was a family, with their children. The children were playing. It was at sundown. They had a little fire there. Watoavic (Si-ets) is a man made of stone. If yo hit him, you can't hurt him. But he has pitch all over him and if you throw fire at him he will burn all over . . . The children were dancing the circle dance when Watoavic came. He got in the circle of children and when he got out he started walking on his hands. He went over a little hill and the children followed him, all except one little girl. The children who followed Watoavic were killed. The little girl who didn't follow him went back to camp and told the people how the children followed this man and how all the children walked on their hands just like Watoavic had done . . . Then all the people went to this place. They had cedar-bark torches with them. They found the children all dead, their lower halves missing, and sand in their ribs. Then they looked for Watoavic but they couldn't find him. Next morning they tracked him. Watoavic had a big fire and was sleeping with his back to the fire. They shot at him, but they couldn't hurt him. He just pulled out the arrows that shot him. They couldn't find the right place to shoot him. Then one of them shot him on the bottom of this feet. This was the only fleshy part on him. He jumped up and ran toward water. This happened at Steptoe Mountain. He ran down the valley and fell dead there. The people followed and tore him to pieces. They took a great big stone and pounded him. This is a true story." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Steptoe Valley [*Bahanai*] | [Steward 1997:122, 147] Antelope drives; [145] rabbit drives near Currie; [148] rabbit drives. |
| | [Rucks 2001a, 2001b:26] Site of several villages and pinenut camps. |
| Stillwater Range | [Loud and Harrington 1929:158] "The nuts which are gathered on the Stillwater range are called tibi" the nut pine tree, *Pinus monophylla*, is called tibipi. [161-162] "All the people from Carson Sink and Humboldt Lake, in fact all the people from the Pine Nut Mountains (Stillwater range) . . . came to fight Wolf and Coyote . . . [Wolf] killed some of the people. They can be seen to this day as rocks, some standing and some fallen just as they were when killed across the basin from where Wolf's house is situated. The people were clothed in robes made of twisted strips of skin from the mud hen . . . There were scattered about over the ground fragments of black rock, looking just like the skin of mud hen . . . Wolf himself was killed in this engagement and his head cut off. You can see his headless form and entrails all scattered about . . . When Coyote saw what had happened, he fell over and rolled down the slope, pretending that he was dead, and for further deception he also made some weeds grow out of his head. He can be seen there now with the weeds which are trees growing around him. The house is now a cave with trees in the opening . . . The People took Wolf's head and threw it over the Pine Nut mountain. It landed on the plains north of Carson Sink, a distance of 20 miles or more and now is a rock about 200 ft. high called *mosi'i*." [152] Ground squirrel habitat and hunting grounds. |
| | [Scott 1966:7] Traditional fall and winter camping grounds. |
| | [Shimkin and Reid 1970] Seeds were collected in the upland meadows. |
| | [Facilitators 1980:2.66] Important to Fallon Paiute-Shoshone Tribe. "Stillwater is still important because the area provides abundant resources . . . Hunting and gathering of plant and animal foodstuffs has persisted through today." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Stillwater Range (cont.) | [Fowler 1992:39] Whole area was used extensively for subsistence gathering and hunting. Buckberries (*Shepherdia argentea*) were gathered in *Wiyɨtɨhaga* (buckberry canyon), a canyon leading to Mountain Wells; hunting, root gathering were done at Table Mountain. [39-40] Deer and bighorn sheep were hunted at Silver Hill and hill north of it called *Wudumɨ*. [40] Deer and bighorn sheep were hunted in Sheep Canyon on the east side of the Stillwater Range. [40] Deer and bighorn sheep were hunted in Coyote Canyon. |
| | [Hopkins 1994:64] The mountains around Virginia City were a traditional pine-nut gathering place and camp. |
| | [McGuckian 1996:99] "Sarah Winnemucca (Hopkins 1883:16) relates how her people would go to the 'Pine Nut Mountains' (the Stillwater Range) until the pine nuts were ripe." |
| Stillwater Wildlife Refuge | [Facilitators 1980] Willows, tule, cattails; birds. |
| Stoney | [Steward 1997:119] Seeds. |
| Sulphur | [McGuckian 1996:151] AIRFA concerns: "Sulphur may have been obtained from near the townsite of Sulphur." |
| Sulphur Springs Range | [Steward 1997:142] Pine nuts. |
| | [Rucks 2001a, 2001b] Pine nuts. |
| Summit Lake | [McGuckian 1996:249] "*[A Northern Paiute elder]* said that Pyramid Lake and Summit Lake in particular were considered sacred waters." [249] "It was believed that spiritual beings known as water babies lived in some bodies of water including canals and the deep waters of Summit Lake and Walker Lake." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Su-pa-A* [vulva water] | [Loud and Harrington 1929:160] Located near Weasel Trail. "Back of this mountain lies Hare canyon at the head of which is a spring called su-pa-A, 'vulva-water.' The sides of the canyon look very much like the parted legs of a person in a recumbent position." |
| *Su-pa-A* (cont.) | [Facilitators 1980:2.67] "Two hot springs, one in Dixie Valley and one off the Schurz Highway, called Lee Hotsprings, were utilized for healing and ceremonial purposes. Traditionally, these hot springs were sought out year-round for their healing and soothing attributes. Prayer and ceremony often accompanied the springs' use by elders. The Dixie Valley spring was located near a marshy area which created the added bonus of a hunting and gathering area, as well as the healing aspect."<br><br>[Pendleton, McLane, and Thomas 1982:106] "Several unrecorded sites in Dixie Valley, that functioned in Northern Paiute mythology, were noted by Loud and Harrington (1929:183, Pl. 68): Su-pā-A ('vulva-water') is a spring at the head of Hare Canyon on the west side of the valley."<br><br>[Fowler 1992:40] "This site, an important area for medicinal reasons, was called simply *Paumu*, hot springs. It is recorded as 'Su Hotsprings' by Simpson (1876)" *Suupaaʔa*, 'Vulva water.' Loud (1929:160) also notes a spring by this name at the head of Hare Canyon on the northeast side of the Stillwater Range." |
| Susie Creek | [Steward 1997:157] Seeds. |
| Swails Mountain | [Steward 1997:158] Mountain sheep. |
| SWCA-3938-1 | [Rhodenbaugh 2000b] Important to Reno-Sparks Indian Tribe. This hill currently utilized as a ceremonial site. The site was not evaluated due to a lack of information. |
| SWCA-4040-1 | [Newton, Hancock, and Rhodenbaugh 2001] Important to Yomba Shoshone Tribe. Rabbit hunting area; wire grass collecting area. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| SWCA-4040-2 | [Newton, Hancock, and Rhodenbaugh 2001] Important to Yomba Shoshone Tribe. Rock chuck hunting area; also may be a Shoshone burial within the general vicinity. |
| SWCA-4040-3 | [Newton, Hancock, and Rhodenbaugh 2001] Important to Yomba Shoshone Tribe. Rock chuck hunting area; choke cherry collecting area. |
| SWCA-4040-4 | [Newton, Hancock, and Rhodenbaugh 2001] Important to Yomba Shoshone Tribe. Ground squirrel and rock shuck hunting area. |
| SWCA-4040-5 | [Newton, Hancock, and Rhodenbaugh 2001] Important to Yomba Shoshone Tribe. Plant gathering area for sego lilies (*Calochortus nuttalli*) and wild onions. |
| SWCA-4040-6 | [Newton, Hancock, and Rhodenbaugh 2001] Important to Yomba Shoshone Tribe. Rabbit hunting area. |
| Sweetheart Range | [Facilitators 1980:2.11] Important to Walker River Paiute Tribe. "Indians go annually to hunt, worship and pay respects to mother earth for the bounty she provides." |
| Sweetwater | [McGuckian 1996:238] "In addition, a place named Sweetwater was visited by *[Northern Paiutes]* to collect a medicinal plant of which she does not know the name. Mrs. Williams translated her mother's description: 'Indian doctors go to Sweetwater to pick sacred medicine where they grown in straight rows just like they were planted by people but nobody planted them.'" |
| Sweetwater Mountains | [Fowler 1989:126] Plant collecting area for *kjbu natuswabi* (possibly *Angelica linearloba*). "It is found in the mountains–up on top–on the other side of Smith Valley." Used for pneumonia or for someone spitting blood. |
| Table Mountain<br>[*Tuupazzibuwokatɨdɨ*]<br>[black flat rocks sitting] | [Scott 1966:7] Also a traditional fall and winter camping area. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| | [Facilitators 1980:2.8] Important to Lovelock Paiute Tribe as hunting area and pine nutting area. [2.27] "Pine nut gathering, hunting of chukkar, deer, mudhen, quail, rabbit, dove, and groundhogs occur in the Table Mountain, Lousy Water, Fencemaker, Star Peak and Happy Jack Canyon."<br>[Smith et al 1983:169] Important hunting grounds; pine nut gathering area. |
| Table Mountain (cont.) | [Fowler 1992:39] Hunting, root gathering.<br>[McGuckian 1996:99] "Annie Lowrie, a Paiute woman from Lovelock (Scott 1966:25), also describes her people's pine nut harvesting activities in the Stillwater Range in the Table Mountain area at the time of white contact." [145] "*[A Northern Paiute elder]* said that she felt Table Mountain was important to be protected because an intense battle between whites and her people had occurred there." [150] NAGPRA concerns: "A fierce battle between Paiutes and whites took place there and the dead were generally buried near where they died in battle." [262] Interviewees opposed tree-cutting in "the Table Mountain area because of these areas' traditional uses for pine nutting." |
| *Tágwan* | [Park 1938a:26] "Power is sought on a mountain near Wabuska. This power protects a man against bullets. It makes him a great warrior. When a man gets power at this place he must run down the side of the mountain without breathing. If he does not do this the power will not help him. This place is not like the other places where power is acquired. Here the noises of all the animals are not heard the way they are in the caves. Only power to be a warrior comes from this mountain. This place is called *tágwan*. A long time ago men got power there. No one goes there nowadays."<br>[Lowie 1924b:294] " . . . in the Walker River District there was a mountain where people went in quest of a vision." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| *Takatubi?i* | [Fowler 1989:71] Obsidian was collected in "the mountains south of Walker Lake, near Hawthorne. The place . . . was called *takatubi?i*. [112] "The green and blue stone used for ear pendants was gotten east of Hawthorne. That is the only place this kind of stone was found. DL, the interpreter, thinks it was turquoise. It was sometimes used to make a pipe. The place where this stone is gotten is not known today." "The green stone described here is probably serpentine rather than turquoise, based on the suggestion that it was used in pipe manufacture." |
| *Tinaba*<br>[white rock water] | [Steward 1997:142] Roots and seeds, woodchucks, chipmunks. |
| | [Rucks 2001a, 2001b] Woodchuck hunting area near Cortez. |
| Toanos Mountains<br>[*Tuana*]<br>[black top of hill] | [Facilitators 1980:3.16] Important to Elko Band. "Located in . . . the Toanos . . . are sacred food gathering areas; ancestral land of the Indians who live in the Elko Indian Colony . . . the nuts of the Pinyon pine." |
| *Tohakat~~i~~d~~i~~*<br>[white sitter] | [Lowie 1926:205-9] Story about the Big Man mentions that he made Chalk Mountain. [See story in Appendix A.] |
| | [Fowler 1992:39] Chalk Mountain: "This area is called Tohakat~~i~~d~~i~~, 'White sitter,' for its obvious color. The clay was occasionally gathered for white paint, but sites in the Stillwater Range were preferred." |
| *Tohateka* | [Loud and Harrington 1929:163] "To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tohateka." |
| Toiyabe Mountains | [Steward 1997:105] Pine nuts. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Toiyabe Mountains (cont.) | [Facilitators 1980:3.14] Important to Battle Mountain Band. "The Shoshone migrate to these areas annually for pine nut gathering. Other uses include hunting and the gathering of edible and medicinal plants." [3.15] "Areas identified are in the Toiyabe Range . . . The plants grow along the valley floors as well as on the mountains. Berries are found along several of the springs running from the mountains . . . Hot and cold springs can be found in the vicinity." [3.18] "These important migration and sacred sites are located in the Shoshone Mountains and the Toiyabes. Two of the most important reasons for their sacredness are the migration trails and accompanying burial sites which are located throughout these areas, and that these areas are the home of Chief Too-toowa, an important spokesman and leader of the displaced Shoshone in the last century." |
| Tosawihi Quarry | [Rusco and Raven 1992:13] Sacred site; source of medicine traditionally used for power in healing and for protection and success in warfare; location of special power spots used traditionally in vision or power quests; remembered in oral tradition of Western Shoshone as an economically important place visited regularly on their seasonal treks between the Humboldt and the snake river valleys. Collection for Tosawihi opalite that was made into a knife or other implement by a gifted healer is used contemporary religious, healing rituals. Material is also valued by Sun Dancers on Pine Ridge reservation. Central to ethnic identity of the Tosawihi people. "Several consultants told Clemmer (1990a: 75-76, 81) about the use of the area to collect red ochre and various plants, including willow material for making cradle boards. At least three of his consultants discussed making trips to the area to gather the white chert." "A number of burials were reported to Clemmer (1990a:79) from the quarry area and along Rock Creek to the south. The most recent, for which a date was given, was between 1920 and 1925, and one consultant told him that one of the last Tosawihi Shoshone to live in that area had continued to care for the graves until he left in 1927."[19] "The traditional religious importance of the quarry was: 1) as a source of several medicinal substances; 2) as a place with special spiritual (power) spots; and 3) as the only source of the Tosawihi chert or opalite, a material with special spiritual powers of its own." [Also see Dufort 1995b, 2000.] |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Tosawihi Quarry (cont.) | [Deloria and Stoffle 1998] Identified by Inter-tribal Council of Nevada as being sacred. |
| Trail - *Agaibɔe* | [Fowler and Fowler 1970:9] "There were well defined trails taking the shortest route to the place. There were trails going to such places as Carson Lake, Humboldt Lake, Walker River, etc. The trails were as straight as the topography of the country allowed. They followed the shortest but easiest route, turning aside for high ridges, etc. The trail to Walker Lake is called *agaibɔe* . . . Trails were open to everybody.<br><br>[Facilitators 1980:2.10] Important to Walker River Paiute Tribe. "An Indian trail is located on the west side of Walker lake. Petroglyphs can be found in this area also. This trail was treacherous and could only be traveled on foot. Horses were sent on an 'inland' trail through the mountains. The land, although still used for hunting and gathering is now within the boundaries of Hawthorne Naval Ammunition Depot." [2.114] "South of the town of Schurz, Indian Trail begins in the cliffs of the Wassuk Range overlooking Walker Lake. 'Traditionally, two trails were established (running to the west of Walker Lake). The Indians used the cliff trail which was treacherous and rocky, and they would send their horses on another trail within the mountain range.' Along the cliff trail are numerous petroglyphs, a feature that adds religious significance to this traditional Paiute hunting-gathering area. The Indian Trail is one of the most important areas to Indians today. It is virtually inaccessible and covers a 13-mile stretch of the Wassuk Range." |
| Trail - Beowawe to McGill | [Rucks 2000b] Ethnohistoric district that includes the trail and multiple camp sites. |
| Trail - Blue Wing Mountains | [Facilitators 1980:2.10] Important to Lovelock Paiute Tribe. "An area not noted on site forms but regarded as a significant cultural use area is a migrations route from the Lovelock vicinity to Pyramid Lake through the Blue Wing Mountains west of Lovelock. There are hot springs (unnamed along this route). 'Lots of Lovelock people came from Pyramid and traveled this way.'" |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Trail - Blue Wing Mountains (cont.) | [Smith et al. 1983:169] "Lovelock Indians are historically tied to Pyramid Lake, and a migration route between Lovelock and Pyramid Lake through the Blue Wing Mountains is considered a significant cultural use area." |
| | [McGuckian 1996:151] NAGPRA concerns: "A trail which went to Lovelock through the Blue Wing Mountains also was another area where dead were buried in place if they died along the trail." [179] The trail is a potential Traditional Cultural Property. "A trail between Lovelock and Pyramid Lake which passes through the Blue Wing Mountains, Trego Hot Springs where the Lovelock Paiute may have camped on the way to or from antelope hunting." |
| Trail - Eastern to Crescent Valley | [Facilitators 1980:3.15] Important to Battle Mountain Band. "Informants indicate the presence of north-south migration paths through Eastern, Grass, and Crescent Valleys that were used by buffalo and Indian people. This trail is still evident and there are burial sites known to be located in its vicinity." |
| Trail - *Hapudəbɔe* | [Fowler and Fowler 1970:9] The trail to Humboldt Lake was called *hapudəbɔe*. "There were well defined trails taking the shortest route to the place. There were trails going to such places as Carson Lake, Humboldt Lake, Walker River, etc. The trails were as straight as the topography of the country allowed. They followed the shortest but easiest route, turning aside for high ridges, etc . . . Trails were open to everybody." |
| Trail - *Hu.pə* | [Fowler and Fowler 1970:9] The trail along the Humboldt River was called *hu.pə*. "There were well defined trails taking the shortest route to the place. There were trails going to such places as Carson Lake, Humboldt Lake, Walker River, etc. The trails were as straight as the topography of the country allowed. They followed the shortest but easiest route, turning aside for high ridges, etc . . . .Trails were open to everybody. |
| Trail - Mule Canyon | [Rusco 1993] Beowawe to Battle Mountain trail. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Trail - Seven Troughs to Rosebud Canyon | [McGuckian 1996a:179] "Although not a known traditional route for the Lovelock Paiute, protection of a spiritual route identified by an elder from Pyramid Lake Reservation which leads from the Seven Troughs Range to Rosebud Canyon, Pulpit Rock and Black Rock Point is strongly supported by the Lovelock Tribe." Potential Traditional Cultural Property. |
| Trail - Sheep Creek Mountains | [Facilitators 1980:3.16] Important to the Battle Mountain Band. The trail runs through the "Simpson Park Mountain, the Cortez Mountains, the Humboldt River west, and the Sheep Creek Range," the area is also an important hunting and burial ground. |
| Trail - Shoshone Mountains | [Facilitators 1980:3.18] Important to Elko Band. Pine Nut/Migration Sites: "These important migration and sacred sites are located in the Shoshone Mountains and the Toiyabes. Two of the most important reasons for their sacredness are the migration trails and accompanying burial sites which are located throughout these areas, and that these areas are the home of Chief Too-toowa, an important spokesman and leader of the displaced Shoshone in the last century." |
| Trail - Simpson Park Mountains to Sheep Creek Range | [Facilitators 1980:3.16] Important to Battle Mountain Band. "The trail . . . follows the Simpson Park Mountains, the Cortez Mountains, the Humboldt River west, and the Sheep Creek Range . . . The area was used by both Indians and the buffalo for migrations north during the Spring. Now it is used infrequently except for those who 'ride that area like the Danns.' Burial sites are numerous. The site is an important link in the history of the Shoshone. Rich in survival foods, the site is of high cultural value to the Shoshone 'because land area in and around it holds many reminders of family and ancestors who used it and why they used it. Site is often discussed when teaching young children.'" |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Trail - Spring Canyon | [Rucks 2001b:21-22] "Prior to his description of the 'Gate;' however, Simpson had noted (of Spring Cañon): ' . . . There is an old beaten trail down this cañon, about the largest we have seen on the trip. The Indians say it is the trail of the To-sa-witch band of the Sho-sho-nees, living about the Humboldt River, who yearly take this route, to trade horses with the Pahvant Indians about Fillmore [Utah]. These horses they probably get from the Bannocks, to the north of them.'" |
| Trail - *Toibɔe* | [Fowler and Fowler 1970:9] The Carson Lake Trail was called *Toibɔe*. "There were well defined trails taking the shortest route to the place. There were trails going to such places as Carson Lake, Humboldt Lake, Walker River, etc. The trails were as straight as the topography of the country allowed. They followed the shortest but easiest route, turning aside for high ridges, etc . . . Trails were open to everybody." |
| Trail - Toiyabe Mountains | [Facilitators 1980:3.18] Important to Elko Band. Pine Nut/Migration Sites: "These important migration and sacred sites are located in the Shoshone Mountains and the Toiyabes. Two of the most important reasons for their sacredness are the migration trails and accompanying burial sites which are located throughout these areas, and that these areas are the home of Chief Too-toowa, an important spokesman and leader of the displaced Shoshone in the last century." |
| Trail - Wassuk Range | [Facilitators 1980:2.114] "South of the town of Schurz, Indian Trail begins in the cliffs of the Wassuk Range overlooking Walker Lake. 'Traditionally, two trails were established (running to the west of Walker Lake). The Indians used the cliff trail which was treacherous and rocky, and they would send their horses on another trail within the mountain range . . . Along the cliff trail are numerous petroglyphs, a feature that adds religious significance to this traditional Paiute hunting-gathering area. The Indian Trail is one of the most important areas to Indians today. It is virtually inaccessible and covers a 13-mile stretch of the Wassuk Range. The site is somewhat disturbed by litter and vandalism of petroglyphs, yet in comparison to other traditional hunting-gathering areas, the Indians feel 'this is still a highly valuable site, as it is utilized for the same purposes (hunting-gathering) their ancestors had used the trails for.'" |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Trail - *Yamosəbɔe* | [Fowler and Fowler 1970:9] The trail to Fort Bidwell was called *Yamosəbɔe*. "There were well defined trails taking the shortest route to the place. There were trails going to such places as Carson Lake, Humboldt Lake, Walker River, etc. The trails were as straight as the topography of the country allowed. They followed the shortest but easiest route, turning aside for high ridges, etc . . . Trails were open to everybody." |
| Truckee River | [Loud and Harrington 1929:156] Important fishing grounds. |
| | [Wheat 1967:18] In May 1860, Paiute bands gathered to fish "for the cui-ui and trout runs at the mouth of the Truckee River, met in open conflict with a party of volunteer militia . . . When the battle was over, Pyramid Lake and part of the Truckee River were set aside as a reservation." |
| | [Shimkin and Reid 1970] Fish. |
| | [Knack and Stewart 1999:23, 68] " . . . when the great fish runs of the Truckee were at their maximum, nearly all the families of the Kuyuidökadö, as well as visitors from other bands, gathered at the mouth of the river to harvest trout." |
| Tule Peak | [Loud and Harrington 1929:162] "There is a second isa-kwe'a, described as the highest mountain in the chain west of Pyramid lake and visible from Reno, 30 miles away. It is undoubtedly Tule peak, 8700 feet in elevation." English translation is "wolf penis." |
| | [Tuohy 1979:235 - Wilderness] "The Tule Peak, Virginia Mountain area was considered by the Pyramid Lake Paiutes as a prime hunting area for mountain sheep and deer. Even today, Pyramid Lake Paiutes hunt in the Virginia Range and take deer whenever their victuals run low, or whenever hides are needed for work in buckskin." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Tule Peak (cont.) | [Pendleton, McLane, and Thomas 1982:71-72] Favored hunting locale for the Pyramid Lake Paiute who continue to hunt there today. Nominated to NRHP as archaeological district. |
| *Tumuccada* | [Fowler 1992:39] Located at Stillwater Point. "Dance ground for harvest festivals and rabbit drives." |
| *Tuna piwə* [antelope heart] | [Fowler 1989:14] "The usual place for antelope drives was at a knoll called *tuna piwə* (*tuna,* antelope; *piwə*, heart). This was just west (about 10 mi) of Deep Hole. Deep Hole is north of Pyramid Lake." |
| Tuscarora Mountains | [Facilitators 1980:3.13] Important to Battle Mountain Band. "The hunting and gathering lands . . . are scattered areas throughout . . . the Tuscarora Mountains . . . Game hunted includes deer, woodchuck, rabbit, squirrel, sagehen and water fowl. Plant foods include pine nuts, berries, roots and grasses." |
| *Tu-wi'-hu ta-wa'-gun* | [Kelly 1938:378] "Over there at Humboldt there was a big cave where Wolf kept all the deer. In those days there were no deer on the mountain. They were all shut up in that cave. Elk (padühütc) and buffalo (pagúts$^{u}$) too were in that cave and all game he had in that cave." |
| | [Steward 1943:298] "Wolf had a hole [probably cave] in which he kept deer, sheep, buffalo, and antelope." |
| | [Fowler and Fowler 1971:241] "Tu-wi'-hu ta-wa'-gun: A cave, the same [term] as Ta-vu-to-o. A cave in the Humboldt Mountains [in] 'French Royal' [Prince Royal canyon, at the north end of Humboldt range] cañon. [This] is the cave in which the animals were kept by the wolf (see story told by Naches) [see MS 794-a, no. 7; p. 225]." [242] "Humboldt mountain was made by the Wolf to make a cave in which the animals were kept." "Tu-kun-ai-ya: The mountain east of Humboldt in which are the 'caves.'" [288] "The reference here is to the 'caves' in which Wolf kept the animals in the tale *It-sa Lets the Animals out of the Cave* (See pp. 225; MS 794-a, no.7 and MS 838). [243] Ta-va to-o' are the caves "by which the sun goes from west to east. There appear to be ten of them through which he goes concurrently throughout the year. The moon goes through the same caves." [See story in Appendix A.] |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Two Tips<br>[*waha-kutakwA*]<br>[two-tips] | [Loud and Harrington 1929:154] "Two Tips was especially mentioned as place where they got woodchucks." [164] "18.–A mountain nine miles northeast of Wadsworth and famous for its supply of woodchucks is called waha-kutakwA, 'two-tips.' The English name, Two Tips, is a translation." |
| Tybo | [Steward 1997:116] Festivals. |
| Upper Antelope Valley | [Facilitators 1980:3.21] Important to Duckwater Shoshone Tribe. "Another gravesite and ancestral settlement area is located in Upper Antelope Valley . . . Now BLM land, it was once an area where the ancestors of the Duckwater people made seasonal camps and buried their dead . . . informants worry that the spirits of the 'old ones' will be disturbed and 'chased away somewhere' if the valley is intruded upon any further." |
| Upper Reese River Valley | [Facilitators 1980:3.20] Important to Yomba Shoshone Tribe. "Sacred burial sites are located in the Upper Reese River Valley northward to Battle Mountain. Most of these sites are in the hills and covered with rocks. Some of these are located in the Smoky, Monitor, and Antelope Valleys and should be actually located with the assistance of older tribal members." |
| Velvet Canyon | [Rusco and Raven 1992:36] Mineral gathering area. |
| Virginia City | [Fowler 1989:112] "The mark put on the body or face while doctoring is *naboni*. White paint is gotten near Virginia City." |
| Virginia Range | [Facilitators 1980:2.11] Important to Walker River Paiute Tribe. "Indians go annually to hunt, worship and pay respects to mother earth for the bounty she provides." |
| Walker Lake<br>[*panu. nəd*ə]<br>[water standing in one place] | [Fowler and Fowler 1970:132] "There was a time when there was nothing in the world but water. But at length an island rose out of the great water where Walker Lake Mountain [Mt. Grant] is today." Location of rabbit drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Walker Lake (cont.) | [Johnson 1975:15] "Long ago, before the arrival of the People, the world was entirely covered with water. Suddenly a mountain called Kurangwa began to emerge from the water. There were flames blazing mysteriously from its peak. The mountain is sacred and is known today as Mt. Grant. Strong, cold winds blew out across the surrounding water and threatened to put out the fire on Kurangwa. Luckily, the sagehen flew to the rescue. She settled over the fire and fanned the water away from the flames with her wings. But she nestled so close to the fire that her feathers were singed by the fire, and today the feathers on the breast of the sagehen are still black from being scorched by the fire on Kurangwa. She fanned the water back from the fire until the mountain Kurangwa had lifted itself high above the reach of the great body of water that was left, Agai Pah (Trout Lake) or Walker Lake as it is called today." "The Father of the People, Numa na ha, came from the south . . . The huge footprints left by Numa na ah can still be seen in the area around Agai Pah."<br><br>[Facilitators 1980:2.8] Important to the Lovelock Paiute Tribe. "Informants mentioned legends and territories associated with other bands, particularly the Walker Lake serpent." [2.46] "The most traditional Paiute celebration is the Pine Nut Festival held in September at Walker Lake. A feast is prepared for as many as 500 people."<br><br>[Smith et al. 1983:169] Site of annual Pine Nut Festival.<br><br>[Cleland et al. 1984:2-45] "An abundance of fish were taken from the lake [Walker] and streams, including Cottonwood and Cat creeks where the Indians diverted the waterways and used weirs." [2-47] "The bands came together in the spring for the fish festivals at the mouth of Walker Lake and for pine nut festivals in the fall." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Walker Lake (cont.) | [Fowler 1989:9] "18. *panu. nəd*ə, Walker Lake (literally water standing in one place) [lake, pond]. [30] Fish. [112] "Yellow paint (*oapi*) was gotten in the mountains southeast of Walker Lake." *Oapi* was used to color deerskin clothes, moccasins, cradles, and for personal adornment. [Plotted as Site 18 on Figure 4.2] |
| | [McGuckian 1996:249] "It was believed that spiritual beings known as water babies lived in some bodies of water including canals and the deep waters of Summit Lake and Walker Lake." |
| | [Deloria and Stoffle 1998] Identified by Inter-tribal Council of Nevada as a sacred area. |
| Walker Party Massacre Site | [Bard, Busby, and Findlay 1981:128] "In his journal of 1844-1845, Edward Kern, who was traveling with Joseph Walker at the time, mentioned that he found near Carson Lake the 'skulls of the natives killed here by Walker's party some ten years since." |
| | [Knack and Stewart 1999:33-4] Account of Walker and his party killing Northern Paiutes in the Humboldt Sink area. |
| Walker River | [Fowler 1989:26] Big rabbit drives "were held twice a year; once a year at Walker River and once at Pyramid Lake." |
| Wassuk Range | [Cleland et al. 1984:2-45] "HWAAP-20 (NA-5) Pine nut groves in the Wassuk Range were exploited for this staple." [4-5] "A high valley in the Wassuk Range was prime pine nut gathering area used by the Pagwi Dikita Paiute (Jones 1974; Voorhees 1983)." [4-5, 4-6] "HWAAP-22 (NA-7) A site in the higher elevations of the Wassuk Range was an important resource exploitation area for pine nuts, game, firewood, and other items central to Paiute subsistence." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Water Baby Springs | [Osborne 1941: 193] "Seven to 8 miles southeast of Owyhee . . . is an upwelling of ground-water known to the Indians as Water Baby Springs. A local legend associates these mythic creatures with this water place. It has evidently been a camp for some time, inasmuch as the whole area for several acres around is littered with spalls." [See also Deaver 1993.] |
| | [Janetski 1981b:206] "Several miles south of the Owyhee is 'an upwelling of ground water know to the Indians as Water Baby Springs . . . ' which, according to tradition, has been frequented by the mythical water baby." |
| Water Cave | [Heizer and Hester 1972:6, 41-42] Also referred to as Malhuer Cave. "When I [Captain Louey] was young, we were taught that Water Cave was the home of the Water Baby Spirit." "In olden times the lake-rattlesnake had a hole. In the hole lived giant people-mashers and water baby spirits. All of these things lived in Malheur Cave . . . The Creator of Men said, "You will destroy the people here." He sent the people-mashers to destroy the people. The hole in the earth is over one hundred miles east of Pyramid Lake. That is where the bad hole is that the great man sentenced them to." |
| *Wayíkudəgwa* | [Park 1938a:27] *Wayíkudəgwa* is a mountain near Fallon where the power to be a doctor is sought. [26-7] "There is another place near Fallon where power is sought. The power to be a doctor can be acquired on this mountain. Big rocks roll down when a person goes there to seek power. If one steps out of the way of these rolling rocks, the power will not come. The rocks come within a couple of feet of the person who is seeking power and then disappear. That is the way the spirits test people who go there to get power. The mountain is called wayíkudəgwa." |
| Wells | [Steward 1997:157] Festivals. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Where the Animals Gathered | [Harney 199:12] "Once upon a time, all the trees, the sagebrush, all the bird life, animal life, and all the life, everything, would all get together. There is still a place where I've been, right out of Ely (Nevada), between Ely and Kern Creek–there's a big mound where the animals actually sat in a circle, where they talked about a lot of different things. All those rocks piled up there, those were all the different animal life that became stone." |
| Whiskey Flats | [Facilitators 1980:2.114] Important to Walker River Paiute Tribe. "Whiskey Flats has numerous reosurces important to the Paiute People. Whiskey springs, petroglyphs, foodstuffs and emdicines, game and birds inhabit Whiskey Flats." |
| White Chalk Mountain | [Fowler 1989:112] White paint (*naboni*) that was used for marking the body or face during doctoring was collected south of Dayton at White Chalk Mountain. |
| White House Springs | [Steward 1997:147] Antelope drives. |
| White Pine Mountains | [Steward 1997:114, 119] Pine nuts. |
| White Pine Peak<br>[*Tumbaiwia*]<br>[rock summit] | [Steward 1997:119] Pine nuts. |
| White Pine Valley | [Steward 1997:116] Festivals. |
| White River | [Smith 1993:165] "At White River, Water Baby swallows the baby gets in the cradle, then swallows the mother's breast. She calls other women and they cut off her breast. They can't kill Water Baby." |
| White River Valley | [Steward 1997:122] Antelope drives; [123] festivals. |
| Whiterock Spring | [Steward 1997:97] Rabbit drives. |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Winnemucca Lake [*Izikuyuipanünəd*] | [Fowler and Fowler:1971 286] "Water babies also were reported to live in lakes, e.g., Pyramid Lake and Winnemucca lakes (Stewart, 1941, p. 444)." |
| | [Fowler 1989 9] "14. *izikuyuipanünəd*, Winnemucca Lake." |
| | [Steward 1941:444] "A mean water baby lived in Winnemucca Lake; it would cause the death of anyone who saw it . . . A great green snake in Winnemucca Lake was also dangerous." |
| Winnemucca Valley | [WCRI 1995:38 38] Recorded as HS T701. "Small Northern Paiute family groups (bands) lived in the valley area; camps were located at the mouth of canyons, rather than actually in the canyons since spirits traveled through the canyons; food and medicine were taken from roots, plants, and trees in the valley, and minerals were gathered for paints and dyes." Plants included wild onions, Indian potatoes, Mormon tea, *totza*, sage, juniper. Minerals included *he-vee* (white earth) and *timbisha* or *bishate* (red earth)." |
| Winnemucca Valley Resource Area | [WCRI 1995:38] Grinding rocks and milling stones; numerous food and medicinal plants. Recorded as Ethnographic Site HS T704. |
| *Wiy-it-ihaga* [buckberry canyon] | [Fowler 1992:39] This is a canyon leading to Mountain Wells. Collection area for white paint; also buckberries (*Shepherdia argentea*). |
| Wizard's Bay | [Tuohy 1979:235 - Wilderness] "The Wizard's Bay area and adjacent inland beach bars of Pyramid Lake presumably represent a prime fishing area, as the lake is quite shallow in Wizard's Bay and great quantities of stone fish net sinkers and other fishing gear have been recovered from nearby sites." |

Table E.2. Culturally Significant Area Descriptions

| Name | Description |
|---|---|
| Wolf's Battleground | [Loud and Harrington 1929:161-2] "All the people from Carson sink and Humboldt lake, in fact all the people from the Pine Nut mountains (Stillwater range) and all those to the west, came to fight Wolf and Coyote. It would appear that Coyote was the younger brother and was considered to young to fight, so Wolf shut him in the house while he went out to fight alone. The people stayed on one side of the basin, while Wolf fought them from the other side. He killed some of the people. They can be seen to this day as rocks, some standing and some fallen just as they were when killed across the basin from where Wolf's house is situated. The people were clothed in robes made of twisted strips of skin from the mud hen, woven with thongs of buckskin. There were scattered about over the ground fragments of black rock, looking just like the skin of mud hen." [See story in Appendix A; near Site 3 as plotted in Figure 4.1.] |
| Wolf's Body | [Loud and Harrington 1929:161-2] "Wolf himself was killed in this engagement and his head cut off. You can see his headless form and entrails all scattered about." [See story in Appendix A; plotted as Site 4 in Figure 4.1.] |
| Wonderstone Mtn<br>[*K*$^{w}$*i*ˀ*naa nnobi*]<br>[eagle's house] | [Fowler 1992:39] Eagles. |
| *Wudumɨ*<br>[tall mountain] | [Fowler 1992:39-40] Deer and bighorn sheep were hunted at a hill north of Silver Hill. |
| Wyemaha<br>[*Waimɨha*]<br>[ricegrass divide] | [Fowler 1992:39] Place in Stillwater Range where Northern Paiute collected Indian ricegrass, Great Basin wildrye. |

# APPENDIX F

## Maps Showing Culturally Significant Areas with Known Locations

Table F.1. Key to Site Locations on Maps

| No. | Name | BLM District |
|---|---|---|
| B1 | Roberts Mtn | Battle Mountain |
| B2 | SWCA-4040-1 | Battle Mountain |
| B3 | SWCA-4040-2 | Battle Mountain |
| B4 | SWCA-4040-3 | Battle Mountain |
| B5 | SWCA-4040-4 | Battle Mountain |
| B6 | SWCA-4040-5 | Battle Mountain |
| B7 | SWCA-4040-6 | Battle Mountain |
| C1 | Black Mountain | Carson |
| C2 | Chalk Mountain | Carson |
| C3 | Clay Rock | Carson |
| C4 | Dead Horse Wells | Carson |
| C5 | Dixie Hot Springs | Carson |
| C6 | Eastgate | Carson |
| C7 | Gathering Place | Carson |
| C8 | Grimes Point | Carson |
| C9 | Groundhog Rocks | Carson |
| C10 | Job Peak | Carson |
| C11 | Lee Hot Springs | Carson |
| C12 | Lone Rock | Carson |
| C13 | Mount Grant | Carson |
| C14 | Pilot Cones | Carson |
| C15 | Pyramid Lake | Carson |
| C16 | Rattlesnake Hill | Carson |
| C17 | Rock Creek Canyon | Carson City |
| C18 | Salt Works | Carson |

Table F.1. Key to Site Locations on Maps

| No. | Name | BLM District |
|---|---|---|
| C19 | Sand Mountain | Carson |
| C21 | Soda Lake | Carson |
| C22 | Stillwater Point Dance Site | Carson |
| C23 | Stillwater Range | Carson/Winnemucca |
| C24 | SWCA-3938-1 | Carson |
| C25 | Table Mountain | Carson |
| C26 | Tule Peak | Carson |
| C27 | Vulva Water | Carson |
| C28 | Walker Lake | Carson |
| EK1 | Beowawe to McGill Trail | Elko/Ely |
| EK2 | Big Butte | Elko |
| EK3 | Colonel Connor Massacre Site | Elko |
| EK4 | Dry Lake Flat | Elko |
| EK5 | Geysers | Elko |
| EK6 | Hole in the Mountain Peak | Elko |
| EK7 | Horse Canyon | Elko |
| EK8 | Ivanhoe Creek | Elko |
| EK9 | Lamoille Creek | Elko |
| EK10 | Mount Tenabo | Elko |
| EK11 | Overland Lake | Elko |
| EK12 | Ruby Mountains | Elko |
| EK13 | Tosawihi Quarry | Elko |
| EY1 | Hercules Gap | Ely |

Table F.1. Key to Site Locations on Maps

| No. | Name | BLM District |
|---|---|---|
| W1 | Antelope Heart | Winnemucca |
| W2 | Chocolate Butte | Winnemucca |
| W3 | Cinnabar Hill | Winnemucca |
| W4 | Fencemaker Canyon/Pass | Winnemucca |
| W5 | Granite Point | Winnemucca |
| W6 | Kyle Hot Springs | Winnemucca |
| W7 | Lava Beds | Winnemucca |
| W8 | Lone Mountain | Winnemucca |
| W9 | Lovelock Cave | Winnemucca |
| W10 | Ocala Cave | Winnemucca |
| W11 | Rosebud Canyon | Winnemucca |
| W12 | Squaw Butte | Winnemucca |
| W13 | Summit Lake | Winnemucca |
| W14 | Two Tips | Winnemucca |
| W15 | Where the Animals Were Kept | Winnemucca |
| W16 | Winnemucca Lake | Winnemucca |
| W17 | Winnemucca Lake Cave | Winnemucca |

# APPENDIX G

## Proposed Ethnographic/Ethnohistoric Report Format

## PROPOSED ETHNOGRAPHIC/ETHNOHISTORIC REPORT FORMAT

The following is based upon reporting guidelines of the Nevada State Historic Preservation Office. Ethnographic/ethnohistoric documentation should contain minimally the following topics:

1. Report title–should include the name of the undertaking, geographic unit, and county;

2. Introduction–executive summary of submission and findings; description of the undertaking; area of potential effect description; map depicting the area of project effect and specific project impacts;

3. Identification–previous work, research design, methods;

4. Findings–Native American consultation efforts for traditional cultural properties, description and location of all cultural resources within the area of potential effect, National Register evaluations, historic context used in National Register evaluation of sites, site by site (or group of like sites) evaluation against criteria A through D in light of context;

5. Summary and conclusions–Area of potential effect/regional ethnography/history in light of project findings;

6. Project effects–discussion of specific impacts to culturally significant properties, determination of project effects to culturally significant properties, discussion of avoidance measures;

7. Recommendations for and reference to related ongoing or proposed treatment activities;

8. References–published and unpublished works cited;

9. Appendix–area of potential effect and site locations; appropriate site forms (site recordation forms, USGS map plots, site maps), correspondence (e.g., Native American consultation letters, communication records, etc.).